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THE CONGREGATIONALIST

Boston Thursday 2 July 1896

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BURLEIGH, Benjamin W., to Mitchell, S. D, where he has been supplying.
BURROUGHS, Chas. H., Prattville, Mich., to Columbus, N. Y. Accepts, to begin work July 1.
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HAND, Le Roy S., Postville, Io., to Cherry Hill and Saratoga Chs., Omaha, Neb. Accepts.
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HUSTED, Jno. T., Grand Rapids, Mich., to Wyandotte.
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MERCER, Henry W., Sultan, Wn., accepts call to Long Beach.
NICHOLAS, Geo. D., Union Sem., to Tannersville, N. Y.
PACKARD, N. Luther, Home Missionary Evangelist, Charles City, Io., to Buffalo Center. Accepts.
POLLARD, Sam'l W., Pilgrim Ch., W. Indianapolis, to Postville, Io. Accepts.
POND, Evarts W., Yale Sem., to Sheffield, Mass. Accepts, to begin work July 12.
POPE, Chas. H., Cambridge, Mass., to First Ch., Charlestown. Accepts, to begin work Sept. 1.
SEAVER, Chas. H., Bronson, Mich., to Clarksville and S. Boston.
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STAPLETON, Jno., Harrison, Mich., to Lamont and Conklin. Accepts.
TOWNSEND, Lewis A., to Sedgwick St. Chapel, Chicago, Ill. Accepts.

Ordinations and Installations.

FOX, Frank, *i.* Three Oaks, Mich., June 18. Sermon, Prof. W. B. Chamberlain; other parts, Rev. Messrs. L. A. Townsend, C. De W. Brower, W. E. Brooks, D. D., M. M. Martin, D. D., and T. R. McRoberts.
GEORGE, Edw'd A., *i.* Willimantic, Ct., June 18. Sermon, Rev. J. H. Twichell, D. D.; other parts, Rev. Messrs. S. H. Howe, D. D., C. A. Dinsmore, L. O. Brastow, D. D.
GONZALES, Jno. B., *o.* Cedar Rapids, Io., June 24. Sermon, Rev. H. P. Douglass; other parts, Rev. Messrs. A. A. Baker, L. W. Winslow, T. O. Douglass, D. D.
LOMBARD, Herbert F., *o.* Cherryfield, Me., June 23. Sermon, Rev. C. A. Beckwith, D. D.; other parts, Rev. Messrs. C. D. Crane, C. S. Holton, F. A. Snow, H. F. Harding.
MEARS, Chas. L., *o.* Excelsior, Minn., June 23. Sermon, Rev. W. A. Waterman, D. D.; other parts, Rev. Messrs. Alex. McGregor, D. N. Beach, D. D., J. H. Morley, T. A. Turner.
MILLER, W. S. A., *o.* as an evangelist, Hooksett, N. H., June 25. Sermon, Rev. T. E. Clapp, D. D.; other parts by Rev. Messrs. J. O. Tasker, C. N. Sinnett, D. W. Clark, H. L. Brickett, F. A. Wilson, G. H. Dunlap.
PEABODY, Harry E., *i.* as asst. pastor Ch. of Redeemer, New Haven, Ct., June 25.
STAPLETON, John, *o. p.* Harrison, Mich., June 16. Sermon, Rev. Jos. Sharratt; other parts, Rev. Messrs. S. A. Long, A. L. Griswold and C. S. Delvin.
STRAIN, Horace L., *o.* Galesburg, Ill., June 16. Sermon, Prof. H. M. Scott, D. D.; other parts, Rev. Messrs. H. K. Painter, W. S. Pritchard, A. F. Sherrill, D. D.
WARREN, Edgar L., *i.* Pawcatuck Ch., Westerly, R. I., June 25. Sermon, Dr. J. G. Vose; other parts, Rev. Messrs. Alex. McGregor, S. H. Woodrow and R. H. Wickett.

Resignations.

ATHERTON, Isaac W., Lemon Grove, Cal.
GRAY, Wm. J., Open Door Ch, Minneapolis, Minn., to take effect July 1.
MCLAREN, Jas. H., No. Attleboro Falls, Mass.
MILLS, Richard B., Holden and Dedham, Me., to take effect Sept. 1.
STANFORD, P. Thomas, Garrison Memorial Ch., Boston, Mass., to take effect Sept. 6.
TODD, Wm. E., Broadway Ch., Fall River, Mass.

Dismissions.

KEENE, Allen A., First Ch., De Pere, Wis., June 23.

Churches Organized.

NORTH BANGOR, Me., 21 June, 40 members.
SUTTON'S BAY, Mich., 23 June.
TOLEDO, O., 29 June, 60 members.

Miscellaneous.

BYINGTON, Ezra H. and wife of Newton, Mass., sailed for Norway last week, to be absent until early in September.
DAY, Wm. H., supplies the First Ch., Los Angeles, Cal., during the vacation of his father, Dr. W. F. Day, D. D.
DICKINSON, Geo. R., completes his work at the First Ch., Cedar Rapids, Io., July 1, and removes to Andover, Mass.
DELONG, David D., recently of Arkansas City, Kan., will supply in Elyria, O., for three months.
VAN CAMP, Albert J., Benton Harbor, Mich., has suffered during the past six weeks from both bones of his left wrist being broken. He is yet unable to use his arm.
WHITAKER, Jno. H., Slatersville, R. I., has just received from his church a handsome oak library desk and Morris chair.
WILLIAMS, Samuel, and his wife, Riverton, Neb., on their wedding anniversary were tendered an enthusiastic reception, at which numerous tokens of esteem were given Mr. and Mrs. Williams.

TICKETS to Chicago and return are on sale *via* the Hoosac Tunnel Route, good going July 3-6, and returning until July 12th inclusive, at one limited fare for the round trip.

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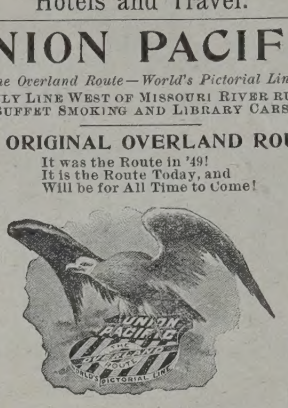

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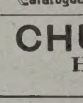

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CONTENTS

EDITORIAL:
- Paragraphs 5
- The Freedom of a King 6
- Colorado's Appeal and Claim 6
- College Hopes and World Experiences 6
- Americanism Triumphant in Canada 6
- The Duty and Uses of Rest 7
- Current History 7
- In Brief 9

STAFF CORRESPONDENCE:
- New York 9
- The Interior 10
- Scotland 11

CONTRIBUTIONS:
- "Passages of God's Providence at Seabrooke." Rev. Edward Mortimer Chapman 12
- Pilgrimage Letters. II. F. J. D. 13

THE HOME:
- If We Had the Time—a selected poem 15
- Paragraphs 15
- The Influence of Pictures. Martha Clark Rankin 15
- How Sandstone is Made. Prof. G. Frederick Wright 15
- A Lost Fourth. Judith Spencer 16
- Closet and Altar 17
- Tangles 18
- The Sacred Constitution. George Ethelbert Walsh 18
- Conversation Corner. Mr. Martin 19
- Corner Scrap-Book 19

THE SUNDAY SCHOOL—Lesson for July 12 20

Y. P. S. C. E.—Topic for July 12-18 21
- Notes 31

PROGRESS OF THE KINGDOM 21

LITERATURE 22

NEWS FROM THE CHURCHES:
- Summer Supplies in Boston and Suburban Pulpits 25
- A New Problem for a Congregational Council 26
- Weekly Register 2

MISCELLANEOUS:
- Amherst's Seventy-fifth Waymark 13
- Beloit's Commencement 14
- Baccalaureate Wisdom 14
- Colorado College 24
- International Sunday School Convention 29
- Business Outlook 32
- Commencement at Wellesley 33
- Commencement at Oberlin 33
- Education 34
- Biographical 35
- Marriages and Deaths 35

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THE CONGREGATIONALIST

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FAR beyond every anticipation has been the warmth of welcome extended to *The Congregationalist* pilgrims during the three weeks that they have been in England. We were apprised in advance of various preparations that were being made in different cities, but letters from members of the party show that they are almost overwhelmed by the abundance and continuousness of the hospitalities extended to them. An account is given elsewhere of the festivities in Plymouth, where the party landed, and the various functions there seem to have been but the forerunner of similar attentions from mayors and others high in civic positions, from dignitaries of the Church of England, and from leaders and from the rank and file of the Congregational body. The party has been this week in Scrooby and vicinity. The most notable feature of their stay in that region was the laying, on Monday, of the corner stone of the John Robinson Memorial Church at Gainsborough. In this service Hon. T. F. Bayard and a large delegation of English men and women had an important part. If our pilgrims maintain this rapid pace and continue to be the recipients of so much attention, they will hardly look upon their trip as a vacation, though we presume most of them are entirely willing to endure the special strain in order that they may avail themselves of the remarkable opportunities at their disposal.

For sustained interest, punctuality and regularity of attendance, and its quiet but pervasive spiritual tone, the International Sunday School Convention in this city last week need not fear comparison either with preceding gatherings of the same nature or with great religious assemblages of any sort. Much of the success of the four days' meetings was due to the efficient committee of thirty, in whose hands were the preliminary arrangements. Mr. S. B. Capen's judicious and energetic discharge of his onerous duties as presiding officer was another important factor, while the temper of the delegates was so uniformly considerate and Christian that the work of the convention moved forward smoothly and to a happy outcome. Earnestness and seriousness were written on almost every countenance. The delegates came not for a holiday or for a dress parade, but to learn how to present Christian truth to their pupils more effectively and how to make their own schools centers of larger influence.

The only issue which at all divided the delegates related to the instructions which should be given the Lesson Committee in reference to the selection of passages on temperance. It is understood that the committee would prefer not to be bound down by restrictions that would require it to introduce every quarter a special temperance lesson. Its preference would be to make this subject prominent whenever it appears in the natural progress of a given series of lessons. There was animated debate on the floor of the convention, but finally the instructions given to the committee at St. Louis three years ago were reaffirmed. These require four temperance lessons for every year. It is a difficult task thus enjoined upon the committee, and we should not be surprised if three years hence the action is reversed.

Harvard University conferred the degree of Master of Arts upon Booker T. Washington of Tuskegee last week. Sanders Theater rang with enthusiastic applause as the fact was made known and the degree was conferred, and later, at the banquet, Mr. Washington, in a manly speech, revealed those qualities as a man and orator which have given him the right to a title so honorable. The title of D. D. conferred by Harvard on John H. Vincent, not only testifies to the success he has had as a preacher to Harvard's students during the past two years, but it is a fitting recognition by our oldest university of the service Bishop Vincent rendered to the world when he founded the Chautauqua system of popular instruction and culture. The commendable custom of announcing *why* honorary degrees are conferred is gaining ground in our colleges. In some instances it solves a problem which otherwise would be insoluble, but, on the whole, the degrees this year seem to have been most worthily bestowed.

Dartmouth has abandoned the old method of granting the degree of A. M. in course to graduates of three years' standing, and bestows it now only upon those who have taken a prescribed two years' course of study, one year of which, at least, must be spent at Hanover. At this year's Commencement degrees were conferred on this plan for the first time. Three persons passed the required examinations, which were decidedly rigid. One of the three was Miss Katharine M. Quint, B. A., Wellesley, 1890. The noticeable feature in her case is the fact that she is the first woman ever admitted to any department of Dartmouth. Her application was not successful until after a year's consideration by the trustees. She was bright enough to appeal to that clause in the charter of the college which allows its privileges to "English youth and others," she arguing that if she were not an "English youth" she came under the category of "others." Her specialties were Greek, and American literature, and her scholarship was pronounced to be of the highest order. We understand that Miss Quint's presence in the institution during the past year, as well as that of a fellow woman student, a niece of Dr. H. A. Hazen, who has not yet completed her course, excited no special attention after the first few days, and that both received the utmost courtesy. It will be observed that the admission of women is simply to the graduate departments of graduates from other colleges without distinction of sex. We learn from Hanover that when Miss Quint came modestly forward in her Wellesley cap and gown to receive her degree from President Tucker the applause was unbounded. It was a happy coincidence that her father's class held its fiftieth anniversary at this Commencement, twelve out of fourteen survivors being present. The class recognized the occasion by adopting Miss Quint as an honorary member.

It seems to us that the action taken last week at the New Haven council and reviewed in our church news columns was wise and careful. There is, however, the further consideration that the advice of a dismissing council is of great importance as certifying to the good standing of the minister and furnishing him with credentials which are of great value to a subsequent installing council. It would, perhaps, have been well to add a vote to the effect that the evidence of good standing which would have been given by a result of council commending him to the churches, and of the certainty that his departure was not caused by anything calculated to throw doubt upon the brother's work, was supplied from other sources and so accepted by the installing council. There have been cases where the absence of a dismissing council has been only too suggestive of the fact that the departing minister could not have obtained any certificate that he deserved the future confidence of the churches.

He had dropped the cares of an engrossing business to run up to his *alma mater* for a taste of the Commencement festivities. Upon his heart as he went rested not only the weight of the daily burden, but a burning resentment against one who had recently done him a wrong. But as he breathed for a day the atmosphere of his old college home a different temper of mind began to steal over him. Was it the quiet beauty of the encircling hills that wrought this change? Was it the merry shouts of the buoyant collegians? Was it the memories of his own undergraduate days, now a quarter of a century distant, the recollec-

tion of the high ho es and the noble ideals with which he, in his time, had gone forth into the great world? Perhaps all these influences had their share in softening the heart of this man. At any rate the first thing he did on returning to his office was to write to the one against whom his feeling had been excited a letter fragrant with charity and forgiveness. He is not sorry now that he snatched a day from business in which to drink again at the fountains which once fed his truest life and which still minister to that which is best in him.

THE FREEDOM OF A KING.

In the chorus of a recent popular song, America is characterized as "the land where every man's a king." It is a thought familiar enough, presenting in a single word the contrast between the governed masses of Europe and the self-government which is the theory of America, and it is particularly appropriate to the week that culminates in Independence Day. It speaks of dignity, but also of responsibility, and it is upon this latter side that it is time to put the emphasis for those Americans especially who, being free, are kings and priests to God through Jesus Christ.

The king is free, indeed, but he must inevitably be judged by the law of liberty. Freedom can never be like an open ocean upon which the captain steers east or west as the fancy of the moment leads him. It is an open sea, but the captain remembers his responsibility and uses his liberty to bring the ship to her destined port in safety. Christian Americans are kings, but they are self-limited by the appropriate restrictions of a king.

Idleness is not for kings. Civic life is a part of work for God. Social obligations are a part of duty which we owe to Christ. He who, on the side of social and political action, evades responsibility, has abdicated a primary and essential part of his royalty. It is this evasion, indeed, which makes the problems of our political life so hard to solve. The real trouble is above and not below, and the word of the prophet is fulfilled in our States and cities every day: "Thine own wickedness shall correct thee and thy backslidings shall reprove thee. Know, therefore, and see, that it is an evil thing and a bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord of Hosts."

Nor can a king afford to strike hands with evil. He is not free to be a partner in the gains of sin. Wages of iniquity defile his soul. Many a man in the interests of business and political advancement has forfeited his freedom. He dare not speak his mind or follow his convictions. He is in league with evil, and he knows that evil men will rise up and laugh at him if he professes love of good. He has committed sin and is become the slave of sin, and nothing can make a free man of him but confession and repentance. He is like King Charles II. of England, who did not dare to move a hand in European politics because he was subsidized by France.

Another limitation self-imposed upon the freedom of a king is that of purpose. True lives move ever toward a chosen end. He who drifts becomes a slave of the current. "He that wavereth is like a wave of the sea, driven of the wind and tossed." For the Christian the true end of life can only be the purpose of his Lord. To witness God to men, to serve his fellows, to live in that communion with the Father which makes the world a place of happiness as well as prayer, to finish the work, whatever it may be, which he has given us to do, these are the purposes of the kingly life. In activity, in righteousness, in service, and in these alone, the king is free.

COLORADO'S APPEAL AND CLAIM.

We urge our readers not to pass by with a hasty or perfunctory reading the statement on page 24 of this issue regarding Colorado College. When men personally known to many of us and highly prized both for their intellectual worth and their sterling manhood are straining every nerve to reach an important goal, the least we can do is to give respectful attention to their plea. William F. Slocum, Jr., would grace the presidential chair of any institution in the land, and associated with him in the staff of teachers are men and women who represent all that is best in Eastern rearing and culture and in general equipment for their special duties. From personal inspection of the college we can bear witness to its indispensable value as respects the State, the denomination and the dominance of Christianity in the Rocky Mountain belt. The map which we present this week shows over what a vast field it, and it alone, of Congregational colleges sends forth its streams of influence.

The college is today passing through an intense moment in its history. Other institutions which are struggling to build up endowments have important tasks before them, but for Colorado College the present holds the issues literally of life or death. It is not a question of the securing of funds with which to carry on an enlarged work; it is the question whether the work already begun shall go on as it is or whether it shall stop.

Colorado has won a place in the first rank of institutions of higher learning in the West; its former students are carrying off honors in the graduate and undergraduate departments of our best universities. Shall it continue to advance, and more and more take possession of the place which is open to it, or shall its teaching force be cut down? Shall its progress be abruptly turned into decadence? Shall it sink to a place among second-grade colleges and see other institutions take possession of its rightful field?

It is often said that Colorado is wealthy enough to support its own institutions. But it must be remembered that only a very small part of the wealth of the Rocky Mountains is in the hands of Christian people, that in Colorado Christian philanthropic capitalists are few and far between, that not many of its wealthy men have as yet learned the joy of giving. The college has a right to appeal to Eastern benevolence. It is every year receiving the sons and daughters of Eastern parents and sending them back to their homes strengthened in body, mind and spirit. It is doing a work for them that cannot be done elsewhere in the land. If, again, it be argued from the Eastern standpoint that the State by its espousal of political and financial heresies forfeits its claim to outside benevolence, the reply is that there is all the more need of an institution that will counteract dangerous tendencies by standing for those safe and lofty principles which alone can save a State or a nation.

The East must be patient and generous a little longer. Nothing can aid more rapidly in the conversion of Colorado's wealthy men into Christian philanthropists than the work of such an institution as Colorado College. Dr. Pearsons has done his part toward making its future glorious. Are there not many who will be glad to have a share in the splendid undertaking?

COLLEGE HOPES AND WORLD EXPERIENCES.

The college processes of training and instruction are at an end, the farewells have been spoken, the years of quiet study and gay experience are closed and the life of the world opens for the graduates. Are the ideals which have been formed by classroom and campus to be confirmed or overturned in the struggles and trials that await these thousands of young men and women, whose diplomas are but a few days old and whose hopes of success are as yet unproved?

It is wise to remember that the tests of ability in college life are not final or complete. Those who have won honors in the classroom and are conspicuous in the social and scholarly awards of the Commencement week sometimes fall rapidly behind in the harder competition of the open world, and those of whom their teachers and their classmates never thought as leaders forge rapidly ahead in new conditions. It is no time, therefore, for relaxed effort or for discouragement. Life's first skirmish is over, but the real battle is already on, and he will count for most who presses toward the front with well-considered use of every weapon at command. College honors count for little in the battle of life. College failures, on the other hand, need not hamper one. Even sins and follies of the undergraduate days may be atoned for by earnest striving. It is a time for courage and endeavor.

But courage must be linked with faith to be ready for its best attainment. If we smile at the rose-tinted glasses through which the new alumnus or alumna views the world, we ought to grieve when there comes out of college halls a man or woman with a soul gray-tinged with pessimistic doubt. Youth should be dowered with courage, cheered by faith and glorified by hope. If there are disappointments, disillusions, lines about the brow and eyes, gray hairs to be encountered and experienced in the passing years—these are but a little price to pay for the power of an established character. Whether our young men and maidens shall fill a large place in the world's eye matters little. Few are prominent in the attention of any one generation, but the victory that overcomes, and in overcoming helps the world, is within the reach of all.

AMERICANISM TRIUMPHANT IN CANADA.

For eighteen years the Conservative party has dominated the affairs of the Dominion of Canada, and the record of its career is not one that can lead a Tory partisan, a Canadian citizen or a denizen of the British Empire to indulge in much boasting. Neither the people, the industries, the commerce, the literature nor the morals of the people have prospered as they should have done, and the Dominion today is debt-ridden, hampered in its development and corrupt

in its politics because of the statecraft of Sir John McDonald and his successors. Last week, however, the people arose in their might, and in a contest unrivaled in the Dominion's history for its vigor and bitterness transformed the Dominion Parliament from one with a large Conservative majority into one that will have a Liberal majority of not far from twenty-two over both the Conservative and Independent members. Quebec, that sent thirty Conservatives in 1891, elects only fifteen this year; Nova Scotia, that sent sixteen Conservatives in 1891, elects only nine this year; and Ontario now sends seven Independents to fill seats occupied by Conservatives in the last Parliament. This overwhelming defeat of Sir Charles Tupper and his allies among the hierarchy of the Roman Catholic Church will place in power as premier the eminent citizen of Quebec, Hon. Wilfrid Laurier, who, since the retirement of Hon. Edward Blake, has been the acknowledged leader of the Liberal party. Mr. Laurier is a Roman Catholic, but one who does his own thinking on political questions and refuses to be dictated to by the hierarchy. He believes in a tariff for Canada such as is necessary to procure adequate revenue, but he does not believe in protection for protection's sake, and his advent to power with a strong working majority is generally conceded to herald the dawning of a day of freer trade between the United States and Canada, and one of far more amicable relations between the two governments. In England it is interpreted as meaning this, and also as putting an end, for a time, at least, to Mr. Chamberlain's scheme for closer trade relations between Great Britain and Canada.

The vote in the Northwest Territories, Manitoba and Ontario, is not so much responsible for the result as might have been expected. It is due, rather, to an overturning, of which that in the Province of Quebec is typical, where the Roman Catholic electors deliberately scorned the mandement of the Roman Catholic priests, refused to vote for Conservative candidates pledged to grant remedial legislation in Manitoba, and voted for one of their own race who had frankly said throughout the campaign that he denied the authority of the bishops to determine political questions, and that if made premier he would use straightforward argument and conciliation rather than subterfuge, force and threats in dealing with the vexed Manitoba school problem. That so many of the Roman Catholic electors placed political convictions above religious prejudice and deliberately disobeyed their priests is an omen of better days in Canada, too often in the past the arena where sectarian feuds have been fought out at the polls, and the people made the pawns with which the ecclesiastics have won games of profit to themselves. So many French Canadians have come in touch with our New England life, either through visits, labor in our factories or reading our newspapers, that they have come to have a sense of independence that their fathers knew nothing of, and the fruits of this contact with our political institutions and distinctive atmosphere are beginning to ripen and be plucked.

Mr. Puddefoot, in a letter to the New York *Tribune*, tells of his experiences among Western advocates of free silver, and concludes his letter with the following characteristic observation:

While it would be impossible to train the great majority of men into able financiers, it ought to be an easy matter to show them that when the ownership of silver can take less than $10 worth of that metal to the mint and bring away $18 in coin, the people who do not own the silver must make good the difference; and that to put on the coins "In God we trust" for the balance is tempting Providence, and will most surely lead to disappointment.

THE DUTY AND USES OF REST.

Most of us look upon rest, especially in the vacation which we are apt to take at this season of the year, as a reward or recompense, and in a sense this is correct. It often is spoken of also as a duty, but not always, probably, with a complete appreciation of it as such. To take a rest is regarded as a duty but the employment of it is considered less from the point of view of duty, and sometimes we are tempted to act as if our vacation were from obligations as really as from labors.

It is indeed a duty to rest when weary. The position of those—and there are such—who insist that work should be incessant because God forbids idleness may be due to conscientiousness, but it is mistaken, not to add morbid. Most of us, however, probably are more open to a different temptation. All should understand that rest is not only wise but is even necessary to one who leads a busy life, and that sheer idleness, when it has been honestly earned and is not too greatly prolonged or misspent in any way, possesses large recuperative and helpful power. It is true that a change of work is refreshing, but the teacher, the minister, the banker, the mechanic, or the housewife who is content to merely eat, sleep, breathe and be amused during vacation probably resumes the accustomed tasks with the best power of future usefulness. Yet each must decide for himself.

No time of rest is spent to best advantage, however, which is not made to serve the highest part of our nature. If we are not studying books we can observe men and women and learn from them. If we cease temporarily from making money we may find in our leisure a superior opportunity for making character, for exerting a Christian influence, for learning how unaccustomed temptations assail and are to be conquered, and how forms of virtue hitherto uncalled for specially are to be appreciated and cultivated. And he who fails in vacation to set apart some time more than is usual with him for meditation and prayer and communion with Christ fails of one of its sweetest and most rewarding privileges.

Moreover, if you are one of those whom toil presses hard and for whom there is no respite, take courage. Find your rest and refreshment in renewed study of your blessings, and be sure that Christ will not forget you, but will impart to you his comfort and his peace.

CURRENT HISTORY.

The Future Destiny of the United States.

Poets and students of history seem to be uniting in holding up before the British and the American peoples the duty they owe to each other in order that they may perform their nobler duty to mankind. Thus Prof. George B. Adams of Yale, in the July *Atlantic*, shows why the United States must assume, with Great Britain, far wider and more world embracing responsibilities concerning foreign affairs than our fathers ever dreamed of our assuming, and in the July *Century* T. B. Aldrich, the poet that Harvard has just honored by giving the degree of Master of Arts, says:

Restless the Northern Bear amid his snows
Crouched by the Neva; menacing is France,
That sees the shadow of the Uhlan's lance
On her clipt borders; struggling in the throes
Of wanton war lies Spain, and deathward goes.
And thou, O England, how the time's mischance
Hath fettered thee, that with averted glance
Thou standest, marble to Armenia's woes!
If 'twas thy haughty Daughter of the West
That stayed thy hand, a word had driven away
Her sudden ire, and brought her to thy breast!
Thy blood makes quick her pulses, and some day,
Not now, yet some day, at thy soft behest
She at thy side shall hold the world at bay.

A Deplorable Leakage.

The recent deaths of ex-Secretary of the Treasury Bristow and Hon. Lyman Trumbull call attention to the fact that they were eminent representatives of a class of men once prominent in public life, but who left it because unappreciated and undeservedly thrust out. Ex-Senator Trumbull, for instance, was a descendant of the Trumbulls of Connecticut and the Mathers of Massachusetts, a judge on the Illinois Supreme Bench for six years, a United States senator from 1855 to 1866, doing more, it is said by competent authorities, to shape the legislation of the country during the war and reconstruction period than any other man, and yet because he followed the dictates of his conscience, saw clearer than many of his associates and voted for the acquittal of President Andrew Johnson, he was termed a traitor to his party, and so ostracized that he left it and public life as well, never, however, losing the respect of his neighbors and professional associates, who realized his rare mental and moral power.

Ex-Secretary of the Treasury Bristow, after the Independent Republicans had failed to win for him—and the principles he represented—a victory in the Republican National Convention of 1876, also ceased to serve the public, and like ex-Senator Trumbull retired to the practice of a profession which proved lucrative. Somehow our American system of representation should be altered so as to make it possible for men of such character and ability to find constituents who would support them in independent thought and action. It is interesting to note that Mr. Trumbull in his later days was as indifferent to opprobrium, and as faithful to what he believed to be right as he was when in the Senate. Hence he placed his talents at the disposal of Mr. Debs, and argued in his behalf against the decrees of Federal Courts.

Domestic Politics.

Mr. McKinley, in speeches made to delegations of Republicans visiting him at his home in Canton, has emphasized that plank in the Republican platform which reaffirms devotion to protection, but he also has not failed to remark that he believes in a dollar "good for a dollar not only at home but in every mart and market place in the world." The large gathering of Ohio women last week in Canton to pay their respects to Mr. McKinley, his mother and his wife, was notable for the declaration by the spokeswoman that those whom she represented had no fear "that under the coming administration hearth fires would burn dimmer or counting-rooms be closed," and that, should Mr. McKinley be called to preside over the destinies of the nation, there would be a man at the helm "of character so pure and a reputation so untarnished" that any mother might feel proud to have her son imitating his example. Mr. Hanna, who is to be the chairman of the Republican campaign committee, has selected some of those

who are to be his chief assistants, and outlined a course of action which promises to introduce some novel features into the campaign. Whether the committee's headquarters will be transferred from New York to the Interior, in which section it is conceded by all that the battle is to be waged most fiercely, has not been settled yet. The anti-Platt Republicans of New York State are preparing to create a machine which will surpass that of Mr. Platt in effectiveness and win, if possible, from Mr. Hanna and Mr. McKinley the recognition of the Administration should Mr. McKinley be elected.

Of the Democratic State conventions held last week Wisconsin's was the only one which indorsed the gold standard and the Administration. Illinois, Ohio, Indiana, North Carolina and Georgia send delegates instructed to support the free coinage of silver, and Texas sends rival delegations of which the free silver faction is sure to be recognized. The Democrats of New York State, led by Mr. William C. Whitney and Senator Hill, brought forth a platform favoring international bimetallism, but insisting upon the maintenance of the gold standard by the United States until the cooperation of other nations can be secured. Calculated by its framers to furnish the *via media* along which all Democrats may walk to certain victory, its reception by the two wings of the Democracy has demonstrated conclusively that the day of compromise has passed. The virulence of the attacks upon Mr. Cleveland by some of the speakers at the Illinois, Indiana and Ohio conventions indicates how far apart the Administration and the rank and file of the party in the West are, and these attacks, together with the declarations of the platforms of those States favoring policies that hitherto have been indorsed only by Populists, would seem to make it certain that conservative, gold standard Democrats of the East, and the men in the South and West like Senator Tillman of South Carolina and Governor Altgeld of Illinois cannot abide together much longer in the same party.

Estimates of the comparative strength of gold and silver in the approaching convention in Chicago vary somewhat, but it seems now as if the relative strength of the two factions at the beginning of the convention would be not far from 586 for silver and 342 for gold, a majority in favor of silver large enough, if the present temper of the leaders of that faction holds, to formulate a free silver plank in the platform if not to name a candidate in sympathy with the platform. Mr. Whitney, in an interview as late as the 27th, practically conceded that the gold standard minority had no chance of preventing a declaration in favor of free silver. Senator Gorman of Maryland, who is astute if nothing else, will not attend the convention, conceding that it is useless for the East to attempt to shape the platform or name the candidate. Strong delegations of Democrats from Massachusetts, New York, Illinois and Maryland and the commercial centers of the South will go to Chicago intent upon saving the party from what they believe to be disruption and overwhelming defeat and they will carry with them the petitions of eminent men who, either for many years or during recent years, have been identified with the party and contributors to its treasury. An impressive document, put forth by the German American League, pledging its support to the party favoring the gold standard, will also await the party leaders at Chicago and indicate to them how the Germans of the country will vote. The Administration, of course, is throwing all of its influence in favor of a declaration against free silver, but it labors under the disadvantage of knowing that the more it does to make known its desires the more fuel it adds to the fires of hatred which consume the souls of demagogues like Mr. Tillman and Mr. Altgeld and their rampant followers.

The British Ministry's Ups and Downs.

The withdrawal of the Education Bill must be most humiliating to Mr. Balfour, and plague those adherents of the Roman Catholic and Anglican folds who hoped that the government with its tremendous majority could ram the bill through Parliament, and thus redeem the pledges made when the appeal was last made to the electors. But dissensions within the ranks of the majority, the cross fire of hostile amendments which came from Conservatives and Liberal Unionists as well as Liberals, proved too much for Sir John Gorst, who introduced the bill, and Mr. Balfour, the responsible leader in the Commons, and rather than face prolonged and destructive debate and an adverse vote, the bill was withdrawn soon after debate began in the committee stage. We can imagine the delight of such men as Dr. John Clifford and Dr. Guinness Rogers, who opposed it because it threatened to revolutionize the educational system of England and intensify the sectarian animosities all too intense there now. A call to arms already had gone forth, summoning the Dissenters of England to grapple with the forces of ecclesiasticism, and it needed but the enactment of the Gorst Education Bill to have stirred up such a blaze of feeling in England as it has not seen in many a day. Now, however, the enemy has retired to realign its forces, and a reaction is setting in, in and out of Parliament, which may topple over the ministry on any one of several of the many items which still burden its parliamentary program.

The arrest by Venezuelan officials of a surveyor employed by British Guiana in surveying on territory which is in dispute between the two Powers threatened for a time last week to inflame the passions of the British public and lead to acts which might have complicated or undone all negotiations between the United States and Great Britain, but the British Foreign Office, fortunately, ignored the clamor of the more belligerent of the British journals, referred the matter to the United States for its friendly offices, and the latter in turn so impressed upon Venezuela the necessity of acting wisely and pacifically that the surveyor was released and all chance for misunderstanding was removed. If this amicable settlement is typical of the temper and method that are to rule in the future, it must be conceded that a marked change for the better has come since last December, when Lord Salisbury and Mr. Olney were indulging in their bluffing and boasting.

The Future of South Africa.

Southerners will find considerable satisfaction in Hon. James Bryce's statements in the July *Century*, concerning the relations between the whites and blacks of South Africa. All of the latter, he says, whether educated or savage, Christian or heathen, African or Indian, are treated by the whites as divided from themselves by a wide and impassable gulf. This situation Mr. Bryce attributes to the old feeling of contempt for slaves inherited and held by a generation of whites that has never known slavery as an actual system, partly to physical aversion, and partly to an incompatibility of character and temper. But it will be noted that Mr. Bryce finds this hostile attitude just where we find it most pronounced in this country, viz., strongest in those "rude and uncultivated whites who plume themselves all the more upon their color because they have little else to plume themselves upon." He predicts that, speaking broadly, South Africa will always be a black man's country, and that the future peace and prosperity of the land will largely depend upon "the wisdom and temper with which the higher race treats the backward one, and leads it onward and upward."

If Great Britain has made an arrangement with Portugal, as is reported, by which British troops may land on Portuguese soil and march through to Matabeleland, then an important strategic move against all of Britain's enemies, including the Transvaal, has been effected. President Kruger's recent demand that Sir Cecil Rhodes be prosecuted by the British Government has at least had this effect, viz., to force Mr. Chamberlain to compel the directors of the British South Africa Company to accept the resignations of Mr. Rhodes and Mr. Alfred Beit. Of course this is only a nominal victory for the cause of decency and honor, for Mr. Rhodes will have quite as much to say in the future as in the past about the company's affairs, but even a nominal victory is well for Britain's honor.

Turkey Passes Description.

Turks and Armenians have fought again at Van, and the estimates of the number of Armenians killed ranges from 400 to 1,500. The charges against Rev. George R. Knapp, which Turkey has at last been forced to declare, are such as make all who know him smile in derision. The governor of Bitlis says Mr. Knapp gave the signal for an assault by Moslems upon the Armenians; that he paid men to murder an Armenian (he must mean a Turk); and that he aided in carrying off a Moslem girl. Mr. Knapp's family are now with him in Constantinople, where he is eagerly awaiting the opportunity to disprove these trumped up charges. Miss Barton reports that her assistants have done most remarkable work in suppressing epidemics of contagious diseases in towns where their aid was most needed; that the Turk is aiding in every way the humane efforts of herself and helpers; and that large sums should be forthcoming promptly if the work which needs to be done in succoring the needy and re establishing industries and agriculture is to be accomplished. The situation in Crete has not changed much. Possibly the appointment of a governor of the Greek faith, Georgi Pacha Bereovitch, Prince of Samos, may alleviate the situation somewhat. Mr. Gladstone continues to free his mind respecting the Turk and the complicity of Great Britain, for in writing to the London *Chronicle* he said last week:

> Nobody uses language half strong enough against the sultan and his agents. To describe their guilt is beyond all bounds, and the language ought to go beyond all bounds. My choice is between far out-Heroding everybody and absolute silence; for my language abstractedly might plausibly be ascribed to temper, whereas it would be perfectly cold-blooded. I am silent only for fear of doing

harm. The European mind wants plausible excuses to cover its disgrace. I do not wish to furnish them.

NOTES.

Hawaii has just adopted an income tax.

A cave-in and explosion in a Pittston, Pa., coal mine last Sunday morning buried nearly 100 miners.

Eighteen thousand people lined the banks of the Hudson near Poughkeepsie, June 26, and witnessed a splendid rowing contest between the crews of Cornell, Harvard, Pennsylvania and Columbia Universities, the Cornell crew winning and establishing a new record.

The Greater New York Commission met last week, defeated the plan of the Brooklyn members to commit the commission to indorsement of the non-centralized, borough system of administration and assigned to certain individuals the prosecution of necessary, detailed inquiries at home and abroad concerning methods of municipal government. Both ex-Judge Dillon and President Low of Columbia University are planning to spend the summer in Europe in quest of information, which will, in turn, become the property of the commission.

IN BRIEF.

It is seldom that even in this, the oldest, part of the country a church arrives at the advanced age of 250 years. The celebration, therefore, this week of its quarter-millennial by the church in Saybrook arouses, naturally, more than a local interest. There are additional reasons for marking the occasion in view of the relation of this church to Yale College and to that honored symbol of our faith known as the Saybrook Platform. A son of that town, himself a descendant of its founders and today an honored Congregational pastor, contributes to this issue a pleasing sketch of the circumstances out of which this church grew. The pictures on our cover page reveal a typical New England structure and a street like many another which can be found up and down our New England country. The entire sisterhood of Congregational churches extends its greeting to the Saybrook church which is passing through such an eventful week. The lesson of the important place which rural churches held and continue to hold in the life of the community ought to be impressed upon us all afresh, particularly at this season, when so many dwellers in cities are returning to the country.

Boston provides baby carriages for visitors to Franklin Park who need them. Civic maternalism!

What is a debt upon a missionary society? "An incubus upon faith, a strait-jacket upon love and a chain upon the pinions of hope," says *The Christian Advocate*.

"It is not Dartmouth alone which has been invaded by the daughters this year for the first time. Among the diplomas granted at Yale in the graduate departments eight were to women.

The dimensions of Sunday pleasure seeking traffic may be suggested by the statement, semi-official, that the surface railroads of the city of Brooklyn, N. Y., on June 21, collected fares from 525,000 passengers.

Just as the phonograph and kinetoscope have been used by the vicious to tempt and degrade those who float up and down the streets of our great cities, so the bicycle is becoming the obedient, unmoral ally of the criminal in fleeing from the scene of his misdeeds.

President Adams of the University of Wisconsin, when he came last week to give the secret of President Angell's marked success at the University of Michigan, found it largely in the fact that first-class men and up-to-date apparatus had been considered by him more important than elegant piles of brick and stone.

There were 378 Unitarian churches in Great Britain in 1888; there are only 354 now. Scotland had seven Unitarian churches in 1850, and it has eight now. And yet Unitarians across the water, when they get together, just as their brethren here do, felicitate themselves that they are a church that is satisfying the public need as no other church can.

The king of France marched his army up a hill and then down again. Dr. Lunn flung himself out of the Wesleyan fold, and Bishop Vincent of the Methodist Episcopal Church, happening to be in Europe at the time, welcomed Dr. Lunn into the Methodist Episcopal fold. Now Dr. Lunn has resigned from the Methodist Episcopal Church and returned to his first love.

A collision at midnight so jostled two Irishmen occupying a section of a railway car that when they emerged in deshabille Pat said, "Mike, are you hurted?" "No," said Mike, who had entered his trousers so that they were in an abnormal relative position, "I am not hurted, Pat, but I am fatally twisted." The same remark might be applied to the condition of the Democratic party today.

The call of Rev. F. W. Baldwin, D. D., of East Orange, N. J., to the chair of history and economics just established at Bates College is another evidence that the partition between Free Baptists and Congregationalists is decidedly thin. If his own church permits him to accept this summons of his *alma mater*, his influence we are sure will promote still further friendly relations between the denominations.

After repeated efforts to induce the General Assembly and the presbyteries to take up the subject of vacant churches and ministerial supply for the whole Presbyterian Church, a bureau intended to serve as an intermediary between churches and ministers has been established by the enterprise of the *Presbyterian Journal* of Philadelphia on the business basis of fees for information and presentation of name and credentials. This is quite an enlargement of the scope of the denominational newspaper.

At this season we always have occasion to notice what the sons and daughters of ministers are doing in the field of scholarship. The oldest son of Rev. G. M. Boynton, D. D., secretary of the C. S. S. and P. S., has just won the Rotch architectural scholarship given by the architects of Boston and insuring him two years of travel and study abroad. It is a much coveted honor and one which is not obtained without arduous and persistent effort. A son of Rev. Dr. E. A. Reed of Holyoke has been awarded the Douglass scholarship at Yale, which secures for him a term of study abroad, his specialty being English literature. In the long run we are ready to match ministers' children against the descendants of any other class of professional or business men.

Rev. George A. Gordon, D. D., has taken his European trip earlier than usual this year in order to comply with the request of Mansfield College that he lecture there before the academic year came to its close. He was on the ground only a fortnight, but was hard at work all the time preaching, lecturing and holding conferences with the students. In what high esteem the pastor of the Old South Church is held in Oxford this new demand for his services shows. He comes back more thoroughly convinced than ever of the great work which Dr. Fairbairn and his associates are doing at Mansfield College. He finds, too, a growing respect for the institution among leaders of the Establishment. It could hardly be otherwise, unless brilliancy and thoroughness of intellectual equipment counted for nothing in their eyes.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The People's Lectures.

For eight years the Board of Education's course of free lectures to the people has been growing in favor, and most deservedly so. The subjects have been wisely chosen so as to attract by their variety and to impart thorough instruction on matters of practical usefulness. History (American specially), social science, health, literature, art, travel, politics are among the themes discoursed upon by experts in the several studies, men qualified not only by familiarity each with his subject, but by the rare gift so to set his knowledge forth as to hold the attention and meet the wants of the hearers. Thirty different places for the lectures in as many sections of the city were opened this year, nearly twice as many as last year; over 1,000 lectures were given, a large majority of them illustrated by stereopticon or experiments; nearly 393,000 people, mostly adults and many of them women, were listeners to the course, running from the last of October to the first of April. The cost has been small, the schoolhouses, Cooper Union, the Natural History Museum, Hebrew Institute and other similar places being freely utilized for the purpose. The rapid growth of interest warrants the planning for still greater enlargement next autumn.

Their Bodies Cared for, Also.

Nor are the physical wants of "the people" left uncared for. The "summer corps" of fifty physicians has been already appointed—three fifths of them having had previous experience of the work—to care for the poor sick in the city's more crowded tenements at the public charge. These have a semi-police authority, empowering them to compel the self neglecting, mostly foreign, herds to so far comply with the health laws as not to needlessly endanger the lives of their neighbors. The new interest in securing more breathing spaces for the poorer classes has at length succeeded in opening a park really worth having—an entire square—at Corlear's Hook on the East Side, to which the crowds can resort for fresh air from the river, and where evening concerts are to be given weekly at the city's cost. Another (smaller) park is slowly being made ready at Mulberry Bend, the old Five Points neighborhood. A new impulse has been given to the Health Board's movement for demolishing many of the filthy, unsafe, contagion breeding rear tenements with which the greed of landlords has covered the few feet where else the thronging tenement house children might catch a breath of air—such as it is. Then, too, the public floating baths in both rivers, fifteen of them, are now getting into place for the summer. In these structures last season 3,100,000 baths were enjoyed, free of cost, by men and boys, and 1,800,000 by women and girls.

Commencement Time.

Columbia and New York Universities, the City College, normal schools and all the higher schools and institutes of the metropolitan district are pouring out an unusual number of graduates this season, and, if reports are true, of an unusually high grade of scholarship. Five young women received their diplomas from the medical college and hospital for women, making them full fledged M. D's. Not the most showy, but among the most important and useful

classes of graduates are those from the city and Brooklyn training schools. These are yearly sending out classes of both boys and girls, well trained not only in the manual branches of many useful trades, but in the science and book learning pertaining thereto. The exhibitions closing the year's courses have shown work by the pupils of which the most expert mechanic might be proud. Let this work go on and grow as it should, and a powerful blow—it may be made a deathblow—is struck at that worse than Russian despotism which forbids "a free and independent American citizen" to teach his son the honest, useful industry by which the father has thrived, and the practice of which enters so largely into the basis of our country's prosperity and freedom. Our public schools close with June. That their work is not yet done has been shown by a fearful panic last week—not in Central Africa, but in one of our East Side school playgrounds—caused by an alleged appearance of the devil among them, bent on taking them with him to the nether world. Only prompt and effective action of the teachers and the police prevented serious injuries if not loss of life.

Personals.

Dr. and Mrs. Lyman Abbott, with a son and daughter, sailed for England on the Monarch, June 27. The doctor is to attend the Evangelical Alliance jubilee meetings in London, as are the president, Mr. William E. Dodge, Drs. John Hall and G. U. Wenner of this city, with many other delegates, and Dr. Josiah Strong, the secretary, who sailed a week ago. The True Unity of the Church is to be their theme.

Dr. George F. Pentecost of London will supply Dr. Hall's pulpit during a part of his vacation. Dr. A. T. Pierson will again render like service for the Fourth Avenue Church (Dr. Davies's, formerly Dr. Howard Crosby's). Dr. Virgin will spend his summer, as usual, in Chelmsford, his pulpit to be supplied by Drs. Jubb of Fall River and H. A. Stimson.

Among recent preachers in the Broadway Tabernacle pulpit have been Drs. Burnham of St. Louis, Andrews of Union College, Griffis of Ithaca, Genung of Amherst, Phillips of Rutland, Thomas of Brookline and Boynton of Detroit.

A Christian's Death.

The murder of Mr. George H. Wyckoff, president of the Bank of New Amsterdam, has excited such unusual interest among business men here and, indeed, with all classes as to encourage the hope that the sacrifice of this noble life may leave behind a profitable lesson. Suddenly surprised at his desk by a demand for money, a loaded pistol meanwhile pointed at his breast, he did his best to disarm the wretch and protect the property in his charge, but in a moment he was fatally wounded and his assailant had turned the weapon with like result against his own life. As the ambulance was bearing both of these dying men to the hospital, the victim turned to his murderer with these Christlike words: "Why did you do this? I never injured you. May God forgive you as I do." And when the surgeons came to see what could be done to save this precious life, a like Christian spirit was shown in his request: "Do me this favor. He is a younger man than I and has the better chance. Treat him first." It was not given to surgical skill to save either life, but what a legacy have his stricken widow and children, the Montclair church (Dr. Bradford's) and his fellow-guests in "The Chelsea" apartment house, his winter home, where this quiet, consistent Christian was warmly esteemed, in the lifelong memory of this lovely Christian departure from earth to meet his Lord, who, by wicked hands, was crucified and slain.

HUNTINGTON.

FROM THE INTERIOR.

President Angell's Anniversary.

Chicago is as much interested as any city in the land in the honors paid the president of the University of Michigan. Here he has always been a welcome visitor, and with his addresses has always done good service for the cause he has been invited to help forward. It is a great blessing when a university like that at Ann Arbor can be under the direction of a man like President Angell for a quarter of a century. Nor is the advantage wholly on the side of the institution. The man has an opportunity to carry out his plans, to test his theories, to put himself into successive classes of students, and thus create a constituency for himself outside of college authorities on which he can rely with the certainty that he will neither be misunderstood nor misrepresented by it. It is not surprising that the exercises this week at Ann Arbor were so largely occupied with reminiscences of the service which President Angell has rendered the university, or that distinguished educators from all over the country should have had part in them. The Chicago graduates of the institution and their friends unite in the good wishes which others have been permitted to express for the president, and, thoroughly appreciating the rare ability he has shown as head of the university, trust that for many years yet he may be found in the position he now fills. The total number of candidates for degrees in all the departments of the university this year was 745.

Picnics.

In this era of picnics almost every church here has an interest. Last Saturday the Sunday school of the First Church went to Lake Bluff, the spot which our Methodist brethren have rendered so charming, and on Saturday of the present week, that is today, the school of the Union Park Church is enjoying the cool breezes, pleasant paths and attractive beaches of this famous resort. But picnics mean less to some children than to others. Tuesday a long train of cars filled with the children of the poor went out into the country for a day under the care of the Salvation Army. There was no discounting the happiness of the young urchins. They were, in fact, too happy for the mental peace of those who had them in charge, for when it was time to return to the city a good many of the children could not be found. It was afterwards discovered that in the fondness they that day developed for the country they had decided to hide away in the bushes and in the grass till the train should leave. Then they would in some way secure supper, pass the night under the stars and in the morning begin their lives as farmers. The anxiety of Salvation Army captains was not abated till by good luck they succeeded in getting all the children of their charge on the train and landing them safely in Chicago, thankful that they were only an hour late in reaching their homes. Thursday another great picnic of waifs and their friends was held in Washington Park under the auspices of the Volunteers, General Fielding in command. This picnic has for many years been managed by Mr. Daniels of the Waifs' Mission. The mayor issued a proclamation calling upon citizens for contributions to make the day a pleasant one, and stating the conditions under which the picnic was to be held. It need hardly be added that the enjoyment of the thousands who took part in it cannot be described. The Illinois Central, as usual, transported the children free of expense.

Suits for Blacklisting.

Between thirty and forty suits have been brought against the railroads entering Chicago for preventing men from obtaining work on account of the part they took in the strike of 1894. It is said that there are as many as 500 names on the list. Some of the roads claim that they have only refused to employ such of their own men as were engaged in the strike, and that they have done nothing to prevent their employment elsewhere, although it is not generally denied that they have refused to commend men who left them at the command of Mr. Debs. The suits bid fair to attract a great deal of attention, for the question to be settled is whether railway managers are obliged to give clearance papers or recommendations to men whom they will not themselves employ, or for whom they have no work, when they know that these men not only refused to work during the riots of 1894, but actually helped destroy railroad property. There seems to be little doubt that there was and is some sort of an understanding between the railway managers, and that many men once in good standing are now recognized as persons to whom work is not to be given. Damages are laid at $50,000.

Nominees for Governor.

If many Republicans regret very deeply the nomination of a man with a record like that of John R. Tanner as their standard bearer, a still greater number of Democrats regret the renomination at the convention just held at Peoria of Governor Altgeld. Whatever be the record of Mr. Tanner, it is not so bad as that of the man now in power. Mr. Tanner has the excuse of early training and the views prevailing in the section of the State where he was born and educated, so far as he was educated at all, but for the present governor there is no such excuse. If Mr. Tanner is a political wire puller, he certainly has a dangerous rival in the man who has chosen to run against him. The platform on which the Democratic campaign is to be fought is a silver platform, out and out. In his speech the governor charged the President with violating the Constitution in sending troops to Chicago to quell the riots of the summer of 1894 and during his administration with catering entirely to the wealth of the country without regard to the interests of the poor. Both platform and nominations were determined by the wishes of the governor. At present he is the Democratic boss of the State. It looks now as if the national convention in July would be compelled to declare for the free coinage of silver at the rate of sixteen to one. Still the bolt of gold men in Chicago is serious. It may be that some middle course will be discovered by which both wings of the party may be satisfied. To us in the West it seems as if the present campaign were to be fought out on the currency question rather than that

of the tariff, and that the people would decide it in spite of the politicians. No wonder that between the nominations for the governorship such a paper as the *Times-Herald* declares it will support neither of them, but will "take to the woods." A good many who will yet vote with their party would like to do the same.

Ministers' Meeting.

The paper read to the body last Monday was one of the most valuable to which we have recently listened. It was by Dr. Milton S. Terry of the Garrett Biblical Institute, Evanston, and was on the higher criticism. This was treated as a literary question, and as one belonging to the department of apologetics. Dr. Terry thinks that results about which the critics are substantially agreed should be presented to the people, but that they should be presented in such a way as to strengthen rather than undermine faith in the authority of the Word of God. His own paper was an excellent example of the way in which this may be done. The professor does not think that the fact that Solomon is not the author, as so many have supposed, of the entire book of Proverbs, or of the song which bears his name, or of Ecclesiastes, should diminish confidence in them as containing truth which God wishes us to accept. Our aim must be the discovery of truth. To that we must be loyal. Nor need we have any fear lest in being loyal to truth we find the authority of the Scriptures weakened.

Chicago, June 27. FRANKLIN.

FROM SCOTLAND.

The Gifford Lectureship.

The recent appointment of Prof. A. B. Bruce, D. D., to deliver the next series of the Gifford lectures in Glasgow University has been hailed with general satisfaction. The Gifford foundation is a rich one, but the intentions of the founder, the late Lord Gifford, have been very widely and freely interpreted. In Edinburgh, the other winter, Professor Pfleiderer came across from Germany and made use of his appointment to apply a more or less destructive criticism to historical Christianity. Then, more recently, Mr. Wallace of Oxford came down and treated us to a flippant and discursive survey of religion and philosophy and, indeed, things in general. The spectacle of a Hegelian, with his hands in his pockets, talking at random is not edifying. The lectures of Dr. Bruce, following the dignified and thoughtful course delivered by Dr. Laird, the esteemed principal of our university, will go far to restore public interest in the serious discussion of theological subjects, and to rescue this lectureship from fruitlessness and contempt. The Free Church of Scotland possesses no abler theologian than Dr. Bruce, and no one whose writings are more widely read. It is a well-merited compliment in this case which has been bestowed by the university on the representative of a sister theological college, and we shall look forward this winter to a contribution from Professor Bruce of positive and weighty value and worthy the attention of students of the New Testament and theological science.

The General Assemblies.

Our annual ecclesiastical parliaments concluded their usual ten days' sittings last week in Edinburgh, the picturesque city which never ceases to charm its clerical and other visitors, and which, with good reason, Sir Walter Scott termed "mine own romantic town"! The proceedings in the Established Church Assembly were marked by one or two animated discussions, while those of the Free Church Assembly, presided over by Hon. Rev. William Miller, C. I. E., the able and distinguished head of the Madras Christian College in South India, were characterized by a remarkable degree of cordiality and unanimity. The Church of Scotland, since the political election and reversal of last year, has found itself in a position of greater security, and so long as the present Conservative and Unionist government remains in power the movement known as "church defense" is likely to remain in comparative abeyance. Yet it is significant that Lord Balfour of Burleigh, a member of the British Cabinet and secretary for Scotland, warned the assembly, in which he is an eloquent and vigorous debater, that the Established Church is in greater danger from the apathy of its members than from the attacks of outsiders.

The Free Church feels at present that it is useless to carry on an active disestablishment campaign, but none the less, under the leadership of Principal Rainy, it renewed at this assembly its adherence to the policy of Disestablishment, and its testimony against the injustice to other sections of Presbyterianism and the existing religious bodies in Scotland that is involved in the maintenance of a state church. The Established Church is being attacked at present in newspaper correspondence for two reasons. By a considerable majority it declined at last assembly to sanction the proposed joint hymnal which has been adopted by the United Presbyterian and Free Churches of Scotland, and in which Canada and our colonies have also been interested. It would seem that there is a strong party at work in the Established Church opposed to all efforts at co-operation and union with other churches, and this party looks for light and leading to such men as Dr. John Macleod of Govan and Professor Story. On the other hand, there are many inside the Established Church who are ashamed of this contemptuous rejection of a common praise book, but meanwhile Dr. Marshall Lang and others who share this view must be content to be ruled by the majority.

The other cause of attack is due to the assembly's action in suspending for a year from his pulpit and parish Rev. Alexander Robinson of Kilmar, the author of The Saviour in the Newer Light. In this case also Dr. Lang, who pleaded for a milder sentence, found himself in a minority. Some find fault with the assembly for being too narrow and severe and argue that a broad church party of those in sympathy with the newest criticism should be formed. Be this as it may, there is a general agreement that Mr. Robinson's opinions have been crudely expressed and hastily formed, and that he is hardly the man to stir a church into such commotion or to be leader in a new departure. The movement toward union and incorporation of the Free Church and United Presbyterian Church goes on hopefully.

Our assembly gatherings, although framed on the plain model of John Knox and Presbyterianism, are not wanting in style and ceremony and social attractiveness. The proceedings of the Established Church were graced by the presence of the queen's commissioner and representative, the Earl of Hopetown, who, along with his lady, held a series of receptions in the famed palace of Holyrood. These entertainments are attended by clergymen, leading citizens, military officers and others, and provide a welcome and agreeable variety in the midst of formal and ecclesiastical routine. Dr. Miller, the Free Church moderator, who wore his academic and Indian decorations with marked dignity, invited large numbers to breakfast in the Royal Hotel. In thus doing honor to his friends Principal Miller was rewarded by numerous proofs of honor and recognition to himself. The address sent to the assembly over which he presided, signed by over fifteen hundred educated and influential Hindus and conveying their congratulations and expressions of esteem, was a remarkable tribute to Dr. Miller's work and character and to the success and fruitfulness of educational and Christian missions in India.

The Church and the Press.

A suggestive paragraph in the closing address of Dr. Miller, the moderator of the Free Church Assembly, called attention to the powerful opposition the church in our day has to contend with from numerous organs of the press. The admission was candidly made that it is a serious disadvantage to have a preponderance of the papers that are so largely sold and widely read taking the side of pronounced opponents of the church. This opinion will be strongly shared by all Free Churches. In Scotland the remarks of Principal Miller apply very justly. At the same time, his advice was wise—to make little rather than too much of this form of attack, which is largely based on unfairness and misconception. In the end people will rally to the side which they see is being attacked with prejudiced and poisoned weapons.

It is gratifying to find that the churches can make use of their own organs to diffuse information and to lay hold of the popular mind. The circulation of *Life and Work*, the parish magazine of the Church of Scotland, is very large. The monthly magazine of the United Presbyterian Church is also largely read, and under the new editorship of Professor Orr is likely to increase in circulation and influence. The *Free Church Monthly*, under the experienced management of Dr. N. L. Walker, appeals to a great constituency of readers. These and other religious organs must counteract to a great extent the misconceptions scattered by the secular press. But notwithstanding these admissions, the church has still much to do and learn in the art of producing and diffusing bright, fresh, readable and attractive literature.

Our Professors.

We on this side were delighted to find from your columns, quoted in the *British Weekly*, that Prof. G. A. Smith, by his lectures, has quite captivated his American hearers. We shall look forward with interest to his account of his impressions of America—its universities, its churches, its home missions, its conditions of labor and comfort.

Much sympathy with Professor Drummond, in his prolonged illness, was expressed at the Free Church assembly. The chair of Prof. W. G. Blaikie of the New College, Edinburgh, will be vacated after next session. Dr. Stalker and Dr. Denney are already spoken of as competent and likely candidates.

Glasgow, Scotland, June 8. W. M R.

"Passages of God's Providence at Seabrooke."

By Rev. Edward Mortimer Chapman.

On June 12, 1660, Lion Gardiner sat down in his East Hampton home upon Long Island to write to two old companions in arms some outline of their adventures together in fortifying and settling the mouth of the Connecticut nearly five and twenty years before.

Loving Friends, Robert Chapman and Thomas Hurlburt, my love remembered to you both, these are to inform, that as you desired me when I was with you and Major Mason at Seabrooke, two and a half years ago, to consider and to call to mind the Passages of God's Providence at Seabrooke, in and about the time of the Pequit war, wherein I have now endeavoured to answer your Desires, and have rumaged and found some old papers then written, it was a great help to my memory.

So in a quaint and involved, though always pleasant style, the letter proceeds, giving us an almost unique glimpse of life in one of the earliest fortified posts in New England. The friends came to Boston in 1635, Gardiner fresh from service as an engineer in the Low Countries, and reached Saybrook in the spring of 1636. There, upon a pleasant peninsula about a mile from the river's mouth, they took up the work of fortification begun by a little company under the younger Winthrop in the preceding autumn. The situation was a commanding one. To the east of the knoll on which they built their fort lay the river, while broad coves not only covered their northern and southern flanks but almost encircled them a half-mile to the rear.

As they wrought at their delving and building it was in expectation of distinguished company in the near future, for things were going so ill in England that men like Lord Say and Sele, Lord Brook, Sir Arthur Haselrig, and even Hampden and Cromwell, as some contend, were casting longing looks across the water. So that the fort and its inclosures were laid out with distinct reference to the building of large and goodly houses. But the expectation was not to be fulfilled. Things that had been going ill in England went so much worse that they could not be left. So Haselrig stayed to ride through the great rebellion at the head of his famous "lobster" cuirassiers, Hampden to meet his death at Chalgrove, and Oliver, as all the world knows, to hew out a new England at home instead of sailing over sea to find one. George Fenwick came, however, and with him the Lady Alice Botelar, his wife. But in 1645 she died, and soon after Fenwick returned to become a colonel in the Parliamentary army and governor of Berwick-upon-Tweed.

So the task of rearing a settlement at the river's mouth, despite the Pequots and the Dutch, fell to plain people after all. It was grim work though, and for a year or two the little community was in constant peril. Outside the inclosure of the fort none was safe. Even the soldier beating "samp" at the garden pales found savages stealthily creeping around to cut him off. Butterworth met a miserable fate in the meadow that has perpetuated his name; Tilly was overpowered almost within sight of the fort and put to death with awful tortures; Mitchell, a brother of "Matchless" Mitchell, minister in Cambridge, was captured and burned; while, as though to suggest what was taking place beyond their immediate ken, another, whose name we do not know, "came down drowned to us ashore at our doors with an arrow shot into his eye, through his head."

On a February day in 1637, venturing out to burn some reeds, Gardiner and his little company found themselves so sore beset that he and Robert Chapman, with one or two others, were forced to leave two men dead upon the field, while they covered the slow retreat of their wounded with naked swords, the arrows pelting so viciously upon the leader's stout buff coat meanwhile, that the Indians were loath to believe that he had reached the fort alive. Yet in the midst of all this jeopardy the settlers managed in some way to keep heart of grace, and Gardiner reminds his friends of the "pretty pranks" they played and how they laughed at the success of them. Then sometimes, too, they went "a fowling," as do their sons unto this day.

After these trials were over and it became evident that the colony must make its own way in the world without waiting for much re enforcement from home, the thought of the little community naturally turned to the organization of a church. Hitherto it had been served by chaplains as befitted a military post. First came Mr. Higginson, who stayed through the sorry times of the war and whose service proved "suitable, seasonable and profitable, according to the then present dispensation of Providence," and to him succeeded Mr. Thomas Peters, a brother of the redoubtable Hugh.

Thus it was not until 1646, after Fenwick had returned to England and families had begun to venture themselves beyond the stockades, that organization was finally effected. Then, on a given day, probably in late spring or early summer, the little community gathered in the great hall of the fort and entered into solemn covenant with God and one another. It is almost certain that the famous Hooker of Hartford preached the sermon, after which James Fitch was solemnly ordained to the ministry by the imposition of the hands of *the laity*. Among the company who gathered there were Lieut. William Bushnell, the ancestor of Horace Bushnell, Thomas Leffingwell, whose single-handed relief of the beleaguered Uncas forms a romantic incident in the settlement's early history, and Robert Chapman, who was to serve the colony in more than fifty sessions of the General Court and in his old age to try conclusions with Sir Edmund Andros. There, too, was the "Widow Thomas Lee," ancestress of President Cleveland, and possibly Deacon Richard Bushnell, who numbered among his descendants Samuel Johnson, president of King's College, and William Samuel Johnson, first president of Columbia College.

In 1660 the young church gave of its best to found the town and church of Norwich, and was sadly depleted by the sacrifice. After a little, however, a new and worthy leader came to it in the person of Thomas Buckingham, ancestor of Connecticut's revered war governor, and it saw better days once more. It was during his pastorate, on Nov. 11, 1701, that seven members of a newly constituted corporate body met in Saybrook and organized the Collegiate School, which has come to be known to all the world as Yale University. From 1702 to 1716 the annual Commencements were regularly held here, but with the Commencement of 1717 the college took up its permanent abode in New Haven, to the great chagrin, not of Saybrook only, but of Hartford and Wethersfield as well, each of whom seems to have coveted it.

Of these yearly celebrations at Saybrook one has a unique interest for all Congregationalists and students of Congregational polity, for at the Commencement in September, 1708, a synod composed of twelve ministers and four lay delegates convened there under instructions from the General Court. After choosing James Noyes of Stonington and Thomas Buckingham of Saybrook moderators, with Stephen Mix and John Woodward scribes, and "after humble addresses to the throne of grace for the divine presence, assistance and blessing," the synod proceeded to the preparation of an ecclesiastical code for the twoscore Congregational churches which it represented. The result of its deliberations was the Saybrook Platform.

Reference is often made to this famous instrument as though it promulgated a creed, new and cased in triple steel—a creed upon which the fictitious Blue Laws might well have been logically consequent. In point of fact, however, the synod made no reference in its result to matters of faith except to recommend the adoption of the confession "owned and assented unto by the elders and messengers assembled at Boston, in New England, May 12, 1680"; *i. e.*, the Savoy Confession, with very slight variations. But in respect to ecclesiastical order it came to definite determinations of its own, which were duly adopted and established for the churches of Connecticut at the next session of the General Court. The objects of this platform have been summed up by Dr. Bacon as follows:

1. The promotion of order and harmony among the ministers and churches.
2. The regular introduction of candidates into the ministry.
3. The establishment of a fixed and defined board of appeal—the county consociation—a council by which such difficulties as the particular churches themselves could not settle might be adjusted.

Since the day when the synod of 1708 adjourned the church in Saybrook has gone its quiet way, planted its colonies in neighboring villages and under the leadership of a long line of godly and scholarly ministers has held forth to each succeeding generation the word of life. It is eminently fitting that its 250 h anniversary should be celebrated this year in the same week with the national birthday. For the New England Church nursed a piety that was social and civic as well as individual. Any estimate of our national history must prove inadequate that fails to take into account the influence of the masterful, ethical sense of the New Englander. And one of the prime factors in the development of that high and efficient quality has ever been the country church, honorable in its traditions, simple in its worship, unwavering in its insistence that every man's life is a plan of God, which, if he be a true man, he must fulfill for the sake of himself, his country and the world.

PILGRIMAGE LETTERS.

II. THE ROYAL WELCOME AT PLYMOUTH.

BY F. J. D.

Max O'Rell, in his good-natured criticism of Americans, affirms that they always use adjectives in the superlative degree. But we of *The Congregationalist's* Pilgrimage Party may be pardoned for indulging in superlatives when describing our visit to Plymouth, for our reception there so far exceeded anything we ever dreamed of that moderate speech is impossible. We were met in the Millbay Docks by a deputation of nine gentlemen from the Three Towns' Council of Free Churches, assisted by them through the custom house and escorted to the Duke of Cornwall Hotel. From that time onward, during our three days' stay, they and others were untiring in their attentions and we shall bring home a new idea of English hospitality.

This committee came out on a tender, and the most sluggish imagination must have been stirred as hosts and guests met in the little cabin to listen to the address of welcome from Rev. Samuel Vincent. What a contrast was our incoming to the outgoing of the Pilgrims of 1620! The sadness of their farewell and the joyousness of our welcome, together with the marvelous changes in history since the time of James I., were graphically portrayed by Mr. Vincent in his admirable and cordial speech.

The next morning several of this same committee, among them Professor Chapman and Rev. Messrs. Lambert, Rudall, Maxwell and Slater, accompanied us as we explored the odd nooks and corners of this ancient city of about 100,000 inhabitants, under the leadership of the borough librarian, Mr. W. H. K. Wright, who is a Fellow of the Royal Historical Society, an accomplished scholar and an ideal guide. If Americans realized what there is to be seen in Plymouth they would never think of landing at Liverpool or Southampton, now that the American Hamburg steamers touch at this famous port where ships of the admiralty are often at anchor and where Agnes Weston's remarkable work for British sailors may be seen at the Sailors' Rest.

We went first to the George Street Baptist Chapel, occupying the site of the building in which the Pilgrims were entertained before their departure to America, thence to St. Andrew's Church, where Archdeacon Wilkinson graciously explained its numerous interesting features, and by degrees came to the Old Barbican pier, passing through the queerest streets and alleys imaginable. No wonder the residents swarmed out of the low, checker-windowed houses to see what the unusual procession meant. Pins Lane and New Street—the latter being the oldest street in town—were indescribably picturesque, with narrow stone steps, similar to those at Clovelly, leading past the diminutive stone cottages, with overhanging second stories, to higher levels beyond. It added much to our enjoyment to be accompanied by John Barrett, the artist, and to hear his comments on these delightfully quaint bits. Of course we all stood on the slab in front of the custom house, inscribed "Mayflower, 1620," and the dozen lineal descendants of the Puritans in our party must have felt a peculiar thrill as their feet touched the sacred stone. We passed the house in which Catherine of Arragon was entertained by one of the leading merchants in 1501, climbed to the top of the old citadel which commands a superb view of the harbor, and altogether had a most inspiring half-day.

In this connection I wish to voice the sentiment of the entire party in saying with the strongest emphasis that it makes all the difference in the world to be conducted through a foreign city by a scholarly man like Mr. Wright or to go with the conventional guide. Some of his literary illustrations on historical points were delightful. For instance, in one place he read a charming extract from Elihu Burritt's A Walk from London to Land's End and in another a passage from one of Davenant's dramas, both of which were deliciously apropos. Our last excursion in Plymouth was an enjoyable trip to the beautiful Mount Edgcumbe Park, the estate of the Earl of Mount Edgcumbe, special permission having been obtained from his Lordship by the Evangelical Free Church Council. The place is reached by means of a little steamer, and after a two hours' ramble in groves and gardens again we stood upon its deck and exchanged regretful farewells. One of the party in behalf of all thanked our English friends for their innumerable courtesies, all joined in singing "Blest be the tie that binds," and after repeated handshakings we went our separate ways.

But the cream of the Plymouth visit was the reception in Guildhall on Friday evening by the mayor and mayoress, at which about 300 of the leading citizens were present. The interior of this fine municipal building was superbly decorated for the occasion, potted plants, palms, draperies, intertwined flags of the two nations and colored fairy lights being tastefully displayed. In front of the memorial window, which represents the departure of the Pilgrim Fathers, was a raised platform where the mayor, Alderman Bond, stood when he welcomed us most felicitously as "hostages of peace." Fitting replies were made by Rev. Messrs. Dunning, Dexter, Robinson, Soule and Hon. J. A. Lane. The mayor wore his official robe, an imposing scarlet gown trimmed with black velvet and sable and lined with white satin. Over this was a series of massive gold chains, from which depended the municipal seal. Ladies will be interested to know that black satin, Duchess lace and diamonds formed the essential points of Mrs. Bond's dress, but her grace and urbanity far outshone the brilliancy of her jewels.

In order to appreciate the full significance of this function it should be remembered that the office of an English mayor is a purely honorable and not a salaried position, and carries far more distinction with it than a similar position in the average American city. By a happy coincidence Mr. Bond held the office five years ago when the American delegates to the International Council visited Plymouth, and those who enjoyed his hospitality then will have some conception of the privileges we enjoyed through his courtesy now. The full band of the Welsh regiment, by kind permission of its colonel, furnished grand instrumental music, and the famous tenor from Exeter Cathedral, J. Dean Trotter, was among the soloists. The American speakers followed our home custom of addressing the mayor as "your Honor," which seemed to amuse our English friends, who restrict themselves to the simpler form of "Mr. Mayor." But never could the American title be more worthily bestowed than in the case of Mr. Bond, who is enthusiastically beloved by the citizens.

Let no one suppose, however, that *The Congregationalist's* Pilgrimage Party is having only a round of social gayeties. Beneath these enjoyable functions it is easy to see that Christian fellowship is the golden link which binds us together, and friends at home would be gratified, and perhaps astonished, to hear the applause whenever, in the public addresses, allusions are made to the impossibility of another war between the two great English speaking races. It is worth crossing the ocean to see these evidences of international friendship.

AMHERST'S SEVENTY-FIFTH WAY-MARK.

Three quarters of a century of sturdy life have just been rounded out by Amherst College, last week's Commencement marking the event. The celebration was not so formal and elaborate as the semi-centennial in 1871 was, or as the centennial twenty-five years hence is sure to be, but the alumni returned in larger numbers than usual and were sufficiently rewarded by the address of Dr. Storrs alone, which was the main feature of the Commencement dinner.

The Brooklyn divine did not undertake to deliver a long and ornate address, but his words were no less pleasing because they partook of the character of an extempore utterance, and dealt in an easy, colloquial way with the scenes of other years. He made a vivid comparison of the political, social and literary conditions of seventy-five years ago and those that prevail today, and pointed a plain and needed lesson to the young men of the graduating class, as well as to educated men in general, upon whom rests the responsibility of the future. It was pleasant to see on the same platform and at Dr. Storrs's right hand his famous classmate and close personal friend, Bishop Frederick D. Huntington, who, when called to his feet, indulged in a little playful banter with Dr. Storrs, and then went on to pay a discriminating and valuable tribute to the late treasurer of the college, Mr. Austin Dickinson.

The dinner marked the culmination of several days of festivity, in which the prize speaking contests, the Class Day jubilations, the society receptions and class reunions formed, as usual, a conspicuous part. It was notable that the addresses of the graduates were less scholastic and more directly related to the time than is often the case. Armenia's woes furnished the theme for one of the Commencement speakers and the Hardy Prize Debate had to do with the interpretation and application of the Monroe Doctrine.

The class of '56, back for its fortieth reunion, mustered eighteen of its forty-six graduates. Among them are no less than three LL. D.'s, Rev. W. H. Ward, Rev. H. C. Haydn and Prof C. H. Hitchcock of Dartmouth, who has just received this doctorate from his *alma mater*. The class went in a body to call on the venerable Professor Tyler, who, by the way, was sought out by not a few of the returned graduates, old and young, and who still, though no longer in the harness, receives the profound respect of Amherst men, both graduates and undergraduates.

The most notable action on the part of the trustees is the recommendation to the faculty to re-establish that co operative governing body known as the senate, which is made up of members of the four classes. Last year the alumni, at their annual meeting, after an animated discussion asked the trustees to consider this important question and their action now comes as a satisfactory response to the alumni sentiment. The trustees wisely suggest that if the senate is renewed its jurisdiction be more strictly defined than heretofore, but it is understood that the desirability of

this method of self-government, instituted by President Seelye, is freely admitted by the trustees, and it is hoped that it can be re-established in a form satisfactory alike to the faculty and the students, and made to operate in the interests of the entire college community.

During the five years of President Gates's administration the funds for the college have been increased about $400,000, and its yearly income has risen from $79,000 to $106,000. The class graduating, which contains 113 members, is the largest in the history of the college, and more students are enrolled in the entire college than ever before. Fifty-three of the outgoing students are Congregationalists. Thirteen of them will go into the ministry.

The returning graduate is struck by the strength and persistence of the sentiment among the undergraduates in favor of non-compulsory church attendance. Many hoped when a year or two ago the required attendance was reduced from two services on Sunday to one that there would be a cessation in the agitation for entire freedom, but such has not been the result. On the other hand, it is very doubtful if the opinion of the majority of the graduates is favorable to the abolition of all required religious exercises. It does not take many years out of college to change one's point of view in this particular, and Dr. Storrs's utterance at the Commencement dinner to the effect that whatever else might become optional at Amherst religion ought not to, expresses the views of many men whose heads are not yet gray and whose religious sympathies are by no means narrow.

If there be any change in the external surroundings of Amherst College it is in the direction of greater beauty. The college generations come and go, but the everlasting hills retain their graceful curves and the meadows stretch away to the river clothed in grass and flowers that fade only to renew a richer life. When gazing on such a prospect the sons of Amherst find it hard to restrain a feeling of pity for the graduates of city colleges.

H. A. B.

BELOIT'S COMMENCEMENT.

The baccalaureate was a noble message on The Optimism of Christ. The musical training of the college is one of its finest features. It is in the care of Prof. B. D. Allen, for many years the conductor of the famous Worcester "musical festival." The music at the baccalaureate service was exquisite. The prize speaking of the young women and of the young men and the Commencement exercises were in the First Church. The address before the Literary Union was by Dr. Willard Scott. Its subject was Life as a Plan of God, a standard theme, but treated with great felicity of definition and illustration.

In connection with the Commencement these were interesting facts: that Chicago has such men and so many as are in the trusteeship and alumni of Beloit; that the townspeople were present in such numbers at all the exercises, and that they were especially addressed by the valedictorian as a testimony to the close relation of town and college; that the average age of the class is about twenty-four; that Dr. George F. Morrill, recently appointed to the presidency of Washburn College in Kansas, was present as an alumnus, and that he succeeds another alumnus in President McVickar. This is the tenth year of the administration of President Eaton. The equipment has more than doubled in this time. There were never so many students. The Graduating Class numbers twenty-seven and the Freshman Class seventy. Dr. Pearsons lately said that of all the schools he had aided he had the fullest satisfaction in Beloit.

G. R. L.

To all true men the birthday of a nation must always be a sacred thing.—*Phillips Brooks.*

Baccalaureate Wisdom.

Counsel and Incitement to the Graduates of 1896.

THE ELEMENTS OF SUCCESS.

So of the discipline of the college classroom with which some of you are, as you would doubtless say, painfully familiar. Three hours a day of torture in digging among Greek roots, Latin syntax and mathematical mysteries. So much time wasted. So we are apt to think especially in Freshman and Sophomore years. But I declare to you, after an experience of years of pretty steady work, that I am grateful for nothing more than for the steady, close discipline to which I was held for those blessed years. I have not much to boast of in the way of success. But I can see distinctly how it wrought into me whatever patience and persistence in investigation and accuracy and thoroughness and self-reliance in brain work and other work I have had, and not a few others of these alumni will join me in this testimony. The Master made no mistake when he gave us the yoke as the symbol of discipleship.—*Rev. Dr. E. P. Goodwin at Amherst College.*

THE WORTH OF PERSONALITY.

We discuss communism and socialism and other methods for the improvement of society. The need of discussion and reflection we deeply feel. The woes of society are terrible. But at once we lay down the great truth that no new system of sociology, that no new social birth shall rob us of the supreme advantage, the crown of the struggles of a thousand years, the infinite worth of personality. For these thousands of years, through processes conscious and unconscious, nature has been trying to make men, individuals, persons, and to make men, individuals, persons of the highest type, of the richest fullness. Let us not be willing to undo her work or to render its continued doing more difficult.—*President Thwing of Western Reserve.*

THE BASIS OF MORAL COURAGE.

Moral courage rests altogether upon the sense of values. Men fight for what they know the worth of and believe in, and therefore dare not betray. The courage which is at this hour fighting for the national honor and which has won its first political victory is the courage of men who have read history to effect, who have studied values, and measured the danger to liberty of a debased currency. They will not cheapen those values which they know are as essential to the rights of the many as to the rights of the few. They know that the final penalty of cheapening is not the lessening of the rich man's riches; it is the loss of the poor man's living, his comforts, his health, his life. It is the office of the educated man, whose heart is given to the cause of political freedom and of popular rights, to stand unmoved in time of public discontent and maintain at any personal cost the saving principles to which liberty has been intrusted. It is for him to represent what the people want, not what they clamor for.—*President Tucker of Dartmouth.*

A PLEA FOR REVERENCE.

All vice is irreverence to self, all violation of the second table of the law irreverence to others, all sin irreverence to God. What we call courtesy is the mode by which we declare our reverence for Jesus. The power of reverence sees in all the human something of the image of God. Reverence for persons educates children, founds hospitals and gives the world the gospel. It brought Christ to the world, and brings the world to Christ. The woman who is educated in reverence learns how to detect the human and meet it at the level of its worth. Personality is august.—*Rev. Dr. Lamson at Mt. Holyoke.*

THE PLACE OF FEELING IN LIFE.

In the economy of life we must recognize feeling as necessary to a great life and a great day. Consider that back of all that is best in our humanity you will find great emotions. The great constructive power in the world is motive. Take the heart out of a man and what is he good for? But we cannot get great emotions unless we put our emotive nature under the sentiment of God. The man who has seen God as the limit of excellence has a heart of purity and courage that can come from no other source. Whoever goes to God for the sentiments of beauty, obligation and trust will find that with the vision of God and the passion for him he has gone two-thirds of the way to make a day great.—*Rev. Dr. George A. Gordon at Williston Seminary.*

IF JESUS BE NOT CHRIST.

I do not know what joy in service there can be to those who do not believe that one transcendant and divine man has appeared on earth to bind the hearts of those who aspire to live worthily and nobly to himself. I do not know what joy there can be to any who reduce the grandeur of his claims, the validity of his powers, to the level of ordinary humanity and walk henceforth without devotion or loyalty to any historically real and unique Saviour, who contemplate the gains and losses, the joys and sorrows, the victories and wrecks, the noble deeds and crimes of this life, and see in them all only the inevitable outcome of the inviolable and inexorable law of conflict and survival. I know not to what, in hours of temptation and tempest, he shall cling who finds behind the intricacies of human life only an unknowable force or believes that the all is the manifestation of God.—*President Carter of Williams College.*

DECADENT JOURNALISM.

The journalist is the historian. It is more important to know what is going on today than what occurred in ancient Greece. We hear the cry that murders, divorces and all crimes should be kept from the press. No! We want a press that shall tell us the vices of mankind as well as the virtues. The press is a looking-glass. We look in it every morning and we see ourselves very dirty. But we do not want to find fault with the glass. We want to wash ourselves. But there are looking-glasses and looking-glasses. The press is not today actuated by the single purpose to tell the truth, the whole truth and nothing but the truth. It is not the editor that any longer dictates to the bookkeeper, but it is the bookkeeper who dictates to the editor.—*Rev. Dr. Lyman Abbott at Harvard.*

LANGUAGE PURIFIED BY THE TRUTH IT CONVEYS.

But when the power of speech is transferred to the great themes of divine truth, and is consecrated to their proclamation, how it becomes transfigured! No finer illustration of this can be given than the history of the language of the New Testament. The Greek language was selected for the gospel message because of its inherent qualities—its transparency, copiousness, flexibility, accuracy, nervous vigor, melody and power of nice distinction; but it had grown up in a far different and far lower moral region than that in which it was now called to play such an important part. How the gospel lifted and purified and transformed it, and what a wonderful power of adaptation it showed to the nobler and purer ideas of Christianity. The gospel culled jewels of sacred speech from the unlikeliest places—the pesthouse, the galley-slaves' bench, the boxing match, the foot race, the gaming table, and mitered the most characteristic terms of revelry, serfdom, sordidness and cruelty to minister at its own altars. When speech has put itself into contact with the divine power of Christ, has passed into the uses of a divine economy, it becomes a new and grander power with a new and grander range of relationship by means of the exchange.—*Prof. Marvin R. Vincent at Rutgers College.*

The Home

IF WE HAD THE TIME.

If I had the time to find a place
And sit me down full face to face
With my better self, that cannot show
In my daily life that rushes so:
It might be then I would see my soul
Was stumbling still toward the shining goal,
I might be nerved by the thought sublime—
If I had the time!

If I had the time to let my heart
Speak out and take in my life a part,
To look about and to stretch a hand
To a comrade quartered in no-luck land;
Ah, God! If I might but just sit still
And hear the note of the whip-poor-will,
I think that my wish with God's would rhyme—
If I had the time!

If I had the time to learn from you
How much for comfort my word could do;
And I told you then of my sudden will
To kiss your feet when I did you ill;
If the tears aback of the coldness feigned
Could flow, and the wrong be quite explained,
Brothers, the souls of us all would chime—
If we had the time!

—*Richard Burton.*

To insist on following our own standards of right, as we mingle with all classes and conditions of people, often makes unpleasant comparisons between our conduct and that of our acquaintances. It is difficult in such instances to know where the line can be drawn between a commendable firm adherence to principles and an ostentatious exhibition of goodness which only sets others against right living. A phrase from a prayer heard long ago has often helped the writer when in danger of morbid introspection. It was a plea for growth, "not that we may *be good*, but that we may show in our lives the life of Christ." Such a motive does not compromise our personality, but it frees from self-consciousness. There are often, perhaps, occasions when we must disagree with our companions, but we need never be disagreeable in order to show our independence. Many concessions are possible. Christ ate with publicans and sinners.

When one stops to consider the matter it is surprising how much sorrow is for the results of actions and not the actions themselves. There are few minds that are not somewhat affected by consequences. A boy is told not to touch his father's gun. He disobeys and accidentally shoots off a finger. He is overcome by remorse and repents of his disobedience as he thinks, but the chances are that, had he met with no mishap, the wrongdoing would have caused him little unhappiness. Parents are sometimes at fault, because they are visibly more affected by consequences than by the sin. A child, who had been forbidden to climb a barbed wire fence, came in exultingly and boasted to his mother that he had climbed the wires without any injury to his clothes. "You are smarter than I thought you were," was her only comment. But when the experiment was tried a second time and an ugly tear in the trousers was the result, the boy was punished. The natural inference in his mind was not that all disobedience is sin, but that, if it only turns out well, most wrongdoing will escape censure.

One of the hopeful signs pointing to a more beautiful and healthful home life for coming generations was a free exhibition recently held in the Mechanic Arts High School, Boston, under the auspices of the Woman's Education Association. The exhibit was an object lesson in domestic art and economy, meant to suggest the desirability of introducing such a course of study for girls into the public schools. Two compartments, side by side, were fitted up as living rooms—one furnished simply, but in excellent taste, evinced a governing purpose of fitness as to form, color, durability and cleanliness, while the other, costing about the same amount of money, showed the effect of injudicious and unpleasant color combinations. The cool, harmonious olive tints in wall paper, floor covering and furniture in the first room contrasted strikingly with the gaudy upholstery and rugs, fantastic ornaments and ugly pictures in the neighboring compartment. The exhibit also included a collection of samples of dress goods, illustrating artistic patterns and combinations of color, as well as the proper treatment in laundering colored cotton goods.

THE INFLUENCE OF PICTURES.

BY MARTHA CLARK RANKIN.

It was at a meeting of the Monday Reading Club, and the ladies were waiting, as usual, for one of the members who was almost invariably the last to arrive.

"What a pity it is that Mrs. Smith can't be a little more prompt," said the president. "She's so bright and well-informed that she is indispensable to the life of the club. I never like to begin without her and yet it doesn't seem right that one person should waste the time of so many others. This lack of promptness seems to be her one fault, and I confess it is so inconsistent with her character that I don't know how to account for it."

"I think I do," said jolly Mrs. Kittredge. "She didn't grow up in a house where a picture called 'Procrastination' hung on the wall. My shortcomings are numerous enough, as you all know, but being behindhand isn't one of them. I believe I have never in my life been late to an appointment through my own fault, and I often thank that old picture for my habits of promptness."

"Do tell us about it," said one and another. "What kind of a picture was it that could accomplish so much?"

"Only a little framed engraving, taken probably from some magazine where it served as frontispiece. Very likely some of you may remember having seen it. It was in the days of the old-fashioned stage-coach and a family, laden with satchels, bags and bundles, ready for a journey, arrived a minute too late. The lumbering coach is visible in the distance, and the father is frantically waving his umbrella in the vain attempt to stop the fast-disappearing horses. The mother looks as if life had few more charms, while tears stand in the eyes of one of the children. At least, this is my recollection of the picture, though it is years since I have seen it. As a child I must have spent hours pondering over it, wondering where they were all going, whether they took an earlier start next day and made the visit after all, or whether they were going to a wedding which wouldn't wait for them, and so they missed it altogether. But I never failed to conclude my meditations with the resolve that I would always be on time, and the little old picture has held me to my resolution."

"Yes, I can remember having seen the same picture," said Mrs. James, "but, as I didn't grow up with it, I can't recall it quite so vividly; still I believe Mrs. Kittredge has touched upon an important truth. People often fail to realize the influence of pictures upon a family, especially upon children; if they remembered it, I'm sure we shouldn't see so many ill-chosen, and often atrocious, creations on the walls of otherwise well-furnished homes."

"I believe you're right," said another. "I'm sure the beautiful paintings with which my father adorned his home had something to do with my becoming an artist. In those days good pictures were less common than now, and I can remember often feeling a sense of relief when I went to see my friends that I didn't have to look at their pictures every day."

"I often have that same feeling now," said Mrs. Brown, "and I sometimes think that more people fail in the selection of their pictures than in any other part of their house furnishing."

"I had never connected the two things before," said little Miss Wilder, "but perhaps my love of animals is partly due to the wonderful pictures of horses, dogs and cats which made our home remarkable."

"Of course it is," said Mrs. Kittredge. "And no doubt every one of us has been more or less unconsciously influenced in this way. People don't think much about it. If they did we should see articles by famous people on The Picture That Most Influenced Me, although I confess to thinking that that sort of thing has gone quite far enough already."

"There comes Mrs. Smith now," said the president, "and for once I feel grateful to her for her tardiness. This talk has suggested many new thoughts to me. I shall go home and study my pictures with a fresh interest, and I fear that a 'divine discontent'"—

But by this time Mrs. Smith was fairly in the room, and the Reading Club promptly began the regular work of the day.

HOW SANDSTONE IS MADE.

BY PROF. G. FREDERICK WRIGHT, OBERLIN.

He must be an unfortunate boy who does not have a sand mill near his home. If he lives near an ocean, a lake or a river, he must, with little trouble, be able to see the first stages in nature's grand machinery for making sandstone.

Sand is nothing but ground-up rock. The forces that grind it reside in moving water. Wherever the waves can dash against the rocks they are slowly undermined and fall down at the foot of the precipice in loose, angular fragments of every description. The ever-restless waves do not, however, permit the fragments to remain angular long, but constantly jostle them together, and so rub off the corners until they become rounded pebbles. Meanwhile the smaller fragments, which have been worn off, are ground finer and finer until they become but grains of sand which can be swept hither and thither by the advancing and receding waves. In favored localities one can thus readily see all the stages of the process. The large rounded pebbles will lie together where the action

of the waves is fiercest, the smaller pebbles and the gravel will be drawn farther out by the receding waves, the sand still farther, and where the waves are less violent the quicksand will settle, and finally the clay in still water.

Thus the waves are ever at work grinding up the rocks and assorting and distributing the grist along the shore. After ages of time the waves will thus eat far into the coast, leaving behind them broad belts of clay and sand and gravel superimposed one upon the other. It is such beds of sand and gravel which, under proper conditions, become changed into sandstone. All that is necessary to accomplish this is that some cementing material shall filter through them. Sometimes this is iron, sometimes lime, at other times, especially where there are hot springs, silica, which is a solution of sand. But the first process is the grinding up of the rocks and the distribution of the material in thin layers by the action of the waves, and in almost all sandstones the ripple marks of the water are preserved between the layers, and show themselves when the sandstone is split open.

Powerful as are the waves upon the rocky shore, however, a still more abundant supply of sand is furnished by gentler but more widespread agencies. A grain of sand is nothing but a speck of quartz, a mineral which is widely disseminated throughout the rocks over the whole world. But, while the waves reach only the shore line, the whole breadth of the continent is subjected to the action of frost and sunshine, and dews and rain—all of which gradually dissolve the rocks and loosen the particles of quartz that happen to be near the surface. These are then washed down into the rills, and thence into the brooks and larger streams, and thus borne onward to the sea.

The running water now furnishes the force which rubs the fragments together and grinds them into powder. Wherever there is an eddy in a stream a portion of the sand accumulates to await the transporting power of a flood. At length, when the river reaches the pond or the lake or the ocean, it deposits its burden of sand in the still water and builds up a delta or forms a bar. Those who live near the mouths of large streams know how difficult it is to keep the harbors from filling up, or to prevent the formation of a bar which shall prevent ships from going out and coming in. This burden of sand brought down by the rivers greatly exceeds in quantity that which is ground up directly by the dashing of the breakers against the shore. But when once brought to the margin of the sea it is distributed by the waves in the manner already described.

Every one is familiar with the rapidity with which milldams and small lakes fill up with sand. An interesting question arises, Why are not all the lakes full? The answer is, Because they are young; they have not been in existence long enough to become full; but in time they will all fill up, for sand does not evaporate as water does. All over the world, wherever the geologist finds sandstone, he knows that there a body of water once existed which has been filled up; and observation shows that this silting up of lakes and gulfs and bays is going on at an astonishing rate. The delta of the Nile is now 100 miles long and 200 wide; the delta of the Mississippi covers nearly 14,000 square miles. Since Abraham's time the Tigris and Euphrates Rivers have so filled up the upper end of the Persian Gulf that the site of Ur, which was then a seaport, is now 100 miles inland. And so everywhere the streams are washing down the soil from the interior of the continent and spreading it out about their mouths to form the sandstones which shall appear in future geological ages. Geology is not a dead science but a living one, whose forces are busily at work all around us.

A LOST FOURTH.

BY JUDITH SPENCER.

"Hello, Ray Dinsmore's come! Hi, Ray, how are you?"

The lad in the 'bus looked out and nodded at the boys beneath the big maple tree, and as soon as he had reached his destination and said, "How do you do," to his aunt, he ran out to see them and "talk things over" until suppertime. Every summer Ray came to Lakeside to visit his aunt, but he never had come so early as the first of July before. He knew all the boys in the town, of course, and they all liked him until he began to patronize them, when they would agree in thinking him a stuckup city fellow.

"Say," said Ray, the next morning, to some of the boys he had met on their way to school, "what do you fellows do up here to celebrate the Fourth?"

"O, set off firecrackers, and have rockets on the green in the evening, and the band plays from half past eight till ten."

"Pshaw!" said Ray, "do you call that fun? You're a sleepy lot up here, anyway."

"What more could you do, I'd like to know?" demanded peppery Benny Lee.

"O, lots of things!" retorted Ray, coolly. "If I'd a mind to I could wake the town!"

After that Ray tried to think what he could do, and finally devised what seemed to him a brilliant scheme. But he kept it to himself, and chuckled silently at the surprise he was preparing for the quiet community.

Lakeside is situated on the borders of Lake Dean, or rather on the bay which soon expands into the wider waters of the lake. This bay is dotted with small islands, once prettily wooded but now bare masses of rock with a few bushes and patches of coarse grass. But on the farthest island, about two miles out from the Lakeside shore, the trees still stood—a thick, impenetrable-looking grove of scrubby pines—and Ray's "brilliant scheme" was to convert this grove into a giant Fourth of July bonfire. The idea that it would be wrong to do so never really entered his head. Of course he knew it was "Tomkins' Island," but Ray had heard Mr. Tomkins say more than once that the trees "warn't wuth cuttin'," and "sooner or later them woods gen'ally did git burned," and so Ray thought that he might as well have the fun of starting the blaze on such an appropriate occasion. Ray determined to go over to the island the afternoon before the Fourth to reconnoiter. So he rather loftily declined to accompany his aunt to the closing exercises of the Lakeside Academy, and as soon as she had gone slipped out and *borrowed* old "Neighbor" Osborn's boat—for so he intended to tell him after he had returned it—and started unobserved for "Tomkins' Island."

When Ray had found a place to land he started off to explore the "interior," carrying a newspaper, a roll of lamp wicking and a small tin of gunpowder, extracted carefully from a pack of firecrackers—these were for the mine and the slowmatch which he intended to construct. Then he meant to row over again the next day, just before nightfall, and "touch her off," immediately pulling back for home. No rain had fallen for more than a week, and the pines were very dry and sure to burn. What fun it would be to see the blaze spring up! The fireworks on the green would be just nowhere! Ray was so interested thinking of all the details of his scheme that he hardly noticed the flight of time. At last, however, with a feeling of great elation, he started for home. But when he reached the water side the boat was nowhere to be seen.

At first he thought some one had followed him and had played a trick upon him, and he shouted loudly, "You fellows bring back that boat—you can't scare me!" But no one came, and though Ray strained his ears he could hear no sound of the voices or laughter of his supposed tormentors. Then he noticed how strong the breeze was blowing, and that the waves had risen. And out, far out on the open waters of the lake, he saw something floating which looked like a drifting boat. He was in a dilemma and not a soul knew where to look for him! He had taken old "Neighbor" Osborn's boat because he had been sure it would not be missed, and now he found himself calculating the chances that its absence might speedily be discovered! If by nightfall he could see no signs of rescue, he decided to light a signal fire on some projecting ledge of rock, and they would understand that and come out for him at once. He was beginning to grow hungry and chilly in the cool breeze and thought he would put on his coat. Then Ray remembered that he had taken off his jacket and left it, with the precious box of matches in its pocket, lying in the boat.

Things were taking a more serious turn than he had realized. He moved about to keep from getting utterly chilled, and shouted from time to time at the top of his lungs in the vain hope that he could make some one hear. But after a while the darkness fell and Ray was left, hungry and cold, to pass the night on the lonely island. It was a strange chance that he, who had come out with the intention of burning these sheltering trees above him, should be imprisoned here, insufficiently clad, and without means of lighting a fire to keep himself warm. The lights in the distant town shone out one by one. How near they looked and yet how far away they were! He huddled himself together and watched them until at last he fell into a doze, from which the uncanny, half-human cry of some night bird flying near awoke him with a dreadful start of fright.

By and by, after long hours, Ray dozed again, but was suddenly aroused by a noise which brought him to his feet. It sounded like an explosion, followed by the confused jangle of bells, and it was some moments before he could collect his thoughts sufficiently to know that the hour of midnight must have arrived, and the patriotic souls of Lakeside were ushering in the glorious day of our national independence with the booming of cannon and the sound of bells. After that it was hard to get to sleep again, and the night hours seemed to stretch out

endlessly. But at last he fell into a heavy slumber from which he did not awaken until the sun had mounted high above him in the cloudless sky.

Ray's spirits rose with the return of day, but the hours passed and no signs of a rescue came. And as he grew more faint his hopes fell. He had searched the little island over in vain for food, and he had had nothing to eat since dinner the day before but some sour berries and slender twigs of birch. From time to time the boom of the cannon reached him and he pictured to himself the fun the boys were having—the boys he had so contemptuously called "slow." He thought of his aunt, too, and how worried she must be over his unaccountable disappearance. How little he had ever considered her feelings until now. And then he remembered his father, and the grief it would be to him if he never should see his only son again.

. . . . . .

At suppertime the evening before, when Ray did not return, Miss Willis thought little of it, for he was thoughtless and was often late. But when it had grown quite dark and still he had not come, she became anxious and started out to find him. She inquired of all of Ray's companions, but no one could give any tidings of him, and the doctor met her and persuaded her to go home and wait hopefully for the boy's return. But Ray did not appear, nor did the searching parties, which the doctor organized, find any trace of him the next morning, though they beat the woods and sought him for miles around. At noon Miss Willis, half distracted, telegraphed to Mr. Dinsmore: "Ray missing since last night. Come at once."

It was nearly nightfall before any clue was found, and then a party of men rowing across the lake from Pinney's camp to take part in the evening's festivities, brought a boat in tow which had been found adrift with Ray's jacket in the stern. Where, then, was the boy? Not on any of the islands the men were sure, for they had rowed past all of them hallooing and shouting but they had seen no one and had heard no sound. Nevertheless Mr. Dinsmore, who had just arrived, with the doctor to guide him, took a boat and started out at once. It was already beginning to grow dark. The wind had caught the clouds, which had been hanging low on the horizon all the afternoon, and now they were spreading black and threatening over the whole sky. There were ominous forked flashes of lightning now and then and angry mutterings of thunder, but heedless of these warnings the two men pulled rapidly on. They visited each bare and rocky island and examined every bush and crevice, but without success, and they were just heading toward the wooded island where for hours Ray had been lying unconscious in a heavy lethargic sleep when the storm broke suddenly above them.

"Pull in to shore, quick!" cried the doctor. "We must lie by till this is over. It won't last long."

Then came a blinding flash and a deafening crash.

"That struck!" cried the doctor, "on Tomkins' Island; the pines are on fire, do you see? It is spreading fas ! Hello, hark! what was that?" for mingling with the uproar of the storm they had heard the outcry of a human voice.

In an instant they had turned their boat and were pulling toward the fiery beacon which now lay straight before them. Nearer and nearer they approached the island; higher and higher leaped the flames among the pines. And now for one moment against that lurid background they saw outlined a slender figure, which swayed unsteadily for an instant and then fell forward to the ground.

"Raymond!" Mr. Dinsmore shouted. "Courage, father is here!" and as the boat darted close to the shore he leaped out upon the jagged rocks and tenderly lifted the insensible boy in his strong arms.

. . . . . .

Ray awoke and saw bright bars of sunshine streaming in through the slanted shutters of his own window blind. He felt very weary so he lay quite still and idly tried to remember and straighten out the confused and horrid nightmare of his broken rest. It must be very early he thought and he would lie still until he heard the first popping of a firecracker, and then he would dress and go out and join the boys.

Suddenly he remembered that his window faced the west, and that the morning sunlight had never, by any possible chance, shone into it before. He sat up in his surprise and looked about him. On the lounge yonder he saw Aunt Margery asleep looking very white and tired. There was a row of unfamiliar bottles on the bureau, too, and on the stand by the bedside stood a half-emptied glass of milk! What did it all mean?

He quietly got out of bed but he felt so weak that he could hardly stand, and as he started with uncertain footsteps for the window he caught sight of his reflection in the mirror and paused, amazed. Could that big eyed, pale young scarecrow be Ray Dinsmore—himself? Then he tottered on to the window and looked out. The first thing he saw was Tomkins' Island, far out in the distance, no longer green and picturesque, for its pine trees were blasted and blackened. Then what he had been trying to persuade himself was a dream had really happened—but when? How long ago? He turned mechanically to the hanging calendar and read, "*July* 10." He could hardly believe his eyes. He had not only lost the glorious Fourth, but days besides!

And now there were voices in the garden below and he saw his father walking up the path with the doctor. Just at that minute, who should come darting around the corner of the house but Benny Lee, asking breathlessly: "How is Ray this afternoon?" Ray loved him for that pucker of eager anxiety on his homely, freckled face.

"Fast asleep," said the doctor, "and when he wakes up he will be himself again. I shall tell him how anxious all you boys have been."

Benny grinned. "Ray said we were a sleepy lot, and if he'd a mind to he could wake the town, and jiminy! didn't he just?"

Then Ray, too weak to stand longer, crawled back to bed again with mingled feelings of weariness and shame. After all, how mean and poor a thing it was that he had planned to do and how much needless anxiety and trouble his thoughtless prank had caused. He did not realize until long afterward, however, that a thoughtful regard for others' feelings and a watchful care for others' property was the manly trait that he acquired from his unpleasant experience on that lost Fourth.

Closet and Altar

Prayers are to the soul what the dew of God is to the flowers. Why should not that gracious dew fall even now and always for all of us upon the fields of life?

Your power will be according to your experience, but your experience must be *your* experience and not somebody's else. Faith in your father's faith is not faith in God. Intimacy with your mother is not knowing your mother's Saviour. Reading the Bible is not necessarily walking with Christ. Knowing a good deal *about* him is not the same thing as knowing *him.*—*Dr. Parkhurst.*

Thou, O Friend,
From heaven, that madest this our heart thine own,
Dost pierce the broken language of its moan;
Thou dost not scorn its needs, but satisfy.
—*Dora Greenwell.*

He who seeks God if he seeks anything beside God will not find him; but he who seeks God alone in the truth will find him and all that God can give with him.—*John Tauler.*

Think of the brokenness, the incompleteness, the littleness of these lives of ours. We get glimpses of beauty in character which we are not able to attain. We have longings which seem to us too great ever to come true. We dream of things we want to do, but when we come to work them out our clumsy hands cannot put them into realizations. We have glimmerings of a love that is very rich and tender, without trace of selfishness, without envy or jealousy, without resentment. We strive to be sweet-spirited, unselfish, thoughtful, but we must wet our pillow with tears at the close of our marred days because we can not be what we strive to be. So it is in all our living. Life is ever something too large for us. Yet this incompleteness, this unsatisfactoriness, this poor attainment, finds its realization in the risen Christ. His is the perfect life, and in him we shall find fullness of life.—*J. R. Miller.*

To have to do with nothing but the true,
The good, the eternal—and these, not alone
In the main current of the general life,
But small experiences of every day—
To learn not only by a comet's rush,
But a rose's birth—not by the grandeur, God,
But by the comfort, Christ.
—*Browning.*

O God of love, we know thou lovest us and thy love has chosen our path. We would have it so. May we trust thy choice of rough and smooth, of time and tide, of wind and shower. Give us all that we need to enable us to fight the good fight and to finish our course with joy. Thy lovingkindness is in the heavens; enable us to detect its presence in every incident of this day. Thy faithfulness reacheth unto the skies—help us to reckon upon it in every step of this day's pilgrimage. Thy righteousness is like the great mountains—may we keep it in view always. Thy judgments are a great deep—may the thought of them give greatness and meaning to the commonest duties. May all our life be great, because thou art great, and because thy spirit is with us. Enable us to realize more constantly thine all-sufficiency. We ask it in the name of Jesus Christ, thy Son, our Lord. Amen.

Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

59. WHAT NAMES?

I.

Although around her life's low source
Misfortune's mists hung clammily,
They could not check her upward course,
This flower of all the family.
No obstacle she feared to face,
Nor swerved from her direction,
But ever sought a higher place,
And filled it to perfection.

II.

Her brother, from his early youth
A butt for jeers and railing,
Yet proved, though simple and uncouth,
His sister's stay unfailing.
Ever beside her, firm and true,
He strengthened and sustained her,
And even, on occasion due,
With gentle force restrained her.

M. C. S.

60. ANAGRAMMATIC BIOGRAPHY.

[The emphasized words are to be transposed to form the names required.]

1. A monarch of the ancient world, called CHERUB ZAN DAZEN, distinguished in politics, war and architecture. At one time he became insane and would neither wear clothing, live in a house, nor eat human food.

2. A noted philosopher, famous for his dialogues. At the instigation of his enemies he ATE CROSS poison and died.

3. An American journalist, orator, publicist and author; also a noted advocate of Civil Service reform. Though he joined the colony at Brook Farm, his tastes were rather urban than RUSTIC.

4. A famous soldier, leader and statesman, named MR. COWELL, born 1599. At the close of a war for religion and liberty he was made ruler of his people.

5. A man of letters, critic and humorist; but a critic so gentle that his words were like BALM to the spirit.

6. A brilliant genius for war and government, at one time shaping the policy of Europe. All yielded to his power, and though devastated by war his country would always manage to raise an OPEN LOAN to meet his demands.

DOROTHEA.

A TANGLE-MAKING PRIZE.

A veteran Massachusetts clergyman, who is much interested in the "Characteristic Initials," suggests that readers for once be asked to fit the characteristics to the names instead of to guess the names from the characteristics. This exercise, his experience has shown, is a much more difficult puzzle. Acting on the suggestion, "Tangles" offers a prize of a handsome fountain pen—with gold pen point and ebonite reservoir—for the best list of "Characteristic Initials" made on the following names, all lists to be sent in before July 14: 1. Francis Bacon. 2. Thomas B. Macaulay. 3. Alessandro Volta. 4. John G. Saxe. 5. Alexander Hamilton. 6. William Cullen Bryant. 7. John H. Vincent. 8. James D. Dana. 9. Samuel T. Coleridge. 10. James Russell Lowell. 11. John Milton. 12. Samuel F. B. Morse. 13. Salmon P. Chase. 14. Nathaniel P. Willis. 15. James Watt. 16. Lindley Murray. 17. John Howard Payne. 18. Charles Kingsley. 19. Joseph Lister. 20. Giuseppe Garibaldi. Clerical friends, as well as other readers, may find this an interesting test of ingenuity and familiarity with biographical details. "Helped Beat Slavery" is an illustration of what is required, the answer being "Harriet Beecher Stowe."

ANSWERS.

54. All-ay.

55. Nine cents. By taking a link from one piece each time to connect two pieces together the number of pieces to be joined is reduced to six, and the cost for opening and soldering six links, as is thus necessary to complete the chain, is 66 cents.

56. 1. Yard. 2. Bar.

57.
2
15
16
5
9—12—11—6—1—17—4—3—14
10
7
8
13

58. 1. Neptune. 2. Pan. 3. Pluto. 4. Apollo. 5. Diana. 6. Polyphemus. 7. Mars. 8. Jupiter. 9. Psyche. 10. Venus. 11. Charon. Crossword, Pallas Athene.

Answers received to Tangles of June 4: J. H. S., Auburndale, Mass., 48, 49, 51, 52, 53; Mrs. G. E. Aiken, Newton, Mass., 49; N. L., Chelsea, Mass., 48, 51; Nillor, Middletown Springs, Vt, 48, 49, 50, 53; M. J. Heyward, Keene, N.H., 49, 52; Mrs. M. A. Harrington, Webster, Mass., 43, 44, 46, 47.

The most difficult of the lot proved to be No. 50.

THE SACRED CONSTITUTION.

BY GEORGE ETHELBERT WALSH.

If there is any one national relic that is considered sacred in this country it is the original Constitution, with the pen signatures of the famous signers. While every schoolboy is called upon some time to read, study and even commit to memory this valuable document, it is doubtful if more than a dozen who read this article will ever see the original paper, although facsimiles of it flood the country and give one an adequate idea of its appearance.

The Constitution is kept securely guarded in a massive steel safe in the State Department at Washington, and it is rarely that it comes forth to be exhibited. Efforts were made to have it sent to Atlanta to be exhibited at the exposition last year, but all that the authorities would do was to have it brought forth for a short time to be photographed. The utmost care is taken to preserve the original from any injury. This precaution is considered more imperative because of the great harm done to the Declaration of Independence when a facsimile of it was made in 1824. Through ignorance and carelessness this document was so injured that the signatures on it are badly blurred. There are two copies of the Declaration, and both are guarded as sacredly now as the Constitution. One copy is in the handwriting of Thomas Jefferson, and numerous erasures, underlines and alterations show the progressive changes made in it before it was finally adopted and engrossed. The second copy is the officially engrossed one, with the signatures of the signers.

The Constitution is in a wonderful state of preservation. There is only one copy of it, the engrossed one, with the signatures of the men who made it. The ink has not faded to any great extent, and the signatures are particularly clear and distinct, although over one hundred years old. The Constitution consists of four large sheets of parchment, twenty-two by twenty-eight inches in size. The curious chirography and capital letters in vogue a hundred years ago give a quaint and ancient appearance to the venerable document.

On the last page the signers have put their autographs, beginning with George Washington, who signed himself as "President and Deputy from Virginia." The rest of the signatures show a wide range of style, from the full, flowing, easy one to the short, cramped and schoolboy method of writing. The safe in which the paper is kept is a strong, massive affair, protected by a combination lock, the secret of which is known by only one or two officials. Should the document disappear these custodians would be held responsible for its loss, and it is safe to say that they exercise due care in guarding the paper from injury or loss.

In all matters of eternal truth the soul is before the intellect; the things of God are spiritually discerned —*Robertson.*

Just Now

When inferior, low grade alum baking powders are being urged upon the public, it is well to remember that alum is unwholesome; its use in bread making is prohibited in some countries and baking powders made with alum are required in some States to be so branded.

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The Conversation Corner.

Last night I went to a high school graduation, and the valedictorian took for her subject The Homeric Greeks. She said that although those ancient people differed widely from us in most respects they were like us in this, that they loved their homes and children. But the Homeric Greeks did not have any Sunday schools or Children's Sundays! The observance of the latter began only a few years ago, but now it is one of the happiest days of the church calendar in many parts of the country. I suppose the great rain of last Sunday affected some of the public exercises, although children are brave like the ancient Greeks. For I heard last night that when a teacher asked a scholar what the Homeric men did when it rained, the boy replied, "They got wet." A letter from Maine tells of flowers and a children's choir and a sermon about children. I hear from New Hampshire of a minister who preached to the children about the world, with all its wild flowers, as God's garden, and the children as his plants, telling as an illustration the story of our Eskimo boy, Pomiuk. Now comes a letter about the Sunday close by us in Massachusetts:

CAMBRIDGE, MASS.

Dear Mr. Martin: Children's Sunday, the 81st anniversary of our Sunday school, was very rainy. The primary school carried banners as they came in, upon which were written the things they had learned this year—the books of the Bible, the commandments, the beatitudes, the names of the apostles, five Psalms and the Apostles' Creed. Dr. McKenzie gave a good sermon to the children, taking his text from Heb. 11: 16, and told about the two women who founded the first school in our church, Hannah Tenney and Mary Monroe. Bibles were distributed to the graduating class of the primary department. It is a custom every year for the church to do this. Every Bible has the scholar's name, the name of the First Church and Dr. McKenzie's name written in it. After the exercises plants were given to the children. Ralph C. and I each got a lantana. RALPH B.

Excellent for the children to have those five things, besides the five Psalms, fixed in their memories for life! I know about that starting of that Sunday school; I do not mean that I was there eighty-one years ago, but the first lady mentioned above told me about it some twenty-five years ago. She was then an aged woman in Billerica and said that the school was in a district schoolhouse near the "Appian Way." To show that those children give as well as get, and practice the beatitudes as well as learn them, I will add that I have just received a letter from another Ralph, sending from the "Junior Alliance" a contribution for the support "of our little Northern friend, Pomiuk." Nor is this all from Cambridge—here are some of the children themselves, in a picture which has been reduced for our page. When I heard of the "Captains of Ten," I supposed it meant ten boys who were called captains, but that is not it at all. The following letter will tell us all about it.

CAMBRIDGE, MASS.

Dear Mr. Martin: This club was started by Miss M. for the purpose of making good men from those boys that attended it. At first only those from the Sunday school could enter, but now any boy can be voted in. There are three divisions in the club, Squads A, B and C, arranged according to the ages of the boys. Each squad has different work. The youngest boys have a course of paper sloyd and have also their "mud-pie days," when they model in clay. In Squad B the boys, under twelve years of age and yet older than the boys of Squad C, are engaged in a course of whittling. The work of Squad A is wood-carving. The club meets every Friday afternoon for work in the different squads, except once a month, when it holds a business meeting to decide about money matters, elections, etc. At one of these meetings we voted some money for Dr. Grenfell's work in Labrador.

The young men seen in the picture are Harvard students who have kindly consented to teach the club. Our name, the "Captains of Ten," means simply the *captains of ten fingers;* therefore the sign on the banner consists of two hands that are ruling a line. In this way the ten fingers are shown, while the captainship is signified by a sword. If you notice a little fellow in the front row with his ten fingers displayed on his knees, I wish to say that he is in Squad C, and evidently wished to denote the meaning of the name of the club. I do not think he is a Cornerer. I do not think that there are any Cornerers except the "two Ralphs," and you may like to know that another Ralph has entered the club. I think that the first two Ralphs are in the picture. . . . Yours truly, PHILIP A.

O yes, I see them, and also another boy in the front row, on the ground, who has been a Corner member for years. As to the "little fellow" who is acting as the sign of the club, ask him if he isn't a Cornerer! The dotted lines show that I have omitted Philip's interesting account of the last outing of the club "in the beautiful woods of Newton." We can all imagine that, although one extraordinary thing is mentioned, "that many boys became extremely hungry as they longingly viewed the plump cardboard boxes, on which were inscribed *Ladies' Boots* or *H. & D.'s Fine Hats*"! But the "Captains of Ten," with its happy name, is a unique and valuable organization, which we are glad to know about. I understand that the "Captains" have been associated about seven years, and every year have a sale of the work of their hands. As every one of you Cornerers has ten soldiers under your command, you ought, in this way or some other, to train them to active and useful service. What do you suppose is the text at the head of their certificate? Prov. 12: 24. Read it.

Now for the Fourth of July—[no chance for a single firecracker, Mr. Martin!—D. F.]

Mr. Martin

CORNER SCRAP-BOOK

"Our Flag." A Cornerer has sent me a little book with that title, containing a connected account of the different flags of our country, beautifully illustrated with colored lithographs. It is just what I have often wished when in a hurry to know something about our national emblem. So I give you the names of the publishers, if you should ever want it. (Tuttle, Morehouse and Taylor, New Haven, Ct.; paper, 40 cts.; cloth, 75 cts.) Meantime, I will cut out for your scrap-books a few dates and facts, which I know you will find convenient some time.

English Flag. St. George, Bishop of Cappadocia, gave Richard Coeur de Lion, as a banner, what is now called the "red cross of St. George," about 1192. In 1606, in honor of the union of Scotland with England, James I. added the diagonal white cross of St. Andrew, making the field, which had previously been white, blue. In 1707 the two crosses were put in the upper corner, and the color of the flag was changed to crimson. In 1801, when Ireland too became part of the United Kingdom, the cross of St. Patrick, a red diagonal, was added. This is the present "royal jack," carried by merchant vessels in the corner of a red flag, by "naval reserves" (as the Cunarders) in the corner of a blue flag.

American Flag. The Puritan colonists, not approving the crosses in the flag, used, after 1707, the red flag, with some other device in place of them. This, in New England, was usually the pine tree. At Lexington there were no flags at all, according to this writer, but at Bunker Hill the pine tree flag. Let Christian Endeavor delegates to "Washington, '96," note Trumbull's great picture of the Battle of Bunker Hill in the rotunda of the Capitol, and see if the flag in it does not show the pine tree. The first "striped flag," with the two crosses in the corner, and thirteen red and white stripes, was hoisted at Washington's headquarters in Cambridge, Jan. 2, 1776. (No doubt any of the "Captains of Ten" can *point* out the exact place to visiting Cornerers!) June 14, 1777, the American Congress at Philadelphia enacted that the flag of the thirteen United States should be thirteen white stars on a blue field, with thirteen alternate red and white stripes. That date is now celebrated as the birthday of our flag. Washington himself is said to have drawn the design of the flag, which was made by Mrs. Ross, a shopkeeper in that city. When Vermont and Kentucky were added (see *Corner Scrap-Book*, Feb. 20), the number both of stars and stripes was increased to fifteen. In 1818 a bill was passed reducing the stripes to the original thirteen and making the number of stars conform to the number of States. The latter are arranged in rows, the additions being made on the first Fourth of July after the admission of a State. This week the flag shows forty-five stars, including that of the new State of Utah.

L. A. M.

The Sunday School

LESSON FOR JULY 12. 2 *Sam.* 5: 1-12.

DAVID KING OVER ALL ISRAEL.

BY REV. A. E. DUNNING, D. D.

Saul's royal house fell by its own weight, when the divine Spirit had been withdrawn from it and it was gradually being deserted by the people. When it had fallen David came forward to take his appointed place as king. The substance of today's lesson is in the first two verses, the rest of the passage furnishes illustrations. Three reasons are given in these two verses why David should be king of the entire nation: that he was closely united to the people, that he had long been the real ruler and that he had been divinely appointed. We are to study these three things as showing qualifications for leadership. David possessed them in an eminent degree. No other Jewish leader has ever left so profound an impression on the nation as he did. Abraham founded it, Moses organized it, but David gave to it unity and glory. Yet every man has in some degree the same qualities that David had and each may cultivate these qualities for the same end. David's first qualification here mentioned was:

1. Sympathetic knowledge of the people. They said to him, "We are thy bone and thy flesh." No one knows men well who does not love them much. David is the most lovable of all Old Testament heroes. With a manly courage never surpassed, a womanly affection which won from men the utmost devotion, a statesmanship that commanded universal confidence, faith and spiritual insight that made him priest as well as king, he stands forever as the head of the nation of Israel.

The enthusiasm with which over 1,200 chiefs gathered about him [1 Chron. 12: 23-40] had been growing for nearly a score of years. As a lad he had won a splendid reputation for skill in music, for courage, discretion, beauty and piety [1 Sam. 16: 18]. He used all these qualities in behalf of others. He would charm away Saul's melancholy with his harp, or fight the Philistine giant with his sling, or enter into a solemn covenant of friendship with Jonathan, or avenge Nabal's insult to his young men, from a genuine unselfish interest in his fellowmen. "All Israel and Judah loved David, for he went out and came in before them."

In this respect Israel's great king stands before us as an illustrious example. To cherish a hearty regard for others for their own sakes, to see in every face possibilities of likeness to God and to be in earnest to help to realize them, to foster an intelligent love for one's town and country because of their value to the people, is to fit one's self to be a leader among men. Whoever makes himself necessary to others will not lack followers.

2. Sympathetic knowledge of himself. He knew that he had been divinely called to the throne, but he sought to act like a king rather than to bear the name of king. "In times past," the chiefs said, "when Saul was king, it was thou that leddest out and broughtest in Israel." He so bore himself before them that they recognized his divine appointment to be their shepherd and prince. He studied himself as he studied them, that he might serve them well. His victory over Jerusalem is an illustrious example of David's self-knowledge. He saw that Israel could not be a great nation with an enemy in its midst. But he saw also how he could get rid of the enemy. His strategy in appealing to the personal loyalty of the army to himself, in offering a prize for bravery, in selecting the weakest point for attack, are only hinted at in the story. We do not know how David strengthened the fortress he had won, how he imprinted his own personality on it till it came to be called, "the City of David," how he won the king of Tyre to be his friend, how he impressed upon the people the fact that the Lord of hosts was with him, how, in a few years, he enlarged the borders of his kingdom twenty fold. These facts are barely mentioned, but they show the man's confidence in himself and just estimate of himself, which never exist in due proportion except in those who feel profoundly their responsibility to God.

Bravery, unselfishness and piety are not of themselves sufficient to make leaders. The people have often followed to mortifying defeats men and women who had all these qualities. The causes of temperance, education and free government have suffered much at the hands of brave, devoted, pious persons who have claimed leadership without judgment or experience. One must know himself before he can lead others. David learned his own character in the solitude of the field, the vicissitudes of the camp and the tumult of battle before he accepted his place as king.

3. Sympathetic knowledge of God. He was always frank and glad in acknowledging God's presence with him. When he told of his adventures in killing wild beasts that threatened his flock, he said, "The Lord delivered me out of the paw of the lion and out of the paw of the bear." When he went forth to fight Goliath, he met the giant's boast of his prowess by saying, "Thou comest to me with a sword and with a spear and with a javelin; but I come to thee in the name of the Lord of hosts." When he came to the throne he accepted his appointment as from God, and with it the plans of God as his own. He "perceived that the Lord had exalted his kingdom for his people Israel's sake." This sympathy with God and with God's love for his people made music in his soul which he expressed in language that has been adopted by all nations. It fitted him to lead the world's praises.

The highest privilege given to any man is to feel at home with God and to know that he has appointed him to do the work in which he is engaged. That work each one may best find out for himself. The greatest crisis in any life is when it is hesitating in the choice of its calling. Many a bark which drifts aimlessly for a time is caught at last by the current and carried, through a kind Providence, along peaceful shores. Many another is sadly wrecked, and sometimes because parents seek to carry out their own wills instead of helping to find God's will for their children. If Jesse had had his way, David would have remained with the sheep and Israel would have been without a leader [1 Sam. 16: 11]. But when he recognized the divine summons he brought his boy to receive the place designed for him. That boy caught Abraham's spirit, and in uniting Israel found that, like its founder, he was blessing mankind.

To gain the qualities we have here considered is to fit one's self for high service in any position. It is to make one's calling and election sure. David ascending his throne over all Israel is the true type of manhood, coming so near to the heart of mankind that every ingenuous youth who studies his life will be attracted to imitate his virtues.

THE CHURCH PRAYER MEETING.

Topic, July 5-11. The Duty and Uses of Rest. Mark 6: 30-32; Luke 12: 15-23.

For renewing physical vigor; for recreating the mind; for giving truer views of life.

(See prayer meeting editorial.

It is on all sides worth considering (blatant ignorance or base vulgarity alone excepted) that the revolution effected by Christianity in human life is immeasurable and unparalleled by any other movement in history, though most nearly approached by that of the Jewish religion of which, however, it is a development so that it may be regarded as of a piece with it. If thus regarded, the whole system of religion is so immeasurably in advance of all others that it may fairly be said that if it had not been for the Jews the human race would not have had any religion worth our serious attention as such.—*George J. Romanes.*

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PROGRESS OF THE KINGDOM.

SPECIAL CHRISTIAN ACTIVITIES IN CITIES.

(Parallel with The Congregationalist's August Topic for Missionary Meetings.)

It would be interesting and inspiring now and then to devote a missionary meeting, or a series of missionary meetings, to the numerous religious and philanthropic enterprises in a single large city, choosing naturally the nearest local center and studying in outline its institutional churches, social settlements, rescue missions, Christian Associations, city missionary societies, efforts for children, missions to foreigners and work for special classes, such as prisoners, seamen and policemen, Salvation Army slum posts, etc. As the tendency of modern life is towards the aggregation of the population in great cities, the problem of how to evangelize the multitudes of non-church-goers becomes more and more perplexing.

A new organization which is trying to solve this problem by means of methods as old as the gospel itself is the Open Air Workers' Association of America, which has its headquarters in Brooklyn, N. Y., and counts among its officers such well-known Christian workers as Drs. T. S. Hamlin, Josiah Strong, A. C. Dixon and Rev. Messrs. R. A. Torrey and E. H. Byington. The distinct aim of this organization is to incite Christians to start and support open air gospel services. These are sometimes held in tents, but the gatherings in a public square or in a vacant city lot, with only a simple contrivance to elevate the preacher above his congregation, are often more successful in attracting the desired class of hearers. In this work sometimes a gospel wagon, large enough to carry the preacher and singers, is used. Covered with Bible texts and filled with enthusiastic workers, it soon attracts a crowd, but a cheaper and more unique instrument for Christian warfare is a gospel push cart, a convenient little hand cart, so arranged as to provide a platform for speakers and singers from which they can be seen and heard by large audiences.

Perhaps the Sunday afternoon meetings on Boston Common are as good examples as any of typical open air evangelistic services, and no one who sees the crowd, which is made up of all sorts and conditions of men—swarthy foreigners, merry children, seedy-looking loafers, men and women in bicycle costumes and worthy citizens out for a promenade—can doubt that one preacher at least has succeeded in "reaching the masses." The evangelistic meetings carried on in car stables and on the wharves constitutes another interesting phase of open air work in Boston.

Christian work among prisoners is well known and has long been carried on with a fair degree of success, but a comparatively new organization for the spiritual instruction of policemen is the International Christian Police Association. It was organized in England many years ago, but the movement was not inaugurated in the United States until 1891. The police stations are visited and half-hour meetings are held, of which singing is an important feature. The policemen's wives come in for their share of attention and special meetings for them have been fruitful of good results. The association has workers in Chicago, Philadelphia and Buffalo. New York has a Christian Police Association, which has reading-rooms and a hall where religious services are held every Sunday afternoon and meetings for policemen's children every Friday afternoon. In connection with this organization is a Police Society of Christian Endeavor and a Police Band of Prayer.

Missions to seamen have always possessed an element of romance, and as a class they are usually susceptible to efforts for their moral and spiritual elevation and appreciative of enterprises for their comfort and instruction. Early in this century there were many conversions among sailors, and efforts for their evangelization were recognized as among the most important phases of city missionary work. The first society for this purpose was formed in Boston, Mass., in 1812, and though it did not live long the movement led to the organization of similar work in New York, Charleston, S. C., Philadelphia, New Orleans, Portland, Me., New Bedford, Mass. In the year 1825 there were in the United States seventy Bethel Unions, thirty-three Marine Bible Societies, fifteen churches and floating chapels for seamen. In 1827 was organized the Boston Seaman's Friend Society, which is still pushing its aggressive work among the sailors in Boston and at its branch mission at Vineyard Haven, and the following year the famous Father Taylor opened his Bethel at the North End in connection with the Boston Port Society. In 1828 also was born the largest organization for the help of sailors, the American Seamen's Friend Society, which has its headquarters in New York and publishes *The Sailor's Magazine*, the oldest of the periodicals issued in behalf of seamen. Sailor's Homes, loan libraries, savings banks, asylums, rests, distribution of periodicals, temperance and C. E. societies are among the methods used to reach this class of the public servants, but to the influence of the personal work of missionaries and the evangelistic services in bethels and on board vessels in harbor can be traced the conversion of thousands of Christian seamen on our waters today.

Efforts for children in cities are almost too numerous to mention, but at this season of the year the "fresh air" work takes a foremost place. Boston, like New York, has a unique enterprise called the Floating Hospital, which is one of the most beautiful of its charities. A great barge makes semi-weekly trips down the harbor during the summer, giving scores of sick babies with their mothers a cool, restful outing in the invigorating sea air. A regular corps of physicians and trained nurses is in attendance, and the decks of the vessel resemble a hospital ward with their cots, hammocks and various contrivances for the ailing little ones. The Boston Floating Hospital is now connected with the Ten Times One Society, and Rev. R. B. Tobey, who was the originator of the movement in this city, is the chairman of the committee having the hospital in charge. The first trip this season will be made about July 10.

In studying the various forms of Christian activities in cities the local city missionary society should not be set aside for newer and more unique enterprises. The Boston City Missionary Society, under the direction of Rev. D. W. Waldron, has a deservedly high reputation for its work in the line of summer philanthropies. Last week the first visitors to Rosemary Cottage for this season, a party of forty-four women and children, left the hot city *en route* for Eliot, Me., full of happy anticipation of their two weeks' sojourn in this ideal summer home. The society's Fresh Air Fund also provides car rides, picnics of a day to Franklin Park and harbor excursions for the poor and unfortunate of all ages and nationalities, who gratefully welcome this opportunity to escape from the city's heat, and frequently children are sent to country homes for a fortnight's sojourn.

Sources of Information.

Report of the Open Air Workers' Association, to be obtained of Miss E. V. Prentice, 77 State Street, Brooklyn, N. Y.

The Union Gospel News, published in Cleveland, O.

The Sailor's Magazine, published in New York, and *The Sea Breeze*, published by the Boston Seaman's Friend Society.

Life of Father Taylor, the Sailor Preacher, by Gilbert Haven and Thomas Russell.

Annual report of the Boston City Missionary Society.

The Congregationalist for July 19, 1894, on Summer Philanthropies and for March 7, 1895, on City Problems.

For literature on fresh air work address Rev. D. W. Waldron, Congregational House, Boston, and for information on the Floating Hospital apply to Rev. R. B. Tobey, 198 Dartmouth Street, Boston.

We are amazed at the apathy of many of our churches with regard to the antecedents of the men whom they call to the pastorate. Over and over again do we hear of a man leaving a church under a cloud and at once receiving a call to another church. We must suppose the call is given in ignorance of the facts; but does this excuse the folly? The relation of pastor and people is a very intimate, and should be a very sacred, one. No call should be extended to a stranger without full inquiry, either directly by a committee of the church, or through the secretary of the State convention, as to his reputation. Much shame and sorrow might be saved to the church by the exercise of such a precaution.—*New York Examiner.*

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, July 12–18. Enthusiasm in Christian Service. Acts 4: 13–33.

We see no lack of enthusiasm in the world of politics. The echo of the shouting at college Commencements and reunions has hardly died away. A stranger looking on at the stock exchange in any of our great cities would infer that men had almost gone wild over their business. It seems sometimes as if only in the sphere of religion was enthusiasm wanting. There are times, it is true, when we Christians feel the thrill and uplift of our faith. A great convention, when we meet together to plan larger things for Christ, moves us, but the question after all is, do we carry into our daily life that steady enthusiasm which makes the service of Christ so easy and makes us effective workers?

We sometimes think that if we were at the head of some of the great Christian activities of the day, if the reach of our influence were greater, then we could easily be enthusiastic, but what we are doing seems so comparatively slight that it is hard to command in it any great or sustained passion of earnestness. Our Sunday school scholars are dull or mischievous. The prayer meeting for which we are somewhat responsible lags. In our effort to do some special thing for Christ we meet with unforeseen discouragements. So we plod wearily along the dusty highway instead of soaring aloft on wings. There is all the more reason then to lay hold of sources of enthusiasm which will tide us over these depressing times.

One is the thought of identification with a great cause. However remote from the front of the fight we are, however feeble and fruitless our endeavors seem to be, we are, nevertheless, engaged in the most magnificent enterprise of the ages. We are trying to make this world like God's heaven. We are making use of those influences which alone will keep this world from being eaten out by sin.

There is inspiration, too, in the thought of the great army of workers with whom we are leagued. The members of a college society take pride in thinking of the achievements of eminent men in their fraternity. What Dr. Parkhurst, for instance, has done in New York city stimulates younger and more ordinary men related to him by special ties of college or society life. Take heart, discouraged worker, as you remember that while indifference and apathy may prevail around you, all over this world are men and women who are striving hard for Christ and are winning laurels. They are your fellow-workers in the Lord and you theirs.

I like to think also of the derivation of the word enthusiasm. The idea is God in us. This, indeed, is the great and enduring source of enthusiasm. Only as we open our lives to the spirit of God and make him the director of all our endeavors can we hope to be truly enthusiastic. With him possessing and animating us we are sure of success. He is working through us, and more and more shall we feel the joy of laboring with him. So the simplest service for Christ will have behind it a divine enthusiasm.

Literature

BOOK REVIEWS.

Books and Their Makers During the Middle Ages, by George Haven Putnam, A. M. Vol. I.; 476–1600. It is becoming that this great work of a scholar, book lover and publisher should be sent out in all the dignified elegance of the bookmaker's art. The paper, print and binding are delightful and the only lack we feel is that of an index, for which we must wait patiently until the second volume appears. That it will be comprehensive we judge from the bibliography with which the work sets out.

Mr. Putnam has given us a full and interesting account of the rise of the copyist's art in the monasteries of southern Italy, following on the extinction of the book trade in the ruined classic age, with complete sketches of Cassiodorus and St. Benedict. It was Cassiodorus, our readers may remember, who, as minister of Theodoric, formulated the doctrine of religious tolerance, so soon to be submerged by the mediæval floods of bigotry. *Religionem imperare non possumus, quia nemo cogitur ut credat invitus* (we must not enforce [acceptance of] a creed, since no one can think or can believe against his will). This biographical matter in regard to the fathers of the monastic book copying is followed by an account of early libraries, of bookmaking in the early universities, of the book trade in the manuscript period and of the beginnings of printing and the printer-publishers of Italy, the most famous of whom was Aldus, whose trade-mark Mr. Putnam has had stamped in gold upon his own cover.

The book is full of special learning and is for the most part well digested and flows smoothly on, except for some repetitions of matter and some unconquerable details. There is an abundance of picturesque and romantic material—the glimpses of the nuns as copyists, of the monks at work in winter-time in their cold cells, of a "skilled and zealous scribe named Richard, an Englishman, who spent many years in adding to the library; twenty years after his death, when the rest of his body had crumbled into dust, the right hand, with which this holy work had been accomplished, was found intact and has since been preserved under the altar as a holy relic;" the straits of the universities to secure authentic text-books for their students, and much besides.

As a proof of the value which was put upon the work of the copyist, we may quote the story of "a worldly and sinful Brother who, notwithstanding his frivolities, was a zealous scribe, and who had in industrious moments written out an enormous folio volume containing religious instruction. When he died the devil claimed his soul. The angels, however, brought before the throne of judgment the great book, and for each letter therein written pardon was given for one sin, and behold, when the count was completed, there was one letter over, and, says Dietrich (the narrator), naïvely, it was a very big book. Thereupon judgment was given that the soul of the monk should be permitted again to enter the body in order that he might go through a period of penance on earth." Such a book as this is of the greatest value and interest in our overcrowded age. Bibliolaters will revel in it, students will resort to it, but there is also knowledge and a widening of the sense of the relations of things, and an appreciation of the narrow chance which saved us anything of the literary product of the past, for every one who cares for the history of mankind. [G. P. Putnam's Sons. $2.50.]

BIBLICAL STUDY.

Annotations on the Epistles of Paul to the Romans and 1 Corinthians, Chapters I.–VI., by Prof. Henry E. Jacobs, D. D., of the Lutheran Seminary, Philadelphia. This is the most recent volume of the Lutheran Commentary, which draws on toward its completion. We have spoken of the preceding volumes and are glad to add our commendation of this new issue. The plan is rather expository than critical, and will on that account have a wider field. We are glad to see that Dr. Jacobs has included a translation of Luther's characteristic introduction to his commentary on the Romans. [Christian Literature Co. $2.00.]

Baptism and Feet washing by Rev. P. Bergstresser, D. D. This book grew out of the Waynesboro discussion—a public debate upon the question of the method of baptism which took place in 1879. Dr. Bergstresser has since pursued the subject more thoroughly and has produced this book as a summing up of his final conclusions in the matter of the mode of administering water in baptism. Much of the ground traversed is familiar, but the author's nice handling of classic and Scriptural references enables him to state his side of the argument very strongly. In regard to infant baptism, he rightly emphasizes its importance in view of the fact that the household is the real unit of church life. The third section of the book, upon feet-washing as a sacrament, was called out by a practical discussion with the Mennonites and takes up a subject which, so far as we know, has never been fully considered in a published book. Here, too, the work is well done, and we commend the treatise as a whole to those whom need or inclination calls to a study of the questions it considers. [Lutheran Publishing Society. $1.00.]

Patmos, or the Unveiling, by Rev. Charles Beecher, approaches a difficult topic with a power of literary resource and an enthusiasm which make it thoroughly readable. Whether we agree with the author or not in our view of the scope and meaning of the prophecies, he interests us by the skill with which he interweaves his thought into the texture of the book of which he treats. Not intent on squaring a partial view of history with a narrow and wooden conception of the revelation, he finds its visions suggestive in a hundred ways. Students of the ever fascinating Apocalyptic vision will enjoy its suggestive pages. [Lee & Shepard. $1 50.]

The emphasis put upon the use of the Psalms in the worship of many of the Presbyterian bodies has made them feel a certain proprietorship and call to champion the use of this portion of the Bible. Written in this spirit of loving devotion is *David's Harp in Song and Story*, by Joseph Waddell Clokey, D. D. Dr. Clokey has gathered together an immense and interesting treasure of example and illustration in regard to the use of the Psalms in all branches of the church. The book is conservative but not polemic, and its most valuable and original part is the history of the use of the Psalter in modern church life. The facts which it has assembled are perhaps nowhere so easily accessible. [United Presbyterian Board of Publication & S. S. Work. $1.00.]

STORIES.

It is nearly an impossible task for one of marked individuality to lay aside self completely and appear in another character, especially if sincerity of purpose be a marked feature of that individuality. We are more than ever convinced of this in Mr. Clemens's *Joan of Arc*, in which, despite the entire dissimilarity of the opening chapters to most of his other works, we are soon assured of his identity by traces of his peculiar humor. These early chapters are especially delightful. From the translator's preface, with its clear, beautiful English, giving a penetrating analysis of Joan's matchless work and character, through said translator's words to his great-great-grandnephews and nieces, we feel the heart of the poet and enthusiast beating. None but a poet could have given so charming a picture of the fairy tree which figures so conspicuously in Joan's early life, influencing her whole career.

The account of the fairies, surprised by a prosaic woman from Domremy, while dancing under this tree, so dear to Joan's heart, and her report of them to the priest thus compelled to exorcise them, together with the controversy held with "the marvelous child" thereupon (in which she came off victorious), is all given with irresistible charm. We see in her arguments with the priest and others at different times a subtle element, almost casuistical, which afterwards grew into statesmanship in her military career. The whole story of her life is given with a vigor that inspires and exhilarates the reader; but, after taking us with her into the lofty days of her sublime heroism and self-sacrifice, we cannot forgive the author an interlude of something very like buffoonery, where Joan shares in the laughter. We know her to be human, and the incident is supremely funny, but we are not in the mood for it and it jars. This and again where, after drawing a strong parallel between Joan and La Hire, the whole increasingly antithetical, he closes with a weakening anticlimax, we must regard as sins against good literary work, and wonder a little at the perpetrator. How, too, could there flow from so mediæval a pen as the Sieur's such expressions as "rest up," "shorten up," "the color of their wages," "everything was humming," "filled the bill," "jab her string"—anachronisms and vulgarisms as they are! Withal, Mr. Clemens has given us a most satisfying book and one that must live as literature. [Harper & Bros. $2.50.]

In *The Broken Ring*, by Elizabeth K. Tompkins, we have a Princess Lenore figuring as heroine. Through her willful, imperious nature she falls into the hands of her enemies, her father's kingdom being at war with its neighbor. Placed under surveillance of a young captain, she, despite great pride, becomes fond of him. There is a romantic story connected with his early life, and he eventually, through death of relatives, becomes a prince and wins his Lenore. The closing scene is dramatic and well handled, although the author has not throughout been wholly successful in her treatment of good material. [G. P. Putnam's Sons. $1.00.]

There is always an interest attaching to stories of the Jacobite rising in 1715, when the weak young king deserted the faithful followers pledged to restore his kingdom, and left them to their fate. Emma Marshall gives the story of the devotion of the Count-

ess of Nithsdale to the fortunes of her husband in *An Escape from the Tower*, wherein it is told how the earl was confined there for treason, and how his intrepid wife succeeded in getting him to a place of safety just on the eve of his execution. There are several minor characters whose lives and loves woven into the story make a readable and interesting volume. [Macmillan & Co. $1.25.]

The Lure of Fame, by Clive Holland, is the story of a simple-minded young girl, reared in a quiet village in Norway, growing worldly through the possession and cultivation of a fine voice. She is estranged from the lover of her early days, but her heart swings back to him just as he loses his life in saving hers. The obscurity of the English is trying in this work, for example, "And went away with her hands over her eyes, like one who could not bear the light, and her soul illumining her face, out into the night air, in which the shadows seemed to hang." [New Amsterdam Book Co. $1.00.]

In the new edition of the works of Mark Twain we have received the *Adventures of Huckleberry Finn* and *A Connecticut Yankee in King Arthur's Court*, well printed and bound in scarlet cloth. Mark Twain is to be congratulated on the creditable work of his new publishers, and the public on the opportunity to secure so admirable an edition of his works. [Harper & Bros. $1.75 each.]

POETRY.

The Purple East, by William Watson. The poet makes a large appeal to us when in this degenerate age he abandons the singing of petty songs of individual feeling and experience for the larger prophetic office in which so many of the greatest of his fellows have appeared. It is a large opportunity which Mr. Watson has grasped and his intense moral earnestness carries us along with him and robs us of the desire to make captious objection to the form in which he has voiced the indignation of the Christian West. The book loses, as a whole, by the invariable use of the sonnet form. Only a few have been able to sustain the interest of the reader in the continual recurrence of so artificial a mold of verse, and the interest of this series unquestionably flags at points—especially when the stately measure is employed for purposes of personal attack and defense. We are content to leave the final verdict as to Mr. Watson's verse to posterity, but we can see that while there will be some sifting out of chaff in this little book it does express with great power the best feeling of Christian England and America. [Stone & Kimball. 75 cents.]

Poems and Ballads, by Robert Louis Stevenson, includes all of Mr. Stevenson's previously published poems, and more than forty additional ones. The well-known verses for children are as delightful as ever upon a rereading, showing an intimate acquaintance with children's moods and fancies, with a quaint rhythm and spirit which always appeals to them. The ballads are chiefly founded on old legends, and contain many strong lines, while the last, Christmas at Sea, though short, is full of power and pathos. [New York: Charles Scribner's Sons. $1.50.]

Soul and Sense, by Hannah Parker Kimball. Perhaps the most hopeful part of this book of verse is found at the end, in the part devoted to the earlier verses, whose promise is hardly fulfilled by the later work. There is enough of the poetic feeling, and the power of giving it musical expression is not lacking, but the author has suffered her steps to be diverted to the barren ways of despair, and the spirit of pessimism mars her work far too often for its best success. The world does not come to poetry for an echo of its sorrows, but for inspiration, for hope and for delight. [Copeland & Day. 75 cents.]

ORATORY AND VOICE BUILDING.

Public Speaking and Debate, A Manual for Advocates and Agitators, by George Jacob Holyoke. This is the second edition of a valuable book which has long been out of print. In its original form it was highly commended by such orators as Wendell Phillips and Dr. Parker of the London City Temple. With formal rhetoric in the scholastic sense it has little or nothing to do, but it is full of strong, sensible and suggestive matter which will be of the highest value to those who desire to make themselves influential in public life, whether in the forum or the pulpit. The keynote of the book is "effectiveness as the aim of oratory," and this is enforced and illustrated from a wide experience and reading and rather helped than hindered by the fact that Mr. Holyoke is himself an agitator and speaks without much reverence for established forms and usages. [Ginn & Co. $1.10]

Voice Building and Tone Placing, by H. Holbrook Curtis, M. D. This book, dedicated to one of the greatest singers of the present age, is a treatise on the use, training and restoration of the human voice with distinct reference to its use in rendering music. Its illustrations are practical and beautifully reproduced and printed, and the book bears every evidence of value for students of its topic. [D. Appleton & Co. $2.00.]

Public Speaking and Reading, A Treatise on Delivery, by Prof. E. N. Kirby of Boston University. The author, not unfairly, calls the ideal which he sets before his pupils the "new elocution." It is based on a conversational method and very practical aims of clearness and persuasion. He insists upon the importance of breadth of knowledge and distinct purpose in the use of words. The selections for practice are admirable in their literary quality and the book is carefully indexed. [Lee & Shepard. $1.00]

MISCELLANEOUS.

Proceedings of the First National Council of the Evangelical Free Churches. The Fourth Free Church Conference, held at Nottingham, Eng., March 10–12, 1896. English Nonconformity seems to have come to complete self-consciousness in the great council whose official report appears in this volume. English papers of the highest standing and of all shades of religious and political belief have characterized it as the most significant gathering of the year in Great Britain, dividing with the Church Congress the attention of the thinking public. We have already referred with interest to its deliberations, and are glad to welcome this complete report of the transactions and addresses. [London: James Clark & Co.]

A History of the Young Men's Christian Association, by L. L. Doggett, Ph. D. Vol. I. The Founding of the Association, 1844–1855. This first volume of what is intended to be a complete history of the association carries the story through the initial and enlarging stage of the movement. It was originally presented in the department of sociology in the University of Leipzig as a thesis for a doctor's degree, but has since been enlarged and enriched. We hope that its success will encourage the author to proceed with the preparation of the following volumes. A good portrait of George Williams, the founder of the association, is prefixed to the text. [International Committee of the Young Men's Christian Association. $1.00.]

The American Conference of International Arbitration, Held in Washington, D. C., April 22, 23, 1896. We are glad to have the minutes and addresses of the significant meeting on international arbitration, to which we have already given considerable space in our columns. It is issued in a large paged and beautifully printed book by the Baker & Taylor Co. of New York. [$1.00.]

From Harper's Round Table Library we have *Track Athletics in Detail*, Compiled by the Editor of Interscholastic Sport in *Harper's Round Table*, Illustrated from Instantaneous Photographs. How large and serious a place modern athletics takes in the education of American youth is shown by this book, which was prepared for boys in our preparatory schools, and takes up what are known as track events, sprinting, jumping and bicycling, with an added chapter on bicycling for girls. Its illustrations are instantaneous photographs from life, illustrating the form of famous amateur athletes, and the text is full of practical and sensible suggestions. [Harper & Bros. $1.25.]

Nature of an Universe of Life, by Leonidas Spratt of Jacksonville, Fla. Such a book as this gives one a vivid sense of the limitations of knowledge. Here is a man who has evidently given long and careful thought to a great subject. He has written, printed and published a book, and we, with the best will and endeavor, are entirely unable to determine what it is all about. What, for instance, does he mean by saying of man in the preface that "he comes from a being finite of the word of God in force; and goes to the man possible of a civilization possible under conditions existing at this earth"? or by this, "and that nature, including man, is in resolution of such reality and force"? We suppose these sentences mean something, but what we are entirely unable to determine. And as the preface so is the book. [Vance Printing Co. Jacksonville, Fla. $2.00.]

NOTES.

—— *The Critic* tells of the summer plans of seventy-six American literary people, but what are they among the hundreds who are entitled to belong to that increasing company?

—— *The Dial* celebrates its completion of a score of volumes with a historical review and an unusually bright and interesting number. We offer its editors and proprietors our hearty congratulations and good wishes.

—— Two English ladies, Mrs. Lewis and her sister, Mrs. Gibson, have been so fortunate as to discover among some stray leaves of manuscript which they purchased in Egypt a single leaf from the Hebrew text of the book of Ecclesiasticus.

—— We remind our readers that the $35,000 necessary to secure the Elmwood estate, the late residence of James Russell Lowell, for a public park must be raised by July 1. A large part of this sum has already been subscribed but it is the final pull which counts.

—— A novelty in bookmaking is found in a Bible for home reading which Mr. C. G. Montifiore has prepared for Jewish readers. It has a detachable preface, which can be withdrawn from the book by cutting a thread. We can think of books which would be quite readable if the preface could be left and the body of the book detached.

—— Canadian politics, just now at fever heat, have been further stirred by the granting of a degree to Prof. Goldwin Smith by Toronto University and the consequent resignation of one of the university trustees on the ground that Professor Smith's utterances in regard to the annexation of Canada to the United States were treasonable. If English Oxford made no protest, surely Toronto might have done a gracious thing for Canada's most famous scholar without its being necessary to make a fuss about his political opinions.

—— In reply to certain criticisms made on the poor quality of much of the paper now used by publishers, George Haven Putnam, in the New York *Sun*, gives as the reason for that fact—a reason which he admits must seem to many to be well-nigh incredible—the decrease of religious fanaticism on the eastern shores of the Mediterranean. Myriads of pilgrims used to cross those dreary deserts on their way to Mecca, every one of them being clothed in flowing garments of finest white linen. Out of their number hundreds and thousands would die by the wayside, rendering it at one time a most profitable business to strip these linen garments from the bodies and send them to the large paper factories of Europe. It was from this source, Mr. Putnam says, that the best paper was obtained, but the Mohammedans no longer in such large numbers undertake these pilgrimages, therefore not so many die by the wayside, and hence the inability to furnish so high a quality of paper.

BOOKS OF THE WEEK.

Estes & Lauriat. Boston.

A PARISIAN in AMERICA. By S. C. de Soissons. pp. 258. $1.25.

Cong. S. S. & Pub. Society. Boston.

TWENTY-FIVE YEARS A PARSON IN THE WILD WEST. By Rev. John Brown. pp. 215. $1.00.

Charles Scribner's Sons. New York..

STORIES BY ENGLISH AUTHORS, *Italy*. By James Payn and others. pp. 175. 75 cents.

STORIES BY ENGLISH AUTHORS, *Africa*. By A. Conan Doyle and others. pp. 224. 75 cents.

KING AND BARONAGE. By W. H. Hutton. pp. 117. 50 cents.

THE MAKING OF THE ENGLISH NATION. By C. G. Robertson. pp. 113 50 cents.

JERSEY STREET AND JERSEY LANE. By H. C. Bunner. pp. 201. $1.25.

HISTORY OF PHILOSOPHY. By Alfred Weber. Translated by Frank Thilly, Ph.D. pp. 630. $2.50.

Macmillan & Co. New York.

THE EDUCATION OF CHILDREN AT ROME. By George Clarke, Ph.D. pp. 168. 75 cents.

CHRISTMAS STORIES. By Charles Dickens. pp. 622. $1.00.

THE MODERN READER'S BIBLE, *Deuteronomy*. Edited, with an Introduction and Notes, by Richard G. Moulton, Ph.D. pp. 162. 50 cents.

G. P. Putnam's Sons. New York.

AMERICA AND EUROPE. By D. A. Wells and others. pp. 128. 75 cents.

A VENETIAN JUNE. By Anna Fuller. pp. 315. $1.00.

Henry Holt & Co. New York.

SOCIAL FORCES IN GERMAN LITERATURE. By Kund Francke, Ph. D. pp. 577. $2.00.

THE TOUCH OF SORROW. pp. 278. $1.00.

A STUMBLER IN WIDE SHOES. pp. 411. $1.00.

Thomas Whittaker. New York.

THE STORY OF DAVID LIVINGSTONE. By B. K. Gregory. pp. 144. 50 cents.

John D. Wattles Co. Philadelphia.

PRAYER. By H. Clay Trumbull. pp. 159. 75 cents.

D. H. McBride & Co. Chicago.

PREHISTORIC AMERICANS. By the Marquis de Nadaillac. pp. 241. 50 cents.

PAPER COVERS.

Leach, Shewell & Sanborn. Boston.

GRADUATE COURSES. 1896-97. By C. A. Duniway, Harvard, Editor-in-chief. pp. 154. 30 cents.

Cassell Publishing Co. New York.

PARSON THRING'S SECRET. By A. W. Marchmont. pp. 340. 50 cents.

THE TIGER LILY. By G. M. Fenn. pp. 270. 50 cents.

Rev. Lewis Grout. Brattleboro.

ALL NATURE A WITNESS FOR GOD. A Sermon.

R. H. Woodward Co. Baltimore.

SCHOOL HISTORY OF THE UNITED STATES. By Rev. Jno. W. Jones. pp. 454.

MAGAZINES.

June. FISHERMAN.—BIBLICAL WORLD.

July. HARPER'S.

Colorado College.

When the city of Colorado Springs was laid out a body of land about fifty-six acres in extent was set apart by the Colorado Springs Company for a college. In 1874 the land passed into the hands of Colorado College, organized under the auspices of the Colorado Association of Congregational Churches. The college was opened to students in 1874, under the executive guidance of Rev. Jonathan Edwards. The first president was Rev. J. G. Dougherty. He was succeeded by Rev. E. P. Tenney, who held the office for nine years.

REV WILLIAM F SLOCUM, LL.D.
President of Colorado College.

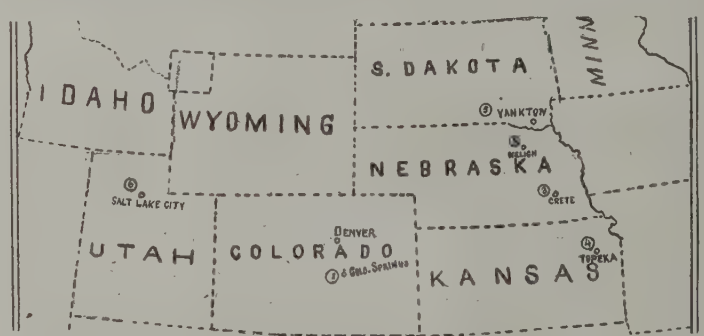
During his term the first permanent building was secured. It was named Palmer Hall after Gen. W. J. Palmer, the president of the Colorado Springs Company and a generous friend of the institution. In 1885 the office of president became vacant and so remained for three years. This was the darkest period of the history of the institution. Had it not been for the steadfastness and energy of a few persons who had the prophet's vision, the college would now be dead and forgotten. A vigorous campaign was begun in New England under the leadership of Prof. G. N. Marden, the money necessary to pay the debts of the institution was secured and in 1888 Rev. William F. Slocum, Jr., then of Baltimore, was called to the presidency.

Since that time the progress of the college has been steady, and during the last three or four years rapid. In 1888 the stone building occupied as the president's residence was purchased. Hagerman Hall, for young men, was completed in 1889, Montgomery Hall, for young women, in 1891, the gymnasium in 1891, the Coburn Library, built by the late Mr. N. P. Coburn of Newton, Mass., at a cost of $50,000, in 1894, and the Wolcott Observatory in 1894. In the purchase or the building of these and one or two smaller structures $119-000 has been expended during the last eight years. In addition $180,000, including $80,000 of the Pearsons fund, has been added to the endowment.

This material growth has been paralleled by the internal development. In 1888, when President Slocum came, there were seven instructors, now there are thirty-two and the expense of conducting the institution has risen during the last eight years from $8,500 to $26,000. At the beginning of this period there were twenty-five students in the college and the academy and not a single regular college student. This year there have been enrolled 247 students, about equally divided between the two branches of the institution. Five received diplomas last year, eight this year and next year there will be a graduating class of eleven or twelve. The class which has just completed its Freshman year numbers thirty-three. The numbers in the institution have almost doubled in the last two years.

But the growth in numbers has not been more marked than the growth in college spirit. Eight years ago, even four years ago, there was a college here only in the sense that professors heard the recitations of students in college work. But all is now changed. Every class is organized and class spirit and rivalry are a healthful influence. The college has entered and taken a prominent place in intercollegiate athletics, this year winning the championship in baseball and track athletics. It would be difficult to find a set of students more loyal to their institution than the students of Colorado College. Colorado Springs is a famous health resort, families are continually coming to it with their children from every section of the country. And Eastern parents and institutions are beginning to realize that students who break down in other climates can come to Colorado Springs and continue mental training at the same time that they are recruiting physical strength. Students sometimes leave Eastern institutions for a year and come to Colorado College, going back at the end of the year restored in health and entering the classes they left without any loss of time. Students from Yale, Harvard and Grinnell have done this during the last two or three years. Already in the student body about thirty States are represented.

The fact that Colorado College is in a famous health resort also makes it easy to secure, even with a limited income, the best of instruction. The teacher is exposed no less than any other man to the attacks of disease, and hardly a mail fails to bring letters, many of them from men and women of deserved prominence in their chosen occupation, asking for positions in the college. A few years ago when a vacancy occurred a search had to be made for a suitable instructor to fill it; now the question is almost entirely one of selection, often among men any one of whom would honor an institution. Consequently



LOCATION OF CONGREGATIONAL COLLEGES.

1. Colorado College; 2. Gates College; 3. Doane College; 4. Washburn College; 5. Yankton College; 6. Salt Lake College. Distance by rail: Colorado College to Doane, 481 miles; to Gates, 700; to Washburn, 630; to Yankton, 800; to Salt Lake, 670.

the average of the faculty is exceptionally high.

The college stands above all for the pre-eminence of the religious spirit. It seeks to see the meaning of life through the eyes of Christ, to judge all things by his standards, to infuse into all human relations his spirit. This it seeks to do without any admixture of sectarianism. The majority of its board of trustees are and must ever be Congregationalists, but members of most of the leading denominations are among its trustees and faculty. Hardly a denomination is unrepresented in its student body. It stands for broad-minded, reverent, consecrated, Christian earnestness.

Three years ago, at the time Dr. Pearsons made his conditional offer, the finances of the institution were in a prosperous state and its Colorado friends were able to continue to it their generous help. But the panic came, and the past three years have been full of the heaviest anxieties. Only by rigid economy and by self-sacrifice has the institution been kept out of debt. The expenditures have been met by income from the endowment funds (about $10,000 a year), tuition ($6,000—only $35 a year is charged and much free tuition has to be given) and special pledges by individuals aggregating $10,000. These pledges were made five years ago and they expire with this year. So many of the friends who generously made them have been crippled by the hard times that this source of income cannot be relied upon for the future. The college thus stands face to face with a possible deficit of $10,000 a year.

To meet the emergency Dr. D. K. Pearsons of Chicago has offered $50,000, on condition that $150,000 be raised to put with it into the endowment funds of the college. Of this sum $80,000 have been raised. A vigorous campaign is under way in Colorado Springs itself. The faculty have paid in $1,600 from their own salaries and are undertaking to raise about $10,000 more. The students have pledged $10,000 and have already paid in about $3,000 of this amount. The trustees have personally subscribed $17,500. The whole city is thoroughly stirred. There was never before so much interest in the college as now. The citizens see it is their best possession, and they are co-operating to do all they can for it in this hour of its need. A large number of canvassers are personally visiting 700 people in the city to secure subscriptions. The other cities of the State are being appealed to. Colorado will generously respond. Will the East refuse to help?

At Doane College Rev. F. A. Warfield of Omaha preached the baccalaureate sermon on the text, "Arise, shine, for thy light is come," his subject being Personality. On Sunday evening Dr. A. R. Thain delivered an address to the Christian Associations on the need of a broad Christianity. Interesting features of Commencement week were the competition of eight young men and women for the Dawes oratorical prizes and the drilling of the Doane cadets under Lieutenant Hardin. The Class Day exercise, held in the grove, was the Trial of Men in the Court of the Immortals, written by the Seniors and given in costume. At the Commencement exercises each of the fourteen graduates, of whom six are young ladies, had either an essay or oration. It speaks well for the religious influence of the college that all the members of the graduating class are professing Christians. At the meeting of the trustees a committee was chosen to plan for the celebration in June, 1897, of the twenty-fifth anniversary and for raising an endowment fund of not less than $25,000.

McGill University, one of Canada's leading educational institutions, is to receive $500,000 from a wealthy tobacco merchant, W. C. McDonald.

News from the Churches

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

There were many features of that recent graduation exercise at Cleveland that attracted and interested a large audience. The only painful incident of the hour was the statement that for lack of means the H. M. S. is unable to support in the field all of the young women graduates whose efforts are so sorely needed in the missionary work. It would be sadder still if these young people should now have to turn aside from their chosen work to secular employments.

In certain places where Children's Sunday is made somewhat more of a day for the gathering of children not merely into the meeting house, but into the church itself, the day is found to have a much deeper significance to the older of the little folks than under ordinary circumstances.

A church in Cleveland evidently believes, and rightly, that it is just as appropriate for a church as for a school to possess and display a national emblem, and that if anywhere the sacred spirit of patriotism should be cultivated it is in the church.

The great influx of population into a section of Minnesota, as recently brought out in a local conference, brings before the State H. M. S. problems such as Easterners can hardly appreciate.

There is an illustration in Nebraska of the way in which the work in the West and the East is bound together.

Another Boston church reports a large addition to its finances through a special effort.

SUMMER SUPPLIES IN BOSTON AND SUBURBAN PULPITS.

BOSTON.

The *Eliot*, *Immanuel* and *Walnut Avenue* Churches hold union services for six weeks in the summer, two weeks with each church. The services will be held with Eliot Church July 26 and August 2. Rev. S. S. Mitchell, D. D, of Buffalo, N. Y., will preach on those dates. The Sunday school and prayer meetings of Eliot Church will be kept up and the pastor, Dr. B. F. Hamilton, will spend a large part of his vacation in Bethlehem, N. H. Dr. C. H. Beale of Immanuel Church will divide his time between the New Hampshire hills and the seashore. The prayer meetings of this church will be held regularly. Dr. A. H. Plumb spends his vacation at home. The Sunday school will be suspended, but the weekly prayer meeting will go on as usual.

Park Street. Rev. I. J. Lansing has a two months' vacation, beginning July 1. The church will be open during the entire summer, and there will probably be no suspension of the prayer meetings nor of the meetings of the C. E. Society. As far as known supplies arranged for include Rev. J. L. Withrow, D. D, July 12 and Aug. 9 and 16, and probably Major Whittle July 19 and 26. Dr. David Gregg has been invited to supply Aug. 23 and 30.

Old South. The pulpit supply for the summer is arranged as follows: Dr. G. A. Gordon, June 14–Aug. 16 inclusive; Aug. 23, Rev. E H. Rudd, D. D., Albion, N. Y.; Aug. 30, Rev. H. A. Stimson, D. D., New York city; Sept. 6, Rev. S. H. Dana, Quincy, Ill.; Sept. 13, Rev. C. S. Lane, Mt. Vernon, N. Y.; Sept. 20, Rev. W. E. Barton, D. D., Boston; Sept. 27, Rev. T. T. Munger, D. D., New Haven, Ct. Dr. Gordon will spend his vacation at Andover. His assistant and pastor of Hope Chapel, Rev. G. H. Flint, takes his vacation June 21–July 12 inclusive. There will be a morning service only at the Old South during July and August. The regular evening service at Hope Chapel will continue. Rev. G. H. Geyer will supply in vacation at the chapel.

Mount Vernon will, as usual, worship with the Old South during July and August. Dr. S. E Herrick will be at his summer home at Quogue, Long Island, N. Y.

Shawmut will continue regular services during the summer except on Sunday evenings. Dr. W. E. Barton will sojourn in Foxboro, Mass. Supplies are arranged thus: Rev. C. M. Southgate, July 26; Rev. G. H. Cate, Aug. 2; Rev. H. M. Tenney, D. D , Aug. 9; Rev. W. W. Jubb, Aug. 16; Rev. B. S. Hunting, Aug. 23; Rev. G. H. Cate, Aug. 30.

Union is at present without a pastor. Services were held during June, after which they were discontinued, not to be resumed until the first Sunday in September. The Sunday school adjourned after Children's Sunday.

Berkeley Temple. Dr. C. A. Dickinson will be absent on his vacation in Westminster, Vt. Regular services of the church and Sunday school and the usual prayer meeting will continue.

Olivet. Usual services will be held during the vacation season with Sunday evening meetings, Sunday school and prayer meetings. The pastor, Rev. Donald Browne, will preach.

Roslindale. The services of this church during the summer will be continued as usual. The pastor, Rev. R. B. Grover, will be away during August at Randolph Hill, White Mountains, N. H. The pulpit supply is not wholly arranged as yet.

SOUTH BOSTON.

Phillips. The church will be open all summer, but an evening service will not be held. The Sunday school and prayer meetings will be continued. The pulpit will be filled as far as planned by Rev. C. A. Vincent of Sandusky, O.; Rev. Alexander Milne of Columbus, O.; Rev. W. S. Palmer, D. D., of Norwich,

Ct. The dates are not known. The pastor, Rev. C. A. Dinsmore, will take a bicycle trip through England and Scotland.

EAST BOSTON.

Maverick discontinues its Sunday evening service only. Its Sunday school and prayer meetings are held as usual. Dr. Smith Baker, the pastor, will supply the Union Park Church, Chicago, at least part of the summer.

DORCHESTER.

Second. Dr. Arthur Little will spend his vacation at the seaside and among the hills within a hundred miles of Boston. The pulpit arrangements are: July 26, Rev. J. E. Tuttle, D. D., Amherst College; Aug. 2 and 9, Rev. C. I. Scofield, Northfield, Mass.; Aug. 16, Rev. E. N. Packard, Syracuse, N. Y.; Aug. 23, Rev. C. S. Mills, Cleveland, O.; Aug. 30, Rev. F. H. Means, Windham, Ct.

Pilgrim will be open all summer, with an evening service and regular prayer meetings, but no Sunday school session in July and August. Rev. W. H. Allbright, D.D., the pastor, will be in the Adirondacks for his rest. The supplies are: Aug. 2, Rev. J. L. Sewall, Kansas City; Aug. 9, Rev. J. Q. Adams, Clifton, N. Y.; Aug. 16, Rev. F. W. Palmer, Auburn, N. Y.; Aug. 23, Rev. I. Jennings, D. D., Elmira, N. Y.; Aug. 30, Rev. Samuel Jessup, D. D., Oneida, N. Y.

Central continues its services, including Sunday school and prayer meetings, during the summer, and a prayer and conference service will be held Sunday evenings. Rev. P. B. Davis is pastor.

CHARLESTOWN.

First has called Rev. C. H. Pope of Cambridge, Mass., who, after two months in England, will occupy the pulpit the first Sunday in September. The regular services, all but the C. E. meetings, will be discontinued during July and August.

Winthrop. Rev. C. R. Brown will go to Iowa this summer and spend some time at his father's home. The church will continue regular services except during August, holding the Sunday school, prayer meetings and morning and evening services as usual.

ALLSTON.

Rev. J. O. Haarvig, the pastor, will take his vacation in August on the Maine coast. The church will be open during the summer, but no evening service will be held. The Sunday school and prayer meetings will be kept up. Beginning the second Sunday in August it is expected the supplies will be: Mr. John Quint, Rev. I. W. Sneath of Cambridge, Dr. C. H. Taintor of Chicago and Dr. H. D. Hunter of Calumet, Mich.

JAMAICA PLAIN.

Central. The regular services, except the Sunday school session, will be continued all summer, morning and evening worship included. The pastor, Dr. C. L. Morgan, will spend his vacation in the vicinity of Boston. The supplies arranged are: Aug. 9, Rev. F. E. Butler, West Roxbury; Aug. 16, Rev. W. E. Barton, D. D., Boston; Aug. 23, Rev. J. E. Tuttle, D. D., Amherst; Aug. 30, Rev. C. S. Mills, Cleveland.

Boylston. During the vacation of Rev. Ellis Mendell at Bass Rock, Gloucester, Mass., his assistant, Rev. F. L. Luce, will preach. The regular services, including those of the Sunday school, Sunday morning and evening and midweek prayer meeting will continue.

BRIGHTON.

The church will be open all summer. There will be no evening service. All other services continue as usual. Rev. Messrs. J. V. Clancy, Wolcott Fay, G. A. Brock and others will supply. The Bible school will be closed in July and August, but prayer meetings continue. Dr. A. A. Berle, the pastor, will spend the summer in the English Isles, chiefly in England and Scotland.

BROOKLINE.

Harvard. Dr. Reuen Thomas will take his vacation as usual during July and August. His time will be spent abroad, and he will preach at the City Temple, London, Rev. Dr. Parker, pastor. The morning and evening Sunday services of the church will be continued as always, and the pulpit will be supplied as follows: July 5, Pres. W. De W. Hyde of Bowdoin College; July 12 and 19, Pres. W. J. Tucker of Dartmouth; July 26 and Aug. 2, Rev. Dr. R. R. Meredith of Brooklyn; Aug. 9, Rev. Charles Wood, D. D., of Philadelphia; Aug. 16, Pres. M. E. Gates of Amherst; Aug. 23 and 30, Rev. John Wood of England.

CAMBRIDGE.

Wood Memorial. The pastor, Rev. I. W. Sneath, and his family will spend the summer at Nauset Harbor, East Orleans, Mass. The services of worship and Sunday school will be held as usual. The pulpit will be supplied during July and August by local talent.

Hope. The pastor, Rev. C. M. Carpenter, will probably take a vacation in August, remaining at home during July to be of service during the absence of other pastors.

WEST SOMERVILLE.

Day Street. The pastor, Rev. Peter Mac Queen, will be on his vacation during July and August, when he intends to visit Rome and Athens. Rev. Richard Meredith will supply the pulpit, and meantime a new front will be added to the church building. The work has been already begun, the Boys' Brigade digging the new foundations.

CHELSEA.

First. Dr. R. C. Houghton's vacation will occur July 7-Sept. 1. He will go to western and northern New York, spending considerable time at Thousand Island Park, St. Lawrence River. During July the congregation will worship with the Central Church, and in August the Central Church will worship with this church.

Central. Rev. C. E. Jefferson will spend his vacation of eight weeks at his summer home in Fitzwilliam, N. H. The church unites with the First Church for regular worship for eight Sundays, as noted above. All other services go on as usual. The supplies are: Rev. C. H. Caton, Chicago, July 12; Rev. H. A. Bushnell, La Grange, Ill, July 19; Rev. F. G. Hopkins, Dubuque, Io., July 26; Rev. I. W. Sneath, Cambridge, Mass., Aug. 2.

EVERETT.

Mystic Side. The pastor, Rev Albert Watson, expects to spend his vacation with friends in England during July and August. Services will be held all through the summer as usual. Dr. J. W. Wellman will preach July 5. Other supplies are not definitely settled.

MELROSE.

Highlands. The pastor, Rev. B. F. Leavitt, will go as usual to Mt Desert for his vacation The regular services and Sunday school will be maintained, and plans are forming for extra work in the form of open air meetings.

REVERE.

First. Rev. W. S. Eaton will take his vacation during August. None of the regular services will be given up during the summer. The Sunday school, Y. P. S. C. E., weekly prayer meeting, and preaching services both morning and evening will be held during the vacation.

SAUGUS.

Rev. J. C. Labaree will spend his vacation at Intervale, N. H., during August. Probably the church will be open, as usual in vacation, alternately every other Sunday for preaching and for Sunday school and prayer meeting.

HYDE PARK.

First. The vacation of Dr. A. W. Archibald will include the last Sunday in July and the five Sundays of August. The following supplies are arranged in order: Rev. C. H. Beale, D. D., Roxbury, Mass.; Rev. C. R. Brown, Charlestown, Mass.; Rev. C. L. Morgan, D. D., Jamaica Plain, Mass.; Rev. C. S. Brooks, Hyde Park, Mass.; Evangelist C. L. Jackson, Roxbury, Mass.; Rev. W. E. Barton, D. D., Boston. The women's and the Junior Endeavor meetings will be omitted, but the Sunday school and weekly prayer meeting will be continued. Dr. Archibald will go on a carriage drive to New Haven, to the Catskills and probably to seashore resorts along the Massachusetts coast.

NEWTON.

Eliot. Dr. W. H. Davis will spend his vacation at the "Binnacle," his summer home at Harwichport, Cape Cod, Mass. This church will unite with the Baptist and Methodist churches for services during August and part of September. Pres. W. G. Sperry of Olivet College and Rev. Mr. Babcock of Baltimore will be the supplies.

First. Rev. E. M. Noyes expects to be away the first four Sundays in August, spending part of the time at Squirrel Island, Me. The church services will be continued all summer. The Sunday school and C. E. Society will probably not meet during August. Pulpit supplies are: Aug. 2, Rev. J. H. Morley, Minneapolis; Aug. 9, Rev. W. S. Hawkes, Salt Lake City; Aug. 16, Rev. O. W. Folsom, Bath, Me.; Aug. 23, Rev. C. L. Goodrich, Plainfield, N. J.

Highlands. Rev. C. E. Havens will spend his vacation at Shelter Island, N. Y. Regular services will be held, Rev. Lawrence Phelps acting as supply.

North. The pastor, Rev. Daniel Greene, expects to spend part of his vacation among the hills of Oxford County, Me., and a part at Mr. Moody's convention for Bible study. The church services will be continued as usual. The pulpit will be supplied, but arrangements are not yet completed.

NEWTONVILLE.

Central. The Sunday school and evening service will be omitted in July and August. The pastor, Rev. J. M. Dutton, and his wife will spend the month of August in New York and Saratoga. Supplies for vacation are: Aug. 2, Rev. J. S. Williamson, Augusta, Me.; Aug. 9, Rev. H. T. Barnard, Bradford, Vt.; Aug. 16, Rev. H. J. Patrick, D. D., Newtonville, Mass.; Aug. 23, Rev. W. B. Green, Pomfret, Ct.; Aug. 30, Rev. W. F. Slocum, D. D., Colorado Springs, Col.

Thirty-five churches send in their reports. The data received from these show that eighteen will have regular services on Sunday, also the Sunday school and prayer meeting; eight will join with other churches in union services through part of the summer; six discontinue Sunday evening services; one discontinues all services through July and August; one discontinues all services except the C. E. meeting; one has, besides regular services, plans for extra work; and one is open on alternate Sundays.

A NEW PROBLEM FOR A CONGREGATIONAL COUNCIL.

It frequently falls to the lot of Connecticut councils to deal with the knotty questions which now and again arise in regard to Congregational procedure. Another of these difficulties arose unexpectedly last week in a large council called by the Church of the Redeemer, New Haven, Ct., for the purpose of installing Rev. Harry E. Peabody as assistant pastor. It was discovered that Mr. Peabody, who had been installed by a council in 1892 as pastor of the church in Trinidad, Col., had not been dismissed by council from that pastorate. He had indeed resigned from that pastorate to accept the New Haven call and the church had accepted the resignation, although there were no documents to this effect except a letter of church dismissal to the New Haven church. He also brought a letter of dismissal from the Arkansas Valley Association of Ministers and Churches, and it was evident that his removal was not lacking in publicity, nor was it without the consent of the people at the West, but it had not oc

curred to any one that a dismissing council was necessary. Churches are very widely scattered there, and they are not accustomed to this formality.

To avoid establishing a precedent which would be detrimental to good usage in our polity on the one hand, and on the other to act with the freedom and sanctified common sense befitting our order, was a problem which required considerable deliberation. There was a manifest desire on the part of the council to do what the church had called it to do, and so the following minute was eventually adopted:

Whereas, It appears that the Rev. Harry E. Peabody has been installed as pastor of the Congregational church of Trinidad, Col., and, further, that at his own request he has been dismissed by a vote of that church from its pastorate, first, without the calling and advice of a council; therefore this council, in voting to proceed to assist in Mr. Peabody's installation as assistant pastor of the Church of the Redeemer of this city, adopts the following minute as expressive of their reasons for departing in this instance from the customary Congregational method of procedure:

First, We do not intend thereby to contravene or to diminish the force of our general Congregational usage of calling advisory councils as representatives of the fellowship of the churches in the dismissal as well as the installation of pastors. On the contrary, we would reaffirm, as important to the orderly existence of our Congregational churches, this, our historic, usage.

Second, Statements, however, having been made to us regarding the customs prevalent among the Congregational churches in Colorado in dismissing pastors without advice of councils, especially in view of the difficulty of securing such councils in localities where the Congregational churches are widely separated, we are therefore satisfied that no discourtesy will be imputed to us by the general Arkansas Valley Association or by the Congregational churches which participated in the installation of Mr. Peabody. If, notwithstanding this irregularity in his dismissal, we now proceed to his installation in another charge, we wish expressly to disclaim any intention of disregarding the wishes or advices of the churches of Colorado, which have not been called together, as is the custom with us, to advise in regard to Mr. Peabody's dismissal.

Voted further, That this explanation or action be sent to the clerk of the Congregational church in Trinidad, Col., and also to the clerk of the Arkansas Valley Association.

CONFERENCES AND ASSOCIATIONS.

ME.—Aroostook Conference held its 50th annual session at Masardis in the heart of the region newly opened by the branch railroad to Ashland, 30 miles from the main line. Mr. Thomas Martyn of Bangor Seminary began work here last summer and is stationed here again this summer. The sermon was by Rev. J. S. Strong. The chief interest of the occasion was the historical address of Rev. J. E. Adams, D. D., reviewing the Maine missionary work in the county for the last 50 years, during which time no church has existed there without help from the society. The religious work has been and is essentially missionary work, and hopeful and important to the State.

York Conference met at Alfred for its 74th annual meeting. About 75 members represented 15 churches. The sermon was by Rev. F. P. Estabrook. Topics were: How Far Are Churches and Ministers to Go in Public Reforms, Features of Church Work to Be Emphasized, Literature of the Christian Home, The Holy Spirit a Practical Force in the Church, Congregationalism—Its Advantages and Disadvantages to Our Churches and Ministry. Rev. William Shaw of Florida spoke for the C. S. S. and P. S., and Rev. J. K. Browne of Harpoot was listened to with earnest attention upon the Armenian situation and was solicited to occupy the time of the second sermon, continuing his story. A woman's meeting of interest occupied an hour.

MINN.—Northern Pacific Conference held a large and enthusiastic meeting at Brainerd, June 16–18, Only two fields were not represented, either in person or by report. The topics were: The Opening of the Red Lake Reservation, The Leech Lake Country, The Iron Range, and Railroad Development. Much interest was awakened in the opening of the reservation and adjacent lands to new settlers. According to the land commissioner 50,000 new settlers have come into the State since Jan. 1, and nearly all have gone into northern Minnesota. In view of the large prospective developments, an appeal was made to the H. M. S. to put more funds and men into northern Minnesota, the present being critical time. Other topics were: The Higher Life of the Churches, Development of the Smaller Churches, The Privileges and Duties of the Congregational Woman, Week Day Classes for Children, Bible Study, The Southern Problem, Sunday Schools, and Aggressive Congregationalism. Rev. C. E. Harris, the new pastor at Moorhead, preached the sermon. Work has been commenced at several new points—Walker, Hibbing, New York Mills, Blufton and others—during the conference year, but there are many more fields that are neglected.

CLUBS.

MASS.—The Connecticut Valley Club held its last meeting June 16 in Easthampton. Arbitration was the subject and the discussion was carried out by Prof. T. S. Woolsey of Yale and Dr. Washington Gladden. Rev. W. S. Hawkes also gave an address.

The Berkshire Club met in Pittsfield June 26. Pres. B. T. Washington of Tuskegee Institute spoke on Solving the Negro Problem in the Black Belt. President Carter of Williams and others followed with brief addresses.

NEW ENGLAND.

Boston.

EAST BOSTON.—*Maverick*, Dr. Smith Baker, pastor, is in good condition. Its meeting house and parsonage are all paid for. The current expenses of the past financial year are all met and last Sunday morning $2,650 was raised towards refrescoing the audience-room, and all this in spite of the fact that during the last year and a half more than 50 of the families of the church have moved out of East Boston.

Massachusetts.

EVERETT.—*Courtland Street.* The Y. P. S. C. E. is beautifying the interior of the house of worship. The members are anxious to provide also a new pulpit, as the present one is inferior. Rev. R. H. McGown is pastor.

HYDE PARK.—At the annual meeting in June nearly 300, the largest number ever reported, gathered round the tables for a simple collation, which was followed by reports of officers, and by responses from the different societies in the church. The year closed with all bills paid from the regular income and with over $200 in the treasury. Dr. A. W. Archibald is pastor.

FALL RIVER.—The Pioneer Jubilee Quartet of Atlanta University gave two concerts in this city last week—one at Central Church chapel and one at the mission. Good contributions were taken for the scholarships of the university.—*Central.* The recent communion service was of especial interest. The church and its mission has long taken a deep interest in the Chinese of the city. Many of them have been gathered into its Sunday school. The first one to make a public confession was received into the church by Rev. W. W. Jubb at this service. An interpreter was present and 12 other Chinamen beside the candidate. Others are expected ere long to take the same stand.

MARION.—Rev. H. L. Brickett gave the address on The Career of Judge Stephen Gordon Nash at the dedication of the Gordon Nash library building in New Hampton, N. H., on the occasion of the 75th anniversary of the New Hampton Literary Institution. Judge Nash gave about $50,000 for the library building and its endowment. Mr. Brickett was the former pastor of Judge Nash at Lynnfield Center.

WORCESTER.—*Hope* sustains a loss in the death of Mr. Lorin Foskit, who was a charter member of the church and for some time the only male member. He had been deacon and moderator of its meetings from the time of organization until his death, and at one time when dissolution of the church was advised his loyalty tided over the stress until success came.—*Y. M. C. A.* The general secretary, Mr. Abbott, has returned from a six weeks' vacation in Europe. The boathouse of the association at Lake Quinsigamond was formally opened last Friday. For $3 any young man can have the privileges of the boats, bathing and large building for the season. The lake department has not only been a blessing to the young men but also a source of revenue to the association.—Church picnics have been the order the past two weeks, sports and contests being a prominent feature.

SPRINGFIELD.—*Park.* The church recently showed its lively appreciation of the services of Rev. E. H. Knight, teacher in the School for Christian Workers, who has been of substantial aid here for eight months in acceptable pulpit service, and especially in wise counsel and energetic leadership in their trying experiences of financial reorganization. The church presented him with a fine edition of Larned's History for Ready Reference and a mahogany table. This is a beautiful consummation of the spirited and honorable endeavor of this church to overcome embarrassing obstacles to a healthy and prosperous life. Its path now seems clear and the way promising to a healthy and vigorous church life under the pastorate of Rev. A. E. Cross, who is showing great wisdom in his work and winning all hearts.

Maine.

NORTH BANGOR.—A church of 40 members was organized June 21. Rev. J. S. Penman offered the prayer of consecration and Prof. J. S. Sewall received the members and extended the fellowship of the churches, baptizing 20 persons and receiving 30 on confession and 10 by letter. The service was uplifting. Mr. Edward Newcomb of the seminary has supplied here and has been very helpful in securing the present result. Though the members were of various denominational preferences, all unite in the Congregational polity.

SOUTH BREWER.—The meeting house was damaged somewhat by lightning in the recent severe storm. The midweek meeting was being held in the chapel near by, but this building was uninjured.

TURNER.—The A. M. A. work was lately presented by Mrs. Woodbury in an interesting address, and at the close the church made a jubilee pledge of $50 to the debt.

Rev. J. B. Carruthers of Berlin has been assisting the missionary work among the woodsmen at Errol and Wilson's Mills.——Mr. T. W. Harwood of Bangor Seminary is supplying in Garland satisfactorily. ——Mr. Clinton Simonton of South Portland has filled the pulpit in Lovell acceptably, and it is hoped to secure his future services.

New Hampshire.

EXETER.—*Second.* The proposal of the First Church for permanent union with this church has been officially declined, while acknowledging and reciprocating the fraternal spirit suggesting it, for these reasons: The feeling of a large and influential part of the members is that they cannot give up their corporate existence and historical connection with the academy, and are sacredly bound to build an edifice in the academy grounds for joint use, as was the present old structure; and with this understanding so many pledges have been made and so much sympathy enlisted at home and abroad obligation demands a going forward; legacies and trust funds held by the parish might revert to heirs if the corporate existence should be surrendered, and, as neither parish is embarrassed by financial weakness, the exigencies of the case do not make such steps necessary for their continued life and prosperity; as the town is a growing one and the families connected with each are nearly enough to fill both houses, it seems best to continue to work separately but more aggressively, meanwhile maintaining towards each other fraternity of feeling and fellowship in a common heritage ——The C. H. M. S. receives $200 and the C. E. S. $300 by the will of the late Mrs. Clara A. Haley of this city.

MERIDEN.—Mr. John Bryant of Boston, Mass., has generously offered to give $6,000 towards building a new edifice to take the place of the one burned some months ago, provided the new house be built of stone. The matter has been taken under consideration.—— Kimball Union Academy receives $5,000 from the estate of the late Dr. E. K. Baxter of Boston, Mass.

Vermont.

RUTLAND.—The 10th anniversary of the installation of Rev. G. W. Phillips, D. D., over this church was celebrated June 18–21. On Thursday evening a reception was given by the people to their pastor and his wife, at which more than 500 persons were present. A handsome china dinner and tea set was presented as an expression of love and esteem. On June 21 Dr. Phillips preached an anniversary sermon, saying many tender and appreciative words to the people, speaking especially of the harmony which had always characterized the church. The additions during the decade have been 433 and the losses 304. The benevolent offerings have amounted to $33,000. The present membership is 771. Mr C. N. Thorp is assistant the present season.

Rhode Island.

PROVIDENCE.—*Union.* During the summer the preachers in this pulpit will be Dr. J. L. Withrow of Chicago, Dr. James M. Patterson of Detroit, Dr. Henry M. Ladd of Cleveland, Dr. H. A. Stimson of New York and Dr. E. B. Webb of Wellesley. The Atlanta University Quartet visited the midweek meeting of late and $25 were contributed for their university. Last week, Sunday evening, the quartet was present at Pilgrim Church and gave Southern religious musical selections and addresses in behalf of the university, for which $40 were contributed.

RIVERPOINT.—The C. E. Society has gathered and shipped over 300 articles of clothing for the relief of the Armenians in Smyrna.

MIDDLE STATES.

New York.

RICHFORD.—At the church in this place a phonographic entertainment was given on the evening of June 26 under the auspices of the Y. P. S. C. E., the proceeds to be devoted to a stone walk before the meeting house.

SALAMANCA.—At the Children's Day service 12 children were baptized and at private residences three other persons.

New Jersey.

ORANGE.—The annual meeting recently was concluded with a social. The pastor, Rev. C. A. Savage, read a historical narrative covering the six years of his pastorate. Special contributions to the society treasury were made, enabling it to conclude the year free of debt and to lay up $400 to meet special needs in the fall. The church expenditures for the year have been about $6,200 and the beneficence $1,056. On Children's Day 24 children received prizes for regular church attendance during the year past, five having been present 52 Sundays.

PASSAIC.—The pastor, Rev. W. I. Sweet, has just sailed for Europe, the church having given him an extra month's vacation. He will spend July and August abroad, and expects to take a bicycle tour with his brother through Great Britain and on the Continent.

THE INTERIOR.

Ohio.

CLEVELAND.—*Trinity.* The Sunday school presented the church with an American flag on Children's Day. The flag will be displayed on holidays and on other patriotic occasions. The pastor, Rev. R. A. George, has received a number of letters from old soldiers and others congratulating the church on its gift.——The Bible Readers' School observed its 10th anniversary, June 25, with graduation of a class of five, all Bohemians, who presented essays. Addresses were made by Rev. John Prucha, Bohemian pastor of Bethlehem Church, in Bohemian, and Dr. Hutchins of Woodland Avenue Presbyterian Church in English. Dr. H. A. Schauffler reported a satisfactory year with 10 pupils, Bohemian, German and Slovak. A reorganization of the Ladies' Board was effective as an attempt to interest a larger constituency in this important work. ——The Archwood Avenue and the Lakewood Churches are planning to build this season.

TOLEDO.—*First* closes its audience-room for two months for a thorough renovation in view of the coming of the American Board in October. Rev. D. M. Fisk is pastor.——A new church, the seventh, was organized in this city June 29 with over 60 members and a Sunday school of nearly 100 This church has paid for a site and will at once erect a commodious chapel.

Illinois.

KIRKLAND.—The recent dedication of the new edifice marks an epoch of more than ordinary importance for this village. The church was organized in 1894, when there was but one English-speaking church in that community. Its affairs were controlled by an outside centralized ecclesiastical organization in such manner as to repel a large majority of the people. The best people in the village and its vicinity asked for sympathy and assistance in organizing a church on the simple New Testament basis. One month's service by an evangelist of the Illinois H. M. S. resulted in the gathering of a church of over 80 members. But before the church had become accustomed to work, or had secured a pastor, smallpox became epidemic in the village and all public gatherings were prohibited. For three months this condition continued, but the church gave evidence of its stability by vigorously moving forward. With aid from the H. M. S., Rev. L. A. Holp was secured as pastor, the various lines of church activity were put in operation and the erection of a house of worship was soon undertaken. Business men subscribed liberally, devoted women devised plans for raising money and seemed to find it where nobody believed it existed. The young people also joined in the work. The dedication services occupied an afternoon and an evening. The audience-room and the room for social meetings, which are separated by a rolling partition, were filled. Field Secretary C. H. Taintor preached in the afternoon, and the other parts of the service were conducted by Rev. Messrs. William Pierce, J. S. Rood, E. W. Huelster, G. W. Rexford and James Tompkins, D. D. In the evening Dr. James Tompkins preached the sermon and offered the dedicatory prayer. The building cost a little over $5,000. The people gave nearly $1,000 of this the day of dedication. It is a beautiful structure, both externally and internally, and is well adapted to all lines of church work.

Indiana.

TERRE HAUTE.—*First.* Dr. J. H. Crum closed an eight years' pastorate with this church June 28. After a month's vacation Dr. Crum will take charge of the lately organized Beacon Hill Church, Kansas City, Mo. The latter church has been formed by a union of the old Fourth Church and the people from the First Church and others for the purpose of forming a strong uptown church. It will be self-supporting from the start. Much regret is felt in Congregational circles in Indiana over the departure of Dr. Crum. He has been active in many lines of usefulness and it will be hard to fill his place.

FREMONT.—Rev. Jacob Winslow, recently called here, has taken up the Jamestown work also. Committees of the churches arranged that he might preach at Jamestown every other Sunday morning, alternating with the afternoon service. Fremont has a service every Sunday evening, besides every other Sunday morning. A present of some church hymnals which have been laid by by some other church would be greatly appreciated. The people are sacrificing to pay the salary, since missionary aid has been greatly reduced.

SOLSBERRY.—Mr. G. K. Miller, a lay worker, has recently made a thorough visitation of this pastorless church and the outlying neighborhood. There is a revived religious interest and he reports that the people are anxious for the renewal of regular services. At the recent communion season held here by Superintendent Curtis eight persons were received and others will come later.

INDIANAPOLIS.—Rev. S. W. Pollard, who has gone to Postville, Io., hopes for renewed physical vigor from a more bracing climate. During his six years' labor in the State he has made a record for pastoral faithfulness and has labored for public reforms, making his influence felt outside the church.

THE WEST.

Iowa.

PERRY.—Union services led by Evangelist Cordner are meeting with remarkable success. During the first week there were about 200 professions of conversion. At a Sunday afternoon meeting for men there were about 1,500 in attendance, many of them railroad men. The meetings are held in a large tabernacle seating over 2,000 persons. They are crowded every evening. On a certain date the stores are all requested to close for the meetings.

MADISON COUNTY.—*First.* The efforts of the pastor, Rev. E. J. B. Salter, are greatly appreciated by his people. He is being visited by Rev. H. H. Moore of Ohio, who has been preaching in the church and holding special services in neighboring schoolhouses and towns with good congregations.

BUFFALO CENTER.—On a recent Sunday the church received 31 persons to membership, the first fruits of special services conducted by Evangelists Cordner and Packard. Mr. Packard is called to this pastorate and he resigns his position as home missionary evangelist to accept.

CEDAR RAPIDS.—*Bethany.* Mr. J. B. Gonzales, who has supplied the church for the past year, was ordained by council June 24.——*First.* Rev. G. R. Dickinson, D. D., has closed his pastorate here. It is his purpose to spend some time in postgraduate work at Andover.

GRINNELL.—An effort is being made to raise the amount of the church indebtedness before the end of the year. The debt is about $1,800 and more than half of the amount has been already subscribed. The C. E Society is aiding the cause.

ALTON.—The pastor, Rev. G. H. Cooley, for some months past has been holding an afternoon service at Granville, a town of 600 inhabitants where there is no Protestant church. An organization is to be formed at an early date.

SARGEANT'S BLUFFS.—Rev. John Gray, who was obliged to give up his work here to take a rest, has returned again to Iowa, after a winter spent in California. He is ready to take up active work as a pastor.

The pastor in Prairie City, Rev. J. J. Mitchell, and family will camp two weeks at the Midland Chautauqua.

Minnesota.

EXCELSIOR—At the ordination of the new pastor in this church, which is the second church of its order formed in the State, Rev. G. R. Merrill, D. D., pastor of the first church formed in Minnesota, was moderator. The church has been discouraged by the incoming of another denomination, but is greatly inspired by the labors of the new pastor. Recently the young people provided for painting the house. A large attendance of ministers and delegates from the neighboring churches at the council was full of inspiration to the church. A collation was served between sessions with large attendance of the townspeople.

BRAINERD.—*First.* Rev. T. M. Edmands has commenced his third year with this church, during which time much financial progress has been made. A series of meetings recently held with assistance from abroad developed added interest. The large debt to the C. C. B. S. is being slowly paid.——*Second.* By the coming of a new pastor the little church has taken new life. Congregations crowding the capacity of the church and a growing Sunday school are reported. Improvements in this end of town are helping the church.

WADENA.—Large advance has been made along all lines since the coming of Rev. J. H. B. Smith. A subscription of $1,400 to be increased to $2,000 has been raised for the purpose of remodeling and enlarging the church building. The seating capacity will be doubled and the building raised. The church is rapidly developing into a strong, aggressive organization. The pastor's wife, Mrs. Esther Smith, is preaching at Park Rapids, where the church is greatly encouraged and is improving along all lines.

Nebraska.

OGALALLA.—The effort of this church to repair and renovate its house of worship recently received substantial aid of a novel character. The pastor, Rev. W. S. Hampton, was of assistance years ago to Dr. W. E. Barton of Boston, when the latter was commencing his studies, and the friendship of those early days has continued. At the suggestion of Dr. Barton, Shawmut Church, Boston, gave the last $125 toward the work of repair at Ogalalla. The church has been repainted without, the tower repaired, and the inside neatly papered and decorated.

OMAHA.—*Pilgrim.* The three months of service of Mrs. L. P. Byles with this church have resulted in much good. The financial affairs were systematically arranged so that monthly payments were made on the salary, a sufficient amount was raised to purchase a commodious school building in the neighborhood, and nearly enough to defray the expense of its removal when a permanent location has been secured. Six persons also united with the church during the three months.

LINCOLN.—*First and Plymouth.* Both these churches observed Children's Day and a collection was taken by the former for the mission Sunday schools. Both churches have ascertained their liabilities to the end of the year in advance and determined upon plans to meet the same. Both have an excellent prospect of closing the year without a shortage.

GENEVA.—The pastor, Rev. P. H. Hines, has been called to preach several memorial sermons of late, one each before the United Workmen, the Grand Army and the Knights of Pythias.

PACIFIC COAST.

California.

BENICIA.—*First.* The program of the 30th anniversary was divided into three parts, according to the number of days which the sessions occupied. The days were occupied with thoughts of New and Old. Letters from former pastors and absent members were read, and pleasant reminiscences also enjoyed. Rev. S. M. Freeland of Oakland preached a scholarly sermon, and later these topics were considered: Far and Near, Woman's Work, The Mission of Congregationalism to the Community and State, What Our Church Stands For, and Work and Worship. The Sunday morning sermon was preached by Dr. S. H. Willey, for nearly 10 years pastor here formerly. During the 25 years' work of the Ladies' Social Circle nearly $12,000 have been raised. The presence of a number of past members and friends during the three days' celebration helped to make the sessions profitable and interesting, but success was largely due to the plans and effective service of the pastor, Rev. Samuel Weyler.

Rev. L. J. Garver, Grass Valley, was given a surprise by his people upon the anniversary of his 34th birthday.——Rev. Josiah Sims has just celebrated the 23d anniversary of his pastorate at Nevada City. ——Dr. McLean, Professor Nash and Rev. G. B. Hatch of Berkeley are spending the summer in the Sacramento cañon.——Professor Foster is building a house near the seminary.——Rev. L. H. Hallock, D. D., formerly of Tacoma, is supplying Third Church, San Francisco, during Rev William Rader's visit to the East.——Professor Foster is about to take charge of the West Oakland church in connection with his seminary duties. One or more of the students are to assist him.

Part of the expense for the care of a motherless child in the town is borne by the C. E. Society of the First Church, Bellows Falls, Vt. This society is carrying on a Sunday school and a Junior society four miles from the town.

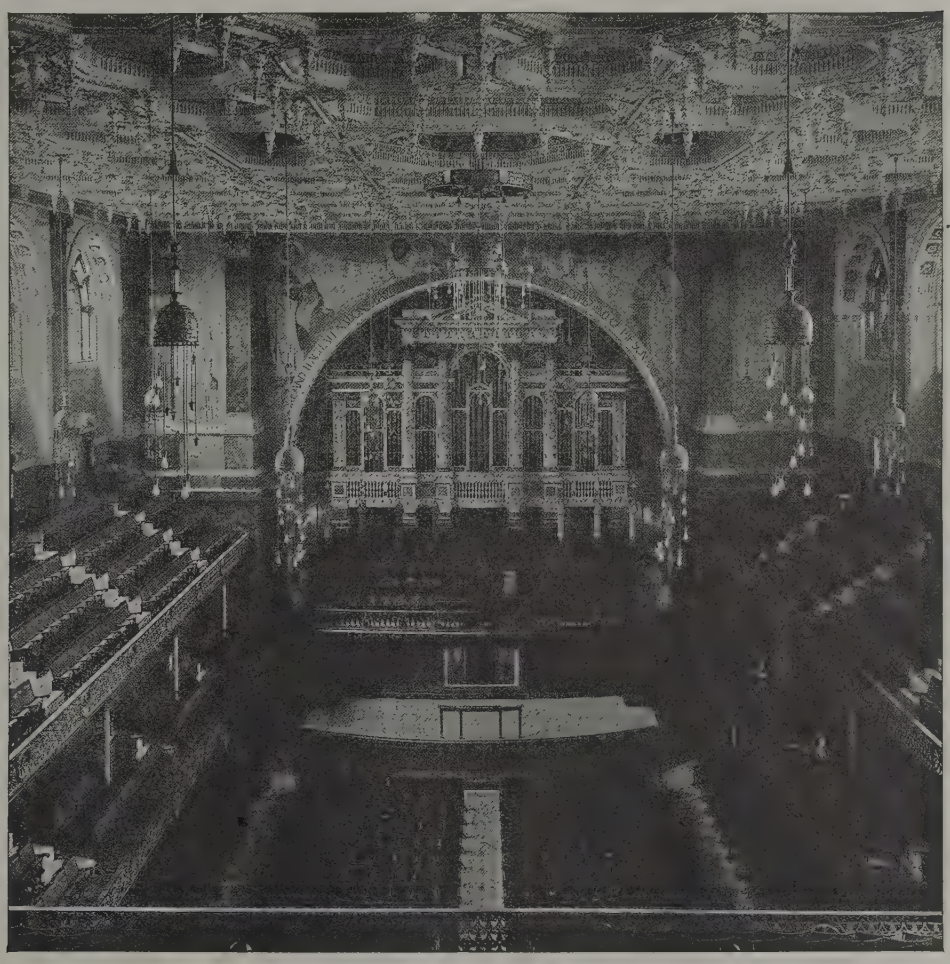
International Sunday School Convention.

Triennial Rally of Teachers, Superintendents and Other Workers for the Young.

TIMES AND PLACES.

Had the 1,050 delegates to the Sunday School Convention arrived in Boston one day earlier there would have been danger of 1,050 sunstrokes. As it was, either through the controlling foresight of the entertainment committee or the kindly inclinations of the east wind, the mercury dropped far below the boiling point just as the first day's session began. Consequently the results of the gathering were at least double those of the usual moist and drowsy summer convention. The audiences were wide-awake, responsive and full of enthusiasm. Every hour of every day counted for the cause.

The gorgeous new Tremont Temple, stately without and sumptuous within, was a scene of ceaseless activity from early morning until late at night. The old Park Street Church near by was daily thronged at the noon hour while Mr. Moody preached, and both buildings were conspicuously decorated for the occasion. The interior of Tremont Temple, when crowded to the roof with a vast audience, was a splendid spectacle. The two high galleries draped in red, white and blue, the tall pilasters of shining, mottled marble, the profusion of rich gilding, the brightly colored maps hung along the walls, the glittering organ in its vaulted arch of white and gold, the ten stained glass prophets looking down from the hights above and the immense flat ceiling, paneled and rosetted and studded with a thousand incrusted pendants, all as white as coral, with here and there a gleam of gold, and dropping down a score of magnificently gilded chandeliers—put all this together, add a world of enthusiasm and you have the whole effect.



INTERIOR OF TREMONT TEMPLE.

THE PRESS.

Certainly there is no city in America where the daily newspapers are more responsive to occasions of religious importance than they are in Boston. Mr. Moody has more than once had to subsidize Chicago dailies to get space at all, but in Boston he found himself reported at length, with portrait and with considerable sympathetic comment—and all gratuitously. For two days the convention commanded a good portion of the first page in nearly every paper. Only on Thursday was it crowded into the rear, and then only because of the Corbett fight and the Cornell boat race, events which newspaper men seem to consider of vastly greater national import. Owing to the shrewd and careful management of the press committee, digests of the most valuable reports submitted were given to the papers in printed form, which avoided all the usual errors and inaccuracies. Perhaps, too, the splendid acoustic properties of Tremont Temple had something to do with the precision of the reporting. Every word spoken is distinctly heard even in the farthest corners of the building. Illustrations were abundant and uniformly good. There was nothing to remind one of the wise saying that "it is wonderful how big a man feels when he learns that his portrait is to be published, and how small he feels when he sees it in the paper."

THE SPIRIT OF THE CONVENTION.

Dr. Parkhurst once began an address at a great mass meeting by saying, "I take it we have come together, not to amuse one another but because we have business on hand." This expresses precisely the spirit of the Sunday School Convention. All told—commanderate, rank and file and camp followers—there were at least 3,000 visitors in Boston, and yet their presence was not remarkably conspicuous. They had business on hand, and sight-seeing was a matter of secondary or tertiary importance. Even the Public Library escaped being sacked by the crowds.

The meetings were thoroughly businesslike, but at the same time thoroughly religious and thoroughly enthusiastic. The main object was to learn, and the serious-minded delegates—they were all serious-minded—gave themselves wholly to storing up knowledge. The papers and addresses were meaty, practical and suggestive. They contained more fact than fancy, more sense than sentiment and more concrete reality than abstract theory.

All were alike impressed with the significance of the occasion. A committee was to be elected to choose lessons for 12,000,000 children to study. Methods were to be designed that would affect the morality and the spirituality of a generation. A work was in hand upon whose success depend in large measure the safety of the nation and the continuity of Christian faith. Consequently the spirit of the gathering was truly devout and prayerful.

Brotherliness reigned. Distant States shook hands across the aisle, rival States sang Psalms together, and the two nations that glared at each other last December met in

perfect friendliness, while the flags of Great Britain and the United States hung side by side.

FAMILIAR FACES.

Not one of the many speakers was more constantly in evidence than Mr. Moody. Each morning he conducted a devotional service, and at noon addressed another immense audience. He pleaded for prayerfulness and for a recognition and a reception of the gift of the Holy Ghost. Mr. B. F. Jacobs, chairman of the executive committee, cracked jokes, led the applause, encouraged the singing and contributed generously to the general good feeling. He is a born leader who has trained his talent for leadership. Dr. Lorimer, at home in Tremont Temple, was the most stirring orator of the convention. His address of welcome was a triumph. Hon. Samuel B. Capen, chosen president of the gathering, was —as always—modest, earnest and impressive, a noble representative of the Christian merchants of Boston. Dr. David J. Burrell of New York city spoke but once, yet to good effect, and Dr. A. F. Schauffler made a single address speak volumes of good humor and good sense. Dr. Nehemiah Boynton, formerly of Boston and now of Detroit, was incisive and effective. No speaker got a more cordial reception than Hon. John Wanamaker.

The music was excellent. A precentor who looked singularly like the late Lord Leighton led the congregational singing, with the assistance of Mr. Jacobs. That gentleman insisted upon more and more noise, and after much wheedling, threatening and flattery he succeeded in getting it. When the great throng had once been made to sing, its splendid volume of sound was only equalled by that of the immense organ. Among the most popular soloists were the composer, M. Stebbins, and the boy soprano, Garfield Stone.

MR. MOODY.

While there were many who looked upon the convention mainly as an occasion of practical interest and opportunity, Mr. Moody thought of it chiefly as a great gathering of Christian leaders who might be fired anew with religious fervor. Although the Northfield convention was close at hand, the untiring evangelist never spared himself the strain of speaking or the taxing exhaustion of personal dealing with individuals. He had the same magnetic power that never leaves him, the same direct address, based upon Scripture and upon Scripture alone, that never fails to convince and to impress. Immense audiences assembled to hear him. When he spoke in Park Street Church the house was packed long before the service began. When his address was announced as following the morning session in Tremont Temple, not a delegate left the auditorium. A vigorous attempt was made to have the morning devotional service begin thirty minutes earlier, so as to give Mr. Moody more time, and the suggestion was a failure only because so many delegates were lodged at a great distance from Tremont Temple and could not possibly attend at the earlier hour. Mr. Moody's work was thoroughly appreciated and those who came only to enjoy a Boston convention feel that they have had a taste of Northfield as well. Nothing during all four days' sessions was more deeply impressive than the great congregation in Tremont Temple standing, at Mr. Moody's request, and reciting together the Twenty-third Psalm.

THE LESSON COMMITTEE: ITS WORK AND ITS BACKING.

The report of the lesson committee was presented by Rev. Warren Randolph, D. D., its secretary. The retiring committee has met nine times since its election in 1890—twice in New York, once in Washington, twice in St. Louis, once in Philadelphia, once in Montreal and twice in Boston. According to the *Sunday-School Journal*, the uniform international lessons are now taught under the auspices of the Methodist Episcopal Church in nearly twenty different languages throughout the world, and in nine different languages in the United States. The report continued at considerable length, showing the wide acceptance the lessons had won and the loyalty—especially in the queen's dominions—that the committee could rely upon. Such a full statement implied, doubtless unintentionally, that the committee had felt the criticisms passed upon it. Dr. Burrell, who is unreservedly a supporter of the international lessons, spoke very pointedly of the various charges that have been preferred against the system. To those who would have nearly all the instruction in the life of Christ he answered that "the man who gets his portrait of Christ from the gospels alone loses the whole force of the Messianic argument." He insisted that the Old Testament was to be taught entire, because Christ quoted it freely, and he had no patience with those who greatly preferred the New Testament for Sunday school study. To the many who think certain portions of Scripture unprofitable he said, "All Scripture given by inspiration of God is profitable." In reply to the objection raised against the "hop-skip-and-jump" method of study and the plea for a continuous and uninterrupted course of lessons, he said the Bible was a big book, and that it was better to sample it at many points than try to learn it more intelligently at any one. The convention, as in former years, stands committed to the international system.

SILVER AND GOLD.

Mr. Jacobs, according to one of the dailies, conducted "a service of pledges." Surely the expression was a fit one, for if ever the proceedings of a Christian assemblage deserved to be called a service, the deliberations of Thursday morning did. Mr. Jacobs called the roll of all the States, Territories and Provinces, and the delegates shouted back the amount their respective States, Territories and Provinces could give to the cause of organized Sunday school work. A round of applause greeted every pledge, and Mr. Jacobs's jocose comments kept the meeting in fine spirits. All the pledges were for annual contributions for each of three years. Although twenty-one States, etc., were not yet heard from, the pledges from the remaining districts amounted to $8,580. Additional pledges from individuals amounted to $2,861. Various publishing houses and unions promised $583.33. The total amount thus far subscribed is $12,024.33. The organization will be richer by $2,300 when the people who subscribed that amount at St. Louis three years ago find it in their hearts, or perhaps it might be said more justly in their purses, to pay up.

PRIMARY WORK.

That the leaders of organized Sunday school work believe in "getting close to the cradle" and in doing so intelligently was abundantly evidenced by two programs, carried out simultaneously, one in Tremont Temple and the other in Lorimer Hall. An entire afternoon was devoted to the subject. A valuable series of papers was presented. Patterson Du Boise discussed The Primary Principle, Margaret C. Brown spoke on Child Study, a Vital Issue in Froebel's Philosophy, Mrs. J. W. Barnes reported The Work of the Primary Union, Mrs. W. F. Crafts read a paper on The International Primary Union, and The Kindergarten of the Church was treated by Mary Chisholm Foster. This was in Tremont Temple. Down stairs The Primary Session was discussed by Israel P. Black and Primary Appliances by Juliet Dimock Dudley. A paper on The Primary Teacher as a Shepherd was read by Annie S. Harlow, another on The Graded Primary Department by Mabel Hall, and a third on Reviews and Reviews by Anna Johnson Semelroth. The concluding address was by Mrs. M. G. Kennedy, who asked and answered the question, After the Primary Class, What?

THE LOWER HALLS.

Only the upper part of the building known as Tremont Temple properly bears that name. That is the great auditorium. Down below are Lorimer Hall and Gilbert Hall. The former was used for gatherings to listen to reports from the field, to discuss methods and to perfect organization. In this way two series of meetings were carried on at once, so twice as much ground was covered by the discussions, though in consequence no one person could attend all the deliberations of the convention. This difficulty was largely alleviated by the thorough work of the press committee, who made all the material in hand available for every one.

In Gilbert Hall there was a little world's fair, exhibiting all conceivable kinds of Sunday school appliances—maps, relief maps, blackboards and blackboard contrivances, placards with Commandments, Psalms, Beatitudes, hymns and so on. Among the books on show the H. L. Hastings Anti-Infidel Library was well to the front. Hymn-books were piled up in tottering towers, and library books, Sunday school papers, lesson helps and the like were loaded upon the tables, while samples of the same were loaded into the arms of any visitor who showed the slightest interest in anything. The whole affair was a pretty sight. It looked not unlike a big church fair, with the same crowd, the same urgent venders of wares, the same warm air from artificial lights and the same hum of voices. Fortunately, however, the prices were well within the bounds of reason, and one could even go away without making a purchase and not think of himself as a heathen.

SOME VALUABLE STATISTICS.

Mr. Jacobs's long and full report contained the following statistics, which embody a cursory history of Sunday school work since 1875 and a condensed statement of the condition of things in the Sunday school world today. There is much to be learned from a study of these statistics. New York is first in membership and first in numbers gained; Iowa is first in the number of schools gained; Oklahoma is first in the percentage gained; Pennsylvania is second in membership; Missouri is second in the number of schools gained, and second in membership gains; British Columbia is second in percentage gained; Ohio is third in membership; California is reported third in schools gained; Wisconsin is reported third in membership gains.

STATISTICS PRESENTED TO THE SEVERAL INTERNATIONAL SUNDAY SCHOOL CONVENTIONS.

			Sunday schools.	Teachers.	Scholars.	Total.
1.	Baltimore, May 11-13, 1875	United States	64,871	758,060	5,790,683	6,548,743
		Canada	4,401	35,745	271,391	307,136
2.	Atlanta, April 17-19, 1878	United States	78,046	853,100	6,504,054	7,357,154
		Canada	5,395	41,693	339,943	381,636
3.	Toronto, June 22-24, 1881	United States	84,730	932,283	6,820,835	7,753,118
		British America	5,640	42,912	356,300	399,212
4.	Louisville, June 11-13, 1884	United States	98,303	1,043,718	7,668,533	8,712,251
		British America	5,293	45,511	387,966	433,477
5.	Chicago, June 1-3, 1887	United States	99,860	1,108,265	8,048,462	9,156,727
		British America	6,446	52,503	440,968	493,921
6.	Pittsburg, June 24-27, 1890	United States	108,939	1,151,340	8,649,131	9,800,471
		British America	7,020	58,086	497,113	555,199
7.	St. Louis, Aug. 31-Sept. 2, '93	United States	123,173	1,305,939	9,718,432	11,024,371
		British America	6,746	71,796	599,040	670,836
8.	Boston, June 23-26, 1896	United States	132,639	1,396,508	10,890,092	12,286,600
		British America	9,450	79,861	666,714	746,575
	Totals		142,089	1,476,369	11,556,806	13,033,175
	Gain		10,171	98,634	1,238,334	1,337,968

THE NEW LESSON COMMITTEE.

The new lesson committee chosen to prepare the International Lessons for the next term of years is:

Rhode Island—Warren Randolph, D D., Baptist; Illinois—Mr. B. F. Jacobs, Baptist; New York—A. F. Schauffler, D. D., Presbyterian; Massachusetts—A. E. Dunning, D. D., Congregational; Maryland—E. B. Kephart, D. D., United Brethren; Tennessee—Mr. John R. Pepper, Methodist; Kentucky—Prof. John

R. Sampey, D.D., Baptist; Missouri—Mosheim Rhodes, D.D., Lutheran; Ontario—John Potts, D.D., Methodist; Pennsylvania—J. S. Stahr, D.D., Reformed; Tennessee—Prof. J. I. D. Hinds, Ph. D., Presbyterian; New York—B. B. Tyler, D.D., Christian; Colorado—H. W. Warren, D.D., Methodist; Virginia—Prof. W. W. Moore, D.D., Presbyterian; Quebec—Prin. E. I. Rexford, B.A., Protestant Episcopal.

As has long been customary, the committee will choose their own officers.

OF PASSING INTEREST.

Great emphasis was put by various speakers upon the necessity of denominational co-operation.

The support of the general work under the direction of the International Committee costs $25,000 a year.

Mr. Jacobs's joke about his talent for getting lost in Boston got its full share of applause. The delegates all appreciated the situation.

The transportation committee arranged excursions to Plymouth, Old Orchard Beach, the White Mountains, Lake Winnepesaukee, Lexington and Concord.

Almost without exception the speakers were on hand to fulfill their engagements. As is rarely the case at a great convention the program was carried out substantially as printed.

An effort is being made to bring primary teaching into line with modern pedagogic methods by establishing lending libraries of books on child study for circulation among primary teachers.

Daily issues of the *International Evangel* were distributed free of charge during the convention. The paper faithfully reported the addresses and gave excellent half-tone portraits of prominent speakers.

Juliet Dimock Dudley is an advocate of the sand map. She uses it effectively in primary classes, junior societies, mission bands and in all departments of work among children. She showed how by changing the nomenclature the map could be made to illustrate a wide range of topics.

At the urgent request of Mr. Henry Chase, agent of the New England Watch and Ward Society, especial mention was made of the introduction of immoral publications into the public schools, and the members of the convention were entreated to use all means available for their suppression.

Margaret C. Brown of New York is an earnest advocate of child study and its application to the Sunday school. She would introduce the same methods of psychological investigation that have produced the kindergarten and assured its success by basing it upon scientific principles.

Marion Lawrence of Ohio is a modest man. He told the audience that the best thing would be to omit his paper. A voice from the gallery cried out, "It will never be the best thing for any convention in the United States to fail to hear Marion Lawrence," whereupon Mr. Lawrence proceeded.

Dr. Schauffler believes in the study of the Bible "in spots" historically. He said that any one who would go in deep at one spot would want to go in deep at other spots. He showed that the way to pick out the most important spots was to look for points where miracles multiply and the narrative expands. He recommended the use of such books as J. Munro Gibson's Ages Before Moses and The Mosaic Era, White's Christ in the Tabernacle, William M. Taylor's Elijah the Prophet and Stalker's lives of Christ and Paul.

SOME POSITIONS TAKEN.

Blessed be the man that writes a small book.—*Rev. A. F. Schauffler, D.D.*

Let us ask, let us seek, let us knock, and let us expect great things.—*D. L. Moody.*

I do not believe that any teacher has a right to come before any class with a lesson help of any kind.—*Rev. G. C. Lorimer, D.D.*

As an evangelizing agency and a practical method of work house to house visitation is growing both in popularity and effectiveness. —*William Reynolds.*

In order that improved methods be made known to the schools and workers, it is necessary that a complete chain of organization be maintained from the international committee to the individual teacher.—*William Reynolds.*

Dr. Sarah Hackett Stevenson tells us that the childhood of this generation is crying out, "Educate my mother!" If transposed to read, "Educate my teacher," it will voice the heart and life cry of many children who do not yet know of their great need and how to ask for it.—*B. F. Jacobs.*

We cannot afford to omit the temperance question, and we urge upon the teachers of all our Sunday schools the importance of teaching and training our children and youth to be firm and consistent temperance men and women, and to be haters of the abominable traffic in every form.—*B. F. Jacobs.*

Fellow-teachers, let us never forget in all our work that our words will never go any further than own lives will carry them. Back of the teacher and the teaching is the man himself, and not what we say but what we are will determine the force of our message. Emerson's words are forever true: "What you are speaks so loud I cannot hear what you say."—*Hon. S. B. Capen.*

CHRISTIAN ENDEAVOR NOTES.

Some Kentucky Juniors fold up small pieces of paper on which are fitting Bible verses and distribute them like powders among the sick, with the time indicated when they are to be read.

The first National Convention of Mexican C. E. Societies was held June 5-7 in the quaint old city of Zacatecas. Delegates came from various parts of this country of immense distances, where the societies are scattered from Texas to Yucatan and from Vera Cruz to Sonora, and, though but one or two of the whole number had ever attended such a gathering, the usual features of a C. E. convention were as successful in Mexico as in the United States. Some Endeavorers rode five days on horseback through the blistering heat in order to be present, and two walked from Guadalajara, 150 miles distant. Dr. and Mrs. Clark attended and spoke inspiring words. The sunrise prayer meeting and revival service, led by the pastor-evangelist, Señor Morales, were particularly impressive, and the eloquent address of a young Mexican on the Christian Endeavorer as a Citizen met with loud applause. The reports showed a gain of thirty-four Senior and six Junior Societies, making a total of fifty-seven C. E. organizations in Mexico.

If you feel "All Played Out" Take Horsford's Acid Phosphate.
It repairs broken nerve force, clears the brain and strengthens the stomach.

SICKNESS among children is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the New York Condensed Milk Co., N. Y. City.

THAT AWFUL COUGH.—In thousands of homes there is pain and sorrow over one who is racked and shaken by a rasping graveyard cough. If some friendly hint would only lead them to try Adamson's Botanic Cough Balsam, all would be gladness. Sold at all druggists.

NEVER FELT BETTER.—Roxbury, Mass., April 23, 1896. "I began taking Hood's Sarsaparilla in 1890, and I have used eight bottles with good effect, and I never felt better in my life. Two months ago my wife began taking Hood's Sarsaparilla and she is improving. I believe that every one who gives it a good trial will find it a perfect blood purifier." Benjamin J. Brooks, 4 Roxbury Terrace.

HOOD'S PILLS cure all liver ills.

SWEET SLEEP

"Sweet sleep," restoring the exhausted powers of nature, renewing, energizing, building up, cannot be had when the blood is impure, the circulation sluggish, the nerves and organs improperly nourished. Sweet sleep comes by taking Hood's Sarsaparilla, which, by purifying the blood, invigorates the system and restores and quiets the nerves. Remember

HOOD'S Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

1835-1896.

It was a rush-seat chair like this that probably adorned your great-grandmother's parlor three generations ago. It was a seat like this that you first became familiar with in early childhood days.

It is quite possible that your great-grandmother may have bought her chairs of us in 1835. It is fitting that you should trade of the same house that she traded with. Not often is this possible in our day of American history.

You will recognize the historic shape of this old chair the instant that you see it. The seat is exceedingly comfortable, the center being slightly depressed. The frame shapes in to the recess of the back, and bends outward at the shoulders with a broad support across the top.

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Financial.

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Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks	$469,914 59
Real Estate	1,705,895.91
United States Stocks (market value)	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493.00
State and City Bonds (market value)	855,927.93
Bonds and Mortgages, being first lien on Real Estate	463,009.13
Loans on Stocks, payable on demand	426,550 00
Premiums uncollected and in hands of Agents	515,227.06
Interest due and accrued on 1st January, 1896	52 185.92
	$9,853,628.54

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,395,659.00
Reserve for Unpaid Losses and Claims	752,514.13
Net Surplus	1,705,455.41
	$9,853,628.54

D. A. HEALD, *President.*
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New York, January 7, 1896.

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and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

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THE BUSINESS OUTLOOK.

The situation as a whole is promising. The strong Eastern wing of the Democracy, under the able leadership of William C. Whitney, is preparing to make a determined battle for the gold standard at the Chicago convention next week. If the gold men suffer defeat there it will not be unexpected, but if they succeed in frustrating the schemes of the free-silverites and win the victory for sound money the currency question will be settled then and there.

It would be pleasant to have this question settled at the Chicago convention in favor of sound money, for then confidence would grow apace, trade would revive and not lag until the elections. It can be stated, however, that, while there is much uncertainty, the business interests of the country are more reassured and are confident of the ultimate triumph of sound money and the national honor.

We discuss the political situation at some length because it is the dominating factor. It is between seasons now and the general merchandise movement is light in consequence. During the first part of July traveling salesmen will start out upon the road, and not until their orders or mail advices begin to come in will it be possible to form much of an estimate of the extent of the fall trade.

It is probable that there will be a general shutting down of New England cotton mills through parts of July and August, owing to a heavy surplus of goods on hand. The mills will be run perhaps three days a week in order to prevent the help from becoming scattered. There is no improvement in the woolen situation and iron and steel suffer from the general depression. The stock markets reflect the uncertainties which harass men's minds, although as yet there has been no serious liquidation by holders of good securities.

A Lesson from Africa.—Sometimes valuable information about ourselves comes from unexpected sources. Here is something interesting about American baking powders all the way from Africa.

Rev. Bishop William Taylor, for several years Methodist Bishop of Africa, says that the red label of the Royal Baking Powder, so familiar to every housekeeper in America, is quite as well known and the powder as highly prized in every part of that continent to which civilization has extended. The Royal Baking Powder was taken to South Africa a great many years ago by Mrs. Robinson, a missionary. But its use soon spread beyond the missions, and it came to be regarded as a necessity by all classes. It was found particularly valuable in the mines and upon the ranches, and frequently sold at interior stations for a dollar a pound. Especially has it conduced to the comfort and health of the missionaries, who would find bread making a sorry business without it. Another interesting fact is that no other baking powder will stand service in that country. Rev. Ross Taylor, the agent for African missions, says: "During the past ten years we have shipped Royal Baking Powder regularly to our African missions, and for the last four years to the exclusion of all other brands, because of the testimony of our missionaries that it maintains its strength, freshness and purity in the tropical climate, which others do not. For instance, the superintendent of our mission in Angola, a work that is financially maintained on commercial lines, reported that he could not hold his trade with anything else but the Royal. We are using it in forty mission stations in Africa." Here is a suggestive fact of value to American housekeepers. Though the presence of this keeping quality in the Royal and the lack of it in other powders is developed more conspicuously in the hot, moist climate of Africa, it exists in the Royal and is deficient in the others as they are sold in this country in exactly the same ratio. This natural test demonstrates more forcibly than a chemical analysis could the wide difference that exists between the different baking powders in their combination and actual practical value. The maintenance of its strength and freshness under all climatic conditions is evidence that the Royal Powder is more accurately made and composed of purer and better ingredients. Such a powder only will give uniform results in perfect foods and prove of the greatest economy in the saving of flour, butter and other articles used in their production.—*New York Christian Advocate.*

Before Retiring....

take Ayer's Pills, and you will sleep better and wake in better condition for the day's work. Ayer's Cathartic Pills have no equal as a pleasant and effectual remedy for constipation, biliousness, sick headache, and all liver troubles. They are sugar-coated, and so perfectly prepared, that they cure without the annoyances experienced in the use of so many of the pills on the market. Ask your druggist for Ayer's Cathartic Pills. When other pills won't help you, Ayer's is

THE PILL THAT WILL.

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with laundered Collar and Cuffs at a decided reduction—waists that have been selling for $1.00 we now offer at

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The Waists are in pink, blue and black stripes, with reinforced yoke, large Bishop sleeves, very full back, front gathered in pleats, laundered perfectly. At the above price—60 cents—they are the greatest bargain of the season

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DRY GOODS. PHILADELPHIA.

The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

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DO YOU WANT TO SELL A **Western Mortgage** or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead? State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.
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640 Exchange Building, Boston.

COMMENCEMENT AT WELLESLEY.

Wellesley College has reached her twenty-first birthday and, as President Irvine playfully remarked at the Commencement dinner, "She should have all the proper feelings of a young voter." Certainly she has been fast outgrowing all her accommodations for the last few years and it is no wonder that during Commencement week congratulations were exchanged on every side in view of the new chapel which will begin to rise this summer on the tree-covered knoll opposite College Hall, the gift of the late Mr. W. S. Houghton, through his son and daughter. The baccalaureate sermon this year was preached by Rev. Henry van Dyke, D. D., on the text, "Freely ye have received, freely give," his theme being The Social Inequalities of Humanity. Prof. Albert Bushnell Hart of Harvard delivered the Commencement address on The True American, denouncing the false patriotism which takes pride in armies and battles, in rallies and calls to defend our country and showing the need of implanting the true patriotism which is a love for great ideals. He asserted that this love of patriotism ought to grow where right principles are inculcated, and thus are our women's colleges especially favorable for its nurture. The class of 1896, which consists of 117 members, has broken the record in one respect, as it is the first in the history of the college to finish the four years' course without having a single member suspended after the final examinations for insufficient work. Mrs. Mary B. Claflin, one of the trustees of the college, has died during the year and Mrs. J. C. Whitin of Whitinsville is the new member of the board.

As one reviews Wellesley's twenty-one years of existence, the fact that its number of students has nearly reached 1,000 speaks for itself, and one is impressed with its growth in other directions for it has gone beyond the lines of denomination, beyond the old limits of education, beyond the conservative lines of work and its future is limited only by the ability of the college to meet its financial demands.

COMMENCEMENT AT OBERLIN.

Commencement week has been an eventful one and some of its events withal have been surprises. Five years ago Professor Ballantine, after an exceptionally brilliant career as a teacher of Hebrew, was elected to the presidency of the college. At the trustee meeting on Monday of Commencement week he surprised many by tendering his resignation and insisting upon its acceptance. The trustees consequently accepted it, but strenuously urged him to resume professorial work in some department of the institution and voted him a year of absence with salary for study or travel abroad in case he should accept their invitation. He will probably in any case go abroad next year, since he has taken no leave of absence during the eighteen years of his connection with the institution. If he decides to resume professorial work at the end of the year, no theological student who ever enjoyed the privilege of being his pupil can regret that the work of the administrator has been exchanged for the higher work of the teacher.

On Sunday the baccalaureate sermon was preached by President Ballantine upon The Appeal of History to Young Americans, and in the evening an eloquent missionary address was delivered by Rev. H. T. Bliss of India. The Commencement oration was delivered by Dr. Lyman Abbott June 24, and was enthusiastically received. Its theme, presented with the speaker's usual lucid simplicity, was Human Brotherhood, applied to the church, the State, and international relationships. In the department of philosophy and the arts seventy-one received the bachelor's degree, seven graduated from the conservatory of music and seven from the course in physical training for women. The graduates from all departments except the academy were ninety-four in number.

After the Commencement exercises the alumni dinner was served to nearly 700, and was followed by unusually interesting speeches, the most impressive being by President Ballantine, who spoke hopefully about the future of the college, and Prof. James Monroe, who, in his seventy-fourth year, now retires from active service, respected and tenderly loved by students, faculty and townspeople. His connection with the college began fifty-two years ago, but has been interrupted by more than twenty years of public life in Congress and the diplomatic service. In the evening of Commencement Day the Musical Union of 175 voices rendered Saint-Saens's Samson and Delilah. Among the other events of the week was the Senior academy class exhibition June 20

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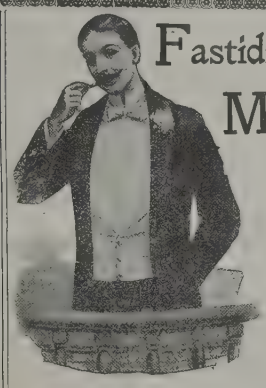

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For Ladies and Children's Shoes

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EDUCATION.

— The historic "old brick academy" on Andover Hill, built in 1818, Charles Bulfinch, architect, was burned, June 22, a student occupying it narrowly escaping death. It had for many years served as a gymnasium.

— Rev. J. R. Silcox of Chicago delivered the address at Ridgeville College Commencement June 17. There were eight graduates in the minor departments. A summer school connected with the college has been opened by Prof. George Hindley and Superintendent Denney.

— Iberia Academy, Missouri, has closed a year of prosperity and growth, graduating four from the English department. Dr. J. H. George of St. Louis gave the address before the societies, and a more informal address by the home missionary superintendent, Rev. A. K. Wray, was greatly enjoyed. The growth of the classes and pressure of work on the three regular teachers make necessary the services of another teacher, whom the trustees purpose to add this fall.

— Chadron Academy, Nebraska, had its Commencement week June 7-11. The baccalaureate sermon was by Rev. A. E. Ricker of Chadron, and the address to the Graduating Class by Rev. H. V. Rominger of Hot Springs, S. D. During seven years the academy has graduated forty-six students and now has fifty pupils. The class just graduating numbers ten. The good work done here by instructors and pupils is one of the encouraging features of Christian education on the Western frontier.

— The Connecticut Valley Chautauqua Assembly, at Laurel Park, Northampton, Mass., July 14-24, offers an attractive program. The department of instruction includes class work in music, physical culture and elocution, Biblical study, Sunday school normal instruction, W. C. T. U. methods, etc., while special days, such as National Day, G. A. R. Day, Temperance Day and Young People's Day, afford opportunity for special music and lectures. Programs may be obtained from Rev. A. C. Hodges of Buckland, Mass.

— At Berea the baccalaureate sermon was preached by Rev. C. W. Mead of New York, and the address before the literary societies was given by Col. J. M. Ashley of Toledo on Reminiscences of Lincoln. Commencement day, June 24, found the usual great crowd thronging the grounds and tabernacle, and the afternoon addresses were given by Dr. W. E. Barton of Boston and Prof. H. M. Penniman, followed by Prof. J. A. R. Rogers and Hon. John D. Harris. The endowment fund is increasing and the tone of the work is hopeful. Five students graduated this year.

— Olivet College at its thirty-seventh Commencement, June 18, graduated twenty-one. The Senior preparatory class numbered thirty-three. President Sperry gave the baccalaureate on Christ's work in redeeming individuals and society. The missionary address was by the new pastor, Rev. J. A. Blaisdell. The address before the alumni was given by Rev. Dr. D. S. Clark of Salem on The School and Patriotism. A surprise to visitors was the remarkably high character of the rendering of The Creation by the conservatory chorus and concert on Commencement night.

— Commencement exercises at Whitman began with an alumni banquet at which about forty persons, including the alumni and their guests, sat at the tables. Among the toasts was one to Our Benefactor, the response to which by A. H. Reynolds would have interested all who are contributing to aid in securing Dr. Pearsons's gift. The baccalaureate sermon was preached by Rev. William Davies of Spokane, one of the Yale-Washington Band. At the meeting of the trustees, on the recommendation of the faculty, the degree of LL. D. was conferred upon D. K. Pearsons of Chicago.

— Monticello Seminary at Godfrey, Ill., makes steady progress. The fifty-eighth anniversary, June 9, was one of the most interesting ever celebrated. A class of nineteen graduated. Miss H. N. Haskell, the principal for many years, is still carrying forward the cherished plans that began to be realized after the fire a few years ago. The new annex building—the gift of Mr. and Mrs. W. H. Reid of Chicago, who have already been large givers to this institution—is to cost $40,000. It will be devoted largely to music. A gift of $1,200 from the estate of Miss Emma Abbott has been received, and the Graduating Class left a purse with the principal.

— The celebration of the seventieth anniversary of the founding of the old Western Reserve College in Hudson, O., was a notable feature of Commencement at Western Reserve Academy. Among the speakers at the anniversary exercises were President Thwing and Mr. Lora Case, who were present at the laying of the corner stone of the first college building in 1826. The baccalaureate sermon of the academy was by Rev. E. Bushnell, D. D., of Cleveland, and the Commencement address by President Thwing. Diplomas were given to twenty-two young men and women. The attendance during the past year has been the largest in the history of the school.

— At Middlebury College President Brainerd's baccalaureate was from Job 2: 10, and the annual address before the College Y. M. C. A. was given by Prof. F. B. Denio, '71, of Bangor Seminary, upon The Importance of Enthusiasm as a Factor in Life. One of the greatest attractions of Commencement week was the Parker and Merrill contests in declamation by members of the Freshman and Sophomore classes. The Graduating Class

Continued on page 35.

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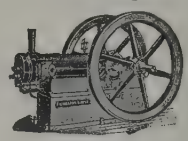

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CYCLE VALUE

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The buyer pays $100 for Columbia certainty, and less for bicycles of doubt.

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The Congregationalist

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THE CONGREGATIONALIST,
1 Somerset Street, Boston.

Continued from page 34.

numbered twenty-four, of whom seven were young women. A new feature this year was the inauguration of Class Day exercises. Plans have been drawn for a new library building, but it cannot be erected at present, owing to lack of funds.

—— Knox College had signs of unusual interest at its fiftieth anniversary of the graduation of the first class. The baccalaureate was preached by Pres. C. R. Blanchard of Wheaton, son of Dr. Jonathan Blanchard, under whose presidency Knox College had graduated its first class. The address to the Seniors was by Pres. J. H. Finley. The Graduating Class numbered sixty-four. A notable feature of the day was the corporation dinner served upon the college campus at noon. A thousand people gathered about the tables under the trees and addresses were made by Dr. J. L. Withrow, Hon. J. H. Eckels, President Nash of Lombard University, and others.

—— The baccalaureate sermon at Fisk University was preached by Rev. A. F. Beard, D. D., of the A. M. A. There were nineteen young people to enter college and fifteen to graduate, swelling the number of the alumni to 325. These 325 are the product of thirty years' work among a people who, at the close of the war, did not know the alphabet. The anniversary of the theological department was observed, although there were no graduates. It enrolled this year eight new students. This department is only four years old. The missionary sermon was preached by Rev. Ira Landrith, editor of the *Cumberland Presbyterian*, a native Southerner, who has shown much interest in the Congregational work of the South.

—— At Tabor College six students graduated from college and seven from the Conservatory of Music. After thirty-nine years of service as president of the college and principal of the academy, President Brooks lays down part of the burden, but continues with the college as president *emeritus* and chairman of the board of trustees. Vice-President R. C. Hughes was chosen president. Besides teaching and the general management of the affairs of the college, President Brooks has secured 3,000 individual subscriptions to the college, amounting to $320,705. The degree of D. D. was conferred on Rev. F. E. Hopkins of Dubuque, who gave the Commencement address, and on Rev. Harmon Bross, superintendent of home missions in Nebraska.

BIOGRAPHICAL.

REV. CHARLES EDWARD MILLIKEN,

Who died suddenly in Swanzey, N. H., June 16, was born in Fitzwilliam, N. H., Feb. 5, 1830, was graduated from Dartmouth College in 1857 and Andover Theological Seminary in 1860. He was ordained pastor in Littleton, N. H., in 1860, where he remained for eighteen years. Afterwards he held pastorates at Maynard, Mass., Penacook and Swanzey, N. H., where he has been since 1891. Mr. Milliken was a man of high character, a sound preacher, conscientious and fearless in his utterance of his well-considered convictions, and a zealous promoter of every good work. Two sons survive him, the eldest of whom, Charles D., is pastor at Canaan, Ct.

Marriages.

The charge for marriage notices is twenty-five cents.

BAILEY—HALL—In Cambridge, June 23, by Rev. Alexander McKenzie, D. D., A. E. Bailey of Scituate and Marion Breed, daughter of ex-Mayor J. M. W. Hall of Cambridge.

CORMACK—NICHOLS—In Lynn, June 24, by Rev. J. L. Hill, D. D., John S. Cormack and Eva V. M. Nichols, both of Lynn.

GARDNER—HUBBARD—In Medway, June 22, by Rev. R. K. Harlow, Charles R. Gardner, Jr., of Winthrop and Helen F. Hubbard of Medway.

LEE—PERRY—In Collinsville, Ct., June 26, by Rev. S. H. Lee, father of the groom, assisted by Rev. C. E. Coolidge, Rev. Gerald Stanley Lee of West Springfield and Jennette Barbour Perry of Western Reserve University, Cleveland, O.

WALKER—SMITH—In Auburndale, June 16, by the bride's father, Rev. W. S. Smith, Prof. Dean Augustus Walker of Wells College, Aurora, N. Y., and Mary Ladd Smith of Auburndale.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

THOMPSON—In Saxonville, June 20, Mrs. Susan D. Thompson, 69 yrs., 11 mos.

WHITE—In West Medford, June 23, William H. White, a graduate of Amherst College, a well-known instructor in Boston and Worcester schools, and an active member of West Medford Congregational church, aged 53 yrs.

REV. WILLIAM A. McGINLEY.

The death of Rev. William A. McGinley, which occurred at Chula Vista, Cal., May 25, removes from the church on earth one of its strong and devoted servants. It has brought a deep sorrow over the community where Mr. McGinley has labored the past year, and into the hearts of all who knew him.

After long years of service in the larger churches of the East, the health of members of the family circle led Mr. McGinley, more than a year ago, to seek a home in California. Shortly after his coming the little church at Chula Vista invited him to serve it as pastor. With that heartiness which has been so marked a characteristic of the man he took up the work in this beautiful region of orange groves, and within a few months had made himself so essential a part of the life of the community that young and old feel themselves bereft of a lifelong friend in his departure. Though his pastorate here was so short, it has given the church such an impetus as must carry it rapidly forward in the line he had planned and to which he had devoted himself. A severe attack of pneumonia was followed by weeks of severe suffering, in which Mr. McGinley bore himself with the utmost fortitude and patience. He proved in his dying all that he had preached in life about the faithfulness of the Divine Helper. "It is wonderful," he said again and again, "the grace and strength that are given me." "Underneath are the everlasting arms," was the constant text of his sickroom.

At the funeral service in the church Rev. S. A. Norton, of San Diego, spoke on behalf of the ministers of the region, and Judge Haines of Chula Vista on b'half of the people who had been blessed by Mr. McGinley's brief ministry among them, both speaking words of deep appreciation. Mr. McGinley, as the first settled pastor of the Chula Vista church, united the entire community in its support and set it far on the road toward large success. S. A. N.

DEACON MARSHALL PEASE,

Who died in Chicopee, May 13, was a man of rare Christian character, who was loved, trusted and honored by all who knew him. Throughout his entire life he was active in the Sunday school, either as pupil, teacher or superintendent; he was for many years a leader of the choir, and for thirty years deacon of the First Church in Chicopee.

Faithful in all the relations of life, he was often called to fill public office, which he did wisely and well. He was generous in his contributions to the church and to all the causes of Christian philanthropy. His death leaves a large void in the church and community.

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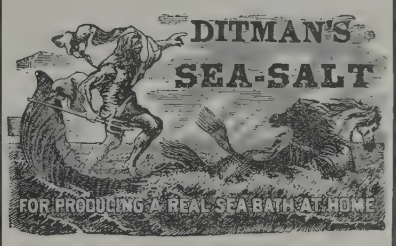

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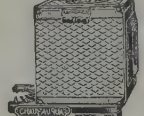

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Volume LXXXI *Number 28*

THE CONGREGATIONALIST

Boston Thursday 9 July 1896

HARRIET BEECHER STOWE.

From a photograph taken in 1868.

I AM come to that stage of my pilgrimage that is within sight of the River of Death, and I feel that now I must have all in readiness day and night for the messenger of the King. I have sometimes had in my sleep strange perceptions of a vivid spiritual life near to and with Christ, and multitudes of holy ones, and the joy of it is like no other joy—it cannot be told in the language of the world. What I have then I *know* with absolute certainty, yet it is so unlike and above anything we conceive of in this world that it is difficult to put it into words. The inconceivable loveliness of Christ! It seems that about him there is a sphere where the enthusiasm of love is the calm habit of the soul, that without words, without the necessity of demonstrations of affection, heart beats to heart, soul answers soul, we respond to the Infinite Love, and we feel his answer in us, and there is no need of words.—*Harriet Beecher Stowe, in a letter to a friend, written in* 1887.

EDUCATION.

—— The graduating class at Williams was a comparatively small one for recent years, there being but sixty-two members. It is thought that the college has probably reached the limit of its growth for some time, owing to the lack of dormitory accommodations, and future efforts will be directed toward the improvement, rather than the enlargement, of the institution.

—— Commencement at Ward Academy, South Dakota, this year completed its third year of work, and the first class of the school graduated three members in the classical course, all of whom mean to take a full college course. Addresses were given by Rev. James F. Cross of Redfield on The Demand of the Day for Higher Education, and by Rev. E. M. Williams, D. D., of Yankton on Loyalty. The academy has had a larger enrollment of pupils than ever before, and its sphere of influence is growing steadily.

—— The Commencement exercises of Temple Grove Seminary, Saratoga Springs, included an anniversary sermon by Rev. Herbert Gesner and an address by Dr. Dowd, the principal. The pupils' recital was of a high order. A lawn party was given by the principal and his wife and was attended by a large and brilliant assemblage. One of the principal features was the Class Day exercises, which proved extremely interesting and original. The alumnæ banquet was greatly enjoyed. On a later day essays were read by the members of the class.

—— Among the results of the recent financial campaign at Illinois College is the establishment of memorial scholarships by Lyman W. True of Jacksonville, in memory of his son, and by Mrs. E L. Brainerd of Lincoln, Ill., in memory of her father, Henry H. Ousley, who was closely identified with the early history of the institution. The C. E. Societies of several churches in Jacksonville and other towns have given money to establish a Christian Endeavor scholarship. Friends of the late D. W. Fairbank have endowed an alcove in the new library, which will bear his name, and it is greatly desired that other alcoves may be similarly provided for. Such an endowment requires $1,500.

—— The program of the Northern New England Chautauqua Assembly at Fryeburg, Me., July 28–Aug. 15, promises valuable courses in kindergarten, physical culture, parliamentary law, music, painting and the natural sciences in charge of an able corps of teachers, as well as numerous lectures by such popular speakers as Rev. J. J. Lewis, F. R. Roberson, Rev. E. L. Warren, Mr. E. P. Gaston and Miss C. T. Sibley, while the musical talent will, as in past years, be of a high order. Special features will be W. C. T. U. day, political day, grange day, etc. The assembly is under the direction of George D. Lindsay of Portland, Me., who has successfully managed the previous summer schools.

—— There is little danger that the young people of Boston will lose their interest in American history so long as the Old South summer lectures maintain their high standard and the Old South prizes continue to stimulate study and thought along this line. The lecture course this year, which opens July 15, has as its general subject The American Historians, and the lecturers are to be Mr. E. D. Mead, Professors Barrett Wendell and C. H. Levermore, Mr. Richard Burton, Pres. Austin Scott, Hon. Roger Wolcott, Rev. Dr. W. E. Griffis and Mr. John Fiske. Four prizes are offered for next year to graduates of the Boston High and Latin Schools in 1895 and 1896 for the best essays on two subjects—Early Historical Writing in America from Capt. John Smith to Governor Hutchinson and The Harvard Historians and the Services of Harvard University for American History.

—— Exceptionally fine music, large audiences and marked excellence of the graduating exercises were the special features of the forty-second annual Commencement of Pacific University, June 13–17. President McClelland, who had just returned from the East, gave the baccalaureate sermon on The Individual's Debt to the World, based on Rom. 1: 14–16. Sunday evening Rev. Mahlon Willett, D. D., delivered an able address before the Christian associations of the college. Then followed on succeeding evenings the address before the literary societies by Hon. C. E. S. Wood, the address to the alumni by Hon. Harvey Scott and the closing exercises of Tualatin Academy, which graduated fifteen young ladies and gentlemen. The college graduating exercises occurred June 17, followed in the evening by the best Commencement concert ever given in Forest Grove. The university thus closed one of the most successful years in its history, with the largest attendance on record.

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CONTENTS

EDITORIAL:
- Paragraphs 41
- Harriet Beecher Stowe 41
- Shadow and Light 42
- Church Union as Seen by Pope and Episcopalian 42
- Special Temptations of Summer 43
- Current History 43
- In Brief 44

CURRENT THOUGHT 68

STAFF CORRESPONDENCE:
- The Interior 45

CONTRIBUTIONS:
- Harriet Beecher Stowe. Rev. G. L. Walker, D. D. 46
- Pilgrimage Letters. III. F. J. D. 47
- New Englanders and the West. Julius C. Birge, Esq. 48
- The Ministerial Problem Once More—a symposium 50
- Some Gentle Counsel to Summer Visitors. Experience's Husband 51

THE HOME:
- My Neighbor's Field—a poem. Ida Whipple Benham 52
- Paragraphs 52
- People One Cannot Help. Mrs. Margaret E. Sangster 52
- The Beauty Blind. Delia Lyman Porter 52
- Ashore with Young Naturalists. Prof. Walter M. Rankin 53
- College Women in the Country Town 54
- About People 54
- Closet and Altar 54
- Mothers in Council 55
- Conversation Corner. Mr. Martin 56
- Corner Scrap-Book 56

THE SUNDAY SCHOOL—Lesson for July 19 57

Y. P. S. C. E.—Topic for July 19-25 61
- Notes 66

PROGRESS OF THE KINGDOM 58

LITERATURE 59

NEWS FROM THE CHURCHES:
- Summer Conditions in San Francisco 63
- Two Hundred and Fifty Years a Church 63
- After the Drought 64

MISCELLANEOUS:
- Education 38
- The Colored Men at St. Louis. Rev. A. E. Winship 49
- Our Anglo-Saxon Brotherhood—a poem. Granville B. Putnam 49
- The Greeting at Plymouth 61
- The Unrelieved Situation in Turkey 62
- A Country Home for Neglected Children 62
- In Memoriam 62
- Biographical 67
- Business Outlook 68
- Shamrocks 68
- Honorary Degrees Conferred 70
- Marriages and Deaths 71

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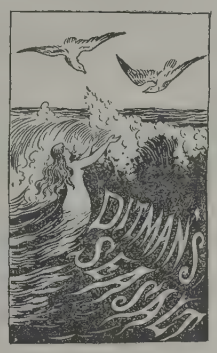

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THE student conference at Northfield this year has been pervaded with a fine spirit of devotion, and not lacked in attendance or enthusiasm. Rev. Dr. Alexander McKenzie of Cambridge has been the most illuminating and frequent speaker. Rev. A. T. Pierson, D. D., in his peculiarly successful way, has stirred the enthusiasm of the boys and directed their thoughts toward foreign missionary work, and Superintendent Shelton of the C. H. M. S. has set forth admirably the claims of the home missionary fields. C. T. Studd and Robert Speer, typical English and American university men, who have consecrated their lives to Bible study and missionary labor, have opened up the Bible to the multitude gathered on Round Top. Athletics and rational sports, as usual, have had their place, and the Fourth of July was observed jubilantly. Mr. Moody, of course, has dominated, and shaped the thought and spirit of all speakers and hearers. Verily, Northfield during the summer months is a center of immense spiritual influences. The young women's conference begins this week.

That we have not overestimated the interest felt in England in the tour of our Pilgrims to historic shrines is abundantly proved by the English papers just coming to hand, and whose friendly comments we regret that we have not space to reprint. In every city thus far visited the secular press has chronicled with considerable minuteness the round of sight-seeing and the various public and private courtesies extended. The *London Telegraph*, one of the leading journals of that city, has called attention editorially to the significance of the presence in England just at this time of so representative a group of Americans. The religious papers, as might be expected, give even more space to the accounts of the festivities, and Dr. J. G. Rogers's leading editorial in the *Independent and Nonconformist* of June 25 points out the specific value in many directions of such manifestations of fellowship. Indeed, the pith of all the comment on the trip seems to be its bearing upon more sympathetic and helpful relations, not only between the two great nations, England and America, but between the Anglican and the Free Churches. Certainly nothing could be more beautiful and brotherly than the address of the bishop of Winchester at his own episcopal residence, where the pilgrims were so royally entertained.

We present this week some further utterances in regard to the question of "ministerial distress," which seem to show that it is not always distress in lack of opportunities of work, but of opportunities under comfortable conditions of social life, educational advantages and sufficient financial support. "The simple statement of the case is that figures and experience do not show a surplus of ministers," said Mr. Barrett, in his careful paper before the Connecticut General Association. "There is, beyond question, a surplus of applications, but that is quite another thing, and it is considerably more damaging to the cause than an actual surplus would be." In many cases, if this be true, the ambition of ministers for a larger work and a more comfortable location for their families seems to be defeating itself by cheapening the ministry and making churches more difficult to please. There are other phases of the question, but we commend this one to the thought of ministers who have been tempted to join the army of "repeaters," whose applications are always out in the direction of every desirable vacant church.

The Pan-Presbyterian Council, in session in Glasgow, has had a prosperous and harmonious meeting (after it agreed to refuse organs and use only the Psalms in praise) with interesting papers from prominent ministers, professors and laymen of the various churches in the different quarters of the world represented in the organization. The Americans have been unusually prominent and the council has been under the presidency of Dr. W. A. Roberts, the stated clerk of the Northern Presbyterian Assembly. The council resolved to petition the United States and British Governments in favor of a joint permanent arbitration tribunal. Much time was naturally given to the study of Presbyterian characteristics and attainments, and some self-gratulation may be pardoned to a denomination which can say of itself that it does "more than a quarter of the world's mission work." It was decided to hold the next council in the New York Avenue Church of Washington, D. C. As the meetings are triennial, this will occur in 1899.

"Our knowledge doth but show us our ignorance. Our most studious scrutiny is but a discovery of what we cannot know," wrote Fellthan, the English royalist. Lord Kelvin's fiftieth anniversary as professor of natural philosophy in Glasgow University has just been celebrated by the corporation of Glasgow and by 2,500 guests, in a style unexampled for its brilliancy and fervor. In a speech made during the ceremonies Lord Kelvin said:

> One word characterizes the most strenuous of the efforts for the advancement of science that I have made perseveringly during fifty-five years. That word is failure. I know no more of electric and magnetic force, or of the relation between ether, electricity and ponderable matter, or of chemical affinity, than I knew and tried to teach to my students of natural philosophy fifty years ago in my first session as professor. Something of sadness must come of failure, but in the pursuit of science inborn necessity to make the effort brings with it much of the *certamînis gaudia* and saves the naturalist from being wholly miserable, perhaps even allows him to be fairly happy in his daily work.

These are the words of a man who has no peer in Great Britain as a student of science and as an inventor of appliances which have added to the longevity of men and the volume of their wealth. They rebuke the conceit of men less famous but more notorious; and they reveal clearly the limitations of man if left to his own sense perceptions and reasoning.

HARRIET BEECHER STOWE.

Mrs. Stowe has been so long withdrawn from the public gaze that her death comes with less of the shock of a great personal loss than that of any of her great literary contemporaries. She has been among us, leading a quiet life, untouched by care and untroubled by perplexity, and quite as much beyond our praise as criticism.

Personally she was more interesting than many of her books. The life which began in Litchfield, Ct., when the New England country town was the center of a professional and intellectual society which is now too much concentrated in our cities, and was spent in teaching, housekeeping, child-training and literary work, with experience of country and city, East and West, was a life typical of its generation. The cares and joys of a large family circle, the experience of sorrow, the necessity of toil, the stir and enthusiasm of the new life of the West, personal contact with slavery, which existed just across a river boundary, and which broke up her father's and husband's work in Lane Seminary at last, and with the anti-slavery machinery of the "underground railway," for which her own house more than once served as a station, the quiet circle of a Maine college town, followed by the cloistered intentness of the life on Andover Hill, made her at once receptive and representative of the New England spirit.

Her claim to literary immortality rests principally upon two books, Uncle Tom's Cabin and Oldtown Folks. Dred and The Minister's Wooing belong with these as secondary products of her genius seen at its best in embodying the enthusiasm of a greatly conscientious soul, and the observation and humor of a keen and strong intellect. The rest of her literary work may be disregarded as unworthy of her powers at their best.

It would be enough to insure her fame that her best known book is forever associated with one of the great moral crises of humanity. To have quickened the conscience of a nation and of the world; to have been, after the sacred book of Christians, the most widely translated writer of all the ages; to have achieved the widest immediate recognition in the history of all literature—these constitute a sure title to remembrance. The occasion is gone by, but the book remains and helps to confirm

the final verdict upon human slavery pronounced by her own generation in and after the greatest of modern wars. Uncle Tom's Cabin is still a moral force, and must be a classic for years to come. It stated in artistic form and with a great moral enthusiasm a conclusion in which the whole Christian world at last agrees.

Her pictures of New England have in a lesser degree the same power over the national imagination. We make pilgrimages to the little Massachusetts village of South Natick, not merely to see the grave of Eliot and the Eliot Oak, but also the theater in which the Oldtown Folks played their parts. Sam Lawson is very real to us, with a homely sense that he stands for the mixture of good and evil which is the foil of the other and sterner mixture in which the New England Puritan shows at his best.

Mrs. Stowe, like all writers of dramatic fiction, must be remembered by her vital characters, and that she has given us these characters, whose names and qualities have passed into current thought and speech in America, no one can doubt. The final award it is not for us who have seen her alive among us to determine, but the tribute of admiration and respect to a great soul and a useful life we may pay to her memory with grateful hearts.

SHADOW AND LIGHT.

God hides himself in light, light inexpressible and glorious, but man takes refuge for concealment in the darkness. "Thou coverest thyself with light as with a garment," is the great thought of the psalm of God presence in the natural world, and, later on, man's dependent helplessness is pictured: "Thou makest darkness and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey and seek their meat from God. The sun ariseth, they gather themselves together and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening." Night for the ravening beasts and for man's enforced retreat to tent or house, day for his safety and his labor—how the ancient terror of darkness out of which the glaring eyes of the lions shone and their roaring sounded comes to us in the picture!

God who dwells in light made darkness. From him the lions seek their food. He puts a stop to man's activity and shuts him in to quiet and to sleep when he withdraws the light which made the world both safe and beautiful. In the contemplation of God's work there must be room for thoughts of shadow, if not in the study of his character. And in the experience of man shadow and light play in and out, following and replacing each other as the night follows the day and the dawn replaces midnight.

We have no strength of eye or heart for the eternal light, the glory which illuminates the heavenly city where night itself, in the prophetic vision, is forever at an end. For our weak sight the changing play of light and shadow make the beauty and the joy of earth. Contrast and change are essential elements of beauty, so essential that he who carves a statue must suggest motion by its repose and he who paints a picture must emphasize its brilliancy by darkness.

Countless illustrations of this law of light and shade will occur to any one whose eyes have been opened to the deeper meaning of earth's beauty. In art it is the inner secret whose powerful simplicity only the great masters fully grasp. Here is a dead wall of stone, upon which the full glare of the sunlight falls. "How ugly!" you say, "dazzling and formless as a sheet of paper held against the sun." But the artist comes. He cannot change the substance of the wall. He will not stick on ornament as a cheap cabinetmaker glues false moldings on a table. But he carves a line of ornament in deep relief and rich detail across the front at the level of the eye, he cuts a cornice of bold lines along the eaves. He makes a deep embrasured window here and there. He opens a door and makes the line of its arch deep and decisive, and the molding of its side hollow with shadowing curves. The sunlight strikes across it as before, but now the wall is beautiful, not with mere carven leaf and scroll, but with the play of light and shadow over its whole surface, like the play of light through the leaves of a tree in early spring. It is not light, but broken light which makes our satisfaction in every masterpiece of man's creative thought.

If this is true of art, in which man comes nearest to the creative work of God, it is also true of God's own workmanship in nature. The field of ripening grain lies still and beautiful in the calm noon of a summer day. But let the wind wake out of the west and stir its mellow surface with a thousand undulations of melting light and shade, and we are filled with the sense of a grace and loveliness that are beyond all words. The rain falls in dull monotony of music, and a great tree droops its far stretched boughs and dripping leaves in patient waiting with a beauty of darkness which we do not often stop to feel. But when the storm is passing, and the wind shakes the treasures of the shower from bough and twig, and the innumerable leaves are dancing for delight in the first glimpse of sunshine, showing cool depths between the emerald dark and silvery light of their rain varnished surfaces, while the drops sparkle like diamonds at their edges, light and shadow mingle in the magic dance with unimaginable beauty. The wood depths on a cloudy day are restful with their cool, mysterious shadows, the green roof overhead, the brown leaf carpet rich with tracery of fern and growth of vine and herb, loving the twilight and at home among the company of brown tree columns flecked with lichens green or gray. But what a different and more exquisite spirit of beauty haunts the sylvan ways when all the forest atmosphere is barred with slanting sunbeams and each opening among the leaves is traced in shimmering patterns on the brown wood floor.

It is not light which makes the wood so beautiful,
But light and shade.

And what is true of grain field, spreading tree and wildwood sanctuary is true of every beauty which God made on earth and, having made, thought good.

Is it not all a parable—of joy and grief, of night and day, of partial attainment and waiting opportunity, of trial and overcoming which make up the sum of life, and of the divine illumination of the shadow of the life of earth which came with Christ? He shared our weakness that he might lead us up to strength. He shared our darkness that he might bless us with his light. There is no terror in the shadow, for the God of light and beauty is our guide.

Sunlight and shadow is our life, aglow
With gleams of joy, or veiled with mists of tears.
The changing seasons follow through our years.
Out of the gloom of midnight comes the slow
Change of the dawn, the sultry noontides grow
Towards the sun's setting, and the night appears
With stars unseen by day, to calm our fears
And guide us ever in the path we go.

Lift up thy head, and know that light is thine.
In the dim way thou shalt not fear or fall.
Nearer is God, and mightier than all
Earth's powers of ill. The guiding stars that shine
Above thy path are his. Nor shalt thou call
In vain for light, since he is light divine.

CHURCH UNION AS SEEN BY POPE AND EPISCOPALIAN.

Upon one point, at least, the present pope evidently knows his own mind and is ready to speak without diplomatic vagueness. This point, it need hardly be said, is his own authority. We have quoted elsewhere from his recent encyclical letter upon this point, and may repeat here the significant sentences which must be taken as his answer to Gladstone, Lord Halifax and other Anglicans who are hoping that he may recognize the validity of English "orders." "Christ of necessity," he says, "gave to his church a supreme authority to which all Christians must be obedient. For the preservation of unity there must be unity of government *jure divino*, and men may be placed outside the one fold by schism as well as by heresy."

This is plain speaking, and, we should think, puts an end to the plans of church recognition, if not of church union, held by some of our Protestant Episcopal brethren. Curiously enough, they have made the same condition precedent to negotiations for church union with the Roman Church which the Presbyterians made in negotiations with them, namely, the recognition of parity, and as the Episcopalians have treated the Presbyterians, so, apparently, they are to be treated by the pope.

We have quoted in connection with the pope's letter an interesting comment by *The Churchman* on the action of the Presbyterian General Assembly at Saratoga in dissolving its committee on church union. *The Churchman*, it will be observed, distinguishes between two kinds of church union—one already existent, in which all baptized Christians already belong together, the other dependent upon something which its party in the church catholic possesses, but which the Presbyterian party lacks. By this latter it can only mean its threefold order of the ministry, instituted, as it believes, by Christ himself and monopolizing church authority from the beginning. This is the gift which it imagines that its own party has to contribute to the other and (in its definition) non episcopal party in the catholic church, lacking which its members are catholic indeed, but not "united with the Church of the apostles and prophets [big *C*, little *a* and *p*] whose corner stone is Christ."

This give and take argument seems to us a mere juggle of words and unworthy to stand beside the frank dogmatism of Pope Leo. We do not wonder that the Presbyterians grew weary of it. At arms' length there was always the catholic unity (of the baptized) to talk about. At close quarters there was always the apostolic succession to be asserted. Nor is this offer of a share in a magic formula of ordination particularly tempting, in view of the fact that it does not convey an undisputed title. There are enough who hold to this theory of an exclusive episcopal authority handed down from man to man, Latin, Greek, Anglican

and other Christians, but the vast majority of them altogether deny the possession of it to our Anglican and Protestant Episcopalian friends.

The practical gain of this discussion as conducted by the Episcopal newspapers is the acknowledgment of the underlying unity of all baptized believers, a truth which is not new, but which *The Churchman* has clearly and fully stated. Here we stand on common ground with all Christians whether they will or no, because there is no question of clericalism to divide us. "Lay" baptism, if exceptional, is everywhere valid in the Christian church. Upon this ground we have often insisted that church unity already existed and that the way to make the most of it was not to discuss or quarrel over it, but to take it for granted so far as the peculiarities and prejudices of our brethren made that possible. Its full recognition will come in God's good time.

The real question which divides the Christian world is not doctrinal but ecclesiastical. It is the question whether there exists a clerical caste holding exclusive powers transmitted from the beginning, without which there may be catholic baptism but no fellowship with the apostles and prophets and with Christ himself, or whether Christ is still king in his church and all the people sharers in the priestly office. The ideal of the kingship of Christ and a universal priesthood of believers, and the ideal of a separated and self-perpetuating priestly caste with which is lodged the grace of God for the continuance of the Christian life, are essentially contradictory; and most of the corruption of the church has come out of the latter ideal and practice, in which Roman Catholics and most modern Protestant Episcopalians agree. It is something, however, for which to be thankful that *The Churchman* and those whom it represents agree with us that the Spirit of God works as he will in baptism, if they feel bound to hold also that he has limited himself to the services of a caste in the other offices of the catholic church.

SPECIAL TEMPTATIONS OF SUMMER.

The warm season is peculiarly accompanied by temptations to indolence and neglect of active duty. In cold weather exertion often is agreeable in itself. In summer it is apt to be distasteful. The importance of the right use of time is likely to be disregarded. Self-culture is assumed to demand too strenuous endeavor. Selfishness and forgetfulness of our obligations to others seem less offensive than at other seasons, and the line between proper enjoyment and objectionable self-indulgence becomes too easily blurred.

A common temptation is that of regarding amusement as an important object of life instead of as only a means of self-improvement and of doing good to others. So many facilities for pleasure are provided, so much attention is bestowed upon it and the desire for it is so natural that this temptation has tremendous power. But unless great care be exercised one's views of life and duty are sure to be seriously distorted, and lasting evil must result. Amusement, if rightly regulated, is harmless and necessary, but at best it is only subordinate to the claims of duty.

A kindred temptation is that to frivolity, and this besets young people especially. Their natural light-heartedness is beautiful and the gayety which it causes is charming, so long as it does not degenerate into folly. But frivolity, although closely akin to these, is disagreeable and evil and it weakens character. It is evidence of mental and moral shallowness and feebleness and it speedily becomes offensive.

To many the summer also brings peculiar temptation to ill-temper. The bodily discomfort which sometimes is experienced for several days at a time, because of the heat, is wearing to the nerves, and self-control and unvarying gentleness and kindness become difficult. But the glory of conquering one's self depends upon effort when effort is needed. Anybody can be courteous and amiable when it costs nothing. Nobody has the right to claim to be good-tempered who is not such when it is hard to be.

If the summer has its special temptations it also has its own aids to spiritual growth and happiness. Let these also be studied and appreciated.

CURRENT HISTORY.

Domestic Politics.

The situation at Chicago, as we go to press, is one of fierce strife and great uncertainty except for the definite understanding by all factions that the platform will declare unequivocally for the free coinage of silver by the United States at the ratio of sixteen to one. It needed but a few hours of mingling with the leaders and delegates from the South and West to convince the leaders and delegates from the North and East that the questions for them as opponents of silver to settle were such as these: Ought we to endeavor to secure the nomination of the least objectionable candidate to stand on a free and unlimited coinage of silver platform? Shall we refrain from participation in the proceedings, permit the majority to rule, and then either formally bolt or abstain from voting? Or shall we throw our whole weight in favor of the candidate whose record and principles are most in harmony with the platform and thus sink the ship by overloading it? Quite as much difference of opinion exists among Eastern men as to which one of these courses they should adopt as exists among the leaders of the silver faction as to the methods to be used in seeing that the convention declares the will of the majority. Moreover, the jealousies of Messrs. Bland, Boies and the other prominent candidates for the nomination and their followers are complicating the situation and adding to the bitterness of the strife. Fortunately, at the present writing, there seems to be a disposition to relegate Mr. Altgeld to the rear and prevent him from impressing upon the convention and platform those radical views which as governor of Illinois he has promulgated in State papers; but in his hostility to President Cleveland and criticism of the Administration's record he is, in a way, the spokesman for the rank and file of the party—outside the East—and Mr. Cleveland's friends will win a great tactical victory if they defeat the purpose of the Southern and Western leaders to insert in the platform a plank condemning the Administration.

The mass meeting held in the Auditorium Saturday evening, at which Mr. Franklin McVeagh of Chicago, ex-Governor William E. Russell of Massachusetts, Senator Gray of Delaware and ex-Governor Flower of New York spoke, was a significant and impressive gathering of the faction which believes that a declaration in favor of the free coinage of silver will repudiate the principles of the founders of the party and disrupt it. But there is no evidence that the arguments, pleadings or veiled threats of those who spoke at this meeting will have the slightest influence on the delegates who assembled July 7. Those who left the Republican party with Senator Teller, because of its delaration in favor of the gold standard, have been laboring at Chicago with the leaders and delegates of the dominant faction to induce them to name Mr. Teller for president, and thus gain for the party the votes of the Populists and many Western Republicans who will not support men like Messrs. Bland and Boies; but it does not seem probable that this coalition will be perfected.

Sentiment in the East is not wholly in favor of the gold standard, as has been made apparent in several ways, chiefly hitherto by declarations of representative bodies of organized labor or by gatherings of farmers, but during the past fortnight President Andrews of Brown University has declared his belief that the United States can enter upon the free coinage of silver in a sixteen to one ratio without imperiling its honor or its prosperity; and Hon. George Fred Williams, ex-congressman from Massachusetts and the Democratic candidate for governor in the last gubernatorial campaign, has just made clear his exact position, hinted at in a recent speech before Maine Democrats, and announced his preference for free silver, rather than for a return to power of a party committed to a protective tariff, and his substantial sympathy for the downtrodden masses, whose struggle for right and light he discerns in the popular uprising which has swept through the South and West. Mr. Williams understands that his avowal of this belief will bring upon him the same social and professional ostracism that was meted out to anti-slavery leaders in Massachusetts before it became popular to be an opponent of slavery and the South. Whatever may be thought of the sanity of his judgment or the inconsistency of his present declaration with his record in Congress as an opponent of the Sherman Law, he must be credited with courage and indifference to his immediate personal welfare.

Will Japan Submit to Russia?

The *Japan Mail* of June 6 fails to give any news or comment that would indicate apprehension at that time of the startling, if real, demand by Russia, just reported by cable, that Japan must give up Formosa, the only tangible fruit she now possesses of her great victory over China. It does, however, report the retirement of Count Mutsu from the post of foreign minister, to whom must be credited the masterly diplomacy which has won from Europe and the United States the recent treaties which have given Japan a place as peer of the civilized nations, and carried her safely through a crisis of war and subsequent contact with jealous European Powers in a most admirable way. There is no hint that Count Mutsu's retirement was forced or due to aught save physical infirmities. If Russia has made any such demand upon Japan, we look to see it rejected. The forced recession of the Lia-Tong peninsula, and Russia's more recent virtual seizure of Korea, have filled the cup of national wrath so full that a demand that Formosa,

where Japan has already spent much treasure and life, be given up would force Japan to begin now the fight that she hopes to defer until better equipped for it. Count Yamagata's recent courteous, but cool, treatment by Russia and Germany, as compared with the honors lavishly bestowed on Li Hung Chang, will not soften the hearts of the Japanese people, nor fail to accentuate the anti-Russian feeling in Japan.

NOTES.

Maryland's second lynching within a fortnight might have been prevented if the militia had been called out, as in Minnesota week before last.

The Raines Law went into effect last week in New York State. It will add $10,000,000 to the revenue of the State—a much larger sum than had been predicted, and lessen the number of saloons in New York and Brooklyn by nearly 1,000.

Cardinal Satolli's successor as papal delegate to the United States will be Mgr. Diomede Falconio, a Franciscan, who once studied in a seminary in this country, hence may be supposed to know us better than many of the Roman Italian clergy.

The State of Utah is asking for bids on $200,000 four per cent. bonds, payable, principal and interest, in *gold coin*, and yet its representatives in the recent Republican convention bolted because the party declared in favor of a monetary standard which the State must recognize if it expects the slightest consideration of its financial necessities by capitalists without the State.

Experiments made at one of New York's State hospitals are said to have demonstrated that insanity is bacterial in origin, and the July number of *The State Hospital's Bulletin* gives the details of this exceedingly significant and blessed triumph of applied science. A bacteriologist in a Brooklyn (N. Y.) hospital announces that he has discovered and utilized in immunizing patients the bacteria which cause lockjaw.

The Fourth of July was celebrated appropriately in London, Paris and Berlin by American officials and citizens. At the London banquet the Rt. Hon. James Bryce, M. P., pleaded for the creation of a permanent Anglo-American arbitration tribunal At Saratoga Sons and Daughters of the Revolution in large numbers listened to patriotic speeches and made pilgrimages to Mt. McGregor and the battlefield of Saratoga.

Canadian Roman Catholic Liberals propose to carry up to Rome the recent statements made by their spiritual advisers, respecting the duty of Catholics to obey implicitly political instruction, as well as spiritual, a duty which the laity refused to perform in the recent election, for which contumacy they hope for the papal approval. They overestimate Leo XIII.'s liberality, we fear. His latest encyclical is as reac ionary and narrow as any that Pius IX. ever issued.

A contest between union and non-union laborers in one of the great manufactories of Cleveland, O , assumed such proportions as to compel the calling forth of the militia, the issuing of a proclamation calling on rioters to disperse, the death of one and the injury of many workmen and a funeral procession rivaling that of the martyred Garfield. The Catholic priest who preached the funeral sermon had courage enough to rebuke the turbulence of the enraged friends of the dead and to counsel organized labor to refrain from anarchy.

The kernel of the decree just issued in Illinois, declaring unconstitutional the State law requiring the national flag to be displayed over every schoolhouse in the State during school hours, is in these words:

There is no question as to the right of the State to have the flag floated on any of its buildings wherever it is appropriate and whenever it chooses, and in any particular manner that it desires to have it floated. There is no question about that. The question made here is whether the legislature, under the constitution, has the power to declare a failure to do that in a particular manner a misdemeanor or a crime. The legislature has the power, under certain limitations, to define what is and is not a misdemeanor, what is and what is not a crime, but in doing so it must have for its object some sovereign purpose. It must have for its object either the maintenance of the police authority of the State, the morals of the State or the health of the State.

IN BRIEF.

That list of degrees on page 70 will reward at least a cursory glance. If you do not find your own name there remember that in less than twelve months the degree-producing establishments will be in operation again.

President Cleveland deserves commendation for his refusal to pardon postmasters recently found guilty of theft. "Improvident exercise of clemency"—to use his words—is all too common. Even clergymen are now petitioning Governor Morton of New York to pardon McKane, the Gravesend corrupter of the franchise!

The editor of the *Richmond Christian Advocate*, who recently poured out such epithets upon us as would have done credit to a buccaneer of the Spanish main, does not know that Prof. Austin Phelps is dead, and is quoting his famous letter hostile to manhood suffrage for the Negroes as if it represented the thought of today in Massachusetts.

Mr. W. T. Stead credits Mr. Gladstone's vitality and longevity to the following causes: Trust in God, a wife who has guarded and inspired him, the gift of sound sleep, regular habits of industry, total abstinence from tobacco and temperance in the use of liquor, diversified interests and out-of-doors life. He might have added, on Mr. Gladstone's own authority, his respect for and sane use of Sunday.

For admirable examples of self-consciousness the palm should be awarded to Li Hung Chang and Bismarck, who met recently. "I feel flattered in having the privilege of welcoming such an eminent statesman. We have both long helped our masters to govern each a great country," said Bismarck. "I have only been able to direct the affairs of China, while you are equal to governing the world," replied Li Hung Chang.

From speculative "investment" schemes to betting on races is only a step. *The Observer* says that one of its editors, a Presbyterian minister, has received "the card of a firm of turf commissioners, who offer to execute commissions. Orders can be sent to their office, or if sent after twelve, noon, direct to the race track." We have had no personal experience, but we suppose horses to be even more dangerous company for the uninitiated than bulls and bears.

Our Pilgrimage has attracted the attention of American journalists in London. The New York *Tribune's* representative, Mr. Ford, reports them as leaving England for Holland with memories of a most hospitable reception. The New York *Evening Post* cites their presence in England during the past weeks as conducive to bringing about Anglo-American amity and unity, its representative expressing the thought thus, "The New England pilgrim's meeting and Mr. Bayard's speech [at Gainsborough], coming at the moment when the pope's encyclical closes the door against the reunion even of the extreme Anglicans with Rome, have recalled the Anglo-American kinship in political and religious thought."

By erecting in Rochester, N. H., a statue of Rev. Amos Main, who for twenty-three years, prior to 1760, preached the gospel, healed bodily ills and settled disputes in that community, Mr. Charles Main, a merchant of San Francisco, has made known his generosity and respect for a worthy ancestor, and established a precedent that not a few New England towns might reasonably hope to see widely followed. Few men of their day were more deserving of remembrance than the pioneer preachers and pastors of New England. The erection of a statue is not the only way in which to commemorate them. Aiding the churches to which they ministered, so many of which are today struggling against the tide, is equally fitting.

When but twelve years old Harriet Beecher (afterwards Mrs. Stowe) wrote a remarkable composition for her school teacher. Its theme was this: Can the Immortality of the Soul Be Proved by the Light of Nature? This general theme never ceased to have a most vital connection with her life's best thought, but the question was answered for her, once for all, when she saw and *knew* the risen and ever-ruling Christ. How assured she was of the fact that he lives, the sentiment quoted by us and used on our cover page proves. *The Congregationalist* deems it appropriate that the journal which formerly had Prof. Calvin E. Stowe and later Edward Beecher as editors should recognize in an adequate way the service rendered to humanity by one who was so identified with men who in former days molded opinion through its columns.

Bishop J. M. Thoburn's word respecting the conditions which prevail in India and the disaster that would follow here were the United States to assume the silver basis may have some weight with those who know of his noble character, wisdom and common sense. Bishop Thoburn is the missionary bishop of the Methodist Episcopal Church in India, where he has labored since 1859. He says:

They have the silver basis in India, have had it for centuries and it has been given a fair trial. It would ruin this country and bankrupt everybody. The foundation of business is stability and with a silver standard you can never have it. In Calcutta I can buy a suit of clothes for $40 today and perhaps for $20 tomorrow and the next day it will be $50. You can never tell from the number of dollars you own how much you are worth. The country is at the mercy of the money changers and speculators.

All who desire the disappearance of sectional feeling between East and West will do well to read the article in this issue by Mr. Birge of St. Louis. It breathes a spirit of regard for New England and an enthusiastic devotion to New England principles that we have reason to believe prevails throughout many sections of the Western country. In regard to the exact point raised by Mr. Birge we have solicited an opinion from Rev. A. E. Winship of this city, who was one of the Massachusetts delegates to the St. Louis Republican Convention. We, on our part, desire simply to do justice to all concerned in the matter. It is not necessary to disparage the part which broad-minded residents of St. Louis had in securing due recognition for the colored delegates in order to give Mr. Murray Crane and his associates the special praise which they have abundantly earned.

It is not often that Universalist churches seek to enlist in their service Congregational ministers, but Shawmut Avenue Universalist Church in this city, known of late as the Every Day Church, has recently extended a flattering call to Rev. R. B. Tobey. He was instrumental in building up at Berkeley Temple one of its most important departments, through which that church has been seeking to minister to the immediate needs of persons in all sorts of trouble and distress. Its Universalist neighbor, which, backed by some of the most substantial men in the denomination, has within the past year or two moved forward along institutional lines, would now

lay hands on Mr. Tobey. His fitness for such work has been recognized far and wide in the community, but, from the point of view of our own denomination, we are glad that he has turned away from this avenue of interesting labor. Sympathetic as he is with new forms of work wherever carried on, he cannot bring himself to the sundering of ecclesiastical relations with the polity in which he has been reared and in which he has done such good service East and West.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

The John Crerar Legacy.

The third annual report of Mr. Crerar's legacy of $50,000 to the Sunday School Union is out. It shows how much can be accomplished with a little money wisely expended. From the $2,500 which Mr. Crerar's capital furnished last year, fifty three Sunday schools were established, eighteen schools reorganized and strengthened and 165 other schools aided for the first time. In all 5,531 scholars were reached, of whom 377 were converted. During the year twenty-three have entered academies and higher schools of learning in the hope of obtaining an education. Seven churches have grown out of this work since the last report. This report covers work done in Illinois, where it is affirmed there are still 600,000 persons under twenty years of age who attend no Sunday school whatever, Michigan, especially the northern and more destitute portion, and Nebraska. Possibly a study of this report may lead some one who is anxiously considering how money may be wisely invested in Christian work to consider the claims of our Sunday School Society.

Major Whittle.

Chicago has been favored with a visit of several weeks from this earnest and gifted evangelist. He has been speaking mainly at the Chicago Avenue Church, but has made a few addresses to men in the rooms of the Y. M. C. A. Sunday, June 21, he spoke to a large number of men at the West Side Y. M. C. A., and both morning and evening conducted services in the First Church, Dr. Goodwin being at Amherst, where he preached the baccalaureate and celebrated the fortieth anniversary of his graduation. This is the second service of the kind Dr. Goodwin has performed this year.

Excursion to Milwaukee.

By the courtesy of the managers of the Whaleback, the ministers of the city were taken to Milwaukee and back Monday, free of charge. For their wives and children the fare was but a dollar. Quite a large number took advantage of this opportunity for an outing and for a look at our fair sister a hundred miles up the lake. In order that the day might not be wholly lost, arrangements were made for a union meeting morning and evening on the boat. At the morning session, over which Dr. J. G. Johnson of the New England Church presided, reports were made concerning the work of the civic federation and the bureau of charities, and suggestions offered as to the best methods of accomplishing their object. Secretary Easly spoke hopefully of what has already been done, as did Rev. Dr. J. P. Hale of the Kenwood Church. Mr. Gavett told the story of the brilliant political victory gained at the last election of aldermen under the direction and with the aid of the Chicago Commons, while Mr. Z. S. Holbrook of the *Bibliotheca Sacra*, in his discussion of the duties we owe the unfortunate, captivated his audience both with his sound sense and his sallies of wit. President Gates of Iowa College was also heard with much pleasure, and the positions he took were heartily approved. At the evening session, over which Dr. Burns of the Methodist church presided, Dr. Boyd, the successor of Dr. Hillis at Evanston, gave a hopeful and interesting review of the temperance movement in the South. This was all the more grateful as Dr. Boyd is from the South, and intimately acquainted with the temperance work there. The boat reached Chicago on its return trip a little before eleven in the evening, having beaten its rival, the Virginia, on the trip to Milwaukee by about one minute, although the latter had twenty-five minutes the start. Of course the managers of both boats deny all charges of racing! Yet ministers cheered at the victory of their boat not less earnestly than others not of their profession.

Hull House Summer School.

This began June 29 at Rockford in the buildings of the Ladies' College. It is chiefly a school of summer extension work. The object is to furnish as much outdoor study as possible. Botany and zoölogy are made prominent. Special instruction will be given in lawn tennis and gymnastics. Miss Ellen G. Starr of the Hull House is principal. Quite a number of pupils from Chicago are in attendance.

Considerable success seems to be attending the summer sessions of the public schools in Chicago. What is needed is more money, in order that more teachers may be provided and more schoolhouses opened. It is believed that this effort to prevent the loss which multitudes of children suffer from the long summer vacation will be the forerunner of a movement which cannot fail to be popular all over the country.

Summer Convocation at the University of Chicago.

This fifteenth convocation has been the great event in Chicago history this week, chiefly because Mr. and Mrs. Rockefeller have honored the university which their gifts have made possible with their presence and have met the professors, trustees and students face to face. The joy of the latter at seeing their benefactor found expression in college songs and college yells which President Harper, even in the convocation tent, had some difficulty in repressing. To greetings presented formally by the trustees, the various faculties of the university and the students Mr. Rockefeller's response was a model of good taste. He expressed great pleasure in what he had seen and his conviction that the money he had invested here was the best investment he had ever made.

Mr. Rockefeller seemed to take as much delight as the great audience in President Harper's enumeration of the pressing needs of the university, say to the extent of seven or eight millions of dollars in addition to the eleven and one-half millions already provided. But no intimation came from him as to any further gifts, although the discomfort attending the meeting of three thousand persons in a tent at a convocation was thought by some to have been intended as a reminder to the distinguished guest of the indispensableness of an assembly room for the members of the university and their friends. During the last ninety days the funds of the university have increased a little more than $275,000, or counting Mr. Rockefeller's gifts just twice this amount. Degrees of various kinds were conferred on 134 students. The whole number of students enrolled during the year has been 1986, a gain of more than a thousand over the attendance in 1894.

The presence of Rev. George Adam Smith, D. D., of Glasgow, Scotland, who gave the convocation address, was an event of interest. His theme was the part which the Old Testament has played in the education of the race, and how far its power to educate and inspire is affected by modern criticism. The address was a model in brevity and lucidity. Alluding to the need of a discussion of the theme named as made evident by Goldwin Smith's article in the *North American Review* on the Old Testament the Millstone of Christianity, Dr. Smith traced the influence which the Old Testament has had in forming the opinions and shaping the lives of the English and German peoples, and then proceeded to show that the higher criticism, so far from weakening faith in the supernatural origin of the Old Testament, has confirmed it, and that none are more firm in their faith in this supernatural origin than higher critics themselves.

A very interesting feature of the program of this convocation week was the presentation Wednesday morning at 10 30, in presence of specially invited guests, and at 8.30 P. M for the general public, by sixteen divinity students, of the synagogue service of the time of Christ. The young men were clothed in Oriental costume. They read from the Hebrew Bible and used the old Hebrew chants. Thursday the Haskell Museum building was formally dedicated and opened to the public. At the archæological conference, held during the day, Professor Lyon of Harvard made the chief address, at that on comparative religions Prof. A. V. Williams Jackson of Columbia was the chief speaker, as was Dr. Smith at the Biblical conference. In the dedication services of the museum Professor Goodspeed of the University of Chicago, Professor Hirsch, President Harper and Dr. Faunce of New York took part.

The laying of the corner stone of Hull Biological Laboratories, four in number, to be completed a year hence, with the principal address by President Jordan of Leland Stanford University and brief addresses by the head professors in the departments of zoölogy, botany, physics and anatomy, was the principal event of Friday. Saturday, the Fourth, was celebrated as a national holiday by the presentation of colors from the First Infantry, Illinois National Guard, by Colonel Turner, and an oration on the conditions and prospects of democracy by Prof. Bernard Moses of the University of California. Sunday Dr. Smith preached the convocation sermon, and at vespers Dr. Faunce made an address.

From this catalogue of exercises connected with this quinquennial convocation one may get a hint of the interest which is beginning to attach to these quarterly gatherings of the friends of learning in response to the invitation of this youthful university. The prospects for a large attendance at the summer session, especially of teachers and ministers, is encouraging. It would be hard to persuade President Harper to give up his plan of four terms in the year with only a week's vacation between them. Thus far the health both of students and professors has been excellent.

Chicago, Ill. FRANKLIN

Harriet Beecher Stowe.

By Rev. George Leon Walker, D. D.

Asked by *The Congregationalist*, in view of the passage to her better home last week of the venerable and honored Mrs. Stowe, to write a few lines concerning her, it is a pleasure to comply, for who can be other than glad to refresh in his own mind the sense of grateful satisfaction awakened always by the remembrance of so noble and beautiful a life as hers was? What a career, indeed, to admire and to wonder over that now finished story sets before us?

Begun in the quiet seclusion of a parsonage home among the green hills of Berkshire, with no more visible prophecy of distinction than belonged to birthright in the family of a gifted father, whose title to national eminence was yet, however, wholly to be proved; reaching on through the not infrequent experiences of ministers' daughters in the tasks of self-support and household aid by the labors of teaching; meeting modestly and faithfully the common responsibilities of wifehood and motherhood and their sometimes wearying round of harassing cares; suddenly by a victorious stroke of authorship lifted into national, international and world-wide eminence, and revealed not only as the possessor of brilliant genius, but by the special manner of its exercise, as a great benefactor of mankind, and thereafter for forty years known in more lands and languages than any other writer of fiction, living or dead, and at last passing onward into the unseen world surrounded by the tender, ministering hands of those knit to her by blood, but held also in loving sympathy all round the world, and her departure chronicled wherever the use of printing is known—certainly the story has elements of the interesting and the surprising surpassing almost any which can be elsewhere found. Welcome to the volume which shall sympathetically unfold as much of the outer life and of the inner struggles, achievements and experiences as may be allowed of this beautiful and splendid history!

Two things rise especially to mind in the first fresh tidings of Mrs. Stowe's departure. The most obvious and, indeed, greatest, of them is the indebtedness of her generation to her for the authorship of Uncle Tom's Cabin. Mrs. Stowe had tried authorship before, and with reasonable success. She followed her publication of Uncle Tom with other stories of a high order of merit. Estimated by these antecedent and subsequent narratives only, she would have taken and long would hold a conspicuous place in American literature; but Uncle Tom's Cabin occupies a unique place not only in her own writings but in all compositions of our era.

That simply as a story it is one of beauty and power, of pathos, attractiveness and charm, is sufficiently attested by the immensity of its circulation in lands where the special significance of it as bearing upon American social or political problems was unknown or uncared for. Its appeal to the simple, primal instincts of the human heart has sufficed to sustain its translation into a score of languages, whose possessors were absolutely in ignorance of the whole range of questions which gave the volume its main, and almost its only, interest in American eyes.

It is probably not too much to say that the book made its triumphant march through European and semi-Asiatic languages and dialects by virtue of interests which were aside from that which the author herself desired to infuse into it, or which cis-Atlantic readers found therein. Surely no higher token can be adduced than this of the inherent vitality and essential worth of the book regarded as a contribution to literature; and this, whatever allowance be made for haste of composition, or occasional imperfection of style, which some have taken pains to point out and criticise. A book which can thrill and charm, when translated out of its original language, readers so wide apart as Welsh and Wallachian, Russian and Spanish, Finn and Armenian can afford to smile at the pettinesses of small stylists and hyper-critical grammarians.

But Uncle Tom's Cabin was to American readers, and to a large extent to English readers also, not merely a thrilling and pathetic piece of novelistic literature. It was a tremendous political pamphlet. It was a mighty party document of the noblest type and thrown into the hot arena of civil debate. It was a tongue of flame in the argument of the greatest conflict of brain and heart this country has ever known. And it was most wonderful in its timeliness. Long, doubtless, unconsciously prepared for, in the old days when across the Ohio river near to her father's door came the flying fugitive from Southern bondage, led up to by sights and sounds and tales of woe and misery suited to sink deep into a soul far less sensitive and profound than hers, the actual issuance of that great appeal to heaven and to men against the iniquity of human slavery was most fortunate, let us say most providential, in its opportuneness.

Webster's great seventh of March speech in support of the elaborate compromises designed to settle the slavery question forever had been made in that month in 1850. With the making of that speech the Northern conscience had been strained to its last point of concession, and even that concession was insufficient. Mr. Webster recognized its insufficiency, and in September, 1852, went home to Marshfield to die. Things were in an electric state of tension. The Democratic convention, meeting in June of that year, indorsed the compromises of 1850 and the Fugitive Slave Law, and pledged the party against any further agitation of the slave question. The Whig convention on June 16 adopted a platform more cautiously worded, but taking essentially the same ground as to slavery.

The Free Soil convention met at Pittsburg Aug. 12. It declared slavery a sin against God and a crime against man. It denounced the compromise of 1850 and the two parties who were in its support. It nominated Hale and Julian for President and Vice-President.

It was in the pendency of this presidential contest that Uncle Tom's Cabin appeared. It was a blast upon a bugle horn, worth its thousands of men. Five hundred thousand copies of the book sold in the next five years carried with them an influence impossible to estimate in preparing for and nerving to that great martial struggle for human liberty which was less than seven years distant. The book entered as a factor—unseen indeed but not unfelt—into every hour of the succeeding debate, into every conflict of the war itself. It fought at Bull Run and Antietam and Gettysburg and Shiloh. And when the flag, at once of slavery and the Confederacy, went down at last at Appomattox Courthouse, among the forces which achieved that result for human weal and for the welfare of our land the thoughtful estimator of causes and agencies leading thereto cannot afford to overlook the influence of this woman and her epoch-marking political tractate—Uncle Tom's Cabin.

The only other thing concerning Mrs. Stowe which *The Congregationalist's* limited space in this issue gives room here to mention is the tender voicing she has given in some of her poems to the aspirations and resignations of many hearts under their own upreachings toward the light or their submission to providential mysteries. It is no secret to those who personally knew anything of Mrs. Stowe at all in those now far-off days when the boy by whose side she was a few days ago laid in the sweet burial-ground at Andover was suddenly taken from her that it was a shock and a trial almost impossible to bear. It was an experience which taxed to the utmost her trust in the divine Fatherhood. And yet she did trust. And out of that experience came some of the most comforting utterances which have supported others in somewhat kindred exigencies scattered up and down everywhere in the world.

But some of a group of surviving students of about that period at Andover have special cause to recall expressions, oral and personal, coming out of the same deep experience of the goodness and love of the Father above, which they bore away with them from the Stowe house where she then lived and which they have carried with them ever after. I could mention two or three names, now starred like hers, of men beloved and honored and useful while they lived in the Christian ministry, who brought away from what was when they entered it what they thought a "house of mourning" a counsel of hope and an encouragement of trust which never died from out their memories.

Her own experience of the reality of such a fact as trust and resignation and heavenly communion lends significance and reality to her words when she says:

Abide in me; there have been moments pure
When I have seen thy face and felt thy power.
Then evil lost its grasp, and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me, and they shall ever be.
Fulfill at once thy precept and my prayer—
Come and *abide* in me, and I in thee.

Yale Commencement was made more than usually impressive this year by the fact that the English order of exercises was closely followed. The degree of B. A. was conferred upon 280 students and that of Ph. B. upon 156. There were twenty-seven candidates for the degree of M. D., thirty-one for the degree of Ph. D., and seventy-six candidates for other degrees. Among the postgraduates were four women, the first members of their sex to take part in a Yale Commencement procession.——At Dartmouth College twenty-seven students received the degree of B. A., ten the degree of B. L. and eleven that of B. S.

Pilgrimage Letters.

Memorable Scenes and Experiences in Beautiful and Historic English Cities.

It is impossible to convey to the friends at home who are following with eager interest *The Congregationalist's* Pilgrimage Tour any idea of the reception accorded us by English people. From Plymouth to London it has been one continuous ovation. Our heads might be turned by this extraordinary attention did we not realize that it is offered to us not as individuals, but as representatives of Puritan principles and ideas. We are only ciphers, and the significant figure is Congregationalism. We sometimes hear complaints at home of a lack of denominational loyalty, but the charge can never be made against any member of this party, for after visiting these sacred shrines and seeing how our polity is cherished by our brethren on this side of the Atlantic we realize anew what a price was paid for our religious liberty and are proud of the glorious inheritance bequeathed to us.

EXETER CATHEDRAL.

Each place we touch seems to rival the preceding in its welcome, and even the dignitaries of the Established Church extend most fraternal greetings. Posters announce our coming, bulletin boards chronicle our arrival, churches are elaborately decorated in our honor, and both provincial and metropolitan papers devote large space to the details and significance of the Pilgrimage. At Exeter we were first met by Canon Edmonds and personally conducted by him through the beautiful cathedral. What he modestly termed an informal talk was really a choice lecture on mediæval art, which made every part of the noble edifice full of new meaning and grandeur to us. We are realizing more and more what a privilege it is to have men like him act as interpreters and guides.

But if we were charmed with the canon's learning and courtesy we were simply overwhelmed with the kindness of our Nonconformist friends. Owing to the train being late, and to other unavoidable delays, it was after nine o'clock in the evening when we reached the Congregational church, where an audience had patiently awaited our arrival for more than an hour. But when we entered the room, which was superbly decorated with flowers, British and American flags and Y. P. S. C. E. emblems, the large congregation rose *en masse* and welcomed us with clapping of hands. The appropriate hymn, "We come unto our fathers' God," was then sung in a way that puts our best congregational singing at home entirely in the shade. Rev. Justin Evans, the pastor, also representatives from the Methodist and Baptist churches, made brief addresses, full of brotherly love, to which several of the American Pilgrims responded, and every allusion to the strong tie which binds the two nations together elicited enthusiastic applause. One cannot resist the conviction that this little body of itinerant Congregationalists is being used, in the providence of God, to cement the bond by showing in miniature, as it were, the real feeling which exists between the English-speaking races. At Wells much the same program was repeated with some delightful variations. Here, as elsewhere, our Congregational friends were on hand to "greet the coming and speed the parting guest," with delegations at the arrival and departure of the trains. Here, too, Bishop Kenyon most graciously entertained us at the palace and one of the sweetest episodes of the day was the singing together of Bishop Ken's famous hymn, written on this very spot,

Glory to thee, my God, this night,

after which the bishop pronounced the benediction. These little pauses for devotion in the rush and excitement of travel are inexpressibly refreshing, reminding us that we are journeying toward the eternal city as well as through the land of the Pilgrim Fathers. Our special *cicerone*, however, on this occasion was Rev. T. J. Keightley, pastor of the little Congregational church in Wells, a delightful old gentleman whose slender figure, silvery locks and courtly manners reminded one strongly of Dr. C. A. Bartol of Boston. At twilight he accompanied us in a stroll around the old moat, and pointed out the place where Bishop Ken used to sit with his dulcimer and sing his immortal hymns.

Although surfeited with pleasures we were driven that same afternoon to Glastonbury, where Rev. W. P. Hogben and the good people of that parish had a tempting afternoon tea ready in the prettily decorated church, with more words of cordial welcome and another brief devotional service. Here we met John Bright's daughter, Mrs. Clark, herself a Quaker, but in closest sympathy with other dissenting bodies, and ever ready to honor Americans who in turn enshrine her father in their hearts. To the joy of social fellowship was added the pleasure of visiting the picturesque ruins of the Abbey in company with our English friends, and as we drove back to Wells through the peaceful vale of Avilion, the landscape glorified with the rays of the June sunset, we realized anew that

Kind hearts are more than coronets
And simple faith than Norman blood.

At Salisbury and Winchester another downright, hearty British welcome was in store for the New World pilgrims at Salisbury's ancient shrines, demonstrating afresh that ours is an excursion of brotherhood as well as of pleasure. A body of ministers, also two of the city councilors, escorted us from the station to the lecture hall of the Congregational church where a sumptuous breakfast, at half-past ten, was provided by the pastor, Rev. E. Hassan, and a few friends. We are expected to do justice to an incredible number of meals per day in this hospitable land, on one occasion no less than three being served within two hours. One dish is sure to be most delicious strawberries with thick, yellow cream, and some of the party can almost equal Dr. Johnson in their tea-drinking, though no one has yet reached his measure of nineteen cups at a single sitting.

The ex-mayor, Mr. Pye-Smith, presided and embellished his graceful speech with apt quotations from our own poets. Brief addresses followed from both English and Americans, and then, with a fine, unselfish courtesy, we were surrendered to the dignitaries of the cathedral. Dean Boyle, a warm friend of the late Dr. Dale, received us in the lovely deanery gardens after the subdean, Dr. Bourne, had given us a scholarly outline of the history of that noble edifice of which Oliver Wendell Holmes said, "Ask me for the apple of the eye of England, I answer Salisbury Cathedral, and the close is the white of the eye." An invitation from the bishop to go over his palace was reluctantly declined on account of arrangements to visit Bemerton, George Herbert's home. It was a privilege indeed to be admitted to the cozy rooms of that quaint old rectory, to ramble through the pretty garden, to enter the study, which remains just as it was in Herbert's day, and, last of all, to gather in the tiny church, the smallest but one in

SALISBURY CATHEDRAL.

England, and with bowed heads listen to words of prayer from Dr. Robie of our party, the modest, scholarly New England parson whose spirit is akin to the saintly rector of long ago. Mr. Whittemore read two of Herbert's poems, and as our pilgrim feet turned from this peaceful rural shrine we felt that verily we had stood on holy ground.

To the rich experiences of this full day was added another pleasure in the overwhelmingly cordial reception by the good people of Winchester in British Hall at nine

o'clock in the evening. Here the decorations were unusually artistic, even the entrance being lined with palms and potted plants. Rev. C. E. Dickinson, Mayor Dyer and a host of friends from all the Nonconformist churches entertained us with choice music, speeches, refreshments and another exhibition of that warm fellowship which is a distinguishing feature everywhere. It was a weary set of pilgrims who sought their couches about midnight, but notwithstanding they were on hand on the morning of June 17 for such a unique celebration of Bunker Hill Day as never fell to the lot of Americans before. The whirligig of time brings about strange changes, and it was a curious coincidence that on the anniversary of that memorable battle between British and Americans we should have been entertained at Farnham Castle by the lord bishop of Winchester, Dr. Randall Davidson, and his accomplished wife, who is a daughter of the late Archbishop Tait.

Until the English language has a richer vocabulary than now no words can do justice to the occasion. Of all the bishops' houses in the land none is more grandly situated than this, and no other, not even Windsor, has been held so long by an unbroken succession of men. It stands on an eminence overlooking the valley of the Wye, with its famous hop gardens, and to the east is the great deer park, covering over 300 acres, the only episcopal deer park remaining in England in which there is historical evidence that deer have been kept for 600 years. His Lordship and lady graciously received us at the very entrance, and we assembled immediately on the spacious staircase, with its magnificent oak carvings, passing along the way traversed by kings and bishops for a thousand years, as the bishopric of Winchester dates from the days of Ethelbald. In this place of inspiring memories, standing midway on the stairs, his Lordship gave us a wonderfully interesting lecture, outlining the stirring events of this early period, down through the days of Henry de Blois, who made the castle a formidable fortress, through the miserable reign of John, of whom the chronicler said, "Hell was made fouler by the entrance of his soul," on to the Tudor period, when the names of Fox, Wolsey, Gardiner, Mary Tudor and hosts of others burned on the pages of history, down through the civil wars, when the castle was tossed like a shuttlecock between the contending armies, and up to the present, when the preceding incumbent, Bishop Thorold, undertook "to make it as easy as possible for a successor to reside at the castle" by adding modern improvements. Here the unhappy Mary stopped on her way to Winchester to marry Philip of Spain, here Elizabeth frequently tarried and James I. made himself so obnoxious by his costly visits that the bishop tartly inquired "if he looked on Farnham as an inn."

This remarkably lucid historical sketch, occupying about an hour, was the best preparation possible for our subsequent inspection of the castle and its old keep, approached through a subterranean passage. We were divided into four groups, one each under the guidance of his lordship, Mrs. Davidson and two other members of the household. Among the points of special interest was the bed-chamber of Bishop Morley, chaplain to Charles II. in his exile and practically the rebuilder of the castle. It is a bare little room, for he was a man of ascetic habits, who rose at 5 A. M. the year round, took only one full meal a day and denied himself the comfort of a fire in the coldest weather. A single small window faced the east and a dark recess served as a "penitential cell." Other fascinating places were the old thirteenth century kitchen, probably the work of De Lucy, with its immense fireplace at one end, and the stately banquet hall where half the sovereigns of England have sat at meat. A balustraded gallery runs round two sides and over the richly carved fireplace hangs the melancholy portrait of Bishop Morley. On the lintel of one huge beam is inscribed the old French motto: *Au Dieu foy; aux amis foyer.* (To God faith; to friends the hearth.)

It was in this room, teeming with historic associations, that we were entertained at luncheon, after a most uplifting service in the domestic chapel at which Mr. Davidson wore the blue ribbon and seal of the Garter over his bishop's robe. The former he kept on during the meal. The chapel is a long, narrow room separated from the corridor (where stands the organ which Mrs. Davidson played) by a beautiful Renaissance screen of open work. The stalled seats, which our little company nearly filled, are of rich dark wood and the wall panels are carved with designs of cherubs' heads, fruit and flowers. The opening hymn

O God, our help in ages past,

the Scripture lesson and prayers drew us all nearer to the throne of heavenly grace and deepened in each soul a sense of the preciousness of our common Christian faith. One of the most enriching experiences of our trip thus far was this chapel service, together with the opportunity of breaking bread with a host and hostess like Bishop and Mrs. Davidson, whose urbanity and generous hospitality will never be forgotten by *The Congregationalist's* Pilgrims. The tenor of his formal greeting, given at the close of the meal, may be inferred from these characteristic sentences: "In our political, our social, our civic life, no less than in our religious life, mutual toleration and friendship and affection will bring peace instead of strife. . . . We shall be thankful indeed if, even in the smallest degree, such a gathering as ours today tends to render absolutely impossible what would undoubtedly be the greatest disaster the world has ever seen. I thank you for coming here today. I thank you for the kind way you have received what little my wife and I have tried to do in welcoming you, not to a private home, but rather to a great historic house which we are privileged for the time to hold in trust for the good of all."

Dr. Guinness Rogers was kindly included among the guests, and he, with Dr. Dunning and Hon. J. A. Lane, made fitting responses. As we drove away from the castle in a gentle rain, our hearts filled with deepest gratitude for the privileges of the morning, we carried with us memories as fragrant as the flowers which bloomed in every room and added the sweetness of their welcome to the words spoken by the noble bishop and his wife. F. J. D.

It is one of the characteristics of true culture that it not only adds steadily to one's knowledge, but as steadily develops the capacity for acquiring knowledge, and the instinct for discovering in every person, relation, event and experience something of permanent value as a means of enrichment.—*H. W. Mabie.*

NEW ENGLANDERS AND THE WEST.

BY JULIUS C. BIRGE, ESQ., ST. LOUIS.

The statement has often been made that the noble spirit of New England civilization has been in some degree imparted to every commonwealth in the American republic, and that her best institutions have been planted in every State and Territory where our national emblem floats. This fact is alike conceded by the descendants of the Southern cavalier as well as by the sons of the Puritan.

New England, however, sometimes unconsciously fails to recognize her children when transplanted to their new Western or Southern homes, apparently forgetting that when a Yankee dons the sombrero on the Texan plains, or commands a steamer on the Mississippi, or digs for gold in the placers of the Rocky Mountains, he not only does not lose his New England spirit and education, but, on the contrary, retains all of his love for liberty and equality and would as freely divide his earnings with one of the "wards of the nation" as he would have done before he crossed the Hudson River. Neither Western or Southern life is calculated to stimulate a respect for caste or false social distinctions. Not only is it true that no new character is imparted to a New Englander who has breathed the air, for example, of St. Louis and watched the development of this beautiful city of the Interior, but it can hardly be said he changes his characteristics.

I am led to make with considerable emphasis these statements in the face of numerous articles which have recently appeared in the columns of Eastern journals. *The Congregationalist* of June 18 says: "Thanks to the backbone and devotion to principle of the Massachusetts delegation, a concerted attempt of the hotel proprietors to exclude the Afro-American delegates from the St. Louis hotels has failed, the Massachusetts white men letting it be known that if the two representative Afro-American delegates from the State of Sumner and Phillips were boycotted, then the State delegation would cancel its contract with the Southern Hotel and seek quarters elsewhere."

I am sure *The Congregationalist* would not intentionally give a wrong statement or a wrong coloring even to a matter of this character, calculated to cast discredit on the men who have endeavored to the best of their ability during the recent Republican convention especially to honor the colored representatives of the nation who have been the guests of the city. The impression conveyed by this article, as well as by other articles referred to, is clearly this, namely: that the Negro is not apt to receive, and in fact did not receive, but was rather denied, the honor and consideration which would have been accorded to him in the State which produced "Sumner and Phillips," and that, through the demands of Massachusetts men, justice was secured for such delegates when it would have been obtained for them in no other way.

Now the facts are otherwise. I was a member of the committee on entertainment, on which committee also were other New England men and Southern men as well, and with them two highly intelligent colored men. The Afro-American delegates were the subject of special consideration, and abundant accommodations were provided for them long before the convention

assembled, and the delegates, especially in the South, who failed to apply for accommodations were written to and urged to apply. Failure by these delegates, or by any member of these delegates, in any case to secure the best which the city afforded was the result of their own failure to respond to letters which were written them. Moreover, the colored members of the committee at all times expressed their highest satisfaction with everything that was done. The exact copy of the letter of announcement made by the hotels named therein to the national Republican committee was as follows:

THE SOUTHERN, ST. LOUIS, MO.,
June 10, 1896.

To the National Republican Committee: In regard to the accommodations for the colored delegates to the Republican convention, promised by the Business Men's League of St. Louis while in Washington last December, to be furnished by the hotels of St. Louis, I am authorized to say that the Southern Hotel, St. Nicholas Hotel, Lindell Hotel, Laclede Hotel will live up to that promise in spirit and letter, and will make no distinctions whatever, but will grant to all delegates to the Republican Convention equal rights and privileges.

Respectfully,
[Signed] W. R. ALLEN,
President Southern Hotel Co.

Notwithstanding all that had been done prior to the convention for the comfort and accommodation of all the delegates, a small Southern delegation, without presenting any credentials whatever, applied to a hotel. After they had failed to respond to the letters of the committee, of course they were not received as they would have been had they made arrangements in advance; and as a matter of fact, too, as their own colored brethren said, they were not in the best of condition to be received. Now because of this failure to comply with conditions, the gentlemen of color on the committee themselves being judges, telegrams went abroad indicating that colored delegates would not be properly treated in St. Louis or in a Southern city.

This is injustice. When we take the existing conditions and study the provision made, we are ready to say, fearlessly, that St. Louis would, under all conditions, treat the Negro as favorably as he would be treated in good old Puritan Boston, and we do not hesitate to make some comparisons between the two cities. For example, the population of the two cities is approximately the same, St. Louis being somewhat the larger and rapidly growing. The percentage of the native, or American born, population, however, is much the greater in St. Louis. According to the eleventh census, the foreign born population of Boston is thirty-five and one-half per cent.; of St. Louis twenty-five and one-half per cent. The proportionate American born population of St. Louis is, however, increasing much faster than that of Boston. Moreover, the foreign born population of St. Louis is chiefly a strong and thrifty German element; that of Boston is chiefly Irish.

It is well known that the Irish are not favorably disposed toward the Negro, and one of the difficulties at St. Louis was in the adjustment of the table and other service with the Irish waiters in some of the St. Louis hotels. This caused the only delay to the reception of the colored delegates, but be it said for the commendation of the Irish waiters of the hotels, they laid aside their prejudice and accepted the situation. Further, the managers of the leading St. Louis hotels are New England men. The owner of the Southern Hotel, referred to, is from an honored family from Pittsfield, Mass., and the manager was born and reared in Maine of the best New England stock. These men would never discriminate against the Negro in St. Louis any more than they would do it in New England.

According to the last census the Negro population in Boston was 8,125, of which 1,052, or less than thirteen per cent., were in the schools; the Negro population in St. Louis was 26,865, of which 5,022, or nineteen per cent., were in the schools, and their schools thoroughly well equipped. The alien population of St. Louis was in 1890 only 12,361, while that of Boston was 26,184. It would surprise many unfamiliar with the West to know also that the New England population in St. Louis is large and dominates in a great degree all the professions and avenues of business. The factories, which employ, according to the census reports, 94,051 employés as against 90,805 in Boston, are controlled in a considerable degree by New England men. Again, Missouri furnished for the Union army during the Rebellion 108,773 men, nearly fifty per cent. more than was furnished by any New England State except Massachusetts, and these Union men had, if possible, far more to contend against in their efforts to uphold the Union and destroy the curse of slavery than did the soldier of the North, where the sentiment was all for the Union.

Despite all these divisions and differences of opinion a generation ago, when armies fought with armies, today there were at the head of the committee who endeavored to entertain the Massachusetts delegates prominent business men of St. Louis who wore the gray in the War of the Rebellion, who are now among the strong supporters of the interests of our city and our country; and there are none in the Union more ready to uphold our national honor, or more eager to honor the colored delegates than these same men. They and we who have come here from the North long ago laid aside sectional prejudice and sectional bitterness, and we sincerely hope that New England will not even unintentionally hinder progress, but will open her eyes and look toward the setting sun, and she will find a new Union growing up in the great Southwest, where we are rapidly forgetting all differences and joining heart to heart and hand to hand in enterprises of both church and state. We send many of our boys and girls to New England colleges, and New England sends many of its sons and daughters to positions of influence and power in the great West and Southwest. Our clergymen, our professional men and our business men are many of them from New England. We do, or ought to, clasp hands with similar views of right and justice under the dear old flag that floats over us all.

THE COLORED MEN AT ST. LOUIS.

BY REV. A. E. WINSHIP.

It is unfortunate that any serious misunderstanding should arise over the incident connected with the colored delegates at St. Louis. These are the occasions which widen sectional breaches.

The facts seem to be that provision was made by the local committee in good faith for all Southern colored delegates who applied in season, that one delegation did not respond to the local committee of arrangements in season to be provided for as it would have been earlier, that this led to unwise publicity and much excitement, that no one ever contemplated the election of colored delegates or alternates from the North, that Massachusetts had a large number of the best rooms at the Southern, that that hotel had no expectation of entertaining colored men, that the manager anticipated serious conflict with his help and possibly with other guests if they were admitted, that he did not see his way clear to receive colored delegates, that there were frequent conferences between the manager, owner and Mr. W. Murray Crane, Massachusetts member of the national committee, during June 9 and 10, that the New Englanders in St. Louis and all other members of the business committee did all in their power to help the manager find a way to receive the colored men, that on June 10 the managers of four prominent hotels, including the Southern, decided upon the only course ever open to them and wrote the national committee that there would be no discrimination against the colored delegates and alternates, that thereafter the cordiality toward the Massachusetts colored alternate was in every way the same as toward any white delegate and this was as true at the aristocratic Country Club reception as at the hotel.

There is no question but that W. Murray Crane's quiet, wise insistence that there was nothing else for the Southern hotel to do was a leading factor in the case.

OUR ANGLO-SAXON BROTHERHOOD.*

BY GRANVILLE B. PUTNAM.

O Albion to thee,
Famed isle across the sea,
Our greetings speed.
All hail, our fatherland!
Whence came that Pilgrim band
To plant this waiting strand
With freedom's seed.

One speech on either shore,
One God we both adore,
One prayer we raise.
We tell of Runnymede,
And Shakespeare's worth concede,
As we our valor plead,
Our poets praise.

This sturdy, stalwart race
First westward turned its face,
Now widely roams.
Fast by the Arctic snows,
And where the Ganges flows,
Or South Sea zephyr blows,
They make their homes.

With them go righteous rule,
The college and the school
To train their youth.
The Puritan's stern will,
His faith and courage fill
The hearts of Saxons still
To stand for truth.

Be ours the purpose grand
To bear from land to land
This truth's bright flame.
But should we scorn our trust
And fail through sloth or lust,
Or grovel in the dust,
Then shame, thrice shame!

But this shall never be,
The banner of the free
Shall lead the way.
The walls of caste must fall,
Oppression heed our call,
Give equal rights to all.
God speed the day!

*Read at the 258th anniversary of the Ancient and Honorable Artillery Company in the Old South Church, Boston, June 1, and prepared with a view to the English trip on which the party started last week.

Adversity borrows its sharpest sting from impatience.—*Bishop Horne.*

The Ministerial Problem Once More.

Further Opinions Called Forth by Recent Discussion in the Press and on the Platform.

A REMEDY SUGGESTED.

A surplus of ministers is more apparent than real. Most applicants for vacant pulpits are ministers still holding places. In a given section of country of a hundred churches, paying a salary of eight hundred or upwards, ten may be vacant. Of the ninety pastors it may be presumed that one-third have an eye on these vacant pulpits, and because of the great uncertainty are not content with making application to one of the vacant places, but each one of the thirty applies to the whole, ten. Therefore each of these ten churches not only receive these thirty applications, but say, a score more from men outside of our communion and from recent seminary graduates, giving them fifty men to choose from.

Two things result. A church that has fifty men signifying their readiness to accept a call concludes at once that they are held in favor and can now select a rare bird for their pulpit, and forthwith proceed to examine their feathers and hear their song note. The gray and the ordinary are ruled out at once, for why should a church favor such when a man in his young prime is presented, or why take up with a common sort of a preacher when one with striking eccentricities is in waiting? No wonder that so many committees and churches become demoralized.

The result to ministers is that a large fraction, composed of those who have reached fifty years of age and those who have nothing peculiar in either manner or doctrine, have almost no chance of acceptance, or of even a hearing, worthy men though they are. They are gradually compelled to take a smaller church or to go out of the ministry. And of the thirty candidates, say, remaining out of the fifty any one of them stands only one chance in thirty of securing any given church, and only one chance in three of being called to any one of the ten.

The remedy for this condition of things is largely with the ministry. First, let them be more contented with their present field. Second, let there be no seeking a church while holding a church. Why should not all our ministerial associations adopt a rule that to have a recognized standing a member shall sign a rule that he will not while holding a pulpit make application for a vacant pulpit.

M. D.

STILL ADVOCATING THE HOLDING-ON POLICY.

Has *The Congregationalist* space for a last word from the much criticised and much advised "Anxious Observer," who said the first word on the ministerial problem? [See *Congregationalist*, April 16, 1896] Man lives by bread, but there are times when he is called to sacrifice bread for conviction's sake. A right eye or a right hand is to be sacrificed, if need be, to principle. This has been ignored in most references to my article, and in all the good advice given. "Has a minister any moral right to hold on to a church for the sake of support when he is an obstacle to its successful work?" No. Has a church a moral right to turn its faithful pastor adrift without means of support, because he is not perfect and a few "leading members" are dissatisfied? More consecration is rightly demanded of the ministry; is not the same demand to be made of the church? "E. W. P." refers to $800 as though it were low watermark. I referred to a little more than half that amount, the result of a sudden and unavoidable falling off of revenue.

The quoted expression, "marking time," to me meant, not an insincere dress parade in church and pastoral work for the sake of a good living, a sort of drum-major masquerade, but faithful service with very small statistical results—the conditions prevailing very widely in city and country, if our measure is proportional, not absolute. Shall a man with a family get out of a field because he does not see results enough to suit him, that seem commensurate with his faithful labors, or because a few are dissatisfied? With whom are all satisfied? A man knowing past conditions, but not present, goes out like Abraham, not knowing whither he is going, but, unlike Abraham, expecting a satisfactory settlement within three months. "S. E. W." has related one such experience, and every minister who knows the times can match it with others equally pathetic. It was in the hope of possibly saving some uninformed brother from suffering, and in the interest of the needed consecration, that I wrote the first and now write this last word.

Anxious Observer.

THE OVERCROWDING MORE APPARENT THAN REAL.

At the recent meeting in Hartford of the Connecticut General Association Rev. S. A. Barrett of East Hartford read a valuable paper on the general subject of prevailing conditions in the Congregational ministry. The paper embodied much information carefully gathered and arranged. We regret that we have space for only a portion of the facts and conclusions presented.

In Connecticut there are in round numbers ninety ministers on our list without charge. Deducting from this number those who are aged and infirm, those employed as educators, etc., and those who have turned aside to business and other lines of work by reason of physical inability or felt and acknowledged lack of qualification, and there are left a possible fourteen who might be thought of in connection with pastoral work. But even this needs some further modification. Taking out the several who are out of the State, and those who have been out of the pastorate so long and for such reasons that it is fair to suppose that the churches do not care for them (alas, that there should be such) and there remain nine to be considered as available candidates. But there are twenty pastorless churches in the commonwealth, two churches for every minister on our list duly accredited, whom any one would recommend, yet the recommendation is unheeded, these brethren are compelled to wait, while the churches go through their long list of fifty applications. A striking situation indeed.

Does it mean that the rest of the country is overstocked and is pouring back upon us its unused material? The last Year-Book sets the number of Congregational churches in the United States at 5,342, and states the total number of ministers to be 5,287, of whom at least 1,000 are either too aged, or are educators and secretaries, leaving about 1,100 more Congregational churches than there are Congregational ministers, or rather ministers now on our Congregational lists, to supply them. In view of these facts, both in regard to our State and the country, the question comes, where is the surplus that is so overcrowding us and from which come these long lists of applications with which the churches are being afflicted? Perhaps some may say that it is from the theological seminaries that are grinding forth newly made ministers just for the sake of doing so that they may continue to exist. It may seem so, and yet the total number of graduates for 1894 was 124, of whom it is safe to say that twenty-four either continued in fourth year studies or went into distinctively mission work at home or abroad, so that we can say 100 graduates were ready for the pulpits. The increase of churches that year amounted to 106 and the deaths of ministers to ninety-eight, of whom twenty-five were in service, thus making 131 places opened by natural growth and the falling out of workers to be filled by 100 new men from the seminaries, and that is saying nothing of the 1,100 more churches than ministers. And this not for one year only; it has been going on for many years. Indeed, the average for the last five years shows even greater discrepancy between the supply from this source and the demands.

If figures mean anything these certainly indicate that the seminaries are not to be condemned for what they are trying to do in the line of making ministers, at least so far as numbers go. One hundred to meet a need of 1,200 is not overdoing the matter on their part. The idea of an overcrowded ministry hardly stands the test of figures, and yet it is not altogether surprising that the idea prevails so strongly. About the existing state of affairs, which has given rise and strength to this idea, so far as I have been able to investigate it, three things can be said.

First, that it is true that those outside our State are trying to get in among us. Second, what is more evident and to the point, large numbers are coming to us from other denominations, especially Methodists. On our State roll of Congregational ministers are said to be twenty-two who have either been Methodist ministers or under Methodist training. That they are converted to Congregationalism and come to stay is by no means evident, as many instances go to show. But even this number, as large as it is, does not account for the apparent overcrowding.

We observe, in the third place, that the long lists of applicants are not made up of the unemployed who are standing idle, but to a large extent of the names of those already in active service. That fifteen or twenty churches have each fifty or sixty candidates "on the string" does not mean that each has different lists; they are practically the same. In view of the figures already given, how could it be otherwise? One brother made six applications in six weeks and another, during the first year of his pastoral charge of one church, was for a period of several months away more Sundays than at home looking for another and, after a little more than a year, was blessed with calls to two. I suppose that there is a class (and I fear that it is not a small one) who might properly be called "ministerial repeaters," *i. e.*, their names are to be found on eight or ten of these lists at the same time, and that, too, with a sort of periodic regularity—men who are already holding on to churches even if it could not be said that churches are holding on to them. The committee of one church had their attention called to the availability of at least five pastors located and doing good work all within a radius of twenty miles, four of whom still remain where they were and one, after several years of "Barkis is willin'," received a call out of the State.

The simple statement of the case is that figures and experience do not show a surplus of ministers. There is beyond question a surplus of applications, but that is quite another thing, and it is considerably more damaging to the cause than an actual surplus would be. If an attempt should be made to assign to every Congregational church a Congregational minister (even including those from other denominations now on our Year-Book) there would not be enough men to go around, and this seems to be true both in regard to the State and the country at large. . . .

The causes lie largely in certain social, financial and educational considerations, *i. e.*, it becomes a serious question to an educated minister whether he can, or ought to, settle

down in a little place on a small salary deprived of social privileges and educational advantages, where he must keep up a hand to hand struggle in order to maintain his family, to which he has as much right as any one, and to educate his children, whom he loves as dearly, and of whom he has as fond hopes, as any father. There are some to whom such a prospect never presents itself, but there are others, and they are not few, before whom it stands as a vivid reality and, like the irrepressible ghost, "will not down." It must be so if, as things are, even a majority of churches are to have pastors. In view of it, one can hardly wonder at the spirit of restlessness which seems to possess the ministry, and of which there is so much criticism and complaint.

TOO MUCH GENERAL SUPPLYING.

The magnitude of the "supply" service in our denomination and the fact that it is rendered so largely by men who are at the time "unavai'able" for real pastoral service must, in the nature of the case, have a great deal to do with the present distress among our ministers. The "supply" service is quite distinct from the pastoral service, and is, in the main, rendered by those who are at the time unavailable for pastoral service, namely, secretaries of the various benevolent societies, college presidents, professors, pastors *emeriti*, aged retired ministers, ministers of other denominations, and especially theological students and postgraduates in quest of literary honors, etc. In some of the newer States, and in others where our churches are few in number, the "supply" service is not much in demand as yet, owing to the difficulty of finding suitable persons to render it. In other States, especially the New England, it is in great demand for the contrary reason, and the additional one of cheapness. In Massachusetts and Connecticut the "supply" service has been in great demand for years and is constantly increasing in popularity, many churches seeming to prefer it to regular "pastoral service." In Connecticut it is mainly rendered by professors and students. Prominent vacant churches within reach are almost wholly supplied by theological professors, and the feebler churches by divinity students, either licensed or unlicensed.

There is no law in church or state against such practice, and when times were "good" no one noticed it very much. But now, in view of the prevailing distress and the apparent crowding among our ministers, some are inclined to take the ground that it is unfair for our churches to take this "supply" work away from them and to give it to men who are thereby enabled to draw double salary, while so many good men are suffering for the want of professional service. Aside from this mercenary consideration against the employment of professors and students in connection with this "supply" work, the old and unrefuted objection, viz., that it interferes with their prior obligations, still holds and is worthy of serious attention. We have able men as theological professors and we have able young men as theological students, but there is not a college or a seminary professor in this or any other land who has brain enough and soul enough to enable him to go off to supply churches on Sundays during term time, and yet return to do his full duty by his classes on Mondays. And there are no divinity students in this or any other land who can go off to supply churches during term time and yet do their full duty by their seminary course. The thing is simply impossible in both cases. D.

THE POVERTY OF MANY CHURCHES.

Rev. T. E. Davies of New Haven has studied carefully this general problem, and presents from time to time important considerations deduced from analyses of the actual situation. In the New Haven *Journal and Courier* of June 3 he has an article from which we quote certain noteworthy statistics:

According to the official report already referred to we had, at the close of the year A. D. 1894, 5,342 Congregational churches in this country. But what of their record during that year in respect to the important matter of pastoral support? When a minister devotes his time to serve a church then that church must support him unless he has private means of his own, which is seldom the case. How many of our churches did this in the year 1894?

I give below the record of what fully eighty-two per cent. of them did in that respect. They are credited as follows:

One church paid its pastor $12,000. Another paid $11,000. Five churches paid $10,000 each; one paid $8,000. Two churches paid $7,500 each; two churches paid $7,000. Nine churches paid $6,000 or upward, but less than $7,000. Twenty churches paid $5,000 or upward, but less than $6,000. Twenty-seven churches paid $4,000 or upward, but less than $5,000. Eighty-four churches paid $3,000 or upward, but less than $4,000. Sixty-six churches paid $2,500 or upward, but less than $3,000. One hundred and twenty-two churches paid $2,000 or upward, but less than $2,500.

Two hundred and forty-two churches paid $1,200 or upward, but less than $1,300. Three hundred and seventy-three churches paid $1,000 or upward, but less than $1,100. One hundred and eighty-five churches paid $900 or upward, but less than $1,000. Two hundred and eighty-nine churches paid $800 or upward, but less than $900. Three hundred and ten churches paid $700 or upward, but less than $800. Three hundred and fifty-seven churches paid $600 or upward, but less than $700. Two hundred and fifty-seven churches paid $500 or upward, but less than $600. One hundred and ninety-seven churches paid $400 or upward, but less than $500. Two hundred and twenty-five churches paid $300 or upward, but less than $400. Two hundred and twenty churches paid $200 and upward, but less than $300. Two hundred and twenty churches paid $100 or upward, but less than $200. And one hundred and twenty-one churches paid less than $100 each toward the support of a pastor during the year A. D. 1894.

Such is a part of the official showing in this case, but not the whole of it. Nearly 1,100 churches failed to report any pastoral support for that year. And, as fully four-fifths of them were small, feeble and practically defunct churches, we have no reason to suppose that they really contributed much of anything at all for that purpose.

If we add 960 of this number to the 1,241 churches last mentioned above which paid less than $600 toward pastoral support during the year under consideration, we shall have at least 2,200 churches which did not, and possibly could not, pay more than a fraction of the amount required to support a pastor in this country. If we assume, therefore, that $600 is the very least amount on which a Christian minister can manage to live, then the very heart of our trouble will lie before us in plain view, for then it will appear that out of our 5,342 churches only 3,142 actually supported pastors during the year 1894. Our trouble, therefore, is not too many ministers who are available for genuine pastoral service, but too many churches which are either unable or unwilling to provide the required pastoral support.

SOME GENTLE COUNSEL TO SUMMER VISITORS.

BY EXPERIENCE'S HUSBAND.

I haven't written for *The Congregationalist* for quite a little time, because, for one reason, Experience (her full name is Ann Patience Experience) said to me, after I had written a piece for the paper, "There, Joel, I think you have talked enough unless you can talk more sensibly." Now when she looks at me out of the corner of her eye, and speaks *that* emphatic, I usually meekly reply, "Well, yes, Experience, perhaps you know best." But then, I wrote a piece praising the Salvation Army, and another praising the Young People's Society, and look at them now, are not they spread and spreading broadcast over the land? And *I* cannot tell what part I had in their becoming so popular!

When I started to write today I was thinking about a poor, struggling church that I had recently visited, and of the brave efforts the good people were making to keep up the work, and of their great faith in God that made them, in spite of enough discouragements to crush out the spiritual life of a saint, hold on steadfastly and persist in the Lord's work. For the Lord's work I certainly think it is, else how could they modestly point to three churches that had grown out of theirs, and they still going forward? It was when with Experience I was stopping over Sunday at a watering place, and when I inquired upon Sunday morning where they had gospel preaching, and was told that it was two miles away, I girded up my loins and prepared to tramp the distance. A lady said, "Now, Uncle Joel, you are here for a rest, and you owe it to yourself to keep quiet today, in order that you can take up your work tomorrow." But I said to myself, "Get thee behind me, Satan," and inasmuch as the lady was no blood relation, I didn't care what name I called her by.

When I got to the church, I found a place that had formerly been used for a schoolhouse, a few people and a minister. The minister acted as though it was a great act of condescension on his part to come and preach to this poor people, for they were very poor in this world's goods, although rich in faith. And when the sermon was finished—and it was a very good one, although it was colder than Greenland's icy mountains—then his mightiness walked out and left the people to carry on their Sunday school as best they might. The session of the school was more an index of the people than the preaching service, for the iceberg had gone and the people had only themselves to warm. And after the school was over, a dozen of those people gathered around me, and we had a good old-fashioned love-feast, and I found what earnest souls were to be found in such discouraging environments. One old lady said to me, "I am so glad you have talked to us, for you have done us *so* much good." Another, seeing me talking to the old lady, sidled up to me, not knowing what the old lady had said, and remarked, "I hope you won't mind what *she* is saying, as she is only half-witted!" I did not mind. Nevertheless, the people were dead in earnest and worked accordingly.

I asked one lady if the summer visitors had helped the church and she said, "O yes, indeed, they have done a great deal for us." But she spoke with a little hesitancy, as though she was afraid a word that she might say would react and disgruntle some one. But I followed that church up quite a little, and while I found that the summer Christians were helpful of their money in a certain way, they were sparing of the hearty shake of the hand, of the cordial smile, and, above all, of their prayers for the prosperity of this little twig on the branch of the tree of Zion. This little church could truly say to the summer friends, "It is not yours that we want so much as *you!*" When a visitor turns to a neighbor and remarks, in an undertone, "Did you *ever* hear such a thin voice as that soprano singer had!" and her companion nods assent, they little think that they are overheard, and they do not know, what that poor soprano knows, that in order to get herself and her husband and five children to church she had to rise very early in the morning and work hard until the bell rang, in order that she might present her voice, a *willing* sacrifice, to the Lord. And I doubt not the sacrifice is accepted of him who knows every heart.

So I would say to the dear, kind, generous, but thoughtless, summer comer, "One thing thou lackest"; give of your smile, your kindly word, your warm hand grasp, your prayers and your very presence at the meetings, so far as possible, as well as give your money, and you will be blessed.

If our faith in God is not the veriest sham, it demands, and will produce, the abandonment sometimes, the subordination always, of external helps and material good.—*Alexander Maclaren.*

The Home

MY NEIGHBOR'S FIELD.

BY IDA WHIPPLE BENHAM.

I sowed my field with golden grain,
My neighbor sowed his field with rue;
And in the sun and in the rain
Leaf, flower and seed to harvest grew.
Singing I reaped the fruitful ears—
He gathered in his store with tears.

But when the second season smiled
In sun and dew and shining sheaf,
I found my chosen field defiled
All with the wild rue's self-sown leaf.
My bread was bitter for his deed,
Who gave the winds a worthless seed.

A great many people expect that a man after marriage will, as a matter of course, identify himself with his wife's family rather than his own. Mothers often feel this keenly, and wonder, in their loneliness, how their dear sons can forget them so readily. Have all the years of loving care and intimacy counted for nothing? If anything is said, the only consolation offered is the old couplet:

A daughter's a daughter all her life,
But a son's a son till he marries a wife.

Does the Fifth Commandment, then, apply only to daughters? Too many mothers could say as one lately did: "My married daughters write to me every week, and come home often, but I don't know much about my son. He has seldom written to me since his marriage, and he never writes much about himself or his affairs; lately he has left my letters for his wife to answer. He hasn't been home in two years." In the ideal marriage the wife wishes her husband to continue his love and devotion to his parents and old home, just as she does to hers. When this is not the case, something is wrong.

"The boarding house must go!" The words were said with emphasis at a woman's club, where the subject of homes for wage-earning women had been under discussion. An able paper was first read, showing the feasibility of a group of self-supporting girls uniting in the expenses of a home upon the co-operative plan. The obstacles to such a scheme were carefully considered and shown to exist more in imagination than in fact. One objection was the alleged difficulty of a household of women living together amicably in such close relations. But those who are actively engaged in business or professional pursuits learn, on this very account, to adapt themselves easily to all sorts of dispositions. Moreover, among the many nowadays who are earning their own living, there would be no difficulty in choosing one's household mates on the basis of congenial tastes and mutual interests. The experiment is being tried, here and there, on a small scale, but there are tokens, in large cities at least, of a more general movement in this direction. One advantage claimed is that business women would be likely to insist that these co-operative homes be administered on business principles.

Strangely do some people talk of "getting over" a great sorrow—overleaping it, passing it by, thrusting it into oblivion. Not so. No one ever does that, at least no nature which can be touched by the feeling of grief at all. The only way is to pass through the ocean of affliction solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes and we land safe on the opposite shore.—*D. M. Craik.*

PEOPLE ONE CANNOT HELP.

BY MRS. MARGARET E. SANGSTER.

Among the most difficult problems of life is the problem of the people one cannot help. We meet them constantly, the unclassified units who come under no designation familiar to our ears, whom organized charity cannot assist, who must themselves be made over before they can be gotten out of the Slough of Despond and started anew on their way. Some of them never fall into any Slough of Despond, and, indeed, would be more hopeful from our point of view if they did, since the cheerfully reckless person, who is content to be carried and does not resent dependence, is the most deplorable of all members of the social order.

It cannot be denied that in this world our chief business is to assist in the crises and scrambles of life those who are down, or who are going down. Nothing takes precedence of this. The man or woman who does most in the way of lending a hand to those in need of a hand is living most nearly the Christ life on earth. And the experience disheartening beyond every other is that of the one who discovers that there are people who cannot be helped. These persons are usually improvident and unthrifty, and sometimes they are extravagant, but often their difficulty is that they are wholly unsuited to their conditions and out of the groove where they properly belong.

A woman, for example, whose tastes and whose training, such as it has been, are purely domestic, who could successfully keep house if she would, oversee linen or silver in a hotel, assist the overburdened wife of a farmer in her daily work, or perform some useful manual labor, aspires to art or letters. She haunts the offices of newspapers, brings in her "stories" with pathetic insistence, grows wanner and thinner with her losing battle, and at last drops under the surface. She could not be helped in the single place where she was willing to stand because she was wholly unfitted for its requirements. Others saw this and delicately or roughly made it plain to her, but her own eyes were holden and she could not or would not see. Every such instance, and there are many, weighs one down with sorrowful sympathy when she makes the forlorn endeavor to help where help is out of the question.

On none do life's burdens press more heavily than on the widow with a growing family and aspirations for them beyond their natural position in life. I have in mind one woman who has bent her strong shoulders to the task of feeding, clothing and educating a family of five. Her husband was a laborer, and their home was and always has been in a not too comfortable, though quite respectable, tenement. A maid of all work before her marriage, this good woman goes out as laundress and housecleaner, and has her regular round of employers. Latterly she is breaking down and needs more leisure, she cannot safely work so many days a week. But she is sending Mary and Kitty through the normal school that they may become teachers and Lottie is to be apprenticed to a dressmaker, and not one of the three, though old enough to bring wages to the little home, is earning a penny. I cannot discover in the girls any reason why they should enter the profession of teaching beyond the American desire to rise in the social scale and their feeling that teachers are well paid and "have a long vacation"; they have no drawing toward it themselves. But to become somebody's neat second girl or lady's maid brings at the very thought a protest to their lips and a blush to their cheeks. Meanwhile, Patsey and Jimmy are running wild on the streets, mother slaves at the wash tub, the years go on and the family cannot be helped.

Of tough fiber and of sturdy common sense is the man who, being out of work, takes whatever he can get, with no distinction of the higher or the lower, and does it with his might. Such a man can always be helped, because he helps himself. But let us not disclaim our share of the responsibility for those among us who regard some kinds of effort as honorable and praiseworthy and look from a lofty plane on other departments as contemptible. All work, if honest work and well done, is equally deserving of recognition, and our petty discriminations are founded on fallacies. When a generally existing and healthful sentiment about this shall everywhere prevail, there will be fewer people whom one cannot help.

THE BEAUTY BLIND.

BY DELIA LYMAN PORTER.

Seven trees in front of a farmhouse, against each tree leaned a bicycle, from each bicycle had a fair rider just descended, to each rider there was a tongue, and each tongue vied with the others in praise. And well they might, for in all New England there was no such glorified, transfigured old farmhouse as this of Aunt Dotha's, to which these seven girls from Luddington were making their annual summer day visitation.

The house itself was old, the shingles gray with age, but such a blaze of color as it presented to the admiring eyes of every passer-by must be seen to be believed. On this July day the flowers were in their glory. Between all the windows were lattices covered with bright morning glories of every shade. Over the porches crept to the very roof wistaria vines, heavily laden with fragrant purple clusters. All around the base of the house, like a beautiful pedestal, was a tall border of brilliant sweet peas. In the windows were boxes of scarlet geraniums or vivid nasturtiums, and on either side of the little low front porch was a high stand of bright plants in pots. A row of sunflowers, concealing the adjoining woodshed, completed the gay picture.

"Aunt Dotha, you certainly have a wonderful eye for the beautiful," said Evelyn McCurdy, as the girls, after a delicious lunch, gathered around their dear old hostess in the cool little front sitting-room. They were rested and comfortable after their long, dusty ride and all ready, both in body and mind, for the "talk" which Aunt Dotha gave them each year, and to which they eagerly looked forward.

"Well," said Aunt Dotha, smiling, "I do love beauty, there's no denying that, and, oddly enough, you've struck the very thought I had in mind for our talk this

afternoon. I don't want my girls to be among the many beauty blind people there are in the world. I well remember as I sailed for the first time over the beautiful lake of Lucerne there was a girl of about your age on the same steamer, whose eyes were not once lifted either to the snowy Alps above or the blue waters beneath, but were glued on to the pages of a yellow-covered novel. Her beauty blindness impressed me strongly.

"Now my text, if you want one, is a remark of Goethe's in words to this effect: '*Every day look at a beautiful picture, read a beautiful poem, listen to beautiful music, and if possible speak a few reasonable words.*' At our breakfast table every day for years we have literally carried out the first two suggestions," continued Aunt Dotha, "and after dinner the third; as to the fourth I can't say so surely."

"How do you get your pictures and poetry at the breakfast table?" asked practical Martha Day.

"When Harriet, my niece, and I were in Europe we brought back hundreds of photographs, which lay untouched for years in the drawers of our high-boy till we thought of a changeable frame. The pictures were mounted on uniform cards, so we had a frame made just to fit, and with a wooden back held on by little wooden clamps, which made it possible to unfasten it and put in a new picture every day. It hangs in our dining-room and the pleasant memories and refreshing talk that daily changing art gallery has given us have been among our greatest pleasures."

"But how about the poetry," queried Ruth Adams.

"Under the picture is a little shelf on which lies a small book of poetry and we read a short poem every morning. We change the volume once a week, though we often take up the same poet again after a few weeks."

"As to the music," continued Aunt Dotha, "Harriet and I have regularly a twenty-minutes' concert all by ourselves as soon as the dinner dishes are washed. In the last two years we have only missed nine times. She sings a song and I play a bit of Beethoven or Schumann and three times a week we read part of a symphony in duet form by Beethoven, or Schubert, or perhaps some of the new Grieg music, which we get from the Luddington public library every fortnight."

"How stupid of me never to have thought of the public library," exclaimed Beth Hawkins, who was always lamenting her impecuniosity in not being able to buy all the new music she wanted to read.

"But to go back to the pictures, Aunt Dotha," said Martha. "We have no European photographs and I get so tired of the pictures on our dining-room walls."

"Then look out of your windows," said Aunt Dotha, "at the beautiful pictures there." For she well knew the fine groups of elm trees which adorned the grounds of Martha's home. "Multitudes of people are beauty blind to the outdoor pictures. I doubt if one in a hundred begins to take in the beauty visible on even a short walk in city or country. Take clouds, for instance. You remember Ruskin said the Lord might just as well have made a great black cloud come up once every three days to give us enough rain, letting us have the rest of the time a monotonous sky, instead of the glory of the clouds. Commit Shelley's poem, The Cloud, to heart and you will see that there is not an hour in the twenty-four in which some part of that poem does not describe the beauty of the sky. Then take trees, study their forms when they are etched against a clear winter sky. Sketch their limbs and branches, whether you are an artist or not, and see the beauty of the curves and lines. Then in summer study the beauty of the leaves. Get Edward Knobel's little book on The Trees and Shrubs of New England, and match the pictures of the leaves with real ones, until you know every tree in New England. Do the same with Mrs. Dana's How to Know the Wild Flowers, and you will find a new world of beauty on every hand."

"That reminds me of a rhyme I learned as a child," said Rhoda Sargent.

> "It's a beautiful earth and a beautiful sky,
> And to see it God gave us a heart and an eye."

"Yes," responded Aunt Dotha, "that's just it. But now a word about my second heading—the beautiful poetry Goethe wants us daily to read. I knew a theologue once who said he always had to read a little poetry every day to keep his soul alive, and I believe, furthermore, in committing to memory at least a verse every day. Learn Tennyson and Wordsworth, Matthew Arnold and Emerson, Shelley, Keats, Lowell and Whittier, and you will never regret it."

"But we haven't the time," said Betty Hazard, the busiest girl of all that busy set.

"Hear what Thoreau says," quoted Aunt Dotha. "'A broad margin of leisure is as beautiful in a man's life as in a book. Haste makes waste no less in life than in housekeeping. What are threescore years and ten hurriedly and coarsely lived to moments of divine leisure.' And I say, *take* the time to enjoy the beauty all around us. Let something else go—the teas, or the last magazine or the lecture—and leave some 'divine leisure' when, 'with eye made quiet by the power of harmony and the deep power of joy, we see into the life of things.'"

"I shall skip my third head—music," continued Aunt Dotha, after a little pause. "You need no urging on that score, but as to the fourth, the reasonable words, I am going to add a little to that—to speak your reasonable words in a beautiful manner. For there is a beautiful and an ugly way in which to say almost everything, and happiness depends on which way we take. You can upset a person for the whole day by the harsh way in which you may call him in the morning, or you may give him a beautiful start by the cheeriness of your greeting. And not only in words but in all the little, common courtesies and duties of life, think of the beautiful way of doing each. How much joy you may bring into the lives of all around you if you are keen to see and love the beauty, not only of nature and of books, but of manners and character."

As the seven bicycles sped along the shady lanes on their twilight return to Luddington, the world seemed a new one to many of those seven riders. It was as if scales had fallen from their beauty blind eyes. They rested a moment, half way home, on the crest of a hill from which was a beautiful view of Luddington and its sunset-reflecting harbor, while Evelyn repeated those immortal lines of Wordsworth:

> Nature never did betray
> The heart that loved her! she can so inform
> The mind that is within us, so impress
> With quietness and beauty and so feed
> With lofty thoughts, that neither evil tongues
> Nor greetings where no kindness is, nor all
> The dreary intercourse of daily life
> Shall e'er prevail against us, or disturb
> Our cheerful faith that all which we behold
> Is full of blessings.

ASHORE WITH YOUNG NATURALISTS.

SEASIDE ANIMALS.

BY PROF. WALTER M. RANKIN, PRINCETON UNIVERSITY.

Many years ago a wise teacher wished to take his pupils to the seashore where they could study together the interesting and curious creatures that live in the waters and on the shores of the ocean. So on a little island in Buzzard's Bay they started the first summer school for seaside study. Professor Agassiz did not live to carry out his plans, but long after his death one of his mottoes was still on the walls of the school, "Study nature, not books."

You will be glad enough, I think, to follow the last part of his advice now the long vacation has come, but how about the first part, can't we try that? Nowhere else does nature teach us so many interesting lessons as by the sea, and, if some of you are looking forward to a vacation time at the seashore, I want you to take a little course in nature for yourselves and see if it won't repay you. I will give a few hints which may be of service.

In the first place never mind the hard names. You may call your specimens what you will and yet have just as much pleasure with them; and I am sure you will soon be interested enough to get some wiser friend to help you with the names, or to tell you of some book where they may be found. If we omit the fish, nearly all the seashore animals belong to one of five classes, of which the crab, clam or snail, starfish, worm and sea anemone are examples. Knowing this you will be interested in looking for other examples of the same groups and in trying to find out how nearly they are related in form and habits.

Let us take the first of these groups. You all know what a crab looks like, or perhaps you have seen the big blue crab in the market. Now try to find some of his cousins. Among the rocks you may find a green, rough-looking fellow, the shore crab. Hiding under the stones and rockweed there may be the little dark mud crabs. If you are on a sandy shore you may find the funny little hermit crabs in their homes borrowed from the sea snails. Their habits will afford you no end of amusement. A curious fellow is the spider crab, which you will know by his pointed shell, on which he has the habit of fastening bits of seaweed, for he seems to like to decorate himself. I must not forget the fiddlers—crabs that are found near the water but do not live in it like the others. No more comical sight can be imagined than a great drove of them all scurrying to their burrows, each carrying his big claw like a fiddle before his face.

Related to the crabs, but very different in appearance, are the barnacles, whose shells you may find on the rocks. Unlike the higher animals they live a wandering life only when they are quite young and small, soon settling down to the quiet and protection of their shells. This list will give you an idea of the crab family, but there are many more, and you may find the summer too short to study their various

forms and habits. Perhaps you will be fortunate enough to get one that is ready to shed its coat, and then you can find out for yourselves that when a crab's suit becomes too small for him he comes out of it and forms a new one which is a little larger and at first very thin and soft.

But the crab family is not the only interesting one. You will find some kinds of shellfish, such as the snails and clams, and if you watch closely you may learn something about the way they eat and move. The starfish you may find among the rocks in the pools when the tide is low. If you have never seen any but a dried starfish, you will wonder at the ease with which these curious animals twist themselves among the rocks, and by watching their hundreds of little feet you may see how they manage to move. Try to make the acquaintance of the sea anemone, for he is a near relative of the coral. Our common anemone is not very handsome, but if you carefully loosen him from the rocks and put him in a basin with water, he may spread out his delicate arms and consent to be fed with bits of raw meat.

Many of these animals may be kept in a simple aquarium, which you can easily arrange for yourself by using a large dish with plenty of sea water. You should put some of the green seaweed with the animals, as it helps to keep the water pure. Only remember that these creatures enjoy life, and, unless you care for them, it is better to leave them in their own homes. One thing more. You will find that in many ways your study will be more useful if you make notes of what you see and learn, and try to add sketches of your specimens. It will be good practice, and when you go home you will have something to show that will help you remember pleasantly the time spent at the seashore.

COLLEGE WOMEN IN THE COUNTRY TOWN.

In his baccalaureate sermon to the graduating class of Radcliffe College, Dean Hodges addressed himself particularly to the college woman in the country town, who is likely to find herself solitary and misunderstood, and in sore need of help in the hard task of making the most of things. After showing himself thoroughly in sympathy with the enthusiastic efforts of educated women for the betterment of the neighborhood, he points out certain mistakes they are in danger of making:

The first mistake is the unconscious assumption of a missionary attitude; as who should say, "Good people, I have come to teach and to reform you"; that offends human nature. No respectable person wants to be reformed. The young woman who makes her entrance into the country town, with her new manners and her new accent and her new gowns, and proposes summarily to amend the doings of people who were living there before she was born, has but her labor for her pains. The least taint of condescension will spoil the best intentions. Even the endeavor not to be condescending will be fatal. There must be perfectly sincere equality, giving and taking kept in even balance, the fact being frankly understood at the beginning that the college woman has as much to learn as she has to teach.

For a second mistake, which commonly underlies the first, is to assume that people are not well educated because they do not talk good grammar or because they do not care for poetry. That is but the arrogance of the literary classes. It depends upon the fallacy that all things that are really worth knowing are printed in books. The people who live in the white houses and behind the green blinds are not only ever so much more interesting than the college woman imagines, but they are also better educated than she foolishly thinks. They may not know so much as she does about the arbitrary relation between the noun and the verb, but they know a great deal more than she knows about matters much more valuable and vital. It depends upon the point of view. The college woman is at best but imperfectly informed. She can learn much more than she can teach. This second mistake is made, possibly, by a third —error as to the interests of the people. The initial thing is to understand that, because the college woman is interested in this or that, it does not follow that her neighbors will be interested in it. The right beginning is to find out what they are really interested in, and to start there.

Let the college woman, then, as a believer in the doctrine of the sisterhood of man, join with all proper humility and democracy in the life of the country town. Let her take the town just as she finds it, and study it in the light of her college lectures on sociology. She will find helpful and hopeful forces in it which she had not suspected. She will discover that there are already groups of good people who, under different circumstances, are doing what they can for the improvement of themselves and of the community. The right thing is to join quietly with them, and be patient. Much good work is spoiled and many opportunities are missed by going ahead too fast. The wagons of the country town may properly be hitched to a star, but not to a comet. The most fruitful service is that which is rendered in the spirit and the manner of the Master. . . . More and more, as the college woman interprets her privileges as opportunities, and tries to be of use in the neighborhood, she will realize that her usefulness depends upon herself, not upon what she has read in books and learned by heart, but upon what she is, upon her character, upon her personality. When she fails it will be for lack of that in herself which shall commend her truth to others, and when she succeeds it will not be so much by reason of her plans as on account of that subtle personal and spiritual element which inspires them.

ABOUT PEOPLE.

Helen Keller, the wonderful deaf, dumb and blind girl, is to enter the preparatory school for Radcliffe College at the beginning of the fall term.

One of Queen Victoria's favorite amusements while staying at her best beloved home, Balmoral, is to have family picnics. Dressed very plainly, like any unpretentious elderly woman of the middle class, she drives out with her daughters and granddaughters to a beautiful, shady, blossom-decked spot, and here, seated in a camp chair under a tree, she enjoys the lunch which is served to her and her party.

A New York woman, Mrs. Harriet Maxwell Converse, occupies the peculiar position of one of the chiefs of the United Tribes of the Six Nations, whose reservation lies in New York State and Canada. It was her devotion to the interests of their race that won the respect and affection of the Indians all over the country, who know her as the White Chief of the Iroquois, and the Indian name conferred upon her by them means "one who watches." Mrs. Converse is said to have the largest library in existence on subjects pertaining to the American Indians.

The late Kate Field was born a journalist and very early developed a taste for newspaper work. As a child, before she knew how to read and write, she was in the habit of cutting extracts from papers and pasting them into a scrap-book. Her mother was obliged to remonstrate with her for playing havoc with the family newspaper, telling her sternly that God would punish her if the offense were repeated. The next day Kate was found under a bed with newspaper and scissors. She explained to her mother that God could not see her under the bed and therefore could not punish her.

Closet and Altar

Prayers are to the soul what the dew of God is to the flowers. Why should not that gracious dew fall even now and always for all of us upon the fields of life?

Personal acquaintance with Christ is a living thing, like a tree that uses every hour for growth. It thrives in sunshine, it is refreshed by rain—even the storm drives it to fasten its grip more firmly in the earth for its support. So, troubled heart, in all experience, say, "This comes that I may make closer acquaintance with my Lord."

How unworthily of my immortality do I bear myself and how like a serf of time, when my impatience cannot wait a year for a result, a month for a reward or a week for a promised blessing! Thou dost not blame my ardent desires, dear Father. But with thee there is no fretfulness. Thou dost live in the successful eternity. Draw me there with thee, O thou Prince of peace and patience! By daily proofs of thy loving-kindness, by the unfolding of thy wise designs, by matchless surprises of joy, shame me from my distrust. Remind me that tomorrow holds thee, even as today, and holds, therefore, all of today's beauty and strength and joy. Teach me that thy postponement of happiness always enlarges it, if I will be enlarged by the delay. Convince thine impatient child that a thousand years of waiting for a blessing do not impair the blessing, because thou art not impaired. Grant me the faith that exults to be tested and the peace that is not in bondage to any event.—*Amos R. Wells.*

Let me not dwell so much within
My bounded heart, with anxious heed,
Where all my searches meet with sin,
And nothing satisfies my need—
It shuts me from the sound and sight
Of that pure world of life and light,
Which has no breadth or length or hight.

Let me thy power, thy beauty, see;
So shall the hopeless labor cease,
And my free heart shall follow thee
Through paths of everlasting peace.
My strength thy gift—my life thy care—
I shall forget to seek elsewhere
The wealth to which my soul is heir.
—*Anna L. Waring.*

Ever-loving God, to thy bosom thy tired children come for rest. Some of us sorely need thee; we have been disappointed many times today, disappointed in things that we thought would yield us profit and satisfaction, disappointed because the cisterns that we have hewn out for ourselves have not given th water needed to quench our thirst. Nothing beneath these skies can satisfy the hearts which thou hast made for thyself. O Fountain of Living Water! of thee let us drink. O Bread of Life! of thee let us eat. O Light of Life! shine upon our hearts that pine for the summer of thy love. All thy blessed saints who gather round thee in the world where night never comes find in thee their true consummation and bliss. Be to us something of what thou art to them, and let us find a foretaste of our inheritance. O Lamb! who art in the midst of the Throne, but who treadest the rough path of this world with each trembling heart, be our Shepherd and bring us to thy marriage supper when the mystery of time and sin is finished. Amen.

Mothers in Council.

LITTLE PEOPLE IN THE PARLOR.

Do we realize how often children are allowed to be present when callers are introduced, either to annoy people by their frequent interruptions, to show off their precocities, or, what is worse, to overhear, and by no means intelligently, conversation beyond their years? Few mothers comprehend how exceedingly alert is a young child's mind, how widely receptive it is, or how retentive. Impressions produced unconsciously do much to form the growing character, and it is important to keep children from those influences which, by hurrying them towards maturity, tend to make them more self-conscious, more worldly-wise and consequently less childlike.

A lover of children bemoaned to me the fact that nowadays there seem to be no young girls; they spring from their childhood into young ladyism, losing the sweetest and most attractive period of gradual development into womanhood. What lovelier creature lives than the shy, sweet, modest girl of thirteen or fourteen, no longer a child, not yet a woman, but with a dignity and reserve all her own; having opinions, yet loath to announce them, unaffected, natural, enthusiastic and as yet with no foolish sentiments about "boys"? Yet how often this is missed, and we find girls of that age disdaining to wear their hair in braids, adopting the latest fashions in sleeves and skirts and simpering over love letters. Mothers look on and sigh, saying how astonishing it is that Mary has suddenly become a young lady and *will* have her dresses made her own way, not realizing that they are largely responsible for the rapid and much to be regretted transition from childhood.

Small things, which in themselves seem immaterial, are large factors in influencing character, and one of these small things which many mothers ignore is allowing children to be present when friends or acquaintances call. A sensible mother who has brought up two girls and a boy once said to me: "I never allow my children to be in the room when I have callers unless they are expressly asked for. I think they hear much that they are better off without hearing." In consequence of this and other wise regulations these children remained children long after others of the same age assumed the attributes of young ladies and young men, and all who met them were delighted with their modesty, their unconsciousness and charming manners.

It seems a reflection upon the intelligence and good judgment of women to imply that the casual conversation at afternoon calls, formal or informal, is anything but elevating, but if one will but look back over one's own experience and think how often topics are introduced which are beyond the understanding of children, or should be—discussions of the freshest newspaper scandal, bits of neighborhood gossip, opinions concerning the latest fashions, criticism of the management of local societies, disparaging remarks about certain members of the community—it will be seen that such things are, to say the least, not elevating to a child's mind, nor likely to impress it with a very high estimate of the world and its inhabitants. And if the children are allowed to join in the conversation, self-importance and self-consciousness are often developed.

Have you not seen many times a young child sitting beside its mother, or hanging about her neck with eyes wide open and with ears pricked up, absorbing with keenest interest this grown-up talk. And how often it is erroneously repeated to the harm of someone. Children get things very much mixed up; they put bits of information together until they build up a marvelous structure, often unrecognizable. But sometimes they report things only too literally. A small boy once heard his mother say to a friend that her next-door neighbor had such a homely carpet it made her ill to look at it. Soon after he went to the neighbor's door, rang the bell and asked to step into the parlor. The maid let him in and thinking he had some message for her mistress sent the lady down. She found the boy looking intently about, and on asking him what he had come for was considerably taken aback by hearing him say, "O, nothing—only my mother said your carpet made her sick to her stomach, and I wanted to see just how homely it was!"

So many mothers have just such literal-minded, truthful boys that no one will be surprised to hear that the foregoing is a true story. But if this particular Johnny had not been in the parlor, had been instead blowing bubbles in the play-room, playing baseball in the fields or reading in the sitting-room, his mother had not been forever mortified in the presence of her next-door neighbor, and Johnny would not have learned to criticise other people's belongings.

Many a person has a memory of a pleasant call interrupted by the importunity of a persistent child who demanded its mother's attention and the hopeless air "mamma" assumed, until the visitor felt it a kindness to leave abruptly, but the effect upon the child is by all means the most important objection to its presence in the reception-room. We may be able to choose our own words when children are within hearing, but we cannot be responsible for our callers. Youth is too short to have any of it thrown away. It is the duty, then, of parents, to preserve it for their children as far as is possible, and one way in which to do this is to keep children with children, not too much with other people, and, above all, not to encourage them in helping mamma entertain company. L. T. E.

THE FIRST READING LESSONS.

Rival methods, old and new, of teaching to read continue to be discussed; but after all the most fortunate children are those who have learned to read, almost as unconsciously as they learned to talk, at home. They pick up their letters before they know it from the blocks with which they are playing. Somebody says, "Let's have some fun making words," and the effect is magically different from that of saying, "I'm going to give you a lesson."

Then such a child is amused by being read to; mother, aunt, father, elder sister, some one will be at his service and read by the hour, the child sitting on the reader's lap and overlooking the page the while. He associates those funny letters with something pleasant—reading is play. But if the association is with a primer and a blackboard and having to sit still—reading is work. Do you remember Tom Sawyer's experience in getting the fence whitewashed, and that his biographer draws the moral that a thing is work or play according as you have to do it or do it from choice?

A little girl of five has a picture-book of The Night Before Christmas. It has been read over and over to her until she knows it by heart. Sometimes she takes the book and "reads" herself, "just like mamma." She rattles off the lines, looking at the print the while and keeping pace quite accurately with it, for the pictures of Santa Claus and the reindeer and the stockings and the "wild leaves" are landmarks, and she keeps asking, "Time to turn over?" When she winds up triumphantly with

Merry Kismas to all and to all a good night,

she knows a hundred words by sight while she might have laboriously learned a dozen at school. Of course spelling lessons must supplement this sort of sight reading when schooltime does come.

A large majority of children are never read to at home because no one has time, but a child whose mother can read to him but never does is clearly defrauded of his just rights. It is an irreparable loss. There is a movement on foot to provide a better class of children's nurses through training schools. It would be a good idea to make reading aloud easily part of the course. How many nurses could keep children amused by reading to them? How many, indeed, read to themselves enough to be able to repeat stories, and how many mothers would gladly pay for one who could? H. F. L.

To be always receiving the teachings of experience and the vitality of nature and giving them back in one's habitual occupation is to establish a true harmony between one's self and one's task.—*H. W. Mabie.*

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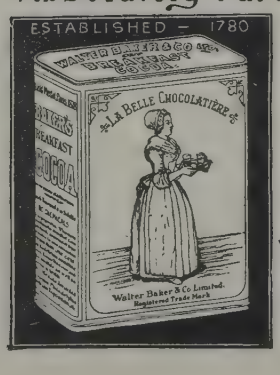

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·AVOID IMITATIONS·

The Conversation Corner.

MY DEAR CORNERERS: It is a new thing to have three pictures all at once in the Corner, and that from a country we have, I think, never heard from before. We have correspond-

ents in Europe, Asia and Africa, but I do not know that we have a single member in our neighboring republic of Mexico. Perhaps these two children would like to join! But let us read the letter which comes with the pictures:

Dear Mr. Martin: I suppose you have followed, as I have done, the journeyings of the great "Commission" which Chicago sent around the world, by reading its story and looking at its pictures in *Harper's Weekly*. Why should not *The Corner* have its "World's Transportation Commission" and its special correspondents and artists? Perhaps D. F. will consent to insert our illustrations—although if we send them he must not cut off the head of one and the tail of another as may suit his convenience, in the way that he treats some of your sentences! I will start off as "Special Commissioner" to Mexico, and hope others will send you reports from countries farther away, or perhaps even here at home curious means of conveyance may be noted and described, and, better still, pictures sent of them. I would like to submit two reports, if you will allow me.

This one calls attention to three very different methods of conveyance among the Mexicans. The Mexican children, like the Japanese, have to tend and carry "the baby." How they do it my first picture shows. I suppose a baby carriage among native Mexicans would be an unheard-of curiosity.

For carrying heavy loads the ox cart is universally used. The most curious thing about the cart is the *wheel*, which is made just as it was hundreds of years ago. Notice that the larger part of it is hewn out of a large huge plank, and the circle completed by two curved pieces of wood, one on each side.

The last picture is one that belongs especially to the city of Mexico. The streets there are very bad, the cemeteries are a long distance in the suburbs, the people are poor, and the street railway systems very good. Hence the funeral procession is usually a string of horse or mule cars, and the one carrying the casket is of the sort you see here. Some, however, are much finer than this, which is of the second class. W.

On inquiry at the office of the Boston gentleman, who so modestly signs himself, I find that he had really been in Mexico and had taken the pictures himself; also, that not long after his return he started off again on a tour to Europe in *The Congregationalist's* Pilgrimage Party. I hope he will send us snap-shots of any other curious conveyances which he takes—only please let them be something that makes a little quicker time than these from Mexico! One thing, however, he must frankly understand—these pictures, received before the publication of our prize offer in June 25, cannot be candidates for that award.

Just as I wrote the last words above, I heard the sound of revelry at Squirrel's Rocks, not far from my house, and remembered that I had been invited to a "five o'clock tea" at that place. Of course I went. It was really an out-of-door picnic in a romantic place—close beside a pond, on the rocks, under a clump of oak trees. When I arrived the children were playing games near by. I wish Mr. W. had been there with his kodak—he would have found something moving faster than an ox team, as we played "Curt'sy," or "Go-dar"! Nor had the children lost all their activity when called back to the Rocks, where the kind ladies had spread the lunch, or as they gathered sticks and leaves to make the bonfire which burned up the pasteboard boxes—the "twa dogs" looked after what food was left!

This ought to have been among the Cambridge letters of Fourth of July week—for was not Gen. Robert A. the hero who held Fort Sumter in 1861?

CAMBRIDGEPORT, MASS.

Dear Mr. Martin: I am going to send you —— cents for Pomiuk. I earned it my own self, working hard in school.

ROBERT A.

Mr. Martin

CORNER SCRAP-BOOK.

First Carriage in Maine. The *Lewiston Journal* says it was owned by Rev. Francis Winters of Bath, the first settled minister there. His wife was Abigail Alden, a descendant of John and Priscilla, and so a distant cousin of many of our readers. In making a journey to Connecticut in 1771, she got tired of riding on horseback, and Mr. Winters exchanged one of the horses for a chaise. On their return to Maine two Negroes had to be employed to cut down the trees and clear the road. If this ancient vehicle, with its leather thorough-braces and wooden springs, could be photographed for our page, it would doubtless rival Mr. W.'s Mexican conveyances for beauty and speed! Is it possible that any of our Bath members could find the relic, or did it, like Holmes's "one-hoss shay," on its centennial anniversary in 1871, go

> . . . to pieces all at once,
> All at once, and nothing first,
> Just as bubbles do when they burst?

Family Rank of College Boys. Looking at the catalogue of Harvard University to find in what year Francis Winters, the Bath minister, graduated, I notice that the students' names were not then in alphabetical order, as now. Do our readers know that in our American colleges, prior to the Revolution, pupils were graded in their classes and seated in their classrooms according to the real or alleged social rank of their fathers? In 1765 the names of Sparhawk, Hooper, Oliver and Winthrop take the lead, and Winters is found at about the middle of the list. The students—and their fathers too—were very tenacious of their rights in those days, and one excellent and honored man complained to the president that his son was placed below the son of another gentleman, who was not made Justice of the Peace until two years, and Justice of the Quorum until one year, after he himself was appointed to those offices! But the rising spirit of "free and equal" rights changed that, and from 1773 the names in Harvard College were arranged in alphabetical order. At Yale they were so arranged from 1768. Of course, hereditary ability and standing stood for much then as now, to the advantage of the sons, but in no such way as to handicap the effort of persevering sons, without such advantage, to make something of themselves. If Abraham Lincoln's name had been on a college catalogue, it would, no doubt, have stood at the very end of the list, so far as social standing was concerned, but lo, now it leads all the rest!

What Children Say About Feet. "The stairs are awful heavy, papa," said one, as he dragged his up to bed one night.

This is a revised version by another of what Eli said to Samuel in the Bible story: "Go wite back to bed, Samuel; you'll get cold standin' there in you' bare feet."

The mother said to Edna, "Go back, go back." "I tarn't," she said, "I tarn't, my feet won't let me."

The above are from the *Overlook*, a bright little children's paper issued by the Hyde Park church, several of the contributors be-

ing Cornerers. To these I add the saying of an Irish boy as he waded to school in winter: "The snow was so deep, I was up to my knees, before ever my feet got there!"

L. H. M.

The Sunday School

LESSON FOR JULY 19. 2 *Sam.* 6: 1-12.

THE ARK BROUGHT TO JERUSALEM.

BY REV. A. E. DUNNING, D. D.

When David had been made king over all Israel he captured Jerusalem and made it the political center of his kingdom by planting his throne there. Then, some six years after, he made it the religious center by placing the ark of God there. This act was the cause of movements in which the presence and power of God appear, shedding light on his character and will as related to us. We find in this lesson four great facts in human experience:

1. A revival of religion. The ark was to the Israelites the one symbol of the presence of Jehovah, who had made a covenant with his people based on the tables of the law which were within it. While that covenant was being willfully broken there was no place of honor in Israel for the ark. When the Philistines took it away, the favoring presence of God disappeared from Shiloh and from the nation. His presence in wrath and judgment was intolerable. The Philistines could not endure it, and therefore they sent the ark back to Israel. But it proved a curse to the people to whom it first came, because they were not ready for it. They said, "Who is able to stand before the Lord, this holy God?" [1 Sam. 6: 20.] It was not taken back to Shiloh, nor to Nob, whither perhaps the tabernacle had been transferred. It was simply put away in a private house, and there it remained undisturbed for two generations. Samuel had first learned about Jehovah beside the ark, but he never sought it to inquire of God, neither did Saul [1 Chron. 13: 3]. During all Saul's reign, which ended in disaster, the people were not ready for the ark.

But when the tribes came together under one ruler and the national spirit grew strong within them, they sought again after God. Then David, who wished to rule them in the fear of the Lord, longed to bring back Jehovah, their rightful king and his, in his fullness. He consulted every leader [1 Chron. 13: 1]. He meant, by bringing the ark to Jerusalem, to re-establish national religious worship. It was a grand popular demonstration, most effective in uniting the people. It was the dawning of a new day for Israel.

What does this mean for us? It means that when those whose worldliness and sin have shut God out of their lives turn to him with all their hearts he comes back to them. Even to such the nobler life of communion with the King of kings is possible. But those who want God must, like the Israelites, go after him; must go with undisguised and earnest desire. The disordered life must be conformed again to obedient service. He who has known the presence of God, has missed it and wants it again, will not wait idly and long for holy feeling. He will again go regularly to church, to the prayer meeting and to his private hour of prayer. He will prepare himself as a tabernacle for the Spirit of God to dwell in and seek for his coming.

2. A disaster through want of reverence. Does it seem a little thing that the people neglected to observe the directions of God for removing the ark? It was not willful opposition. It was simply thoughtlessness. But in that spirit they never could have gained the blessing which they sought from God's presence. To those who have no reverence there is no real sense of God. What would the ark have been to Israel without the recognition of its sacredness and of his infinite dignity whom they believed was dwelling in it? How could it impress the people with the unapproachable majesty of God if they handled it like any common furniture? When it was made the law was given that only one family of Levites should carry it, and that they should not touch it on pain of death [Num. 4: 15]. The men of Bethshemesh had been smitten for looking into it. Yet in their unbalanced enthusiasm David and the people went to fetch the ark of God without consulting their law or their history, without thinking who God was. If Uzzah had not fallen how could the people have gained the one blessing they desired and needed? Can one enjoy God without knowing him or know him without worshiping him?

Perhaps there is no more common evidence of vital defect in character in these days than irreverence in handling sacred things. Those who bear God's name, and speak irreverently of their calling and their work, who assume sacred office in the church and carelessly live lives inconsistent with their office, who display irreverent familiarity with God, commit the sin of Uzzah. Christians who believe God's day to be holy, but lightly excuse themselves when they find it inconvenient to treat the day as holy, put their hands where Uzzah put his. The punishment comes to them also —not in physical death, but in that loss of the holiest sense of God which issues in spiritual death, the supreme disaster of life.

3. A home blessed by the presence of God. Many of life's richest blessings come unsought, but they do not come to those who are unprepared. Obed-edom did not ask for the ark. But for the sins of others he would never have got it. David did not send it to his house as a favor. As soon as David found that it proved a blessing, he took it away.

But Obed-edom was ready for it. He was fitted by inheritance to receive it. But that was not enough to prepare him for it. Abinadab had housed it for seventy years, but we hear of no especial blessing coming to him through it. Yet Obed-edom had not sheltered it three months before it became generally known that good fortune had come to him through the ark. Just what blessings he received we do not know, but they were of the kind that every one wanted. They must have come because his spirit pleased God.

Then the ark, the symbol of God's presence, was brought only to one home in Israel. But now the evidences of his presence may be welcomed in every home, and to plant homes where God dwells is the greatest service we can render to mankind and to his kingdom. The privilege of entertaining the ark of God is offered to each soul. "Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?" But there is a peculiar sense in which the home receives him. Marriage is not only a privilege, but a service to God. To form homes in which to receive him is among the highest of all duties. Homes from which family worship daily arises from hearts that love him; in which children are desired and, when received, are reared for his service; homes where his word, his will and his day are honored, receive his richest blessings, the fame of which goes forth to the world.

4. The nation blessed by honoring God. When the blessing to the house of Obed-edom became known every household wanted it, David most of all. He wanted it for the whole nation, which he learned that he must purify, and his own heart also, to receive what he so much desired. He and his people also learned that, while God holds in one hand a blessing, he holds in the other a curse. With watchful care they studied his law. With reverent hearts they built a place for him to dwell in. With obedient spirits they carried out fit arrangements to bring the ark to Jerusalem. They made God and his dwelling place the center of the nation. And the blessing which had come to the house of Obed-edom spread through all Israel. Her borders were enlarged. Her fields yielded rich harvests. Her people grew wiser and gentler. Her king sang praises to God in inspired strains. God, welcomed back, made Israel great among the nations.

What God was to Israel he will be to our country, and more; and every home that welcomes him makes his presence more desired by the nation and more honored in it.

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PROGRESS OF THE KINGDOM.

DR. WHEELER IN AMERICA.

We are glad to give our readers this week a portrait of one of the oldest and most esteemed of our Turkish missionaries, Rev. Crosby H. Wheeler, D. D., the founder and for many years the able president of Euphrates College, Harpoot. Three years ago his increasing feebleness made it necessary to give up active work, and last week he returned in company with his wife and daughter, as well as with Rev. O. P. Allen and family—Mr. Allen's wife is a sister of Dr. Wheeler—to

REV. CROSBY H. WHEELER, D. D.

spend his declining years in this country. The long voyage of two months was a fairly comfortable one, and Dr. Wheeler's friends hope that, though he is very feeble and has passed by three years the age of threescore and ten, change of climate and skillful medical attendance will greatly benefit him. He is now at Auburndale and will remain there for the present.

OUR OWN WORK.

A Generous Gift to the A. B. C. F. M. For a long time the American Board has been trying to make its constituents realize the needs of the North China College at Tung-cho, of the International Institute for Girls at San Sebastian, Spain, and of various other institutions whose growth renders their present buildings and resources wholly inadequate to their opportunity of service. It is with profound gratitude therefore that the announcement is made of the receipt of a legacy of $55,000 from the estate of Mrs. C. L. A. Tank of Fort Howard, Wis., which shows that the urgent calls have not been unheeded. Of this sum $35,000 are for the present needs and endowment of North China College, one of our most important and most needy institutions, $5,000 are for the Tank Chapel and Bridgman School at Peking, $5,000 for the Williams Hospital at Pang-chuang, $2,500 for International Institute for Girls and $500 for Euphrates College. The remaining $4,500 are to be devoted to general work in papal lands, Mexico and the city of Prague being particularly mentioned.

Recent News from Turkey. From nearly every station in Asia Minor comes word of the breaking down of old prejudices on the part of the Gregorian Armenians and of friendly relations between them and the evangelical Christians. The letters of our missionaries tell of special religious interest on the part of all classes of Turkish Christians. At Adabazar and Bardezag a meeting for prayer in behalf of their suffering fellow-countrymen was attended by crowds such as had never before been seen in those communities. A vartabed and a priest took part in one of the services in Bardezag. The Bardezag High School and the Adabazar Girls' School were reported to be crowded with pupils. Dr. Barnum of Harpoot wrote recently: "The doors are open to us everywhere. Our chapels are crowded. Some of the Gregorians who have been most bitterly opposed seem very much touched and softened. There are few places where one could not preach. The calls come from every direction for teachers and preachers, but where are the laborers?" Dr. Fuller of Aintab reports that on the first of May the sanitary condition of Zeitoun and Marash was gradually improving, the death rate at Zeitoun being only five or six instead of forty per day. Mr. Chambers of Erzroom, writing in regard to relief work, says that so far from the necessity of aid being over, as had been said in this country, the Armenians in the interior will not be able to support themselves until the harvest of 1897, even should all things be favorable. He estimates that one dollar will afford a dole of bread for one person for three months or to nearly 100 for one day. From Van we learn that thousands of villagers are still flocking into the city in search of food, while business is almost at a standstill.

THE WORLD AROUND.

Outbreak in Madagascar. The Malagasy have not submitted to French occupation without some outbreaks of lawlessness, and we regret to learn from a recent letter of Rev. James Sibree in *The Independent and Nonconformist* that the chief leader of one of the most serious disturbances is a young man educated at the Friends' High School, who was for some time a preacher and apparently earnest in promoting church work. What began as a marauding movement in the province of Anàlakèly developed into an anti-foreigner and anti-Christian uprising which soon assumed alarming proportions. Large assemblies were held and five points were laid down which it was agreed should be enforced: No Christian worship, no schools, no road repairing, no serving as soldiers and restoration of idolatry, charms, etc. It was decided that Christian preachers and teachers should be killed, and the L. M. S. evangelists were obliged to flee for their lives. It is thought that about twenty village churches were destroyed near Anjòzorobè, and a northern group of churches and schools, about forty in number, have been entirely broken up. The women and children have fled southward or towards the forests, and the men are terrorized into complying, outwardly at least, with the rebels. But Mr. Sibree is assured that not a fourth part of the people have any real sympathy with the rebellion, and incidents of friendliness toward the evangelists and faithfulness of some adherents under persecution prove that the missionary work is not an utter failure. In the capital itself there is much cause for encouragement, for both schools and churches have been larger than ever before, and a great C. E. convention held in the spring brought together 1,300 or 1,400 enthusiastic young Christians.

A Bombshell in the Scottish Fold. In his address at the Free Church of Scotland Assembly, recently held in Edinburgh, the new moderator, Rev. Dr. William Miller of the Madras Christian College not only shocked his conservative fellow-countrymen by airing some of his radical theological views, but made some astounding statements in regard to Indian missionary work, which will probably be bitterly resented and which are not likely to awaken missionary enthusiasm. Dr. Miller alleged that the home churches have been grievously misled by their Indian missionaries. Converts have been made, he said, but not because they desired spiritual blessings, but freedom from crushing burdens, elevation in the social sphere and many good things of the world. He accused the missionaries of allowing a false impression to get abroad and makes the matter worse by trying to excuse them in these words: "No doubt their temptation to silence was a strong one. They knew how important it was that their work should be maintained. They knew that if it were regarded as a spiritual work all effort to maintain it would be gladly made; they knew, or thought they knew, that if the church learned how small the spiritual leaven in the whole lump was, if it learned how the thoughts of those who had gathered round them were almost wholly still of land and bullocks and wages and cases in the law courts, then their own efforts would be reckoned worthless and the good they had done be allowed to languish and pass away. It was not so very wonderful that for the sake of a work which they knew to be of God they should hold their peace while false impressions gained too wide currency."

PEN AND SCISSORS.

The London Missionary Society has been successful in raising its centenary fund to over $500,000.

We rejoice to see the broad spirit manifested by *The Missionary Herald* in scheduling a home missionary program for its August topic for missionary concerts.

The English Church Missionary Society reports 7,000 adult baptisms during the past year, of which nearly 3,000 were in Uganda. Its total annual receipts amounted to the enormous sum of $1,305,700, but its expenses exceeded these figures by $85,000.

In Oberlin on June 23, the corner stone of Judson Cottage was laid with appropriate ceremonies. This home for the children of missionaries will be a source of comfort to many anxious parents when called upon to endure the trial of separation from their children at an age when the boys and girls most need the influence of a Christian home. There is no more practical way of expressing appreciation of our missionaries than by contributing towards the sum still needed for the completion of the building and for its endowment.

In an article in *The Church at Home and Abroad* Dr. B. C. Atterbury characterizes Li Hung Chang's visit to Europe and America as "China's new embassy to the West," and bespeaks for the noted statesman a cordial welcome in this country. Dr. Atterbury writes: "It will indeed be unfortunate if he, the first really great Chinaman to travel abroad, returns to his home, as too many Orientals have done, confirmed in the belief that while some Western nations have made great progress in scientific lines, yet morally and socially nothing is to be learned from them. This sad result with other travelers has come partly from the fact that as they have passed from country to country they have been received by a class of society which takes too little interest in pointing out what is of value from the Christian standpoint."

At the thirteenth Commencement of Gates College Pres. G. W. Hinman preached the baccalaureate. The young people's societies of the town were addressed by Sec. H. E. Wells of the Y. M. C. A. of Chadron. The graduating class numbered eight, including all departments. The members of the graduating class of '95, who refused to receive their diplomas, alleging that the management had lowered the standards of the college, appeared and received them from President Hinman. Rev. S. C. Haskins of Chicago gave the master's oration on Twentieth Century Education, after which the degree of A. M. was conferred on him and on Rev. D. R. Collings, Fairview, Cal. The attendance during the year has been 164, of which number 115 were enrolled during the spring term, making this the largest attendance in the spring term ever known. President Hinman remains with the college. The trustees reported that the financial condition had greatly improved and that if the present management could be relieved of the incubus of $9,000 debt, received as an inheritance, all running expenses could be met.

Literature

BOOK REVIEWS.

Christianity in History, by Adolph Harnack, translated with the author's sanction by Thomas Bailey Saunders. This essay, first delivered as a lecture before the Berlin branch of the Evangelical Union, deals with the relation of Jesus Christ to the development of history and the problems of modern thinking.

Professor Harnack first draws the contrast between the naturalism of Lessing and Rousseau, who taught that man had nothing to learn from history, and the theory of evolution which forms the basis of all the thinking of today. He raises and answers the three great questions of the modern unbelief. First of all is the objection that "the Christian religion is a part of history, and consequently of that development of which all history consists, and is no more than a link in that development; and therefore its founder cannot hold any peculiar or unique position." The second objection is that "even though the founder of the Christian religion may have been an incomparable man, he lived many centuries ago, and it is therefore impossible to go to him with our troubles and sorrows and lay hold of him as the rock of our life; it is not a person whom we have any longer to consider, but the doctrine and the principle." The third objection is that "we may speak of Jesus Christ as we will, and he may have been all we say, but that we cannot be certain of it, for where our idea of him has not been destroyed by historical criticism it has been rendered doubtful; and even though it were more trustworthy than it is, still the facts in history can never be known with a certainty that would entitle us to make them the foundation of our religious belief."

Difficult as the problem is, and all the more so because of the brevity of the lecture, Professor Harnack's answer to these objections seems to us sufficient and satisfactory, and we commend the lecture for its reverence, faith and logic to those whose faith has been unsettled by the agnostic philosophy of our time. The body of the book is more orthodox in tone and spirit than the introduction and the original than the translation, good as this latter generally is, Mr. Saunders often contriving to make the English equivalent of Professor Harnack's theological terms mean less than they do in the original in the way of committing the argument to the evangelical position and view of our Lord's person and work. For example, "self revelation" is made "revelation," and "certainty" "reality," in places where the whole sense is changed for the worse. For those especially who think that only evil comes from German thinking we recommend this argument, even in its somewhat weakened form, to careful consideration. [Macmillan & Co. 80 cents.]

BIOGRAPHY.

The Life and Letters of Charles Bulfinch, Architect, edited by his granddaughter, Ellen Susan Bulfinch, with an introduction by Charles A. Cummings. The present is a fitting time for the appearance of this sumptuous book, the battle for the preservation of the best known work of the famous Boston architect whose life it chronicles, the façade of the Massachusetts State House, having been for the moment won. It is not upon the artistic side alone, however, that the story is of interest. Charles Bulfinch was an eminent and honored citizen, and "for twenty years, as chairman of the selectmen, he stood at the head of the town government of Boston." The book gives abundant material of interest to the lovers of history in pictures of the life of old New England, and especially of Boston. The change that has come over the habits of the people, and the differences between Massachusetts and Connecticut, is strikingly illustrated, for instance, by a letter from Fairfield, Ct., where Mr. Bulfinch arrived with a party in 1789, on his way to the inauguration of Washington, and found that he would not be allowed to proceed on Sunday.

It is upon his work as architect, however, that Mr. Bulfinch's fame must rest, and here he occupies a notable and conspicuous position. The State House at Boston is his chief monument, but to him, also, we owe the terraced front and much of the construction of the Capitol at Washington. In the march of improvement many of his buildings have been destroyed or rebuilt, but all that remain are marked by the same beauty of proportion, simplicity and reserve in the use of ornament—qualities much needed in our more pretentious later work. He began in a time when there were neither architects nor schools of architecture in America, and his work has hardly been surpassed in dignity and beauty of proportion since. How meager the resources at his command were, and how little art atmosphere existed in America just after the Revolution, Miss Bulfinch clearly shows.

The illustrations of the book are admirable and the ordering of the material successful, and the book is a real addition to our knowledge of the beginnings of our national history. [Houghton, Mifflin & Co. $5.00 net.]

Maria Mitchell, Life, Letters, and Journals is a memorial of exceptional interest, not only to the friends and pupils of this eminent astronomer, but to all interested in the attainments of women. After reading of her childhood and home life on lonely Nantucket, our first thought is that, with such surroundings, she couldn't help being an astronomer. Then we notice that out of eight children it was Maria on whom the father depended for assistance in all his studies of the heavens, and we feel sure that her natural gifts were unusual. There was no school in the world, at that time, where she could be taught astronomy, but she needed none. She early caught her father's enthusiasm, and together they spent every clear night "sweeping" the heavens. Before she was thirty she had been awarded a gold medal for the discovery of a telescopic comet, and had been elected a member of the American Academy of Arts and Sciences—an honor given to no other woman. As one of the first women to attain eminence in science, she was introduced to many of the distinguished people of the age, both in Europe and America, and she records her impressions of them in a characteristic and interesting manner. The chapters of her experiences as professor of astronomy at Vassar College are of especial value to the hundreds of women, scattered throughout the land, who, as unformed girls, received an inspiration from this strong, yet tenderly sympathetic, woman. [Boston: Lee & Shepard. $2.00.]

In the series, Women of Colonial and Revolutionary Times, we have *Dolly Madison*, by Maud Wilder Goodwin. The life of so famous and attractive a woman as the wife of our fourth President could hardly fail to be of interest, while Mrs. Goodwin's entertaining style and thorough familiarity with the age make the volume a fascinating one. Mrs. Madison was far removed from the "new woman" of today, and her letters rarely touched upon politics, although her public life covered nearly half a century and the administrations of nine presidents. Yet from her Quaker girlhood, through her years of influence, social prominence and gayety, to her death, which brought out such a funeral procession as has honored no other woman, the story of Dolly Madison gives us a vivid picture of the domestic and social life of the nation through a period of wonderful change and growth. [Charles Scribner's Sons. $1.25.]

BIBLICAL STUDY.

In *Heroes of Faith* Burris A. Jenkins, D. B., has given us a study of a chapter from the Greek New Testament for beginners, introduced by Professor Thayer. It is a thorough study of the eleventh chapter of the Epistle to the Hebrews, with an interlinear translation of the original, supplemented by the King James and Revised Versions, and full notes, maps and indices. An interesting essay treats of this chapter as found in literature, with full quotations. The whole book is admirably planned and executed, and we commend it for private study as well as for classes. [Funk & Wagnalls Co. 75 cents.]

The People's Bible History. Edited by Rev. George C. Lorimer, LL. D., with maps and illustrations. Mr. Gladstone's good nature in commenting upon and introducing other people's books is well known. He has given in this case a full general introduction, containing an elaborate argument for the conservative position in regard to Bible criticism, in which he seems to us to have added little or nothing to the value of the book. There are advantages and disadvantages in a volume made up, as this is, from the work of different authors. One disadvantage is that men who occupy entirely different positions are at liberty to contradict each other, as Professor Sayce and Professor Curtis do in regard to the question of higher criticism in the first and second essays of the book. Dean Farrar, Rev. F. W. Gunsaulus, Dr. Pentecost, Dr. MacArthur, Rev. Martyn Summerbell, Rev. W. T. Moore, the editor of the *London Christian Commonwealth*, Rev. Edward Everett Hale, Professor Beet, Prof. Caspar René Gregory, William Cleaver Wilkinson, Rev. J. Monroe Gibson and Dr. Lorimer himself are some of the other writers. The work makes no pretension to treat the matters discussed in a way to hold the attention of scholars, and seems to us quite too rhetorical and diffuse in places, but it is interesting and reverent and will, no doubt, be of great use in many homes through what we may call its homiletic quality, interpreting the moral and religious suggestions of the Bible. A glance at the index will show how popular and discursive the style of the book really is. We cannot wholly commend the illustrations, most of which are process plates after pictures of the second class, including far too many of Bida's somewhat wooden illustrations of Scripture characters. [Henry O. Shepard Co. $15.00.]

TRAVEL.

On Snow-Shoes to the Barren Grounds, by Caspar Whitney. The Indians of the

far north of our own continent go to the region between Alaska, Hudson's Bay and the Arctic Ocean in summer to hunt the musk ox and wood bison, but Mr. Whitney made his expedition in winter with dog teams and snowshoes. A region of treeless plains, covered with moss on which the musk oxen feed, it deserves its name of the Barren Grounds, and only a genuine search for adventure and desire of exploration in the least known country of the world could have tempted a traveler thither. Something of this spirit of adventure the author succeeds in carrying over to the reader, who may indeed be pardoned if he gives thanks that the experiences of semi-starvation, bitter cold and extreme fatigue did not fall to his own lot, while he admires the pluck and intrepidity of the author and is thankful that he got home alive. The illustrations are original and admirable, but the absence of an index greatly lessens the value of the book. [Harper & Bros. $3.50.]

In India, by André Chevrillon, gives a Frenchman's impressions of India as gained in a two months' trip. He writes freely of the things which interest him—in many cases things which would not be noticed by the ordinary traveler. In Calcutta he is overwhelmed by the heat, which he thinks intensified by the whiteness of the universal raiment and of the houses, and he calls the city "a *mélange* of Asia and London." In the Himalayas he seems to be particularly impressed by the completeness with which the English have taken possession of the summer resorts. At Benares he writes many pages about the superstitions and rites of Brahmanism and his own musings concerning them. The Taj inspires him to a most enthusiastic description, and his characterization of Delhi, Agra and Jaipur are interesting. He says of Bombay, "Since the time of Alexander there has been no such epitome of the entire world, no city so cosmopolitan," and tells of the Salvation Army, clad in Oriental costume, holding a meeting on the street, each one being protected from the heat by an umbrella. Altogether, the book gives some novel and entertaining additions to our knowledge of a most interesting country. [Henry Holt & Co. $1.50.]

Pleasant Memories of Foreign Travel, by S. M. Burnham, illustrated. This is the account of a year's travel and residence in Europe, pleasantly written, but neither covering new ground nor reciting strange experiences. Many of the increasing host of travelers from America will, however, find the mirror of their own observations in it and be entertained. The pictures are well selected and reproduced. [Bradlee Whidden. $3 00.]

STORIES.

James Lane Allen is already well known as a writer of unusual power, and his *Summer in Arcady* displays some of the same charm that has made his Kentucky Cardinal, Aftermath, and the other sketches so popular. He says in the preface that this book is sent out as a protest against "the new fiction, full of unhealthy suggestions, which is at present invading our world of books." It is the story of a young man and maiden who, meeting frequently during the luxuriance of a Kentucky summer, awake to the knowledge of their passionate love for each other, and, since their parents oppose the match, they cross the river, which is the State line, and are married. Few writers have so sympathetically and truly revealed the inner life of healthy, happy young people just emerging from childhood, and scattered throughout the book are such wonderful bits of description as can come only from a true lover of nature. [New York: Macmillan & Co. $1.25.]

A Dike Shanty, by Maria Louise Pool, contains an unfailing fountain of delightful humor. Two spinsters come into possession of some acres of dike meadow on the shore of Massachusetts Bay, and in spite of the wonder and pity of the neighbors they take possession for the summer of the haymakers' shanty on their property, and proceed to get in their own crop of hay. The character drawing is sharp, keen-sighted and amusing, and in spite of the absence of an elaborated plot the book holds the attention of the reader from cover to cover. A more delightful bit of summer entertainment we have not recently discovered. [Stone & Kimball. $1.25.]

In the Village of Viger, by Duncan Campbell Scott, contains ten sketches of the simple, interesting characters of a Canadian village. The style is delightful, and there is considerable variety in the tales. The last one, called Paul Farlotte, is pathetic in its picture of self-sacrifice, wherein a lonely Frenchman gives up, year after year, his one desire, that of going back to France, just to help the needy family of a neighbor. [Copeland & Day. $1.00.]

The frequently-told story of a little girl who wears jewelry which she has been forbidden to touch, and loses it, appears once more under the title, *Comfort Pease and Her Gold Ring*. As it is told by Mary E. Wilkins and the scene is New England fifty years ago, it has originality and a good deal of clever character sketching and pathos. [Fleming H. Revell Co. 30 cents.]

Stories by English Authors is the title given to a set of volumes comprising some of the best short stories of recent years, with a few old favorites. They are grouped with regard to locality, the volumes already at hand being, *Ireland*, *England*, *London* and *France*. Other volumes are to be published later in the season. Both authors and stories have been well selected, and the printing and binding are attractive. [Charles Scribner's Sons. 75 cents.]

MISCELLANEOUS.

The Intent of Jesus, by David Nelson Beach, is a little book containing "the last two manuscript sermons which he preached at the Prospect Street Church," Cambridge, before his removal to Minneapolis. The sermons deal with the very heart of the Christian life, and illustrate those qualities which made him so dear to the church and community. There is a good portrait and a picture of the Prospect Street Church. [Boston: Cotton & Gould. 60 cents.]

American Orations, Studies in American Political History, edited with an introduction by the late Prof. Alexander Johnson of Princeton University, re-edited with notes by Prof. James A. Woodburn of Indiana University. Vol. I. In this new edition of a useful book Professor Woodburn has made changes chiefly by addition, a few substitutions only having been made to increase the value of the book for purposes of historical study. The new edition gives us an opportunity to commend the book again to readers and students. [G. P. Putnam's Sons. $1.25.]

A Text-book of the History of Architecture, by Prof. A. D. F. Hamlin of Columbia University. This book is one of a College History of Art Series, edited by Prof. John C. Van Dyke of Rutgers College. The matter is clearly and historically arranged and is well illustrated. Without attempting competition with the large and more comprehensive books on the topic, it gives an adequate and sufficient sketch of the whole subject, and will be of great use in study and preparation for travel and to those who wish to trace the development of man's art faculty under varying conditions. [Longmans Green & Co. $2.00.]

With the Fathers, by John Bach McMaster, contains several strong essays on political matters, most of which have already appeared in periodicals. Those on the Monroe Doctrine and The Third-Term Tradition are of especial interest, although all display the clear style, thorough knowledge and entertaining manner of imparting it for which the author is famous. [D. Appleton & Co. $1.50.]

The dainty *White Mountain Glimpses* which Frederick N. Kneeland of Northampton has issued contains twenty-seven fine half tones of mountain views from his own photographs, with a brief sketch of the mountains and some of his experiences in them. The book contains also papers on the geology and vegetation of the mountains and on the Appalachian Mountain Club, from its founding to the present time. It is a little different from anything heretofore published and is just the gift to send a friend who is a lover of the "White Hills." [Northampton, Mass.: F. N. Kneeland. $1.00 and $1.50.]

The Tucker Genealogy, by Ephraim Tucker. Genealogies are proverbially dull reading, but this book is certainly interesting, from the quaint and curious English researches at the beginning to the roll of Tuckers in the War of Independence. Among the eminent men noticed are Commodore Samuel Tucker, the Revolutionary hero, President Tucker of Dartmouth, and the venerable Joshua T. Tucker of the *Boston Review*, whose familiar face is perhaps the best of the many portraits. The claim to a high antiquity for the family, running back to Domesday Book and beyond, is well made out, though it must have been a German who suggested the connection with the Trojan Teucer. There are errors, as in all things human, but those we have detected are but trifling. [Worcester, Mass: Published by the author. $5.00.]

The Chap-Book, Vol. IV. (November to May 1895–96). This bound volume of a popular monthly gives a clear idea of the purposes and attainments of the editors and makes a tasteful volume containing much bright, fresh and novel matter in the way of stories and criticism. There is a neo-antique flavor about the whole make up that is very interesting. [Herbert S. Stone & Co. $1.50]

NOTES.

—"It is rumored," says the *British Weekly*, "that the poet laureate is to have a knighthood."

—A Bombay clergyman who addressed the Scotch Free Church Assembly said that it would be as fair and as wise to judge the French people by the ordinary erotic French novel as to judge the Anglo-Indian social structure by Rudyard Kipling's Plain Tales from the Hills.

—In our recent review of Holman's Sunday School Teachers' Bible we failed to make it clear that the excellent self-pronouncing

feature is original with the publishers, and that the other editions to which we referred, and in which it has been used, are editions in smaller type issued by them.

—— The recent session of the Japanese Diet was marked by the adoption in a modified form of the civil code of legal procedure upon which the going into force of the new treaties depends. Aside from its political, this has a literary interest in its extension of the fundamental ideas of the Roman law to the usage of an Oriental nation.

—— In a letter to an English newspaper Mr. Ernest G. Atkinson of the London Public Record Office settles the long-debated question as to the side on which John Bunyan served during the Civil War. Mr. Atkinson has discovered amongst some Commonwealth papers the muster rolls of the Parliamentary garrison of Newport Pagnel, and Bunyan's name occurs several times in these lists.

—— The statement of Thomas Hardy, the novelist, to the effect that a writer has a perfect right to buy or borrow literary material with the consent of the original author, has awakened a storm of protests. Buying other men's work in art and literature is common enough, but the results have never been indorsed by fame. The trouble is that the highest quality of literary production is not for sale.

—— The *New Age* of London says:

A discovery has just been made of a relic which, should it prove genuine, will be a national object of veneration to the French. It is the armor given by Charles VII. to Joan of Arc. He ordered it to be made for her during the siege of Orleans. The armor has long hung in the hall of the Chateau de la Tour de Pinon in the Aisne, along with other suits of armor. They were bought by the father of the present owner, the Marquis de Courval. He had a taste for Gothic architecture, built the hall, and furnished it in 1830 like a fifteenth century armory. Nobody suspected that Joan of Arc's coat of mail was among the antiquities that he bought. It bears the arms that Charles VII. granted her, matches with the descriptions handed down to us, and would be a fit for a girl of five feet, three inches.

BOOKS OF THE WEEK.

Ginn & Co. Boston.

SEED-BABIES. By Margaret W. Morley. pp. 75. 30 cents.

H. L. Hastings. Boston.

CONSECRATION. By H. L. H. pp. 58. 25 cents.

Chronicle Pub. Co. Ipswich.

A NARRATIVE. By George Haskell. pp. 156.

Harper & Bros. New York.

THE OUANANICHE AND ITS CANADIAN ENVIRONMENT. By E. T. D. Chambers. pp. 357. $2.00.

THE CRIMSON SIGN. By S. R. Keightley. pp. 356. $1.50.

THE SILK OF THE KINE. By L. McManus. pp. 195. $1.00.

TALES OF FANTASY AND FACT. By Brander Matthews. pp. 216. $1.25.

THE PRINCE AND THE PAUPER. By Mark Twain. pp. 309. $1.75.

American Book Co. New York.

PRACTICAL RHETORIC. By J. D. Quackenbos, M.D. pp. 477. $1.00.

New Amsterdam Book Co. New York.

NEW EDITION OF THE BABYLONIAN TALMUD. Vol. I. English translation by M. L. Rodkinson and Rev. I. M. Wise, D.D. pp. 186. $2.50.

Macmillan & Co. New York.

EMBARRASSMENTS. By Henry James. pp. 320. $1.50.

F. A. Stokes Co. New York.

THE FINDING OF LOT'S WIFE. By Alfred Clark. pp. 314. $1.00.

THE MASTER CRAFTSMAN. By Sir Walter Besant. pp. 354. $1.50.

W. B. Saunders. Philadelphia.

PRACTICAL POINTS IN NURSING. By Emily A. M. Stoney. pp. 456. $1.75.

J. B. Lippincott Co. Philadelphia.

LADY VAL'S ELOPEMENT. By John Bickerdyke. pp. 311. $1.00.

PAPER COVERS.

Trustees of Boston Public Library.

BULLETIN OF BOOKS ADDED, JANUARY TO APRIL.

Hartford Seminary Press. Hartford.

LIST OF BOOKS APPROVED BY THE SUNDAY SCHOOL BOOK COMMISSION OF THE CONNECTICUT CONGREGATIONAL CLUB. 10 cents.

F. H. Revell Co. Chicago.

PRAYER AND THE HEALING OF DISEASE. By W. S. P. Bryan. 25 cents.

CERTIFICATE OF CHURCH MEMBERSHIP. 10 cents.

MAGAZINES.

June. WRITER.—ABBOTT COURANT.—PULPIT.

July. ST. NICHOLAS.—BIBLIOTHECA SACRA.—CENTURY.—ATLANTIC.—SCRIBNER'S.—LIPPINCOTT'S.—HOMILETIC REVIEW.—INTERNATIONAL JOURNAL OF ETHICS.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, July 19–25. Books and Reading—How To Get Good Therefrom. Prov. 3: 13–23; 1 Tim. 4: 13.

Easy access to a great variety of literature is a distinctively modern privilege. They who lived in Bible times, and indeed as recently as in the days of our grandfathers, had no such opportunities as are within the reach of the poorest youth today. God will hold us responsible for such exceptional advantages. We ought to realize how much the things we read may have to do with making us robust and useful Christians. Show me the boy or girl who is reading wisely, systematically, thoughtfully, and I will show you an expanding Christian life. The trouble with us all is that our reading is too fragmentary, too desultory and unsystematic to be of much service. In no other department of our mental activity do we need a more clearly defined purpose.

Our reading should be, first of all, for instruction. This necessitates the prudent use of the daily, weekly and monthly periodicals. To live in this world we must understand what is going on, not only in the place where we live, but throughout the wide world. It is desirable, too, to have a special line of reading with reference to some particular subject—history, science or art. We sometimes tire, it is true, of hearing how much can be acquired if one devotes only fifteen minutes a day to some special theme, but we make a great mistake when we ignore such calculations, for it is solemnly true that some of the great books of the world can be mastered if we will only devote the time we give to trifles day by day to reading.

We ought to read, too, for recreation, especially those of us who are busy day by day with many practical affairs. Such a motive takes us into the field of stories and poetry. One needs to discriminate here, but a large side of one's life is neglected if we do not feed it with just this kind of reading. Poetry and novels, if partaken of in proper proportions, refresh the jaded spirit, quicken the imagination and give us nobler ideals.

But our highest motive in reading should be inspiration for life's work. "What can I get from this paper, this book, that will give me a keener sense of my duty, will make my daily tasks easier, will quicken my sympathy with all my suffering fellow-creatures, will bring out what is best in me and crush out that which would drag me downward"—this should be the great consideration in all our use of literature. "Never fear," said Phillips Brooks, "to bring the greatest comfort to the least trouble and the largest inspiration to the smallest duty." Books can help us widely in the daily toil and strife, and it is no excuse in these days of Chautauqua courses and of unnumbered books of advice, like that standard work of Noah Porter's, Books and Reading, that we do not know how to begin. If you are in doubt go straight to some wiser person, your minister, your Sunday school teacher, your friend, and ask him to give you some suggestions in your reading.

In this matter we cannot look to Christ for a specific example, for, though he doubtless read what was available to him, most of the literature which we naturally read has been created since he was on earth. We can, however, take the thought of what he would read and how he would read it if he were here today as a safe criterion. Who can doubt that he would read for instruction, refreshment and inspiration?

THE CHUROH PRAYER MEETING.

Topic, July 12–18. Special Temptations of Summer. Eph. 5: 15–21.

To underestimate the value of time; to neglect self-culture; to forget the needs of others.

(See prayer meeting editorial.)

THE GREETING AT PLYMOUTH.

TO THE CONGREGATIONALIST PILGRIMS.

When the members of *The Congregationalist* Pilgrimage to England and Holland reached Plymouth they were met by a representative deputation of English ministers, whose spokesman, Rev. Samuel Vincent, read the following beautiful address, which we think all our readers will be glad to read entire:

Dear and Honored Brethren of the Congregational Churches of the United States: We, who represent the Free Churches of Plymouth and her sister towns, Devonport and Stonehouse, welcome you this morning from the sea to the shores from which the Mayflower sailed two and three-quarters of a century ago.

As Americans, who are wide-awake, when it is worth your while, it was your pleasure some hours ago to watch the English hills as they rose in the dawn out of the sea and the night to hail you as the sons of the Pilgrim Fathers, now returning to give your greetings to the coasts of the old Fatherland. As you looked landward, we are sure you gave a thought to those who long ago saw the same hills fading from their eyes, perhaps through a mist of tears. You are come from the land they sought and found, for liberty, religion and man.

The shores on both sides of the Atlantic are the same as then, and yet how changed they are! Then, under James I., England alone had less than 3,000,000 of inhabitants; now the people of our island kingdoms together number nearly 40,000,000, and our venerable and illustrious Queen Victoria, entering in ten days upon the sixtieth year of her happy reign, which four months more will make the longest in our "island story," rules over nearly 400,000,000 subjects, spread over 9,000,000 square miles of territory, embracing the largest and the most loyal and contented empire known to ancient or modern history.

You on the other side of the sea have grown from the handful of men and women who landed on Plymouth Rock to a nation of 70,000,000, in forty-four great States, welded into one, and covering, from Atlantic to Pacific, the most fruitful part of a continent whose future no prophet can foretell. Looking at both sides of the sea, we may ask, "What hath God wrought?" and say:

God's gifts put man's best dreams to shame.

We welcome you, dear brethren, as our "kinsmen according to the flesh." We are bound fast to one another by blood and speech—Shakespeare's speech, yours and ours. These ties alone forbid all rivalries between us but those of peace. War with one another should only be named to call it a crime. But you are also our kindred in Christ. We are one with you in faith. We hail you as Christian brethren. Then, too, we all alike belong to the Free Churches—free from the blight and bondage of sacerdotalism. We hate priestcraft for our fathers' sake and our own, for Christ's sake and the people's. We judge it by its fruit through Christendom and history. Take a sample near at hand. There on Drake's Island, our local Patmos, Abraham Cheare, a Baptist and Congregationalist, was imprisoned and died under Charles II. because he would not cease to preach the gospel which we preach today. Silence was the price of liberty; such as he and John Bunyan must not preach without priestly license. Priests ask only a monopoly of the gospel, and they will oblige you with it on easy terms; only you must take it on their terms and from their hands. Cheare and his fellows knew, as we know, that these claimants to authority have no title, that the New Testament knows nothing of a priestly caste, and that the priest and human liberty are in opposite camps. Priestcraft is synonymous with bondage, so the Pilgrim Fathers became exiles and Cheare died in his prison. As pastor of the George Street Church he had ministered to

many who had said farewell to that little heroic band of emigrants, and watched the Mayflower out of sight from the Hoe, none dreaming how pregnant she was with empire and liberty.

Today, instead of sad farewell, we exchange pleasant greetings, which have an international interest.

Everywhere in this land hearty welcomes await you, but none more heartfelt than this. May God graciously guide you as his pilgrims. After a joyous and invigorating holiday take back with you, brethren, the love of English hearts, and pleasant memories of English homes and scenes. Long may your churches flourish, and your missions spread light and love and freedom through the world, and let us pray that the union of our two great nations may be the pledge of peace, liberty and true religion for all mankind.

THE UNRELIEVED SITUATION IN TURKEY.

FRESH NEWS FROM THE FRONT.

A letter just received from an observer in Aintab, in whom we have confidence, says: "I am only surprised to see so little of Russia's part, which is really the underlying cause of this deluge of blood and tears. It has been particularly unfortunate to have such a man as Mr. Terrell at the helm of affairs at such a crisis. His apathy, incredulity and incapacity are quite astonishing. Mr. Riddle, now acting during his absence, is, as compared with him, the very lightning of Olympus. He appears to be a truly capable man.

"I think the legation and the State Department are nothing short of a disgrace to our nation. Why should not the United States Government feel bound to protect American interests and citizens abroad to the full extent of treaty rights, not to speak of her larger and more sacred duties to suffering humanity? Is the Monroe Doctrine or any other doctrine so precious that we will sacrifice for it the dignity of our nation and all humanitarian and Christian motives and instincts that bind a Christian and civilized nation to an afflicted and martyred people?

"What, then, is the meaning of the parable of the Good Samaritan or of the life of the Son of Man? Do they teach us to live an isolated and selfish life? Do they tell us that we should leave a bleeding man alone with his agony, and yet go on playing the polite gentleman to his defiant murderer? I confess I fail to see just where conscience and the gospel come in in the foreign policy of the Administration at Washington. Of course, our politicians of the Capitol will view any such reasoning with supreme contempt. I cannot hope to reach the serene hights where those lofty gentlemen have their abode, but to us ordinary immortals it seems quite clear that a Christian republic ought to be a power working for righteousness all over the world, and ought to give no uncertain sound at such an outburst of savagery and barbarism, so that the world shall know just where she stands in matters of common rights and morality."

The same gentleman, writing under date of June 4, says that "the horizon is again darkened and mutterings of storm are ominous and most disquieting." The exact nature and extent of the plot involved is not yet fully known. It, however, seems most probable that "the Axe party" among the Moslems, having been unusually excited by some successes which the Moderate party have recently gained over them and also by the release of so many of the Christian prisoners at Aleppo, for whose conviction they have been so long laboring and "preparing" witnesses, had planned a demonstration in order to terrify and break the Christians and also to embarrass and perhaps to force the hand of the Moderate party. Just to what extent they proposed to carry the affair is not well known, but many things combine to indicate that our city has had a narrow escape from some serious disturbance. Mr. Sanders has returned and reports security and confidence better established in Oorfa and Adiaman than in Aintab. In Behesni, however, where there has been no massacre, the situation is extremely critical, owing to the demand of neighboring Kurds for revenge for some of their number who were killed in the unsuccessful attempt which they made on the city a few months ago. The reports from Severek are also bad.

A COUNTRY HOME FOR NEGLECTED CHILDREN.

Any wise effort to provide wholesome surroundings and happy homes for the multitude of neglected children that throng our great cities deserves recognition and support. Obviously a country community possesses many advantages if an institution designed to care for this class is to be established, and the projectors of the Kurn Hattin Homes at Westminster, Vt., seem to have been duly appreciative of the special fitness of that place. On the western bank of the Connecticut, about eighteen miles north of Brattleboro, in a town beautiful for situation, it is in easy railroad connection with Boston and other large cities, while the cost of maintaining such an enterprise must be much less than if it were located in an urban or suburban district.

These homes were opened in July, 1894. Hon. W. J. Van Patten, the president of the board of trustees, is one of the leading Congregationalists of Vermont, a man of large business interests and of high standing as a citizen and Christian worker. Rev. C. A. Dickinson, D. D, of Boston is one of the two vice-presidents, and Rev. G. H. De Bevoise, formerly of Keene, N. H., is the other, serving also as financial agent. The care of the buildings is in the efficient hands of Mr. and Mrs. Benjamin F. Moore. Pres. W. J. Tucker, D. D., of Dartmouth College heads the board of trustees. At present about a score and a half of children, ranging in age from six to fifteen years and representing every New England State except Maine, are enjoying the benefits of the homes. A strict regimen, the end of which is to cultivate habits of neatness, punctuality and teachableness, does not interfere with a good degree of freedom and merriment, as any one who has visited the homes will testify. School work and labor on the farm are conjoined in a happy proportion. A bright little monthly is published by the institution, and those who would know more about its needs and opportunities are advised to secure it from Mr. Moore at Westminster or from Rev. C. A. Dickinson.

IN MEMORIAM.

In the death of Dr. Edward K. Baxter at his residence, 874 Beacon Street, Boston, on the 22d of May last, many religious, benevolent and humane societies and objects lose a stanch friend and benefactor.

He was the youngest son of Harry and Deborah Steele Baxter and was born in Barton, Vt., in 1840. After the death of his father he went to live with an uncle at Sharon, Vt., where his summer home was at the time of his death. After completing his studies at Kimball Union Academy, Meriden, N. H., on account of rather frail health, he deemed it best to give up his cherished plan of a collegiate course, this lack being supplemented by extensive reading and study.

Dr. Baxter, after studying with Drs. Dixi and A. B. Crosby, the famous physicians, and after attending three courses at the Dartmouth Medical College and one at the College of Physicians and Surgeons, New York city, graduated at the Dartmouth Medical College in 1864, taking a high rank in his class, his examinations and thesis being wonderfully fine. He was a physician at the Insane Retreat, Hartford, Ct., and at Sanford Hall, Flushing, L. I He was very enthusiastic in his chosen profession, with high aspirations, but owing to his health he was obliged to give up very active practice. He was thus enabled to devote much time to study, collecting a fine library, largely composed of medical works, also taking the best journals and periodicals, and was an occasional contributor to them, thus keeping abreast of the times, it being truly said of him that he was one of the best read doctors in his vicinity. He was a member of the Vermont Medical Society and of the American Medical Association.

He was very fond of the natural sciences, his fine microscope being a source of much interest to him, invaluable in his profession and in examining God's minutest creations, his friends often being entertained by viewing his fine specimens, some prepared by himself. Botany, ornithology and mineralogy were favorite studies. Every bird in his region was known by its plumage or song, and every plant, tree and flower was familiar. Dr. Baxter was a Bible student, all his researches pointed to God as a wonderful and wise Creator, enhancing his love and reverence for him. He felt that he became a Christian when a boy, but when a student at K. U. A. this interest was revived and strengthened, causing him to come out boldly for his Lord. He soon united with the Congregational church in Sharon, of which he was ever after a most consistent, active and generous member, serving it as clerk and treasurer for many years, and in numerous ways ever ready to work for its interests. He retained a warm love for Kimball Union Academy, becoming one of its most generous benefactors. He possessed a cultivated taste for music, singing in the church choir for many years, keenly appreciating the beautiful in poetry and art.

In the last ten years of his life large business interests and trusts were thrust into his hands, which were entered into with the same conscientiousness and much of the enthusiasm which had characterized his other pursuits. In this increased care and anxiety he did not forget his responsibility to God. As the years advanced all good causes were increasingly dear to him, receiving larger gifts from him. He was a life member of the Vermont Domestic Missionary Society, the Vermont Bible Society, the Vermont Humane Society, honorary member of the A. B. C. F. M, remembering them liberally.

He was a lover of animals, deeply feeling their wrongs, consequently a warm friend of the Mass. S. P. C. A., and one of its vice-presidents. Dr. Baxter was actively interested in the business, educational, political and religious interests of his town, giving liberally to advance its welfare. He regretted that he was obliged to defer some cherished plans of benevolence by reason of the depression in the times. He was ever ready to aid the poor and unfortunate, and was one of the kindest, most thoughtful and care-taking of men in his family. For years he ministered to the comfort of aged ones in his home, remaining with them and giving up his own wishes and plans for their sakes.

He was a sufferer much of his life, but so patiently borne, many times not detected by those nearest him. During his last illness this trait was very marked, his physician and nurse remarking that he was the most patient man they ever saw. His pure, noble and unselfish nature shone brightly in those last months. Life was very sweet to him, with his resources for enjoyment, his two pleasant homes, with means to gratify his cultivated tastes. Yet, when he detected with the eye of a physician that his disease would prove fatal, there was not a murmur. He said he would like to live that he might do more good, and for his wife, to whom he well knew his death would bring such crushing sorrow. Until the last few hours, as long as he could speak, he sent messages and planned gifts to absent friends, to some expressing the wish that they might be Christians and meet him in heaven. When living at his home in Boston Dr. Baxter attended the Mt. Vernon Church, enjoying the ministrations of his pastor, Dr. S. E. Herrick, whose prayers solaced his last days on earth.

Dr. Baxter married Miss Sarah S., daughter of Col. Gardner and Susan Steele Burbank. He was buried among the green hills of his native State, in Sharon, Vt.

The Imperial Supreme Court of Germany has rejected the appeal of Baron von Hammerstein, found guilty of forgery, and sentenced him to three years at hard labor. He used his place as editor-in-chief of the *Kreuz Zeitung* to line his pockets with gold, and he has met a just fate.

A call has gone forth for the selection of delegates from bodies of Irishmen in this country, indorsing and supporting the Irish Home Rule movement, to represent American pro-Irish sentiment at a race convention to be held in Dublin, Sept. 1.

News from the Churches

Meetings to Come.

HAMPDEN ASSOCIATION, Y. M. C. A. Building, Springfield, July 14, 9.30 A. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

The great success, unparalleled in its locality, of the plan of a Michigan pastor for stirring his workers into activity is a more forcible indorsement of the idea than words can be.

It seems that a Massachusetts church feels a direct responsibility for the observance of the Sabbath by its summer supplies.

That Connecticut church which finds half of the registered members of its congregation unwilling to contribute to its support will have the sympathy of many another church which has met a like exigency. With such conditions the removal of prominent givers is doubly hard.

For diversity of church relations, changes and growth the Minnesota news this week is rather exceptional, but no note of discouragement is heard from there.

If fresh air work was aided generally by such generosity on the part of public conveyance companies as in Worcester, Mass., there would be no reason why every place should not successfully support an outing mission.

Twilight services, especially adapted to warm evenings and including attractive features of a musical and devotional character, are proving a success in some places.

Why should not each church appoint a board of practical housekeepers to look after its domestic economy? If this were done we believe that the poor ventilation and other unhygienic conditions now tolerated in many imposing structures would speedily disappear.

We have received a copy of a notice which is used by one church for notifying each member of the approaching preparatory lecture and communion. It is doubtless not because the idea would be lacking in benefit in all our churches that they do not use it.

SUMMER CONDITIONS IN SAN FRANCISCO.

Vacation.

Trade winds are blowing, schools are closing, and those whom the hard times will permit are hastening to mountain, glen and seaside, and churches are feeling the exodus. Several pastors are seeking recuperation at favored haunts within the State, while some already have gone, or will soon go, to the far away East. Among the latter is Rev. William Rader of the Third Church, who is delegated to the Christian Endeavor convention in Washington to represent the young people, with whom he is exceedingly popular. He may also be joined by Plymouth's beloved pastor, Dr. W. D. Williams. They have been preceded by Superintendent Wirt of the S. S. Society, who spends his summer with the "new world pilgrims at old world shrines."

Politics.

McKinley and protection strike responsive chords. The financial plank, however, meets with some disfavor. Strange as it may seem to Eastern readers, not only politicians and "silver barons," but good men part ways at this point. Sincere, seeking the best interests of the country, the latter differ in judgment. But from the ratification meetings already held and the cordial support given by papers heretofore espousing silver the party may well be encouraged. But at the same time there will be the battle for woman suffrage; the "weaker" sex is demanding a right. For weeks the agitation has been on. Influential papers, State conventions and leading bodies of men have given their indorsement. Noted women are in the field. Susan B. Anthony is here and Rev. Anna H. Shaw, both traversing the State with able local advocates and speaking in the most important centers. Enthusiasm attends them and yet there is more than indifference to overcome. Not only some men but women also are opposed. An anti-suffrage league is pressing to the front. 'Tis woman against woman. Men are the jury. The judge—who?

Anniversaries.

Anniversaries have been in order of late. Alameda, rejoicing in seventeen years of successful life, finds herself well equipped in every way, with a membership of nearly 300, all the organizations in good working order, and united in the pastor, Rev. W. W. Scudder, Jr., with an encouraging outlook for a new edifice on the fine corner lot. Sonoma, somewhat older, gave a day to the celebration of its quarter-centennial. Five men have filled the pastorate, one spending seven years, another three, the third nine, another two. The present pastor is just completing four years. Strangely enough, though quite widely separated, all are in California. The day was bright and the gathering delightful. Rev. C. E. Chase, the pastor, than whom the church has never had a better, faces the future hopefully, with a faithful band of workers in one of the most charming valleys of the Golden State. Soon following this was the glad occasion at Benicia—thirty years a church. Among its former pastors were the venerable Dr. Willey of San Francisco and Rev. J. B. Thrall of Albany, N. Y. Rev. Samuel Weyler recently came to this pulpit from Wyoming. By birth he is a Russian Jew, by choice a devoted minister of the gospel.

First Church.

Much to the sorrow of us all the doors of First Church are still closed. Effort was made to dispose of the property, but the opposition prevented the court from granting th decree. The late pastor, Dr. C. O. Brown, who many understood was about to leave the city, listened to the overtures of devoted admirers, and is now preaching in a hired hall. Meanwhile, no successor is mentioned, and during vacation the matter necessarily lies in abeyance. But with the return of the families in the late summer or early fall effort will, doubtless, be put forth to resume worship and gather the scattered forces.

Missions.

To a large number at the Monday Club, Superintendent Harrison, on his return from New Haven, reported the seventieth meeting of the H. M. S., much to the interest and delight of all. Problems affecting the work suggested there are under consideration here. Some feel that as much would be accomplished if the home boards could be united under a central management, and not a little saved in the expense of administration, while others, notably the venerable Dr. Holbrook, are firmly of the opinion that under the present system far more is given than otherwise would be for the great work pressing on all sides, and if, indeed, the cost be somewhat larger, it is fully justified by the results. Others feel that, could some way be devised by which, as a denomination, we could have a common church year, affairs would be greatly simplified. But whatever the opinions, the devotion is none the less great. Superintendent Wirt and Missionary Cooke are planting Sunday schools, about one a week, and from some of these churches are growing. As resources will allow Superintendent Harrison is manning the latter with the best material at his command, and so far as receipts will warrant the Building Society is cheerfully coming to the assistance of any needy enterprises.

OCCIDENT.

TWO HUNDRED AND FIFTY YEARS A CHURCH.

The celebration of the 250th anniversary of the church in Old Saybrook, Ct., to which reference was made in *The Congregationalist* of last week, took place July 1. The weather left nothing to be desired, the recently renovated auditorium proved comfortable as well as beautiful, and the attendance from adjoining towns as well as from a distance was large. The exercises of the morning opened with devotional exercises conducted by Rev. F. R. Shipman of Andover and Dr. Lewellyn Pratt of Norwich, both descendants of founders of the church. The present pastor and president of the day, Rev. E. E. Bacon, then gave a brief welcome, following which came a historical address by the venerable Dr. A. S. Chesebrough, to whose zeal, forethought and historic sense the celebration is in large measure due. Greetings were brought from the First Church, Hartford, by Rev. Dr. Lamson, and a letter was read from Rev. W D. Sexton, a former pastor.

The program of the afternoon looked portentously long, but it proved so varied and was carried out with so much spirit as to offer little excuse for weariness. The first address on The Founders, 1646, was made by Rev. E. M. Chapman of Worcester, himself descended from four of the worthies for whom he spoke. The four daughters of the church—the First Church of Norwich, 1660; the First Church of Old Lyme, 1693; the church in Centerbrook, 1725; the First Church of Westbrook, 1726—sent their greetings through Rev. C. A. Northrop, Rev. Arthur Shirley, Deacon E. A. Griswold and Rev. G. F. Bailey, respectively, while James R. Sheffield, Esq., of New York spoke of the ministries of Rev. William Hart and Rev. F. W. Hotchkiss, both direct ancestors of his own, whose successive pastorates covered the 108 years from 1736 to 1844.

The interest of the celebration was further enhanced by the presence of another descendant of an early member of the church, in the person of the governor of Ohio, Hon. Asa S. Bushnell, who spoke on Connecticut Emigra

tion to Ohio and Its Results. President Dwight also participated in the exercises, his address dealing with the beginnings of Yale University in the Collegiate School, whose sixteen earliest Commencements were held in Saybrook. The services concluded with prayer by Rev. W. H. Moore, a son of the Westbrook church, and the singing of a hymn written for the occasion by Mrs. F. T. Bradley.

AFTER THE DROUGHT.

For four or five years past Eastern papers, in referring to Nebraska, have had little to say but "crop failure and drought" as pleas for help in the time of distress. In view of this dismal past it is not amiss to mention the fact that today Nebraska presents the appearance of a beautiful garden. The rains have been frequent and abundant, exceeding the normal thus far in 1896 by nearly seven inches. From the beginning of spring products of the soil appeared in the markets and have so continued. The season began early and everything is two weeks or more in advance of the usual time. Just now farmers are harvesting wheat and barley and making hay. The pastures were never so bountiful. A great oat crop is rapidly ripening under the summer sun. The hot nights and still hotter days have caused a phenomenal growth of the vast acreage of corn. No fairer or more promising land can be found than Nebraska at the present.

This situation has inspired new hope and revived drooping spirits. Nebraska has been a great agricultural State in the past and certainly will be in the future. It is a mistake to suppose it only a place fit for Indians and wolves and to be avoided by enlightened people. The land is fair and peopled by a sturdy and patient race. Through years of trial and hardship men and women have held on with faith and in a spirit of independence. The necessity for outside assistance was less than advertised. The result was a tendency to pauperize. Nebraska will rally. Her people have learned valuable lessons of economy and thrift. Patience will be rewarded and cheap farming lands will soon attract home seekers once more.

But it has been among Congregational churches especially that Christian courage has been manifest. Contributions diminished sadly. The church income, small at best, almost disappeared and it would not have been surprising had many of the churches suspended entirely. In several cases the pastor could not be retained, but the services continued. Expenses were reduced. Brethren who could not give money gave service and the church was open at the usual time and the Sunday school was maintained. In other places the minister stood his ground and accepted what the people could give, biding better times. In all the churches, whether in city or country, the attempt has been made to live within the income and scarcely a church out of the nearly 200 has suspended entirely. Out of these trials and efforts must come better Christian lives and a better hope for this life and the one beyond. Count Nebraska still among the living and faithful.

W. Q. B.

CONFERENCES AND ASSOCIATIONS.

ME.—The fifty-seventh annual meeting of Franklin Conference was held at Wilton and proved of great interest. The sermon was by Rev. J. C. Young. Topics were: What Does Our Conference Stand For and How Can It Be Made More Useful? The Country Church, Reform in Town and County, Our Absent Members, The Connection of the Church and the School. Resolutions advocating independence in politics and the measures to insure the best citizenship were passed. A woman's meeting was helpful and excellent.

N. Y.—The annual meeting of the Essex Association was held in Ticonderoga, June 25, 26, Rev. George DeMott, pastor. The meeting was well attended. The subjects were: Denominational Loyalty, Greater Fellowship among the Churches. As a result of these discussions it was decided to hold an association ministers' meeting once in two months at a central point. The sermon on Power by the Holy Spirit was by Rev. P. N. Moore. The ladies' missionary meeting was helpful. Rev. Lemuel Jones of the H. M. S. occupied the last evening, besides making addresses at several points in the meeting. The A. M. A. was also presented by a speaker from the field.

WN.—The fifth annual meeting of Tacoma Association was held at Toledo, June 23-25. The themes were: Pastoral Visitation, The Church and Hard Times, One Need of Home Missionary Fields, What Reason for Expecting a Worldwide Revival? Is the Church Doing Her Best in Temperance Work? Why Do So Many Business and Professional Men Neglect the Church and Christianity? The Unchanging Gospel. During a recess of the association a council was held which ordained Mr. William A. Arnold to the ministry.

NEW ENGLAND.

Boston.

Highland will be open all summer. Sunday evening a prayer meeting will replace the usual preaching service. Other services continue as usual. The pastor, Rev. W. R. Campbell, will spend his vacation at Mt. Desert, Me., and Brewster, Mass. The pulpit supplies during August, beginning the second Sunday, will be: Rev. H. K. Job, North Middleboro; Rev. Nicholas Vander Pyl, Holliston; Rev. G. Y. Washburn, Waterville, Me.; Rev. S. L. Loomis, Newark, N. J.

Norwegian. Regular services continue as usual, the Sunday school at 3 P. M. and preaching service at 4 P. M. The pastor, Rev. Morten Olsen, preaches all summer. On Tuesday evenings prayer meetings will be held at the Emigrant Home, East Boston, and on Thursday evenings at Shawmut Church.

Massachusetts.

SOMERVILLE.—*Franklin Street.* The pulpit supplies for July and August are: July 12, Rev. W. G. Poor, Keene, N. H.; July 19, Rev. G. W. Judson, Orange, Mass.; July 26, Dr. F. W. Baldwin, East Orange, N. J.; Aug. 2, Rev. T. W. Harris, Lebanon Springs, N. Y. The services of the last four Sunday mornings of August will be held with the East Somerville Baptist church, and the preachers will be: Aug. 9 and 16, Rev. R. D. Grant, D. D., recently of Portland, Ore.; Aug. 23, Rev. E. S. Parsons, Colorado Springs, Col.; Aug. 30, Rev. C H. Cutler, Bangor, Me. During these months Sunday evening services conducted by the Young People's Society will be held in the vestry.

EVERETT.—*First.* The church will be kept open, with regular services during the summer. The pastor, Rev. A. B. Patten, will spend August as his vacation on the Maine coast.

LOWELL.—The Armenians are much pleased with the appointment of Rev. H. K. Santikian as their pastor. He began work under the auspices of the Massachusetts H. M. S. June 28. He is a graduate of the college at Harpoot and of Andover Seminary, and was for five years a native pastor among his own people, but was driven out by the Turkish massacre last year. He returned to this country and after many hardships his wife and three children have now joined him.——*French.* The church is rejoicing in the result of the Canadian elections, being confident that the refusal of the Catholic voters to obey their ecclesiastical authorities is the beginning of an independent spirit for which Protestants have long prayed.——*Highland* in arranging for its pulpit supplies during the pastor's vacation stipulates that the preachers must come to the city on Saturday instead of traveling on Sunday.

WORCESTER.—*Pilgrim* gave a reception, July 2, to its young people who graduated this year from the various schools and institutions. The 22 additions at the July communion make a total of 62 since Dr. Lewis began his pastorate Jan. 1.——*Second Swedish.* The same council that dismissed Rev. J. R. Armstrong also ordained and installed his successor, Rev. John Udd. This church was organized a little over a year ago with 54 members. During Mr. Armstrong's pastorate it has been self-supporting, more than doubled its membership and built up a Sunday school of over 200.——Dr. Mix, superintendent of the City Missionary Society, has just completed, through his visitors, a very careful religious census of the city, showing the nationality and religious status of every family. The Protestant population is rapidly moving to the west side and their places are taken by the foreign population. There are almost exclusive colonies of Armenians, Jews, Italians, Syrians, French and Swedes and the majority of the Irish, all east of Main Street. In this entire east side district there is not a strong Protestant church except the First Swedish and First Baptist on Salem Square, and the continuance of some of the existing small churches is a serious problem It is also significant that every licensed wholesale and retail liquor saloon, excepting one hotel, is in this district. All dens of vice of every sort are located here, managed and patronized principally by these classes. The problem of city evangelization becomes thus defined; and municipal safety, as well as Christian obligation, demands aggressive work. The city fresh air work for children and mothers was committed to the society last year and will be carried on the same way this year. The electric car lines and steamboats at the lake grant free rides for this work.

PALMER.—*Second.* Out-district meetings are sustained by this church every Sunday afternoon. During the months of July and August the Tuesday evening service is discontinued. The pastor recently received a gift from the men of his congregation of a check for $100 for a bicycle. He will take his vacation commencing July 12, and continuing into August: The Ladies' Society and Y. P. S. C. E. have purchased new chairs for use in the prayer meetings.

DALTON.—This church, through the generosity of Mrs. Mary E. Crane, has been made a life member of the General Theological Library of Boston, which gives the pastor the right to draw books from this collection. At the annual parish meeting the prudential committee were instructed to place electric lights in the meeting house and chapel if proper terms could be made. The pastor is Rev. G. W. Andrews.

Maine.

FRYEBURG.—Mr. Ernest Abbott, son of Dr. Lyman Abbott, is supplying here for a month. He is a graduate of Andover.

SEBAGO.—The people part with Rev. G. P. Merrett with regret. He has done good work here. Rev. W. H. Hume succeeds him this year.

BETHEL.—The pastor, Rev. Israel Jordan, and family are absent on a two months' vacation, during which the pulpit will be supplied.

New Hampshire.

PIERMONT.—The coming of the new pastor, Rev. C. H. Cooledge, by his enthusiasm and abundant labors, has awakened new interest and infused new vigor into the varied services of the church. New life has been especially manifest in the prayer meetings, and with the union and hearty co-operation of the church an era of marked promise and prosperity is looked for. Active measures have been put in operation to increase the attendance and infuse with new zeal the Sunday school, including reorganization, the introduction of a new singing book and the use of the blackboard. Several persons were received to the church at the communion service, July 5.

NASHUA.—*Pilgrim.* The attendance on the Sunday evening services, through the cordial invitations, polite attentions and warm welcomes of the Young Men's Sunday Evening Club, has been largely increased. Short, pointed, suggestive sermons by the pastor and special music, with the assistance of a solo cornetist, have made the services impressive and profitable. The Sunday school includes a class of Armenians. A branch school has been organized for the summer in an out-district schoolhouse.

WINCHESTER.—The pastor, Rev. H. A. Hanaford, has nearly completed his eighth year of service. During this period the church edifice has been repaired and renovated at a cost of $3,300, and memorial windows and a pipe organ have been put in, costing $1,500. Thirty-eight persons have united with the church. The morning service has been improved by the recent addition of introductory sentences, the Gloria, Apostles' Creed and two brief collects, followed by the Lord's Prayer.

LEE.—Through the generosity of friends in Dover the parsonage, which for the past three years has remained unoccupied because of its unsuitable condition, has been thoroughly repaired, renovated and fitted for occupancy. The new pastor, Rev. B. A. Willmott, late of Bangor Seminary, was ordained to his work July 1.

KEENE —*Second.* A pleasant surprise was given the pastor, Rev. Archibald McCord, and his estimable wife, by his people at the church parlors on the evening of their 20th wedding anniversary. The program included the reading of poems, singing of songs and delightful social festivities.

Vermont.

BURKE.—The union meeting house was rededicated June 28, over 600 persons being present. The sermon was preached by Rev. M. C. Henderson and the prayer was offered by Rev. Henry Fairbanks. Extracts were read from an interesting historical sketch by Mrs. Walter. Rev. C. H. Merrill conducted the exercises.

MORRISVILLE.—The church worships for a time in the town hall, the old building being rendered

unfit for occupancy by removal. The new house will be erected within four months. Eight or nine memorial windows are already provided for.

Connecticut.

GREENWICH.—*First.* A neat pamphlet of about 30 pages has been published by the church as a review of the 250th anniversary and of the services at the laying of the corner stone of the new edifice last fall. Numerous fine illustrations show a likeness of the present pastor, Rev. D. W. C. Eggleston, of the old building, of the new church and other subjects connected with the church. The new edifice was dedicated June 25. The ground was broken for the building in April, 1895, and the cost of the structure was over $21,000. This is the fifth edifice erected by this church since 1670. The one preceding this was destroyed by fire last year. The new house is a monument to the earnest efforts of those who have carried through the enterprise. It is built of gray granite, is of Tudor-Gothic architecture and cruciform in shape. The audience-room seats 200 persons and can be enlarged by opening the Sunday school room. The choir gallery is in the rear of the pulpit. There are three memorial windows, beautiful in design and rich in coloring. In the basement is a banquet-room and social hall with the usual conveniences. The necessary funds to meet the expense of the work were almost made up at the dedication service, so that the building was practically dedicated free of debt. Dr. A. J. F. Behrends preached a strong sermon and Dr. D. M. Seward offered the prayer.

NEW HAVEN.—*Howard Avenue.* A memorial window representing the Good Shepherd has been placed in the meeting house in memory of the late Deacon William C. Scrobie. Twenty Bibles were recently given to children who had passed their eighth birthday during the year as a sign that they are now a part of the congregation. No more evening services will be held until fall.——Of the 600 student delegates at the conference of Christian Workers at Northfield, Yale sent 70.——*Redeemer.* Rev. H. E. Peabody, who was installed as assistant pastor of this church recently, will take charge of Welcome Hall Mission, which it is proposed to make a branch of the church.

MIDDLETOWN.—*South.* Rev. F. W. Greene spoke on the finances of the church a week ago Sunday morning. The church has run behind each year lately and the deficiency has been made up by subscription. Fifty per cent. of the names on the church register are never heard from in the matter of contributions. Pledge cards have been sent out to all the members asking that they contribute towards this deficiency. One cause of the running behind is the church music, the expense of which was formerly always borne by the late Hon. John D. Camp.

NORWICH.—The semi-annual conference of Swedish Congregationalists of the Eastern States was held here of late for four days. The principal address was by Rev. E. G. Hjerpe of New Britain, president of the conference. Rev. S. V. S. Fisher of Minneapolis, superintendent of Scandinavian work in the West, also described his work. The meeting was one of the most successful ever held.

NEW LONDON.—The first service in the new union chapel at Eastern Point was held last week, Dr. E. W. Gilman of New York officiating. The chapel has a seating capacity of 200 and all seats are free. Clergymen of different denominations from various places will conduct services this summer.

NEW BRITAIN.—*First* and *South* will unite in their Sunday evening services during July, the services on the first and third Sunday evenings being held with the South Church. During August union meetings of all services will be held as usual with out-of-town preachers.

HIGGANUM.—The unveiling of a picture of Rev. George S. Pelton, formerly pastor of this church, took place in the chapel recently with appropriate exercises. Only two ex-pastors are now living. The first pastor was Rev. David D. Field, D. D.

WILLIMANTIC.—*First.* The audience-room will be redecorated during the next two months by provision made by the women's society. About $1,000 will be expended.

Over $65 was raised in Bristol at the union mass meeting a week ago Sunday evening for the Armenian cause.——The Ladies' Aid Society of East Canaan at their recent fair and festival cleared over $50.

MIDDLE STATES.

New York.

BINGHAMTON.—*First.* Stainer's sacred cantata, The Daughter of Jairus, was rendered by the quartet on a recent Sunday evening before an audience that crowded the house. The pastor, Rev. W. B. Thorp, enforced the lesson of the Scripture narrative in a short address. The vacation supplies include Professor Coddington of Syracuse, Dr. Edward Taylor of Binghamton and Dr. Washington Gladden. The lecture-room will be recarpeted and decorated during the pastor's vacation.

SMYRNA.—This church has been much afflicted of late by the financial disasters which have fallen upon the place, and especially in the breaking down physically and mentally of Herbert M. Dixon, its leading member. Mr. Dixon died June 26. He was not only prominent locally, but also in the State, being a member of the executive committee of the C. H. M. S. and of the New York H. M. S.

SYRACUSE.—Dr. Packard and family are taking their vacation at Thousand Islands. Rev. H. A. Manchester will be with his parents in Niagara County, near Gasport. Rev. H. N. Kinney will preach here and there, supplying prominent churches in New England and in this State. Rev. F. L. Luce will be at a point not far from Syracuse.

NORWICH.—*First.* The pastor, Rev. W. H. Scudder, having accepted a call to Tacoma, Wn., the church has voted to accept his resignation, at the same time passing resolutions of high appreciation for his labors here and of his close relations with all the organizations of the church.

SCHROON LAKE.—Rev. Lemuel Jones has been spending two or three weeks on this field, where his labors were fruitful early in the season. Rev. Henry Lewis of Dr. Virgin's church, New York, and of the last class of Union Seminary, is just beginning work with this church.

SALAMANCA.—On Children's Sunday 14 children and one adult were baptized by the pastor of this church, Rev. M. L Dalton. This was the largest number ever baptized at one time in the history of the church.

New Jersey.

WOODBRIDGE.—"Twilight services" have been held during June with good results, and will probably be continued. The hour of Sunday evening worship was put at seven, and no lamps were used, the effort being, by appeal through a pastoral letter beforehand and by other means, to make it eminently an hour of worship. Music and prayer and address were all keyed to the idea of evening devotions. The church is at work on plans for a new Sunday school room, which, it is hoped, may be erected before winter. A bicycle picnic recently was declared by all a success, especially as to sociability.

PLAINFIELD.—At a recent service an accounting was made of the five-cent pieces given out on the Sunday school "rally day" last September for investment for missionary purposes. The $5.25 intrusted to the young stewards came back multiplied about 12 fold—over $60. The school is supporting a pupil in Japan and another in Turkey and this coming year will also support a Sunday school in the West, besides giving for other benevolent purposes. The pastor, Rev. C. L. Goodrich, will be away during August.

NEWARK.—*Belleville Avenue.* The pastor, Rev. S. L Loomis, will spend his vacation at Plymouth, Mass., the pulpit being supplied during his absence by two other members of the church, Rev. W. H. Ward and Rev. C. C. Collins. During the pastor's absence renovation and repairs will be effected.

PARK RIDGE.—The church will maintain all its services during the summer. The pastor also follows up his people who are to summer elsewhere by interviewing or writing to the pastors of the churches in the places where they are to be. This church was never more prosperous than now.

ORANGE.—*Valley.* The benevolences of this church, Rev. C. A. Savage, pastor, were $3,056 last year—not, as we were misinformed last week, $1,056. Three shares were taken in the General Howard Roll of Honor and about $200 given for the suffering Armenians.

EAST ORANGE.—Dr. C. H. Everest, pastor of the First Church, has just left for Europe, and Dr. F. W. Baldwin of Trinity spends his vacation at Marlboro, N. H., and in other New England places.

BOUND BROOK.—The interest under the new pastor, Rev. J. O. Jones, continues. Seven new members have just been received. A men's Bible class has just been organized.

THE SOUTH.

District of Columbia.

WASHINGTON.—The Congregational churches of the city combine in mailing to each of their members every Friday afternoon a copy of a small sheet called *The Washington Congregationalist.* The first page is devoted to notices of the church and week day services. It is interesting to glance over the working orders of the several churches as they thus appear arranged in parallel columns. The other pages are devoted to advertisements and reading matter.——*First.* The preparatory lecture came the week preceding the great C. E. Convention. Dr. Newman spoke of the convention as the greatest opportunity that the bulk of this church would have to come in contact with what he called the most characteristic movement of the age. He urged his people not to lose sight of the object of the great gathering in the preparations for its entertainment. Over the large doors in the vestibule is the word Massachusetts, as an indication that this place is headquarters for that State.

Georgia.

WAY CROSS.—*Whitehall.* This church, Rev. J. S. King, pastor, held special services June 15–25, which were greatly blessed. It is thought that at least 30 persons were converted, and that about the same number of believers entered on a higher religious life.

THE INTERIOR.

Indiana.

INDIANAPOLIS.—*Brightwood* continues to have large congregations, the edifice being too small to accommodate those who desire to attend in the evening. An additional lot has been purchased and enlargement is being seriously considered. Rev. C. E. Grove is pastor.——*Plymouth.* The McCulloch Club closed its evening services for the season, June 28, with an unusually elaborate program. The Vested Boys' Choir of St. Paul's filled the singers' seats, and the congregation packed the house. Special numbers were also rendered by soloists. Extracts of Lowell's address on Democracy were read, and the pastor, Rev. F. E. Dewhurst, discoursed eloquently on Civic Faith. An elegant souvenir of Oscar C. McCulloch's birthday anniversary was distributed in the congregation.——Rev. A. F. Ayres of Ohio is visiting the *South Side* with a view to settlement.

FORT WAYNE.—*Plymouth* is gaining in its record for benevolences as it gets settled in its new home. Fifty dollars were recently given the South Church toward its repairs, $50 went to Ridgeville College and $35 to the A. B. C. F. M. Rev. J. S. Ainslie is inculcating giving to all the societies and the increasing membership is united in the church missionary society, a distinct feature of the work.——*South.* A reception was given by the church, July 2, to Rev. E. E. Frame, the occasion being the first anniversary of his pastorate. The year has been one of growing unity and effective service along many lines. About $450 have been expended in repairs, and the congregation and Sunday school have gradually become larger and the attendance more uniform.

ELWOOD.—*Welsh* reports progress. Work was commenced a year ago. The second year opens with good prospects. A neat building, seating 300 people and costing, with lot, $1,500, has been erected, furnished and, with $300 aid from the C. C. B. S., paid for. There are 35 members and a Sunday school of 120. Congregations are excellent. The Welsh language is used in the morning service and English in the Sunday school and evening. Rev. Richard Powell is pastor.

Rev. E. W. Murray reports an increasing interest in the three Harrison County churches. There is a revival spirit; eight persons rose for prayers at Central on a recent Sunday. Mr. Murray has secured temporary quarters in a hall over a store at Central. In the meantime a parsonage is being built. The churches have adopted the weekly envelope plan with good results.

Prof. A. M. Hall of Butler Divinity School has resigned his work with the Disciple Church and will take a postgraduate course at Yale. He will affiliate as a Congregationalist hereafter. Professor Hall is a man of recognized force and a pulpit orator of decided ability.

Michigan.

GREENVILLE.—Rev. A. M. Hyde, the pastor, has tried for six months the plan of dividing his congregation into Workers' Unions, several in number and appropriately named. Their object is to increase fellowship among members and others and to accomplish systematic work. Each union has seven departments, each member having an assignment of special work. The divisions are watch and care, acquaintance, good cheer, employment, news, program and flower. Once a month all the departments meet separately and twice a year all meet together.

DETROIT.—The Congregational Union have given instructions for the purchase of a corner lot for the site of a new chapel to cost $1,500.——*German.* The pastor, Rev. Anton Huelster, has secured subscriptions of $500 to go toward the last payment of $1,750 on the building purchased last year. When the balance is secured the church will be free from debt.

THE WEST.

Missouri.

KANSAS CITY.—*First.* With the help of the new assistant pastor, Rev. Charles H. Fenn, who comes from the superintendency of the Children's Aid Society of Chicago, the work of this church and its pastor, Dr. Henry Hopkins, is going forward with increased earnestness. Efforts are now being made, in consultation with the masters of the city schools, to establish an Industrial School for the incorrigible boys who have drifted out of the city schools, and for the rescue of street waifs.

Minnesota.

MINNEAPOLIS.—*First Scandinavian.* This church has made slow advance for the past few years, being cramped by the incoming of a Lutheran church. An English-speaking Sunday school has been maintained. Rev. L. C. Johnson, who has labored faithfully for five years, has resigned and will minister to Lutherans in another State. It is believed that, with some anticipated changes, the outlook for this enterprise is hopeful.——*Open Door.* The pastorate of Rev. W. J. Gray has been eminently successful, church debts having been paid and the church brought to self-support, with many additions and much spiritual growth. A farewell reception was given to the pastor this week. Mr. Gray resigns on account of ill health and has been called to Everett, Wn.——*Robbinsdale.* The seventh anniversary was celebrated with appropriate services. A fine building, a slow but sure growth, the gradual liquidation of its debts to the Congregational Church Building Society, a flourishing Sunday school and C. E. Society and a hopeful outlook, notwithstanding the removal of some manufacturing enterprises from the village, are reported.——*Fifth Avenue.* Large congregations and increasing interest in all departments welcome the new pastor, Rev. J. E. Smith. Services every night for the week preceding communion are held with good attendance and profit.——*Bethany.* Good congregations and increasing interest, with the coming of many new families, greet the pastor. The debt has been reduced, leaving nothing but the amount due the Congregational Church Building Society, so that with lessened financial burdens the church is hopeful.——*Forest Heights.* Several additions since the coming of the new pastor, growing congregations, the receipt of aid from the Congregational Church Building Society and the payment of all other obligations for church building are encouraging features.——*Thirty-Eighth Street.* This enterprising mission has recently been organized into an independent church, several different denominations joining and securing Rev. A. P. Lyon for pastor. A building has already been erected and the work is prospering.

ELLSWORTH.—Through the assistance of a student, employed for the summer on this large field, Rev. W. J. Conard is able to give more service to the central church. The county Sunday school association held an interesting meeting here with attendance crowding the capacity of the little meeting house. This is the first religious convention ever held in the town and gave the people new views of religious work. At Ash Creek out-station the meeting house has been thoroughly renovated with paper and paint by the Ladies' Aid Society.

CORRELL.—A church of 13 members has been organized here, the only one in the place, the result of the faithful labors of two Congregational pastors who had supported preaching services here for over a year. Different denominations are represented in the little church, which for the present worships in a commodious schoolhouse. Many of the people came from the southern portion of the State and were educated in Congregational churches there.

GRANITE FALLS.—The church, depleted by removals and so discouraged that services were discontinued and the Sunday school given up last year, has made considerable advance during the pastorate of Mr. J. H. Hjetland, good congregations and a flourishing Sunday school being gathered. The ordination service June 30 was a season of Christian fellowship which greatly encouraged the little church.

WALKER.—Rev. C. B. Fellows is working temporarily in this new town on the shores of Leech Lake. Church lots have been secured, and it is hoped that a small building will be erected at once. The town has all the characteristics of a frontier community and greatly needs religious institutions.

CENTER CITY.—*Swedish.* A largely attended fellowship meeting was held with this church, addresses being given by Prof. J. G. Princell of Minneapolis and others. A choir of 23 members from Professor Princell's church attended. The whole meeting was productive of good.

MAPLETON AND STERLING.—Emigration from Sterling has led to the abandonment of that church and the reception of its members at Mapleton. The Sterling church was in a country community four or five miles from the railroad.

KRAGNES.—At a recent festival $44 were given as a nucleus for a church building. A subscription is being raised and the people hope to secure a building in the autumn from their meager resources.

CHOKIO.—At this promising out-station of the Graceville church a building has been erected, all the people giving liberally and no aid being asked of the C. C. B. S. An organization will come later.

BARNESVILLE.—Rev. L. C. Frost has preached for a few months at a promising out-station in the country, where a branch church will be organized in the course of a few weeks.

Nebraska.

GRAFTON.—Mr. J. H. Andress, who has been supplying here for nearly two years, in connection with his studies at Doane College, closed his work June 28, to enter Chicago Theological Seminary. At a largely attended reception on the previous evening many appreciative words were spoken of the good work Mr. Andress had done, and the Y. P. S. C. E. had already presented him with a testimonial of its esteem. The church was discouraged when Mr. Andress came to the field, but his earnest words and work prepared the way for the revival last winter. The membership has doubled and is united and strong. Rev. A. A. Cressman of Fairmont will supply the church Sunday afternoons until Sept. 1, and after that will have pastoral charge in connection with field work for Doane College.

CALHOUN AND DE SOTO.—The pastor, Rev. S. A. Parker, maintains three out-stations efficiently. Mr. J. S. Chase, a well-beloved elder in the Presbyterian church at Seattle, Wn., who has been spending some time at Calhoun on account of his wife's health, has been of great service in this Sunday school and in the out-stations. Mr. and Mrs. Chase, Mr. Parker and a strong horse who carries them from point to point form a well-known and welcome quartet.

FRIEND.—Rev. A. N. Dean, who supplies here while continuing his residence at Crete, is encouraged by a constantly increasing interest, consequent upon the faithful and earnest presentation of the old and familiar truths of the gospel. Five persons were received into the church June 28, all on confession; two were also received at the previous communion.

BLADEN.—Rev. W. A. Davies, besides ministering to this church and those of Campbell and Upland, maintains two important out-stations. In one of these, known as District 43, Franklin County, Sunday baseball has been largely the attraction on Sunday afternoons, but now the Sunday school and preaching service have the attention of the community.

Mr. Frank H. Heydenburk of Oberlin Seminary, in addition to taking care of the churches of Strang and Shickley for the summer, will preach alternate Sunday afternoons at Bruning.

North Dakota.

DICKINSON.—Rev. G. W. Gallagher is prospering in his work here. His congregations are large and growing. He earnestly pleads for a helper at the out-stations, but the State H. M. S. has no money to aid in the support of an assistant. A large part of his important and growing field is now wholly uncared for.

ROSE VALLEY.—This is the banner Sunday school in the State in its offering for Sunday school missionary work, its contribution of $20 making the honored pastor a life member of the C. S. S. and P. S.

GLEN ULLIN.—Rev. and Mrs. F. C. Emerson are doing excellent work, involving many sacrifices. Beside his pastoral duties he has finished the parsonage with his own hands.

The meeting house at Carrington is undergoing repairs and a parsonage is being built.

South Dakota.

CLARK.—Rev. T. G. Langdale presented his resignation June 28, to take effect Oct. 1. He came to the church five years ago and leaves it united and strengthened. He spends July at his old home in Cincinnati, O., and attends the C. E. convention in Washington. Mr. Langdale is president of the South Dakota C. E. Union.

DE SMET.—Rev. E. J. Sarkis, the pastor, plans to return to Syria, his native land, in the fall. Nearly 50 members have been added during the year.

The church at Aberdeen has purchased a new site and is preparing to build. Senator Kyle, a former pastor, still retains membership here.——Evangelists Thompson and Gamble have just closed a successful 10 days' meeting at Wakonda.

PACIFIC COAST.

California.

NILES.—Rev. Dr. J. C. Holbrook, 88 years old, spoke on Children's Day. Each child present carried a beautiful bouquet and, as the reverend gentleman closed, all gathered around him and presented the flowers.

SAN FRANCISCO.—Rev. Jee Gam is speaking wherever opportunity offers in behalf of the new building the Chinese are trying to secure.

The church in Tulare has been presented with a beautiful pulpit by Mr. E. C. Beals.

CHRISTIAN ENDEAVOR NOTES.

Labrador now has Christian Endeavor Societies.

Some foreign societies that cannot be represented at Washington have sent their national flags to be displayed.

The missionary committee of a Jamaica Plain, Mass., society gives at each meeting in two minutes the recent missionary tidings.

The Oklahoma convention passed strong resolutions for Sunday observance which will be published with the laws on the subject.

Washington Endeavorers are trying to secure a steam launch to use on Puget Sound in carrying on their work in connection with the floating societies.

During the summer the north division of the Chicago Union will hold two open air meetings at 8.30 A. M. every Sunday morning, one at the barns of the street car company.

Two delegates to the Mexican national convention at Zacatecas walked there from Guadalajara, more than 200 miles, in the intense heat, because they could not afford to pay the fare. They did good all along their way by acting as colporteurs.

The Hawaiian first national convention, just held, filled a church edifice capable of holding 800 persons. The Chinese, Japanese and other nationalities were represented among the delegates, and the outlook for Christian Endeavor seems to be excellent.

From the president's report at the annual meeting of the United Society it appeared that Dr. Clark has traveled during the past year more than 37,000 miles and has spoken to Endeavor audiences in 20 States, four of the provinces of Canada and five Mexican States.

For July the members of the World's Prayer Chain are asked to pray that the fellowship typified by the Christian Endeavor movement, based on fidelity to Christ and loyalty to one's own church, may prevail, and that it may be greatly promoted by the International Convention at Washington.

In the course of six months the floating society at Portland, Me., made 26 visits to vessels and 75 to the seamen's boarding houses, held 13 services at the Marine Hospital, and distributed at the hospital and on vessels 1,600 tracts, and more than 2 500 papers. As a result 40 members were added to the society, and seven persons asked for prayers at the meetings.

Arrangements with a newspaper syndicate have been made by the officers of the New York State Union, so that plates containing full reports of the convention can be furnished daily to all newspapers of the State. The president of the Maine Union intends to go through the eastern and central part of that State for some weeks after the convention, giving reports of it.

"A converts' sociable" was planned by an English pastor to bring about a closer acquaintance between the members of the society and a number of young persons that had been received into the church after a revival. In addition to the social features appropriate topics were treated, such as The Convert at Work, The Convert at Divine Service, The Convert at Bible Study.

The society in the State prison at Eddyville sent to the Kentucky convention a message and reported that in eight months their membership had risen from 35 to 75. After the convention 80 delegates visited the prison and were heartily welcomed. A service attended by about 500 prisoners was held in the chapel, which had been decorated in honor of the occasion. The evangelistic service lasted about two hours and the greatest interest was shown. More than 100 persons promised to read the Bible every day. There were more than 200 responses to a call for those who wanted to lead better lives.

The British national convention at Bristol was a splendid success, the attendance equaling that at Birmingham last year, although the situation was much less favorable. Forty or fifty separate meetings were held, and the participation in the

open meetings was brisk. An appeal for missionary volunteers was made in a letter from the grandson of William Carey, and the number of those offering themselves was large. Every reference to the Armenians met an instant and hearty response. The societies in Great Britain now number 3,609, and of these 964 were formed the past year. Of the associate members, 7,278 became active. The Baptists are still the leading denomination in number of societies, as they have 947, the Congregationalists are second with 933, the Methodists have 751 and the Presbyterians 311.

WEEKLY REGISTER.

Calls.

CARRUTHERS, Jno. B., to remain another year at Berlin, N. H.
CHATFIELD, Geo. A., Bristol, N. Y., to Coal Creek, Col. Accepts.
CHEVIS, Ernest C., Clear Lake, Wis., accepts call to Lake Park and Audubon, Minn., and has begun work.
CONRAD, W. O., Blue Earth, Minn., to Rollstone Ch., Fitchburg, Mass.
DEROME, Jules A., to remain another year with the consolidated churches of Mapleton and Sterling, Minn.
DOBBS, J. M., to Liberty Ch., Floy, Ala.
DRAKE, Geo. B., to be acting pastor for another year at Vershire, Vt.
EPPENS, Edward H., Yale Sem., to Gaysville and Pittsfield, Vt. Accepts.
EVANS, Howell M., Burwell, Neb., to Grand Island.
GRAY, Wm. J., Open Door Ch., Minneapolis, Minn., to Everett, Wn.
HUDSON, Alan B., Pilgrim Ch., N. Weymouth, Mass., to First Ch., Brockton. Accepts.
HULL, Geo. H., Severy, Kan., to Rush Center. Accepts.
HUMFREYS, Jno., to the permanent pastorate at Grand Haven, Mich., where he has been supplying.
HUSTED, Jno. T., Grand Rapids, Mich., declines call to Wyandotte.
HYSLOP, Jas., Imlay City, Mich., accepts call to Mt. Hope Ch., Detroit, to begin Sept. 1.
ISAACS, Wm. J., Melville, N. D., to Verdon, Neb. Accepts.
JONES, J. Lincoln (Meth.), Mapleton, Minn., to Carrington, N. D. Accepts, and has begun work.
LINCOLN, Winfield S., W. Richfield, O., to Belpre. Accepts.
LYON, Asa P., Minneapolis, Minn., to Thirty-eighth St. Mission, same city. Accepts.
MCKINLEY, Chas. E., Yarmouth, Me., to Union Ch., Rockville, Ct. Accepts.
MCKINNON, Norman, to Foxcroft and Dover, Me. Accepts, to begin at once.
MERRILL, Chas. W., Northfield, Minn., to Pacific Ch., St. Paul. Accepts.
ROSE, Chas. G., Wolverine and Rondo, Mich., to Allendale, Bass River and Eastmanville. Accepts, to begin work at once.
SCHWIMLEY, Wm. A., Penfield, O., to Green River, Wyo. Accepts.
UPTON, Rufus P., Lake Park, Minn., to Custer and Garvin. Accepts, and has begun work.

Ordinations and Installations.

ARNOLD, Wm. A., *o.* Toledo, Wn., June 24. Address, Dr. C. L. Diven; other parts, Rev. Messrs. H. E. Gregory, E. R. Loomis, W. H. Atkinson.
CUSHING, Edward B., Chicago Sem., *o.* Buda, Ill., June 26. He is to have charge of the Latin department in Yankton College, S. D.
DRAKE, Ellis R., *i.* Villa Park Ch., Denver, Col., June 18.
FERRIN, Allen C., *o. p.* Blandford, Mass., June 30. Sermon, Prof. A. R. Merriam; other parts, Rev. Messrs. S. K. Perkins, G. W. Winch, Charles Pease, A. M. Spangler.
HJETLAND, Jno. H., *o.* Granite Falls, Minn., June 30. Sermon, Rev. Dr. G. R. Merrill; other parts, Rev. Messrs. R. P. Herrick, J. H. Morley, J. W. Todd, Mr. F. B. Anderson.
HOSSEY, Harold J., *o. p.* Zion Ch., Ottawa, Can., June 18. Sermon, Prof. W. H. Warriner; other parts, Rev. Messrs. Wm. McIntosh, A. W. Richardson and Dr. Evans.
LEPPART, D., *o.* Beaverton, Ore., May 26. Parts by Messrs. J. M. Beauchamp, G. Sykes, Wallace Huribut, R. M. Jones, H. S. Wallace and C. F. Clapp.
SANBORN, F. Arthur, *i.* Wilton, Me., June 30 Sermon, Rev. E. R. Smith; other parts, Rev. Messrs. W. B. Kenniston, J. R. Wilson, J. C. Young, C. A. Breck.
SPANGLER, Geo. P., *o p.* Ivanhoe, Ill., June 23. Sermon, Rev. W. H. Hopkins; other parts, Rev. Messrs. S. A. Harris, Isaac Cookman and J. O. Dazey, and Mr. C. Thurston Chase.
UDD, Jno., Chicago Sem., *o.* and *i.*, Worcester, Mass., July 2. Parts were taken by Rev. Dr. A. E. P. Perkins and Rev. Messrs. W. T. Sleeper, A. H. Coolidge, G. S. Dodge, J. R. Armstrong.
WILLMOTT, Benj. A., Bangor Sem., *o. p.* Lee, N. H. July 1.

Resignations.

ANDRESS, Jno. H., Grafton, Neb.
BARR, Thos. E., First Ch., Kalamazoo, Mich., to take effect Nov. 1.
BRADFORD, Park A., Tyngsboro, Mass.
DAY, S. Mills, Honeoye, N. Y., after a pastorate of 34 years.
DE PUY, Wellington, Wacousta, Mich.
FAIRBANK, Jno. H., Waverly, Ill. He will spend the summer near Ashland, Wis.
FORBES, Chas. A., Seneca, Kan., to engage in missionary work in China.
JOHNSON, Lorentz C., First Ch. (Scand.), Minneapolis, Minn.
LANGDALE, Thos. G., Clark, S. D., to take effect in October.
MULNIX, A. H., Tyndall, S. D., to take effect Sept. 1.
SARKIS, Elias J., De Smet, S. D.

Dismissions.

ARMSTRONG, Second Swedish Ch., Quinsigamond Village, Worcester, Mass., July 2, to enter upon missionary work in Japan under Swedish Evan. Alliance.
RICKETTS, Chas. H., Somers, Ct., July 1.

Churches Organized.

CONKLIN, Mich., — June.
CORRELL, Minn., 26 June, 13 members.
DURAND, Mich., rec. 26 June.
FLOY, Ala., Liberty Ch., 11 members.
MINNEAPOLIS, Minn., Thirty-eighth Street, — June. Rev. A. P. Lyon, pastor.
TWO CREEKS, Wis.
WARDNER, Ida., 28 June, 16 members.

Miscellaneous.

BECKWITH, Prof. Clarence A., and family of Bangor, Me., are resting at Deer Isle this season.
BOYNTON, Nehemiah, the new pastor of First Ch., Detroit, Mich., is in the East for his vacation, which extends to Sept. 1.
CLARK, John B., pastor of Lee Ave. Ch., Brooklyn, N. Y., met with a serious accident last week by running off a cliff while riding on his bicycle. After a long period of unconsciousness he regained his senses but could not account for the accident.
CROSS, Rev. and Mrs. A. E., on their return from their wedding trip, were given a reception by the Park Church, Springfield. A beautiful picture was presented by the women of the congregation.
FELLOWS, Chas. B., of Minneapolis, Minn., is to serve the church in Walker for four months.
FISHER, Herman P., of Crookston has made a special study of northern Minnesota, especially the opening up of the Red Lake Indian Reservation as affording large missionary opportunity, and has been invited to speak in several New England churches during the summer.
FORD, Robt., June 27, was made the recipient of a covered carriage, harness and whip from his parishioners in Campton, N. H.
HOUSE, Julius T., president of Kingfisher College, Okl., is with his brother, Rev. A. V. House of West Salem, Mass., for rest and recuperation.
RICHARDS, Jehiel S., of Deer Isle, Me., on account of continued ill health, will be absent on a vacation three weeks in July.
SAVAGE, Jno. W., who during the past nine months has served the churches at Chassell and Jacobsville, Mich., will supply the pulpit of First Ch., Ripon, Wis., during July and August.
SCOTT, Darius B., of Sioux Falls, S. D., is to spend two months in Roxbury, Mass., seeking rest.
STIMSON, M. Luther, through the kindness of the C. E. Society of First Ch., Bloomfield, O., will attend the Washington convention, thus fulfilling a cherished desire.
TUTHILL, C. Julian, pastor of Memorial Ch., Georgetown, Mass., has just received a present of $80, with the pleasant instructions to purchase a bicycle. He also has been engaged for the second year.

ADDITIONS TO THE CHURCHES.

	Conf.	Tot		Conf.	Tot.
CALIFORNIA.			**MINNESOTA.**		
Marysville (Chinese),	4	4	Correll,	—	13
Oroville (Chinese),	3	3	New Paynesville,	2	4
San Francisco, Bethany,	—	4	**NEW YORK.**		
CONNECTICUT.			Bridgewater,	7	9
Old Lyme,	7	7	Brooklyn, Rochester Ave.,	2	2
Watertown,	7	7	Buffalo, Black Rock,	2	5
IOWA.			New York, Pilgrim,	4	11
Buffalo Center,	31	31	Rochester, South,	8	9
Prairie City,	—	3	Syracuse, Good Will,	5	6
KANSAS.			Plymouth	1	4
Brookville,	3	4	South Ave.,	2	6
Rush Center,	6	6	**WASHINGTON.**		
MAINE.			Chattaroy,	—	10
Benton,	4	4	Colville,	5	5
N. Bangor,	30	40	**WISCONSIN.**		
Waterville,	8	8	Roberts and Kinnickinnic,	11	11
MASSACHUSETTS.			Trempealeau,	4	5
Boston, Berkeley Temple,	4	8	W. Superior,	6	12
Dorchester, Central,	1	3	**OTHER CHURCHES.**		
" Second,	3	4	Bound Brook, N. J.,	—	7
Highlands,	7	9	Floy, Ala., Liberty,	—	11
Mt. Vernon,	—	4	Fort Berthold, N. D.,	7	7
Phillips,	5	5	Friend, Neb.,	5	5
Shawmut,	1	4	St. Louis, Mo., Immanuel,	—	6
Hyde Park,	2	8	Solsberry, Ind.,	—	8
Lowell, Eliot,	—	4	Southern Pines, N. C.,	1	5
Melrose Highlands,	2	4	Toledo, O.,	—	60
Milford,	3	5	Wardner, Ida.,	—	16
Shirley,	2	4	Washington, D. C., First,	—	14
MICHIGAN.			White Horse, S. D.,	—	13
Grand Rapids, First, Barker Branch,	4	10	Churches with less than three,	8	14
Hopkins,	13	13			
Pinckney,	4	8			
Shiloh,	—	27			
Somerset,	11	13			

Conf., 256; *Tot.*, 528.

Total since Jan. 1. *Conf.*, 11,098; *Tot.*, 18,697.

BIOGRAPHICAL.

REV. SIMEON FOSTER WOODIN.

Mr. Woodin was born in Hinsdale, N. Y., May 11, 1833, graduated from Williams College in 1855 and from Union Theological Seminary in 1859. He sailed immediately for Foo Chow, China, under the auspices of the American Board, and remained in this field, respected and esteemed by all who knew him for his faithful, laborious, self-sacrificing service, until May, 1895. His death occurred recently in Amenia, N. Y.

OUR readers will be interested to note the great reduction in the price of the Electropoise, from $25 to $10. The advertisement on another page tells all about it.

A PERFECT VACATION LAND—VERMONT.—Among the picturesque localities there is none more charming than the Green Mountains region of Vermont. The massive verdure clad hills which are grouped under the name of the Green Mountain range run about midway between the Connecticut River on the east and the valley of Lake Champlain on the west, and with their foothills give picturesque character to the entire State, which derives its name from them. Within a few years this region has been greatly developed as a vacation resort, and the fame of its beautiful scenery and healthful climate has spread until today it occupies a conspicuous place among the famous summering sections of New England. A handsome book of more than 100 pages, just issued by the passenger department of the Central Vermont Railroad, describes in an entertaining manner the charms of the green hills. Summer Homes is the title of the book, and it may be had for a five-cent stamp to cover postage on application to S. W. Cummings, G. P. A., St. Albans, Vt., or T. H. Hanley, 260 Washington Street, Boston.

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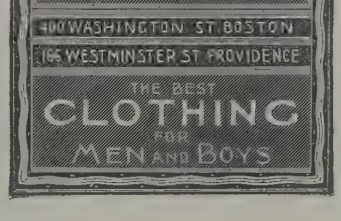

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It is made of twisted coils of a stout, grassy reed, and is as durable as rattan, with even greater flexibility. It yields gently to the weight of the sitter, and is exceedingly luxurious.

The color is a Tea shade, with the cross sections of dark green, and the harmony is perfect. The grass is mildly odorous, having the same flavor as "sweet grass."

Remember that this furniture is made in China. You buy it at the proverbially low cost of Chinese labor. It is ridiculously inexpensive.

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THE BUSINESS OUTLOOK.

There has been no important change in the situation of general trade. The movement is dull; it is waiting for the uncertainties now harassing men's minds to clear away and leave a substantial foundation upon which to base operations. The great uncertainty, which troubles more than any other, the currency question, is not likely to be finally disposed of until next November at the elections, for it seems to be the settled conviction that the Chicago convention will declare for and nominate a free silver candidate.

Traveling men are now out on the road, and it will be impossible to tell how the fall trade is going to be until mail advices and orders are received from the drummers, which ought to come in in about three or four weeks. At present it is between seasons, with dullness ruling in all lines of industry, so dull that curtailment has been resorted to in many directions. Money rates are quoted a little firmer and lenders are more conservative, and will remain so while doubt as to the future of the currency exists. The stock market is feverish and reflects the uncertainties in the situation.

SHAMROCKS.

"Shure, and it's mesilf that dhreamed about you last noight, Misther Williams," said Bridget, with a beaming smile. "Oi dhreamed that you and Missus Williams came here to see me, and says you, 'How are you off for tay and coffee, Bridget?' and Oi says, 'Its niver a drop of ayther Oi've got in the house, Misther Williams!' And thin you presinted me wid a pound of tay, and Missus Williams wid a pound of coffee on the shpot! Yis, sorr, that was me dhream."

"Well, Bridget," said the minister, striving not to smile, "you know dreams are said to go by contraries."

"Shure, and that's fwhat Oi said to mesilf," exclaimed Bridget, triumphantly. "Said Oi, *Misther* Williams is the wan that'll be giving me the *coffee* and *Missus* Williams the *tay*.' Thim was me very thoughts, sorr."—*Youth's Companion.*

A gentleman visiting a wild beast show saw a countryman come in, bearing unmistakable signs of having had a glass too much. A tiger scratched the back of the hand with which the man grasped a bar of the cage. The laceration was severe and the pain great. The sufferer danced about and twirled his shillalah, crying, "Let him out, let him out, till I have me will av him." A companion tried to soothe the irate dancer with this neat impromptu: "Niver mind, Pat! Sure he only wanted to shcrape acquaintance wid ye!" —*Westminster Gazette.*

A CLEAN CHEAT.

Discordant and emphatic sounds were issuing from the private chamber of Mr. O'Hooligan.

"Phwativer is th' matther wid yez, Pat?" inquired his faithful spouse.

"Matther enough!" quoth Pat. "Shure, whin Oi bought this cursed plasther Oi thought Oi hod a bargain; but now, begorra! Oi know Oi'm shkinned."—*Judge.*

AN UNLIMITED REPERTOIRE.

Mr. Dountown (irritably): "Bridget, I must insist that you cease singing that song. My wife has a nervous headache and it annoys her."

Bridget: "Oi will shtop, sorr. Oi didn't know thot the mishtress disloiked thot song. Pfwhat song *do* she want me to sing, sorr?"—*Judge.*

NO DARNING IN HEAVEN.

Mother of Nine: "Well, Bridget, I am quite sure we sha'n't have to darn stockings in heaven after ten o'clock at night."

Bridget: "Shure, an' that's thrue for you, ma'am, for all the pictures av angels that iver I saw was barefutted."—*Youth's Companion.*

CURRENT THOUGHT.

AT HOME.

The Churchman's handling of the utterance of the Presbyterian General Assembly at Saratoga in dissolving its committee on church union is interesting. It considers that the Presbyterian claim of parity rests on a misconception: "An acknowledgment of parity and equality, or an interchange of pulpits, have never tended in the least toward unity. The prominence into which such accidents of unity as this are thrust argues a missing of the main points at stake. We must go deeper than this, or, rather, we must go in a different direction." Then, constructively, it proceeds: "All baptized persons were baptized into the one church. From this point of view, which doubtless impressed the Presbyterian fathers at Saratoga, all thus professing Christ stand on an equal footing as members of his church. The oneness of the church in regard to its baptized members is a truth which is often lost sight of."

Insisting upon this underlying organic unity, which it believes is often lost sight of by the baptized themselves, but which, in spite of all disorganization, still exists for all believers, if only they will claim their share in it, *The Churchman* continues: "The Protestant Episcopal Church does not claim to be a church in the sense that it is the one church. Its members belong to the same great church of the baptized to which the Presbyterians also belong. But what the Protestant Episcopal Church does claim is that it has never given up the principle of organic unity which makes division, separation and denominationalism impossible. . . . We sincerely wish the learned members of the Assembly to understand that the Protestant Episcopal Church admits their oneness, their equality in baptism, and only desires to share with them and their section of the church the organic unity which is not the especial possession of the Protestant Episcopal Church, but is also the basis on which Presbyterians may muster

Continued on page 69.

Financial.

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SUMMARY OF ASSETS.

Cash in Banks	$469,914 59
Real Estate	1,705,895.91
United States Stocks (market value)	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493.00
State and City Bonds (market value)	855,927.93
Bonds and Mortgages, being first lien on Real Estate	463,009.13
Loans on Stocks, payable on demand	426,550 00
Premiums uncollected and in hands of Agents	515,227.06
Interest due and accrued on 1st January, 1896	52 185.92
	$9,853,628.54

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,395,659.00
Reserve for Unpaid Losses and Claims	752,514.13
Net Surplus	1,705,455.41
	$9,853,628.54

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Continued from page 68.

their twelve divisions and, with all other denominations and with the Protestant Episcopal Church, become united with the church of the apostles and prophets, whose chief corner stone is Christ."

To this we may add for comparison and contrast two passages from the recent encyclical letter of the pope: "'Wherefore Christ instituted in the church a living, authoritative and lasting magisterium. He willed and commended under the gravest penalties that its teachings should be received as if they were his own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation it must be believed by every one as true.' The very nature of divine faith makes it impossible that we can reject even one point of direct teaching, as this is practically rejecting the authority of God himself. . . . The dispensation of the divine mysteries was not granted by God indiscriminately to all Christians, but to the apostles and their successors, and in this way, according to God's providence, a duly constituted society was formed out of the divided multitudes of peoples. As 'no true and perfect human society can be conceived which is not governed by some supreme authority,' so Christ of necessity gave to his church a supreme authority to which all Christians must be obedient. For the preservation of unity there must be unity of government *jure divino*, and men may be placed outside the one fold by schism as well as by heresy.

"The nature of this supreme authority can be ascertained from the positive and evident will of Christ on the matter. As he willed that his kingdom should be visible Christ was obliged to designate a vicegerent on earth in the person of St. Peter. He also determined that the authority given to him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors."

ABROAD.

The *New Age* (London) remarks that John Bull is "a patient and tolerant person, but he does not like the idea of paying large salaries to his servants to enable them to keep up racing studs and gambling hells. . . . What will future generations think of the moral and social condition of England at the close of the nineteenth century, when the historians will have to record that the heir to the throne, the ex-prime minister [Lord Roseberry] and the chairman [Lord Londonderry] of the greatest of our educational organizations were amongst the chief patrons of our annual saturnalia of gambling, drunkenness and greed." *The Christian World*, also commenting on the Prince of Wales's recent victory at Epsom, where his horse won the Derby, says: "It is impossible to repress or disguise the astonishment we feel that one who evidently has the welfare of the nation at heart should continue, by his influence and example, to encourage a system which makes the betting ring more like the mouth of hell than any place on earth."

Rev. Hugh Price Hughes minces no words in his *Methodist Times* leader on Mr. Gladstone's letter to the pope: "If Leo XIII. can be moved, as is probable in the case of a man of his character and age, by the most cunning flattery, Mr. Gladstone's pathetic and abject appeal to him will stay his hand. It is an extraordinary spectacle to see a Christian Englishman, who has been first minister of the crown, imploring the pope of Rome at least not to decide against the validity of English orders! This is not the temper which animated our ancestors at any period of our national history of which Englishmen have reason to be proud. There are many signs, however, that the manliness, self-respect and mental healthfulness of the English character have experienced some subtle change. The portentous growth of wealth, luxury and self-indulgence have apparently eaten into the very fiber of the modern Englishman's soul."

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ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
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KENTUCKY Louisville.

SO MANY PEOPLE HAVE PRAISED painting done with Pure White Lead that we scarcely need to; but the fact remains that Pure White Lead and Pure Linseed Oil make the best — the most permanent and satisfactory — paint. To secure this make sure that the brand of

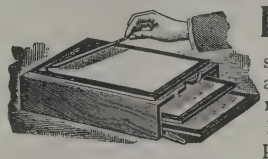
Pure White Lead

is genuine (see list). For colors, the NATIONAL LEAD CO.'s Tinting Colors are especially prepared for tinting Pure White Lead to any shade required.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

The Lawton Simplex Printer

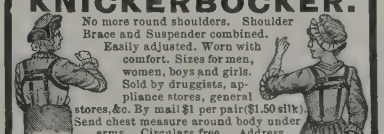


saves time and labor; money too—100 letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the **Lawton Simplex.** Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little ($3 to $10).

CAUTION.—Other *things* are being made and called *Simplex Printers*. The only way to be sure of getting the genuine is to see that yours is the *Lawton* Simplex Printer. Send for circulars. Agents wanted.
LAWTON & CO., 20 Vesey St., New York.

WHEATLET
Is Delicate and Delicious.
TRY IT.
Sold in 2-lb. packages by all leading Grocers.

KNICKERBOCKER.



No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail $1 per pair ($1.50 silk). Send chest measure around body under arms. Circulars free. Address
KNICKERBOCKER BRACE CO., EASTON, PENN., U. S. A.

TO Cure That Cough

or Colds of any kind, Bronchial Troubles, Sore Throats, Asthma, or any Lung Disease, there is nothing equal to

ADAMSON'S BOTANIC Cough Balsam.

It brings relief with the first dose. Soothes irritation, heals the lungs and throat, and in a few days effects a perfect cure. It has been 30 years in existence, and once used is always kept in reach.

10,000 TESTIMONIALS.
$5,000 Reward for a single one not genuine.
PRICES 35 and 75 CTS. A BOTTLE.
SOLD BY ALL DRUGGISTS.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist.*

"THERE'S A BEST IN EVERYTHING" HAVE YOU SEEN THE NEW STEARNS BICYCLE THE YELLOW FELLOW
E. C. STEARNS & CO. MAKERS SYRACUSE, N.Y.
TORONTO, ONT. BUFFALO, N.Y. SAN FRANCISCO, CAL.
CATALOGUE FREE

The Glasgo Lace Thread Co., Glasgo, Conn., offers $1,000 in premiums for the best work done with Glasgo Twilled Lace Thread. The prizes are divided into 4 classes, giving every one an opportunity.

$1,000 CASH PREMIUMS

Extra prizes will also be given to those using the greatest amount of Glasgo Lace Thread. Particulars of competition in detail with sample of thread sent free. Sample spool of 500 yards, 10c.
THE GLASGO LACE THREAD CO., Box 1, Glasgo, Conn.

"WELL DONE OUTLIVES DEATH." EVEN YOUR MEMORY WILL SHINE IF YOU USE . . . . . SAPOLIO

HONORARY DEGREES CONFERRED, 1896.

D. D.

Ames, Rev. C. G., Boston, Mass., Bates.
Barnes, Rev. S. G., Longmeadow, Mass., Iowa.
Beach, Rev. D. N., Minneapolis, Minn., Western Reserve.
Bishop, Rev. S. E., Honolulu, H. I., Amherst.
Bliss, Rev. E. M., New York, N. Y., Amherst.
Brodie, Rev. A. M., Minnesota, Olivet.
Bross, Rev. Harmon, Lincoln, Neb., Tabor.
Child, Rev. F. S., Fairfield, Ct., { Hiram. Elon.
Churchill, Prof. J. W., Andover, Mass., Dartmouth.
Clark, Prof. Isaac, Washington, D. C., Howard.
Dewey, Rev. W. C., Mardin, Turkey, Beloit.
Dickey, Rev. S. C., Indianapolis, Ind., Wabash.
Edwards, Rev. D. J., Leipsic, Germany, Middlebury.
Fulton, Rev. W. S., Lexington, Ky., Lafayette.
Garman, Prof. C. E., Amherst Coll., Amherst.
Gates, Rev. C. F., Harpoot Coll., Turkey, Knox.
Gray, Rev. J. M., Somerville, Mass., Bates.
Gumbart, Rev. A. S., Boston, Mass., Acadia.
Hale, Rev. J. P., Chicago, Ill., Beloit.
Hallock, Rev. J. N., Editor of *Christian Work*, Ursinus.
Henderson, Rev. G. W., Straight University, Vermont.
Holway, Rev. W. O., Senior Chaplain U. S. N., Harvard.
Hopkins, Rev. F. E., Dubuque, Io., Tabor.
Horr, Jr., G. E., Boston, Mass., Brown.
Learned, Rev. D. W., Kioto, Japan, Yale.
Lee, J. C., Pres. elect of St. Lawrence Univ., Tufts.
Lockhart, Rev. B. W., Manchester, N. H., Dartmouth.
Lyons, W. H., Brown.
Mallory, Rev. R. D. W., Lenox, Mass., Howard.
McSwaine, Rev. J. F., Moderator of the Federal Pres. Assembly of Australia and Tasmania, Glasgow.
Moore, Rev. S. B., Jacksonville, Ill., Illinois.
Nelson, Rev. G. F., New York, N. Y., Trinity.
Sargent, Rev. R. M., St. Louis, Mo., Dartmouth.
Savage, Rev. M. J., Boston, Mass., Harvard.
Sawin, Rev. T. P., Troy, N. Y., Williams.
Scudder, Rev. John, India, Rutgers.
Seiden, Rev. T. G., Albany, N. Y., Rutgers.
Sutherland, Rev. J. W., Webster Groves, Mo., Drury.
Taylor, Rev. E. M., Roxbury, Mass., { Washington. Jefferson.
Tracy, Rev. J. E., India, Williams.
Van Dyke, Rev. Henry, New York, N. Y., Yale.
Van Pelt, Rev. David, Astoria, N. Y., Rutgers.
Vincent, Bishop J. H., Omaha, Neb., Harvard.
Warren, Rev. W. H., Lansing, Mich., Olivet.

LL. D.

Angell, Dr. J. B., Pres. of Univ. of Michigan, Rutgers.
Bacon, Theodore, Rochester, N. Y., Yale.
Bell, A. Graham, Washington, D. C., { Harvard. Illinois.
Brown, Hon. C. F., Judge N. Y. Supreme Court, Yale.
Brownell, W. C., New York, N. Y., Amherst.
Carpenter, A. P., Concord, N. H., Dartmouth.
Dwight, Rev. H. O., Constantinople, Turkey, Amherst.
Farlow, Prof. W. G., Harvard College, Harvard.
Foster, Hon. J. W., Washington, D. C., Yale.
Godding, W. W., Washington, D. C., Dartmouth.
Griggs, Gov. J. W. Patterson, N. J., { Princeton. Rutgers.
Grosscup, Judge, Chicago, Ill., Knox.
Hale, Rev. W. B., Middleboro, Mass., St. John's.
Higginson, Col. T. W., Cambridge, Ms., { Western Reserve.
Hill, G. B., Oxford College, Williams.
Hitchcock, Prof. C. H., Dartmouth College, Amherst.
Hobart, ex-Sen. G. A., Patterson, N. J., Rutgers.
Hopkins, W. S. B., Worcester, Mass., Williams.
Julian, Dr. John, Sheffield, Eng., Howard.
Lesley, Prof. J. P., Pennsylvania.
Livermore, Mrs. M. A., Melrose, Mass., Tufts.
Loomis, Hon. Dwight, Hartford, Ct., Yale.
McCabe, Bishop C. C., New Orleans, Neb. Wesleyan.
Miles, Gen. N. A., Commander-in-chief U. S. A., Harvard.
Morton, Hon. J. S., Sec'y of Agriculture, Williams.
Niles, Rt. Rev. W. W., Bishop of New Hampshire, Trinity.
Parkhurst, Dr. C. H., New York, N. Y., Amherst.
Pearsons, D. K., Chicago, Ill., Whitman.
Peck, G. R., Chicago, Ill., Wilton.
Peckham, Justice R. W., U. S. Supreme Court, Yale.
Richardson, J. B., Boston, Mass., Dartmouth.
Ripton, Dean B. B., Union College, Schenectady, N. Y., Syracuse.
Rogers, Hon. Horatio, Asso. Justice R. I. Supreme Court, Trinity.
Sanford, Hon. J. E., Taunton, Mass., Amherst.
Sternberg, Dr. G. M., Surgeon-General, U. S. A., Brown.
Stille, Prof. C. J., Pennsylvania.
Strong, J. W., Pres. Carleton College, Illinois.
Thayer, M. R., Pennsylvania.
Torrey, Prof. H. A., University of Vermont, Vermont.
Vail, H. H., New York, N. Y., Middlebury.
Walker, Pres. F. A., Institute of Technology, Boston, Mass., Edinburgh.
Ware, W. R., New York, N. Y., Harvard.
Webb, Nathan, U. S. Circuit Court, Me., Harvard.
Welch, Prof. W. H., Johns Hopkins Univ., Yale.
White, Horace, New York, N. Y., Beloit.
White, Prof. J. W., Harvard Univ., Wesleyan.
Williams, Talcott, Philadelphia, Pa., Amherst.
Withrow, Dr. J. L., Chicago, Ill., Knox.

Ph. D.

Beckwith, W. P., Superintendent of Schools, Adams, Mass., Tufts.
Churchill, Prof. George, Galesburg, Ill., Knox.
Diven, Dr. C. L., Olympia, Wn., Chicago Sem.
Dougherty, Supt. N. C., Peoria, Ill., Knox.
Haynes, Professor, Robert.
Hoffman, Prof. F. S., Union College, Amherst.
Orne, John, Cambridge, Mass., Amherst.

M. A.

Aldrich, T. B., Boston, Mass., Harvard.
Bartlett, Rev. Franklin, Lowell, Mass., Williams.
Bergesswein, Prof. J., Prin. of Albright College, Lafayette.
Bingham, Capt. T. A., Engineer Corps, U. S. A., Yale.
Cobb, H. E., Newton, Mass., Dartmouth.
Collings, Rev. D. R., Fairview, Cal., Gates.
Dale, Thomas, Williams College, Williams.
Dunbar, F. B., Lowell, Mass., Amherst.
Eames, Wilberforce, Harvard.
Eckels, Comptroller J. H., Washington, D. C., Knox.
Goodrich, Prof. F. P., Williams College, Williams.
Hale, Rev. W. B., Middleboro, Mass., Trinity.
Haskin, Rev. S. C., Chicago, Ill., Gates.
Hunt, Hon. W. H., Helena, Mont., Yale.
Jackson, J. B., U. S. Naval Academy, Princeton.
James, A. C., New York, N. Y., Amherst.
La Farge, John, New York, N. Y., Yale.
Lane, A. L., Chicago, Ill., Dartmouth.
Lee, Rev. Hamilton, Martinez, Cal., Williams.
Lilley, C. T., Lowell, Mass., Dartmouth.
McKay, Gordon, Cambridge, Mass., Harvard.
Morton, Prof. A. H., Williams College, Williams.
Muir, John, California, Harvard.
Osten-Sacken, J. H., Patchogue, L. I., Lafayette.
Taylor, Col. C. H., Boston, Mass., Dartmouth.
Wahl, Prof. C. M., Williams College, Williams.
Washington, B. T., Pres. of Tuskegee Col., Harvard.
Webster, W. G., Brown University, Trinity.
White, Rev. H. J., Worcester, Mass. Bates.
Williams, C. M., Lowell, Mass., Dartmouth.
Wolcott, H. R., Denver, Col., Yale.

Lit. D.

Fletcher, J. C., Brown.
Stevens, J. W., Shanghai, China, Syracuse.
Strauss, O. L., Brown.

L. H. D.

Sheldon, G. W., London, Eng., Princeton.

B. D.

Genung, Prof. J. F., Amherst College, Union.
Pendleton, Rev. J. P. B., Schenectady, N. Y., Union.
Steinfuhrer, Rev. C. D. F., New York, N. Y., Union.

D. C. L.

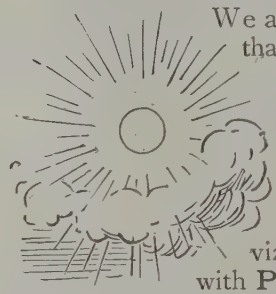
Bayard, T. F., U. S. Ambassador, Oxford.
Chamberlain, Joseph, Secretary of State for the Colonies, Oxford.
March, Prof. F. A., Lafayette College, Oxford.
Morley, John, M. P., late Chief Secretary for Ireland, Oxford.

S. D.

Haynes, Dr. J. H., Aintab, Turkey, Williams.

The ominous fact, vouched for by the *Railway Age*, is, that since the panic of 1893–96 began, railways in this country with a mileage of 44,350 miles and capital of nearly $3,000,000,000 have confessed bankruptcy. Bradstreet's reports 7,602 business failures during the last six months, with liabilities of $105,535,936.

The Sun Shines.



We all know that. And there's another thing that's just as certain, viz., that with Pearline you have the easiest, the safest, the quickest, the most economical washing and cleaning. Look at the millions of women who are using Pearline. Look at the hundreds of millions of packages that have been used. What further evidence do you want? If Pearline were not just what we say it is, don't you suppose that the air would be filled with complaints? 486

Millions NOW USE Pearline

It Cools the Blood

TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.

Cures Prickly Heat

does Tarrant's Effervescent Seltzer Aperient, and with its refreshing action upon the stomach and bowels, cures **Sick Headache** and **Constipation.** It also enables dyspeptics to digest and enjoy their food. Sold by Druggists for 50 years.

DEAF-NESS & head noises relieved by Wilson's Common Sense Ear Drums, helps where medicine fails; stops the progress of deafness; concentrates sound waves to one point upon Natural Drum; also takes the place of Natural Drums when wholly or partially destroyed; invisible, comfortable, safe—no wire or strings to irritate. For full information write or call for 144-page book on Deafness and Testimonials, FREE. **WILSON EAR DRUM CO.,**
Offices { **835 Trust Bldg., Louisville, Ky.** R. 851, 1122 Broadway, New York.

Grand National Prize of 16,600 FRANCS at Paris

QUINA-LAROCHE

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

Paris: 22 Rue Drouot
New York:
E. FOUGERA & CO.,
26-30 N. William St.

Does Your Hair Fall Out?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

ESTABLISHED 1836.
ISAAC RILEY,
Successor to Baird & Riley,
PLUMBER AND SANITARY ENGINEER,
85 Joy St., Near Cambridge St., **Boston.**
Telephone, Haymarket 294.

BUFFALO LITHIA WATER

A Powerful and Permanent Nerve Tonic.

Dr. M. H. HOUSTON, Physician to Randolph-Macon College, Ashland, Va.
(Extract from a communication in the *Virginia Medical Monthly.*)

"Having had an opportunity of watching very closely the action of **BUFFALO LITHIA WATER, Spring No. 2,** in numerous cases which have fallen under my observation, I am prepared to impute to it one quality at least to which, it strikes me, sufficient attention has not been heretofore directed. I allude especially to its power as a gentle excitant of the **Nervous System,** and as a powerful and permanent **Nerve Tonic.** To this particular property I am disposed to attribute much of its efficacy in the relief of many chronic diseases. Other mineral waters, with exhilarating properties, are sparkling in their appearance, and their exciting qualities are due to the gases which are disengaged, and which are, consequently, evanescent in effect. The **BUFFALO LITHIA WATER** is without such impregnation of gases, and its effects are much more permanent."

This Water is for sale by druggists and grocers generally, or in cases of one dozen half-gallon bottles, $5.00 f. o. b. at the Springs. Descriptive pamphlets sent free to any address.

Springs Open for Guests from June 15th to October 1st.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VIRGINIA.
(On the Atlantic & Danville Railroad)

PRICE REDUCED FROM $25.00 to $10.00.

The Electropoise TRADE MARK

CURE WITHOUT MEDICINE.

THIS MOST WONDERFUL TREATMENT now within the reach of all.

The above price is ordered from July 1 to Oct. 1, 1896. $10.00 by Express, $10.25 by Registered Mail, with Book of Directions complete Do not miss this opportunity.

L. A. BOSWORTH, 36 Bromfield St., Room 18, Boston, Mass., General Agent for New England States.

Marriages.

The charge for marriage notices is twenty-five cents.

BASSILL—BRADY—In Milton, June 30, by Rev. A. K. Teele, D. D., Frederick J. Bassill and Phebe B. Brady, both of Boston.

CONLEY—WHITNEY—In Ellsworth Falls, Me., June 16, by Rev. D. L. Yale, Rev. Henry W. Conley of Red Beach, Me., and Minnie Whitney of Ellsworth Falls.

COOK—STERLING—In Bridgeport, Ct., June 30, by Rev. R. E. Carter, assisted by Rev. Frank Russell, D. D., Frank Gaylord Cook of Cambridge and Alice Burr Sterling, Radcliffe, '96.

FISHER—UPTON—In Bedford, June 14, by Rev. Edwin Smith, Harley Fisher and Sarah Grace Upton, both of Bedford.

MORSE—PHILBRICK—In Lexington, June 2, by Rev. Edwin Smith, Justice P. Morse of Lexington and Addie E. Philbrick of Bedford.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BAKER—In Ben Lomond, Santa Cruz County, Cal., June 20, by his bicycle running off a narrow bridge, throwing him on the rocks below, Edward Payson Baker, formerly pastor of Third Church, San Francisco.

MORSS—In Moosup, Ct., June 29, at the home of her daughter, Mrs. C. N. Allen, Ellen Maria, wife of Rev. George H. Morss of Montville, Ct., aged 66 yrs.

ORDWAY—In Somerville, July 2, Sarah Ordway, aged 80 yrs., 10 mos.

VAN DYKE—In Northampton, July 2, Mrs. Henrietta Ashmead, widow of the late Rev. Dr. H. J. Van Dyke and mother of Rev. Paul Van Dyke of Northampton and Rev. Henry Van Dyke of New York.

WOODIN—In Amenia, N. Y., Simeon F. Woodin, missionary of the American Board at Foochow, China, since 1859, aged 63 yrs.

REV. C. E. MILLIKEN.

Mr. Milliken was born in Fitzwilliam, N. H., sixty-six years ago. In youth he learned the cabinetmaker's trade and worked in Keene. Here he was called first to the life of a Christian disciple and then to the work of the ministry. He fitted for college and graduated from Dartmouth and from Andover. In 1860 he was ordained and installed as pastor of the Congregational church in Littleton, N. H., where he remained, trusted and beloved, for nearly twenty years. In 1879 he removed to Maynard, Mass., and continued until the summer of 1892 when he resigned his pastorate and went abroad for an extended tour. He traveled over Great Britain and the Continent, went to Egypt and then spent several months in Palestine. Returning to America, he was called to the church in Penacook, N. H., in 1884, and ministered until the spring of 1891, when the church in Swanzey, N. H., invited him to become its pastor, and here he wrought until he heard the voice saying "Come up hither." The summons came to him Sunday morning, June 14, while he was in the pulpit. He was assisted to his house and tarried until the following Tuesday, when he followed the voice that called him home.

The churches which he served and all his brethren in the ministry would say,

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

For he was a good man, full of faith and of the Holy Ghost. He submitted meekly to the discipline of life, and it drew him nearer to God. He was sound in doctrine but fonder of letters than of theology, and loved the things of the Spirit most of all. One only needed to talk with him and hear him pray to discover how strong his faith, how clear his vision, how bright his hope and how close his walk with God were. Never aspiring to the display of scholarship in his sermons, he never allowed himself to be careless but did his work conscientiously and addressed himself to the real needs of his congregation. He administered the affairs of his churches with discretion, and they were frequently blessed with revivals. He delighted also in Christian fellowship and was a regular attendant of ministerial association meetings, county conferences, Sunday school conventions and Bible meetings, and he frequently went up to the annual gatherings of his denomination and to the conventions of the Young Men's Christian Association and of the Young People's Society of Christian Endeavor that he might listen to the discussion of the wider concerns of the kingdom. And he believed that the advantages of such assemblies were gathered by those who were present at the hour appointed for the opening of the first session and remained to receive the benediction which closed the last session.

Mr. Milliken was thrice married and as many times called to part with his beloved, who preceded him to the world beyond. The death of an only daughter, who died in early womanhood, added to his sorrows. Two sons remain, and he had the great joy of seeing one of these, Charles D., set apart to the work of the ministry and installed as pastor of the Congregational church in Canaan, Ct., where he still labors. The younger son, Edward, is yet in his teens. C. E. H.

HARRIETT SAMPSON DAY

Died at Auburndale, July 2, in her eighty sixth year. She was the widow of the late Sherebiah B. Day of West Springfield. Two daughters survive her, Mrs. Addison P. Foster of Roxbury and Mrs. Joseph S. Hunt of Auburndale. Mrs. Day was descended from the Pilgrim Fathers—Abraham Sampson, Miles Standish, George Soule, William Molines and John Alden being among her ancestors in the original Plymouth Colony. She inherited many of the characteristics of these sturdy nation builders. She had strong religious convictions and a well ordered and positive conscience. She was remarkable for her interest in political affairs. Up to the very last she read her daily paper and two religious weekly papers regularly. She understood far more of national matters than many an intelligent voter. She studied the great questions of the day, had definite opinions upon them and was able to give her reasons. She lived a happy and consistent Christian life and, although for some years closely confined to her house, took a warm interest in the church at Auburndale of which she was a member. She was a constant Bible student, for many years invariably reading through the Bible every year.

For Mind Tiredness
Use Horsford's Acid Phosphate.

Dr. S. W. OLEY, Danbury, Ct., says: "I have used it in mind tiredness from overwork, dyspepsia and nervous conditions, and found it always very beneficial."

YOUNG mothers should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years and its value is recognized.

PURIFY your blood with Hood's Sarsaparilla, which will give you an appetite, tone your stomach and strengthen your nerves.

POND'S EXTRACT, the household remedy for pain. *Beware of imitations weak and sour.*

CHINESE GRASS.—An interesting novelty in connection with the display of art stained willow furniture at the Paine warerooms, on Canal Street, is a collection of Chinese grass furniture. This, as its name implies, is made of woven grass, and is as tough as rattan furniture, and will last through a dozen years of severe usage. It is very inexpensive, and even more luxurious than ordinary willow furniture. It comes in charming colors.

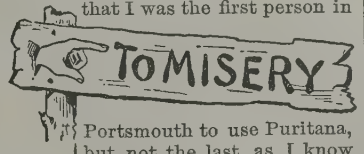
HE CAUGHT AT A STRAW.

And Found a Bulwark of Strength and Safety.

C. B. Downs, of the freight department of the Boston & Maine Railroad at Portsmouth, knows what it is to suffer from hunger with food within reach, which he could eat, but not digest. He lives at 39 Daniel Street, and tells his experience in the following words:—

When I was 14 years old I began to be troubled with indigestion, which as I grew up became worse instead of better, until I found it hard to keep any food on my stomach. Everything I ate caused me pain and distress, but I did not look like a dyspeptic and so did not get much sympathy.

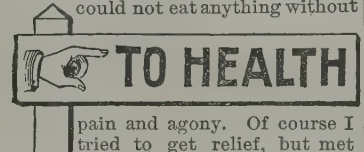
I tried as many as a dozen different things, but they all failed to cure me, and like a drowning man I was ready to catch at any straw offering the least hope of rescue. Then I tried Puritana and was not only relieved by it from the pain, but in a short time completely cured of my indigestion. I could eat sausages without their hurting me, and I found that Puritana had given me a new stomach that would digest any food. I believe that I was the first person in



Portsmouth to use Puritana, but not the last, as I know that since then many people have taken it, with wonderful results.

James H. Crowley, of Concord, N. H., is not only an athlete but one of the fastest amateur runners in the State. What he says below shows how a man's strength will go if the stomach is not right.

I had dyspepsia for years. Sometimes I could hardly stand up, and I could not eat anything without



pain and agony. Of course I tried to get relief, but met with failure after failure until there seemed to be no hope left. At last I was persuaded to give Puritana a trial. The result was marvelous. It not only relieved me, but it made me perfectly well. Instead of being doubled up with pain, Puritana has given me a stomach like an ostrich, that will digest almost anything. There is nothing too strong for me to say in favor of Puritana.

Sparkling with life—rich with delicious flavor, HIRES Rootbeer stands first as nature's purest and most refreshing drink. *Best by any test.*

Made only by The Charles E. Hires Co., Philadelphia. A 25c. package makes 5 gallons. Sold everywhere.

Puritana

Trade Mark.

Registered.

It cures from head to foot.

92% of all sickness and all disorders of the Blood, Liver, Kidneys, Lungs, Nerves, Heart, Brain, and Skin is caused by

A Wrong Stomach

Puritana makes the

Heart Right,
Lungs Right,
Liver Right,
Blood Right,
Kidneys Right,
Nerves Right,
Health Right.

Because it makes

A Right Stomach

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Volume LXXXI Number 29

THE CONGREGATIONALIST

Boston Thursday 16 July 1896

NATURE'S LOVER

HE loves to lie beneath the sky
When summer days are sweet,
Where sunbeams play and branches sway,
Apart from dust and heat;
And silent see the honey-bee
Flit by with burdened thighs,
A busy thing of tireless wing
And eager argus eyes.

He loves to hear the wren anear,
The oriole above,
The warbling thrush that bends the rush,
The plaintive wild-wood dove.
Of every flower in mead and bower
The mystic creed he knows,
Why lilies grow as white as snow,
And why so red the rose.

His dearest books are fields and brooks,
His sweetest song the sea;
His store of gold the woods unfold
Through autumn's alchemy.
Some beauty still on plain or hill
His tender heart enchains
When frost elves weave their wreaths, and leave
Their etchings on the panes.

Though like the flight of birds at night
The wingéd years speed on,
And eyes that brim with light grow dim
And ruddy cheeks grow wan,
He still doth dream of dale and stream
Where lovingly he trod;
Who so hath been to nature kin
Must needs be near to God.

Written for The Congregationalist by
CLINTON SCOLLARD.

THREE MORE RINGING BACCALAUREATE UTTERANCES.

UNSELFISH EDUCATED MEN.

The danger for the mass lies in their own ignorance, or half-ignorance, or half-knowledge and the blindness which may lead them to trust in selfish or deceitful guides. The observation of the public life at this moment makes manifest the threatening character of the danger. The influence of the educated men who are not selfish is the need of the hour and of the generation. Whoever else may deceive or go astray, you must not deceive. Whoever else may be thoughtless of his influence, y u must be thoughtful.—*President Dwight of Yale.*

THE OPEN MIND AND GOD'S MESSAGE.

What is our duty? It is, first of all, to listen for the voice of God. Does God speak? If there is a God he surely speaks. Does God speak today? If he spoke in times past, he speaks today. The occasions are as many, the need is as great. His nature has not changed, nor has man's nature changed. To whom does he speak? To every one who listens, to every one who opens heart and mind to hear, to every one whose soul has received even the slightest glimpse of the divine word. But how does he speak, and how shall we hear? He speaks through the men of ancient days, whose lives and words were the voice of God, a voice which still speaks, which is all the more clear because the history of centuries has attested the genuineness of the message. He speaks through the great events of history; these furnish us a voice of warning as well as a voice of promise. His voice is heard in the revelations of all science, a certain and divine message, the mysteries of which are now beginning to be understood. The voice may be heard speaking through the laws of mind, as well as of matter. In the laws of life and thought we discover a voice which, more than any other perhaps, is the voice of God. But all these voices blend in the life and teaching of one who spoke centuries ago and still speaks; for all, the voice of God as spoken through Jesus of Nazareth is simple and sufficient. How shall we listen? By training eye and ear to be sensitive to every impression, by training head and heart to be touched by every message which bears the divine seal.—*President Harper of Chicago University.*

PSEUDO-PATRIOTISM.

True patriotism is one of the highest and holiest qualities possible to man. To be a patriot is the next best thing to being a Christian, and if one is a Christian patriotism is one of the chief forms in which his Christianity will manifest itself. For Christianity, as we have seen so often, is essentially the life of unselfish devotion to objective and universal ends; and among the ends which this universal life includes one's country must ever take the first and foremost place. . . . False patriotism is a feeble imitation of some other nation, or else it is a faint echo of bygone conditions. Both kinds of this imitative, second-hand pseudo-patriotism are rife and rampant today. The jingo is the pseudo-patriot who wants to imitate other nations. The A. P. A. is a pseudo-patriotic order that seeks to revive an outworn animosity. . . . Just such a crisis as comes in the life of every young man confronts the nation now. Shall we be what Providence in giving us this broad land, with the ocean on either side and conditions of climate to the north and south which refuse to support a formidable rival, manifestly intended us to be—a solver of the social problems of an industrial age; an example to all the nations of the dignity and splendor and prosperity and power of peace? Or shall we squander our resources and debauch our minds and harden our hearts in order to gratify the empty pride of being reckoned a formidable fighter and to indulge the childish fondness for passing blustering resolutions?—*President William De Witt Hyde at Bowdoin.*

EDUCATION.

—— Rev. William Gallagher, Ph. D., for ten years principal of Williston Seminary at Easthampton, Mass., has accepted the head mastership of the Thayer Academy at Braintree.

—— The New England Chautauqua Sunday School Assembly at Lakeview, South Framingham, Mass., will open, July 20, with a lecture by Rev. Russell H. Conwell, D. D. Among the other speakers will be Rev. George A. Gordon, D. D., Prof. W. A. Scott of Madison University, Booker T. Washington, Mrs. Mary A. Livermore, Chaplain W. H. Milburn, D. D., and D. L. Moody. There will be daily normal class instruction in Bible and Sunday school science under Rev. J. L. Hurlbut, D. D., assisted by Prof G. W. Pease.

—— An increased number of students and a higher degree of excellence marked the exercises of Commencement week at the Wilton German-English College. The vice-president, Prof. E. Mannhardt, preached the baccalaureate sermon in German, and Rev. G. L. Cady of Geneseo, Ill., delivered an admirable Commencement address in English, taking as his theme Secrets of Success, considered under the heads, Courage, Character, Christ. Twelve graduates from the academic course took part in the Commencement exercises, nine speaking in English and three in German. Other features of the week were the recital of the Conservatory of Music, the Commencement concert, a prize oratorical contest and a banquet provided by the citizens of Wilton. The quality of the year's work affords gratification to the trustees and proves the importance of this missionary college for our German citizens.

ALL the people should keep themselves healthy and especial care should be given to this matter at this time. Health depends upon pure, rich blood, for when the blood is impure and impoverished diseases of various kinds are almost certain to result. The one true blood purifier is Hood's Sarsaparilla. By its power to purify and vitalize the blood it has proved itself to be the safeguard of health, and the record of remarkable cures effected proves that it has wonderful power over disease. It actually and permanently cures when all other preparations fail to do any good whatever.

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Religious Notices.

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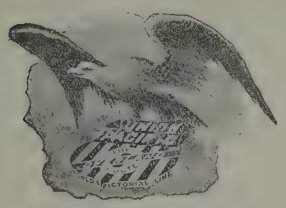

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CONTENTS

EDITORIAL:
- Paragraphs 77
- The National Peril 77
- The Doshisha and the Mission in Japan 77
- British Sentiment Toward the United States 78
- Chestnut Blossom Time 79
- The Spirit of Christian Service 79
- Summer Reading 93
- Current History 79
- In Brief 81

CURRENT THOUGHT 86

CONTRIBUTIONS:
- Nature's Lover—cover poem. Clinton Scollard 73
- Pilgrimage Letters. IV. F. J. D. 82
- Doshisha University and the American Board. Rev. J. H. Pettee 83
- How Uncle Tom's Cabin Was Written. A. E. Thompson 84

THE HOME:
- Absent—a selected poem 87
- Paragraphs 87
- "I Don't Like It." Agnes B. Ormsbee 87
- Men and Fashion. Kate Upson Clark 87
- Summer Studies—a selected poem 88
- Fresh Air Studies. The Brilliant Fireflies. George Ethelbert Walsh 88
- The Way Milly Was Cured. E. S. Trazmore 89
- Closet and Altar 89
- Tangles 90
- For Sunday Afternoons 90
- Conversation Corner. Mr. Martin 91
- Corner Scrap-Book 91

THE SUNDAY SCHOOL—Lesson for July 26 92

Y. P. S. C. E.—Topic for July 26–Aug. 1 103

LITERATURE 93

NEWS FROM THE CHURCHES:
- Joy on the Hilltop 95
- A Long and Faithful Maine Pastorate 95
- The Story of Moore's Corner 96
- A Jubilee over the Border 96

MISCELLANEOUS:
- Three More Ringing Baccalaureate Utterances 74
- Education 74
- Dr. Barrett's Opinion of Us 84
- International Christian Endeavor Convention 85
- Estimates of Men and Women 99
- Deaths 99
- Business Outlook 100
- Biographical 100
- Responsibilities of Liberty—a selection 101
- The Mission of the United States—a selection 101
- Gleanings 102
- North Wisconsin Academy Commencement 103
- Noteworthy Forthcoming Meetings 103

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ANOTHER great rallying of international Christian Endeavor forces serves as a fresh reminder of the enduring vitality of the movement and of its immense influence for good. Though the convention was smaller than last year's in this city, the enthusiasm, spirituality and the quality of the platform speaking as a whole reached the high standards which previous gatherings have attained. Meeting in the national capital, it was fitting that special emphasis should be laid upon the duties and problems of citizenship. We are glad to note the unusual prominence of subjects relating to the deepening of the individual Christian life.

The death of Mr. Anson D. F. Randolph, July 6, makes a sad break in a wide circle of religious and literary friends for whom his New York bookstore has long been a delightfully attractive center. His vein of genuine humor, his genial temper, his large acquaintance with literature, his exhaustless fund of anecdote made his sanctum not unlike that of the late James T. Fields of Boston, though with a larger infusion of the ministerial element in the circle. The late Dr. W. M. Taylor was his frequent and delighted visitor. Connected with the book business for more than half a century, he was widely known by bookish men all over the land, who have greatly valued and relied on his judgment as to the probable success of works seeking publication. His taste in the manufacture of books was unsurpassed. Indeed, he may be regarded as the originator of the modern style of making books, particularly religious books, outwardly attractive. Devout in spirit and fond of poetry, his various collections of devotional works, often containing, anonymously, pieces of his own, have been spiritually helpful to thousands of God's people. His own poems, not a few of which he has given to the public in *The Congregationalist*, had in them the true poetic ring as well as deeply Christian experience, and will live long in many a believer's memory. The wife of his youth preceded him by but a few weeks to the heavenly mansions, of which their earthly home was a sweet and blessed foretaste.

The New York *Observer* is constrained to explain at length just what is meant when, on May 21, it said: "The whole tendency of the gospel is to abase man and to exalt God." Upon reading which we said: "The whole tendency of the gospel is to redeem man and thus to glorify God." Agreeing with much that the *Observer* says now in defense of its position, we must still protest against the original statement and its supplement: "Man is really up in the the scale of being only when he is in the dust of an utter self-abnegation. . . . Man is debased unless he is abased." Self-appraisement, leading to hatred of sin, contrition, humility, desire for pardon, are the result of every man's contact with the gospel of God's love as revealed in Jesus Christ, but there is nothing in the gospel that calls upon man to grovel, or to lose his self-respect, before he can be a disciple of Christ. Such a theory of salvation is more the product of the ratiocinations of Augustine and John Calvin than it is the product of the study of the gospels, or obedience to the promptings of the Holy Spirit.

Public school teachers will be interested in the outcome of the trial of a Dr. Keeton of Ravensword, Ill., who was arrested for assaulting the principal of one of the local schools, with intent to kill. The defendant was found guilty, subjected to a fine and kept in the county jail one night. He had been offended because his son had not been advanced more rapidly and claimed that he had been kept back out of spite on the part of the principal. The examination papers submitted to the court disproved this charge. With no other provocation the doctor went to the schoolhouse, entered the principal's private room, struck him violently and unexpectedly and threatened, as affirmed, to kill him. There was a great deal of interest in the case. Not infrequently teachers are threatened with bodily injury by parents of unruly or stupid children. Had Dr. Keeton been acquitted it might have proved a serious precedent. A severe penalty was not desired, and in view of the fact that the truth of the charges was admitted, although with no expression of sorrow, a slight penalty was satisfactory to those whose interests are protected by it.

THE NATIONAL PERIL.

In our issue of May 25, commenting on the political outlook, we expressed the hope that the action of the Republican and Democratic national conventions would be such as to give the voters of the nation an opportunity to face a "vital issue, even though it shatter old, honored, but nearly defunct parties"; and we ventured the prophecy that if such a vital issue were presented an answer would be given which would cause the nation "to emerge triumphantly on a new era of prosperity and be thankful for the darkness that preceded the dawn." Little did we dream how clean-cut, disintegrating and vital the issue was to be, or how thorough and dramatic the process of disintegration and reintegration.

In June the Republicans met at St. Louis, faced the question of monetary standards squarely and unequivocally declared in favor of the gold standard, pending international agreement on bimetallism. Last week the Democratic national convention in turn declared in favor of bimetallism but practically in favor of the silver standard, irrespective of international agreement.

Had it stopped there the Democratic convention would have taken a position sufficiently revolutionary and have formulated an issue distinct and vital enough to have merited the most thoughtful consideration and resolute action of every patriot. But it did not. Led by men who may be sincere but who certainly are not wise, they committed the party to such theories of government as may fairly be described as revolutionary and subversive of law and order.

So much so, too, that the issue now is *not* whether the candidates are statesmen, not whether the demonetization of silver by the United States in 1873 was a willful or unintentional wronging of the debtor and enriching of the creditor class, not whether gold has appreciated and if so whether it has caused low prices, not whether the United States can by its fiat make fifty-three cents of silver worth 100 cents in gold, not whether the tariff should be for revenue only or for protection as well, although these are aspects of the problem which must be, and will be, considered, but the issue *now* is whether our national obligations to foreign and native creditors are to be repudiated, whether the Executive is to be deprived of all power to defend the national credit in times of stress or popular madness, whether the Federal authority is to be supreme when State or local authority fails to cope with organized lawlessness, whether the Federal judiciary is to be honored and kept secure in its life tenure, subject always to good behavior, whether the civil service is again to become the prey of the spoilsman, in short, whether a revolution backward is to begin, which would set at naught the principles which underlie the Republic and civilization.

In the presence of such a common foe, no wonder men are sinking past partisan differences, and, as in 1860, joining to save national honor and the fruits of individual toil and thrift.

The present is no time for calling names, for arousing sectional or class animosities, or for impugning motives. Facts and arguments must be faced and weighed. A campaign of education must be waged. This done, be the strife ever so strenuous, truth and right will conquer, and the verdict be unquestioned and obeyed.

THE DOSHISHA AND THE MISSION IN JAPAN.

We have received a copy of the "letter addressed to the members of the Prudential Committee of the A. B. C. F. M. from the president of the Doshisha," dated at Kyoto, Japan, April, 1896. It contains a criticism of and reply to the report of the American Board's deputation to Japan, and is further supplemented by official action of the Trus-

tees of the Doshisha reported in another column by our Japanese correspondent.

In order to make the matter clear to our readers we may recall that the Doshisha was founded as a Christian university by Joseph Hardy Neesima with the aid of funds collected in America and that it has ever since had the counsel and financial aid of the American Board. Mr. Neesima inserted in the constitution of the institution a distinct declaration of its Christian basis. Article III. reads, "Christianity is the foundation of the moral education promoted by this corporation," and on this point there is entire agreement between the trustees and the mission, the difference arising only in regard to the interpretation of the word Christianity.

Mr. Neesima was not content that the institution should be a mere theological training school, but began as he could to develop the curriculum on all sides, and this policy has been carried out, with the entire sympathy of the mission, by the trustees since his death. Of late, however, it has seemed to the missionaries and to many of the Japanese pastors that the Christian influence of the school has suffered by the presence in the faculty of men whose public teaching is pronouncedly anti-Christian or anti-evangelical, and the trustees have distinctly refused to define the Christianity of the foundation so as to insure its including such necessary Christian doctrines as the personality of God, the divinity of Christ and the future life. This leaves room for a recrudescence of the pantheistic elements which are universal in unevangelized Japanese thought, while the refusal to make the definition was based upon the ground that Christians differ and that to make any such limitation of Christianity was to identify the institution with a denomination.

The other serious difficulty related to property originally bought with money contributed by the American Board for the use of its missionaries, some of whom were teachers in the Doshisha. Japanese law forbids foreigners to buy or lease land outside the treaty ports. It became necessary, therefore, to put the title to property which the mission purchased in the name of Japanese subjects. After the bitter anti-foreign political campaign of 1892, however, these nominal holders of the title became alarmed and begged that they might be relieved of the responsibility, which was then transferred to the trustees of the Doshisha, leaving, as before, only an equitable right in houses in Kyoto occupied by missionaries and missionary teachers to the mission. This equitable right the trustees through their treasurer have since expressly and in writing declined to recognize, assuming that the houses were built for foreign teachers in the Doshisha and allowing their use to other missionaries only as a token of gratitude and good will to the American Board for its assistance.

The time has evidently come for a final readjustment of the relations of the mission and the school. In regard to the property, to which the Doshisha has an unquestioned legal right, but upon which the mission has a moral claim, the trustees have at last, by the action quoted in the article of our Japanese correspondent, consented to recognize this moral claim to the extent of offering a fifteen years' occupancy of the houses in exchange for full possession at the end of that time. As this was the suggestion of compromise made by the deputation sent out from America last year and, at the time of their visit, rejected by the trustees, this side of the question may be regarded as in the way of settlement. If not a recognition in terms of the equitable right of the mission, it is so in fact, and the issue of character is too serious to admit of quibbling over words.

In regard to the responsibility for the Christian character of the Doshisha the trustees have also paved the way for a change which will leave them with complete control and sole responsibility, while the American Board will be free to conduct its work in its own way. By asking the Board to withdraw its subsidy and its teachers, an amicable, if sorrowful, parting is made possible. The Board, which would have hesitated to propose withdrawal, will, no doubt, take the trustees at their word and terminate a relation which involves responsibility without a voice in the control, hoping and believing that with full responsibility and a faculty wholly Japanese conservatism will grow. The Christian foundation which Mr. Neesima had so much at heart will probably be safer as the rising tide of Japanese Christian opinion produces its full effect unhindered by any further suspicion of foreign dictation or interference. No one in America, and least of all the constituency of the American Board, wishes anything but good to Japan, and especially to the school which Joseph Hardy Neesima founded in its ancient capital to the honor of Christ.

BRITISH SENTIMENT TOWARD THE UNITED STATES.

The war scare over the Venezuelan matter is almost forgotten in our country. But it has left in England a more abiding impression. The feeling among the intelligent classes of the English people toward the United States has greatly changed during the last twenty years. They do not now look askance at Americans as boastful rivals nor regard them with superior indifference. Their genuine interest in our affairs, nay, more, their warm regard for us as facing like dangers and opportunities with themselves, cannot be mistaken. This sentiment, which extensively prevails throughout England, is above national pride or prejudice and claims fraternity with those who share their traditions, their religious faith and their highest aims.

The visit of *The Congregationalist's* pilgrims to England has called forth a remarkable expression of this sentiment, which greatly surprised them and their friends. From the time of their arrival at Plymouth, and during their journey through the west countries, and again through the east of England, till their departure from Harwich for Holland, they were met by public demonstrations of friendship of the greatest sincerity and heartiness. They were greeted by deputations of citizens at each place on their arrival. They were presented with elegantly engrossed addresses from councils of free churches. Mayors and other officials, with large assemblies of leading citizens, entertained them in guild halls and other public buildings. Bishops, deans, canons and other clergy of the Established Church invited them to their residences. Masters and professors of colleges at Oxford and Cambridge entertained them with accounts of the histories and the peculiarities of these institutions of learning. Special services were held for them in cathedrals, and the choicest and most ancient treasures of the churches were shown to them by those best able to tell their history and to gratify the curiosity of the visitors. Everywhere they were made honored guests because they were American citizens. The thoughtful and often lavish preparations of Congregationalists in the towns and cities, and the enthusiastic reception in the Memorial Hall in London, expressed the brotherly feeling of Congregationalists for those of their own denomination, and were of themselves most gratifying evidence of a fraternal regard which holds together much more closely than formerly these two bodies of the same name.

But beyond these courtesies the attention of civic authorities and of dignitaries of the Established Church, supported by popular expressions of welcome, gave to these demonstrations a national significance. The secular and religious press, with hardly an exception, was not less friendly, and the Pilgrim Fathers have been discussed in England with a degree of attention and appreciation which has not before been accorded to them since they left their native land to worship God in the way they believed to be right. It was noticeable, also, that the discussions of their character and aims in the newspapers of the country were more discriminating and able than would be expected from papers of the same grade in our own land.

To cultivate the sentiment which is now so remarkably aroused must do much to promote the ends for which all Christians pray and labor. It is almost certain to bring about a better understanding between the Established Church and the Free churches of England. The attentions shown by bishops and other clergy toward the American guests evidenced a friendly feeling, which often found expression toward the English Nonconformists with whom the American Congregationalists were most closely affiliated, and this feeling was responded to in the same spirit. It was often remarked that the Americans were accorded privileges not yet given to English Nonconformists, and sometimes not even to Churchmen, but such attentions would not have been possible had it not been for a recognition, on either side, of an essential unity above differences of church order and government.

This sentiment in England toward the United States affords an excellent opportunity for denominational bodies in both countries to unite more closely for practical ends. Especially is it the time for English and American Congregationalists to come into closer practical fellowship. They are agreed on subjects of great importance to both nations. Their united utterance on these subjects would have great influence in shaping public opinion in America and in England. For example, there would probably be no dissenting voice among them concerning the wisdom of a permanent court of arbitration to settle all questions between the two countries which might require such a settlement. Other subjects of vital importance to the welfare of both nations are constantly arising which are proper themes of discussion in religious bodies. Why may they not be considered in the great national meetings of Congregationalists on both sides of the water, with appointed speakers in each meeting representing both countries? The consideration

of such topics, followed by deliverances concerning them generally agreed on, would strengthen public opinion in favor of righteousness, would exalt Christian ideals, would promote the interests of humanity and would bring about the united emphasis of Christians in the two foremost nations of the world in behalf of all real advance toward the perfection of the kingdom of God. The purpose of *The Congregationalist* in organizing this pilgrimage has been thus far more than realized in its immediate results, and the paper will work to secure this end.

If it were necessary to cite additional proof that the time is surely at hand when England and the United States may co-operate more effectively in prometing the moral and spiritual interests of both nations, and by so doing in advancing the cause of righteousness throughout the world, it could be found in the remarkable reception given to Boston's military organization, the Ancient and Honorable Artillery, last week, by Queen Victoria, the Prince of Wales and the highest civil and military officials of the realm. Such courtesies and fraternal demonstrations mean but one thing—a desire for Anglo-American amity and unity. Any proposition looking to that end deserves careful consideration by those who have the interests of mankind at heart and who believe in the power of Protestant Christianity. To bring these fraternal sympathies, which have lately been so widely kindled, into practical and permanent service, to promote peace and love and Christlike character among all nations, is to lay hold of the greatest opportunity which this closing century has afforded.

CHESTNUT BLOSSOM TIME.

Midsummer comes to its hight with a whole new re-enforcement of beauty to reenforce the depleted ranks of June. The roadsides are gay with St. John's-wort and succory—immigrants both, but as much at home as the English sparrows which dust themselves in crowds in the hollows of the road—and above them towers the milkweed with its balls of blossom, which no sooner ripen than they decline, as if to make the bees' task harder as he searches the depths of the corolla, whose exquisite proportions and warm but delicate coloring are among the unregarded miracles of God's handiwork.

It is a time when against the full green of the world beauty is wrought for us in white and gold. One may walk far by road or woodland path and see little else, except for the milkweed and succory and belated clover, or the delicate pink of the wild roses which are not yet weary of their tribute to the world's summer loveliness. The elder betrays itself by fragrance before we see its round tables held aloft to tempt the midsummer fairies in their flight, and the catalpa is glorious in white and green. In the wet hollows the loose spires of the meadow rue still lift themselves above lush weeds and rank grasses, and the daisies have not yet wholly given up the field. The meadowsweet is just in its filmy perfection. Yarrow and mayweed and erigeron whiten the dusty roadside. The waste fields and corners are thick with miniature forests of melilot, and along wood paths we find the sand blackberry vines, the pyrola and the princes pine.

In spite of this abundance of white the heart of midsummer is most intent upon her golden hues. The gravelly oak woods are full of false indigo with its loose spikes of bloom. Further East the woad-waxen is yet a deeper color and makes the hillsides fairly blaze with gold. Thin fields of grain are bright with charlock, and the goldfinch, hurrying over with his dipping flight, seems to reflect its hue. Toad-flax (which the children call butter and eggs), St. John's-wort and mullein fill the roadside spaces, the coneflower asserts itself in showy clumps in the fields, in the wood glades are yellow gerardia just coming into bloom and rattlesnake weed beginning to grow weary; the hop clover spreads itself on dry banks and the buff and orange lilies hang their heads not far from the meadow rue. It is a time of flowers that grow in wands and spires, lengthening as they grow, and these are nearly all in their first perfection of form as well as beauty, so that even the agrimony wands have not yet changed their earliest golden disks to clinging burs.

The crowning glory of the midsummer time, however, whether one walks or drives, travels by rail or bestrides a wheel, is in the masses of the chestnut blossoms, which transform the forests. Again, as in the opening spring, there is at least a threefold color on every wooded hill. Then it was red of maple blossom and unfolding leaf, young green of opening spray and darker green of pine and hemlock. Now the evergreens have hardly ripened their new needles into their final depth of color, and the full summer verdure makes the contrast less, but the chestnuts extend the scale at the other end with their abundant filaments, whose yellow-white blends and contrasts with the green background of the leaves.

Nothing suggests the midsummer profusion more perfectly than this wealth of chestnut blooms. The energy that waited through the months of cold, and seemed to come to full self-consciousness in the swift growth of May, bursts with the chestnuts into the beauty of a picture which seems like a song of triumph set down in mighty words of white and green. Even the pungent alkaline odor which fills our nostrils seems to speak of strength. We know what transmutations have been going on, but now we seem to see them written large on hill and valley. The glory of earth's strength and increase is before our eyes, and we think with mingled humility and exultation that of all this power and beauty God has made man king. Summer at its hight declares man's opportunity and calls him to attainment, as the returning winter tells him of God's patience and bids him wait the sure fulfillment of his purpose.

THE SPIRIT OF CHRISTIAN SERVICE.

"What matters the spirit in which work be done, if only it be done?" so say some now and then. But watch them a little while in their relations with others. When they are become employers or superintendents, instead of underworkers, they feel and speak differently. The spirit makes a great difference, especially in certain sorts of service. It is peculiarly a vital element of Christian service. God cares much more for the spirit than for the form of our work for him, and in a large measure the work itself is given us to be done in order to afford opportunity for the cultivation of a right spirit.

Christian service therefore should be hearty, patient, indefatigable, cheerful, loving. How it absorbed the thoughts, the strength and the time of our Lord! In his work as a carpenter he showed men that true loyalty to God and one's fellow-beings is not inconsistent with earthly employments. But we cannot conceive of him as ever saying that the spirit does not matter so long as the work is done.

It is the peculiarity of Christian service that it includes the whole of our lives in its claim. We are to be God's servants not only in work but in recreation and rest, in study and meditation, at home and abroad, every moment of every hour of every day. And the spirit of our service is not merely that of our periods of labor but that which pervades and gives character to our whole lives.

It depends largely on the view which we take of our relation to God. If we regard ourselves as forced to serve him in order to escape penalty, we shall render grudging service and as little of it as possible. But if we dwell much in thought upon what he has done for us, if with humility, penitence, faith and prayer we regard him as our truest, tenderest friend, who has given his own Son for our redemptien and guides us day by day, if we are willing to be guided, by his Holy Spirit, our service will be spontaneous, sincere and earnest, as it ought to be.

CURRENT HISTORY.

The Democratic National Convention.

When, after five days of maneuvering, debate and balloting the 900 delegates left Chicago last Saturday, a new era in the history of the Democratic party and of the nation began. Elsewhere we have tried to set forth dispassionately the import of the deeds done and the platform formulated at Chicago. Space does not permit us here to give, even in broad outlines, anything like an adequate description of the exciting and at times dramatic scenes of the convention. It cared naught for precedent. Tried leaders, representing sections of the country and commonwealths that hitherto have been deferred to, were treated with contempt. The Democratic Administration not only was condemned in the platform, which takes issue with the two acts of President Cleveland that hitherto have commended him to all men irrespective of party, but the convention also squarely refused to indorse the Administration, and friends of Mr. Cleveland present in the convention, men like Senators Gray of Delaware and Vilas of Wisconsin and Comptroller Eckels of Illinois, were treated with contumely. No Eastern man, not even Senator Hill of New York with his utterances in favor of silver and his unquestioned record as a partisan—pure and simple—was trusted by the majority, made up of Southern and Western delegates, hence Senator Hill, although indorsed by the national committee for the position of temporary chairman, was defeated by Senator Daniel of Virginia. The committee on credentials ousted the gold delegations from Nebraska and Michigan and the convention indorsed the work of the committee, in the case of Michigan negativing and defying the action of the Democratic State committee. The delegates, in the selection of a presidential candidate, paid homage to an orator and a winning personality, but in so doing upset the plans of those who had intended to control the convention. As soon as the

platform was formulated the representatives of New York, New Jersey, Connecticut, Rhode Island and Wisconsin in the main ceased to participate in the voting, deeming it best not to bolt but refusing to accept any responsibility for the platform or the candidates. The dominant, masterful men of the convention were leaders from the South like Tillman of South Carolina and Jones of Arkansas and men from the Interior like Altgeld of Illinois. Bragg of Wisconsin, Vilas of Michigan, Whitney and Hill of New York, Gray of Delaware and the Russells of Massachusetts had no more influence or success in shaping results than if they had not been present.

The Platform.

After a long and strenuous debate, in which Senator Tillman of South Carolina and ex-Congressman Bryan of Nebraska defended the report of the majority of the committee on resolutions, and Senators Hill of New York and Vilas of Wisconsin and ex-Governor William E. Russell of Massachusetts pleaded for the minority report, trenchantly exposing the fallacies of the proposed platform and solemnly warning the convention as to its certain divisive effect, the delegates, to some extent led captive by the brilliant and specious speech of Mr. Bryan, which subsequently made him the candidate for president, indorsed, by a vote of 628 to 301, the work of the majority of the committee and adopted a platform, of which the following is a brief analysis.

The party is pledged to antagonize the A. P. A.; to assist in preventing the importation of "foreign pauper labor"; to secure a national arbitration tribunal for the settlement of all labor disputes; to labor for the admission of the territories of New Mexico, Oklahoma and Arizona; to the maintenance of the Monroe Doctrine; to a belief in the ineligibility of any man for a third term as President. These are some of the minor, though not insignificant, declarations.

The radical and revolutionary planks of the platform, which, together with the character of the candidates, have caused a formidable and unprecedented revolt within the Democratic ranks, are those which demand the free and unlimited coinage of both silver and gold at a ratio of sixteen to one without waiting for the aid or consent of any other nation; that the standard silver dollar shall be made full legal tender equally with gold for all debts, public and private; that it shall be illegal for citizens by private contract to discriminate against silver; that hereafter all obligations of the United States must be redeemed in silver coin as well as gold; that the issue of interest bearing bonds in time of peace is to be condemned and forbidden, no matter what the peril of the national credit; that the national banking system be abolished; and those in which the integrity of the Federal Supreme Court is impugned for its decision relative to the income tax law, and the threat made of depriving the judges of their life tenure and reconstructing the court by making it a part of the political machine it may no longer stand in the way of a re-enactment by Congress of the income tax law. The interference by the Federal authority at such crises as the labor outbreak led by Mr. Debs in 1894 is denounced as "arbitrary interference, a violation of the Constitution of the United States and a crime against free institutions"; and as if these were not enough, a demand is filed for the abolition of life tenure in the public service and a return to the old spoils system.

The minority report, rejected by the convention, was signed by the representatives on the committee on resolutions of all the New England States, New York, New Jersey, Delaware, Maryland, Pennsylvania Michigan, Wisconsin, Minnesota and South Dakota. It insisted upon the maintenance of the gold standard as essential to the "preservation of the national credit, the redemption of public pledges and the keeping inviolate of the country's honor"; it held that all paper currency should be kept at parity with gold, and it called for recognition of the honesty, economy, courage and fidelity of Mr. Cleveland's administration. But it was rejected by the overwhelming vote noted above and, moreover, on a straight test vote taken on a resolution introduced by Senator Hill of New York calling for the indorsement of the Administration, the delegates spurned Mr. Cleveland by a vote of 354 in favor of Mr. Hill's motion to 568 against it. In view of which unprecedented treatment of a party leader, it is not surprising to learn that Mr. Cleveland and most of his cabinet will decline to vote for Mr. Bryan.

The Candidates.

In the Republican convention of 1880 Mr. Garfield of Ohio, in nominating Hon. John Sherman, made a speech which so impressed the delegates with his ability and qualities as a leader that when the time came for terminating the long struggle between the friends of Messrs. Grant and Blaine, by selecting a "dark horse," the anti-Grant forces turned toward and united on Mr. Garfield, and on the thirty-sixth ballot he received the nomination. So at Chicago last week, although the parallel cannot be too closely pressed, a "dark horse" captured the nomination of president, chiefly because of the impression made by him on the delegates in the captivating and intense, if not profound, speech with which he closed the impressive debate on the question of adopting the majority or minority report of the committee on resolutions. Hon. William J. Bryan of Nebraska, the candidate for president, who was nominated on the fifth ballot, defeating Messrs. Bland of Missouri, Boies of Iowa, Matthews of Indiana and Blackburn of Kentucky, was born in Illinois so recently that he just comes within the limit of the age prescribed by the Constitution. Of Irish stock, long resident in this country, he is as loyal and devout a Presbyterian as Mr. McKinley is a Methodist, and his personal habits and his fidelity to the highest domestic ideals are such as to make it impossible for this campaign to be fought on lines other than a difference of opinion respecting ethical and economic principles. Mr. Bryan was educated at Illinois College—the creation of pioneer Congregationalists. He studied law in the office of Lyman Trumbull and began his political career as a private in the Democratic party because of its opposition to a protective tariff, and it was as an advocate of free trade that he entered Congress in 1890 on the tidal wave of reaction against the McKinley Bill, which reaction enabled him to carry a Nebraska district nominally strongly Republican. In Congress he made his mark as a strenuous opponent of protection, as an able advocate of the free coinage of silver and one of the most enthusiastic supporters of the income tax. In debate he proved himself able to fence with veteran opponents and an orator of unusual power. His eloquence, his candor and sincerity and his clean and winning personality will make him a formidable antagonist, one who on the hustings will prove to be a vote winner. His youthfulness, his inexperience in public affairs and his entire sympathy with the platform on which he stands are elements of weakness viewed from a conservative standpoint, but at the same time they will appeal to the radicals who accept the platform and are longing for a "man of destiny," which Mr. Bryan believes himself to be.

The candidate for vice-president, Mr. Arthur Sewall, a wealthy ship owner and millionaire of Bath, Me., ex-president of several railroads and now a director of railway corporations and the president of a national bank, was accepted by the delegates and elected on the fifth ballot, notwithstanding he is a protectionist, a bank director, etc., because he is one of the few Eastern men of affairs and property who has advocated the free coinage of silver at a ratio of sixteen to one. He is a capable business man whose wealth will be acceptable to the managers of the campaign, but his nomination was not indorsed by the united Maine delegation at Chicago, nor is it by the rank and file of the Maine Democracy, and since there is no probability that his nomination will cause Maine's electoral vote to be given to himself and Mr. Bryan, it is felt by observers in all sections of the country and of all parties that his nomination weakens, rather than strengthens, the ticket and adds one more anomalous feature to the already sufficiently peculiar situation.

The Outlook.

As soon as the majority report of the committee on resolutions was made public and it was seen that there was no chance for any substantial change in the platform, a bolt of disgusted Democratic journals and voters began, which, since the adoption of the platform and the selection of the candidates, has attained proportions unprecedented in our recent political history. Not only have representative independent journals like *Harper's Weekly*, *The Springfield Republican*, *The Boston Herald*, *The Providence Journal*, *The New York Evening Post*, *The New York Times* and *The Philadelphia Ledger*, and distinguished citizens like Prof. Charles Eliot Norton, Edward Atkinson, Carl Schurz and other men of like caliber and independent political action denounced the platform and the candidates, but there is scarcely an influential Democratic newspaper in the North, East and Interior but has done likewise, and one of the first duties and heaviest burdens that the newly-created and organized national Democratic committee, of which Senator Jones of Arkansas will be chairman, will have to perform and bear will be the creation and maintenance of newspapers which will support the candidates named at Chicago. Nor is this all. Such influential papers in the South as the Baltimore *Sun* and the *News*, the Richmond *Times*, the Charleston *News*, the Louisville *Courier Journal*, and the *Post*, and the Galveston *News* are leading the revolt of Southern merchants and manufacturers, while the German press of the country is practically unanimous in favor of the gold standard and in support of the party which is pledged to support it. Within a week or two it will be determined whether the revolting Democrats will support Mr. McKinley either directly by voting for him or in-

directly by refusing to vote for his opponent, or whether they will call another convention, formulate a platform in harmony with their convictions respecting gold as a monetary standard and a tariff for revenue only, and name candidates who favor such views. Just now there is considerable difference of opinion among those who are repudiating Mr. Bryan and the platform as to the best way of accomplishing their purpose to secure his defeat and insure a sound money majority in the next House of Representatives. Some favor unqualified support of the Republican national ticket and others favor the nomination of a third ticket. Fortunately all seem to agree in holding that the decision must be one based on principle as well as expediency, and that it is vastly more important that the right man and men shall be elected than it is that party machinery should be kept intact.

The American Bimetallic Union, which more than any other one agency is responsible for the growth of the free silver movement in the South and West and its triumph at Chicago, has indorsed Mr. Bryan and it is thought that the Populists at their national convention, July 21, also will. Whether the Republican leaders who bolted the St. Louis convention will accept so radical a free trader as Mr. Bryan and such a platform as he stands on remains to be seen. If they do, then there will be as clean-cut an issue and as square an alignment of forces as can be imagined. Whether indorsement by the Populist convention would strengthen Mr. Bryan's hold on the suffrages of the rank and file of the Democratic party is an open question. As yet there is no evidence of any such bolt from the Republican party by friends of silver in the West and Interior as the Democratic party already has suffered. The outspoken declaration of Mr. Hobart last week revealed that he had no hesitancy in committing himself to the gold standard, and Mr. McKinley's latest utterance indicates that he realizes the gravity of the situation and the real issue of the campaign. The fact that the South Dakota Republican State convention last week indorsed the national platform and read Senator Pettigrew, the St. Louis bolter, out of the party shows that the party has a fighting chance when it stands up straight and fights.

NOTES.

Yale's defeat at Henley is not surprising or disgraceful. They met veteran, seasoned oarsmen, made a plucky fight and took their defeat like genuine sportsmen.

The *Boston Standard*, the daily organ of the American Protective Association in New England, died from inanition July 11. It lived longer than we expected it would.

The Indian Government must defray the expense of the use of Indian troops in the Soudan British campaign. The passage to the House of Lords of the bill legalizing in Great Britain marriage with a deceased wife's sister is a staggering blow for the Anglican and Roman clergy.

Lord Aberdeen of Canada practically had to eject Sir Charles Tupper from the post of premier. The latter tried to find soft berths for his Tory retainers before quitting power, and Lord Aberdeen refused to be party to any such scheme of depriving the Liberals of the fruit of their victory.

The *rapprochement* between Great Britain and Italy is growing, and Lord Salisbury's contemplated sojourn in Italy and personal intercourse with Italian statesmen is expected to bring forth fruit. The Rudini ministry has collapsed on the issue of lessening national expenditures for the army.

IN BRIEF.

How about those ways of serving others which the changed conditions of a summer environment bring? To see and embrace them speedily may save regret when the swiftly passing season for them is over.

Rev. W. G. Puddefoot, constant traveler and keen observer that he is, feels the pulse of this nation in all its heterogeneous parts as few men do. We shall print next week a timely and suggestive article by him on some of the causes of the present political unrest.

The death on Monday of George P. Smith, for fifty years identified with the C. S. S. and P. S. and its agent since 1877, brings surprise and sorrow to many besides the Congregational House circle that held him so dear. We shall print next week a sketch of his long and useful life.

Rev. Dr. Edward Everett Hale is not so busy but that he can put one more iron in the fire—and keep it hot; hence *The Christian Register* is able to announce that hereafter he will contribute regularly to a new department of that paper, The Good News department. *This* is good news.

Eliot, the apostle to the Indians, is buried at Roxbury. It is his monument, and not his grave, which is at South Natick. An editorial stated the contrary a week ago and has brought us abundant evidence of the kind and critical regard in which the accuracy of statement in our columns is held.

These times of political excitement and upheaval make strenuous demands upon those who aspire to office. But the plain everyday citizen has sobering responsibilities too. The level head, the single eye, the pure heart—these are needed today as never before throughout the rank and file of American citizens.

Humanitarians who depreciate the church will do well to note that the inspiration of Uncle Tom's Cabin—a book which has, perhaps, done more than any other except the Bible to further recognition of the brotherhood of man—came to its author at the communion table. The touching story is told on another page of this issue.

Not the least of the incidental beneficial results of *The Congregationalist's* Pilgrimage will be a clearer setting forth of the opportunities accessible to the ordinary traveler who would be disposed to visit historic shrines associated with the Pilgrims if he knew just where and how to find them. Desirable as special escort to these places is, it is by no means essential.

When multitudes have exiled themselves in early times, have founded Western settlements and resulting cities near to their mines, have endured exposure, faced dangers and toiled for two generations to open and develop silver mines, they should not be expected to smile indifferently when legislation determines that their products are worth only from forty to fifty cents an ounce.—*Northwestern Christian Advocate.*

God's lavish provision of silver and modern applied science, and not legislation, have determined the market value of silver.

No secretary is more generally welcome in the churches of this State than Barna S. Snow of the Boston Seaman's Friend Society, and his large circle of friends will rejoice to hear that he is recovering from the illness that has kept him from his desk in the Congregational House for over two months, and which at times has been serious and even alarming. He is now at Ashby, Mass., reaping benefit from country air and surroundings. We trust he will soon be able to resume his cherished work.

A well-known minister in an adjoining State—a fine preacher, too, as well as a doctor of divinity—recently related to his association this bit of personal experience. One of his most intelligent hearers told him one Sunday evening that she did not like to have him exchange. He waited for the expected compliment. She went on to say that she worked hard with her brain in school all the week and when Sunday came she wanted a chance to rest it! The conversation ceased at that point, leaving the doctor a wiser and a humbler man.

The clerical figures in her [Mrs. Stowe's] books were, however, usually Congregationalists or Presbyterians. They sometimes fatigue you, but in this respect also they have verisimilitude.—*The Nation.* This is what might be called A Certain Condescension in Unitarians or Episcopalians. We hope also that some surviving member of the Beecher family will think it worth while to speak his mind about the amazing and amusing tone of patronage assumed over his own signature by a contributor to *The Critic* in his review of the life of Mrs. Stowe.

Mr. Gladstone is being driven into a corner. The logical bearing and drift of his toying with the papacy is being demonstrated to him and the British Protestant public. "Would you," wrote the Rev. Mr. Wynn, a Baptist minister, to Mr. Gladstone, "if your heart's desire was fulfilled, see the whole of Christendom under the sway of the pope? If not, why ask papal sanction for the validity of the Anglican orders or any form of ministry?" Mr. Gladstone replied: "The Church of Rome recognizes as valid a baptism when regularly performed by other Christian communions. For baptism read orders. Papal sanction would strengthen Christianity." The cable reports that the Nonconformists think the answer evasive, and justly.

The news of Miss A. B. Child's return this week to Boston and to her desk in the Congregational House will be joyfully hailed by her many friends. Since she left this city last October, she has been visiting mission stations of the Woman's Board in India, Ceylon, China, going last to Japan, where she remained a month, sailing from Yokohama for Vancouver. Although somewhat wearied by the long, hot journey across the continent, she is in good health and looks the better for the change. Miss Child speaks enthusiastically of her trip, which was not only without an accident but "was not even marked by an adventure," she said laughingly, modestly refraining from the mention of half the honors showered upon her by the missionaries and their friends. *Life and Light* will be more attractive and valuable than ever now that its editor has seen so much of the mission work with her own eyes.

Much depends on the point of view. Thus we find the *Christian Observer* of Louisville, the representative journal of the Presbyterian Church South, attributing to Mrs. Stowe greater influence than any other person in causing the Civil War, because of the influence which her book, Uncle Tom's Cabin, had. This is certainly a compliment in view of what the war determined once for all, but the Southern editor proceeds to add: "*Her thought was simply the money she would make by it,* coupled with a desire to give expression to the prejudices which she felt towards the Southern people." We have italicized a phrase which is indicative, we suppose, of that chivalry and admiration for woman so frequently the boast of Southerners, and Kentuckians especially. We regret to hear such an echo of the old cry that Northerners were "Mudsills" and worshipers of lucre, that they were too base to fight for principle or anything that conflicted with the interests of their pockets.

Pilgrimage Letters.

The Glories of Oxford and Cambridge.

MANSFIELD COLLEGE, OXFORD.

It is nothing uncommon for Americans to visit the two ancient seats of learning which are among the greatest glories of Great Britain, to view their gray, weather-stained edifices wrought with quaint, Gothic ornament, to wander through their cloistered walks and over their grassy quadrangles, but it is most extraordinary when the fellows and masters of these institutions proffer their services as guides and give hours of their valuable time to the entertainment of strangers from the new world. Both at Oxford and Cambridge, however, this unusual privilege was enjoyed by *The Congregationalist's* Pilgrimage party, and the academic cap and gown of our distinguished *cicerone* everywhere proved an open sesame to places not usually open to tourists. At Oxford we were thus conducted by Professor Hall, whose affable manners and ripe scholarship made the hours spent in his society a pleasure never to be forgotten.

A striking external feature in all English colleges is the box of flowering plants placed outside the windows, making a lovely mass of bloom against the background of dingy stone walls. The founder of this pretty fashion of window gardening, John Kyrle, is honored with a portrait in Balliol, in the same room with Wyckliffe, Browning, Tait, Manning and a host of other eminent men. The Sheldonian Theater is where the degrees are conferred, and as we passed the grotesque stone busts on pedestals outside we recalled the racy letter that Phillips Brooks once wrote to his little niece describing the ceremony when the honor was bestowed upon him. Lowell, Holmes, and this season Ambassador Bayard, are other Americans who have been similarly honored. Another feature, different from anything we have at home, is the number of college chapels, often structures of great architectural beauty, with richly decorated windows and full of history and legend. For our party, however, the crowning event at Oxford was the luncheon at Mansfield College. It is a great victory for Nonconformity that its theological school now has a home in this scholar's paradise, and that a man like Dr. Fairbairn, whose attainments and character have won universal respect, is the principal. The series of Puritan portraits in the dining hall furnished him a text for a fine postprandial speech, in which he uttered this noble sentiment: "Nothing implies such a lack of faith as persecution and nothing shows so large a faith as liberty."

Again in Cambridge, through the kind intervention of A. W. W. Dale, we enjoyed the exceptional advantage of having either a master or fellow to do the honors, Drs. Peele and Morgan serving us in the morning and Dr. Butler, master of Trinity, in the afternoon. An agreeable pause in the sight-seeing was afforded by a superb organ recital in one of the chapels by a nephew of Prof. R. G. Moulton of university extension fame. As Trinity holds a unique place in the group of seventeen colleges, being the largest and the one which entertains royalty when visiting Cambridge, a somewhat detailed account of our visit there may be of interest.

The office of master, corresponding to that of college president in America, is filled at present by a man of most charming personality, who possesses the rare gift of making persons and events of the past throb with the life of today. Under the magic touch of his choice diction the old portraits on the walls seemed to step out of their frames and join our procession through rooms where the feet of kings, judges, bishops and teachers had trod before us. There is a bit of romance, too, in Dr. Butler's second marriage to which we could not be insensible, especially when he wove into his fascinating web of talk anecdotes of "little Jim," his son of six, whose toy trumpet we noticed lying carelessly upon a table in one of the stately apartments in close proximity to objects of priceless value. When considerably beyond middle life Dr. Butler married Miss Ramsey, the Girton graduate of twenty, who carried off the prizes in Greek a few years ago, and the music of three little children's voices now resounds through the oaken-paneled rooms of old Trinity. Not long ago, when Ambassador Bayard was a guest in the home, little Jim inquired: "Papa, what is an ambassador?" To which his father gave the wise reply: "An ambassador, my son, is a kind, good man who tries to make all good men friends with each other." Whereupon the child solemnly inquired: "Is he black?"

No words can describe the impressions which crowded upon us as we sat in the large, nobly proportioned drawing-room, Dr. Park occupying the queen's chair, and listened to our genial host's account of bygone scenes which had transpired there. Looking through the diamond-shaped panes of the great bow window, across a little bit of a court, we saw where four typical men, Newton, Macaulay, Thackeray and Lightfoot, once had their quarters. On the walls of this same grand apartment was a portrait of Elizabeth in the stiffest of brocades and the widest of ruffs, and another of Henry VIII., whom a student at one of the women's colleges wittily characterized as "the greatest widower of his age." This last painting was by a pupil of Holbein, and on grand occasions a reflector lamp is placed in front to show off the fine coloring. Here, too, was a portrait of the great Newton at nearly seventy, and bearing a striking resemblance to the late Dean Stanley, also several of eminent masters and chancellors of the university, the latter always being a person of royal blood or a nobleman of high rank. The present incumbent is the Duke

CAMBRIDGE.

of Devonshire. Into this room Elizabeth once came with Lord Burleigh, and every sovereign since Anne's time has graced the apartment. Victoria came in state in 1847, when the prince consort was made chancellor, and again in her jubilee year. We were shown the state bedrooms, in which the appointments were far less elegant than in many an American home, but O, what a wealth of portraits on the wall! A tender interest invested the picture of the Duke of Clarence, who occupied the room the night before receiving his LL. D. Shortly afterwards he died and his father, the Prince of Wales, who took his M. A. at Cambridge, presented the son's portrait to Trinity.

Other interesting rooms were those assigned to the judges when they come up to the assizes and practically take possession of the establishment. Dr. Butler facetiously remarked that the whole British constitution would probably come to an end if he, in his own house, should presume to act as host on these august occasions! They have a special kitchen and scullery set apart for their use lest, as our host jokingly suggested, they be poisoned with ordinary food. Here, likewise, were faces of men who seemed like old friends when introduced in Dr. Butler's inimitable fashion. One of Lord Lyndhurst, son of the American painter Copley, had a sad, sweet expression and one of Justice Patteson, father of Coleridge Patteson of missionary fame, was singularly attractive, one hand being placed behind his ear in the attitude of listening. An autograph letter accompanies the picture, in which the father speaks pathetically of "dear Coley" taking orders and going to far-off Melenasia, and the possibility of their never meeting again, a prediction only too soon verified. We saw a beautiful carved pulpit to the son's memory in Exeter Cathedral.

Among the more vivid recollections which we shall retain of that enriching half day is the picture of Tennyson in his scarlet gown, the graceful, almost feminine head of Arthur Hallam, faces of illustrious statesmen of today—Balfour, Harcourt and Speaker Gully—Bishop Wordsworth, a brother of the poet, in scarlet gown and white tippet, Whewell and Barrow, each of whom had an amazing range of knowledge, Westcott and Lightfoot placed side by side on the great oaken stairway, and the tall old clock on the stairs bequeathed by Sir Isaac Newton to Bentley, one of the most popular masters of Trinity. Then the walk in the lovely garden, where is reputed to be the finest bit of green in all England, a great emerald parallelogram which, in the language of tradition, "we rolls and we mows for a thousand years," and which Wordsworth's room overlooked—where is the artist in words to depict the witchery of the scene? In another garden we saw the lofty, spreading tree that nobody could name until Asa Gray came as a guest to Trinity and classified it as an ailanthus; and in the library the noble bust of Byron holding a copy of Childe Harold in the left hand, together with the original draft of Milton's Paradise Lost and a bewildering array of other treasures, literary and scientific, that would require weeks to see satisfactorily.

From beginning to end the stay of the American pilgrims at Cambridge was a continual feast. Our arrival was toward the close of a perfect June day and we were driven at once to Edenfield, the beautiful home of Mr. and Mrs. Munsey, who had invited a large number of guests to meet us at a garden party. There were no formal speeches, but words of welcome from Rev. P. T. Forsyth, D. D., Mr. Dale and others, and opportunity for social converse under the green trees, where the fragrance of exquisite roses was mingled with the aroma of tea and strawberries. Several of the same kind friends came to the station on our departure, and once more we fared forth laden with a deep sense of the blessedness of that Christian fellowship which has illumined all our way.

DOSHISHA UNIVERSITY AND THE AMERICAN BOARD.

BY REV. J. H. PETTEE.

The Japanese trustees of the Doshisha have taken the following action, and communicated it to both the mission and the Board:

1. That we express our deep feeling of gratitude to the American Board for its generous support in sending us ever since the founding of the school many missionary teachers and large grants in aid.
2. That in order to make clear our relation to the American Board we decline to receive, after the close of 1896, its customary gift of an annual subsidy and its aid of missionary teachers. However, this shall be carried into effect after consultation with the Board.
3. That we make it our object to be clearly understoood that we issue our appeal to people of all nations for their sympathy and help toward maintaining and enlarging our work.

This was under date of May 6. On May 20 the following supplementary action was reported to the mission:

Resolved, That in order to show our deep gratitude to the American Board, we offer to the missionaries of that Board the free use of the nine houses in Kyoto for a period of fifteen years, according to the regulations of our corporation, and also give to them the same privilege of use of the library as is given to members of the Doshisha faculty.

In a later note of explanation the proviso is included that the houses in question be not needed for other foreign teachers of the school, and it is stated that the trustees will pay all taxes, but those who occupy the houses will be responsible for keeping them in repair.

President Kozaki also asserts that the trustees by this series of votes have no intention of turning out the present foreign teachers, "who have labored so long and devotedly," nor do "we desire that your connection with the school should cease," but rather "that you may all remain and aid us in the good work of Christian education. What the trustees have intended is simply to remove all the past misunderstandings. . . . We wish you to know clearly where we stand and what we intend to do, and we hope that you will give all the help you can by associating yourselves with us in this great work." He also asserts strongly that the trustees intend to make the institution "thoroughly and genuinely Christian," "a center of Christian influence in Japan in the future as it has been in the past."

Detailed discussion on this whole unpleasant controversy is not called for here. Solely in the interests of furthering a speedy settlement and securing acquiescence therein, I would make the following observations.

The missionaries have two counts against the Japanese trustees. First, that the whole spirit and action of the Japanese board is the assertion of past independence and not of the intention to become independent. In all its early history the *moral* double headship of the school was freely acknowledged. But of recent months—yes, years—the tendency to ignore any sense of moral obligation to the Board, except that of gratitude as to a past patron, has grown more and more marked. Again and again have the mission protested, but with less and less effect. The culmination came in the question of missionary residences, where, if anywhere, the foreigners thought their *moral* claim to consideration could never be questioned, and in the conferences last fall with the deputation.

Even granting that the Japanese statement of the case in the matter of those residences is correct in its details, which not a single missionary would do and many Japanese deny, the fundamental fact still remains that the method of procedure adopted by our Japanese brethren ignores plain history and universally known facts. Whether they like it or not the Doshisha, up to the present time, has been a partnership arrangement. For the one holding the legal power to claim likewise the entire moral control and treat the other as a silent partner is not what we should expect of high-souled Christian brethren. And yet that has been the attitude on this property question, and also in their treatment of the deputation last year. Courteous in details, ready to answer all questions, they never once admitted by their conduct that these were other than visitors from abroad. On the main point at issue they refused to yield a single iota. They seemed determined to demonstrate one thing alone, and that was their complete moral as well as legal independence of the Board.

This is one of the things that grieves us. It is one of the two fundamental points at issue. Each side stands, not for the worth of a few houses, but for what it deems a principle. The one for independence, claiming that the highest morality is obscured if any distinction be drawn between legal and moral rights. The other, with American bluntness, contending facts are facts, history is history. Ignoring them and coolly adopting a new interpretation, which has never been consciously admitted by one of the parties interested, does not seem in accord with the highest ethics.

The other grave matter of difference has reference to the principles and conduct of the school itself. The missionaries feel, and their belief is shared by many Japanese, that the school has already considerably lowered its Christian tone, and there is no sufficient evidence of an earnest purpose to improve the situation. In almost every decision of recent months, bearing directly or indirectly on this question, the non-Christian, or extremely liberal Christian, element has carried the day. This is denied by the trustees, and there is no question as to the high personal character of the men on the board or the individual loyalty to Christian truth of a large majority of the trustees.

I do not desire to express my personal view on this matter, but simply to state what is known to every one in Japan conversant with Doshisha matters, that there are two widely diverse views both as to the present conduct of the Doshisha with reference to Christianity, and also as to the best manner of teaching Christian principles in a high grade educational institution. Such is the situation. Painful as it has become, it is well to have the issue sharply drawn. There seemed no common meeting ground.

One side or the other must yield. To close up the old relations and start anew was, humanly speaking, the only solution. Hence the sooner it is done, the better.

From the necessities of the case the old relations were hazy and undefined. The founding of the Doshisha was a work of faith. Some things could not be sharply stated. Business arrangements were out of harmony with the times. But now all is changed. New Japan can draw a deed in black and white. The missionaries have learned some things by experience.

Moreover we cannot forget the force of national sentiment and its bearing on the question. One of the keenest minds in our missionary fraternity has recently penned the following:

> If an endowed institution is planted in a country occupied by a fairly homogeneous native race the conflict is sure to come in time, whatever the method of holding the property may be. The only countries where foreign control of well-endowed institutions will be long tolerated are those occupied by diverse native races in conflict with each other.

The Doshisha has had a remarkable history. Even should it now go down it has paid many times over for the gifts and lives, the prayers and tears bestowed upon it. It has now come to the gravest crisis in its twenty years of service. Its friends assert that it will shortly clear itself from all entanglements and rise into a larger, fuller life. Its critics simply stand and wait. Time will be given its managers to demonstrate by deeds as well as promises that they know how to conduct a high grade Christian school. If they succeed all will rejoice. If they fail some other school will take up the weighty burden and bear it on nearer the shining goal.

Okayama, Japan, June 16.

HOW UNCLE TOM'S CABIN WAS WRITTEN.

BY ADELA E. THOMPSON, CLEVELAND, O.

It was a Sunday morning in 1852, and communion service was being celebrated in a little church in the small college town of Brunswick, Me. In the quiet congregation was the wife of one of the professors of Bowdoin College, a plain, fragile little woman in delicate health, burdened with a family, troubled with the pressure of limited means, busy with many cares; the last one, judging from outward circumstance, to lay her hand on the pulse of a people and stir the heart of a nation to its depths.

Around was the peaceful atmosphere of the day and scene, but even here were hearts stirred by the shadow of a haunting unrest, for already was the country entered on the era of excited feeling and exciting events which preceded and presaged the Civil War. Kansas soil was wet with the blood of the free and slave State men; the famous and infamous Dred Scott decision had been promulgated; the Fugitive Slave Law had been not only enacted but enforced even on the streets of liberty-loving Boston; and anti slavery sentiment in the North had become a flood, rising constantly higher and stronger.

No one felt that throbbing stress more keenly than this little woman, daughter of a line in whose veins the love of freedom coursed with their blood. For years she had lived on the border line between freedom and slavery, where the conflict of feeling raged most fiercely. Even her own home had felt its force. Lane Seminary, Cincinnati, to which her father and her husband had given their best labors, had been almost disrupted by dissension over the burning question, and Professor Stowe was compelled to leave in consequence.

As she sat, pale, feeble, almost unknown, before the white-draped communion table, and pressed to her lips the cup which symbolizes a common brotherhood in Christ, there came to her mind the thought of brethren of a darker hue, a remembering of those in bonds as bound with them, and with it there rose before her a picture of a gentle, simple soul, strong alike in loyalty and faith, tortured, suffering, dying, and, like the martyrs of old, looking up steadfastly into heaven in the hour of his trial and triumph, a picture that in power and pathos has never been excelled in literature —the death of "Uncle Tom."

Around this scene, as its nucleus, the book grew chapter by chapter. It grew through days when little children clamored, and household cares hindered, and the struggle with uncertain health continued—much of it written, as with her portfolio on her knee she sat by the kitchen fire, in moments snatched while the bread was baking and the dinners boiling, and with no thought of fame or gain, but simply because a voice within that would not be silenced commanded "write"; grew sadly, sorrowfully, and in anguish of spirit, the cry—and how faint and far a cry it must have seemed—of a weak woman's voice against a great and gigantic wrong.

The world knows the rest—its first appearance, with the resultant interest and excitement that kept presses thundering and translators' pens busy to supply the demand that opened to Harriet Beecher Stowe the hearts of all lovers of freedom and justice on both sides of the sea, and that proved not the least of the engines for the final overthrow of slavery.

Our compliments to *The Occident*, whose comment upon our utterances in regard to the duty of Congregational ministers seeking Presbyterian fellowship is treacle mixed with gall. "The lack of subscription is the weakness of Congregationalism," it says. "Its ministry is like a lot of loose heads each independent to believe or not what he may choose." This can hardly be described as the soft tongue that breaketh the bone, and its ignorance is as amazing as its English is slovenly. For the information of *The Occident* we would say that every Congregational pastor is ordinarily a member of the church which he serves, and always a member of some church. He not only subscribes to the creed of the church in which he is a member, but is examined and installed, or recognized, by a council of neighboring churches, which always takes cognizance of his church membership. Any other relation is irregular. Nor are Congregational church creeds always slight tests of doctrine. If *The Occident* wishes instances of a stiff Calvinistic creed for subscription we can still point out Congregational churches in which the pastor must subscribe to a faith almost as narrow as that of the Westminster Confession. Study up Congregationalism a bit before you hit us again, brother *Occident*, and then perhaps you will know where to strike.

To turn work into play is the highest achievement of active life.—*H. W. Mabie.*

DR. BARRETT'S OPINION OF US.

At the recent meeting of the Congregational Union of England and Wales, Rev. G. S. Barrett, D. D., the delegate of the body to our last National Council at Syracuse, gave a bright and comprehensive account of what had particularly impressed him on this side the water. Our English correspondent thus summarizes his address:

Dr. Barrett first acknowledged with sincerest gratitude the cordial way in which he was received by the brethren in America. But for one or two small indications to the contrary, such as the unclerical dress of Congregational ministers in the States, he could easily have imagined himself attending a meeting of the English Union. He was impressed by the intellectual capacity of leading Congregationalists, and more impressed by the depth and reality of their affection for the mother country and their warm and fraternal regard in particular for their ecclesiastical brethren in Britain. Referring to "that petty and miserable Venezuela question," Dr. Barrett made bold to say that if the question of peace or war between England and America were left to be decided by the Congregational churches of both countries, the result would not be doubtful for a single moment. The honor and wealth of America were only less dear to us than they are to Americans, and our prosperity and good name, our safety and happiness, lay very near the heart of all that is truest and best among the American people. "Even this year," continued Dr. Barrett, "a large company of our brethren are coming on a pilgrimage to this country, and I am sure they will receive the warmest and most hospitable welcome from us when they arrive."

Dr. Barrett considers that the meetings of the National Council compare unfavorably with the assembly of the English Union, in the time largely and necessarily taken up with the discussion of administrative questions, which we relegate to county unions. He testified to the high order of the speeches he heard, and is not sure that your men are not ahead of ours in their remarkable capacity for public speech and debate. He noted that you are confronted by the same great problems as we are, and that American and English brethren are completely in accord in the deep and intense conviction that the solution of the grave problems of modern civilization and the remedy for the sorrow and suffering, as well as for the sin, of the world are only to be found in the gospel of the incarnation and sacrifice of the Son of God. Dr. Barrett mentioned some things in which English Congregationalists may learn from their brethren in the States. "They guard the entrance to the ministry more carefully and jealously than we do (applause), and that hybrid and pernicious independence which is the curse of some of our churches is unknown among the Congregational churches of America. They reconcile the local autonomy of the individual church with the influence of the larger authority and the riper wisdom of the federated churches." We might take also, he said, a most useful lesson from the conduct of your weekly meetings for prayer, which are less formal and stereotyped than ours, and from the solemn and impressive form which you use for the admission of new church members, who make public confession of faith usually by the recitation of the Apostles' Creed. Dr. Barrett declared himself unreservedly in favor of this practice. In the service of song he thinks you are behind us, neither the fullness of volume of song nor the general musical ability being on a level with our own. Dr. Barrett mentioned that he was kindly and hospitably entertained at the house of Bishop Huntington, "a man of singular sweetness and nobleness of spirit," and concluded with the aspiration that God in his mercy might bless our brethren in the States more and more, and give to them, what we most of all desire for ourselves, an ever-filling measure of the power of the Holy Ghost.

International Christian Endeavor Convention.

The Fifteenth Annual Gathering, July 8-13, Washington, D. C.

ENDEAVORERS A "COLD WATER PARTY."

Showers, showers, showers—of rain, of welcome and of blessing. This is the copious outpouring which greeted the Endeavor visitors during their first few days of meeting. The army of badge-bedecked enthusiasts has fallen into the hands of its friends. While the invaders who had taken earliest advantage of rates and dates were not so conspicuous at first in outer Washington, their presence was being felt to an increasing degree in the homes and public buildings, where as a result of the inclement elements individuals and throngs were seeking familiar acquaintance with the city and its citizens.

ENDEAVOR WASHINGTON.

For the same reason the community did not at once hasten to adorn itself in the glory which has signalized former conventions. But with prospective sunshine doubts and fears broke away and whole sections of the residential and business locality shone out in the adopted red, white and blue flag hung side by side with the national ensign, the whole arrangement being interspersed in full complement with significent words and emblems. Should the guests judge from appearances all Washington, perhaps the whole District of Columbia, constituted itself the reception committee, so that it was evident from the beginning that the hosts had taken the hearts of the Washingtonians before they took the city.

What a gathering place the capital is for the young people is being fully realized, so that as Mr. W. H. H. Smith, chairman of the '96 committee, said, the liberality of Congress in its unanimous vote to grant certain unusual privileges and the encouragement of officials and citizens are not misplaced. Moreover, enough cannot be said of the completeness of the detailed arrangements and the system of execution, suggestions which are partially explained by the fact that at the close of two years of preparation the committee found itself twenty-four hours ahead of time on the eve of the convention. What of it then if "Williston" tent was blown down by the storm of the first night? In the face of these determined Endeavorers the powers of darkness do not win continued victories.

THE SEND-OFF.

With what more appropriate central thought could the introductory meetings have opened the first evening than with Deepening the Spiritual Life, and how better could the delegates have shown their object in coming to the white city than by the magnificent congregations of that rainy night? Twenty-two centers of the community poured forth a thrilling harmony of praise in song and speech for two hours, each pastor presiding at his own church and introducing two speakers. A period of quiet followed the addresses at the close of the preliminary session of the week, which proved helpful.

THE FORMAL START.

When the Endeavorers awoke the second day unless they had taken the precautionary measure of previous decisions they were perplexed at the fifty-page program to know how best to plan for their possible attendance at the distributed gatherings. It was a simple question at first, since the disablement of one of the great tents left open a choice of tents "Washington" or "Endeavor" in which, as in "Williston," was to be conducted a practically simultaneous and similar order of "Welcomes," annual addresses and reports. The greetings were sung, sounded, spoken and shaken, and it needed little urging of the leaders of the assembled thousands in each tent to inspire such a show and shout of response as will not be forgotten by those who stood before the sea of cheerful faces. If the sunshine was obscure without, it was full, free and continuous within. Under the towering peak of the nation's monument to its first father were gathered a throng of young Americans than whom no organization of the country can boast of more loyalty to Christian Americanism. It was the climax of the hour when President Clark and Secretary Baer came forward for their annual messages. "This is a good year to build platforms," said Dr. Clark. "If I do not state our platform correctly, I do not ask you to stand upon it." These are its chief planks:

First. Our covenant prayer meeting pledge—the magna charta of Christian Endeavor.

Second. Our consecration meeting—guaranteeing the spiritual character of the society.

Third. Our committees—giving to each active member some specific and definite work "for Christ and the church."

Fourth. Our interdenominational and international fellowship, based upon our denominational and national loyalty.

Fifth. Our individual independence and self-government, free from control of United

Society, State or local union, convention or committee; all of which exist for fellowship and inspiration, not for legislation.

Sixth. Our individual subordination as societies to our own churches, of which we claim to be an integral, organic, inseparable part.

Seventh. Our Christian citizenship plank—our country for Christ, but as a society no entangling political alliances. Our missionary plank—Christ for the world.

Eighth. Our ultimate purpose—to deepen the spiritual life and raise the religious standards of young people the world over.

That 5,000,000 Endeavorers have been enrolled, of whom more than 2,700,000 are still members, is an item for reflection. That the early stand "America for Christ" has been advanced to "Christ for the world" was the development shown by the calculations of Secretary Baer. To count the "branches, twigs and leaves" of the Endeavor tree is to enroll a multitude for number, but to gather the fruit of the thrifty growth would be to touch every walk and phase of life. In figures the choicest fruitage is in additions to the churches—210,400 from the young people's societies and 21,500 from the juniors. The presentation of banners for the greatest proportional and absolute increase in the number of societies for the past twelve months found Scotland and England, respectively, in the lead, the latter for the second time.

THE SOCIETY IN THE DENOMINATIONS.

The choice of afternoon meetings was made easy also. The twenty-eight denominational rallies, held in as many different places, filled two hours with loyal enthusiasm such as the emphasis of filial bonds and review of proud histories cannot fail to arouse. In the Congregational gathering, over which Dr. W. E. Barton presided in Central Hall, one of the opening speakers, Dr. J. L. Hill, touched the answering chord of an audience of 1,500 or 2,000 young loyalists when he suggested that his hearers were attending *the* rally, and he extended the sympathy of those present to the gatherings in other places. Such an expression, however, seemed quite unnecessary, since other denominationalists were massed in such numbers as to be each content in itself for the time. The good deeds, principles and aspirations of the various orders were applauded to the echo, the representative speakers being drawn from the strong churches, C. E. unions and foreign bodies throughout this continent and Great Britain.

CHRISTIAN CITIZENSHIP.

What wonder that the citizenship meetings were among the most extraordinary! Held within hearing of those very spots which have rung and echoed with the oratory of our greatest statesmen, the nine gatherings in the name of Christian citizenship were most earnest. Every audience was large, numbered by hundreds, and in some instances by the thousand. The speakers were on fire with zeal for the cause, and their names were for the most part already familiar to their auditors. Hardly a meeting could have reached a higher pitch than that at which Mr. Booker T. Washington, "the foremost of a race of orators," opened to view the darkest corners of the Black Belt. He was accompanied by the Hampton octet of male singers, whose rendering of There's a Great Camp Meeting in the Promised Land, and Rise and Shine and Give God the Glory, and other plantation melodies, delighted Northerners hardly more than the Southern delegates at various times during the sessions. At the hands of Dr. H. H. Russell, Dr. P. S. Henson, Mr. T. E. Murphy, Dr. R. S. McArthur, Dr. Alexander Alison, Bishop Alexander Walters, Rev. T. W. Fifield, Rev. H. K. Carroll and an array of others prominent in public life the saloon was scored as "the devil's Gibraltar," and the corrupt politician was stripped to his uncomely skeleton.

THE JUNIORS EN MASSE.

"Ten thousand Junior Endeavorers, with a sprinkling of the elder society," was the verdict of a city pastor at the mass meeting of the youngsters. They had already had rally meetings in the big tents, but when the thousands met under one canvas their souls blended into a swelling enthusiastic company which was the admiration and pride of their older brothers and sisters.

In the allied meetings of the intermediate society and the mothers' and parents' societies, as in the discussions of floating, life savers' and travelers' societies, somewhat more unfamiliar lines of advance endeavor were considered and able speakers were drawn largely from the women workers, Mrs. F. E. Clark, Miss Hyde, Miss Haus and Miss Mason being among them. The same afternoon the two other tents were occupied with great audiences of men only and women only, and the words of Commander Booth-Tucker, Dr. Chapman and Mr. C. N. Hunt to the men and of Mrs. Booth-Tucker, Mrs. Whittemore and others to the women were awakening new determinations for service.

"SAVED TO SERVE."

This inspiring subject of a whole day led the thoughts of the multitudes into "the relations of myself to my neighbor" and to "my foreign brother." To the end that better service at home might be accomplished, live conferences of officers and committees were conducted, and for the inspiration of more zealous efforts abroad the annual custom of the unrolling of the missionary roll of honor was given a place. This exercise evolved the stimulating announcement that 8,200 societies, which were recorded on the 560 feet of paper which made up the roll, had contrib-

uted over $150,000 to home and foreign missions and $200 000 to other objects of charity. Then such topics as The Joy of Soul Winning, The School of Prayer, Some Conditions of Successful Service, Our Glorious Incentives to Serve, Every Talent for Christ and The King's Business gave the listeners an opportunity to refresh their withered resolves in the outpouring torrent of a full consecration "to save men at all costs."

"WHERE, O, WHERE."

The Friday evening program of superb addresses, at six of the most commodious churches of the city, added to drawing announcements from the three tents, illustrates the problem which every session presented to the delegates, whose perplexity was continually deepened by the thought, "It is all supremely good." For instance, a glimpse at the sumptuous feast of this session alone showed: Choice Books and Choice Character, by Dr. K. B. Tupper; Meetness for the Master's Use, by Dr. J. L. Withrow; Christian Endeavor an Evangelistic Force, by Dr. J. W. Chapman; The Call to Missionary Service, by Dr. A. J. Brown; Christian Endeavor and World for Christ, by Dr. F. J. Stanley; and more than a score of other courses as rich in helpfulness as in attractiveness

"LET US HEAR THEM."

Far from being strange then that there was a deal of scurrying around from place to place for the cream from each overflowing cup. The fact to be wondered at was, on the other hand, that until about the half-way point of the week the throng of visitors was merely seen and not heard upon the streets. But the swelling tide reached its hight at last and the voice of song was in the air in answer to the citizens' request, "Let us hear them sing."

THE GRAND "SING OUT."

The climax of the closing week and a powerful illustration of the musical abilities of Endeavor Washington—an event which had been anticipated as eagerly by the three chorus sections of over 1,000 voices each as by the convention and the city—occurred in the late afternoon at a grand patriotic open air service on the east Capitol front. For hours before the great praise service, Pennsylvania Avenue and all the thoroughfares radiating from Capitol Hill streamed with numberless thousands of persons, until the capital of the nation took on the lively appearance of inauguration day. It is not too much to estimate that, including the out-of-town delegates, nearly one-tenth of the city's population, or over 25,000, were present, gathered under the shade of the nation's chief building, before the huge chorus of 4,000 persons, banked tier above tier, in gay attire, upon the steps of the Capitol. The assistance of the United States Marine Band was an added feature of the occasion. There, under the inspiring influence of such surroundings, America and Endeavor hymns swelled up to the very heavens in the name of him whom Endeavorers love to worship. Dr. Clark and Hon. John Wanamaker added brief addresses and the hosts dispersed, jubilant with the successes of the first three days at Washington.

CONVENTION STARS AND STRIPES.

All roads led to the "white lots."

O, Christian Endeavorers, I call upon you for evangelistic endeavor for 1896-97.—*Evangelist Chapman.*

Let every Endeavorer mistake not Christian activity for spirituality.—*Rev. W. D. Reid, Montreal.*

Things that grow have more intrinsic value than things that are made, said Dr. C. F. Deems in 1887 of the cause.

My friends, boil down a Congregationalist and you will get the double essence of the Fourth of July.—*Dr. J. L. Hill.*

We claim every man who has even one per cent. of colored blood in his veins. He is still a negro.—*Booker T. Washington.*

It is because there has been a deepening of the spiritual life that this mustard seed has waxed a great tree.—*Secretary Baer.*

The combination of the Chautauqua salute and a volume of praise such as those tent audiences created will not be forgotten.

Was it strange that among the most popular hymns were Let a Little Sunshine In, Sunshine in My Soul, Scatter Sunshine?

One of the penalties of ignorance is that the unlearned must forego the keen delight of imparting knowledge.—*Rev. L. A. Banks*

Wherever Christian Endeavor has attacked the saloon it has found the spoils politicians intrenched behind the screens.—*Rev. H. H. Russell.*

The Endeavorers might well imagine that they had dropped into a gay bazar when they entered the exhibit rooms at the general headquarters.

I believe in the prayer meeting and I believe in the primary, and I believe it to be my duty to be at one as much as at the other.—*Dr. P. S. Henson.*

Whether Boston will admit that "no such elaborate preparations were ever made for a national convention as in Washington" is an open question.

Should the C. E. Society go into politics? Emphatically, no! Should Christian Endeavorers go into politics? Emphatically, yes!—*Rev. William Rader.*

Postmaster-General Wilson felt none the less honored than did the convention as he guided one of the largest gatherings through the course of one evening.

If delegates returned home unmarked by souvenirs, badges and emblems it was not the fault of the black and white pickaninnies who swarmed around the grounds.

The original effects produced in the musical selections by the choruses won from the hearers the highest commendations of the magnificent work of the skillful conductors.

The negro sings:

> You give me Jesus
> And you can have all the world,

and the white man takes him at his word.—*Pres. B. T. Washington.*

There was a general testimony to the improvement in day school deportment as the result of the Junior Endeavor work, a fact which was stated as alone sufficient reward for the efforts of its leaders.

Those were comforting words read by President Clark: "Rain cannot drown Christian Endeavor and wind cannot blow it away, for He maketh small drops of water and fair weather cometh out of the north."

Neal Dow's urgent message to the convention from his home struck a tone which reverberated time after time as the evidence that Endeavorers know their duty in regard to the liquor traffic and are willing to do it.

Every convention committee has its special trials, but the committee of '96 suffered a severe test during its midnight struggle with the elements. Such a gallant contest against odds as that which saved two of the three great tents, and restored within so brief a time the one which collapsed, has called forth the unstinted admiration and commendation of the work of these thoroughly energetic young business men of Washington.

H. H. S.

CURRENT THOUGHT.

AT HOME.

John Fiske, in a fascinating article in the July *Atlantic* says: "The old statical conception of a world created all at once in its present shape was the result of a very narrow experience. . .. Now that our experience is widened, it is outgrown and set aside forever; it is replaced by the dynamical conception of a world on a perpetual process of evolution from one state into another state. . . . We can no more revert to the statical conception than we can turn back the sun in his course." He concludes thus: "We may be sure that the creature whose intelligence measures the pulsations of molecules and unravels the secret of whirling nebula is no creature of a day, but the child of the universe, the heir of all ages, in whose making and perfecting is to be found the consummation of God's creative work." Ex-Minister to England Hon. E. J. Phelps concludes an article on Arbitration and Our Relations to England thus: "The time may come to any country when it is necessary to fight. Self-defense is the highest duty when unhappily necessary to be resorted to, and when the vindication of the national honor or the protection of the essential interests of the country shall be really required. That people is not worthy to be free who would shrink from the duty or stop to count the cost."

The New York *Christian Advocate* has little save contempt for Leo XIII.'s recent encyclical and Mr. Gladstone's recent letter: "There is but one thing equal in absurdity to the doctrine of the infallibility of the Pope, from our point of view, in the history of ecclesiastical pretension, and that is the doctrine of apostolical succession as held by High Church Anglicans and Protestant Episcopalians. Gladstone is a High Churchman. His recent letter is but the full effluence of what he has taught and employed and occasionally expressed whenever he has referred to the subject. We could accept the Quakerism of George Fox more readily than we could take either of these pretensions. The contrast between these pretensions and all that can be directly inferred from the teachings of Christ is stupendous."

ABROAD.

Light and Leading, a clever representative of the British Sunday school workers, commenting on Prof. and Dr. Agar Beet's mission to the United States to arouse sympathy for Armenia, cites it as "a sign of the more sensible diplomatic missions of the future, which will not be from court to court, but from people to people. Our Foreign Office in its present form is an obsolete survival, useless where it is not mischievous. All the good work that it might do is now better done by other agencies. While Lord Salisbury's secretaries were pottering over their bogus maps and cooked reports Mr. Henry Norman landed at New York, and in two or three days discovered the truth and saved two great nations from war. . . . The growing organization and solidarity of the labor movement all over the world will soon deliver the diplomatic service from its aristocratic monopolists. The agricultural laborer of Somerset does not really want to fight the Breton peasant or even the Soudanese dervish. When those on whom falls the actual burden of war have an opportunity of speaking there will be no war."

The London *Spectator* confesses its "complete intellectual discomfiture" in studying the helplessness of the Spanish army in Cuba —an army more that twice as large as the whole British army in India—and adds, "The Spaniards are perfectly capable of holding on until they are unable to raise any more money and then of retiring, as they did originally from the Spanish colonies, without conceding any terms whatever. . . . We see no reason why the rich island should not for a time sink into the position occupied by several Spanish-American provinces after the war of occupation—that of a practically derelict state, left almost without an appearance of government, with a thin population struggling to keep a little food out of the hands of marauders. Spain cannot conquer the island, its inhabitants will not be able, from their divisions, to govern it in a civilized way, and the United States will neither take it itself nor suffer anybody else. . . . We are all optimists nowadays, but then none of us ever saw a community deliberately destroying its own means of remaining civilized, with a great army looking on in a sort of trance."

The Home

ABSENT.

My friend, I need thee in good days or ill,
I need the counsel of thy larger thought;
And I would question all the year has brought—
What spoil of books, what victories of will;
But most I long for the old wordless thrill,
When on the shore, like children picture-taught,
We watched each miracle the sweet day wrought,
While the tide ebbed and every wind was still.

Dear, let it be again as if we mused,
We two, with never need of spoken word
(While the sea's fingers twined among the dulse,
And gulls dipped near), our spirits seeming fused
In the great Life that quickens wave and bird,
Our hearts in happy rhythm with the world-pulse.
—*Ellen Burroughs.*

"I should like visiting a great deal better," said a curly-haired boy of seven, "if people wouldn't laugh at everything I say." In vain did his mother explain that the laughing wasn't making fun of him, but rather a kind of applause, since, not being accustomed to children, everything he said or did seemed to them bright, amusing or "cunning." "I can't help it," he said, "I don't think it's polite, and I don't believe they would if any one laughed at them." This feeling in a child is normal; indeed, if he enjoys being conspicuous and having his remarks treated with undue attention, he has lost one of the chief charms of childhood. It sometimes seems as if well-meaning but injudicious grown people would spoil every attractive child whom they chance to know. They need to realize that children are happiest when given only their proper share of notice and attention.

Comparatively few housekeepers avail themselves of the valuable information gratuitously furnished by the United States Government. The Department of Agriculture publishes from time to time pamphlets prepared by specialists which summarize the results of many careful investigations. One recently issued gives the composition and fuel value of various cuts of meat, with intelligent directions concerning their cooking, and statements in regard to the meat extracts in common use. The fact that the smaller the roast the hotter should be the fire is emphasized and explained. It is also asserted that the nearly tasteless mass of fibers left after making broths has decided nutritive value and is as easily and completely digested as the same weight of roast, hence what many call "refuse" is properly "waste," since it may be served as an agreeable and nutritive food. Much of interest is also told about the flavor of meats and their digestibility, while diagrams make clear, even to a novice, from just what part of the animal each "cut" is taken. In short it would be difficult to get more useful facts in a few pages than are found in this Farmer's Bulletin, No. 34, which any one may have for the asking.

It is comforting to find that so wise a student of human life as Mr. W. D. Howells is not among the pessimistic grumblers who are complaining of the decay of the home, doubtfully questioning the effect of the higher education of woman and sighing for the good old times when home was something more than a mere place in which to eat and sleep. In a recent article in *Harper's Weekly*, replying to a correspondent who declares that we are drifting away from the home, Mr. Howells says: "I fancy that home was always much rarer than we think, and I do not believe that it is rarer now than ever. Indeed, if there are more comfort and more widespread ease and leisure among us, the conditions for the home are more favorable, for it is useless to deny that where there is great poverty, as where there is great luxury, the conditions for the home are bad." He is inclined to answer in the negative the inquiry whether it would not be well for our women's colleges to have courses of home science, including child study, husband study, etc., sensibly declaring that "home comes from the heart, not from the head, of woman; it cannot be taught; it is of her nature, if it is at all, and it is not reasonable to expect the home of every woman. It is the ideal condition for most women, as it is for most men, but it is no more so in one case than in the other."

"I DON'T LIKE IT."

BY AGNES B. ORMSBEE.

There is nothing that is clung to so pertinaciously as one's likes and dislikes in food. Yet there is nothing that is so generally based on mere whim. There are few articles of food that are wholly hurtful; some methods of cooking may make certain foods indigestible, but nearly all foods, wholesomely prepared, are good to eat, and we are greatly benefited by a varied diet. We were made to eat all kinds of food, and it is in accordance with this natural law that we give children a more liberal diet when their teeth have come. It is not because it is too much trouble to prepare the milk and the other foods of babyhood. We might continue them and give children the scientific amounts of bone, muscle and blood-making, concentrated extracts, but they would not thrive. Their stomachs would not grow and there would be no reserved strength and less vitality. Yet people sensible on most points will limit their diet for a lifetime. Having taken a dislike to mutton, cauliflower or salads in childhood, wild horses could not induce them to eat them at forty years of age, although this very setness makes them unpleasant members of a household.

It is granted that there is occasionally a personal or inherited peculiarity which renders certain foods poisons to some people, or ill-health or abuse may have brought on that greatest torment—dyspepsia. But if one will honestly separate proven hurtful food from the diet there will be a long or short list of dishes one does not eat because one will not. This silly position is not only adhered to personally but handed down and taught to children. Why should Johnny eat what he does not like? Because a varied diet will give him better health, because his appetite will be more even, because he will be less liable to be ill when taken away from home and his diet changed, and because it will save him much embarrassment and suffering when, grown older, he goes out from the home table either as a guest at a fine feast or a victim of the hospitalities of a boarding house. A young man described his miseries when he found himself a guest at dinner with raw oysters before him. His pride would not let him refuse them and his fear to try them made him positively chilly. "How I did wish my mother had made me eat them when a boy at home. I tried one and nearly died in swallowing it, for it seemed like a mouse to me. But I learned my lesson and now I try to eat everything set before me."

When an adult is ill he can generally be persuaded to take such nourishment as is best, but with a child it is different. If he has been allowed to eat when and how he pleases, and to decide on what he eats, he cannot be expected to yield then without a struggle. And many a poor little fellow has used up more vitality in his fight against a cup of milk than medicines could restore in hours, while sometimes life itself depends on taking proper food.

To begin at the source and with the individual is the only satisfactory way to mend any evil, and this is where bad and foolish habits in eating can best be cured. Children should be taught little by little to eat meats, fish, vegetables, fruits, cereals, salads and soups from the first. Make a child eat oatmeal? Yes, there was once a family where it was called "penance," but the children were coaxed to eat it two or three times a week, a teaspoonful at a time. After a while they learned to like it, and as a result of the oatmeal and other coarse foods now have fine teeth. Beans were learned two at a time, soups by the spoonful and raw oysters by the half of one. By this method they became unusually healthy, though two of them started life handicapped with weak stomachs. They were pleasant children as guests for they bravely ate what was set before them, and in illness "they were the easiest children to manage I ever took care of," was the testimony of a trained nurse.

Let us of older growth set a sensible example by trying to overcome our oddities of taste, and having prepared our food attractively let us eat it, for surely our days, whether long or short, will be more comfortable, our bodies better nourished and our tempers sweeter than if we continually yield to our long fostered whims and say, "I don't like it."

MEN AND FASHION.

BY KATE UPSON CLARK.

We hear a great deal of the abject slavery of woman to fashion. In fact, the women themselves admit it frankly. There is not one of us who does not see every day women, in most respects conscientious and sensible, unhealthfully pinching their feet, their hands, their bodies, dragging around skirts far too long and too heavy, wearing enormous hats to entertainments, to the wrath and discomfort of those who sit behind them, and living in a constant, shivering fear of being out of the fashion. Women stand out so prominently in this regard that we are apt to overlook the fact that their brothers carry almost as heavy a burden.

It is undoubtedly true that men are even more afraid of displaying any unconventional feature in their attire than are women. If this is not so, why do they not wear soft hats instead of stiff ones, especially the absurd high beaver hats? Yet more than half, possibly three-quarters, of our men never wear, unless during the relaxation of the summer vacation, anything but stiff hats, usually of that durable and convenient, but extremely unbecoming and probably unhealthy, shape called the Derby. The negligee shirt is neat, comfortable, economical and becoming. The ordinary shirt, with its necessary adjuncts of stiff collar and cuffs and boardlike bosom, is uncom

fortable to work in and still more so to lounge in, unbecoming to most complexions, expensive at first cost and even more so in laundering, and pronounced by physicians decidedly unhygienic; yet how many men dare to be seen in negligee shirts after the heats of summer are past?

Creased trousers, "toothpick" shoes and the absolute uniformity of evening dress—which, however, has its fine democracy to recommend it—further illustrate our point. Fortunately, the styles of the main articles of masculine attire are far more convenient and comfortable than the corresponding ones for women, or else the business of the world would be seriously crippled by what students of sociology declare to be an increasing tendency on the part of men to avoid making themselves conspicuous by conforming rigidly to the accepted standards, no matter how unreasonable they may be.

This conservative tendency is shown even more by men's treatment of the women of their families. One wealthy and beautiful New York woman, who finds corsets unendurable, has at three separate times attempted to wear them habitually at the request of her husband. Three painful attacks of illness have followed these attempts in turn, and he now allows her her own way in the matter, though with constant worrying allusions to the disagreeable variation which she presents to the common type. This same unfortunate woman is obliged to wear long gowns every day, because her husband likes them. Every woman enjoys "trailing around" in silks and satins in a drawing-room, but when one is compelled to carry a trained skirt constantly about it becomes a torment, to say nothing of the strength which it uselessly consumes and the impalpable dust which it causes one to breathe continually.

The silly vanity of husbands is not confined to the so-called "fashionable classes." A hard-working farmer's wife was one day complaining to her husband of her kitchen frock. "I came up from the cellar this morning," she said, "with a plate of butter in one hand and a jug of vinegar in the other. I stepped on my dress on nearly every stair, and finally it tripped me up. I fell down several stairs and my candle, vinegar and butter were all mixed together. I have a great mind," she went on, tentatively, "to wear something quite short around the house—something like bloomers. I needn't ever wear them outside, and only the nearest neighbors would ever know that I had them. I could do twice the work that I do now, and I shouldn't get half so tired."

But her husband would not allow her to make any change, and that poor woman is probably to this day making her difficult pilgrimages up the cellar stairs daily, and tripping at every step.

A woman who walks a great deal with her husband often calls his attention to the resistance which she encounters with every movement. "If it costs you one dollar's worth of strength to walk a mile," she calculated one day, "it costs me fully two dollars' worth. In spite of all my efforts, my petticoats will impede me, by clinging about my ankles. The mere lifting forward of my gown is a baffling and incessant hindrance. Now a divided skirt is not conspicuous, or I might have a moderate bicycle skirt, just for walking."

But her husband was afraid that any sort of a departure from the conventional costume might cause people to stare, and would not consent to try any experiments.

Women are naturally timid and anxious to please. When their husbands and brothers get courage to urge the adoption of modes of dress which promote health and allow freedom of movement among our women, then, and not until then, will there be a general dress reform. Such a reform is not only in the line of progress in civilization and true religion, but it would greatly increase the amount of beauty and grace in the world and promote the gayety of nations. In view of the servility to fashion displayed at present by men, however, there is not much to hope from them at present for the alleviation of the woes which that implacable goddess imposes upon their meek sisters.

SUMMER STUDIES.

Why shouldst thou study in the month of June
In dusky books of Greek and Hebrew lore,
When the great Teacher of all glorious things
Passes in hourly light before thy door?

There is a greater book unrolling now;
Fair are its leaves as is the tree of heaven,
All veined and dewed and gemmed with wondrous signs,
To which a healing, mystic power is given.

Now is the glorious resurrection time,
When all earth's buried beauties have new birth;
Behold the yearly miracle complete—
God hath created a new heaven and earth.

No tree that wants its joyful garments now,
No flower but hastes his bravery to don;
God bids thee to this marriage feast of joy,
Let thy soul put the wedding garment on.

Hast thou no time for all this wondrous show—
No thought to spare? Wilt thou forever be
With thy last year's dry flower stalk and dead leaves,
And no new shoot or blossom on thy tree?

Cease, cease to *think* and be content to *be*;
Swing safe at anchor in fair nature's bay;
Reason no more, but o'er thy quiet soul
Let God's sweet teachings ripple their soft way.

Soar with the birds and flutter with the leaf;
Dance with the seedy grass in fringy play;
Sail with the cloud, wave with the dreaming pine,
And float with nature all the livelong day.

Call not such hours an idle waste of time—
Land that lies fallow gains a quiet power;
It treasures from the brooding of God's wings
Strength to unfold the future tree and flower.

—*Harriet Beecher Stowe.*

FRESH AIR STUDIES.

THE BRILLIANT FIREFLIES.

BY GEORGE ETHELBERT WALSH.

At the close of a warm, sultry day in summer, when the whip-poor-will is calling from some neighboring fence and the screech owl mournfully is imitating the cry of a distressed child, myriads of bright, flashing lights gradually appear in the dusk, and convert the country meadows and lawns into a fairyland. Every bush and tree is hung with innumerable flashing lights, and every spear of grass glows with the light of the fireflies or of glowworms. The attempt to catch one of these moving lights is much like chasing the *ignis fatuus*, or will-o'-the-wisp. But if one is nimble of foot and quick of motion a tiny firefly may be imprisoned in the warm hand and carried triumphantly to the house.

Place the little creature under an inverted tumbler on the open page of a book or newspaper, and turn out the lights. In a few moments the insect will flash out its penetrating light, and if the flash would only last longer one could make out the fine print of the paper. If several are placed under the glass a continuous light is obtained by the combined pulsations of the fireflies. To illustrate the penetrating power of the light hide one in a handkerchief, covering it with several folds, and the successive gleams can be readily detected in the dark room.

The mystery of the fireflies becomes more perplexing when one attempts to study the luminous portion of the body. While holding the insect in the hand it flashes out its light, boldly challenging the captors to explain the mystery. The abdomen simply lights up and then grows opaque again. It resembles a flash of electric light as much as anything, except that the gleam is less intense and of greenish-orange color. What causes the light? In Italy many ignorant peasants have a superstition that the little creatures are the spirits of departed friends, and they look upon them with awe and dread, not daring to injure or kill one. It was the custom in this country years ago to speak of the "bottled up" light of the fireflies, and to describe them as small electric batteries. Science has been closely studying the question, and the nearest approach to a solution of the mystery is briefly this. The light is produced by phosphorescence, and this is made possible only by certain chemical actions under peculiar conditions. One condition is that oxygen must be present, and also potash, soda or other alkalies. In all animal tissues we find certain alkaline compounds, and the air supplies the oxygen needed. The chemical action necessary to produce the light is started by the respiration and pulsations of the insects. This is made manifest by capturing the creature, for when pursued and caught it becomes excited, and the respiration is quicker and the light flashes correspondingly faster.

The part of the body emitting the flash is composed of fatty matter which is traversed by innumerable small breathing tubes. Every time the creature breathes this fatty substance will be seen to pulsate. The breathing thus causes the chemical action to take place, and the light flashes out. In other words, the fireflies store up a quantity of fatty matter in the cells provided by nature, and the gradual oxidation of this substance causes the luminosity which attracts our attention on dark summer nights. The slow, sluggish insects have less brilliancy than the quick, active flies, which also goes to prove that rapid pulsation increases the process of oxidation, and hence the power and frequency of the flashes.

The luminous insects represent quite a large class, and are found in nearly all parts of the globe. In tropical America they attain the largest size and make a light much more brilliant and steady than those seen in this country. The lantern fly of Guiana has been called the "splendid one" because of its intense luminosity. This creature is a beetle, a close relative of the "seventeen-year locust," and its light is carried upon its head. In Brazil and the West Indies the fireflies are so plentiful and brilliant that ladies wear them as ornaments. The flies are caught and placed in light gauze bags which can be attached to the hat, clothes or hair. In Brazil there is an annual festival when the boys and girls ornament their heads, clothes and horses with the brilliant fireflies. The effect is strangely beautiful

as the procession parades through the dark streets.

In South America the demand for fireflies is so general that they form a considerable article of trade, and natives make a business of catching them alive. Sticks with lights on them are waved in the air near nets held by the natives, and attracted by the flashing gleams of light the fireflies and beetles approach, when they are scooped in by the folds of netting. After they are caught they are placed carefully in netted boxes and fed on sugar-cane until sold in the market. These brilliant night ornaments have to be fed regularly by the dusky belles who wear them, and they probably receive the best of care.

THE WAY MILLY WAS CURED.

BY E. S. TRAZMORE.

Milly's bed was near the window which looked out upon the great spreading elms. Mrs. Anderson, the rich woman who had given so much money to build the hospital, had insisted that this particular corner should be Milly's, and she usually had her way. It had been visitors' day, and the last friend had clicked carefully down the broad iron staircase. The room was quiet, for all the other children were lost in the land of dreams. Milly alone was awake. Her poor bent back ached, and she had no loving mother to take her gently and try to quiet the pain. But Milly was an orphan, and as she was only one of forty children who lived in this great room, all under the care of two nurses, she had learned that she must be brave about her pain and bear it silently.

After Mrs. Anderson, who always called Milly "*my* little girl," went away, bedtime had come—if so it could be called when the sick children had to lie abed all the time—and Nurse Adams had let out the hard straps which kept Milly's back quite straight all the long, long days. This rested her and the pain didn't seem half so hard to bear. She looked out the window and watched the beams of the great silver moon as they crept nearer and nearer along the roof just outside the glass. Milly was wondering what Mrs. Anderson meant by her parting words. The lady looked extremely pleasant and said that something good was going to happen, and then she went away. So Milly lay thinking it all over, and then the next she knew the bright sunshine was pouring in at the windows!

That morning the doctor came into the room, bringing three other men with him. One had clear, brown eyes, which had a way of twinkling whenever he looked at one that made it easy to smile in return, and a pleasant voice. Then the nurses brought a screen, which was drawn all about Milly's bed, and after a careful examination the doctor with the merry brown eyes said, "*Yes. It can be done!*" Then they all looked as wise as possible and went away.

The next day something strange happened. A queer looking chair on wheels was brought into the room and rolled up to Milly's bedside. Upon this chair, which was long and flat, was placed a pretty brown mattress. Nurse Adams and Nurse Brown lifted Milly from her bed and laid her down upon this very gently. Then they drew the chair away, and the other children did not know where she was going. Milly did not ask—she was so glad of this little journey away from that great room, with its white regiment of beds. The chair was wheeled to a glass door in the wall, and Nurse Brown touched a tiny knob and something went *trrrrrrrtwing*, and a little room suddenly appeared at the door in the wall which rolled back. They wheeled the chair right into this room, which Milly knew must have wings, for a boy who wore a blue suit with gold bands, which said "elevator," upon his sleeves, pulled a shining handle, and up-up-up went the room—yes, the whole room, chair, nurses, Milly and all!

Soon they stopped and the chair was rolled out again through a broad hall into another room which had no furniture, except a wide table, some chairs and a leather-covered sofa. There was a broad shelf and upon it were a great many bottles, big and little. A queer odor pervaded the room, but no one seemed to notice it. Two men came forward and lifted the mattress, with Milly upon it, right onto the broad table, which she thought was strange. Still, as everybody smiled kindly, and as Mrs. Anderson entered the room just at that moment and came close to her, she thought the whole arrangement quite a joke and laughed in a very jolly way. Mrs. Anderson put her arms gently about her and pressed her face down close to Milly's.

"My dear child," she whispered, "the doctors told me that I might come here to-day and tell you that they are going to cure this poor back of yours, and after you are well enough to be moved I am going to take you to a dear mother who wants you to be her little girl, because her own child has just gone back to God. Now Nurse Adams will put this handkerchief over your face for a few moments, and I want you to keep tight hold of my hands, for you are my little girl just now, you know. Be as brave as you can, and if you feel frightened, dear, remember that I tell you that it will be all right. You can trust me."

She stepped aside to give place to the doctor with the merry brown eyes, who came up to the table. He twinkled those eyes at Milly in so comical a manner that she smiled bravely in response. Then he turned to the physician with the pointed beard and smiled again, and Milly heard the word "plucky." Then Nurse Adams came and leaned over her and placed an odd looking tin thing, which had a white handkerchief inside of it, right over Milly's nose and mouth. It had a queer odor, which she did not like, but she held on to Mrs. Anderson's hands tighter and tighter. It seemed so strange, too, to hear voices from ever so far away: "There, there! Never mind! There, there! It's all right—all—right—right—ri"—and there came a queer jumping-off place, and everything rushed by so fast, O so fast! Then she—forgot.

. . . . . .

I saw Milly yesterday. She was on her way to her home, and was walking quite easily. If you did not notice just a tiny limp, you would never dream that she had not always been a strong, healthy child. She goes every visitors' day to the hospital, and is a great favorite with all the doctors, nurses and the little sick children. She has a beautiful home, for Mrs. Anderson kept her word, and Milly was adopted by a friend soon after the time she went to sleep in so queer a way and that painful back was cured.

Closet and Altar

Prayers are to the soul what the dew of God is to the flowers. Why should not that gracious dew fall even now and always for all of us upon the fields of life?

God knows our needs before we ask. Then what is prayer for? Not to inform him, nor to move him, unwilling, to have mercy, as if like some proud prince he required a certain amount of recognition of his greatness as the price of his favors. But to fit our own hearts by conscious need and true desire and dependence to receive the gifts which he is ever willing to give, but which we are not always fit to receive. As St. Augustine has it, the empty vessel is by prayer carried to the full fountain.—*Alexander Maclaren.*

The prayer of faith availeth much:
Thou hearest such;
Thy hand we in the darkness touch.
O, not apart
Stayest thou on some high throne, all-loving Heart!
Helper in times of need, we know thou art.
—*Lucy Larcom.*

To attempt to lead the spiritual life without devotion is even a greater mistake than to go apart from our duties in order to lead it. Our flying on God's errands will be an unhallowed flight if we do not first secretly adore him in our hearts. A prayerless day of hard work consecrated by no holy meditation—O, what a dull, plodding, tramping day it is! How do we spend money in such a day for that which is not bread and our labor for that which satisfieth not. How does God in such a day deal with us as with the Egyptians of old, taking off the chariot wheels from our work so that we drive it heavily.—*Edward M. Goulburn.*

The prayers I make will then be sweet indeed,
If thou the spirit give by which I pray;
My unassisted heart is barren clay,
That of its native self can nothing feed;
Of good and pious works thou art the seed,
That quickens only when thou say'st it may;
Unless thou show to us thine own true way
No man can find it; Father, thou must lead.
Do thou, then breathe those thoughts into my mind,
By which such virtue may in me be bred
That in thy holy footsteps I may tread;
The fetters of my tongue do thou unbind,
That I may have the power to sing of thee,
And sound thy praises everlastingly.
—*Michael Angelo.*

Almighty God, coming to a king, what shall we ask for? Thou dost encourage us to open our mouth widely and thou wilt fill it. In the time of our hunger and thirst do thou give us satisfaction, in the hour of our weariness do thou carry us up the steep road. In our faintness and utter loneliness, when the sense of orphanage comes upon us, and the whole life is one bare wilderness to our eyes, then let thy Fatherhood come down upon us as a mighty revelation, as a complete succor, as a thorough and abiding defense, and in the Fatherhood of God, made known to us through Jesus Christ alone, may we find completeness of character, entireness of rest, yea, even the peace which passeth all understanding. And when this time of trial is done, and the cold, gray twilight vanishes, may our eyes be open to behold the morning and to see the King in the fullness of his beauty. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

61. A CATALOGUE OF CATS.

1. The cat of a sailor who braves briny billows.
2. The cat that is somehow of kin to the willows.
3. The cat that I own is but part of a cat.
4. The next one is equal to nine such as that.
5. The cat that is sadly addicted to scratching.
6. The cat that is given to stealing and snatching.
7. The cat that will pinch, and it seems rather funny.
8. It sometimes is known as the cat that makes money.
9. The cat with a metal for making the same.
10. The cat that the sum will be able to name.
11. The cat that is terribly biting and sharp.
12. The cat that is noted for playing the harp.
13. The cat that takes supper, without more apology.
14. The cat that develops a taste for theology.
15. The cat that can shout, at a theater found.
16. The cat that attends to the science of sound.
17. The cat that is heavy and solid and square.
18. The cat well provided for dressing her hair.
19. The cat that is ready to tumble or drop.
20. And last is the cat that is always on top.

62. WORD CHANGES.

[A change of one letter at each "move" gives a new word. Example: Change cent to dime in four moves. Answer: Cent, dent, dint, dine, dime.]

1. Change from peach to grape in six moves.
2. Change from wheat to flour in seven moves.
3. Change from black to white in eight moves.
4. Change from blue to gray in seven moves.
5. Change from gain to loss in eight moves.
6. Change from rich to poor in eight moves.
7. Change from pen to ink in nine moves.

A. F., JR.

63. BURIED LAKE.

O gallant cat, so sleek and fat,
Upon my rug reposing;
Catch us a rat, O gallant cat,
And be no longer dozing.

MRS. G. E. AITRIN.

64. MY INITIAL PICNIC.

This is a list of some of the famous people who came to my picnic. You must do as I had to do—guess their names from their initials and the initials of the refreshments they brought.

First to arrive were a (1) RATHER LANK SCOTCHMAN, who brought some REALLY LUSCIOUS SHERBET, and an (2) ENTERTAINING, BOOK-LOVING BRUNETTE, with some EXCELLENT BOILED BEEF.

An (3) EXCEEDINGLY APPALLING POET brought some EXCELLENT APPLE PIES; the (4) DEATHLESS GEHENNA RECORDER, a lot of DELICIOUS GRILLED ROACH; and the (5) HOSPITABLE WAYSIDE LANDLORD fetched over a large tubful of HEAVILY WATERED LEMONADE.

One (6) REPUTABLE TIDY CREATURE brought an immense RICH, TOOTHSOME CAKE; the (7) RENOWNED WRITER ESSAYS had a basket full of REFRESHINGLY WHOLESOME EDIBLES; the (8) EXQUISITE SCRIBBLING PATRICIAN gave us some EXCEPTIONALLY SOUR PICKLES; a (9) SUAVE, WILY ROYALIST had for his share some SEGARS WONDROUSLY REDOLENT; and last, but by no means least, a (10) FAMOUS DOMESTIC HOUSEWIFE brought FOURTEEN DRIED HALIBUT.

Our picnic was pronounced a great success by the distinguished guests, and, after devouring all the toothsome edibles provided for our benefit, we departed for our respective places of abode, some to the realms of the shady past and others to homes on earth.

MYSTICALIA.

65. ENIGMA.

On an island rock in a bay
A castle stands; and in its day
It many captives held, they say.
Should we this rock embrace,
A woman stares us in the face,
And she is not one out of place.

E. R. B.

ANSWERS.

59. 1. Rose. 2. Guy.

60. 1. Nebuchadnezzar. 2. Socrates. 3. Curtis. 4. Cromwell. 5. Lamb. 6. Napoleon.

The winner of the "Tangle-making Prize" in the issue of July 2 will be announced July 30.

Answers received to June Tangles: Emily S. Wood, Sycamore, Ill., 55; Mrs. M. A. Harrington, Webster, Mass., 54, 55, 57, 58; H. H. B., Tinmouth, Vt., 55; A. S. B., 55, 56, 57; H. L. G., Wakefield, Mass., 55; F. A. L., Peterboro, N. H., 55, 57; Ella Lane, Chelsea, Mass., 55; H. H., Sherbrooke, Que., 48, 49, 52, 53, 55, 56, 57; P. J. Stone, Shelburne, Mass., 48, 49, 50, 51, 52, 53; Mrs. M. A. Harrington, Webster, Mass., 48, 49, 50, 53; Julie E. Ives, New Haven, Ct., 49; I. E. S., Worcester, Mass., 53.

The joining of the chain proved to be a stumbling-block, as was anticipated, and many have insisted that the task could not be accomplished at a cost less than 77 cents. The correct solution, however, is convincing.

FOR SUNDAY AFTERNOONS.

Several of our readers have expressed their increased pleasure in reading and memorizing hymns since our publication of a few facts explaining the circumstances under which they were written. We therefore append brief explanatory notes concerning four more:

From Greenland's icy mountains.

This most popular of all missionary hymns was written in 1819 at Wrexham, where Bishop Heber's father-in-law, Dr. Shipley, Dean of St. Asaph, was vicar. On Whitsunday Dr. Shipley was to preach in Wrexham church a sermon in aid of the propagation of the gospel in foreign parts, and Reginald Heber, then vicar of Hodnet, happened to be staying at the vicarage at the time. On the Saturday before Whitsunday the dean, Heber and a few friends were in the library together, when the Dean asked his son-in-law to write "something for them to sing in the morning." Heber readily consented, and retired to the farther end of the room for the purpose. When asked what he had written he replied by reading the first three verses, which he had then composed. His listeners were delighted, and it was sung for the first time the next morning in Wrexham church.

O, could I speak the matchless worth.

Samuel Medley, a British midshipman, after his conversion in 1767, finding an irrepressible vein of song in his soul, began to write hymns. A little blind girl sat on the doorsteps of the church and sold them for a halfpenny to the congregation as they came out. One was this glorious hymn. After it floated over to America Dr. Hastings composed his splendid air of "Ariel" for it, and to that it will ever be wedded. Medley had the gift of rapid composition. One day, when visiting at the house of Mr. Philips in London, he said to the daughter of his host, "Betsey, will you bring me some paper and ink?" He went to his room and presently came back and handed Betsey his famous hymn of Loving Kindness.

Onward, Christian Soldiers.

This soul-stirring hymn was written in a great hurry by Rev. S. Baring-Gould for the author's missions at Hisbury Bridge about the year 1865. Here the children had to march many a long mile to take part in a school feast. Owing to the distance from the church to the scene of the festivities an early start was necessary, and marching in procession with banners waving, colors flying and a cross preceding them the little ones sang lustily all the way. It was sung at that time to Gauntlet's tune.

Father whate'er of bliss.

This was composed by Mrs. Steele under peculiar circumstances. In her youth the day for her marriage had been appointed. A few hours before the time designated her lover was taken ill and died. In sweet submission she composed this hymn after the sad event.

A pure cream of tartar powder.

CLEVELAND'S

Only a rounded spoonful is required, of Cleveland's Baking Powder not a heaping spoonful.

BAKING POWDER

"Pure" and "Sure."

Food raised with Cleveland's baking powder has no bitter taste, but is sweet and keeps sweet and fresh.

IMPERIAL MILLS CO'S 196 DULUTH IMPERIAL PATENT DULUTH, MINN.

25 Ounces of Bread

can be made from **16 ounces of Flour** if it comes from a barrel with this brand on it—and the best bread ever baked. Will keep moist days longer than any other bread. Don't take our word for it, but buy a barrel (or sack) and try it. Look out for the name—**Duluth Imperial Flour.**

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

[*Private note to D. F.:* Here are three more pictures of your Mexican friends. Insert them in the Corner for July 16 in this order: 1. The three young gentlemen with the jugs on their backs—doesn't it make your back ache to look at them? I do not suppose you know anything—excuse me, I mean—about that open door in the background of this picture, but if you do, get the Proof Reader to express it properly and insert in proper place below. 2. The three other gentlemen, who have stopped to have Mr. W. take their pictures. I do not suppose they ever dreamed that they and their old go-cart would be printed in the Corner—perhaps they never heard of the Corner nor of you! 3. That dreary, not to say despotic, looking donkey—what an expressive under-jaw he has!—MR. M.]

These three additional photographs, taken by "our own artist," represent other "conveyances" connected with home life in Central America. The letter accompanying them is as follows:

Mr. Martin: The Second Report of the Corner's World's Transportation Commission, by its Mexican Commissioner, has to do with three methods of carrying water. Very few towns in Mexico have adequate water systems, and the supply is scanty. Usually there are public fountains at more or less frequent intervals, supplied by aqueducts or springs, or perhaps rain-water cisterns. From these the water is conveyed in jars to the homes of the people. Each section of the country has a jar of characteristic shape and the method of carrying it is also peculiar. Here are three pictures, three kinds of jars, and three different methods of carrying them. W.

None of these "conveyances" look particularly lively! How would Cornerers like to live in such a country as that? I think I should prefer a country made comfortable and prosperous by Protestant civilization. But I wish our "Mexican Commissioner" had told us something about the people and their homes, and especially about the children. Do you notice those faces in the last picture? I wonder if Mr. W. talked with them—in Spanish—or gave them some picture papers. Just as I wrote that last word I saw a man out on the lawn who came to straighten up a young maple which was growing wrong. He put a cord around the tree and tied it to a strong stake, the but tree would not come quite straight. Then the old man shook his head, saying, "You should have taken it when it was younger!"

Ask your parents if they remember "parsing" this couplet in Pope's Essay on Man in their school days:

'Tis education forms the common mind,
Just as the twig is bent the tree's inclined.

Perhaps you can see the moral of the little maple when applied to little Mexicans—or little 'mericans; if we want to be fine trees by and by, we must begin to grow straight when we are young!

At this point the "old Captain" brings me an urgent query from an American girl; she wishes the poem from which this verse is remembered:

'Twas autumn, and the leaves were dry,
And rustled on the ground,
And chilly winds went whistling by,
With slow and pensive sound.

It is rather hard to imagine any chilly winds going whistling by just now, but I have no doubt some old scrap-book or school reader will have the piece. I have had another query in waiting for the Fourth of July number, but you remember D. F. wouldn't give me room for a single firecracker!

MAINE.

Dear Mr. Martin: Can you or any of your "associates" give me the second stanza of the following poem? I remember hearing my older brothers and sisters sing it.

This is my own, my native land,
Though poor and rough she be;
The home of many a noble soul,
The birthplace of the free.
I'll love her rocks and rivers
Till death my quick blood chills [or stills];
Then hurrah for old New England,
And her cloud-capped granite hills!

THE LITTLE SCHOOLMA'AM.

Who remembers a similar quotation from a famous poem of Scott's about "My own, my native land?"

Mr. Martin

CORNER SCRAP-BOOK.

Elephants on a Toboggan Slide. A writer in the (London) *Boys' Own Paper* has an article by Mr. R. D'O. Martin—no relative of mine—upon Wild Elephants at Play. The playground is a mountain in South India called Anachaddi—*ana*, elephant, and *chaddi*, a playground. Besides occasional clearings in the jungle where they run and romp is their great toboggan slide. It is an immense slab of rock on the steep hillside, worn smooth as glass by long elephantine use. This, Mr. Martin says, was made by the elephants hundreds of years ago—although I do not see how he knows, unless he is a very old man—and down its steep slope they slide with the glee of schoolboys. On the side is a well-beaten path where they walk up to take another slide. Although this particular *chaddi* was made by these huge sportsmen so long ago they often make new ones. This is the case when in making their migrations on paths used for a century or two (?) they find that some human usurper has made a clearing and settled upon it. They evidently say to one another, "Go to, now, let us have a *chaddi* here," and by morning the slide is made. If the owner is in his bungalow he decides to "go to," too, in double-quick time, while the merry beasts make havoc of his house. If I were a schoolboy I would get up a composition on the Sports of Elephants, ransacking the libraries for information.

How Many Grandfathers Have You? That Mr. Martin of the *Boys' Own Paper* may be my cousin after all, for I have just seen in another London magazine (the *Leisure Hour*) a curious statement that every man in England may be descended from William the Conqueror or his companions. The ground for this is the enormous number of ancestors every person has, and so the wide relationship belonging to him in the past generations. How many ancestors have each one of you? If you are the ninth generation—as is probably the case—from the Pilgrims of 1620, you have 508 lineal ancestors, if I have reckoned it rightly, besides your father and mother. That is, you have two grandfathers and two grandmothers, eight great grandparents, and so on, doubling with every generation. Reckon it yourselves back to John Alden or William Bradford or Miles Standish and see how many forefathers and foremothers you have. Then go back in the same way for twenty generations and you will find that you have had nearly two million ancestors, not counting any cousins at all! No doubt that Mr. R. D'O. Martin is my cousin, though distant, and no doubt, also, we Cornerers are nearly all cousins—delightful thought, isn't it?

L. H. M.

The Sunday School

LESSON FOR JULY 26. 2 *Sam.* 7: 4–16.

GOD'S PROMISES TO DAVID.

BY REV. A. E. DUNNING, D. D.

The king of Israel had reached the zenith of his ambition. He had won the throne of Israel. He had unified the nation. He had conquered its enemies. He had gained an impregnable capital, and established his court in a royal palace. With peace came the opportunity to develop the strength of his kingdom and the character of his people. Fortunate is the man who has had high aims and has fulfilled them while yet in his prime. If he is worthy of his good fortune, he recognizes that God has given him success, and he wants to show his gratitude worthily. Much of the highest prosperity of our country is due to men who have won wealth and power by honorable use of their talents and realize their responsibility to God. They build colleges, churches, libraries, they plan for the education of the people, at home and abroad, in the same spirit that David had when the desire to build a temple at Jerusalem took possession of him. He was then probably about forty-five years old. He had a large and inspiring vision of what he might accomplish for the nation. The way he was led in carrying out that vision is fraught with important lessons invaluable to those who learn their meaning while the future is still before them. The divine guidance of David in his plans to honor God includes:

1. *A noble purpose disallowed.* David sought to deepen and direct the religious life of Israel by giving to it a magnificent place of worship. That would help the people to realize the presence of God, to reverence his law, to serve him faithfully. The bringing of the ark to Jerusalem had been the cause and the effect of a national revival of religion. The building of a temple would carry the work still farther. Whenever a man rises to the opportunity which has been given him to bring to his fellowmen a richer knowledge and keener sense of God, the greatest blessing comes to himself. One may well covet the privilege of a man like Dr. Pearsons of Chicago, who has amassed by his consecrated energies a large fortune, has held to the simplicity of his earlier life and in his mature years plants colleges which will give Christian education to multitudes of young men and women. The Gentiles, Christ said, called those who exercised authority over others benefactors. But real greatness of character is won only by doing service to others up to the limit of one's ability.

Of course the prophet Nathan encouraged David to go and do all that was in his heart when he heard of the king's purpose. But time and thought and fuller knowledge so gained of the will of God led the prophet to change his counsel. One reason why David ought not to do this work, he afterwards said, was that he had been a man of war [1 Chron. 28: 3]. Another, perhaps not less potent, may have been that the affairs of the kingdom were not yet sufficiently settled to make it wise to direct the energies of the people to building a very costly temple, fit for the Lord of Hosts. The word of God, the advice of his prophet and the conviction of David were united against the dearest desire of his heart. But in planning for it, and being ready to do it, he did not lose the blessing which would have come to him from building it. No one who is bent on large service for his fellowmen will fail. He may not carry out his plans, but others will take them up and show that it was better for him to lay the foundations than to attempt to build the superstructure. Gen. S. C. Armstrong was always seeing in his visions work for the Negro and the Indian which he never could find money or strength to carry out at Hampton, but through his successors there and Booker Washington at Tuskegee, and through other pupils of his, those larger plans are being realized even beyond what he aimed to do.

2. *A better opportunity for service recognized.* I have already foreshadowed what this opportunity comes to be for every one who with large plans for God lays foundations which seem to him meager and inadequate. David wanted to build a house for God, but better things than that were in store for him. "The Lord telleth thee that the Lord will build thee an house" [R. V.]. Back through his life the mind of the king of Israel was turned, and he was made to see from what small beginnings he had been lifted to an eminence far greater than he had dreamed of. He had been only a humble shepherd boy but wonderful experiences had come to him, lifting him from the sheepcote to the throne. God had been with him in all these experiences, guiding him to possess a name among the men of world-wide renown. To build a family with power and will to build the temple was greater than to build the temple. David was to be given the opportunity to make a strong nation, rich enough to erect a worthy house for God and strong enough to protect it from enemies. His desire was a worthy one. It was denied him only that he might do a better thing than he had planned. Solomon built the temple; but David has a far more exalted place in the kingdom of God than Solomon. Washington was the leader of the American people when their resources were small and their equipments poor, but what president in later days of our wealth and achievement ranks in honor with the father of his country? Fortunate are the men who, failing to do the great things for God which they have longed to do, have made the way plain for their successors to do them in grander proportions than would have been possible in their own time.

3. *Great blessings promised.* This lesson would be incomplete without the prayer of David which concludes this chapter. He gratefully accepted the position which God assigned to him, and saw in the message from God the larger purpose of his life. He was to rule over the people whom God chose for himself, and God promised to build for him a royal house through which Jesus Christ should come to rule the world in righteousness. David's acceptance of the promise was a hearty devotion of himself to God's service in order that the promise might be fulfilled. God gives to every man all that the man is able to receive. If, looking back on our lives, we see that he has greatly enriched our characters we may take that as evidence of far greater things to come. "This was yet a small thing in thine eyes," said David. The Christian gladly gives all his life to his Saviour, but if he be really great his service occupies a small place in his thought as compared with his adoring wonder at God's service to him. He works with God and prays, and the more confidently he expects to realize the promises the more earnestly he prays. So his life expands, as he understands more clearly the divine will and enters more intelligently into fellowship with God, till he comes to be crowned a king, because, seeing the Son of God as he is he has become like him.

THE CHURCH PRAYER MEETING.

Topic, July 19–25. The Spirit of Christian Service. Hearty; 2 Chron. 31: 20, 21; cheerful; Col. 3: 23, 24; John 16: 33; loving; 1 Cor. 13: 4–7.

(See prayer meeting editorial).

The world is not dying for want of a creed, but for want of faith. We are not in need of more prayers, we are in need of more prayerfulness.—*Dr. Parker.*

Just outside the door Dandie was sitting with a book in his hand, not reading, only honoring the Sabbath by a sacred vacancy of mind.—*Robert Louis Stevenson.*

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Literature

SUMMER READING.

It is an unnecessary surrender to the spirit of idleness which makes summer reading merely lazy reading and the mind a conduit for newspaper gossip and the cunningly flavored potations of the lesser novelists. With many of us, whether our holiday be long or short, it is the only time when we are free to read with an unwearied and fully attentive mind, and we ought not to give up the chances of reading with a purpose. What that purpose shall be our own tastes, inclinations and opportunities will determine, but it may be helpful to recall a few of the important publications reviewed by us in the past few months by way of suggestion to those who desire to read intelligently.

There is much to be said in favor of devotional reading. It is difficult in the hurry of our ordinary life to secure the equipoise of mind in which devout thoughts come home to our attention. Such books as Ian Maclaren's The Upper Room, Robertson Nicholl's Seven Words From the Cross, Moxom's Religion of Hope, Walden's Great Meaning of Metanoia, Maclaren's Beatitudes and Other Sermons, Trumbull's Prayer, Its Nature and Scope, or Andrew Murray's The Master's Indwelling will be helpful not only in the time of reading but in the spiritual uplift which will go over for our return to work.

It is a time when acquaintance with the Bible is of the highest importance to the church and the individual, and such a book as Professor Moulton's Literary Study of the Bible would open a new world of thought to many readers. History of the world and of the church may be studied in different phases in Fisher's History of Christian Doctrine; Tyler's The Whence and Whither of Man; H. Clay Trumbull's Threshold Covenant; L. W. Bacon's Irenics and Polemics; Leroy-Beaulieu's Israel Among the Nations and his Empire of the Tzars and the Russians; and in Froude's Council of Trent. Biography invites us with lives of Agassiz, Holmes, Prof. Maria Mitchell, Dolly Madison, President McCosh, the letters of Matthew Arnold and Percival Lowell's lectures on Joan of Arc. If we would study the thought tendencies and spiritual problems of our own age, we have Professor Harris's Moral Evolution; The Spirit in Literature and Life, by Rev. T. P. Coyle; President Schurman's Agnosticism and Religion; Professor Harnack's Christianity and History; and Professor James's Is Life Worth Living? If we desire light upon the practical conduct of life, we have Hamilton Mabie's Essays in Nature and Culture and Dr. Horton's Art of Living Together.

To meet the desire for works in a lighter vein, and one more appropriate to outdoor life, we may have sketches and stories like Robinson's In New England Fields and Woods; Roberts's Earth's Enigmas, in which breathes the very spirit of the Northern woods, where so many of us take refuge in the summertime; Bradford Torrey's Spring Notes from Tennessee; Abbott's Notes of the Night; and the glimpses of England in Alice Brown's By Oak and Thorn.

To come at last to fiction, the year has not been without stories of the better sort, Stevenson's Wier of Hermiston; Cleg Kelly, by Crockett; Mark Twain's Joan of Arc; Miss Wilkins's Madelon; Iralie's Bushranger, by Hornung; Becke's weird and vivid South Sea stories in The Ebbing of the Tide; Wandering Heath, by Quiller Couch, and others.

These are all books of the last half-year, and in addition there are the reprints, many of which bring old favorites or forgotten worthies, like Borrow in Lavengro and The Bible in Spain, back to us in cheap and convenient form. Those who are wise and provident enough to save their *Congregationalists* will find these, and more which we have not space to enumerate, mentioned with such praise or blame as they seem to us to have deserved, and can select according to their taste and inclination.

BOOK REVIEWS.

THE CONDUCT OF LIFE.

Is Life Worth Living? by William James, M. D. Dr. James is professor of psychology at Harvard, and delivered this address before the Young Men's Christian Association of the university. Having been in wide demand for oral delivery, it has now been reprinted from the *International Journal of Ethics* in a little volume of sixty-three pages, well made and convenient for the pocket.

Professor James does not approach the problem as a fully convinced Christian or use the Bible as an authoritative answer to the question of the title, but his argument comes out practically to the Christian position. He does not minimize the difficulties of the question, and he cannot see any answer to it from the side of nature. "Pessimism," he says, "is essentially a religious disease. In the form of it to which you are most liable it consists in nothing but a religious demand to which there comes no normal religious reply." In nature he finds no revelation of God. "If there be a divine Spirit of the universe, nature, such as we know her, cannot possibly be its *ultimate word* to man." Man, by his faith or despair, he concludes, makes his own world and decides his own destiny.

> These, then, are my last words to you: Be not afraid of life. Believe that life is worth living and your belief will help create the fact. The "scientific proof" that you are right may not be clear before the day of judgment (or some stage of being which that expression may serve to symbolize) is reached. But the faithful fighters of this hour, or the beings that then and there will represent them, may then turn to the faint hearted, who here decline to go on, with words like those with which Henry IV. greeted the tardy Crillon after a great victory had been gained: "Hang yourself, brave Crillon! we fought at Arques and you were not there."

Here is high courage and faith in God which unconsciously perhaps echoes the "Have faith in God!" of Jesus to his disciples. [Philadelphia: S. Burns Weston. 50 cents.]

Related on one side to literary criticism, by its frequent and apt illustrations taken from a wide range of reading, but more intimately on the other to the conduct of life, is Mr. Hamilton Wright Mabie's *Essays on Nature and Culture.* "The supreme art, to which all the arts rightly understood and used minister, is the art of living" is the opening sentence and real text of the book. In thirty brief chapters, with such suggestive titles as The Art of Arts, Education, The Race Memory, The Discovery to the Imagination, The Fundamental Correspondences, Vital Selection, The Rhythmic Movement, The Prophecy of Nature, the discoveries of the time and the gains from our larger outlook on nature are considered and spiritualized. In the best sense of the old homiletic word Mr. Mabie has taken his text from nature and given us his applications. No one can read his book thoughtfully without at once feeling the pulse of the world that beats in harmony with his own life and having his vision broadened to take in the wider life of which his own experience is but a part. To have seen life with this reverence and comprehensiveness and to have carried over the thought of it to others in such complete simplicity of expression is no slight achievement. [Dodd, Mead & Co. $1.25.]

On the Art of Living Together, by Robert F. Horton, D. D. This book, in four chapters, contains a world of kindly and often humorous wisdom upon a most important topic. Perhaps the most useful as well as original chapter is that on living together in circumstances over which we have no control, with its elucidation of the law of caution and kindness. The charm of the book is unfailing from cover to cover, and we hope it may have a wide reading and do a large work in reforming and refining our social life. [Dodd, Mead & Co. 50 cents.]

RELIGIOUS.

Prayer, Its Nature and Scope, by H. Clay Trumbull. This is a little book, but it treats a large subject with real power and suggestive illustration drawn from a wide experience of teaching and of life. Designed to meet the difficulties which many Christians feel in connection with prayer, it begins with definition and goes on to show the limitations and opportunities of the Christian in his communion with God. It makes clear that only he who has the mind of Christ can expect the event to fall out exactly according to his petition. There is wise showing up, also, of the mistakes and abuses of prayer, and the brevity of the chapters with the incisive clear cut style make easy and impressive reading. We commend the book to all Christians for instruction and encouragement. [John D. Wattles. 75 cents.]

The Fisherman and His Friends is a volume of sermons preached with gratifying results by Rev. Louis Albert Banks during a revival in Brooklyn last winter. They are brief and forcible, abounding in apt illustrations and giving instances of striking and unexpected conversions. It is not easy to get young people to read sermons, but some of these would be pretty sure to interest and help them, and the volume will be welcomed by the many who enjoyed the author's previous books. [New York: Funk & Wagnalls. $1.50.]

STORIES.

In the Valley of Tophet, by Henry W. Nevinson. Mr. Nevinson has followed his success in the slum stories of London by a book of short stories located in the "land of iron and fire—a land where nature and man seem to have combined to make a desolation and call it wealth." Dealing with those in the humblest walks of life and their friends and helpers, the book is, for the most part, concerned with tragedy. Such a story as A Vicarious Sacrifice, with its grasp of the imaginative depths of untutored human nature, marks a high literary achievement, and other tales in the book are quite as striking. On the other hand His Ewe Lamb has a strong and delightful element of humor for all the catastrophe of its ending. Mr. Nevinson's book will

strengthen his hold upon the interests of the public. [Henry Holt & Co. $1.00.]

Earth's Enigmas is the well-chosen title of a volume of short stories and sketches by the Canadian writer, Charles G. D. Roberts. There is a power and originality about the book which is felt from the first, while the variety of style displayed in the stories is surprising. The Romance of an Ox-Team and The Butt of the Camp are particularly noteworthy. [Boston: Lamson, Wolffe & Co. $1.25.]

Tales of Fantasy and Fact includes some of Brander Mathews's short stories which have appeared in various periodicals. The opening tales are in quite a different style from most of this author's work, and do not always seem to us remarkably successful. The Twinkling of an Eye is a capital detective story which took a prize offered by a newspaper syndicate, while The Rival Ghosts is a most amusing conception. [New York: Harper & Brothers. $1.25.]

The tales included in *The Massacre of the Innocents* are selections from different Belgian writers. The opening story and one other are boldly drawn pictures of New Testament events, two deal with the mysteries just beyond our ken, while the three tales of Georges Eekhoud are realistic to a degree, thrilling and at times almost repulsive. The translator, Edith Wingate Rinder, has chosen wisely in giving her readers such a taste of Belgian literature as will awaken in them a desire for more. [Chicago: Stone & Kimball. $1.25.]

The Way They Loved at Grimpat, by E. Rentoul Esler, contains nine love stories, in most of which the heroine is wonderfully beautiful, has many lovers, and ends by marrying some one far above her in wealth or station. That the book holds the interest of the reader, in spite of the lack of variety in plot or local coloring, is a tribute to the power of the author. [New York: Henry Holt & Co. $1.00.]

In *The Daughter of a Stoic*, by Cornelia Atwood Pratt, the heroine loves, and is loved by, the man to whom her cousin is engaged. With the stoicism inherited from her dead mother, the beautiful girl crosses the ocean and leads the life of a student, while, through her influence, the man marries, never letting his wife suspect that his whole heart is not hers. The book is satisfactory because it represents all the characters as happy in spite of the "might have been." [New York and London: Macmillan & Co. $1.25.]

MISCELLANEOUS.

The Preacher's Complete Homiletical Commentary on the New Testament—The Gospel According to St. Matthew, by Rev. W. Sunderland Lewis and Rev. Henry M. Booth. Following the commentary on the Old Testament the publishers have begun a corresponding New Testament series with this volume. It is intended for the use of preachers, and contains a wealth of sermonic material from many sources. How thorough the treatment is may be judged from its purpose to include "a sermon outline or homiletic suggestion on every paragraph or verse of the New Testament that can be turned to use in the preparation of a sermon." For those preachers who can utilize this sort of material without sacrifice of originality, the book leaves little to desire. [Funk & Wagnalls Co. $3.00.]

A publication of great interest to students of the Bible and of history has been projected in the English translation of *The Babylonian Talmud*, by Michael L. Rodkinson, revised and corrected by Rev. Dr. Isaac M. Wise and others. The first volume contains the Tract Sabbath, with the editor's preface, a brief general introduction to the Babylonian Talmud and a special introduction to this particular tract.

We are glad to have an English translation of a book which is at once the expression of the history of an important people and the source of many of its modern customs. The task of the translator is not a light one and has, indeed, only been rendered possible by the zeal and enthusiasm of specially equipped Jewish scholars who have sifted out later accretions in the attempt to give us the text itself.

Readers will understand from this first tract why it is that so powerful and influential a book has always been reserved for the study of the few. It is a book of legal debates and judicial decisions, and is wholly without that continuity of matter which makes reading easy. These learned discussions upon points of casuistry regarding Sabbath observance also fully illustrate the care about trifles which our Lord rebuked.

We shall look with much interest to the future volumes of this translation, and can only urge upon its learned editors and translators the absolute necessity of a topical index, without which the whole will be nearly as inaccessible to the student as it was in the original. [New Amsterdam Book Co. $2.50.]

American Meditative Lyrics, by Prof. Theodore W. Hunt of Princeton University. This is a book of interpretations rather than of criticism. Its title indicates both the manner and the matter in which Professor Hunt approaches the works of our famous American poets. He has entered into the thought of the spiritual side of life and its needs, and given us a series of interesting and suggestive comments, urging upon preachers especially the study and use of the meditative poetry of the time in their appeals and sermons. The pictures in the book, portraits all of them, are atrocious. In other respects the book is a credit to author and publisher. [E. B. Treat. $1.00.]

Tales from Shakespeare, by Charles and Mary Lamb, with an introductory sketch and portraits. This is a number of the Riverside School Library, bound tastefully in half leather and beautifully printed. Children of today certainly are fortunate, if they care for reading, in having books of the quality of those which make up the Riverside Library placed within their reach at so moderate a price. [Houghton, Mifflin & Co. 60 cents.]

Selections from Carlyle, edited by Henry W. Boynton, M. A., of Phillips Academy, Andover. This book is made up of three essays, together with long selections from Heroes and Hero Worship, to which brief and helpful notes are added. If young people must have their classics in bits and fragments, this seems to us an admirable selection for first acquaintance with Carlyle. [Allen & Bacon. 75 cents.]

NOTES.

—— The State Historical Society of Iowa thus far has failed to secure an autograph signature of the first governor of that State, and he was elected so recently as 1846.

—— Rev. John W. Chadwick says that for Cardinal Manning in his eulogy on Cardinal Newman to speak of his lifelong friendship for Newman was "as outrageously dishonest and untrue as would be Charles E. Dana's speaking of his lifelong friendship for Mr. Cleveland." Very true, and very pat.

—— The family of the late James Wilmarth Scoville of Chicago have done well in issuing a memorial volume. Mr. Scoville was widely known as a friend and helper of the American Board, and his benefactions to Beloit and Carleton Colleges puts his name high among those who have laid broad foundations for the future of Christian education in the West. Finely printed and illustrated, the book tells modestly but fully the story of a beneficent life.

—— Wild Westerners are not a little proud of the patronage which their libraries receive. Last year, or during the twelve months ending May 31, 1,173,586 volumes were circulated by the Public Library in pork-packing Chicago. Add to these figures the number of volumes used in the reading-room and consulted for reference and the sum total is 2,542,244. This is said to be the best showing of any circulating library in the world. The library has now on its shelves 217,203 bound volumes and is increasing, perhaps, ten thousand volumes a year. It will soon be in its new building, where its patronage will certainly be far greater than at present.

—— In his Reminiscences Canon McColl draws an interesting picture of Robert Browning:

Certainly Browning did not pose as a poet, or as anything in particular. He was well washed, well dressed, well brushed and talked well and sometimes amusingly. This particular night he was singularly brilliant. He discussed poetry, ancient and modern, British and foreign; and I remember that he expressed a poor opinion of John Bright's critical judgments on poetry. From poetry he passed on to painting, then to the doctrine of evolution, and then to Plato's Phaedo as an argument for immortality, to his Republic as a study in politics, and to his Dialogues in general as superb exhibitions of literary style. One of the guests having made a move toward the door, Browning looked at his watch, and, finding that it was past two o'clock in the morning, he proposed that we should make a real Greek symposium of it and continue the dialogue until breakfast.

BOOKS OF THE WEEK.

Estes & Lauriat. Boston.

A VOYAGE TO VIKING LAND. By Thomas S. Steele. pp. 194. $2.00.

Ginn & Co. Boston.

HOME AND SCHOOL ATLAS. By A. E. Frye. pp. 48. $1.15.

Macmillan & Co. New York.

THUS SPAKE ZARATHUSTRA. By Friedrich Nietzsche. Translated by Alexander Tille. pp. 479. $2.50.

G. P. Putnam's Sons. New York.

A HISTORY OF THE HEBREWS. By R. Kittel. Vol. II. pp. 406. $4.20.

Board of Publication of the Reformed Church of America. New York.

CHILDREN OF GOD AND UNION WITH CHRIST. By S. B. Schieffelin. pp. 250. 25 cents.

Ernest E. Russell. New York.

THE REASON WHY. By E. E. Russell. pp. 365. $1.00.

J. B. Lippincott Co. Philadelphia.

ECHOES. By Howard J. Truman. pp. 93. $1.00.

Curts & Jennings. Cincinnati.

THE WAY OF FAITH ILLUSTRATED, AUTOBIOGRAPHY OF HU YONG MI. pp. 259. $1.00.

PAPER COVERS.

G. P. Putnam's Sons New York

LITTLE JOURNEYS TO THE HOMES OF AMERICAN AUTHORS. *Walt Whitman*, by Elbert Hubbard. *Hawthorne*, by George William Curtis. Each 5 cents.

W. T. Smith & Co. Utica, N. Y.

GIFTS AND GRACES. By C. W. E Chapin.

C. R. Stobbs. Worcester.

REV. WILLIAM BLACKSTONE, THE PIONEER OF BOSTON. By J. C. Crane.

Bible Institute Colportage Association. Chicago.

THE SECRET OF GUIDANCE. By F. B. Meyer.

American Academy of Political and Social Science. Philadelphia.

RAILROAD POOLING. By Martin A. Knapp.

MAGAZINES.

June. NATIONAL GEOGRAPHIC SCHOOL REVIEW.—PREACHER'S.

July. NEW ENGLAND.—TREASURY.—APPLETON'S POPULAR SCIENCE MONTHLY.—AMERICAN KITCHEN.—SAILOR'S.—REVIEW OF REVIEWS.—ART AMATEUR.—JOURNAL OF HYGIENE.—CHAUTAUQUAN.—DONAHOE'S.—CHRISTIAN LITERATURE.—FORUM.—SUNDAY.—NORTH AMERICAN.—MUSICAL RECORD.—CHAPBOOK.—PREACHER'S.—NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.—PRESBYTERIAN AND REFORMED REVIEW.

News from the Churches

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

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CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

Quite a sizable increase of Georgia Congregationalism is registered this week. We trust these dozen or more churches will find their new ecclesiastical relations congenial and conducive to their growth.

The absence of sensational or ultra-emotional features in the revival from which sprang the new Massachusetts church chronicled this week is shown by the fact that, contrary to the usual order, adults were the first to be impressed and to enter the Christian life, while the children and youth came later.

It is rarely indeed that such a family reunion of churches takes place as occurred recently in Maine, when four generations were represented—the mother church, the entertaining church, its daughter and granddaughter. May such examples of fruitfulness and harmony multiply.

Our firm belief that an essential part of the minister's church year is a generous vacation, the omission of which is as detrimental to the best interests of the church as to those of its leader, does not blind us to the noble self-sacrifice which in special cases impels a pastor to stay by his flock from a conviction that in just that place and at just that time the need is one which he alone can meet.

The successful launching of a new church enterprise in a field particularly unpromising save for the petitions of two aged saints is a fresh evidence that God never fails to hear the prayers of his trusting children and that, though the answer may tarry, it is sure to come in his own good way and time.

Many churches are very properly adapting the number and length of their services to suit the heated term. In some cases the evening meeting is held in the early twilight, dispensing with the heat and glare of artificial lights. The best possible place for such a service is in the open air. A moderate number of brief sessions, attended in a spirit of cheerful gratitude and with a hearty purpose to contribute generously toward their success, cannot fail to yield rich blessings.

The spiritual harvest reaped at an after meeting following the dedication of that house of worship in Oregon ought to lead other churches to adopt this novel idea.

The embarrassment experienced by that Springfield church in disposing of individual communion cups after using them must have been felt by other churches as well. Why not have a youthful Samuel follow each deacon with a second tray for collecting the empty cups? Even if the dealers are accustomed to furnish only one tray with each set of cups, surely they could be induced to provide extra ones should the demand become general. The expedient of receptacles fastened to the pew in front has been proved satisfactory.

JOY ON THE HILLTOP.

With greater numbers, but not with keener joy or deeper gratitude, did the old saints on their way to the yearly feast at Jerusalem chant their trustful "song for the goings up"—I will lift up mine eyes unto the hills—when

NEW EDIFICE IN MONT VERNON, N. H.

first the distant mountains disclosed themselves to their expectant vision, than did the modest company gathered in Mont Vernon, N. H., on Tuesday, July 7, as with simple ceremony they dedicated to the worship of God their beautiful new church, which crowns the hilltop from which the ancient town takes its name. The day was gray, but the spirit of the assembled company, a company which tested the capacity of the new temple, was impervious to the weather. The bell in the tower of the old church across the way, in which for nearly a century and a quarter—since 1780—"prayer was wont to be made," rang out a requiem for the old and a welcome for the new, and, obedient to its call, at one o'clock friends, guests, neighbors, members gathered in the dainty structure for the anticipated services of dedication.

The church edifice, made possible by the generous gift of $5,000 from the daughters of the late Calvin Stevens, supplemented by others from friends interested in Mont Vernon, residents of the town, church members, and especially the brave ladies of the Home Circle, is constructed of field stone to the hight of the window-sills, is in design of the picturesque colonial, with details of the Renaissance, and is in every way thoroughly appointed and equipped for its intended uses. The beautiful memorial windows bear the names of honored saints, whose noble memories cannot fail to inspire the coming generations.

For more than a century this church has been doing its quiet but efficient work; for more than a century it has been sending out into the great world lives in which it has deposited the formative influence which has controlled and ennobled them. Distant States have felt its influence and remote communities its power. There were present at these services four brothers, one a beloved and honored deacon in this church, the other three serving in the same capacity in other churches; on the building committee were two gentlemen, not residents of Mont Vernon, who in their respective homes exert wide influences, whose source they are glad to trace to this historic church.

The representative company gathered from a wide area, and inclusive of many callings was itself an empathic testimony to the character of the influence upon pulpit, press, politics, education and commerce which this church is today exerting. Surely the country churches are the salt of our ecclesiastical Zions!

The services of dedication were simple. The prayer by Rev. Warren R. Cochrane, D. D., for thirty years pastor at Antrim and bishop of all the surrounding country, was of singular appropriateness and pathos, while the hymns for the occasion were written by Mr. H. Porter Smith of Cambridge, Mass., son of a former much loved minister of the church, and Deacon W. H. Conant. The sermon was by Rev. N. Boynton, D. D. In the evening at a general service of reminiscence and joy, presided over by George A. Marden, Esq., of Lowell, the sum of $1,000 was raised and thus the church left upon its dedication day free of debt. The energetic and faithful pastor, Rev. T. J. Lewis, with a commodious and exquisite building, a loyal church and a host of interested friends, is now prepared to minister, as never before, to this community with its one, but sufficient, church. The church itself has surely renewed its youth, and, as it fronts its task again, finds its privilege and duty finely expressed in Deacon Conant's dedication hymn:

Stand on this hilltop then,
Thou witness unto men,
In his dear name.
Sound out o'er hill and plain—
God's love and truth remain,
Christ and his cross are gain—
Ever the same.

N. B.

A LONG AND FAITHFUL MAINE PASTORATE.

The thirtieth anniversary of Dr. William H. Fenn's pastorate over the High Street Church, Portland, was celebrated July 5. At the morning service Dr. Fenn preached upon a pastor's joy in his people. The sacramental service in the afternoon was one of affectionate reminiscense and tender feeling. An immense congregation in the evening brought together representatives of all the churches, many pastors giving up their services in honor of the occasion. The music was by a triple quartet, accompanied by an orchestra. Eight pastors representing five denominations participated in the services. Beginning with the latest arrival and ending with the pastor longest in Portland, Dr. Fenn invited six brother clergymen to make addresses. Rev. Dr. Parsons, pastor of the Chestnut Street M. E. Church, spoke of the growing fellowship of the denominations; Rev. R. T. Hack brought greetings from the Second Parish Church, the mother of High Street, and paid an eloquent tribute to the eminent gifts of the pastor's wife; Rev. Dr. J. L. Jenkins, in behalf of State Street, the daughter of High Street, emphasized the value of long pastorates and the qualities that make a thirty years' pastorate possible; Rev. D. M. Pratt, representing Williston Church, the granddaughter of High Street, spoke of the privileges of the minister; Rev. A. H.

Wright, for twenty-five years pastor of St. Lawrence Street Church, referred gratefully to his personal indebtedness to Dr. Fenn during a quarter of a century of intimate acquaintance; Dr. Asa Dalton, for forty years the pastor of St. Stephen's Episcopal Church, in the most catholic spirit dwelt upon the changes that had taken place in Portland in the last twenty-five years, and of the growth of fraternal sympathy and toleration so characteristic of these later days.

Dr. Fenn replied feelingly to the affectionate words of his brethren. Few men after so long a ministry are so youthful in spirit, so alert physically and so energetic and vivacious in public address as this honored pastor. His vigor gives promise of another decade of service in a pastorate which, with one exception, is now the longest in the State. Deacon William Marks and wife held a notable reception at their residence, July 8, in honor of Dr. and Mrs. Fenn, inviting representative people of the city and churches.

D. M. P.

THE STORY OF MOORE'S CORNER.

If you look at the record of churches formed, in this paper, you will find, "Moore's Corner, July 8, 27 members." The story back of that announcement is worth telling. Moore's Corner is in the northern part of the town of Leverett, in Massachusetts. There are, in the school district, some forty families—150 people. It has been considered a sort of Hardscrabble, with no church-going people, no religious service of any kind, not much of any Sunday in the neighborhood.

Less than a year ago Rev. S. P. Cook, who was employed by the Massachusetts Home Missionary Society to superintend certain evangelistic work to be done in Franklin County, sent two young men, Messrs. Anderson and Wightman, to hold religious services at Moore's Corner. They went, but met with little encouragement. It was with great difficulty that they found any one willing to take them into their homes. The meetings began with only five or six attending them, but the young men, who were from the Moody school at Mt. Hermon, simply held on. With no flourish of trumpets, no effort to raise an excitement, they preached the gospel and opened the Bible to those who came. After a litt'e the meetings increased in number and power, men and women were converted, and at last they wished to organize a church.

At the council held for this purpose, twenty-six men and women, young and old, gave, in the examination, most interesting accounts of their religious experience. They told how their homes had changed and how the whole community was made over by the power of the truth. The first conversions were among the parents and afterward younger ones came out as Christians. The quietness and peacefulness of the movement has been remarkable. The interest in religious things has by no means culminated, and others will soon unite with the new church.

There are two Christian women at Moore's Corner who have been praying for years that there might be a change in the hearts and lives of the people there.

C.

A JUBILEE OVER THE BORDER.

On the breezy summit of Keswick Ridge, N. B., fourteen miles from Fredericton, gathered, July 2-6, the Congregational hosts of eastern Canada for the fiftieth anniversary of their united existence. The meetings were of unusual enthusiasm, and although a hard rain on Sunday interfered with the "big meeting," to which the whole country side are wont to repair, all thanked God for its timely influence upon the harvest. On Thursday the denominational interests came to the front, the benevolent societies reported and the Union of Ontario was heard from. The spirit of fraternity was in the air and the action of the Ontario brethren looking toward affiliation with those of the States was greeted with applause. The retiring chairman, Rev. D. W. Purdon, gave a masterly address upon The Relation of Congregationalism to Christ's Crown Rights to Save and Rule. Friday was missionary day. The women met in the early morning to pray, and in the afternoon occurred their missionary anniversary. A well-prepared program interested all. In the evening Mrs. A. Jenkins, their president, Rev. E. C. Wall, late of Newfoundland, and Rev. A. Braine dealt with phases of the missionary problem.

Saturday was jubilee day. The papers of reminiscence pictured forth early days of privation and obstacle, and called forth expressions of thanksgiving for the present. An evangelistic service in the evening was immediately fruitful in souls seeking Christ. The union sermon was preached by Rev. Dr. W. B. Forbush of Yarmouth on The Help of Good People. As the clouds lifted people began to gather and during Sunday afternoon and evening the church was crowded with people from miles around. Lively discussions arose over the financial relation of the churches to those of the stronger Ontario Union and over the denominational paper, but all was settled harmoniously, and the spirit of prayer and of progress was evident throughout.

The reports of the churches showed ripeness for harvest, and while honored pastors are leaving others are pressing in. Rev. W. J. Minchin of St. John is a new and strong addition to the forces. The articles on Canadian Congregationalism in the Boston *Congregationalist* were warmly praised. The chairman for 1896-7 is Rev. W. B. Forbush. The next union will be held at Milton, N. S.

F.

CONFERENCES AND ASSOCIATIONS.

N. D.—Grand Forks Conference held its second annual meeting at Lakota, June 16, 17, presenting an excellent program. It was a meeting of rare spiritual interest. All the churches were represented, ten members of the church at Inkster driving over forty miles to attend. Rev. C. A. Mack preached the sermon. Among topics discussed were: Character as Related to Usefulness, Do Our Methods of Work for the Young Need Changing? Looking Forward, Home Missions and the Sunday School. Strong resolutions indorsing Fargo College were adopted.

Wahpeton Conference met at Forman, June 30, July 1. An excellent report of the National Council was given by the conference delegate, Judge O. J. Wakefield. The sermon by Rev. D. T. Jenkins was strong and helpful. Rev. William Edwards read a paper on The Service of God and the Promises. Fargo College and the missionary societies were represented, the conference indorsing the college and its work by strong resolutions. The ladies' missionary meeting was a special feature. The closing evening was devoted to good citizenship.

All the conferences in the State have shown a deep interest in the work of Fargo College, and have pledged to its officers, faculty and trustees their loyal co-operation in its upbuilding.

ME.—Kennebec Conference met at S. Gardiner, Rev. S. E. McGeehon preaching the sermon. Topics were: What Can the Churches Do for the Conference and What the Conference for the Churches? What Have the People a Right to Expect of Their Minister and the Pastor of His People? Aids to Christian Living—the Bible, the Holy Spirit, Church Services. The subject Responsibility was treated in three parts—What God Has Done for Man, What Shall I Do To Be Saved? What Shall I Do with My Christian Life? A paper on Armenia was read at the women's meeting, beside the usual program.

Waldo Conference meeting at Searsport opened with a report of the county missionary work. The proceedings and result of the Madison, Ct., heresy trial were considered. Among the topics were: How Can the Local Church Increase Its Hold on the Community? What Is the Best Thing Your Church Has to Report for the Past Year? What Does Waldo Conference Owe to Bangor Seminary? Secretaries Hood and Daniels presented the work of the C. C. B. S. and the A. B. C. F. M. The report on the state of the churches was excellent.

CLUBS.

WN.—The Puget Sound Club held its summer session, July 1, upon the grounds of the Puget Sound Chautauqua Assembly, the banquet being spread in the dining hall of the assembly's hotel. Large delegations were present from Olympia, Tacoma, Seattle and Snohomish. Rev. Clarence L. Diven, D. D., Ph. D., of Olympia, made an address on Current Discussions in Religion and Sociology. The club had also for its guest Rev. Carlos Martyn, D. D., of Chicago, who gave a brief address on Civil Service in the Municipality.

N. H.—Pascataqua Club celebrated its field day July 2 at Hotel Wentworth, Portsmouth. Dr. Trueblood, in an impressive address on The Abolition of War, spoke encouragingly of the rapid progress of the peace movement. The greetings of Central Club were brought by its president, Hon. L. D. Stevens.

NEW ENGLAND.

Massachusetts.

BOSTON.—*Park St.* Rev. J. L. Withrow, D. D., a former pastor, preached a striking sermon last Sunday morning from the text, "If any man serve me, him will my Father honor." He drew his illustrations from both sacred and profane history, and cited as cause for congratulation the facts that no infidel has ever occupied our presidential chair and that both the present candidates are God-fearing men.

SOMERVILLE.—*Highland.* The pastor, Rev. G. S. Anderson, thinking that the work requires his presence, has decided to take no regular vacation, but merely to "slow up" a little during the summer months.

MELROSE.—The recent dismissal by council of Rev. A. G. Bale terminates a pastorate of 27 years marked by industry and fidelity and crowned with fruit of many kinds. Mr. Bale came here directly from Andover Seminary and in length of service few pastors in the State outrank him. He has proved useful to the denomination in many important capacities, acting for many years as registrar of the State Association. The dismissing council put on record its appreciation of his rare qualities as a pastor and a man.

CLIFTONDALE.—*First.* The pastor, Rev. W. S. Thompson, will take his vacation in August, dividing his time between Fairhaven and Marshfield, Mass. During his absence the congregation will unite with the Methodist and Baptist churches, and the Sunday school and C. E. Society will hold their regular services.

LOWELL.—*First.* The controversy still drags its wearisome length along The minority took the precaution to enter a protest with the State commissioner of corporations against granting the incorporation proposed by the majority, but as the commissioner has no judicial authority the request for a charter, when subsequently presented, could not be refused and was at once issued, the name of First Trinitarian Congregational Church being used to prevent confusion. The members of the opposite party, at the meeting called to consider the question of incorporation, filed a protest declaring that they would not regard themselves members of such an incorporation. They also claimed that those who had formed this new corporation—many of whom have been worshiping in Mechanics Hall, where services have been conducted by Rev. G. F. Kenngott, who had been formally chosen pastor of the Trinitarian Church—had thereby withdrawn from the old church and called a church meeting to fill the offices made vacant by these asserted withdrawals. This meeting, attended only by their adherents, elected six deacons and other officers, asserting themselves to be the First Congregational Church, which was the old title. The individuals to whom the church building was leased by the society at once recognized their claim, and served notice upon the former officials that they would not be allowed to officiate in that house in their former capacity. These officers filed written protests against their exclusion, but submitted to the authority of those who have the lease of the building. A committee of the Trinitarian Church has since then met certain of the lessees to discuss property questions, and the discussion is reported to have been of a kindly character, from which it is to be hoped some amicable settlement will be obtained. The records are still in the possession of the body incorporated as the First Trinitarian Congregational Church, as well as the communion service, which they kindly "loaned" to their opponents for the service of July 5.

TEWKSBURY.—Over 100 applications for the pastorate have been received by the committee since the resignation of Rev. James Alexander in May. The population of the town is 2,515.

FALL RIVER.—*First* and *Central* are to hold united services during the summer, each edifice to be occupied three Sundays. Vacation supplies will be as

follows: July 26, Rev. Daniel Merriman, D.D.; Aug. 2, Rev. F. B. Pullan; 9, Rev. T. P. Prudden, D.D.; 16, Rev. E. S. Tead; 23, Rev. W. E. Barton, D.D.; 30, Rev. M. Burnham, D.D.

WORCESTER.—*Park.* The Woman's Christian Service League held its semi-annual meeting July 3. The members have made 500 calls, have held cottage prayer meetings in different sections of the parish, a missionary meeting at the church and have made a special point to greet strangers at the church services.——*Plymouth.* Dr. Archibald McCullagh, with two daughters, is spending his vacation in Europe. The pulpit supplies are: July 5, 26, Dr. E. B. Webb; 12, Rev. C. H. Jones; 19, Dr. S. S. Mitchell; Aug. 2, Dr. Charles Wadsworth; Sept. 6, Rev. A. McCullagh, Jr. The church will be closed four Sundays in August.——*Central.* Dr. Daniel Merriman is at his summer home, Intervale, N. H. Rev. E. M. Chapman will be at home through the summer and all the church services will be continued.——*Old South.* Dr. A. Z. Conrad will be absent the last of July and all of August, spending the time at Narragansett Pier, Mohonk and the Adirondacks. He will supply Dr. P. S. Moxom's pulpit, Springfield, one Sunday in August. The church will join in union services with the Main Street (Baptist) church a part of the time, and Rev. F. B. Makepeace and Dr. Nehemiah Boynton are among the supplies.——*Piedmont.* Dr. Elijah Horr spends his vacation at his summer home among the Thousand Isles. The house of worship will be closed two months for extensive repairs, during which time the congregation will worship with Pilgrim Church.——*Pilgrim.* Dr. and Mrs. Alex. Lewis spend their vacation in Europe. Dr. S. H. Virgin of New York city occupied the pulpit last Sunday; Rev. F. L. Goodspeed of Springfield will supply July 26, and Dr. Eldridge Mix July 19 and the entire month of August.——*Belmont* has granted its pastor July in addition to August for vacation in the hope that he may regain his health. The supplies are: July 12, Rev. A. H. Coolidge and Rev. J. H. Roberts, the latter having just returned from China; 19, Dr. A. E. P. Perkins and Mr. Berry; 26, Rev. R. M. Taft.——*Hope.* Rev. E. W. Phillips will attend the conference at Northfield and spend the remainder of August in New Hampshire. Supplies: Aug. 2 and 9, Rev. R. M. Taft; 16, Dr. George H. Gould; 23, Rev. H. L. Hastings.

SPENCER.—*First.* This church and congregation feel deeply the loss by death of the organist, Mr. Alfred R. Hallett, who had served them faithfully for 12 years. The Sunday following his death, out of respect to his memory, the large organ was hushed and heavily draped in black with a floral design in the center, while the choir sat with the audience. The Sunday services were all appropriate to this sad event.

SPRINGFIELD.—*First.* The communion service this month demonstrated anew the fact that some method must be secured to dispose of the individual communion cups after they have been drained. By the system now used the deacons pass the cups, which are returned immediately to the tray. The carrying of full and empty cups on the same tray causes some confusion, and in several instances persons have taken empty cups in mistake for full ones. This is embarrassing alike to the deacons and communicants. Unable to settle the question satisfactorily, the committee of the church have empowered the pastor, Rev. F. L. Goodspeed, and ex-Lieut.-Gov. William H. Haile to devise and adopt some feasible plan. The church is still in the midst of repairs. The new ceiling is in place and general improvements are now being made throughout the building. The evening services have been discontinued for the summer.——*South.* Dr. P. S. Moxom is spending his vacation in England and on the Continent. The pulpit was supplied last Sunday by Dr. J. S. Riggs of Auburn Seminary. Only the morning preaching service is held during July.——*Park.* The women are to be commended for their efforts in raising the debt of the church. Some time ago they pledged $1,000 for this purpose, and by hard and constant work have succeeded in raising that amount, the last payment having been recently made. There is still some money in the treasury.——*Hope.* Rev. L. F. Giroux of the French-American College occupied the pulpit last Sunday, Rev. R. W. Brokaw, the pastor, being in Washington at the convention of the C. E. Society, of which he is a trustee. The Boys' Brigade recently enjoyed a camp outing at East Otis, thus further carrying out the idea of the organization.

Maine.

CASTINE.—The centennial of the town was celebrated July 9 with great festivities. The literary exercises were held in the Congregational church, which has recently been extensively repaired and refurnished and has a beautiful interior. Noah Brooks, Esq., presided. The pastor, Rev. J. P. Cushman, led in prayer. An historical address, original hymn, music by the Belfast band and two poems, one written by Mrs. Sandford B. Dole, a native of the place, now wife of the president of the Hawaiian republic, were the chief features of this part of the celebration.

PORTLAND.—*Williston.* The pastor, Rev. D. M. Pratt, has been granted two weeks' extra vacation. His pulpit will be supplied through July and August by Rev. G. D. Lindsay of Portland, Rev. F. E. Clark, D. D., Rev. Dr. Pleasant Hunter and Rev. M. S. Hughes, both of Minneapolis, and by Rev. E. B. Webb, D.D.——*State Street.* Rev. Dr. J. L. Jenkins will remain at his post through the summer.

BANGOR.—*Hammond Street* held an interesting A. M. A. meeting, at which the various departments of the society's work were presented. This church has enjoyed the singing of two members of the Boston Temple Quartet at the morning and evening services.

ELLSWORTH FALLS.—As the hall occupied by this church is not adapted to the needs of the growing congregation, the sum of $2,000 has been pledged to build a meeting house in the near future.

SCARBORO.—The A. M. A. party, under Rev. G. W. Moore, held an effective service. Mrs. Moore's singing, as well as the other exercises, were heartily enjoyed.

DENMARK.—The 36 brave women who formed the church here a year ago rejoice in the addition of 12 new members, four of whom are men.

A recent accession of eight members at Waterville makes 39 received since Jan. 1.——Rev. J. C. Young, who recently resigned at Fryeburg, is supplying at Brownfield and Chatham.——The church building at N. Bridgton is to be extensively repaired.——The Welsh people at Monson enjoyed a service in their native tongue last Sunday.——Repairs on the meeting house in Patten are in progress.——Rev. Arthur Shirley of Old Lyme, Ct., is engaged to supply at Bethel during August.

Oxford County is greatly blessed in its faithful and beloved missionary, Rev. S. S. York, whose presence in the homes is not the least valuable part of his work. He has been urging the home study of the Bible and has 500 pledges of half an hour a day devoted to the Sunday school lesson.

New Hampshire.

PEMBROKE.—The pastor, Rev. P. E. Bourne, besides attending to the regular services at his own church, has held during the past year bi-monthly meetings at Pembroke Hill, and recently once a month at Buck Street. Some of his parishioners in turn have volunteered a conveyance, thus aiding him in work otherwise impracticable. By his energetic labors he has endeared himself greatly to his people. He is now taking a well-earned vacation at Old Orchard beach.

NEWINGTON.—This church has adopted the weekly offering system and has become self-supporting.

Thirty three persons united with the church in Milford during the past year, 14 on confession, their ages ranging from 12 to 86.——After doing service for 72 years the shingles on the roof of the Canterbury church have been renewed.

Rhode Island.

SMITHFIELD AND TARKILN.—These two home missionary fields near Slatersville, in the northwestern part of the State, have been opened up by Rev. E. N. Billings, who is now at work there.

Connecticut.

ESSEX.—The sextons in the Congregational and Methodist churches had a rather novel experience July 5. When they attempted to ring the call to service, no sound came forth, as the tongues to the bells had been removed by the church watchman the night before the Fourth and hidden away. The sextons admitted that there was something uncanny in the failure of the bells to respond.

IVORYTON.—Rev. L. S. Griggs returned home last week after a two months' vacation, much improved in health. During his absence the local pulpit was filled by pastors who are fellow-members of the local association.

NEW HAVEN—Rev. Dr. T. T. Munger of the United Church sailed for Europe last Saturday for a two months' visit. During the next six weeks union services will be held in the Center and United Churches.

WINSTED.—Most of the churches a week ago Sunday devoted their evening services to exercises of a patriotic order. At the *Second* Church, Rev. J. S. Voorhees spoke in condemnation of the A. P. A.

EAST HADDAM.—Rev. Francis Parker entertained the members of his parish July 4 at a lawn party on the parsonage grounds. In the evening a fine display of fireworks took place.

At the union meeting in Plainville a week ago Sunday in behalf of the Armenian cause about $64 were raised towards the fund for their relief.——Extensive repairs are being made on the parsonage in Newtown, including an entire new roof on the west side of the house.

MIDDLE STATES.

New York.

CORTLAND.—The first Sunday in July was a day of rejoicing, for on that day was celebrated the wiping out of the mortgage of $6,000. This heavy burden has been borne for a long time and it is only with great effort and sacrifice, in these hard times, that the church, under the leadership of its pastor, Rev. W. H. Pound, was able to reach this gratifying result. Addresses were made at the morning service by the pastor and officers of the church, after which the Lord's supper was celebrated and eight persons received to membership.

BROOKLYN.—*Lee Ave.* Rev. J. Brittan Clark, for five years the beloved and successful pastor, whose recent serious bicycle accident has caused deep anxiety to his friends and parishioners, is improving daily and his more favorable symptoms encourage hope that he may recover and resume work in the autumn.

A summer singing class has been organized in the church at Sidney by Prof. G. S. Kittredge.

New Jersey.

GLEN RIDGE.—The Children's Day exercises—belated owing to storm—were this year of a patriotic character, celebrating the 119th anniversary of the adoption of the American flag. An address was made by Mr. A. E. Marling of New York on Patriotism plus Religion. A barrel of goods was recently sent by the Ladies' Aid Society to a missionary in Oklahoma whose salary last year was $300. The King's Daughters, jointly with similar circles in Bloomfield, maintains a kindergarten for the poor. The Ladies' Foreign Missionary Society has devoted its sessions this past year to the study of Turkey and maintains a Bible woman at Cæsarea.

WESTFIELD—A parish newspaper, entitled *The Church Clippings*, has been established. It is a neat, four-page sheet with advertisements. A men's class in the Sunday school has been formed, taught by the pastor. All departments were much gratified recently by a visit from the late pastor, Rev. C. H. Patton, now of Duluth. The church has asked the Endeavor Society to take charge of the regular prayer meeting during July and August.

NEWARK.—*Bethlehem.* The church is doing well spiritually, and at last is making progress in temporal affairs. A suitable house of worship has been secured, and $1,100 paid upon it. The Y. P. S. C. E. has sent the pastor, his wife and two other delegates to the Washington convention.

VINELAND.—During June the pastor gave a course of Sunday evening discourses, illustrated with the stereopticon, entitled Sermons in Candles, using about a dozen pictures each time. Much interest was manifested.

Pennsylvania.

PHILADELPHIA.—*Kensington.* The new chapel of this year old church was dedicated June 28. It has been built without calling upon the Church Building Society, the people providing the lot and a friend presenting them with a pleasant and commodious chapel costing $1,500. Rev. E. F. Fales offered the prayer of dedication, and addresses were made by Rev. E. W. Rice, D. D., Mrs. E. F. Fales, teacher of the primary department, Rev. C. H. Richards and the pastor, Rev. N. N. Bormose.

THE SOUTH.

Georgia.

WADLEY.—A Congregational council was held near this point June 27, to fellowship 14 new churches which had come out from Methodism and organized as a Christian body, with Rev. J. A. Murphy as president. Hearing afterward about Congregationalism, each church sent representatives to this council. Rev. J. B. Fletcher was chosen moderator and Rev. J. H. H. Sengstacke scribe. It was unanimously voted to receive these churches into Congregational fellowship. Many had journeyed for miles to attend the first Congregational meeting in this part of the country.

THE INTERIOR.

Ohio.

THOMPSON.—A somewhat new departure in commemorating Independence Day was witnessed by a large gathering from all directions on Thompson hill, famous for its ledge of conglomerate, to attend a meeting conducted by Evangelist Reed, with his singer, Mr. Chafer. It was an all-day picnic, physically and spiritually refreshing.

THE WEST.

Missouri.

ST. LOUIS.—*First.* Rev. W. W. Willard has been engaged to supply during the vacation of the pastor, Rev. J. H. George, D. D. Mr. Willard will remain upon the field during the week and carry on the pastoral work.——*Compton Hill.* Dr. G. C. Adams goes East for the summer. The pulpit will be supplied by Rev. Messrs. Robert Nourse, R. C. Dennison and J. W. Sutherland, D. D.——*Hyde Park.* In connection with its new building this church has just passed through a severe financial struggle. The indebtedness has not been canceled, but it is now so placed that it can be carried without anxiety. This church has the largest Boys' Brigade in the city, under the captain of St. Louis's finest militia company. There are about 75 members.——*Central.* Rev. C. S. Sargent will go East for his vacation. The church will be closed during August. It also has a fine Boys' Brigade under an efficient captain.——*Union.* Since Rev. H. L. Forbes left the field Supt. A. L. Love, in addition to his other duties, has been acting as pastor of this church.

Iowa.

TRAER.—The church celebrated, June 22, the 40th anniversary of its organization, which took place in a log house with seven members. It was first christened Twelve Mile Creek church, later the name was changed to Buckingham and then to Traer. Rev. O. O. Smith, the present pastor, is the ninth in succession. Since his coming last September the church has received 105 new members. Toward the erection of its present house of worship Governor Buckingham of Massachusetts contributed $2,000, and the Home Missionary Society aided to the amount of $2,250, $2,000 of which has been repaid since the church came to self-support. From first to last 543 members have been received, the present membership being 280.

CEDAR RAPIDS.—*First.* Rev. G. R. Dickinson closed his pastorate, June 28. In the evening the various churches united in a farewell service held in the St. Paul's M. E. Church. Remarks were made by various pastors expressing appreciation of Mr. Dickinson's work and of regret at his departure. In the afternoon he spoke before a large audience at the meeting of the Gospel Temperance Society, of which he has been an active member and the vice-president. The society passed resolutions of regret at his departure.

VICTOR.—The prayer meetings are encouraging as to attendance and interest. The Sunday school has outgrown its accommodations so that the young peoples' Bible class is obliged to meet in the parsonage. Rev. W. B. Payne is the pastor.

AURELIA.—Rev. B. L. Webber and family have recently moved into a newly purchased parsonage, which proves to be one of the most desirable homes in the town. A number of persons in this vicinity are about to organize a branch church.

MOORELAND.—Mr. W. D. King and family are now comfortably settled in the new parsonage, which contains five rooms and a garret. The building cost $500 and is all paid for except $50.

Dr. A. L. Frisbie of Plymouth Church, Des Moines, will spend his vacation on the coast of Maine, near Portland.

Minnesota.

MINNEAPOLIS.—*Union.* Some embarrassing debts have been paid, and with a little help from the H. M. S. and a grant of $500 from the C. C. B. S., the church, under Rev. William Hardcastle, stands free of financial encumbrance. The pastor is making a trip to the East.——*Lyndale* is still working upon its debt, keeps up its benevolences and is making progress along spiritual lines. The pastor, Rev. L. H. Keller, spends his vacation in Minnesota. The former pastor, Rev. A. Hadden, during whose term of service the church building was erected, is spending his vacation in the city and supplies his old pulpit for two Sundays.——*Fremont Avenue.* Rev. James McAllister supplies at Glenwood during his vacation.

DULUTH.—*Morley.* A new church building advantageously located, to be dedicated in August, a substantial reduction of the home missionary appropriation, with a bright outlook for the future under Rev. W. W. Newell, are reported.——*Mayflower* is suffering from the financial stringency, some neighboring churches, however, being closed. An earnest struggle under Evangelist J. I. Sanford is being made to keep Congregational forces together. No great growth is expected until financial conditions change.—— *Plymouth.* The church is closed for the present, Sunday school and prayer meetings being sustained by a faithful few.

ALEXANDRIA.—Rev. G. F. Morton, who is in charge of the circuit work, preaches at five points and is looking up two others. Much interest has been developed in the various neighborhoods, Sunday schools have been opened and finance committees appointed. Some conversions have occurred. At one point a baseball club killed the Sunday school last year, but this year the preaching service wins. Men formerly considered as infidels are assisting.

FARIBAULT.—A patriotic service was held on the evening of July 5, the pastor speaking on The Duty of Christianizing America, and the local post of the G. A. R. attending in a body. The audience-room was beautifully decorated with flags and the music was inspiring. The pastor, Rev. G. S. Ricker, postpones his vacation till after the meeting of the State association, to be held in Faribault Sept. 15-18.

ST. PAUL.—*Olivet.* An open air service, in which all denominations unite and the pastors and laymen speak, takes the place of the Sunday evening service, being held at five o'clock. The attendance is large and interested. Each pastor is responsible for the service for one month. The women have paid for the annex to the church building and the little church has been greatly strengthened.

MORRIS.—Under the lead of Rev. A. H. Tebbets the church is making decided advance. A pipe organ has been secured and the church has just voted to procure new windows and carpet, to rearrange the seats and to secure, if possible, new heating apparatus. The money is being raised. Outside work is being cared for by the pastor, several promising out-stations being served.

BRAINERD.—*Second.* The little church is crowded to its utmost capacity since the coming of the new pastor, people staying away on account of lack of room. A midweek meeting devoted to Bible study half fills the auditorium. Several new familes have identified themselves with the congregation and the great question is to secure ampler accommodations.

NEW YORK MILLS.—This church, organized a few months ago, worships in a Lutheran church building. The pastor has a region 28 miles square under his care and plans to hold a Bible study meeting, as he is able, with every family under his care. Sunday schools, at each of which a preaching service is held, have been opened at several points.

CLEARWATER.—During the year's pastorate of Rev. J. L. Jones finances have been brought into better shape. A few additions to the church, increased growth of the C. E. Society and a better spiritual life, with improvement at the out-station Hasty, are reported. Mr. Jones has been asked to remain another year.

WINONA.—*Second.* This church is making slow progress in increasing the congregations and Sunday school and has a hopeful spirit notwithstanding some indifference in the community. It has not had a resident pastor for nearly a year until the coming of Rev. W. L. Dibble.

RANDALL.—A meeting house has been built, the pastor, a student from Carleton College, acting as chairman of the building committee and financial agent. With help from the C. C. B. S. all bills will be paid. Mr. W. R. McClane returns to college in the autumn.

FERTILE.—An out-station has been opened at Beltrami, where a congregation and a Sunday school have been gathered by Rev. A. E. Barnes. The only discouraging feature is the poor outlook for harvest on account of wet weather.

Rev. Messrs. F. A. Sumner of Glenwood, D. W. Cram of Staples, William Hardcastle of Minneapolis are spending their vacation at the East.

Kansas.

BROOKVILLE.—The house of worship has been repaired and papered, also new singing-books have been purchased for use in the Sunday school and prayer meeting.

North Dakota.

HILLSBORO.—Rev. N. P. McQuarrie has decided to enter upon the work of an evangelist. He has issued a circular setting forth his plans and will begin his new work about Sept. 1. Mr. McQuarrie has been a most excellent pastor, is a man of rare spiritual power, with a deep love for souls, and will certainly be a safe evangelist and one whose methods will be acceptable to pastors. Churches securing him for such work will make no mistake.

KENSAL.—Rev. J. L. Martin accepts work here and at Wimbledon and Courtenay, beginning at once. This is the field that has been supplied for two years by Rev. W. R. Whidden.

The church at Fessenden has completed its edifice and expects to dedicate it soon.

PACIFIC COAST.

Oregon.

PORTLAND.—*First* is still without a pastor, though all services have been regularly held and the appointments well attended. The Sunday school is constantly improving.——*Hassalo Street.* Aggressive work is being done and the influence of the church is constantly widening.——*Mississippi Avenue.* All departments are flourishing. The Sunday school never was so large. The house to house canvas has awakened great interest and resulted in accessions, some of them from Catholicism.——*Sunnyside.* The Boys' Brigade is a prominent factor of the work in this church, and the effect is being narrowly watched by sister churches, some of whom have no faith in the ultimate value of the movement. So far in this church more has been accomplished than the most sanguine have expected.

EUGENE.—This church is harmonious and out of debt. The audience-room is being repapered, reseated and otherwise brightened in anticipation of the coming, Aug. 1, of the new pastor, Rev. R. C. Brooks of Tabor, Io. This church was organized by Rev. P. S. Knight, and served by him for two years without salary. He also planned the building, completed and dedicated it.

CLACKAMAS.—This church, organized 18 months ago by Rev. D. B. Gray, superintendent of the Portland City Missionary Society, dedicated its house of worship, June 21, free of debt, save $500 from the C. C. B. S. The building and lot cost $1,850. Following the dedication an after meeting was held, when six persons professed conversion.

SALEM.—*Central.* The members are all poor, but have good staying qualities. They have no church building, but hold meetings in a house provided by Rev. P. S. Knight at a nominal expense. The attendance is good and Sunday school increasing. Mr. Knight has served the church from the first without salary.

CORVALLIS.—The special meetings at Plymouth Church conducted by Rev. H. J. Zercher, assisted by Rev. Messrs. A. Brady and C. E. Lambert, closed June 17, with 17 accessions. The entire membership has been greatly revived.

HUNTINGTON.—Every wage-earner, with one exception, in this frontier town, 408 miles east of Portland, contributes to the support of this work, of which Rev. F. W. Parker has the oversight.

In all the Oregon churches Children's Day was more generally observed than ever before. The reports are not all in yet, but it is believed the contributions to the C. S. S. and P. S. are largely in excess of any previous year.

Washington.

SEATTLE.—*Plymouth.* The closing Sunday in June completed a year of the pastorate of Rev. W. H. G. Temple and found the hearts of people and pastor more closely knit together than ever has been known before in the history of this church. Owing to the illness of his son Mr. Temple will remain at home this summer, without a vacation, and supply his own pulpit.——*Taylor.* Rev. G. H. Lee takes a vacation of two months, spending most of that time in Cincinnati, O., where he will supply the pulpit of his brother, Rev. E. T. Lee, D. D. Rev. E. P. Dada, late of Nebraska, will supply this church for the summer. The pastor has labored very hard since his coming in the fall of 1890, and has been eminently successful in a part of the city where the population has been constantly shifting. The Sunday school has an enrollment of over 250.

WEEKLY REGISTER.

Calls.

ABBOTT, Ernest H., Andover Sem., to supply for a year at Fryeburg, Me. Accepts.
ANDERSON, David R., Oconomowoc, Wis., to Second Ch., Eau Claire.
BELL, Jno. W. (*Lic*), Amesbury, Mass., to Newington, N. H. Accepts.
BIGELOW, Herbert L., to the permanent pastorate of Vine St. Ch., Cincinnati, O., where he has been supplying.
BURR, Wm. N., Perris, Cal., to W. Ferndale, Wn. Accepts, and has begun work.
CARR, Wm., Sheffield, Mass., to Taftville, Ct. Accepts, and has begun work.
CLARK, Chester M., Yale Sem., to First Ch., Marseilles, Ill. Accepts.
CRAIG, Timothy C., Bangor, Me., to Franconia, N. H. Accepts.
HUME, W. H., to Sebago, Me. Accepts.
JONES, J. Lewis, to remain another year at Clearwater and Hasty, Minn.
LEWIS, Henry, Union Sem., to Schroon Lake, N. Y. Accepts.
MARTIN, Jno. L., Tracy, Minn., to Kensal, Wimbledon and Courtenay, N. D. Accepts.
MARCELIUS, David, Renova, Pa., to Swedish Ch., Cleveland, O. Accepts.
MERRILL, Chas. W., Northfield, Minn., has *not* accepted call to Pacific Ch., St. Paul.
NEWTON, Geo. J., Beechwood, Mass., to Belchertown.
SHOEMAKER, Elmer E., Mound City, Ill., to Albion. Accepts.
SHORT, Wallace M., Yale Sem., to Evansville, Wis. Accepts.
WHEELER, Fred. S., Chicago Sem., accepts call to Oconomowoc, Wis., *not* to Buffalo, Minn.

Ordinations and Installations.

ABRAHAMSON, Abraham, *o.* Swedish Ch., Norwich, Ct., July 10. Sermon, Rev. L. W. A. Bjorkman; other parts, Rev. Messrs. L. W. Barney, Ph. D., C. A. Northrop, G. D. Hall, C. W. Morrow, Llewellyn Pratt, D. D.
BAYLEY, Alfred, *o. p.* Eden Ch., Haywards, Cal., June 25. Sermon, Prof. F. H. Foster, D. D.; other parts, Prof. Geo. Mooar, Rev. Messrs. G. T. McCollum, W. C. Pond, D. D., and E. S. Chapman, D. D.
DE COW, Charles J., *o. p.* Osseo, Wis., June 30. Sermon, Rev. T. C. Hunt; other parts, Rev. Messrs. H. W. Carter, D. H. Richie and J. A. Eakin.
GRUPE, Fred. W., Oberlin Sem., *o.* Saybrook, O., June 26. Sermon, Rev. R. O. Post, D. D.; other parts, Rev. Messrs. M. B. Morris, M. W. Hissey and C. W. Grupe.
HATT, Thos. B., *o.* Carritunk, Me., June 3. Sermon, Rev. A. L. Struthers.
MYERS, B. F. (Methodist), *o. p.* Elliott, Io., June 23. Sermon, Rev. A. R. Thain, D. D.; other parts, Rev. Messrs. E. S. Hilland E. C. Moulton.
STURTEVANT, Ernest W., *rec. p.* of the churches in E. Braintree, W. Brookfield and Braintree Hill, Vt., June 30. Sermon, Rev. H. M. Goddard; other parts, Rev. Messrs. V. W. Blackman, C. H. Morse and V. M. Hardy, D. D.
WATTIE, Chas., Bangor Sem., *o.* Ossipee, N. H., July 2. Sermon, Rev. R. T. Wilton; other parts, Rev. Messrs. N. W. Grover, E. A. Keep, G. M. Hamilton and R. L. Sheaff.

Resignations.

BOLIN, Nels J., Swedish Ch., Cleveland, O.
BOSTWICK, F. D., Petaluma, Cal.
CRANE, Edward P., West Dora, Minn., to devote his entire time to Pelican Rapids.
DOUGLAS, Francis J., Ames and Gilbert, Io., to take effect in the fall.
FERRIER, Wm. W., Pacific Grove, Cal., to take effect Sept. 1.
JONES, Robt. G., Stewartville, Minn.
LAVENDER, Robt. F., Gilman, Io.
LINDSAY, Geo., *not* resigned at Aberdeen, Wn.
MCQUARRIE, Neil P., Hillsboro, N. D., to enter evangelistic work.
MOSES, Dighton, as chaplain of the State Prison at Wethersfield, Ct.
WALLACE, Robt. W., United Ch., Newport, R. I., to take effect Oct. 31.
WHIDDEN, Wm. R., Kensal, Courtenay and Wimbledon, N. D.
WOODCOCK, Thos. J., Lakeview, Io., to take effect Oct. 1.

Dismissions.

BALE, Albert G., Melrose, Mass., June 9.
RATHBONE, Leland D., Redwood, Cal., June 23.

Churches Organized.

LEVERETT, Mass., Moore's Corner, 8 July, 27 members.
PEKAY, Io., June 30, 8 members. Rev. W. L. Bray of Oskaloosa takes charge for the present.

Miscellaneous.

BONFILS, Ellsworth, lately of Port Chester, N. Y., will preach for the Reformed Church, Fordham, the first portion of July and during August, while the pastor is abroad.
DEANE, Jno. P., a student from Yale Sem., is supplying the churches at Dayville and Williamsville, Ct.
HAYDEN, Fred. S., Jacksonville, Ill., goes to Michigan for a six weeks' vacation in July and August.
HEWLETT, Benj. F., Pomona, Cal., has been engaged by the church in San Jacinto to fill out the remainder of the year, left unprovided for by the resignation of Rev. W. L. Williams.
PIKE, Clarence, pastor at Mansfield Center, Ct., was sent by the Y. P. S. C. E. as delegate to the Washington Convention. He is an earnest and popular worker.

ADDITIONS TO THE CHURCHES.

	Conf.	*Tot.*
CONNECTICUT.		
Burlington,	—	6
Cheshire,	8	8
Eastford,	8	8
Hartford, Park,	2	4
Fourth,	2	6
Pearl St.,	1	3
Hockanum,	6	9
Stonington,	6	8
Torrington,	—	14
Trumbull,	3	5
Vernon Center,	1	5
Wapping,	—	4
IOWA.		
Baxter,	2	4
Griunell,	2	4
Ottumwa, Second,	6	10
Pekay,	—	8
MAINE.		
Cumberland,	—	7
Denmark,	12	12
East Sumner,	4	4
Grand Lake,	3	3
Harrison,	—	4
Hiram,	—	12
N. Bridgton,	—	10
Rockland,	2	6
MASSACHUSETTS.		
Haverhill,	3	3
Housatonic,	5	7
Leverett, Moore's Corner,	26	27
Lynn, First,	3	5
Winchester, First,	9	9
Worcester, Old South,	3	9
Piedmont,	—	3
Pilgrim,	8	22
MINNESOTA.		
Faribault,	6	6
Glenwood,	—	4
Minneapolis, Fifth Ave.,	—	4
Pilgrim,	2	7
NEW HAMPSHIRE.		
Claremont,	5	6
Keene,	6	8
Manchester, Franklin St.,	—	5
NEW YORK.		
Berkshire,	—	3
Cortland,	—	8
Lockport, East Ave.,	6	7
Maine,	2	3
VERMONT.		
Ascutneyville,	—	5
Benson,	3	3
Braintree,	5	8
East Hardwick,	4	4
Fairlee,	3	5
Norwich,	3	7
Rockland,	2	6
St. Johnsbury, North,	5	5
Vershire,	12	12
OTHER CHURCHES.		
Corvallis, Ore.,	—	17
Oberlin, O., Second,	3	17
Plankinton, S. D.,	4	6
Churches with less than three,	18	32

Conf., 194; *Tot.*, 437.

Total since Jan. 1. *Conf.*, 11,292; *Tot.*, 19,134.

ESTIMATES OF MEN AND WOMEN.

THOMAS HARDY.

Jude, the Obscure is not a truthful reproduction of life. It sacrifices the probabilities everywhere to the exigencies of the plot. . . . He furnishes a mild article for the family magazine and a highly spiced one for the *dura ilia* of the general public. Is this the attitude of a great literary artist with a single and consistent theory of his art? Is it not rather the canny suppleness of the smug peddler who with equal indifference vends a child's primer or brings out with a knowing leer a bundle of flash stories? . . . In Jude, the Obscure Mr. Hardy is merely speculating in smut.—*The Bookman.*

THEODORE ROOSEVELT.

A better cross of the Knickerbocker and Puritan could not be desired than becomes more and more manifest as the character of Theodore Roosevelt unfolds itself. He possesses an element of humor in his composition which tempers his grim decisiveness. He moves among his fellowmen to do a man's work, and is not to be defeated by every obstacle. Those who did not consider him eminently practical—many of them at best—have discovered their mistake. Nothing of the dare-devil crops out in any of his measures, but he brings into daily practice a "saving common sense," as well as the courage of his convictions. Roosevelt's course is watched with great interest. He seems to be realizing in his career—and that is a great thing for any official to do—how a man can boast of being an ardent partisan, and yet not allow his partisan preferences to influence him a particle in performing the duties of his station. This alone would make him an unusual product of our institutions. The people, after all, like a man possessing mental fortitude enough to endure defeat without being soured. —*Boston Transcript.*

HELEN KELLER.

I believe that she is the purest minded human being ever in existence. She has never known or thought any evil. She does not suspect it in others. The world to her is what her own mind is. She has not even learned that exhibition upon which so many pride themselves of "righteous indignation." . . . In all her education Helen has been put in communication with the best minds, with the best literature. She has known no other. Her mind has neither been made effeminate by the weak and silly literature, nor has it been vitiated by that which is suggestive of baseness. In consequence, her mind is not only vigorous, but it is pure. She is in love with noble things, with noble thoughts and with the characters of noble men and women. It is not a possible condition for most of us in the world, but nevertheless the experiment of her education is very suggestive. If children in the family and in the public schools were fed with only the best literature, if their minds were treated with as much care in regard to the things sown in them as our wheat fields, what a result we should have!—*Charles Dudley Warner.*

PROF. WILLIAM H. GREEN.

A man whom I venerate as I venerate no other living man.—*Pres. F. L. Patton of Princeton.*

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

DIXON—In Smyrna, N. Y., June 26, Herbert M. Dixon a prominent Congregationalist.

EDWARDS—In Gloversville, N. Y., at the home of her son-in-law, Rev. W. E. Park, D. D., July 7, Jerusha Williams, widow of the late Prof. B. B Edwards of Andover Theological Seminary, aged 86 yrs.

MERRIMAN—In Evanston, Ill., July 3, very suddenly Andrews T. Merriman, aged 68 years. He was one of the oldest residents of Chicago and was an inventor and engineer of distinction. He was a brother of Rev. Daniel Merriman of Worcester and of the late Rev. Dr. William E. Merriman of Boston. He was a man of high abilities and of a singularly upright and beautiful character.

SMITH—In Roxbury, July 13, of heart failure, George P. Smith, for the past fifty years connected with the Cong. S. S. and Pub. Society, aged 72 yrs., 10 mos.

WOODBURY—In Brighton, July 7, Royal Lincoln Woodbury, aged 52 yrs., 1 mo., 7 dys. "For he was a good man, full of the Holy Ghost and of faith."

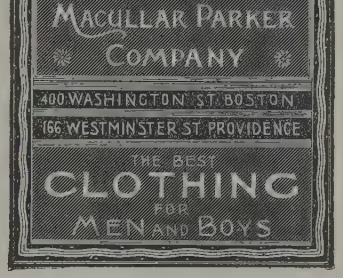
VIGOR

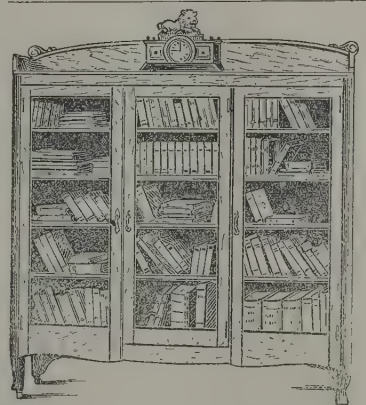
And vitality are quickly given to every part of the body by Hood's Sarsaparilla. That tired feeling is quickly overcome. The blood is purified, enriched and vitalized, and carries health and not disease to every organ. The appetite is restored and the stomach toned and strengthened. The nerves are fed upon proper nourishment and are therefore strong; the brain is cleared and the mind refreshed, by

HOOD'S
Sarsaparilla

The One True Blood Purifier. All druggists, $1.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.





OVER THE PRECIPICE

Do you remember the Quaker who advertised for a coachman, and asked the 26 applicants one question: "*How near can you drive to the edge of a precipice?*" The answers were much alike. One man said 8 feet, four said 4 feet, and a dozen said 2 feet. Five men put it at 1 foot, two men asked only for 6 inches, and one said "on the edge itself." One man only remained, and he was leaving the room quietly, when the Quaker called him back. The man apologized for leaving, but said he was not the man for the situation, as he could be depended upon to drive "as far from a precipice as possible." *He was the man the Quaker wanted!*

In the purchase of furniture the whole question is: "How near do you want to drive to the precipice of unwise economy?" If you want $9 Morris Chairs, or $11 Chamber Sets, you must go to some house which is not a furniture house. We can be depended upon to drive you as far from that edge of the precipice as possible.

Our furniture lasts a lifetime. You can't wear it out. It is the cheapest of all *reliable* furniture in this country.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

It is to be a square fight in November, for which the business interests are thankful, as all compromises, sops and legislation to conciliate the silver men are now out of the question. At Chicago the silver forces committed the grievous error of erecting a too radical platform, containing suggestions of revolution and incendiary phrases in some of its planks, thus frightening and disgusting large numbers of men who might otherwise have remained friendly to the ticket. It is the knowledge that this error of the silver people will tell heavily against them that makes the sound money men so confident of victory.

Regarding general trade there is little to write. The usual midsummer dullness has settled down, which is intensified this year by the political campaign. The movement of staples during last week was smaller than during the previous one, which is not to be wondered at considering the weather and the character of the Chicago platform. Conservatism is now the watchword in the business world, and merchants buy only from hand to mouth.

The demand for wool, iron and steel and cotton goods does not improve, even though production has been considerably scaled. Shoe manufacturers have been quite busy recently, but latterly orders have fallen off. The volume of bank clearings throughout the United States last week reveals the poor condition of trade, aggregating only $98,000,000, a decline from the previous week of eleven per cent., and a falling off compared with last year of fourteen per cent.

The stock market reflects a more confident feeling and the disposition to buy good stocks on breaks is more pronounced than at any time since the close of the St. Louis Republican convention. If gold exports are resumed the treasury reserve will again become troublesome, being already under the hundred million mark.

BIOGRAPHICAL.

REV. JACOB FRANK ELLIS, D. D.,

Who died in Greenwich, Ct., June 29, was born in Fremont, O., Oct. 11, 1842. When the war broke out he left Wheaton College to enlist as a private soldier, and fought through the war, being severely wounded in one of the battles near Atlanta. In 1869 Mr. Ellis graduated from Wheaton College, having supported himself and his mother by unusual energy and economy. He graduated from Oberlin Theological Seminary in 1873, and after one year of pastoral work in Toledo, O., and eighteen months in Forest Grove, Ore., became pastor of the church in Seattle, Wn., where he spent seven years, 1876–1883.

Through the urgency of the late Dr. G. H. Atkinson he accepted the chair of president of Pacific University and for eight years, 1883–1891, remained there. In 1894 he accepted a pastorate in Neligh, Neb., but in a few months was called to the presidency of Gates College. On the organization of Norfolk College Dr. Ellis was chosen as its first president, and gave to its service the last months of his life. In February, 1896, the ill health which for years had impaired his strength developed into a pronounced form of Bright's disease, and it was in a vain effort to find relief at the seashore that by a triumphant death he entered into the life eternal. He was buried in Norfolk, Neb.

REV. EDWARD PAYSON BAKER,

whose death occurred in Ben Lomond, Cal., June 20, was born Nov. 3, 1830, in Phillipston, Mass., graduated from Amherst College in 1853 and from Bangor Theological Seminary in 1857. For several years he preached in Maine, having pastorates at Dennysville, East Machias and Winthrop. In 1872 Mr. Baker went to California, preached a few months in Santa Barbara and was for seven years pastor of the Third Church, San Francisco. His last pastorate was in Hilo, Hawaiian Islands, where he remained doing excellent work for fourteen years. Of late he has been living quietly with members of his family in California.

For Heavy, Sluggish Feeling Use Horsford's Acid Phosphate.

It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as a tonic on nerves and brain.

A POUND of facts is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

TIME-TRIED AND PROVED.—There is nothing like a well-tried and proved remedy. For more than thirty years Adamson's Botanic Cough Balsam has been the favorite in thousands of homes for coughs and all forms of throat and lung troubles. Sold by all druggists.

AN opportunity to combine recreation and instruction is provided at the New England Chautauqua Sunday School Assembly at Lakeview, South Framingham, Mass. The opening service occurs Monday evening, the 20th, and consists of introductory remarks by the president, Rev. William R. Clark, D.D., a lecture by the eloquent Rev. Russell H. Conwell, D.D., and illumination and fireworks. Then follow eleven days of lectures, entertainments, concerts, class instruction in Bible literature, elocution and music. The talent includes the following eminent men and women: Rev. Russell H. Conwell, D.D., Prof. William A. Scott, Mr. Frank Emery Buker. Dwight L. Moody, Rev. E. M. Taylor, Rev. Fred Gardner, Rev. T. J. B. House, Prof. Fred J. Stanley, Rev. H. C. Farrar, D.D., Rev. W. L. Davidson, D.D., Prof. Edward S. Morse, Mrs. Addie Chase Smith, Miss Emily Robinson, Mrs. Mary A. Livermore, Mrs. S.S. Fessenden, Rev. A. A. Wright, D.D., Prof. George W. Pease, Mr. Charles Malloy, Prof. Booker T. Washington, Chaplain William Henry Milburn, D.D., Rev. George A. Gordon, D.D., Prof. Charles E. Boyd, Rev. Charles L. Merriam, Thomas's Cambridge Orchestra and Military Band. Great effort has been made to make several special days unusually attractive. Among these are Young People's Day, July 22, when D. L. Moody, and other prominent workers, will be present; Temperance Day, the 23d, with Mrs. Mary A. Livermore and Mrs. Susan Fessenden as speakers; Sunday School Normal Union and Children's Day, Saturday, the 25th, with addresses and an entertainment suited to the occasion; National Day, July 28, when patriotic music and inspiring addresses will stimulate love for our country; C. L. S. C. Recognition Day, Thursday, the 30th, with the procession, address by Rev. George A. Gordon, D.D., and the graduating exercises of the Class of '96; and Musical Day, the 31st, which will be especially attractive this year. In the morning instrumental music will be made prominent, and the assembly talent will be assisted by Miss Emily Robinson as reader. In the afternoon Professor Boyd, with his chorus of probably 200 voices, will render the oratorio of The Prodigal Son, by Sir Arthur Sullivan. In the evening the entire musical talent of the assembly will be heard in the cantata of the Wreck of the Hesperus, by Anderton. No lover of music who can possibly be present on this day should deny himself this rich treat. Programs can be obtained by writing Mr. Samuel Cochrane, South Framingham, Mass.

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Dyspepsia

is largely of nervous origin, showing exhaustion of the nerve centres. Hence the value of a nerve tonic, and especially of one containing phosphorus, to reach the brain and spinal cord. Over forty thousand physicians are successfully prescribing

Freligh's Tonic

A Phosphorized Cerebro-Spinant,

in such cases, and relief is almost immediate.

Regular bottle, $1.00, 100 doses. All druggists. Concentrated, prompt, powerful. Sample by mail, 25 cents. Descriptive pamphlet, full directions, testimonials, etc., mailed to any address.

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Formula on Every Bottle.

Beautiful eyes grow dull and dim
As the swift years steal away.
Beautiful, willowy forms so slim
Lose fairness with every day.
But she still is queen and hath charms to spare
Who wears youth's coronal — beautiful hair.

Preserve Your Hair

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and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

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DO YOU WANT TO SELL A Western Mortgage

or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead? State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.

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Send for our Bond List. 33 Equitable Building, Boston.

WE OFFER SAFE INVESTMENT SECURITIES which pay good quarterly dividends. Correspondence solicited. **M. D. BROOKS, 34 School Street, Boston.**

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There are two kinds of list prices. Lists that are made to sell from—and lists that are made to give discounts from. Our catalogue list is the net retail price and no dealer is allowed to sell

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BULLS-EYES,
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Discounts may be tempting, but when you buy a camera at 10 per cent. off, how do you know that the purchaser before you did not get 20 off, and that the next one after you will not get 25? Kodak purchasers all get the bottom price and every one of them is sure that his neighbor got no better bargain than he.

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Style and comfort for a very little money—that's what you can have if you'll only come here. A more attractive display of Shirt Waists never met woman's gaze, and at our prices each waist is a special temptation.

Small lot of soft Linen Shirt Waists at *about half price:*

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The... Pilgrimage...

New World Pilgrims at Old World Shrines . . . A unique brochure, valuable as a Pilgrim souvenir. Contains the full Itinerary of the Party. **42 Illustrations. Price, 10 Cents.**

A Souvenir List of the Party, with original illustrations by Ipsen, sent, postpaid, for **10 cents.**

THE CONGREGATIONALIST,
1 Somerset St., Boston, Mass.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR **ADVERTISING COLUMNS,** MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN **THE CONGREGATIONALIST.**

RESPONSIBILITIES OF LIBERTY.

What a magnificent thing is liberty! How through all the ages of the past have men suffered for it and died for it! How have they consoled themselves through hardship and sacrifice by the vision of the coming time, when, partly through their labors, man should be free! Well, freedom is at last secured. What prophets and righteous men have desired to see and have not seen is the reality in the midst of which we dwell. If these seers could behold the reality do you think it would seem to them quite to fulfill their dream? They saw men in their vision seriously gathering to select their best and their wisest to frame and execute the laws that should protect, while they did not hamper, the activities of life. They saw in their vision those thus called to high places entering seriously and reverently upon their work, consulting only for the best good of their country. This they saw in their vision; would they see it in the reality? Liberty they might have pictured as a tree, beautiful in its growth, its leafage and its fruit. If they could behold the present they would see the tree strong and stately, but how defiled would they find it by the corruption that feeds upon its fairest leaves and spins its loathsome nest even on its loftiest branches! Are Americans in love with liberty? Why, then, do so many, against their better judgment or without serious thought, follow their political leaders, or idly stand aloof, raising no arm against the tyranny that is working mischief for our best interests? Why do so many create masters for themselves, at whose command they give up the right to earn their daily bread? We have no kings so we make them, or oftener let them make themselves, and I cannot see that they are better than those our fathers cast aside.—*Prof. C. C. Everett, D. D.*

THE MISSION OF THE UNITED STATES.

I believe that this nation has a mission in the world, a noble mission. But it is not by force of arms to carry to the people of the earth the blessings of liberty and self-government; not by force of arms, but first by taking in the peoples of the earth to our own land and there teaching them the blessings of liberty. Have we not done that? And this great nation has taught the principles of self-government, freedom and peace to all the 70,000,000 that now inhabit this continental territory. There is only one other means by which we should teach these principles to men. It is by example; by the example of happiness and prosperity wrought out through practical living out of freedom and peace. Never should we advocate the extension of our institutions by force of arms, either on sea or on land!—*President Eliot of Harvard.*

RELIEVES every sort of bleeding—*Pond's Extract. Do not be imposed upon by weak imitations.*

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Gowns need
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BIAS VELVETEEN BINDING

on their skirt edges. It is rainproof, sheds water and never turns grey.

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Samples showing labels and materials mailed free.

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Simply a question of knowing what you get, or guessing at it.
Price of Columbia bicycle certainty, $100.

Pope Mfg. Co., Hartford, Conn.

A GOOD **WATER** SUPPLY

For GENERAL FARM USE, COUNTRY RESIDENCES, IRRIGATION, Etc.

IS INSURED BY A PROPERLY ERECTED

ECLIPSE WINDMILL —OR— **GASOLENE ENGINE.**

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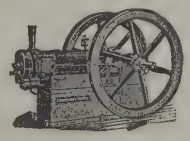

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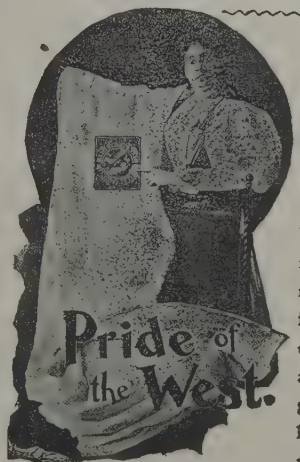

36, 41 and 45 inches wide.

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For sale by all leading retailers.

PACIFIC SCHOOL

GLEANINGS FROM OUR MAIL BAG.

WHAT ARE COUNCILS FOR?

Would it not be timely to define just where we are in the matter of our conception and use of Congregational councils? I find the average layman is not satisfied with the ingenious explanations of the ministers in regard to the present working of councils. He says, as most councils are called and conducted, that they are a farce. That they pretend to mean something and do not mean it. That it is a form out of which the original significance has gone. Now take two recent councils to which my church has been invited. One was to dismiss a pastor and the other to install him. Neither invitation was framed after the forms given in Dr. Dexter's Handbook of Congregationalism. There were changes enough in the form to indicate that the idea of the council has changed. To dismiss a pastor we were invited thus: "Our pastor having presented his resignation, and we having accepted the same, we invite you to convene, etc., to review our proceedings and advise us in the matter." The council convened and then it appeared that a call to another church had been accepted, that the farewell sermon had been preached, that the first sermon in the new field was to be preached the next Sunday, that his household effects had been shipped to the new home. The departing, or rather *departed*, minister made it appear very sharply that everything had been settled, and he wanted his papers of commendation from the council. He told how definitely everything had been decided, and it was no use for the council to consider at all whether he ought to leave that field against the unanimous wishes of his people; he had *left*, and they had *let him go*, and that was all there was to it. And yet the letter missive called for advice. My delegate, a business man, expressed his disgust with that sort of thing. He felt that a form was used which did not at all express what was asked of the council. All that was wanted was a pleasant send-off.

The other council to install was invited to "examine the candidate and, if judged expedient, to assist in the service of installation in the evening." We were not asked to "review our proceedings" and the full records were not given, and even when the omission was noted, and full records called for as to the action of society, they were not given designedly, though the clerk in reading them stumbled a bit and showed what parts were withheld. When it came to the examination the council found they had a case indeed. The theology of the candidate was so startling that the examination continued till within fifteen minutes of the hour for the installation service. Even the most radical and liberal were not satisfied. Here was a man floundering around in the depths of Hegelian pantheism, as near as could be determined. He could not accept even the Apostles' Creed, much less creeds of "acknowledged weight." He objected even to use of *Te Deum* in worship. The Lord's Supper and baptism were matters of indifference. His condition of church membership was this, that a man should be trying to live righteously and help others to do the same. The Salvation Army in his conception was a true church, and so on.

When it came to the question of approval there was a sense of impotency felt by everybody. The majority were not satisfied. If the question had been, Are these the views of the Congregational churches? it would have been answered, No. And here again the laymen spoke, they showed the same common sense as in the other council, and said plainly: "This is not Christianity as we are taught it." A minority of the council took this ground: "We have examined this brother and we do not approve of his installation," and so voted. But others said: "He is young, he will outgrow it," another, "He speaks a strange dialect, but the root of the matter is in him"; and so the majority, though expressing individually dissatisfaction, acquiesced in the installation.

Now the question is this: In the first case it seemed that the church did not treat the council fairly and honestly. It sought advice, when, at the same time, the matter was settled and the time had clearly gone by for advice. In the second, the council did not treat the church fairly. The church left the matter of examination to the council, and was, it seems to me, entitled the judgment of the council as to the theological views and manner of teaching of the candidate. The church members themselves probably never dreamed of the revelation that the examination made. Some of them expressed their astonishment and sorrow. Was not that council, if councils are to mean anything and have any value, recreant to its duty? Now some laymen ask, "Why have a council and why examine a candidate?" Do we do it for amusement, or to determine whether the pastors' teaching can receive the fellowship of the churches? M.

INSURING THE PURCHASE.—The general impression which prevails that all classes of goods can be bought cheaper in a department store than if bought of a private dealer is liable to lead to much mischief, especially in certain lines of goods. For example, there can be no question but that furniture should always be bought of a furniture dealer and never of a department store. The difference in price is rarely perceptible, and with the reliable furniture bought of the manufacturer you have a guarantee of quality equal to an insurance policy. With such a house in this city as the Paine Furniture Co. there is no cause for complaint of high prices

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NERVOUS PROSTRATION THREATENED.—"My son was on the verge of nervous prostration and I began giving him Hood's Sarsaparilla and when he had taken it a short time he was cured. One winter nearly the whole family were run down with the grip; we began taking Hood's Sarsaparilla and it did us more good than the doctor's medicine." Mrs. M. Roth, 21 Arnold Street, Roston Highlands, Mass.

HOOD'S PILLS cure all liver ills.

Van Camp's Boston Baked Pork and Beans

Prepared with tomato sauce. Ever ready, palatable hot or cold. Choicest beans, juicy meat. Three sizes. Send 6c for sample can.

VAN CAMP PACKING CO., Indianapolis, Ind.

Don't take substitutes to save a few pennies. It won't pay you. Always insist on HIRES Rootbeer.

Made only by The Charles E. Hires Co., Philadelphia.
A 25c. package makes 5 gallons. Sold everywhere.

SOMATOSE a perfect food, tonic and restorative for the invalid or convalescent. Send for free pamphlets.
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Busy Women should use— WHITMAN'S INSTANTANEOUS CHOCOLATE.

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ISAAC RILEY,
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Take a Combination Case of the **LARKIN SOAPS**

And a . .
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Oil Cooking Stove
Or Antique Oak **RECLINING**
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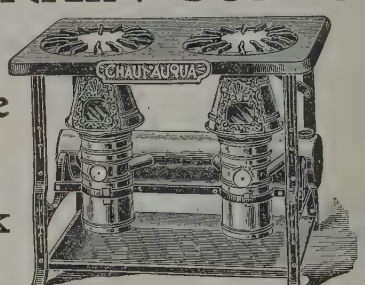

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100 Bars Sweet Home Soap.
12 Packages Boraxine.
10 Bars White Woolen Soap.
18 Cakes Finest Toilet Soaps.
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.
IF CHANGES IN CONTENTS DESIRED, WRITE.

The Soaps at retail would cost $10.00
Either Premium is worth . . $10.00
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From factory to family, Both **$10.**

And on thirty days' trial. If satisfied, you remit $10.00; if disappointed, hold goods subject to our order.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in The Congregationalist, June 18.

NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soaps and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist.*

BROWN'S French DRESSING

For Ladies' and Children's Boots and Shoes

Ask your dealer for **Brown's French Dressing** and accept no other.

THE GENUINE
DR BLAUD'S IRON PILLS

have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for

Poorness of the Blood and Constitutional Weakness.

Imported by **E. Fougera & Co., N. Y.**
To avoid imitations **BLAUD** is stamped on each pill.

DON'T WALK on the side of your foot;—get rid of the corn. It's easy if you have **A-Corn Salve** 15c. box. Your druggist or by mail. GIANT CHEMICAL CO., 805 Cherry St., Phila.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic for July 26–Aug. 1. Claiming the Promises—What and How. Isa. 40: 25-31.

We fail sometimes to realize the good we might obtain from the promises through regarding them in the bulk and not singly. We are like a man who wanders listlessly through a great library overwhelmed by the number of books on the shelves. The library is absolutely useless to him, because he knows not how to get at the books or which of them he will be interested in reading. Suppose we should take one promise a day, or one a week, and cast ourselves upon it until we have discovered its meaning and proved its truth.

This requires discrimination on our part. Not all of God's promises are meant for everybody. They are designedly many and varied, because there are all sorts of people in the world and because each individual during his life passes through a variety of moods. Those promises, for instance, which relate to God's comfort in sorrow and adversity cannot mean much to the happy, prosperous person. He must enter into the dark valley before he can test God's assurances of his presence there. He must come to the sunset slope of life before God's words respecting his presence with his own, even unto old age, come home with force.

But one does not have to search long to find some promise exactly fitted to his need. If you want to work for Christ there are abundant assurances of divine direction. If you are in doubt or perplexity there is the guarantee that the way will be made clear. If your spiritual life seems cold or barren promises to persons in just such a condition are not lacking. If your life is full and joyous, and you yearn, nevertheless, after larger attainments and achievements, there are encouragements and rewards adapted to such a state. Learn to understand your condition well enough to determine just what promises you ought to claim at a given time or in a given emergency.

To claim the promises without fulfilling the conditions shows that greed rather than grace is animating one. Divine blessings would hardly be worth the asking if they came to the careless and worldly minded as freely as to those whose hearts are set on God, and who are trying to follow Christ. God cannot give his richest blessings to those who do not yearn and seek for them. It is only those who wait upon him who renew their strength. We make a sad mistake if we think we can rush into his presence for two or three minutes at the beginning of the day and claim the immediate and boundless fulfillment of all his promises. By cultivating the quiet mind, by learning to look to him often during the day, by emptying our hearts of that which is trifling and selfish do we come into the condition that admits of his filling us full of his strength and grace.

Parallel verses: Ps. 37: 91; Josh. 1: 8, 9; Isa. 51: 12-16; John 14: 16-21; 2 Cor. 12: 9; Matt. 28: 20; Phil 4: 19; Ps. 23: 4.

NORTH WISCONSIN ACADEMY COMMENCEMENT.

This new Congregational educational missionary enterprise may now be said to have fairly won its spurs. It sent out its first graduation class June 23, and, although only five in number, three young men and two young women, the class displayed character and scholarship of which any college fitting school may be proud. The address to the graduates on Enthusiasm and Culture, by Rev. C. H. Patton of Duluth, showed him thoroughly sympathetic with the needs of this part of the new West. The existence of such an institution alongside the State public schools is justified to any one who has carefully noted the trend in State education as shown in high school graduations. The ideals and spirit of these academy students are much higher than the general public sentiment and show the influence of the high-thinking and sublime purpose of New England.

This academy has had a hard struggle to live. It has come into North Wisconsin as something "born from above" by means of the missionary spirit of a few brave and consecrated souls. Rev. E. P. Wheeler of Ashland, who left the pastorate of the Congregational church in that city to serve the institution, is its father and real founder. To help it through the crisis of the past year the late Rev. G. W. Nelson gave the last energies of his consecrated life. Teachers have served on small salaries, long deferred in payment, for love of the cause. Mr. Wheeler has worked as principal, financial agent, and everything else to help the academy for pure love, accepting the past year no financial remuneration.

A year ago the debt was $17,000. It is now reduced to $14,000, and the current expenses for the year are pretty well provided for. The institution has a chance to live, abiding the time when some servant of Christ sees here his opportunity to make a considerable investment for Christian education. New England has sent here the leaven of the higher life. Will it send here, also, the endowment which will help to save Wisconsin for Christ?

I conceive the true function of the temperance advocate to be that of a contributor, one among many, to the establishment of a more elevated and more refined standard of consumption. As such it is of the utmost importance that he should recognize the limits of the work he can do, and the need he has of the close and harmonious co-operation of social reformers who are engaged in other ways in trying to raise quantitatively and qualitatively this same standard of life.—*J. A. Hobson.*

NOTEWORTHY FORTHCOMING MEETINGS.

Chautauqua Assembly, Chautauqua, N. Y., June 27–Aug. 24.
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1–Sept. 1.
School for Systematic Bible Study, Northfield, Mass., July 6–Aug. 24.
Y. W. C. A. Conference, Northfield, Mass., July 10–20.
General Conference for Bible Study, Northfield, Mass., July 30–Aug. 12.
Association for the Advancement of Science, Buffalo, N. Y., Aug. 24–29.
American Social Science Association, Saratoga, N. Y., Sept. —.
American Board, Toledo, O., Oct. 6–9.
American Missionary Association, Boston, Mass., Oct. 20–22.
Convention of the Open and Institutional Church League, Hartford, Ct., Oct. 20, 21.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13–18.

HAY FEVER.

A Discovery for This Malady at Last—Relief at Your Own Home.

No one but the sufferer from hay fever knows the agony that attends this torturing malady. A continual round of sneezing, eyes that are weak, watery and inflamed, a nose that runs without cessation, and grows more sore every hour, inability to breathe, nights that become hours of torture, days that are long drawn out and full of suffering—and all this continues until the sufferer is obliged to pack up and go to some locality where this disease does not thrive. Formerly it was considered that the only way hay fever could be relieved was by a change of climate, the mountains of New Hampshire being noted as one of the best places in the world for this purpose. Now it is known by physicians and patients alike that sufferers of this trouble can be relieved at home by the use of X-Zalia. The preparation is an entirely new discovery in medicine, its merits for the relief of hay fever only becoming known within the last year or two.

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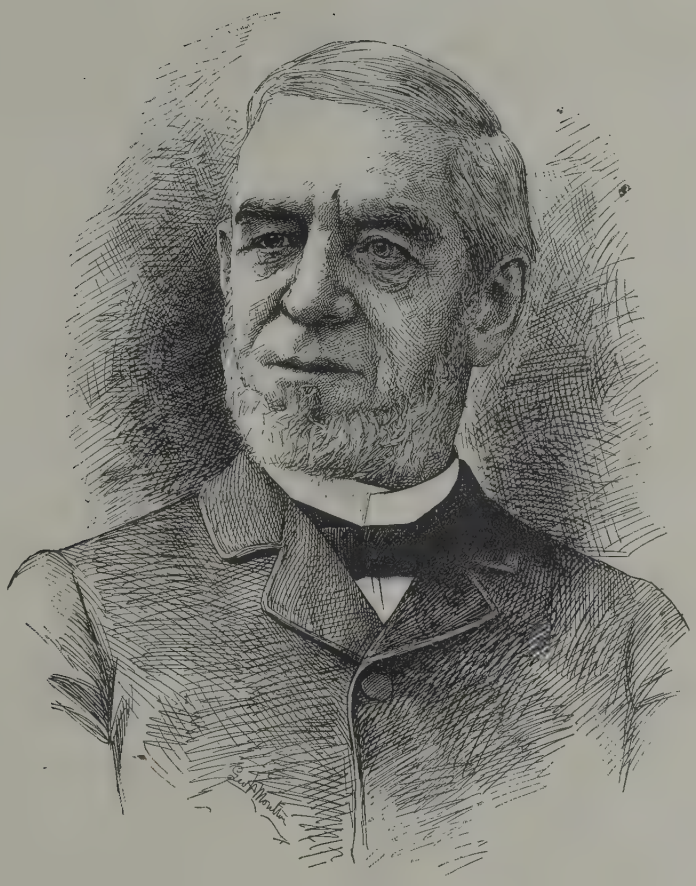
Volume LXXXI *Number 30*

THE CONGREGATIONALIST

Boston Thursday 23 July 1896



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Born Sept. 23, 1823; *died July* 13, 1896.
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NO agent ever has been, or ever will be, found more faithful in his devotion to the interests of the Congregational Publishing House than was Deacon George P. Smith. Its interests were his interests. . . . If I may be allowed to suggest the two leading characteristics of his religious life that have come especially to my notice, I should say they are his strict conscientiousness in the discharge of secular and religious duties and his firm faith in the fundamental doctrines of the Christian religion.—*From the address of Prof. L. T. Townsend at the funeral of Mr. Smith.*

DR. CLARK'S SECOND TRIP AROUND THE WORLD.

Christian Endeavorers the world over will follow with prayerful interest their president, Dr. F. E. Clark, as he sets out on his second year's journey in foreign lands. He preached a farewell sermon last Sunday in his old pulpit at Williston Church, Portland, Me., preparatory to sailing this week, Thursday, from New York on the Fürst Bismarck. He goes direct to France, thence to Switzerland, where he hopes to spend about a month as a vacation period. Then meetings and conventions will be the occasion of a two weeks' tour of France and a little longer stay in Germany, in both of which countries the C. E. movement is making encouraging headway. Scandinavia will also have a visit from Dr. Clark, during which he will attend an important meeting in Stockholm. The Irish convention in Belfast, Oct. 1, will be encouraged by his presence, and then, after other meetings in Central Europe, notably the second German national convention at Berlin, his line of travel will take him about Christmas time to India for two months, and possibly to Burmah. South Africa will be his next field of operations, where already Christian Endeavor has found a foothold. Two months will be consumed in Cape Town, the Transvaal, Natal and the Orange Free State, whence he will depart for England to attend the British National Convention at Liverpool in June. From there his route will be to San Francisco for the next international convention.

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CONTENTS

EDITORIAL:
- Paragraphs 109
- Substitutes for the Saloon 110
- A Question of Ethics 110
- The Gift of Christ 110
- George P. Smith 111
- Spiritual Independence and Its Limits 111
- Current History 111
- In Brief 113

STAFF CORRESPONDENCE:
- New York 113
- The Interior 114

CURRENT THOUGHT 129

CONTRIBUTIONS:
- Some of the Causes of the Present Unrest. Rev. W. G. Puddefoot 115
- Pilgrimage Letters. V. F. J. D. 116
- Saints as Citizens. Ledyard M. Bailey 117

THE HOME:
- The Scarlet Tanager—a poem. Isaac Ogden Rankin 118
- Paragraphs 118
- The Aloofness of Grief. Mrs. M. E. Sangster 118
- Two "Emancipated Women." Ida E. Kittredge 118
- Twin Flower—a selected poem 119
- Reticence, Not Deceit. Helen E. Smith 119
- Afield with Young Naturalists. Grasses. Mrs. S. J. Bucklin 120
- Closet and Altar 120
- Mothers in Council 121
- Conversation Corner. Mr. Martin 122
- Corner Scrap-Book 122

THE SUNDAY SCHOOL—Lesson for Aug. 2 123

Y. P. S. C. E.—Topic for Aug. 2-8 124

Notes 123

PROGRESS OF THE KINGDOM 124

LITERATURE 125

NEWS FROM THE CHURCHES 127

Weekly Register 134

MISCELLANEOUS:
- Dr. Clark's Second Trip Around the World 106
- The International C. E. Convention 131
- The Women's Conference at Northfield. Ann M. Mitchell 133
- Business Outlook 132
- Marriages and Deaths 132
- Temperance 135

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THE CONGREGATIONALIST

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OUR European pilgrims are drawing near the close of their delightful journey to Old World Shrines. Indeed, the main trip, which embraced England, Holland and a portion of Switzerland, is practically concluded this week, though a considerable number will take the supplementary tours scheduled to occupy the remainder of the month. It is a remarkable fact that the list of nearly fifty passengers prepared a week before the departure from New York was maintained without a single change until the sailing for Holland at the close of the English tour, every name upon this original list appearing in autograph in the clerk's record-book at the old Meeting House at Norwich, which was visited formally on the evening of the last day in England. At that point Mr. Whittemore and Mr. Dexter left the party, the former arriving in this city last week Friday. As the first of the pilgrims to return, his account of the demonstrations at all points in honor of the party makes us realize even more vividly than letters and press reports what rich and rare privileges have been the portion of our pilgrims. The tour has, not inaptly, been designated by some of the English papers, "A Royal Progress." We are glad to be able to say that the Holland trip has been equally successful, though in a different way, as was to be expected. The English contingent, including Dr. Mackennal and daughter, which joined the party at Norwich for Holland, added largely to the enjoyment of the American pilgrims.

The Massachusetts Railroad Commissioners have made an important decision and established a far-reaching precedent in regard to the use of the Lord's Day by transportation companies. On the one hand they have forbidden a steamboat company, which is wholly engaged in the excursion business, using their boats only in the summertime, to use them for that business on the public rest day, and, on the other, they have limited another company engaged in the regular business of transportation to two trips each way upon their regular route and with their ordinary stops, expressly forbidding lowering of fare or any of the extra attractions which turn the trip into an "excursion." This is a position which we can heartily indorse. The use of the day of public rest as an opportunity of special money-making and temptation must in every way be discouraged if we are to retain its benefits without loss.

"The silver question: the question of how much money there is in the collection basket," is the facetious turn which one of our contemporaries gives to one of the great but secondary issues of the campaign. But it is in order to ask, with all soberness, How much money would there be in the treasuries of our missionary societies and philanthropic institutions should the United States accept the monetary standard of Mexico and China, and how far would the money then contributed go toward supporting the work which societies engaged in foreign lands now have? This latter question is easier to answer than the former, for it is a condition and not a theory that confronts the questioner. Foreign missionary boards in this country are forced, whether they will or no, to do business on the gold basis, for they are dealing with a commercial world that maintains the gold standard. Even banks in countries like China refuse to give the slightest attention to drafts for mission expenses unless they bear the word "gold" on them. This being so, it is apparent that our foreign missionary societies would, if the country went to a silver basis, have to do one of two things—cut down expenses fifty per cent. or receive twice as much from their constituents. In view of the radical and sweeping reductions already made on the mission fields as the result of decreased receipts; in view of the debts which still exist or impend; in view of the impaired earning capacity, and hence *giving* capacity, of the supporters of foreign missions today, it hardly seems safe to anticipate a doubling of the number of *nominal* dollars, and it is heart-breaking to contemplate further retrenchment on the mission field. The statistics respecting the present condition of the American Board, given elsewhere, deserve thoughtful consideration.

When men of the stamp of ex Governor Russell die it cannot escape notice that their moral qualities occasion the warmest commendation. The world admires brilliancy of intellect, but it reserves its finest praise for uprightness of heart and fidelity and unselfishness of conduct. Cornelius Vanderbilt's serious illness during the past week has moved the press of the country to set forth his many virtues, and the universal admission is that were millionaires generally possessed of his sense of solemn responsibility for the possession of great wealth and business talents there would be far less justification of the popular outcry against the accumulation of wealth. There are certainly some rich men in this country who have not forgotten Jesus' illustration of the camel and the needle's eye.

We have already alluded to the tribute paid to the Pilgrim fathers by Englishmen and Americans assembled at Gainsborough when the corner stone of the John Robinson Memorial Church there was laid three weeks ago, at the time of the visit of *The Congregationalist's* pilgrims. We shall in a forthcoming issue print Ambassador Bayard's admirable address, as well as describe the occasion more fully. But it is fitting at once to note the significant assembly at Provincetown last week, where for the first time, in an adequate way, the commonwealth of Massachusetts recognized the fact that the famous compact or constitution of government which the Pilgrims signed in the cabin of the Mayflower received its signatures, Nov. 11, 1620, while the Mayflower was anchored in Provincetown harbor. Hon. William T. Davis, chairman of the Old Colony Commission, presented to the commonwealth a granite monument with bronze tablets, which was formally accepted by Governor Wolcott's representative, Col. Henry A. Thomas, who in turn presented it to the town. One tablet is an artistic representation in bronze of the historic scene in the cabin of the Mayflower, and the other, and larger, tablet has engraved upon it in imperishable letters the text of the noble compact which Carver, Bradford, Winslow, Brewster and the others signed. The speeches made on this notable occasion revealed the fact that there still exist men with the same noble ideals that the Pilgrims had, and that they are imbued with the determination to pass on to their children that which their fathers bequeathed to them.

Whether our Christian young men and women could have laid such plans, met such difficulties and won such victories fifteen years ago as an international convention of Christian Endeavor of the day presents may be reasonably doubted. On the other hand, what a decade and a half of Christian Endeavor training has meant to the leaders of our young people in the society can be read in the success of the now lengthening series of annual gatherings. What daily prayer, weekly testimony and monthly consecration have effected in these young lives is beyond the words of President Clark or Secretary Baer to more than suggest. What care of details, what fidelity on the part of the hundreds of Endeavor workers in preparation and what persistence to the end must be pledged for such a group of conventions as the yearly meeting has now become can only be guessed by the on-lookers, who see and wonder but who can neither count the pains nor the power. Already next year's plans are well under way, and many who did not see the capital this year have planned to follow the hosts of Endeavor to the Golden Gate.

The author of The Bonnie Brier Bush, when he comes to this country in September, is sure of as widespread and as warm a welcome as has ever been accorded to a visitor from over the seas. Mr. J. B. Pond of New York, who manages his lectures, says that he is in greater demand than any foreigner who has ever come here, not even excepting Stanley. Already most of the fifty-five appointments for the lectures which he will give on this side the water have been made. We trust Dr. Watson

will not be tied so closely to the mandates of his manager that it will be exceedingly difficult to hear him preach and speak elsewhere than on the lecture platform. His course at Yale will naturally be open to the public, and we hope that elsewhere in the country one whom the common people would hear most gladly will be accessible to them. It is a pleasure to hear that Dr. Robertson Nicoll of the *British Weekly* also expects to visit America this autumn.

SUBSTITUTES FOR THE SALOON.

Thanks to the Massachusetts State Board of Statistics, the Board of Police Commissioners of the City of Boston, and the Committee of Fifty, of which Hon. Seth Low is president, Prof. F. G. Peabody of Harvard secretary and William E. Dodge, Esq., treasurer, the readers of the July *Forum* are presented with a notable article discussing one phase of the temperance problem. The article is very significant, both because of the facts which it declares and the temper and method with which they are analyzed.

Setting forth, not with the old theory that the man who enters a saloon of necessity does so because he is forced by the devil to do evil, or by his thirst to assuage it, but with the belief that the saloon flourishes primarily because it appeals to and satisfies the instincts of men who find no other place for being sociable with their fellowmen, Professor Peabody of Harvard, who writes the article, last year set about determining, with approximate accuracy, the exact dimensions of the traffic in liquor in the saloons of Boston and the proportions of the movement to counteract the malign influence of the saloon by providing substitutes for it. That movement had its origin in the conviction that the most important step in temperance reform to be taken at the present time and the future is that which provides satisfaction for the social instincts of the average man, without the accompanying risk of temptation to indulge in intoxicating liquor.

Professor Peabody found in 1895, making no account of the hotels, clubs holding licenses, or licensed groceries, but calculating only those places which are commonly called saloons, in number 606, that these received the daily patronage of 226,752 people. Since the population of the city at the time was about 496,920, it might seem that nearly fifty per cent. of the people of Boston patronized the saloons each day, were it not for the fact that Boston saloons are the basis of supply for citizens of many cities and towns roundabout which have no saloons, and the place of business of thousands of men resident in the country who resort to Boston saloons. Estimating that the average patron of the saloon spends at least ten cents every day, then in a year, excluding Sundays and holidays, when the saloons are closed, the large sum of $6,802,500 passes from the pockets of the drinkers into the tills of the Boston saloon keepers. The amount is large enough to support more than 11,330 families for a year, permitting an annual expenditure by each family of $600.

As for the substitutes for the saloon, excluding such admirable temperance agencies as the East Boston Athletic Association, the Charlesbank Gymnasium and the Wells Institute, which do much to satisfy the social instincts of many of the men of the city, and including only poolrooms, coffee-rooms, lunchrooms, reading-rooms and clubs which have not liquor licenses, it was found that "notwithstanding the inadequacy of many of these resorts, their meager provision for sociability and comfort as compared with the splendor of the saloons and the disadvantages under which some of them are put by regarding sociability as secondary to moral or religious influence," they nevertheless had a daily patronage approximating 99,000. Excellent as this showing is, it might be bettered very speedily if, as Professor Peabody points out, there were an alliance of all the forces engaged in the work, the religious and the secular, Catholic and Protestant, and a careful division of fields of operation; for at present, as he only too truthfully declares, "The saloons, though competitors of each other, are united by the strongest ties and against hostile influences are massed as an army," while, on the other hand, the "substitutes for the saloon are little, scattered enterpises—often of the most conscientious and generous nature—but in most instances without even the slightest mutual alliance and in some instances without even the knowledge of each others' operations."

Professor Peabody does not hesitate to point out with candor that much of the failure of the substitute for the saloon as it is managed at present is due to the fact that those who support and manage it attempt to convert the club or saloon into a hunting ground for the church, whereas he contends, and we think justly, that "in a genuine poor man's club—as in a rich man's club—visible signs of religious intention must be eliminated. The fact is that in temperance, as in scientific charity, we are called upon to recognize the deeper and unostentatious place of religious influence in social reform. It inspires and directs philanthropic service, but it does not make philanthropy an institution of propagandism." Professor Peabody in this article does not refer to what has been so clearly demonstrated in England, viz., that a coffee house as a substitute for a saloon can be made a financial as well as a social success. Some day wide-awake American business men, bent on doing good to their fellowmen and at the same time earning a reasonable reward for money invested, will realize the duty and opportunity which they have so long neglected.

It is true that just now there is a waning of the old-time fervor of personal labor in winning individuals to temperance and a like abatement of activity on the part of some of those who a few years ago based much reliance upon constitutional amendments and statutory law to bring to pass the dethronement of King Alcohol, but it by no means follows that intemperance is more general than it was a generation or two ago, or that God-fearing and man-loving people are less concerned with the problem than they were then. There is more light and less heat than there used to be. Dogmatism is not quite as rampant as it was. The solution of the matter does not seem as simple as of yore. Men are coming to realize that the question must be looked at from the historic and economic standpoints as well as the physiological and ethical, and as an illustration of the new method of treating and the new way of approaching this momentous and intricate problem Professor Peabody's article, the first fruit of the investigations of that remarkable self-constituted committee of fifty experts, is admirable, prophetic of good, and well repays careful reading and thought.

A QUESTION OF ETHICS.

The *Evangelical Messenger* advises its readers that, since the dominant issues of this political campaign are "exclusively economic questions, appealing to the financial self-interests of the individual voter," therefore it does not become them as "pilgrims and strangers on the earth to become excited or forsake the prayer meeting for the caucus or the debate." If this were an ordinary campaign, if the issues were "exclusively economic," if the only appeal made to the voter were one affecting his pocketbook solely, then there might be some cause for the contention of the *Messenger*, but, as we pointed out last week, the issue is not economic, personal or sectional, but ethical and national.

In support of this affirmation we can cite no less an authority than Mr. Bryan, the Democratic candidate, who, in his speech at Champaign, Ill., last week, said: "Every great economic question is a great moral question. When we come to the settlement of a question like that of the present campaign morality is involved." Were it necessary to cite proof that men of all parties and factions in the great contest realize that the real issue is an ethical one it would not be difficult to marshal the evidence.

This being so, editors of religious journals, Christian clergymen, Jewish rabbis and lecturers to societies of ethical culture have duties in this campaign which cannot be evaded. Already there are indications that most editors, preachers and other public teachers are not to be found wanting. There are a few, however, who seem to think that their duty is done by describing the beautiful home life of the candidates.

THE GIFT OF CHRIST.

What Christ offers us is not the absence of trouble but the overcoming of fear. "In the world ye shall have tribulation" might be said to all men, but our Lord takes special care to say it to his disciples that they may profit by the forewarning, and he takes care to add, "Be not afraid!" To whom could this be said except to those who had a source of comfort like that which kept the apostles from despair? This is a strange and unattractive program to the world's thinking—trouble first, then cheerfulness—a cheerfulness not based on our own victory but on assurance in the victory of another. The world's method would push trouble altogether out of sight that it might begin with happiness, and it would make victory altogether dependent upon self.

Thus at two different points it wholly misunderstands the ways of God. It fails to see that trouble is a necessary discipline for every man, and that it would be idle prophecy and mistaken kindness which left it out of the account of life. The difference between the Christian and the unbeliever is not in what they have to suffer, but in the strength in which they hope to overcome. Nor can the world grasp that identity of work and destiny in which Christ takes his people to himself and suffers in their suffering and makes them sharers of his overcoming.

The first work of victory which makes all

other overcoming possible is won—won beyond need of repetition or possibility of question—but we, too, must be educated in the experience of struggle and made sharers in the joy of our own special victory. Otherwise how should we know the hights and depths of fellowship to which our Lord invites us? It is for this that we are left upon the earth. It is for this that we are tried with its griefs and perplexities and thrown in the way of the allurement of its sins. It is for this that each generation must take up the work of the fathers who are passing off the stage, and face the old problems in changed conditions, and add its contribution to the treasury of the world's art and knowledge, and pass off the stage in its own turn, feeling that its work is only half accomplished. It is this which makes us sorrow when we forget that we are set in changing circumstances that we may change. But in all experience of tribulation and disappointment it is the gift of Christ that there need be no agony of dread.

GEORGE P. SMITH.

It was well said at the funeral of George P. Smith last Wednesday, by Rev. Dr. C. B. Rice, that it was given to few laymen in the denomination to be known personally and through correspondence to so many Congregational ministers and laymen as was George P. Smith, who died at his home in Roxbury, July 13. Connected continuously with the C. S. S. and P. S. for the last fifty years, and since 1877 its agent, his name has been found on thousands of the publications of the society, and has been appended to its official correspondence times without number. Of a social disposition, he attached to himself those who had official business with the society in which he held so responsible a place, and individuals and groups sought his corner of the Congregational Book Store sure of a kindly greeting and a word or two that would cheer them on their way.

Mr. Smith, as his father and mother before him, was a native of Boston, educated in its schools and proud, as far as a man of unusual humility could be, of Boston citizenship. He has been identified with no less than five of our prominent churches, beginning with the old Pine Street organization, out of which grew Berkeley Temple, which he joined in July, 1842. Though at subsequent times a useful member of both Union and Mt. Vernon Churches, his activity and influence were most pronounced in the Phillips Church, South Boston, and the Immanuel Church, Roxbury. He found the former a congenial and stimulating church home for nearly twenty years, and in the latter his later years have been spent no less pleasantly and usefully. As a director of the American Congregational Association and a member of the Boston Congregational Club, he was brought into contact with wide and important interests of the denomination. He was one of those men to whom the title "deacon" seems to belong almost by divine appointment. Indeed his consecration to the office at the hands of the late Dr. Alden, his beloved pastor at South Boston, was a solemn devotion of himself to the service for life, and it followed as a matter of course that in later church relations he should become a member of the diaconate and fulfill his duties with the fidelity and thoroughness which characterized the man.

Mr. Smith's long connection with the Publishing Society made him familiar with all its departments. As a business man he was exact, painstaking, thorough and consistent. His daily tasks were done under the inspiration of strong and pervading religious beliefs. He did not invariably soar aloft on the wings of the most buoyant faith, but he held tenaciously to the fundamental things of the gospel, and they, in turn, sustained and cheered him through all the vicissitudes and disciplinary experiences of the passing years.

No finer tribute can be paid to Mr. Smith than to say that those who knew him best and were most intimate with him as associates or subordinates in business feel that they have lost a loyal, constant and helpful friend. The draped desk, at which with little intermission he had labored until a week ago Monday, stands as a mute but eloquent witness of the genuine sorrow which is felt not only in the room where he was the central figure but throughout the entire Congregational House.

The denomination may well be grateful for such extended and faithful service from one who labored in its behalf with untiring diligence and with the devotion of a man whose whole life was given to God. Surely the fruit of such consecrated toil will last forever.

SPIRITUAL INDEPENDENCE AND ITS LIMITS.

Spiritual independence is as real as any other. It is difficult to conceive of absolute, unlimited independence and we certainly have no practical knowledge of such a thing. Yet with certain inevitable limitations each of us is expected to be independent. We stand or fall for ourselves. Others may set us examples, may influence and even advise us, but we make our own choices and decisions. Each of us must bear his own responsibility.

The individual conscience, therefore, is supreme in an important sense. God would rather have us make mistakes of judgment now and then and be educated by the experience than be weakened and stunted by blind imitation of others, no matter how much wiser or better than ourselves. It often is a solemn duty to insist upon one's right to be thus independent and to refuse to be argued into compliance with the opinions of our friends. It is not a sin but a virtue to insist, if our firmness be also kindly, upon the exercise of this right.

Yet the opinions of others may not always be disregarded wisely or safely. We often may gain from them helpful aid in reaching our own conclusions. The sturdiest Christian independence will be very tender of the consciences of the weaker brethren, and will yield as much as is consistently possible rather than shock or grieve them. It is not as if the general sentiment of Christian people were of no consequence, even if it be not as fully enlightened as it will be at some future time. It is entitled to the respect and deference of even those who already have reached a higher level of spiritual intelligence.

There is no independence of the divine commands for a Christian. Nor is there independence of the circumstances and conditions of life, which modify duty constantly. There is no entire independence of the belief and practice of his fellow-Christians. Yet, after all, he must choose his own course and follow it with a single purpose to do the will of God.

CURRENT HISTORY.

Domestic Politics.

Mr. Bryan has been speaking to his former neighbors in Illinois, and has been cordially welcomed home to Lincoln, Neb., by his fellow-citizens, irrespective of party. It cannot be said that his many short, off-hand speeches have revealed unusual range or depth of thought. Early in August he and Mr. Sewall will be formally notified of their nominations at a great mass meeting to be held in Madison Square Garden, New York city, and from that time on Mr. Bryan will stump the country in his own behalf.

The Republican national executive committee has been named by its chairman, Mr. Hanna. New York and Chicago will be the headquarters. Some of the ablest speakers in the party are immediately to set forth West and South discussing the money question, and literature for the masses, in immense quantities, will soon be rolling off the presses. Mr. Hanna will have the advice of such old campaigners as Messrs. Quay of Pennsylvania and Manley of Maine, and at the same time have the enthusiastic support and energy of committeemen from the newer Western States. The fact that conventions of Republicans in States like South Dakota and Iowa have accepted the party platform without qualification indicates that the party as a whole is much more united than is its foe. The State Democracy faction of the Democratic party in New York State has bolted the Chicago platform and candidates. The Massachusetts Reform Club, whose members are all ardent tariff reformers or free traders, has voted to expend some of its funds in compassing the defeat of Bryan and Sewall, and its members are either committed to vote for Mr. McKinley or to a policy of masterly inactivity on election day. Secretaries Herbert and Olney of the Cabinet and Assistant Secretary of the Treasury Hamlin have joined the ranks of distinguished bolting Democrats, and scarcely a day passes without the defection of a Democratic newspaper or well-known political leader. *Public Opinion*, the eclectic, non-partisan weekly, reports that of fifty-eight leading Democratic journals which it has examined thirty-two repudiate the Chicago platform and twenty-four reject the candidates, and only fifteen declare for the candidates and the platform; while of the independent press, twenty-two out of thirty-seven newspapers reject the Democratic candidates and declare for Mr. McKinley.

Whether Democratic journals and voters who spurn the results at Chicago, but also dislike Mr. McKinley and his championship of protection, will have candidates, standing on a platform which they can indorse, to vote for is yet to be determined. The Illinois gold-standard Democrats have sent forth a call for all like-minded Democrats to join with them in perfecting State organizations and calling another Democratic convention. Much depends upon the action of the two conventions, the Populist and the Silver, to be held in St. Louis this week. The gathering of the Populists promises to be the largest political convention ever held in this country and also one of the stormiest, for it is by no means certain that it will simply meet, accept the Democratic candidates and then adjourn, as seemed probable a week ago. The Populists of the South, who have suffered much from Southern Democrats, and fought them for years, are not favoring a course of action which would

result in destroying the Populist machine in the South. Senator Teller of Colorado has indorsed Mr. Bryan and the other Western silver Republicans and Populists stand ready to, realizing that a union of all friends of free silver in support of Mr. Bryan is necessary to give him a chance of winning.

Not a Race Issue.

Mr. T. Thomas Fortune, as able and well-known an Afro-American journalist as we have, calls attention to a significant aspect of the political campaign, now opening, which deserves consideration, *i. e.*, that the "issues growing out of slavery are no longer a question to vex men's souls." He affirms that all the supplementary legislation based upon the war amendments has been swept away by the Supreme Court, and therefore he advises his fellow Afro-American citizens to appreciate the significance of the fact as soon as possible and realize that their own future depends upon their own efforts and not the pledges of any party or the laws of Congress or interpretations of the Constitution by judges of the Supreme Court. Or, as he puts it, "the idea that the Federal Congress can legalize the Afro-American into a man capable of forcing respect for his political and other rights is a dead issue. The American people no longer enthuse over it. They have reached the conclusion that the man and brother must look out for himself under the constitution of the State under which he is a citizen, just as they do. It will be a hard lesson for him to learn, but, as he must learn it, the sooner he buckles down to the job the better for him." It is apparent that if this be so, and the Afro-Americans of the South accept it as the truth, then their votes hereafter will not be so exclusively the property of the Republican party, and they will prove important factors in the process of disintegration and realignment which the South is to witness during the next few months. Nor would it be surprising to find them casting in their lot with the faction of the Democracy which their old masters dominate, rather than obeying the commands of men like Mr. Tillman, who is a typical product of the long oppressed and much despised "poor white trash."

The United States and the Porte.

From time to time we have deemed it necessary to express our dissatisfaction with the attitude of our officials toward American citizens engaged in missionary work in Turkey, and we have not hesitated to call for a new national representative in Constantinople and more resolution and dispatch at the State Department in Washington, hence we are not at all disposed to grieve because the Christian Endeavorers assembled in Washington were summoned to consider the question of the responsibility and duty of the United States toward suffering Armenia, and persecuted and pillaged American missionaries and missions in Turkey. But it would have been better if Rev. B. Fay Mills, the evangelist, who was one of three speakers put forth to discuss this question, could have shown more discretion and discrimination and refrained from impugning motives and playing on the passions of the susceptible auditors gathered to hear him. We do not believe that either President Cleveland, Secretary Olney or Minister Terrell are "unpatriotic, uncivil, un-American, un Christian, selfish, weak, wicked, barbaric and criminal," nor do those who applauded Mr. Mills now that they have had time to realize just what his wrath led him to say. Mr. Mills in expressing such views does not voice the opinions of the officials of the missionary society which is most concerned, nor does he reflect the opinion of the committee of laymen who visited the President and Secretary Olney recently. Such vituperation postpones, rather than hastens, such action as Mr. Mills longs for, and brings into disrepute the one who utters it and those who applaud.

The situation in Turkey grows more complex and massacres in Armenia have been renewed. The danger along the Macedonian border is such that the Turkish reserves have been called out. In Crete the Turkish troops, disregarding the recent armistice, have taken to pillaging and ravishing, while the Christian deputies to the Cretan Assembly have withdrawn from it to await the answer of the Porte to their demands before calling on their compatriots to resort to arms. The government of Greece recognizes that it cannot much longer restrain its citizens from going to aid their Christian brethren in Crete; and the Powers begin to realize that, unless they speedily intervene, a sanguinary contest full of danger to the maintenance of the peace of Europe will begin. The temper of the people of Great Britain is such that they will not tolerate a ministry that will permit a repetition in Crete of the horrors of Armenia.

William Eustis Russell.

Massachusetts, ever prolific in great and good men and rich as she is, cannot but feel bereft and impoverished when within so brief a cycle such men as Governor Greenhalge and ex Gov. William E. Russell pass away in their prime and at a time when State and nation so sorely need men of their courage, ability and breadth of vision. The sudden death of ex Gov. William E. Russell, last week, while sleeping in a far-distant Canadian fishing camp, has shocked and saddened the thousands who had honored him with their suffrages and their personal respect and trust, and it has been deplored by statesmen throughout the country, who realized that the young publicist had behind him a matchless political record and in him greatest capacities for service to his party and his country. The son of Charles Theodore Russell—the eminent lawyer—born in Cambridge, Jan. 6, 1857, educated in the public schools of his native city, at Harvard and the Boston University Law School, he began his public career in 1881 as a city father of Cambridge. From 1885 to 1888 he served acceptably as mayor of Cambridge. Defeated in 1888 and '89 as the Democratic candidate for governor of Massachusetts, in 1890, '91 and '92 he won, scoring one of the most remarkable personal victories ever known in American politics and attracting the attention of the nation. Since 1893 he has devoted his time assiduously to the practice of his profession and to writing contributions for the leading monthly reviews on aspects of our national political life. His last public utterance was a noble plea at the Chicago Democratic national convention for the perpetuity of party and national ideals and standards which he felt that the majority of that convention were about to ignore. He returned to his home not only weary in body and mind, but chagrined, mortified, heart-broken, and there will always be those who will believe that had the Chicago convention done other than it did the life of as high-minded and able a leader as the Democratic party ever had would have been prolonged to a normal limit. As we write this his body lies in state in the Cambridge City Hall. His funeral, held in the church which his father loved and which he attended, the Shepard Memorial, was exceedingly impressive and a striking tribute to the high estimate placed by men of affairs upon the life and example of the dead. President Cleveland and Chief-Justice Fuller of the Supreme Court represented the nation, and the commonwealth of Massachusetts sent its highest officials and a guard of the State militia.

Anglo-American Arbitration Tribunal.

Lord Salisbury, in a carefully guarded but conciliatory speech, last week, laid before the British peers some of the correspondence between Great Britain and the United States respecting the creation and maintenance of a permanent tribunal for the arbitration of questions that hitherto have been and now are subject to diplomacy's persuasive art or the sterner arbitrament of war. Concurrently the same correspondence was made public by our Department of State, and today the text of the lengthy communications between Lord Salisbury and Mr. Olney are subject to the calm, searching scrutiny of the editors and electors of both great nations. The correspondence made public terminated June 23, but it is understood that since that date the protagonists have come much closer together in agreement on details, hence it may be possible to be even more optimistic than would be warranted by a reading of the documents published last week. But a reading of those makes it clear that a great step forward has been taken. The temper of the communications is vastly different from those which passed between the two men late in 1895. Lord Salisbury practically concedes our right to hold and enforce the Monroe Doctrine. Both statesmen agree in supporting the ethical principle which underlies the demand for putting an end to the possibility of a war between Great Britain and the United States, and Mr. Olney has gone much farther than Lord Salisbury in conceding the authority of such a tribunal to settle even questions involving national honor, although he would first let Congress and Parliament determine whether any given issue does involve national honor. From the first he has resolutely insisted that the boundary dispute between Venezuela and Great Britain, which the United States has to a degree made its own, must come within the purview of the new tribunal. Lord Salisbury's hint that Great Britain will accept the verdict of our Venezuela Commission whether adverse or favorable, and the fact that he places more emphasis on securing justice for British settlers than on possessing disputed territory, all point to an amicable settlement of this phase of the question. If by autumn Lord Salisbury and Mr. Olney can report to their governments the draft of a treaty, however imperfect or in need of subsequent revision, that will bind the two leading nations of the world to keep the peace forever, they will cover themselves and their administrations with glory, and hasten the coming of the kingdom of God.

NOTES.

Costa Rica has decided to adopt the gold standard.

The recent Belgian elections strengthened the clerical majority in the national legislature.

Queen Victoria is to arbitrate a boundary

dispute between Chile and the Argentine Republic.

Li Hung Chang is to be the guest of Great Britain, and later of the United States, as he journeys westward and homeward.

President Faure of France went to the races last week and became the target at which a crank or an enthusiast pointed and fired a revolver.

The decision of Mr. Thomas B. Reed of Maine to re-enter Congress means that he will lead the Republican forces in the next session of Congress and serve his country as well.

The new Canadian premier, Wilfrid Laurier, has named men of much experience in federal and provincial affairs as members of his cabinet, and confounded his enemies by his success in surrounding himself with strong men and at the same time avoiding personal, racial and sectional jealousies.

Important amendments to the Irish Land Bill, introduced at the instigation of Ulster landlords, have been subjected to such adverse criticism by men within the ministry's ranks that the bill as a whole, like the Education Bill, will be withdrawn for this session, and thereby add another failure to the sad record of the ministry which went into power with an "unprecedented majority."

Curtius, the German Hellenist and classical scholar; Novello, the English musician and publisher of music; Luther Whiting Mason, the American musician and instructor; William E Russell, the Massachusetts statesman; Arthur Cleveland Coxe, the eminent Protestant Episcopal hymn writer, bishop and controversialist; and W. Hamilton Gibson, the American artist and interpreter of nature, are among the notable dead of the week.

If it be true that the government of Zanzibar, yielding to the pressure of public and official opinion in Great Britain, has decided to abolish, at an early day, the legal status of slavery in Zanzibar, then a blot on the escutcheon of Great Britain is about to be removed. The commissioner of the British and Foreign Anti-Slavery Society reported last year that nearly 250,000 slaves were then held in Zanzibar and Pemba, and that the places of those who died were constantly being taken by those captured or purchased on the African continent.

Fortunately the sensational news item from Kansas sent forth, last week, asserting that, as a result of a decision just made by the Court of Appeals of that State, 35,000 decrees of divorce granted in the State during the past quarter of a century would be made of noneffect, proves to be without basis of fact. The decision in question seems now to be one affecting only the case in question, and though a certain law is declared unconstitutional the very fact that its unconstitutionality is based on a technical imperfection would, if for no other reason, make it impossible that courts and people should let it cause any such uprooting and overturning of marital and property interests as was hinted at in the news dispatch first sent forth.

IN BRIEF.

Three of London's leading Congregational pastors were once Wesleyans—Rev. Messrs. Dawson, Harwood and Westrope. It is not in this country alone that our polity exercises a magnetic influence upon men of the Methodist persuasion.

The mingling of hope and fear with which the earnest Christians in the country and seaside resorts view the annual irruption of city people was expressed concisely in this petition of one of the natives, "O Lord bless the summer boarders and may they be blessings and not curses to us."

Mr. Gladstone keeps sweet under the criticism of his former and present admirers who object to his recent letter to the pope. He has a "strong belief that when the terms of his letter are sufficiently considered it will be seen that it condemns no one, disparages no one, but proceeds upon the principle that the more we are enabled conscientiously to acknowledge the possession of truths by our fellow-Christians the better it will be for the cause of our common Christianity."

There are not wanting those at this time of year who complain that "it is too hot to go to church!" Most unprejudiced minds will agree that there are few cooler places than the spacious interiors of most houses of worship, with their long rows of open windows and softly shaded lights. If, in addition to this, the listener has chosen for his "Sunday-go-to-meetin' clothes" something as thin, light and roomy as he wears on the other six days of the week, which surely ought to be possible in this free country and enlightened age, it seems to us there is little ground for complaint.

Now that Mr. Smith has passed away, there remain in the Congregational House only ten who came here as members of the circle of actual official workers, other than directors, when the denomination took possession of the house in 1873. These ten are: Mr. Chapin, Mr. Lovett and Miss Marden with the American Board: Miss Child with the Woman's Board; Mr. Waldron with the City Missionary Society; Miss Stone in the library; Mr. Todd and Mr. Snell in the printing office; Mr. Greene and Mr. Hames with *The Congregationalist*. While there are several now in office who were directors of different societies at that time, the association which owns the house now retains upon its board but one member, viz., Dr. Quint.

We respectfully commend to the editor of the *Toronto World*, who says "Great Britain need no longer lose any sleep over the threats of Americans; they carry within themselves the germs of self-destruction; the republic is honeycombed with pestilential microbes; within twenty years we may see the octopus split into two or even three republics, etc," the observation of Mr. John Stuart Mill that the American people have frequently seemed to be about to dash over the precipice, but always halted this side the edge of the cliff. Of course it would be folly to claim immortality for the United States because it is a republic and not a constitutional monarchy, but the republic is far from moribund or sick unto death.

Brigadier Brewer and his wife, who have been in charge of the Salvation Army in New England during the last seven years, have been ordered to the Northwest with headquarters at Chicago. Their friends last week gave them a reception in Lorimer Hall, Tremont Temple. We desire to recognize the tact, pertinacity and sense which Brigadier Brewer has shown while in charge of the army in New England. The number of corps has increased from seventeen to thirty-three, the number of officers from seventeen to 150 and there are now over 2,000 privates enlisted. Seven years ago the army in New England was burdened with debt and the annual income was only $2,000. Now there is a cash balance in the treasury, and the annual income is $33,000. This record testifies to Brigadier Brewer's executive ability and character.

So thoroughly has Rev. W. W. Jubb of Fall River, since coming to this country from England five years ago, identified himself with the denomination that there are many among us who will hope that his resignation of the pastorate of the Central Church in that city, at the end of the term of service marked out in advance, will not be the occasion of his withdrawal from this country. American Congregationalism needs every now and then an injection of ruddy English blood, and few men embody in their personalities more of the sturdy independence and forceful energy which we associate with our brethren on the other side of the sea than does Mr. Jubb. His exceptional ability as a preacher has made him welcome in our leading pulpits. He sails this week to fulfill preaching engagements in London and elsewhere and expects to return to this country in the autumn.

Secretary Ryder of the A. M. A. does well to tilt his lance against Editor Godkin of the New York *Evening Post* and all others who are indulging in sneers and contempt for the honesty and intelligence of citizens of the United States who happen to reside South and West. He says:

> It is not the truest patriotism that prompts such articles. We need to promote unity and not discord and dissension. The discussion of these great national questions ought to be lifted above bitterness and sectional strife as much as possible. The West is just as loyal as the East, and the country has one common interest and not a multitude of petty interests to be promoted by the narrow sectionalism of the East or the West.

Dr. Ryder's recent trip through the South enables him to report that the movement for free silver there is "both encouraging and discouraging. It is encouraging in that it promises to break up the solid South, made solid heretofore along race lines and prejudices. It introduces a new element and makes important to the dominant white race of the South the protection of the ballot to all voters."

STAFF CORRESPONDENCE.

FROM NEW YORK.

Two Kinds of Summer Vacation.

No room is left for doubt that the summer vacation season is here in both cities. The fashionable riders are no longer seen in Central or Prospect Park. They leave the roads all the clearer for the sensible people who ride in the park wagons for twenty-five cents, and for bicyclers, who get lots of chances to do a little "scorching" on their own account. In the absence of the butterflies the busy bees are all the busier at their summer ministries to the poor and sick. The fresh air workers are livelier than ever, the *Tribune* band having already collected over $12,000 this season and is sending out parties of from 100 to 300 every few days. The *Christian Herald* people are not far behind, their throngs of young candidates for a week or two of fresh air and green grass fill the Bible House corridors with boy and girl music on each excursion day as it comes. The St. John's Guild's floating hospital has resumed its daily trips about the harbor and rivers full freighted with sick babies and their mothers, with a physician and skilled nurses on every boat to see that the most is made of the opportunity for recruiting the little ones. There is no doubt that many lives are yearly saved by the process. Many other less prominent newspaper, church, guild, settlement, club and personal excursion enterprises are giving to thousands of poor children and weary mothers a precious yearly outing.

Meanwhile, ever faithful bands of the Lord's servants, rich and poor, with their yearly increasing quota of emulators, are climbing to the top floors of tenement houses bearing food, medicines, delicacies, and speaking words of comfort to the sick and lonely who cannot get away into God's open air. The outside world knows little of their Christlike beneficence, but their Lord sees and will remember it.

A new and admirable feature of the Seaside Homes movement of the association

for improving the condition of the poor is the blending with the children's pleasure and rest practical instruction in housekeeping work. An expert in food economy gives the theoretic teaching, and the young girls are taken to the butchers and grocers and taught how to buy most profitably. Then in the kitchen they are shown how to make the best use of their material.

Another (the third) American pilgrimage from this city to Rome and the "shrine of Our Lady" in Lourdes, France, sailed recently on the Westernland for Antwerp. It was the second section of a party the first section of which sailed in June. This second party before sailing attended mass in the French Catholic church in Twenty-third Street and obtained priestly blessing for American silk flags, one of which is to be given to the pope and the other to the Lourdes chapel. Most of the pilgrims were from this vicinity, but Canada, North Dakota, Maryland, Missouri, Iowa, Louisiana, Illinois, Texas, and other States were represented.

A Terror Still to Evildoers.

Anthony Comstock is still making himself "a second conscience" to all sorts of lawbreakers hereabouts. His latest onset was upon a nest of gambling houses in Long Island City, the bailiwick of Mayor Pat Gleason, who is the reputed owner of one of the gambling resorts, from which the assaulting party, after battering in the doors and searching the rooms and the roof, brought away several thousand dollars' worth of implements of the trade. Another of the haunts was kept by an alderman who was arrested with seven of his victims. Mr. Comstock in this raid had the legal and moral aid of Governor Morton, and, acting independently of Gleason's police, was able to "get there" ahead of the notice of his coming which has so often frustrated his attempts. But the worst remains to be told —his resort to a trick for which, as often heretofore, he will be berated by a certain class of official and newspaper moralists. Having some distance to go with his party, Mr. Comstock hired carriages, and one of the holes being near a cemetery, instead of raising a banner inscribed, "I am Comstock coming to raid Alderman Kane's hole," the wily deceiver had the carriages slowly and solemnly driven, as if in funeral procession, until they reached their goal and with heavy hammers gained entrance. Bad man! It now remains to be seen whether the criminals will be released on the ground that they were "the victims of duplicity."

Personals.

The Shelter Island clerical contingent has gathered in their summer homes, and "Divinity Hill" puts on anew its dignity in the presence of such men as Drs. Storrs, Coe, Behrends and the rest—not omitting the famous Angora cat of the Behrends household, one of the most beautiful and learned of her tribe, proficient in several feline languages and, from much frequenting of the doctor's study, better versed in philosophy than are many bipeds of far more pretentious claims. Particularly watchful of all approaches to the quiet home, her free use of the Sanscrit on the approach of a tramp, and her scornful attitude and scathing remarks on the appearance of a passing bicycler whose costume fails to satisfy her views of propriety are worth going far to hear and see.

Dr. Meredith spends most of July and August at his summer home on Long Island, and his pulpit will be supplied by Dr. S. E. Herrick of Boston. Dr. M. M. G. Dana is preaching to the united congregations of the Church of the Pilgrims, the Reformed Church on the Heights and the First and Second Presbyterian. Later he is to minister to the South Church people, Dr. A. J. Lyman's.

Dr. McElveen's people of the New England Church introduced a new feature at a reception tendered him by his parishioners and friends. Each of the participants was desired to wear his or her visiting card conspicuously attached to the dress that the new pastor and wife might the more readily come to associate the name with the face of the wearer.

On the Sabbath before leaving for his vacation Dr. Virgin had the privilege of welcoming to Pilgrim Church eleven new members, making forty-six received since Jan. 1, and carrying up the membership to more than 760. At the preceding communion two more Chinamen from his Sunday school were received into the church on confession and baptism.

HUNTINGTON.

FROM THE INTERIOR.

In the death of Isaac N. Camp, Esq., of the firm Estey & Camp, organs and pianos, the city of Chicago, the State and church are alike bereft. A Vermonter by birth, a graduate of the University of Vermont, a prominent member of the Union Park Church, of the Congregational Club of Chicago, of the Union League, one of the commissioners of the World's Fair, intensely interested in all that concerned the welfare of the city, the country and the kingdom of God, successful in business, a generous giver to all good objects, a kind and loving husband, a father who watched the course of his children with the deepest anxiety and rejoiced in their prosperity, wise in counsel, a sympathetic friend, it is hard to think of a man who will be more missed in business and church circles than Mr. Camp. He was about sixty-five years of age and died suddenly, of neuralgia of the stomach, at his summer residence at Williamsburg, Geneva Lake, Sunday, July 12. He leaves a wife, who has long been an invalid, and three children, one daughter, Mrs. Farr, and two sons. He has been a tower of strength in Union Park Church and one of Dr. Noble's most intelligent and loyal supporters. For seven years he was principal of the Burlington, Vt., high school. Mr. Camp has been a very efficient member of our Sunday school committee for the West. To his family we extend our sincerest sympathy in the sorrow which has thus unexpectedly come upon them.

School of Charities.

Among the various summer schools few will be more useful in the vicinity than the School for Charities, which is carried on under the direction of Dr. Philip W. Ayres of the Chicago Bureau of Charities. Associated with him are teachers of eminence and experience both from the East and the West. The plan is to assign the pupil a section of the city, or some form of distress or need, and require him to study it independently of any theories on the subject. The number of persons already engaged in this study indicates the interest there is in it and a determination to discover, if possible, some practical solution for the problems of poverty. Dr. Ayres is well fitted to be at the head of the school. The enthusiasm which he himself has in the study of the problems of charity naturally is imparted to those who come in contact with him day by day.

Hold Ups and Bandits.

A few days ago the *Tribune* published a list of eighteen stores and private individuals robbed within two months. Since that time the list has been increased by three or four, one of the last persons to be robbed being the agent at one of the stations on the Metropolitan Elevated Railway. It begins to look as if the police were inefficient, to say the least, and as if there were need of applying the Civil Service test to this department with even more strictness than has as yet been advocated. It is not without significance that a policeman is now on trial for being discovered asleep in bed and partially, if not wholly, drunk when he ought to have been on his beat. It is good news, which we trust will be confirmed, that the police have at last caught the men who have raided so many of our stores and robbed so many individuals. Reports have been that two persons were engaged in this work, a long man and a short one. The short man has made a clean breast of it, confesses his own guilt and implicates his companion. If they prove to be the culprits, the severest possible penalty will be inflicted on them.

The Drainage Canal.

This great work is approaching completion. A recent visit only serves to deepen a sense of its importance to the city of Chicago and possibly to the commerce of the Northwest. Only about fifteen per cent. of the work is uncompleted. Those who wish to see the machinery used in excavating and in removing solid rock ought to lose no time in doing so. The finished sections of the canal have too much water in them to admit of visits. It is still possible to see the evidence of glacier movement and to study the relation of glaciers, which met at what is now known as the junction of the Des Plaines and Sag valleys. The rock which excavation has laid bare is covered with striæ, which seem to show conclusively the direction of these glaciers and to prove that these valleys were formed by them. Professor Ford, principal of the Calhoun School, an enthusiast in the study of geology, has collected a vast amount of evidence to establish the theory named above. He has also saved a good many specimens which geological museums ought not to be slow in examining. It is thought that in a year from this time the canal will be ready for use. There may be some delay in making the proper connection between this immense channel—twenty-eight miles in length, one hundred and sixty feet in width, planned to have a depth of water varying from twenty-two to twenty-six feet —and the present sewage system of the city. But it looks as if the connection could easily be made and just as soon as money can be obtained to meet the cost of making it. That, we hope, will solve our question of drainage for all time. With a current of fresh water running through the canal from the lake, persons living on its banks ought not to be annoyed by the uses to which it is to be put. The cost has been estimated at about $28,000,000. This does not include the cost of changes which the city must make before it will be available—probably five or six millions more.

FRANKLIN.

Some of the Causes of the Present Unrest.

By Rev. W. G. Puddefoot.

One of the causes of the present dullness of trade is a lack of confidence. This has caused every one to be more careful in expenditures. An average of fifty cents a week saved by cautious people means many millions of dollars a week drawn from trade. The man who was going to shingle his house now patches it, he who would paint under ordinary circumstances lets it go another year, men wear their clothes longer and the boots are repaired that were formerly given to the tramp. Carry out this economy in all departments of life and we have a difference in the business of seventy millions of people that amounts to hundreds of millions of dollars, so that the result of hard times makes times harder.

We are living in a most anomalous condition. Israel cried out for lack of corn and goes to Egypt, but here is a people crying out because of fullness of bread. What would Malthus say if he were alive? Here we have a nation getting rich at the rate of seven million dollars a day, shipping on an average eight hundred million dollars worth of products a year and having over a million bushels of wheat on hand of last year's crop that it cannot consume, and making a cry of hard times before the whole world! Good old times are myths. Our newspapers allude to them for political effect, but read the file of papers for years back you will find the same cry, the same unrest, the same epidemic of crime, suicide, etc. In fact, certain things have become so stereotyped that the type might be kept standing. I do not deny that times are hard but I have seen them much worse and I know that long before my time they were as much worse as one could imagine. Before the advent of steam whole communities literally starved when others had more than they could use but had no means for saving what they had and no way of distribution. The railway, the steamship and the telegraph have stopped those troubles but, alas, they have brought a new train of ills.

In fact, it is the constant and rapid change of economic conditions that has brought the present crisis upon us. The farmer especially cries out today at the low prices he gets for his produce. The consumer cries because of the high price. Both producer and consumer are amazed, for never was there a greater contrast between the first cost and the last price—the low price of wheat and the high price of bread. In other lands the bread is weighed, and if not up to the four pounds a piece is cut off from another loaf until it is made good. But the loaf handed out for ten cents today is no larger than when wheat was two dollars a bushel. The farmer sighs as he sees his fat steers driven off for a few cents a pound; the consumer wonders when the butcher asks him twenty-five cents a pound, knowing that the cost of carriage has been reduced to a minimum. The consumer is still more surprised if he goes to England and finds prime beef from Kansas cattle from five to ten cents less per pound than he can buy it in Boston, and flour made in Minneapolis cheaper in Liverpool than New York.

Now, in order to understand the present conditions, let us review a few of the causes that produced them. Take the farmer at the beginning of the century; his tools are plows, hoes, rakes, sickles and flails. The whole season is full from spring plowing to the winter threshing. Now mark the changes: first, the sickle gives way to the cradle; the cradle has hardly become common when a mowing and reaping machine appears; then the combined machine; then a machine that binds. But a great strife is gendered between the makers of twine and wire; this leads to the invention of a machine which makes its own bands out of the straw that it is cutting. The old plow gives way to a sulky plow. The gang plow supersedes it. The threshing machine finishes in a few hours what once took the winter.

In the manufacturing world machines have been made one of which will do the work of 1,000 men! Evidently, 999 men must go elsewhere. A ton of merchandise is carried a mile for less than a cent. Triple compound engines are made for the great steamships, so that the adding of half a page of this paper to the furnace fire will carry a ton of goods a mile on the ocean. From the plowman, therefore, up to the thresher on the farm, and from the carrier in his cumbrous wagon to the transatlantic steamer, revolutions have been made that have completely upset all previous conditions. In short, we have today in the steam power, which includes all others up to date, a producer prolific enough to supply two worlds. The supply is too great for the demand. I do not say that the supply is too great for the need. If some great mind could show how the millions of needy in the world could get in an honest way some of the great surplus it would hasten the millennium.

One thing, however, is sure. The way is not that advocated today by so many in the West and South. The cry for free silver is with millions an honest delusion. Drowning men catch at straws but no man was ever saved from drowning in that way, and the thousands who are sinking today will only go deeper into poverty should they obtain their desires. There cannot be free silver any more than free gold. There is only one really free thing on earth and that is air, and even that is sometimes adulterated.

In my travels in the South and West nothing has surprised me so much as the abundance of silver, and where they cry the loudest for free silver is where you are given the most silver in exchange for your bill. So intense is the desire for unlimited coinage of silver that strangers would open a conversation with me upon the subject in the most direct, and often rude, way. "Have you read Coin's Financial School?" would be thrown at me almost savagely. I bought the book and was more surprised than ever how such superficial arguments could bewitch an otherwise wide-awake people—how people could be made to believe that in a room in England two or three men could buy up the United States Senate.

Our newspapers, with few exceptions, of both parties are responsible for such a condition of mind. This state of confusion was not confined to the poor farmer and laborer, but ministers above all others seemed to be as deluded as any. I asked one prominent minister how was it possible for a Christian man to countenance such a fraud. He replied, to my astonishment, "Do you think free silver would hurt you Eastern people any more than your gold is hurting us?" I said, "Why don't you go back to cowrie shells?" After talking with all sorts and conditions of men both in the East and the West I am sure of one thing—that there is a profound ignorance on the silver question on the part of millions of misguided men and a depth of depravity and wicked avariciousness on the part of some who know better that is hard to match in all history. It seems to me little short of a crime for the Secretary of the Treasury to begin coining silver at the rate of $3,000,000 a month when there are hundreds of millions already in the mints that cannot be got into circulation. The tampering with principles for the sake of partisanship is a curse that must be shaken off. The conditions of the West and South, and to some extent the East, are the natural and inevitable outcome of placing policy above principle. Had the church been as active in sending the gospel to the West as she has been in placing investments of an earthly nature there, we should not be so troubled today on questions which are matters of honesty.

Men ought surely to know that to make it possible for men who own silver to go to the United States mint with less than ten dollars worth of silver and bring away over eighteen dollars in coin is to make it possible for the silver owner to rob the Government of over eight dollars, which is nothing less than robbing the people, and how these people who do not own any silver can believe that they can become richer by being thus robbed is a worse enigma to solve than any the Sphinx ever gave. The lower the condition of a race the poorer their money, so we advance from savagery, with its cowrie shell currency, all the way up through iron and bronze to gold.

I deeply sympathize with the poor farmers of our great prairies. Thousands of them reached their land with hardly enough to pay the freight on their household goods. In some cases they had to leave part of their furniture to pay for the carriage. Thousands are living today on flour, milk and a few eggs. Their wants are many and could they be satisfied would make every industry start afresh, but should they have their way that which they now suffer would be intensified beyond precedent in this country. On the other hand, should honest money become victorious untold millions lie over the water ready to be invested in this new world. That would do more for our prosperity than any other one thing. Let confidence be restored and the silver and the gold shall be ours, but, better than all, we shall have a clear conscience.

Superintendent Aldridge of New York State's Department of Public Works has issued orders forbidding the custodians of the gatehouses, which guard the exits of the lakes that feed the canals, to keep or sell ale, beer or alcoholic liquors of any kind, nor will he longer permit the gatehouses to be lounging places for sportsmen, poachers and State employés.

Pilgrimage Letters.

Dr. John Brown and the Home of Bunyan. At the Priory, Reigate, with Lady Henry Somerset.

A fairer June morning never dawned than the one when "the Pilgrim Fathers," as our party is now popularly called, turned their faces toward the shrine of Bunyan in the town of Bedford. We were met at the station by Mr. Greatheart in the person of Dr. John Brown, author of the delightful new Life of the tinker preacher, and a few other friends, who accompanied us first to the little village of Elstow, where Bunyan was born in 1628. Those who remembered the illustrated sketch of the immortal dreamer in *The Congregationalist* of April 30 recognized the quaint little cottage whither he took his young bride, "not having so much household stuff as a dish or a spoon betwixt them both," and where he carried on his trade. Not far beyond is the village green, probably the scene of Vanity Fair, and on this stands the curious old structure known as the Moot Hall. The whole estate was once a royal manor and this hall the court house where tenants under the crown came to pay their fines. The upper part is now used as a chapel and schoolhouse, where services are maintained by the Bunyan Meeting of Bedford, of which Dr. Brown has been pastor for thirty-two years.

As we climbed the worn steps of the steep, narrow stairway and entered the ancient hall where Bunyan's voice had sounded two and a half centuries ago, a beautiful scene presented itself. The ladies of the parish had tastefully festooned the heavy oaken beams and rafters with delicate green vines and wild-flowers and loaded tables with heaping baskets of great luscious strawberries and other food, to which we did ample justice though it was less than three hours since breakfast. Happening to discover that it was the birthday of our genial host, three rousing cheers were given in his honor and after the meal he held us spellbound with a charming address on the romance and history of the neighborhood. He related an amusing anecdote of a person who once mistook him for the author of Pilgrim's Progress and asked if he had written any books since that!

A visit to the parish church followed. The fine Norman arches still remain of the original edifice, which is surrounded by picturesque, ivy-covered ruins of the old monastic buildings. The house of the abbey must have been new when Bunyan was a boy and altogether the most imposing he had ever beheld. He would see it plainly as he came across the fields to church, and undoubtedly this suggested the idea of his House Beautiful, which is described in the Progress as a little apart from the wayside. As we traversed this very pathway, the June sunlight flecking the meadows wherein sheep were quietly grazing, and listened to the inspiring words of our Greatheart, we seemed to be on the Delectable Mountains and could almost see

> Over the river and in at the gate,
> Where for weary pilgrims the angels wait.

Returning to Bedford another ovation awaited us in the lecture hall of Bunyan Meeting, where a bountiful repast was served and accompanied by the usual speech-making. The massive bronze doors of this edifice are quite as beautiful as those on the Baptistery at Florence, which Michael Angelo declared worthy to be the gates of Paradise. These consist of ten panels, illustrating scenes from the Progress, and were a gift from the Duke of Bedford at a cost of over $8,000. One panel represents Slothful and his companions resting on the ground in attitudes of indescribable laziness.

BUNYAN MEETING, BEDFORD.

Here, too, we saw many interesting relics, among them Bunyan's will and an old oaken door belonging originally to the county gaol in which he was imprisoned. Bedford is also famous for being the residence of the great philanthropist, John Howard, a statue of whom stands in one of the squares. It is a curious circumstance that of the twelve ministers who have served this church, which was founded in 1650, during the Commonwealth, seven have borne the cognomen of John. Howard's name is further immortalized by being attached to the church of which Rev. John Thompson is pastor, and the good people of this parish, not to be outdone by Dr. Brown, entertained us at

BUNYAN'S COTTAGE, BEDFORD.

afternoon tea in their pretty chapel, specially carpeted and furnished and charmingly decorated with flowers, and between whiles we passed an hour as the guests of the two Mrs. Rose in their lovely gardens. How the English do revel in flowers and how little the ordinary tourist knows of the beautiful home life that goes on behind the high brick walls. Among our pleasantest memories are the tea drinkings and social converse within those green bowers filled with the fragrance of roses. As Dr. Brown aptly remarked: "Such visits are the best of treaties, stronger than armaments, and perpetual sureties of peace between the two great English-speaking nations."

One of several unexpected pleasures on this enriching trip was an invitation to breakfast with Lady Henry Somerset at Reigate Priory. Plans for sight-seeing in London were gladly abandoned for this rare privilege, and an hour's ride from the city brought us to the historic spot. We were cordially welcomed by her ladyship, our own distinguished countrywoman, Miss Willard, and her secretary, Miss Gordon, in the grand entrance hall. After being escorted by them through several rooms on the ground floor, an elegant breakfast was served in the wainscoted dining-room, which opens by French windows on to the lawn, where stands the chapel in which Lady Henry conducts daily service for the household. The inscription over the doorway is copied from one on the Taj Mahal and reads: "This world is a bridge, pass thee over it but build not on it. This world is one hour, give its minutes to thy prayers for the rest is unseen." Three tables were required for our party, a large round one in the center magnificently decorated with La France roses, and two small ones at one side. After breakfast our gracious hostess again conducted us through the rest of the house and over the extensive grounds. The Priory is a perfect treasure house of rare old portraits, wood carvings, armor, statuary, plate, and all that goes with an inheritance of noble birth and great wealth.

The history of the place dates back to the days of Magna Charta, and it is believed that the prior and monks who helped the illiterate barons prepare that immortal document carried on the work in caves still to be seen near by. An ancient tithing barn, between four and five hundred years old, is preserved as an interesting relic, for here a tenth of the produce was brought by the farmers of the surrounding community to the monks as their portion. The place is also full of literary interest. Usher's famous Chronology was written at the Priory, where he died. He was afterward buried in Westminster Abbey. Not far off are the homes of George Meredith, the novelist, and Grant Allen, the brilliant essayist. Lady Henry inherits Reigate from her distinguished ancestor, Lord Somers, a marble bust of whom, in his official robes, stands at the great entrance to the House of Commons. He was the noblest and most influential patron of letters in his day.

But the place of all others which impressed us most, as Christian pilgrims, was when we stood with reverent feet beneath the tree where Lady Henry went through that deep spiritual experience which led to her separation from the world of fashion and her entrance upon the higher life of self-sacrificing service. The Voice which then whispered, "This is the way, walk ye in it," is still leading her up the hights of even larger usefulness in connection with her latest scheme, the Industrial Farm Home in Duxhurst. An estate of 180 acres

as been secured near Reigate by the ritish W. C. T. U., where habitual women iebriates can be treated. There are six ettlements in all and to each is attached a mall hospital, a chapel, a children's home, eparate office buildings and a laundry. 'he women are expected to carry on the arious industries which have been organ-ed, such as the care of poultry, bee culture, oriculture, jam-making, fruit evaporation nd a limited amount of laundry and needle ork. There are little groups of cottages n each settlement and, believing that in-briety is a moral disease and to be treated s such, there are six patients in each cot-age under the care of an experienced nurse. 'his experiment in trying to check the in-rease of drunkenness among women is at-racting much attention in England and an ffort is being made to secure an appropria-ion from government for the farm colony.

As we find the most beautiful paintings and bjects of interest marked in our Baedekers ith two stars, so we of *The Congregationalist Pilgrimage* will place twin stars against he days at Bedford and Reigate. Our jour-ey has been illumined all the way with ignal tokens of the divine favor, but the adiance from these two centers of privilege hines forth with peculiar brilliancy.

F. J. D.

SAINTS AS CITIZENS.

BY LEDYARD M. BAILEY, SALT LAKE CITY.

As citizens of what they term the king-om of God, or even according to their ights as citizens of the State of Utah, the nembers of the Church of Jesus Christ of Latter Day Saints are doubtless unexcep-ionable, but as citizens of the United States ome of them still leave much to be desired. When the church, in October, 1890, issued manifesto suspending the practice of po-ygamy and declaring that it would solemn-ze no more polygamous marriages, this tep, together with the consequent disband-ng of the People's party as a political fac-or, was intended to signify the recognition by the Mormon Church of the supremacy of the United States Government in tempo-al affairs and it was so accepted in good aith by most American citizens in Utah nd throughout the country. This suprem-cy once recognized, the obligation of duty o the State once acknowledged and the ractice of polygamy, as all good Ameri-ans hoped, practically ended, there was no onger any good reason for refusing State-ood to Utah—always providing the church would keep faith.

There were certain passages in the history of Utah which seemed to warrant a sturdy doubt on this point, but when such pledges were offered as no honorable men of any party or of any religion could refuse, when the "changed conditions" were made so obvious that it seemed childish prejudice to question them, the murmurings ceased and preparations for Statehood went gayly forward.

In the campaign for acceptance of the constitution and election of the first State officers, in the fall of 1895, charges were freely made by the Democrats, and backed by strong proofs, that the church was not keeping faith and that it was church influence and not political choice which guaranteed the victory which the Republicans won. There were also hints that polygamy was not extinct, but only unnoticed and that the manifesto was already proved either a failure or a humbug. But the Republicans laughed to scorn these charges and protests, calling them simply campaign lies and cheap efforts to stampede the people. In vain the Democratic leaders uttered solemn warnings, in vain they called the Republicans to witness that in due time they would in their turn experience the difference between running with and running against church influence. Statehood was in the air, the constitution carried by a vote of five to one, the Republican ticket was elected and forthwith the fiery protests died away into nothingness. On Jan. 4, 1896, President Cleveland announced that the constitution provided for "a republican form of government" and Utah became a sovereign State. The people of Utah had at last attained their long-hoped-for privilege of independent self-government, with their own State officers and their own State rights. By the use they have made thereof let them be judged before all men.

In March the legislature passed a bill to make legitimate all children of polygamous marriage born in Utah prior to Jan. 4, 1896. That this act recognized the continuance of the polygamous relations during all the years after they were solemnly suspended by the church, that it proved—since no one questions the power of the church—its utter lack of good faith in enforcing its own decree, that the sole reason for thus putting the church to shame before the nation was to relieve from the consequences of their own wrongdoing those men and women who had respected neither the law of their country nor the command of their church, all these pleas availed nothing to prevent the passage of the bill. What could be thought save that the manifesto had been interpreted to suit the cases of those whose "hearts could not change in a day," to quote the language of the governor in commending the bill?

But while men and women might be forgiven for not changing their hearts in a day, or even in five years, where their marriage relations were concerned, it soon became evident that those hearts were still unchanged in certain other particulars even more vital to American citizenship, particulars, too, in which the fact and the permanency of the change had been even more strongly asserted and more heartily credited. On the second day of the semi-annual conference of the church, during the first week in April, the authorities issued an address to the people, in which they laid down the principle that thenceforward no high official of the church should accept nomination to any political office which might interfere with his duties to the church, without first taking the advice and counsel of "those in authority."

This declaration had an ominous sound, but when it was noticed that Moses Thatcher, one of the most prominent of the twelve apostles and a Democratic candidate for the United States Senate in 1895, had not signed this address, and that his name had thereupon been dropped from the roll of officers submitted to the conference for indorsement, and when Mr. Thatcher published a letter giving as his reasen for refusing to sign his firm conviction that the rule laid down was not within the rightful authority of the church, then it began to be suspected that the brief reign of individual independence in politics was to be ended as it had been begun—by the edict of the church. Mr. Thatcher had been for many years a most faithful and honored servant of the church, he is a man alike beloved and respected by men of all parties, and he is suffering from a painful and probably fatal illness. But these things only serve to throw into higher relief the stern determination of the authorities.

And now appeared also the proof that the gift of prophecy is not vested exclusively in the church, for the bitter predictions of the Democratic victims of the last campaign were fulfilled to the letter. Scarcely had the legislature adjourned, in the second week of April, than one of the Republican leaders in the House, Edward B. Critchlow, chairman of the committee on judiciary, published letters in which he charged that the church authorities had appointed a committee or junta of six prominent church officials to give counsel and advice on matters of proposed legislation to their brethren in the legislature, and that such counsel and advice had been backed up by no less potent an argument than the threat of church discipline in case of contumacy.

Instantly a great shout of denial arose, in which those who had been accused were joined by others whose acts had not been questioned; but Mr. Critchlow stood by his statements, and brought forward proofs strong enough to discredit any denials save those of the church. It appeared also, from the denials themselves, that all of the gentlemen who had been named as members of the junta had felt it their duty to give advice and counsel on legislative matters to various members of the legislature, and that the first presidency of the church had referred seekers after light to these same gentlemen. This time the Republican ox had been gored, and his bellowing was quite as earnest and to quite as little purpose as had been his Democratic yokefellows' in the campaign of 1895.

The man in the street may be forgiven for beginning to suspect that the much-vaunted division on National party lines, the eager enlistment in opposing party organizations, the heated discussions of political policies, and all the highly-colored, brand new political freedom which has become the Mormon people so well during the past three years, that all this has waxed old like the most shoddy of garments, and that the original doctrine of the supremacy of the church in all the concerns of its people has never really relaxed its hold upon their hearts.

That this principle can continue to hold sway in the hearts and lives of a majority of the citizens of Utah no American can believe, because it is not to be believed that temporal power, founded upon ignorance and blind submission to priestly authority, can endure in this nation and in this age where never was such a foundation more perilous. In the meantime the sterling American citizenship of Utah, already tried in the fire, stands ready, if need be, to fight its good fight over again with the certainty of a more lasting victory. Nowhere in the United States today are the possibilities of material success and wealth and of political progress as tempting as in Utah, and no situation appeals more strongly to the energy, business enterprise and civic courage of young America.

It is a great moment in a man's experience when he awakens to the wonder of the world about him, and begins to see it with his own eyes and to feel afresh its subtle and penetrating charm.—*H. W. Mabie.*

The Home

THE SCARLET TANAGER.

BY ISAAC OGDEN RANKIN.

Never a ruby shone in staff, or crown,
Or on the slender finger of a queen,
With splendor like to thine among the green
Leaves of the lofty trees, against the brown
Of roughly furrowed trunks, or the blue heaven serene.

What doest thou here in thy barbaric state,
Black winged, scarlet robed? More fit for thee
Some palm-crowned island in a tropic sea,
Fanned by soft winds that wake in evenings late,
And moon-illumined flowers about thy nesting tree.

Not thine the changing note the mocking bird
Flings from his covert in pure joy of song,
The vesper sparrow's tender ditty, long
Through evening shadows from the thicket heard,
The thrush's chant at morn, the robin's carol strong.

"A harsh, untuneful note is thine," they say
Who hear thy call and pass unheeding by;
Nor see thy scarlet gleam against a sky
That not, at close of any stormy day,
In barred or broken cloud may hope with thee to vie.

Thou bearest the fiery heart of earth that yearns
In vain for utterance in the swaying trees,
Or the low murmur of the heedless breeze.
In thee, as in a sudden flame, it burns,
Like some volcano's fire above the sapphire seas.

Thou hast thy gift, like man, thou hast the gift
Of beauty, which can never bring content;
And, like the heart of man, in banishment
From loftiest joys, thou too a cry dost lift
To the deaf heaven, like brass above thy dwelling bent.

And yet since heaven, regardful of our state,
Made us for service, fling among the deep
Recesses of the boughs, where shadows sleep
All the long day, thy fires of joy, nor wait
For gift of song, nor idly thy one blessing keep!

Thou in thy robes, the mock bird in his glee,
Man with his brooding heart intent to guess
Life's meaning, all have gifts wherewith to bless;
And in their gift their loftiest joy shall be.
Not in perfection's calm were our best happiness.

An hour with thee, and the dull morn is bright,
Illumined with thy splendor everywhere.
And thy sole note is like a call to prayer
Following the organ's jubilee. The light
Falls through heaven's windows. Perfect life is there!

Letters of sympathy require the utmost tact and finest delicacy in order to say the fitting word in the way that will least wound. Ordinary expressions of sympathy seem too cold when put in black and white to send to one in the "aloofness of grief," to use Mrs. Sangster's phrase, and the poet Longfellow showed his fine feeling when he wrote to a friend in bereavement: "Words cannot reach such a grief. I can only press your hand in silence." Perhaps we are more often in danger of giving pain by saying too much than too little. Many a person who has suffered from this error will understand the shrinking of Maurice de Guérin when he said: "This letter, in touching my most sensitive wounds for the purpose of healing them, has set astir within me a vibration of all my heart's sufferings."

Carlyle calls the book of Job, "One of the grandest things ever written. There is nothing, I think, in the Bible or out of it, of equal literary merit." And again he writes: "David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below." When we find our boys and girls beginning to slight their Bible reading, seeming to think everything else of greater importance, it is well to call their attention to the way it has been regarded by the thinking men of all ages. In their youth and strength and overflowing spirits, they seldom feel the need of the spiritual consolation and uplifting which the Bible brings to their older friends, yet they ought not, in this time of self-sufficiency, to drift away from the good Book. If they chafe at the reading of it as a religious exercise, let them study it with an eye to discovering why others hold it in such high esteem, and the result cannot fail to be good.

"Why do not the women marry?" This question was discussed not long ago, in a serious and dignified manner, in the *Atlanta Constitution*, and some interesting facts were evolved in connection therewith. Naturally the query involves another which is equally pertinent, namely, why do not the men marry? It is impossible to reply to the one apart from the other. One reason assigned for the decrease of marriage is the congestion of population in the cities. This makes the struggle for life harder and deters men from assuming the responsibilities of married life. It is a curious fact, too, that in cities more female than male children are born. The urban population invariably produces an excess of women, while the rural population as regularly furnishes an excess of men. But the country boys drifting to the cities restore the equilibrium. The balance of the sexes is again disturbed, however, by emigration, for the majority of emigrants are men and they leave behind a majority of women. Another cause which operates against marriage is the large number of women who earn a good living for themselves, and their contact with the business world makes them judge a suitor in a practical light before they consider him as a sentimental possibility. Thus it will be seen that modern changes in social and industrial life have created disordered conditions which must be taken into account when analyzing the marriage problem.

THE ALOOFNESS OF GRIEF.

BY MRS. M. E. SANGSTER.

Our Lord was alone in Gethsemane. Then, as all through his earthly life, was fulfilled the word of the prophet that he was a Man of Sorrows and acquainted with grief. In those experiences of trial and suffering which come to his followers there is great comfort in the thought that he is aware of the loneliness and desolation of those who are led by grief into the wilderness, there to wrestle with the tempter, there to struggle or to bend beneath the pressing load, there to await the relief of heaven in the hour of utmost need.

We are often impressed anew as we sit in homes under the shadow with the aloofness of grief. It has a certain awesome dignity. Into the mystic circle which it draws about the sufferer no alien may intrude. Even friends and kindred walk softly and touch with gentlest care the hand of her whose whole being is absorbed in one intense yearning for that which has gone, in one baffled heartache over the mistakes of the past, in one agonized endurance of the conditions of the present. It seems strange that just beyond that hushed and darkened spot, where the mourner's slow tears fall, the world is going on just the same as it did before, with cheerful sounds of activity, the stir of business, the whirl of gayety, the comings and goings of eager and happy people not affected by the heartbreak which has set its seal on the bereaved. To them life is shorn for the moment of its usual interests, they feel stunned or benumbed, or else acutely alive to suffering in every vein and nerve, but the world does not care, and nature goes smilingly on in its procession of day and night as if nothing had happened.

The aloofness of grief, while it apparently adds to the intensity of its sadness, is really a blessing, for it surrounds the mourner with a sanctuary. As of old one in peril clung to the horns of the altar and was safe, so in the extremity of mortal pain and the bitterness of the anguish-cup the wounded heart is shut away from the world and shut in to heaven. At first the cloud is so dark that heaven itself hardly penetrates it, but by degrees there comes the rifting light. The voice that could not frame coherent petitions falters out its "O, my Father," and back through the gloom, thrillingly, tenderly, returns the answer, "Here, my child." Bit by bit faith resumes its control, never lost, but perhaps for a little while shaken, and the promises, one by one, rise and glow, like stars in the firmament.

One can do little for friends in deep sorrow by the way of direct counsel; spoken comfort is inadequate. The ordinary consolations, accepted in ordinary times, fall on deaf ears. To love one's own, to cling to them, to feel with them, to pray for them, is the most that sympathetic and affectionate friends can do in the hour of the aloofness of grief.

Friends and relatives do not always see this necessity of letting the grief stricken remain in the sanctuary. With well-meant, but clumsy, endeavors they force food on those who are not hungry and drink on those who are not athirst. They speak of recreation to those who can think of nothing beyond the desert place in which they must abide till the tender Shepherd himself find them and lead them into the light. It would be better in most cases to forbear attempts which do little good, and to wait with patience for the healing touch of time and the return of healthy life and vigor. These come when God has done what the sorrow was sent for, and from the sorrow's hour of darkness the sufferer arises, stronger to comfort others, with a new experience of the divine love, and sometimes with a revelation, never forgotten, of the nearness of heaven to earth.

TWO "EMANCIPATED WOMEN."

BY IDA E. KITTREDGE.

"Ah, this is living! At last I am free—free!"

These words were uttered, not by a bicyclist in bloomers, a lecturer on politics, or any other of the monstrosities known as "the new woman," but by a bright-faced spinster engaged in the prosaic occupation of farming. Within two miles of a New England capital city stands a low yellow farmhouse surrounded by thirty acres of highly cultivated land. Here two single women, long devoted friends—one a college graduate, whose health was wrecked by study and teaching, the other a musician—live by themselves, carry on the farm and earn a modest income by supplying the city mar-

ket with flowers, small fruits and vegetables.

On the morning referred to we found the house deserted. A shaggy Newfoundland dog came bounding to meet us, with wagging tail and other friendly demonstrations. This welcome to utter strangers his mistress explained later: "O, Duke discriminates—he never barks at petticoats." The air was heavy with the fragrance of roses, mingled with the spicy breath of pines. A vigorous double-knock bringing no response, we walked down a path blazing with fluffy poppies—single, double, pink, white, salmon, glowing scarlet, deepest red, even yellow. Farther on were beds of pansies and violets, columbines and bachelor's buttons, gaillardia and sweet sultan, while still beyond, stretching away farther than eye could reach, were fields of corn, peas, strawberries, asparagus, onions, lettuce, etc. We were just slipping our cards under the door when a small boy appeared around the corner of the barn.

"Miss Winsor?" he repeated, in response to our inquiry, "O, she's gone to the city—won't be home for half an hour. But Miss Mansfield's to home—she's down in the field picking peas."

We followed meekly as he trotted back, settling down in his place among the peavines with the accuracy of a hand organ after a break in its threnody. Here a company of boys were industriously picking peas under the direction of a slender woman, who came forward hospitably as we approached the fence.

"Miss Winsor's friends?" she inquired, her strong, sensitive face lighting up. "I'm sorry she's not at home, but you'll come up to the house and rest. Here, Jimmy, you come up this row and meet Dan, and Charlie, you can take the next row when you've finished that one. I know you'll get on famously without me for a while."

Her work dress consisted of a moderately short skirt, freshly laundered blouse and a distinctly feminine hat of dark straw. She chatted merrily as we retraced our steps.

"Where did you get your knowledge of farming?" we asked, our eyes noting the evidences of skill and thoroughness on every hand.

"By inheritance partly," was the prompt rejoinder. "Then we discover many things by experience, such as that if you plant corn once in ten days you get a continuous crop, and we try to mix in enough science to insure good results."

"Are you always as busy as this?" we inquired.

"O, no," was the reply. "Just now we employ four men to do the heaviest work and a dozen boys, who pick peas in the morning and strawberries in the afternoon. But much of the time there are only the flowers to look after, and in the winter we have abundant leisure for reading, music and social life."

Here we reached the house, where we were soon joined by Miss Winsor, a typical gentlewoman of the old school such as is rarely seen nowadays. Entering, we felt as if time had suddenly moved back several generations, for we were surrounded by curios and antiquities, the only noticeable modern articles being a piano, plenty of current literature and a Bodenhausen Madonna. Specimens of art now extinct were here, brought from India and China by a seafaring grandfather, which would command fabulous sums if the owner would consent to part with them; quaint, roomy sideboards of richly veined mahogany; fiddle-back chairs; inlaid Chippendale tables; high-post bedsteads, elaborately carved; to say nothing of the poems in china—Wedgwood, Lowestoft, blue willow—two whole sets of exquisite china made to order, with monogram and crest burnt in. Among other interesting relics were a silver patch box for holding fancifully cut bits of court plaster, such as were carried by old-time belles to supply any pieces disarranged by the heat of the ballroom; paintings on glass done in China, one of them a portrait of Washington; and an excellent copy of Leonardo da Vinci's portrait of himself.

Reluctantly we rose to go. The misty past, peopled with shadows of old-time aristocracy, vanished as we crossed the threshold into the breezy, sunshiny garden, teeming with evidences of present day enterprise and independence. Across the fields we saw the pea-pickers, still bending to their task.

"How do you manage to keep so many restless boys steadily at work?" we asked.

"O, that is simple enough," Miss Mansfield answered easily; "when one gets lazy I just tell him quietly that he can go home now and come back when he feels more like work, and you'd be amazed to see how this treatment tones up all the others."

As I looked at her I thought I should be willing to pay any reasonable sum for the privilege of working beside this fascinating woman, with the dancing eyes, thrilling voice and rare smile.

"But isn't it a kind of slavery during a large part of the year?" we persisted; for we could see that this was no fancywork, but real farming.

"Slavery? No, indeed!" was the indignant rejoinder. "We begin at five o'clock in the morning—the freshest and most delightful part of the day—and we enjoy every moment of it. We get health and magnetism, steadiness of nerve and serenity of temper out of it, to say nothing of the money. Ah, this is real living! We are free—free!"

Free, indeed—to work and think, to live close to nature's heart and drink in all her beauty and healing. To how many suffering women would such a life be heaven itself compared with their present brain-wearied, nerve-tortured existence? Is not here a suggestion for those who have eyes to see the more excellent way, and would not some of New England's abandoned farms, which could be rented, or even purchased, for little more than a song, afford an opportunity for those ready to try the experiment?

TWIN-FLOWER.

(LINNÆA.)

Linnæa, of fairy mold and breath divine,
Dear foster-child of him who gave his name
With dower of love to thee; his fading fame
Thou dost revive at many a wayside shrine,
Where from thy lowly altars incense fine
Floats on the air; so sweet it well might shame
Jasmine or pink, whose odors are but tame,
Matched with that fragrance pure and wild of thine.
Well may the wanderer pause to breathe a prayer
Above that marvel of thy light-poised bells
So sweetly twinned. How clear, to him who heeds,
God's universal thought is written there:
The twofold life that in all nature dwells,
The primal law, that each the other needs!

—*Emily Shaw Forman.*

RETICENCE, NOT DECEIT.

BY HELEN EVERTSON SMITH.

The atoning virtue of confession has been chanted so loudly and so long, especially in works of fiction, that it is refreshing to meet, occasionally, with a story whose author seems aware that there are many cases to prove the righteousness as well as worldly wisdom lying in the old adage, "The least said is the soonest mended." A recent novel, in no wise remarkable for genius, with a clumsy plot and a style having more defects than merits, may be pardoned all its faults for the sake of the useful lesson it conveys. A young woman has married a man much older than herself, while loving, or fancying that she loved, another. As time goes on she learns truly to love her husband, and sincerely repents her former half-hearted allegiance. Not content with this, she now becomes possessed with an overwhelming desire for confessing the matter to her husband, saying to a good old physician who is playing the part of mentor, "I dare not deceive my husband, he is so good and honorable."

The mentor replies: "You have forsaken your fault; now it only remains for you to bury it. Reticence is not deceit. *Because* your husband is so truly noble I would not have his natural goodness turned to bitterness, his honorable feelings wounded by the knowledge that his wife had, though only in thought, been not wholly his own. I know how in your heart you argue that confession would make it easier for yourself. Put this selfish thought away from you, now and forever. Yours has been the sin and you alone must suffer for it. You have no right to throw upon him the burden of your sin and make him suffer as by knowing it he must."

This mentor, though rather verbose, was possessed of common sense. To maintain silence knowing that another may be blamed for our transgression is, indeed, a cowardly crime. In such cases confession is the first of duties, but in almost all other cases confession is apt to do far more harm than good. Who cannot recall instances in which heartaches and misery would have been saved by ignorance of the repented and forsaken sins of those who were nearest and dearest? This is such a sadly imperfect world that the best to be expected is not that offenses shall not come, but that the offenders shall forsake and silently repent their misdeeds.

Half the time the desire to unbosom one's self by confession is but a morbid state of mind. Poor Marie Bashkirtseff, though perhaps the most widely known of recent self-vivisectionists, is by no means a solitary example of this form of egotism. She was a child of great natural gifts, and in the spirit of the naturalist she dissected herself, in that of the novelist she wrote of herself; always herself was her sole heroine, for she could conceive of no other worthy of her powers. The book, now practically and happily almost forgotten, was widely read only half a decade ago because it was supposed to be a faithful portrait of a human soul. It was but a startling reflection, as in a distorting mirror, of one of the many morbid phases of our multiform human nature. Was any good purpose served by giving it to the world? Has any human being been the happier, the better, the stronger, even the wiser for it? Finally, is there any reason for supposing that needless confessions are ever advisable? We think that there is not

and that a wise reticence in regard to past follies or misdeeds is one of the most effective of moral antiseptics.

AFIELD WITH YOUNG NATURALISTS.

GRASSES.

BY MRS. S. J. BUCKLIN.

Rest here, young naturalists, on the brow of this hill and let your eyes wander over the summer landscape. The fields are merry with haymakers and "smell like a mead new-shorn."

> Crowds of bees are giddy with clover,
> Crowds of grasshoppers skip at our feet.

As we listen to the music of bird song mingled with the click of the mower's "rifle" and the swish of the lush grass as it falls beneath the scythe, let us talk of the great *Gramineae* family, whose domain extends over a large part of the entire globe. To it has been assigned the beneficent task of clothing the earth with verdure and furnishing food, not alone for man, but for myriads of God's creatures. Grasses, grains, rice, corn, sugar cane and bamboo are all members of this family, and not the least important division is the grasses. Possibly forty or fifty varieties may be found in this field, and waving among them we see

> Buttercup faces, beaming and bright;
> Clovers with bonnets, some red and some white;
> Daisies, their white fingers half clasped in prayer,

and the yellow St. Johns-wort, whose punctate leaves when held to the light appear to be pierced with tiny holes.

All members of the *Gramineae* family, save one, are useful, wholesome and nutritious. The poisonous darnel alone bears a bad reputation, and some writers affirm that its poisonous effects may be caused by injuries to the grass and grain by bad weather. However this may be, this "wandering sheep" may easily be spared when the rest of the flock is so valuable. The grasses have hollow, jointed stems, long, narrow, alternate leaves closely clasping the stem, which bears flowers in glumes or bracts arranged in spikelets, racemes or panicles. Bear in mind that a flower consists really of the stamens, pistil and reproductive organs. These, in the grasses, are placed within the glumes or "chaff." Pull off the glume and see how it protects the stamens, numbering one to six, commonly three, and the two styles with their feathery stigmas. Sometimes, in the case of grains, these glumes are "awned," or surmounted with a long bristle, which gives the grain its "bearded" appearance.

Perhaps the most important grass found in New England mowing fields is known as "timothy" or "herd's" grass. The first name is said to have come from one Timothy Hansen, who, it is claimed, cultivated this variety and took the seed from New York to California. Another story states that it was originally cultivated by a man named Herd, who found it growing wild in a swamp in New Hampshire more than a century and a half ago. Whatever the truth of these stories the fact remains that it is a valuable grass and yields large crops of hay on well-cultivated land.

Another familiar grass is the red-top, of which it may be said at this season, "The purpling grasses are no longer young." It has been growing in New England for more than a century and was known in earlier days as English grass or fine bent. This is a beautiful variety especially when in full bloom and will grow in almost any situation. Often growing with these two grasses is another tribe easily distinguished by its tall, graceful stems tipped with a large, loose panicle of spikelets. This is a perennial known as orchard grass and will flourish in shady places, sometimes attaining a hight of over five feet. Its tall, whitish-green stems and also its leaves are densely covered with downy hairs, soft and velvety to the touch. The sweet vernal grass grows in northern locations in meadows, woods and pastures. This is fragrant and is used by Indians in making basket work. Beautiful varieties of grasses are found in meadows and on marsh land near the sea. Among them are the pretty white "cotton" grasses and the tawny "pussy paws" that make such charming bouquets for winter. Very pretty grasses are cultivated in gardens, among them *Briza maxima*, or quaking grass, and the striped "ribbon" grass. The large feathery plumes of the southern Pampas grass, the stateliest of grasses, are in constant use for ornamentation.

Some interesting facts are relatcd of the beach grass on sandy shores and sea coasts, which has strong roots, running often twenty or thirty feet, preventing the drifting of sand under the action of wind and wave. This wise provision of the Creator was utilized by the United States Government to protect the harbor and village of Provincetown on Cape Cod. The violence of the wind and sea left on the beach, in every driving storm, thousands of tons of sand, and these hills, dried in the sun, were thrown in vast quantities into the harbor and upon the town. Congress appropriated, at different times, over $30,000 to plant beach grass near the town for the protection of the harbor. This measure, united with the natural seeding of the grass and the co-operation of the inhabitants, has removed the terror of sand storms on the western side of the harbor. The sand gathers around the grass and the grass rises above it, and this process continues until many spots are much higher than the original level.

As we look across the grasses we see myriads of fragile webs, which on a dewy morning or damp day are heavy with moisture. There is an old adage that no rain will fall when cobwebs are on the grass. On many of the grass stems you will notice a frothy substance that is deposited by the "spittle insect," which has sometimes been mistaken for a young grasshopper. Myriads of tiny insects live among the grass, and now that the high noon of summer is just upon us the drowzy croon of the crickets makes cheerful music on a dreamy day.

> Let us be glad in this sweet summer weather,
> With the birds and the breezes and flowers,
> With the grass and the earth,
> With the sky and the sun,
> Let us be glad in the summer.

Enjoy your vacation, young friends, with your rods and your nets, and do not forget that a collection of grasses will bring you pleasure and information.

Even education will not give you all that you want. What you want to develop in your race is the art of thinking—and thinking is an art which stands a very good chance of perishing from amongst us altogether. The risks to which independent thinking is exposed, when you come to reckon them up, are manifold and dangerous. I think the press, with all its great merit, is one of the greatest enemies of independent thinking.—*Lord Rosebery.*

Closet and Altar

Prayers are to the soul what the dew of God is to the flowers. Why should not that gracious dew fall even now and always for all of us upon the fields of life?

Existence comes to feel to many of us like a great river, which is always flowing with unbroken force downward to the sea. It never stops. It is always pushing its waters outward. It gives the sea no chance to flow up into it. So is the ever energetic life of one whose sole idea is to exert influence, to make himself felt in some result. How often the river must long to pause! How often it must become aware that its impetuous rush is losing for it the richness of the great, deep salt sea! How often the busy life of man becomes aware that somewhere round it there is richness which it does not get because it opens outward only, and not inward! How often it desires to pause and grow receptive, and take into itself the richness which it now is keeping out!—*Phillips Brooks.*

We must *know* before we can *love*. In order to know God we must often *think* of him.—*Brother Lawrence.*

Calm me, my God, and keep me calm
While these hot breezes blow;
Be like the night dew's cooling balm
Upon earth's fevered brow.

Yes, keep me calm, though loud and rude
The sounds my ear that greet;
Calm in the closet's solitude,
Calm in the bustling street;

Calm as the ray of sun or star,
Which storms assail in vain;
Moving unruffled through earth's war
The eternal calm to gain.

—*H. Bonar.*

It is not the will of Christ that we should depend merely on the hope of the future. It is not his will that any part of life should be a blank space, an uncomforted stretch of desert through which we march to the Promised Land. The remedy for care is to realize the love of God in Christ, moment by moment, touching all existence and glorifying it—if we will—with peace and joy. —*W. R. Nicoll.*

We ask thy help, our Heavenly Father, that we may gain release from our own ignorance, and that under the inspiration of thy Spirit we may rise to some such thought of thee as shall fill our hearts with gladness and inspire us with hope and with love. In spite of what we see, in spite of what we hear, in spite of all that is evil and all the causes that are working to destroy, and all that maketh pain and suffering, we rejoice that we may believe in a Redeemer. We rejoice that our faith is so much more comforting than our sight. We ask to be delivered from the thrall of our senses and from those lower reasonings that belong to these mortal bodies. We ask for that power of faith by which we shall be able to realize the invisible and ineffable, for that rest, that confidence, that hope which endures through the night. We pray for God in us, for the divine consolation, for thy forgiveness, for that food which thou art to every hungry soul, for that water of life by which thou dost quench evil desire and satisfy holy longing. Amen.

Mothers in Council.

SHOULD CHILDREN BE TAUGHT THAT THEY ARE SINNERS?

Years ago most Christian parents would have answered this question in the affirmative without hesitation. Today there is an honest difference of opinion as to the wisdom of recognizing the fact of individual sin in the heart of a little child. Much depends, of course, upon the manner in which the idea is presented to the tender minds of those who are still infants. The method used by one mother is well illustrated in the sketch which follows, and we shall be glad to print comments and experiences from others who believe that the subject is one of momentous import.

Avie was a winsome, sunny-tempered little maid of four. Hers was a Christian home where the Bible was reverenced, and at the age of three years she joined the infant class in Sunday school, under a wise teacher who believed that there is nothing like God's words to make the little ones wise unto salvation. To each child she gave a slip of paper containing a verse from the Bible to be committed to memory and recited the next Sunday. Simple texts like "The Lord is my Shepherd," or "Suffer little children," or "God is love" naturally came first, but after some months the teacher thought it time that her pupils began to look into their own hearts a little. Avie's next verse, therefore, was: "God be merciful to me a sinner."

At home she asked her usual volley of questions, "What does merciful mean?" "How can God be merciful to sinners?" then, catching sight of the pronoun, she exclaimed, "Who does it mean?"

"Whom does it say?" asked her mother.

"It says me and I'm not a sinner," she replied, indignantly, much to her mother's surprise.

"What is a sinner?" asked her mother.

"Folks that do wicked things," Avie answered.

"Don't you do wrong sometimes, Avie, and isn't it always wicked to do wrong?" questioned the mother, gently.

"I don't swear and steal and kill folks," the little girl answered, vehemently, for her usually gentle spirit was greatly disturbed by this first conflict with our schoolmaster, the law.

"No, dear," was the reply, "you wouldn't know what to say if you wanted to swear, and your wants are supplied so you are not tempted to steal and you are not large enough or strong enough to kill anybody if you hated them ever so much, but you pull out mother's knitting needles when you have been told not to and do other naughty things, and God has said, 'Whosoever offends in one point is guilty of all.'"

"Well," said Avie, with a lofty toss of her head, "I don't think that is fair."

The mother lifted her heart to God for wisdom to answer the dear little Pharisee at her knee. Among Avie's cherished possessions was a small glass goblet and the mother chose this as a simple illustration of what she wished to teach the child.

"See here, dear," she said, "suppose brother should take your goblet out to the faucet to drink from and should break a piece out of the bottom. You come to me and say, 'He has broken my goblet.' 'No,' he says, 'she ought not to say I have broken the goblet, I have only broken a little bit from the bottom. It will stand quite as well and it will hold just as much water and the edge is as smooth to drink from as ever.' But you would reply. 'The bottom is a part of the whole and he has broken my goblet.' Your goblet is made of different parts. There is the bottom, the standard, the stem, the bowl and the edge, and all the parts make one goblet, so God's law is made up of different commandments. There are commands about swearing, stealing, killing and also about disobeying parents and other wrong things. All these commands make one law and whoever breaks one of these commandments breaks God's law. Sinners are those who break the law of God."

Avie made no reply. She could not dispute her mother's argument, but she did not want to think she was a sinner. She had never thought much about it but supposed she was quite a good little girl. She often saw others who acted much worse. But her awakened conscience, unsullied by sophistry, would not let her believe she had never done wrong. She stood in thoughtful silence and then quietly went and looked at her little goblet. No, it was not broken. It stood there fair and whole. But, O! that dreadful law of God; it must have been broken when she pulled out those knitting needles. She remembered thinking she ought not to pull them out, but she did so love to see the stitches drop off one by one. Very quiet was the little one the rest of the day, and the children privately asked mother if she thought Avie felt quite well. When Avie's mother was ready to prepare her for bed the little one came to her side and said in a quiet, controlled voice, "I can say my verse, mother. 'God be merciful to *me*, a sinner,'" and broke into a fit of low, grieved sobbing. Quickly she was gathered into loving arms and told of the forgiving love of the dear Saviour who died for us "while we were yet sinners." Before the sweet blue eyes closed in sleep the sense of forgiven sin transformed the hitherto sorrowful little face and filled it with peace.

Not until Avie was eleven years old did she recognize the fact that she had yielded her heart to the Saviour and asked that she might join his people around the communion table, but those in her home saw from that time onward daily evidences of her discipleship and growth in grace. She is now a woman, and the little ones of the Junior C. E. Society gather around her while she tells them of the Saviour and his tender love for the repenting sinner. S. H. S.

AMUSING CHILDREN.

A lady starting on a long journey with two children placed in her satchel some pieces of cardboard, scissors and lead pencils. After the novelty of car riding had worn off this wise woman produced her treasures. One child cut the cardboard into pieces three-quarters of an inch square, the other printed on each square a letter. The alphabet was repeated many times. Then each formed words from the letters and gave to the other to make out. In this way they amused themselves for hours.

The mother might have taken the game from home with less trouble to herself, but well she knew there would be more satisfaction in making it for themselves. Paper dolls were cut and extensive wardrobes fashioned from bright-colored paper that had been thoughtfully provided. At the end of the journey the passengers declared the children wonderfully well-behaved, and wished they might always travel with such happy little people. The fact was the children were ordinary children, but their hours had been so pleasantly occupied there had been no opportunity for becoming weary and then disagreeable.—*Good Housekeeping.*

WANTED—NAMES OF BOOKS FOR MOTHERS.

I am on a committee to select books for a Mothers' Reading Club. Each lady buys one book and they are passed each month at the temperance meetings. The club numbers twelve so that we plan for a year. It has worked nicely during the last year. May I ask for a suggestion as to suitable books for the purpose? Our home is in a small village and most of us are busy mothers, but we want to keep up with the times a little and in sympathy with our children. Some of the books we had last year are: What Shall We Do With Our Daughters, by Mrs. Livermore; Bits of Talk on Home Subjects, by H. H.; Plain Talks with Young Home-Makers, by Mrs. Harris; A Study of Child Nature, by Elizabeth Harrison; Man Wonderful in the House Beautiful and Girls and Women by E. Chester. A. C. P.

I would choose Sir Walter Scott of all men to live with and place second to him the Autocrat of the Breakfast Table.—*R. F. Horton.*

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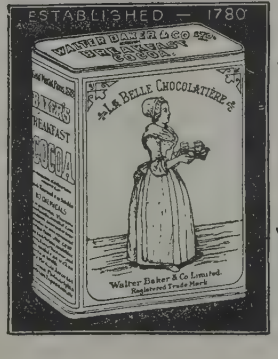

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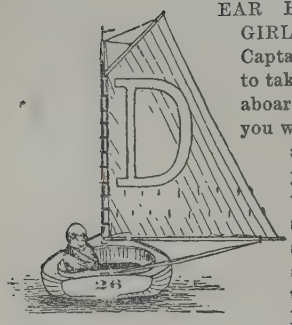
The Conversation Corner.



EAR BOYS AND GIRLS: The "old Captain" is ready to take any of you aboard and carry you wherever you are to spend your vacation, long or short, by seaside or riverside, no matter where, so he has a very little water for his web-feet! This letter tells where one new member is going.

SOUTH WEYMOUTH, MASS.

Dear Mr. Martin: I am ten years old and have four brothers. One of my brothers colored a picture of a man and we made a rhyme about it:

> There was a man, a beauty rare,
> With yellow eyes and crimson hair.
> His flaring eyes of azure blue
> Looked down on a suit of violet hue.

I have been reading Miss Jewett's Deephaven, and mamma and I are going down to York the first two weeks in August. I should like very much to be a Cornerer. May I?

P. S. I wish you would give your full name and address in the Corner. HELEN R.

I envy you your outing at "Old York," with grand old "Agameticus" in the background and the great ocean before you. If you stop on the beach you must go up to the village and see the "old jail," and other ancient landmarks. You will find some old epitaphs in the burying ground. You remember that Capt. John Smith was here several years before our 256 ancestors—see last week's *Corner Scrap-Book*—landed at Plymouth. I have just heard of two boys who are going to Newcastle, not far from York, and two girls who are going to ancient Pemaquid, farther down the Maine coast. They will all find plenty of history, if they keep their eyes and ears open.

That *is* poetry—it has rhythm, imagination, color. I do not, to be sure, quite understand about those bi-colored eyes, but true poetry is not usually understood. A speaker at a ladies' seminary a few days ago said that when a woman once asked the poet Browning the meaning of some verses of his, his reply was that he did not know—she must ask the "Browning Society"!

As to your P. S., you must have my correct *address* already, for your letter came properly. If you really wish my full *name*, I have no objections to giving it, especially as I have had several similar requests since the third column of our page was started. I rejoice in it as a heroic, historic, missionary name, right through. Read it in an "endless chain," and you will see: *Henry Martin*, *Martin Luther*, *Henry Martin*, etc. I ought to say, however, that I was never called *Luther* in my boyhood, but now I like it quite as well as *Henry*. Perhaps you meant my vacation address. It will be at different places for two weeks. If I see anything worth telling I will tell it.

I did see something worth telling the other day, and will tell it briefly. Willie, the office boy—who, although he is not nearly as old as the man in the moon, resembles him in this, that he always has a smiling face, and they say that he is always faithful as well as cheerful—said he was going to the Children's Festival at Mechanics Hall. (It was Saturday afternoon.) I started as early as he did, but I stopped at the Public Library to see if I could find any of those poetical quotations our members are always asking about. Besides that unfruitful search I went, as I always like to do, into the *Children's Room*.

I saw there perhaps a dozen children who had not gone to the festival. They were comfortably sitting at tables, reading books from the low shelves which were all around the room. One was reading a *Henty*, another one of Jules Verne's books, and so on. They can take them down from the shelves themselves, and put them back. If they want to carry them home they can do so. They can get a catalogue of all the children's books at the counter for one cent. The lady in charge, who sits at a table near the door, kindly called my attention to numerous sets of autographs which are framed in something like little doors, opening out of the wall of the room. They all had to do with the history of Massachusetts, as the men who took part in the Boston Tea-party, the Committee of Safety, Naval Commanders, Some of the Loyalists, etc. What a blessing it is for children to have access to good libraries, especially to one so full of art and beauty, as well as learning, as the "Boston Public"!

Mechanics Hall, when I got there, was full and overflowing, but somehow I got into the jam in the balcony, and when the unoccupied reserved seats were suddenly thrown open I had the chance to jump over into one of them—and such a splendid sight! Three thousand boys and girls, graduates of the grammar schools of Boston, were seated on the floor, and the balconies were filled with the parents and other children. How the young graduates cheered as the governor and the mayor came upon the platform, and afterwards when they addressed them. The band played Old Hundred and America, and all the children marched two by two across the platform, the mayor of the city giving to each one a bouquet from the banks of flowers which were there. The children came in *schools* —with the name of their school on a banner which two little girls or boys held up until their school had passed—*Bowditch*, *Warren*, *Prescott*, *Mather*, *Winthrop*, etc. As they all marched around the hall to their seats, they were given each a package —I suppose of peanuts—and afterwards were served with cake and ice cream. I had the privilege of holding up, so that she could see, a little girl from South Boston, who evidently arrived later than I and who enjoyed it almost as much as I did!

SOUTH WEYMOUTH, MASS.

My dear Mr. Martin: I am very much interested in the Conversation Corner, and in Pomiuk too. I am eight years old. We haven't any cats or dogs. We had a nice dog once, a great bird dog. We have lots of flowers. I cannot think of anything more to write, so good-by. THEODORE R.

Theodore has one qualification for an acceptable preacher! I suppose, too, he is one of the poets of the first letter above and that Helen R. is his sister, although from another letter I happen to know that Theodore has only three brothers, and she says she has four. Can you reconcile that?

Mr. Martin

CORNER SCRAP-BOOK.

He Chased a Rabbit and Caught a Book. It was Prof. Joseph Henry, for many years the head of the Smithsonian Institution in Washington, and a very eminent man in scientific knowledge and discovery. A lady handed me last night a cutting, several years old, about the way he got his start in helpful reading. While chasing a rabbit in his boyhood he crawled through the wall of the country meeting house. Seeing a ray of light coming through a broken floor he followed that and found himself in a room containing books belonging to the town library. He began to read one and became so much interested that he went again and again to the room, in the underground way, until he was allowed admission by the door. This was his first appetite for reading.

He Got Sick and Read Another. A few years after, while kept in the house by illness, he took up a book accidentally left on the table by a boarder. It was a volume of lectures on experimental philosophy. He read these questions: "Why does flame or smoke always mount upwards, though no force is used to send them in that direction? You look into a well and see your face painted there. Why is this? You are told it is done by the reflection of light. But what is the reflection of light?" After his death (in 1878) this book of "Gregory's Lectures" was found in his library, with this entry on the fly leaf: "This book, although by no means a profound work, has under Providence exerted a remarkable influence upon my life. . . . It opened to me a new world of thought and enjoyment, invested things before almost unnoticed with the highest interest, fixed my mind on the study of nature and caused me to resolve at the time of reading it that I would immediately commence to devote my life to the acquisition of knowledge." Boys: take a hint from Joseph Henry. Don't wait till you are chasing a rabbit into a dark cellar, or till you are convalescing from sickness, but pick up a book and read something that will set you to thinking—then keep on reading and thinking!

Boys in Their Teens. Dr. Stables of the R. N. (we do not have that abbreviation in America, but you know what it means) has an interesting talk to readers of the *Boy's Own Paper*, an extract from which will do just as well for boys this side the ocean. He has in mind boys who suffer from nervousness as the result of their own thoughtless conduct. He says this may all be cured by themselves if they have the moral courage to avoid bad habits and carry out a few simple instructions. As to food, eat but little meat, as this is exciting. Live for a time on plenty of milk, eggs, fish, pudding and porridge, if you can get them. Take a large draught of hot, or even cold, water half an hour before breakfast. You should have eight hours' sleep, or even nine. Sleep on a hard mattress and with as few bedclothes as possible. Cultivate the habit of lying on your right side, not on your back. Take a cold sponge bath every morning. Rub very well down with rough towel. Look upon cold water and fresh air as your dearest friends and real physicians.

What the Children Say. One little Corner child was playing Sunday school with her dolls one day, and began to talk very loud. She was asked not to talk "quite so loud." "O, I am playing I am sup'rintendent now. He is the man that stays out in the big room and hollers, you know."

The same little girl was asked to repeat the "golden text" one Sunday and promptly answered: "It is awful to do good on the Sabbath day." Sometimes it seems almost as though some older people had learned the text in that same way!

L. H. M

The Sunday School

LESSON FOR AUG. 2. 2 *Sam.* 9: 1-13.

DAVID'S KINDNESS.

BY REV. A. E. DUNNING, D.D.

A fine exhibition of David's character is given in this incident. Honor, affection between friends undimmed by years, generous devotion to the unfortunate are Christian virtues, and David in the event here recorded nobly illustrated them. We may apprehend these virtues by studying:

1. The story of David's kindness. Many years before two young men were in a field by a school near where the prophet Samuel lived. One was the king's son, Jonathan. The other was David, an attendant at court by the king's request. But Saul had become jealous of him, and he knew that the time had come when his only safety was in flight. Jonathan dreaded to have him go, for he loved David as he loved his own soul. So they made a solemn covenant that they would be faithful, not only to each other, but to each other's children. Jonathan was convinced that his own family fortunes would decline and that David would come to the throne. He therefore made David promise, "Thou shalt not only while yet I live, show me the kindness of the Lord, . . . but also thou shalt not cut off thy kindness from my house forever." Again and yet again David repeated the vow, and then they parted with kisses and many tears. That was the beginning of David's kindness, and the story of it is completed in this and following chapters.

If David had not kept his vow to Jonathan his failure would have been greatly to his discredit. But how many are there at fifty years of age to whom the promises of twenty-five years before are still fresh and binding? We hear sometimes of men who keep with each other the covenants of boyhood, and who do kindnesses to children for their fathers' sakes, and the knowledge of such deeds increases our confidence in human nature and our gratitude to God. The world is made better by our loyalty to our earlier ideals.

2. The object of David's kindness. When Jonathan died with his father on Mount Gilboa, he left a little son five years old, probably at Gibeah. When the tidings of the disaster were brought from Jezreel, the people were thrown into consternation. The nurse of the boy caught him in her arms and fled, but in her fright she stumbled and the child fell from her shoulder and was so injured that both his feet became permanently lame. He was then carried across the Jordan and found a home with a Hebrew nobleman. There in obscurity, almost in secrecy, he grew up to manhood and married. David had never heard of him, but Ziba, an old servant of Saul, knew of him. He appears to have been without ambition, with no disposition to claim his royal inheritance, and entirely without attractions which would of themselves lead distinguished men to seek his companionship.

3. The reasons for David's kindness. He sought to fulfill the pledge he had made in his youth to Jonathan. While his kingdom was as yet insecure, and many of the people were still inclined to continue their allegiance to Saul's family, it was not safe for David to bring into prominence a member of that family with claims to the throne. But all the tribes were now united in David, and without danger to that union he could honor the son of his old friend.

David also sought to show respect for the royal house which he had superseded by the will of God. His relations with that house had been close and tender, in spite of the injustice he had received from Saul. He never ceased to love it. One of the most pathetic songs ever written was David's elegy over the death of Saul and Jonathan. That house had done much to raise him to honor and power. In it he had found his first wife and the dearest friend he had ever known. Mephibosheth was his nephew by marriage, and the constant presence of the young man at the royal table was a public recognition of relations which in every family ought to be held sacred.

4. The effect of David's kindness. His own heart was enlarged by it. Whoever does a generous deed becomes nobler by doing it. This act of David is an illustration of Christ's saying that whosoever should give to a child a cup of cold water in his name, that is, with his spirit, should not lose his reward. The kindness David showed he called the kindness of God. It was a service for which no return could be made. But it brought its own return in enriching the manhood of the giver. This is the lesson which our Lord taught with emphasis and supremely illustrated in his own life.

David's kindness to his nephew also strengthened the family ties of the whole nation. Whatever divisions arise in households, each person has peculiar obligations to care for needy members of his own family. Good men and women cannot forget their own kindred. In this respect some heathen nations set examples which we may wisely heed. Not money only, but the kindness of affection, the recognition of family ties, is due to those of our own blood. A royal present to Mephibosheth at Lo-debar would have been only a trifle compared with the invitation to be a member of the king's family and to sit at his table.

David's kindness must have strengthened his position as king and aided the growing unity of the nation. It was a great task to which he was called—to make of the twelve tribes one people, to develop a common patriotism, and to face as one nation the hostile tribes around them. But with Mephibosheth an honored member of the king's family, the followers of Saul and David could clasp hands. The great deeds of both became the pride of all. They shared a common inheritance and sought a common destiny.

Thus devotion to God, manly purposes and self-interest combined to prompt David's kindness to the son of his old friend. The same motives must inspire every Christian to serve first those whom he is pledged to love because of dear ties formed in early life, and those who have on him claims of kindred, and those who need kindness from him which, when given, makes society more humane and the nation stronger. Good deeds done without hope of reward to those who need us bring us into closest fellowship with good men and nearest to God.

CHRISTIAN ENDEAVOR NOTES.

As a result of a meeting held in the Wyandotte County jail during the Kansas convention, a society has been started among the prisoners, beginning with a membership of eight.——A prayer meeting held by twelve delegates in the little town where they spent Sunday, on their way to the Washington State convention, created so much interest that a society is to be formed there.

A Cherokee Indian traveled 800 miles to attend the Colorado convention as a delegate of a society two months old. At the convention there was reported a large increase in societies during the year. The banner offered for the society showing the largest proportionate increase was won by the African Methodist Episcopal Society of Colorado Springs, which grew in membership in eight months from 20 to 165. One society reported 50 conversions through its influence.

"Your Presence Solicited: Come Everybody," was the form of invitation that was sent out for the Texas convention, and more than 1,500 responded. For the first time at a convention in that State there was a rally for the Juniors, who sung a song especially written for them by the author of the State song. A rousing meeting for good citizenship was held in the Alamo, and was addressed by Dr. Clark. During the closing consecration meeting there was a heavy storm, and the wind and rain made it difficult to hear some of the responses, but gave the more meaning to the song, "A shelter in the time of storm," and others. The correspondence committee has made especial efforts, the State committee being made up of one representative from each town or city.

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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Financial Trouble Ahead. Those who are watching the report of the receipts of the American Board with special anxiety as its financial year draws to a close will be sorry to note a discouraging falling off in almost every item of the following statement, and a total decrease in ten months of this year, compared with the same period last year, of $28,620.

	June, 1895.	June, 1896.
Regular donations,	$29,720.24	$29,265.90
Donations for special objects,	2,365.18	3,165.02
Legacies,	4,569.32	3,476.52
	$36.654.74	$35,907.44
	Ten mos. last year.	Ten mos. this year.
Regular donations,	$336,149.97	$325,642.46
Donations for special objects,	35,305.23	35,365.00
Legacies,	126,685.35	108,512.92
	$498,140.55	$469,520.38

Congregationalism Among Scandinavians. Prof. R. A. Jernberg, who has charge of the Danish-Norwegian department of Chicago Theological Seminary, is in this vicinity visiting the Norwegian churches in New Haven and Hartford, Ct., Concord, Lowell, Boston and other places in Massachusetts. During the twelve years since this foreign department was opened in Chicago, eighty young men have received instruction in preparation for the ministry and twenty-seven have graduated. A large part of these men are now pastors in our Norwegian home missionary churches and the value of our educational work for Scandinavians is seen when we compare their intellectual qualifications with the Free Church preachers in Norway and Denmark who have no training for their work. There are now 2,000,000 Scandinavians in this country, only one-fourth of whom can be counted as members of any church. We have at present about thirty Danish and Norwegian Congregational churches and missions in various stages of development, and they are united in an Eastern and a Western Association. One of the strongest is the First Scandinavian Church in Chicago, and Minneapolis, Clintonville, Wis., Britt and Wesley, Io., and Danway, Ill., are centers of an important work in large settlements of Norwegians. A valuable aid in close connection with this foreign department of the seminary is the Norwegian religious newspaper, *Evangelisten*.

A Constantinople Commencement. Commencement week is a notable occasion, not only for the American College for Girls but for the whole city of Constantinople. The exercises in this Turkish institution were much like those at Wellesley or Bryn Mawr at this season. Indeed, Dr. Basil L. Gildersleeve of Johns Hopkins University, who delivered the Commencement address, spoke on the same theme which last year formed the subject of his address at Bryn Mawr Commencement—a delicate tribute to the scholarship and intellectual caliber of the Constantinople young women. Another much appreciated feature of the season was Miss Clara Barton's inspiring address to the almunæ. The high standing of the American college in the community is evidenced by the presence at the Commencement exercises of such dignitaries as the minister of public instruction in the realm of Abdul Hamid, the ecumenical patriarch of the Greek Church, the patriarch of the Armenian Church, a representative of the United States Government in the person of Mr. Riddle, the civil head of the evangelical community and the president and secretary of the Greek Syllogos. Five young women received diplomas. The past year has been characterized by its usual faithful and enthusiastic work highly creditable to the able president, Miss Mary M. Patrick, and the college has taken a decided step in advance, which will make it able to stand comparison with other American colleges, in arranging its curriculum in elective courses, literary, classical and scientific.

Praise from an Unexpected Quarter. German colonial governors have not always been interested in and appreciative of our missionary work in Micronesia, so we value the more the favorable report of Dr. Irmer, governor in the Marshall group, after a tour among the islands which extended as far as Ponape and Kusaie. At the latter place he was specially impressed with the beauty of the mission site, which he describes at length, and with the domestic and industrial arrangements in the mission buildings. In regard to the schools he testifies that "the instruction is given in an earnest, intelligent way, and especially the white school mistresses, by their reserved yet friendly attitude toward the girls, made the most favorable impression. The tidiness of the pupils in their clothing, their fresh appearance and evident cheerfulness, show that the solicitude even for their bodily welfare is intense." And the German official adds, with apparent enthusiasm: "I understand now how it is that our Kanakas, even after years, look back to this place of their youthful training as a paradise, and that they pay the debt of gratitude by great loyalty to the mission."

THE WORLD AROUND.

China's White Fields. The same report of white harvest fields but pitiful scarcity of laborers which comes from the Foochow Mission of the A. B. C. F. M. is sent by Dr. Griffith John, the well-known missionary of the L. M. S. At the station of Hian Kan, about forty miles from Hankow, the accommodations are already too small for the number of regular worshipers, and it is necessary to purchase additional property to meet the growing need, while at Yun Mung, eight miles distant, where not long ago the small vestry amply sufficed to accommodate the little company of believers, the chapel itself must be rebuilt on a larger scale. In the counties of Tien Men and King Shan, through which Dr. John has been making an evangelistic tour, a remarkable work of grace is going on. The missionaries were received with open arms, and the converts in two towns gave houses suitable for mission premises. On this tour 121 persons were baptized, and Dr. John appeals to the L. M. S. for more workers: "If the work continues to grow, as it now promises to do, we shall have thousands of converts in these two districts in the near future. There have been more than 250 baptisms in King Shan alone since October, 1894, and there are hundreds there now waiting to be baptized."

Even more interesting than this movement is an incident which indicates the reasonable prospect of an advance into Hunan, the central province that has been notorious for its hostility toward foreigners and toward Christianity. It appears that about seven years ago Dr. John baptized a man living in Hunan, named Li Yen-keng, who has been carrying on Christian work among his own people, having a free night school where Christian books were used. As a result four whole families are ready for baptism. Now Mr. Li has come forward and given his house and a large piece of land to the English society. This is the first property owned by a Protestant mission in the Province of Hunan.

Italian Christians. The twenty-fifth report of the Evangelical Church of Italy records encouraging advance in the past year, which has added five to its list of congregations, besides many smaller groups of believers. With 132 additional places, regularly visited by evangelists, the field of operations has been enlarged to 208 boroughs, an increase of fifteen during the twelve months. In many congregations there has been a quickening of spiritual life and 349 members have been added to the churches. Sunday schools number twenty-seven and day schools six. It is estimated that evangelistic work is carried forward among a mass of population equal to about 15,000 persons, including church members, catechumens, school children and adherents. One of the most interesting incidents of the report concerns the stand taken by a parish priest in Florence. After ten years of conscientious struggles in regard to leaving the Roman Church he has at last broken away from it and is now studying for the evangelical ministry. In his letter of abjuration he said: "For the love I bear to Christ, the only fountain of human salvation, I hereby promise, in full faith and holy enthusiasm, to give myself to the preaching of the gospel and to spare no efforts to call sinners from error to the truth."

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Aug. 2–8. Little Kindnesses. Luke 7: 36–47.

We need to practice little kindnesses, first of all because genuine Christianity does away with false distinctions between great and little. Jesus said once that the finest representative of the old Jewish religion was inferior to the humblest member of the kingdom which he was proclaiming. He did not mean to depreciate John the Baptist but he wanted the world, and his disciples in particular, to get a clear idea of the new type of man that the gospel exalts. So, passing from men to things, Jesus undoubtedly held that what the world counts noble achievements are small in comparison with the least services done in the name of Christ and prompted by loyalty to him.

We come into the Christian life ambitious, perhaps, to accomplish much in it. As we read what saints and heroes of other days have done, as we see what men like Professor Drummond, D. L. Moody and Dr. F. E. Clark are doing today, we dare to hope that God may use us in some such conspicuous way. But the truth is that ninety-nine out of the hundred of us must be content to be privates and not generals. Our Christianity must operate in a narrow sphere and must concern itself with humdrum everyday matters. We realize what the Christian life in its essence is only when we get Jesus' point of view and see how these little acts of kindness take on size and grandeur. If life as a whole be great, then all its parts are correspondingly great.

Small kindnesses are indexes of character. You instinctively form a favorable opinion of the stranger on the car who politely gives up the end seat to the new comer. He who is capable of little unnoticed sacrifices like that, you think, is likely to be more agreeable and trustworthy in all the relations of life. There is a pleasure, too, in exercising the kindly spirit, because so often the recipient shows a gratitude out of all proportion to the importance of the kindness extended. It seems such a trifling thing to give a ragged city child a flower, but the happy, grateful look which the favor produces shows that you have brought a large pleasure into the little heart, and for the moment brought to it a big share of God's beautiful world.

Little kindnesses become perfunctory and valueless unless they are expressions of one's love to Christ. It was because the heart of the woman portrayed in our passage was overflowing with devotion to the Saviour that her tears fell like rain. "St. John did not imitate Jesus," says Ian Maclaren, "he assimilated him." A passionate love for Jesus is, after all, the only exhaustless fountain of generous impulses and friendly acts. We shall not grow weary of well-doing when everything we do is done unto him.

THE CHURCH PRAYER MEETING.

Topic, July 26–*Aug.* 1. Spiritual Independence and Its Limits. 1 Cor. 10: 23–33.

How far must I follow the conscience of others? To what extent ought I to be guided by Christian teachers? How far may I assert my own conscience as supreme?

(See prayer meeting editorial.)

Literature

BOOK REVIEWS.

BIOGRAPHY.

Professor Sloane is uncommonly modest n the introduction to his *Life of James McCosh*, in which he speaks of a time when a different and larger biography will be called for. To us the book seems adequate and we doubt whether a more sympathetic and ntelligent biographer could easily be found, or a time arrive when the world would be mpatient for much more detail of a prominent and useful life than is here given. The tendency of the age is to biographies, with a crowding of detail which greatly limits the number of their readers.

Dr. McCosh was singularly happy in a long and successful life, a fine personal presence and well used opportunities of educational and church leadership in Scotland, Ireland and America, and, happiest of all, in that the time of his activity coincided with important beginnings in the three lands of his residence of great intellectual and social movements with which he identified himself and two of which he saw carried to a triumphant success. In Scotland he was one of the leaders in the Disruption and the organization of the Free Church, and was especially influential in the raising of the sustentation fund, by whose aid that movement was placed upon a permanent basis. In Ireland he had his share both in the development of the new government scheme for higher education and in that agitation for disestablishment which culminated in the separation of the church from the state, and in America he became prominent in that widening of liberty in university education in which Princeton, under his guidance, had so large a share. In addition to this, which constitutes his chief claim upon the interest of the public, he was a voluminous and influential writer upon metaphysical and psychological subjects, and did much to awaken and direct interest and to raise up students in those departments by his example and enthusiasm.

He came to Princeton when the fortunes of the institution were at a low ebb. It was his task at once to enlist the enthusiasm of the public and to raise the *morale* of the students. He overcame the prejudice which undoubtedly existed against him as a foreigner and raised large sums of money for buildings and endowments. He was too absent-minded and uneven and too quick-tempered to make an ideal administrator of discipline for young men, and on this side his work was not at first so successful, as he himself seemed to feel when he wrote: "For sixteen years I had the somewhat invidious task of looking after the morals and discipline of the college. Since that time this important work has been committed to Dean Murray, who has shown more patience than I did in the discharge of his duties." It would have been wiser if the new president's work had not been hampered by this task, but as soon as the new scholarly enthusiasm began to make itself felt the atmosphere of the institution changed rapidly for the better, and he was free to devote himself to his proper task, which in itself was difficult enough.

The autobiographical element of the book is particularly charming in its pictures of boyhood in Scotland, in which Dr. McCosh shows that he appreciated the picturesque elements of the life out of which he came with a true insight and humor, which formed a racy element of his more informal public and private talks. It may also be set down as part payment of the debt which we owe him that he learned his first theology from the work of President Dwight.

We are glad to see the cordial tribute of the book to the influence of Mrs. McCosh, who was her husband's helper in more ways than perhaps he himself appreciated, and whose memory is cherished with loving reverence by many a former student with whom the president's absent-minded, and often clumsy, attempts at cordiality counted for nothing at all. The biography as a whole is well and interestingly written, and Mr. J. H. Dulles has appended a complete bibliography of the voluminous writings of Dr. McCosh. [Charles Scribner's Sons. $2.50]

STUDIES IN CRITICISM.

There is a marked difference between most of the books of critical essays published a generation ago and the books of that kind which lie before us. In the beginning of the century and in the great British reviews the critic was a man who, if he did not assume the attitude of omniscience, at least took up the subject of the book he handled and treated it as one who understood it as fully as the author himself.

Macaulay's essays, for instance, and Carlyle's are books of massive discussion and original contribution to the matters of which they treat, and the tone in which the author's work is handled is that of equality or superiority. The books of that age to which these modern critical essays are most nearly akin are the books of purely literary essays published by Hazlitt, Leigh Hunt and others, the contents of which were originally newspaper rather than review contributions, and dwelt with pure literature rather than with history, biography or science. The brightest and most original of these recent books is *Adventures in Criticism*, by Quiller Couch, all the essays of which were originally printed in the great English Liberal weekly *The Speaker*. Mr. Couch is a Cornish man and adds to a keen literary sense and power not a little of the Celtic humor. He has his own clear ideas of the literary quality of the authors whom he treats, and while we may not always find ourselves in agreement with him we are ready to acknowledge that he gives strong reasons for the opinion which he holds. A fine illustration of his judgment and discriminative power will be found in the essay on M. Zola, and the quality of his thought in regard to pure literature in a delightful essay on the Popular Conception of a Poet. It is not often that a book of transient literary criticism is so well worth reprinting for its own fine style and permanent suggestiveness as the book under review. [Charles Scribner's Sons. $1.50.]

Mr. Richard Le Gallienne, in *Retrospective Reviews*, has as light a touch as Mr. Couch, but it hardly seems to us so sure. His two volumes admirably answer their purpose as "a sort of literary diary of the time," or, in the nautical phrase of the title page, a "literary log," but the essential difficulty with Mr. Le Gallienne is that he is so delighted to praise that he often quite forgets the judicial faculty of the critic. Not every goose is a swan, but every goose whom he admits to his regard occasionally, at least in his opinion, lays a golden egg. He has an especially keen eye for lyric verse, and his range and delight in poetry runs from the simplest utterance of unlettered singers to the labyrinthine mysteries of Meredith. We should like the book better if he had omitted the initial chapter on Some First and Second Principles of Criticism, in which there is a trace of self-consciousness and doubt of self in regard to the often expressed hostile opinion of critics which seems to us to weaken the author's power. But the book is rich throughout in kindly and suggestive judgments. [Dodd, Mead & Co. 2 vols. $1.75 each.]

In *Critical Kit Kats* Edmund Gosse gives us a much larger element of original research and addition to knowledge than either of the books just mentioned. The story of the Sonnets from the Portuguese, confided to him by Robert Browning, for example, has been widely quoted and is of great interest. This element of original knowledge and accumulation adds weight and interest to the volume, making it indispensable to the literary history of the time. Mr. Gosse's style is neither so light nor so sure as that of Mr. Couch or Mr. Le Gallienne and the element of humor is almost entirely lacking, but the importance and interest of the personalities described and characterized holds the interest of the reader from the first. [Dodd, Mead & Co. $1.25.]

ARCHÆOLOGY.

The Mound-Builders, Their Works and Relics, by Rev. Stephen D. Peet. Archæological researches in America are gradually accumulating material for the study of prehistoric man. In our own territory there are three races or types at least, the Mound-Builders, the Cliff-Dwellers and the Indians, and of these the first have been the greatest puzzle to the archæologists. Mr. Peet rejects the theory which would identify them with the Indians without accepting the opposing ascription to them of a high degree of civilization. That man in America was coeval with the mastodon he is convinced, and, indeed, the relics which have been discovered leave us little room for doubt upon this point. The book shows a wide range of study and research, and is of great value and interest to historians and anthropologists. The illustrations are effective and there is a good index. Other volumes upon Myths and Symbols and Cliff-Dwellings and Ruined Cities are to follow. [Chicago: Office of the *American Antiquarian*. $3.50.]

Another book upon the same topic is *Prehistoric Americans*, by the Marquis de Nadaillac. It is in two parts, the Mound-Builders and the Cliff-Dwellers, and reaches practically the same conclusions as the book of Mr. Peet on the same subject. It has the advantages and disadvantages of being a summary of the topic rather than a book of original research. It is brief enough to be easy reading and avoids the repetition necessary in citing particulars and details of discovery, but it lacks the illustrations and first-hand descriptions of Mr. Peet's work. It is a useful compend, however, of the results of study and opinions of specialists, and brings out well the importance and the width of the field of knowledge involved. The style is clear and well rendered into good English, but there is neither index nor table of contents. [Chicago: D. H. McBride & Co. 50 cents.]

The Education of Children at Rome, by George Clarke, Ph. D., is a monograph upon

an interesting theme, which was originally prepared as a thesis for degree in the University of Colorado. It is a full and interesting account of the methods and principles of Roman education, and is particularly suggestive in its description of the home care and training in the better times of the Roman state. Parents and teachers will find it interesting and suggestive. [Macmillan & Co. 75 cents.]

HISTORICAL STORIES.

The Reds of the Midi, translated from the Provençal of Felix Gras by Catherine A. Janvier, is a delightful book. In it the story of the famous Marseillaise Battalion is told by a peasant with thrilling simplicity. The cruel oppression of the poor and the utter servility into which many of them sank are so graphically portrayed that no one can wonder at the revolt of the stronger natures among them and their struggle for independence which revolutionized France. The introduction by Thomas A. Janvier is a charming tribute to the work and genius of a dear personal friend. [D. Appleton & Co. $1.50.]

The Cavaliers, a novel by S. R. Keightley. This is a first-rate historical novel, full of life and action and of vivid characterization, which carries us through the history of the contest between the Parliament and the king in England just before the Commonwealth. The pictures of the two great actors of the time, Cromwell and King Charles, are especially striking, and the book is all the more a valuable historical picture because the movement of the story is never subordinated to the undue elaboration of its historical features. [Harper & Bros. $1.50.]

For King or Country, by James Barnes, is a well-told story of the American Revolution. It is an account of the adventures of twin brothers who look so much alike that even their relatives are often unable to distinguish them, and frequent mistakes are made in consequence. One is sent to England, and, of course, continues true to the king, while the one left in America declares himself for independence. They fight on opposite sides during the war, but are finally united in loyalty to their country. While intended especially for boys and girls, the tale is not without interest for older people. [Harper & Bros. $1.50.]

Will o' the Wasp. A Sea Yarn of the War of '12, by Robert Cameron Rogers. This is a stirring sea tale of the times when our navy was making itself illustrious by victories on the high seas. The plot is ingenious and the adventures consistent. Except for an excess of cursing, which is no doubt true enough to the fo'k'sle of the time but is out of place in a modern book, and for its encouragement of pure bulldog love of fighting, which needs no encouragement, we commend this story heartily. It is at least thoroughly interesting and patriotic. [G. P. Putnam's Sons. $1.25.]

MISCELLANEOUS.

Mr. F. J. Stimson has well fulfilled a useful task in his *Handbook to the Labor Law of the United States*. It is intended for laymen rather than lawyers, and especially for workmen and labor organizations, in the hope of being useful to them in disputes with their employers. The questions raised by the huge growth of modern corporations and the extension of the factory system are very complicated and the law is rapidly changing, but its principles are already well established and find full illustration in the cases cited here. [Charles Scribner's Sons. $1.50.]

Practical Points in Nursing, for Nurses in Private Practice, by Emily A. M. Stoney. This is an eminently sensible and practical book, fully illustrated and with addition of glossary and index. It is sure to be helpful, not only to trained nurses, who will find in it much assistance, but also to those who without special training are called to care for the sick, for whom it will prove a convenient book of reference, though by way of caution it should be said that there is much which is described in it which ought not to be attempted without special skill and training. [Philadelphia: W. B. Saunders. $1.75 net.]

Armenia and Her People, by Rev. George H. Filian. Mr. Filian is an Armenian and a graduate of Chicago Theological Seminary. He writes with patriotic enthusiasm of his own land and people and with quite natural indignation of the Turk. The English of the book is good, with only now and then a phrase or sentence that betrays that the writer is not to the idiom born. We hope the book may be widely read, for the Armenian question is not ended yet, and it needs to be kept before the minds of the people lest having been indignant they should grow cold. Mr. Filian's solution of the question, we may say, is added in a chapter of prophecy in which he predicted that the atrocities would cease until the czar is crowned, but goes on to prophecy that they will be resumed and that the battle of Armageddan will come in a final struggle between, on the one side Russia, Turkey and France, and on the other England, America, the Armenians and the Jews. [American Publishing Company. $1.50.]

NOTES.

—— The Institute of France has recently taken favorable official notice of a book by Rev. Dr. C. E. Stevens on the Sources of the Constitution of the United States.

—— The complete edition of the works of Mrs. Stowe which the publishers, Messrs. Houghton, Mifflin & Company, have long had in preparation is soon to appear and will be timely. For each copy of the large paper edition the author some months ago wrote her autograph, which will be a precious possession to the purchasers now that she is gone from us.

—— It is of course a tribute to our Lord that new attempts to write his life in modern form are continually appearing. We noticed recently that three well-known British novelists are said to have such a work in contemplation, and it is now announced that McClure's Magazine is soon to publish one by Elizabeth Stuart Phelps. We shall all be interested to see what new light Mrs. Ward may have to throw upon so familiar a subject, but we cannot help remembering that literary power is only one of the many requirements for so delicate and exacting a task.

—— It is the custom of *The Congregationalist* to review books exclusively in the interest of its readers, and the editor in charge seldom undertakes to go behind the criticism of the specialist to whom a book may be sent for review. It would be as impossible for him to do so as it seems to be impossible to avoid occasional offense by severe judgments too frankly expressed. We reviewed some time ago a book written by Rev. S. B. Goodenow of Battle Creek, Io., under the title of Bible Chronology, and the author complains that the review was "a gross and cruel libel" in that it declared the book, whose purpose was to prove the trustworthiness of the Bible chronology in the shape in which it has come down to us and the untrustworthiness of archæological and extra-Scriptural conclusions calling that chronology in question, "utterly worthless." Our reviewer, who is a university professor, is unfortunately absent and the book itself has passed out of our hands. Yielding to the request of Mr. Goodenow, who is an honored Congregationalist minister, we very willingly call attention to his offer that "any one who wishes to decide for himself whether the book is 'worthless' may obtain a copy gratis" by writing to him at the above address. As to the value of the book, that is a matter of scholarly opinion. It is not the custom of *The Congregationalist* to print any judgments about books except its own, which are never taken carelessly or at second hand. We cannot therefore, while stating the fact, as Mr. Goodenow desires, that the opinions of some other papers are much more favorable to his book than that of our own reviewer, consent to copy any of them here.

BOOKS OF THE WEEK.

Lee & Shepard. Boston.

BLIND LEADERS OF THE BLIND. By James R. Cocke, M. D. pp. 487. $1.50.

Littell & Co. Boston.

LITTELL'S LIVING AGE. Vol. CCIX., April, May, June, 1896. pp. 824. $2.25.

Fleming H. Revell Co. New York.

THE HERO OF THE AGES. By Catherine R. McCartney. pp. 240. $1.50.

LIGHT ON LIFE'S DUTIES. By Rev. F. B. Meyer. pp. 127. 50 cents.

SOWING AND REAPING. By D. L. Moody. pp. 123. 50 cents.

A PRIMER OF MODERN BRITISH MISSIONS. Edited by Richard Lovett. pp. 160. 40 cents.

A PRIMER OF ROMAN CATHOLICISM. By Rev. Charles H. H. Wright, D. D. pp. 160. 40 cents.

Charles Scribner's Sons. New York.

STORIES BY ENGLISH AUTHORS: *Scotland. The Orient.* Each 75 cents.

BAR HARBOR. By F. Marion Crawford. pp. 59. 75 cents.

KING AND PARLIAMENT. By G. H. Wakeling. pp. 135. 50 cents.

THE FACTS OF LIFE. By Victor Bétis and Howard Swan. pp. 114. 80 cents.

Macmillan & Co. New York.

THE TEMPLE SHAKESPEARE: *Macbeth. Anthony and Cleopatra.* pp. 128, 186. Each 45 cents.

THE ROSSETTI BIRTHDAY BOOK. Edited by Olivia Rossetti. pp. 273. 75 cents.

STUDIES SUBSIDIARY TO THE WORKS OF BISHOP BUTLER. By the Rt. Hon. W. E. Gladstone. pp. 370. $2.00.

American Book Co. New York.

KRAMBAMBULI. By V. Eoner-Eschenbach. Edited by A. W. Spanhoofd. pp. 77. 25 cents.

DIE VIERZEHN NOTHELFER. By W. H. Riehl. Edited by K. E. Sihler. pp. 125. 30 cents.

SELECT AMERICAN CLASSICS. pp. 108. 60 cents.

D. Appleton & Co. New York.

FAMILIAR TREES AND THEIR LEAVES. By F. S. Matthews. pp. 320. $1.75.

THE STORY OF A PIECE OF COAL. By Edward A. Martin, F. G. S. pp. 168. 40 cents.

Funk & Wagnalls Co. New York.

SEVEN TIMES AROUND JERICHO. By Rev. L. A. Banks, D. D. pp. 134. 75 cents.

Henry Holt & Co. New York.

INTERNATIONAL BIMETALLISM. By Francis A. Walker, Ph. D., LL. D. pp. 297. $1.25.

Christian Literature Co. New York.

THE LUTHERAN COMMENTARY. Vol. V. *St. John.* pp. 350. $2.00.

John D. Wattles. Philadelphia.

IN TRIBULATION. By H. Clay Trumbull. pp. 150. 75 cents.

J. B. Lippincott Co. Philadelphia.

VENUS AND CUPID. pp. 296. $1.00.

Curts & Jennings. Cincinnati.

A CHILD OF NATURE. By Abner Thorpe, M. D. pp. 244. 75 cents.

PAPER COVERS.

James H. Earle. Boston.

RELIGION AND BRAINS. By Rev. James M. Gray. 15 cents.

Charles Scribner's Sons. New York.

CHRISTIAN CHARACTER. By Rev. T. B. Kilpatrick, B. D. 25 cents.

THE FREE CHURCH OF SCOTLAND. By Rev. C. G. M'Crie, D. D. pp. 117. 25 cents.

Peter Paul Book Co. Buffalo.

DICTIONARY OF BUFFALO, NIAGARA FALLS, TONAWANDA AND VICINITY. 30 cents.

Open Court Publishing Co. Chicago.

LOVERS THREE THOUSAND YEARS AGO. By Rev. T. A. Goodwin. 15 cents.

Curts & Jennings. Cincinnati.

USES OF SUFFERING. By G. W. H. Kemper, M. D. pp. 56. 25 cents.

University of Chicago Press. Chicago.

THE PROPHECIES OF ZECHARIAH. By G. L. Robinson.

American Academy of Political Science. Philadelphia.

THE FUSION OF POLITICAL PARTIES. By D. S. Remsen. 15 cents.

MAGAZINES.

July. LITERARY NEWS — BOOKBUYER. — MUSIC. — GOOD HOUSEKEEPING. — ICONOCLAST. — BOOKMAN (*English*). — TRAVEL. — HARTFORD SEMINARY RECORD. — PHILOSOPHICAL REVIEW.

August. QUIVER. — PENNY.

News from the Churches

Meetings to Come.

NORFOLK AND PILGRIM BRANCH, W. B. M., quarterly meeting at Kingston, July 28, 10 A. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

If the intelligence of the other nine-tenths of the jurors drawn in a southern New England city compares at all favorably as a whole with that of the one-tenth particularly designated, the local court ought to do some quick work as a result of the new appointments.

The comparative informality which characterizes social life in summer happily creeps into church life also, and we find Presbyterians, Baptists, Methodists and Congregationalists worshiping together in that fraternal spirit which we all claim but do not fully realize or enjoy till we put it into practice.

Full benefit of conditions tending to help the physical as well as the spiritual self is taken advantage of in a Michigan town, and it is a wonder how any persons in the community, church-goers or not, can deprive themselves of such fellowship on beautiful Sundays.

Some Connecticut churches are looming up in their memberships among the churches of New England.

The importance connected with the sending out from a church of a large number of members who become ministers is generally considered as a fact worthy of remark. It is also interesting to note in a Vermont item that those who become ministers wives are as carefully counted.

By a recent federation, in which there is a place for every worker, a New Jersey church presents a solid front for united efforts.

Three septuagenarians received to membership on confession is the happy news from a New Hampshire church.

An interesting instance of denominational comity has just occurred in a central New York city.

NEW ENGLAND.

Boston.

Seamen's. Rev. W. S. Alexander, D. D., of Philadelphia, formerly pastor of North Avenue Church, Cambridge, will preach at the chapel, 287 Hanover Street, every Sunday evening in August.

WEST ROXBURY.—*South Evangelical.* The church is open all the vacation season, and the pulpit will be supplied by Dr. A. H. Quint, Dr. A. H. Plumb and others. The pastor, Rev. F. W. Merrick, spends his vacation of five weeks at Lake George and Steuben, N. Y. At the last communion five persons joined by letter. As an evidence of the cosmopolitan character of the church, out of seven persons who joined the church at the May communion five came by letter, not one of whom was a Congregationalist. These new members came from the Baptist, Methodist and French Evangelical Churches.

Massachusetts.

SWAMPSCOTT.—*First.* Services celebrating 50 years of life for this church have been held during the past week. A reception to past and present members held on a beautiful lawn overlooking the ocean front, a prayer and praise service, with reminiscences from the older people of the congregation, and a special historical sermon by the pastor, Rev. G. A. Jackson, an extra communion service, and a Sunday school concert, at which Sec. George M. Boynton of the S. S. and P. S. spoke, have been some of the prominent features of the celebration.

WOBURN.—*First.* Last Monday Dr. Daniel March, pastor *emeritus*, reached his 80th birthday. In 1856 he was pastor of this church, and after a subsequent pastorate in Philadelphia he was recalled. He has thus been pastor of the church through 25 years or more.

MARION.—Rev. H. L. Brickett will spend his vacation at Chautauqua, N. Y. His pulpit will be supplied as follows: Aug. 2, Rev. W. H. Cobb, D. D.; 9, Rev. D. D. Marsh; 16, Rev. R. P. Gardner; 23, Rev. E. N. Pomeroy.

NEWTON.—*Auburndale.* The supplies for this church are: July 26, Dr. W. E. Barton; Aug. 2, Rev. W. E. Strong; Aug. 9, Dr. W. G. Sperry; Aug. 23, Rev. Calvin Cutler; Aug. 30, Rev. E. H. Rudd.

GROVELAND.—The late Elizabeth A. Kimball left $200 each to the church of this place and to any missionary society which her executor may choose.

Maine.

BANGOR.—Elaborate exercises took place at the laying of the corner stone of the Eastern Maine Hospital, July 15. Rev. G. W. Field, D. D., made the prayer. This institution will occupy a fine site above the city on the bank of the Penobscot.

MACHIAS.—The women have started a parsonage fund and hope to realize at least $100 by fall. The plan is to issue five cards to a captain, who keeps one and interests four friends to take the others, each card representing $1.

CUMBERLAND.—Rev. T. S. Perry and wife are here on a visit and narrated their experiences at Orange Park, Fla., where the A. M. A. school has been so broken up.

FAIRFIELD.—The Good Will Homes are to have a fine church edifice. Ground was broken with appropriate ceremonies July 11.

New Hampshire.

WENTWORTH.—During the summer months the pastor, Rev. T. W. Darling, besides his regular morning service at the church, holds two other preaching services in out-districts, one two miles distant at two o'clock and another two miles further on at four o'clock, reaching home in season for the evening service. The Sunday school is in a flourishing condition, reaching its largest attendance for the year on a late Sunday. For the first time in the history of the church the last communion service was held in the evening with a large congregation present. It is proposed to hold it in the evening hereafter.

HOPKINTON.—The new pastor, Rev. J. S. Curtis, is proving himself the right man for the place and steadily growing into the affections of his people. He is accustomed often to preface his sermon with a brief talk to the children, which has proved interesting and profitable, as shown by his past experience. One of his parishioners who is unable to walk sits, on pleasant Sundays, in her carriage by the open window and greatly enjoys song and sermon. At his first communion service one young man was received on confession to the church.

RYE.—The pastor, Rev. A. W. Mills, has been sorely afflicted in the death of his wife, July 4, after only a month's residence here. She had been in feeble health for some time, and it was confidently hoped that the change would prove beneficial, but no such anticipations were realized. He has the hearty sympathies of his people, as well as other friends, in his bereavement, which seems so untimely at the beginning of his promising pastorate.

CAMPTON.—Mr. Gardner Cook of Laconia, a former parishioner, has recently given to the church an elegant pulpit Bible. A contribution of $22 was lately taken up for Miss Ellen M. Blakely, a daughter of Rev. Quincy Blakely, for 24 years pastor of the church, for her work at Marash, Turkey, where she has labored as a missionary for 10 years.

WASHINGTON.—The vestry of the church has lately been greatly improved. The revival interest following the labors of the district workers last winter is still manifest in the town. Several persons are expected to unite with the church at the next communion.

PIERMONT.—A movement has been started to secure a fund for a new bell for the church, which is greatly needed. With help already pledged from friends outside the parish, a successful issue of the endeavor seems assured.

GREENFIELD.—The church edifice at present is undergoing much needed repairs. The pastor, Rev. P. R. Cogswell, after an illness of four months, has so far recovered as to be able to resume services.

BARNSTEAD.—Six persons were received to the church at the July communion on confession, three of whom were upwards of 70 years of age and the youngest 11. Five were baptized by immersion.

Vermont.

BAKERSFIELD.—The church is prospering wonderfully under the ministry of Rev. S. D. Angel. The parsonage has been painted and papered since his coming and a movement is now about to be made to remodel the meeting house. Beautiful lamps have been fitted up in the audience room.

WAITSFIELD.—The centennial of the church was held June 21-28. This was the first church of any denomination to be organized in the county, by Rev. Ebenezer Kingsbury. From it have gone out 12 ministers, and nine members have become ministers' wives. Addresses by former pastors and "sons of the church" were given. Reminiscences by former and absent members were read, and altogether it was an enjoyable time. Services closed with communion season and hand shakings long to be remembered.

Rhode Island.

PROVIDENCE.—*Beneficent.* Union services with the Central Baptist Church have been the custom for several years and continue this season. Their houses of worship look one another in the face across Weybossett Street.——*Pilgrim.* Rev. J. P. Hale, D. D., of Kenwood Evangelical Church, Chicago, will preach on the first two Sundays of August ——*North.* Rev. E. O. Bartlett will supply until September, during the vacation of Rev. F. H. Decker.

Connecticut.

NEW HAVEN.—Out of 112 jurors, just chosen, one-tenth are clergymen, 5 of whom are pastors of the several Congregational churches of the city.—— The work of razing the old chapel, one of the buildings of the historic row at Yale, has been begun, and soon a grass plot will mark the place where many famous men of this country have been to regular daily devotions. This removal makes the third within three or four years of the buildings to be swept away, and but three remain. The chapel has been used both for classrooms and lodgings for over 10 years.

CHESHIRE.—The pastor, Rev. J. P. Hoyt, has concluded two series of sermons occupying nearly six months—one on the Fundamental Doctrines of the Bible, the other on the Founders of Congregationalism. He preached on Church Membership, July 5, reviewing the additions to the local church during the 172 years of its existence and showing that the average number added was 14 yearly. One year 104 were received. Of 70 members uniting in 1866 only 12 are now connected with the church. This shows the changes in country churches.

HARTFORD—*South.* Dr. Parker is in Europe.—— *Asylum Hill.* Dr. J. H. Twichell is at Keene Valley in the Adirondacks.——*Fourth.* Rev. H. H. Kelsey is also in the Adirondacks, but being chaplain of the

First Regiment will return the middle of August in time to go to camp with the State militia.——*Pearl Street.* During August the meeting house will be closed as is the custom, but the Endeavor Society and Chinese Sunday school will hold services as usual.

BRIDGEPORT.—*South.* The church edifice was trimmed with bunting and other patriotic decorations a week ago Sunday. In the evening the pastor gave an interesting discourse on the life and services of Samuel Adams, the Revolutionary hero. ——*North.* Prof. W. F. Blackman of Yale continues to fill the pulpit, giving good satisfaction.

WEST HARTFORD.—Special services were held a week ago Sunday in honor of the fifth anniversary of the pastorate of Rev. T. M. Hodgdon. The pastor preached an interesting sermon reviewing that period. In the evening special gospel services were held, led by E. B. Dillingham of Hartford.

WEST SUFFIELD.—Plans are being laid for the building of a new chapel next fall on the north side of the meeting house, and the making of a number of extensive alterations and improvements on the edifice, including painting and moving the organ downstairs.

MIDDLETOWN.—Union services will be held the first two weeks in August with South Church and the last two with North Church. It is expected that Dr. G. C. Adams of St. Louis will preach the four Sundays in the absence of both pastors.

LISBON.—The last of the six local conferences this year was held here July 1, with Rev. Q. M. Bosworth. The meeting was largely attended in spite of the hot weather, and was of unusual interest. Dr. W. S. Palmer of Norwich preached the sermon.

SOUTH COVENTRY.—The annual midsummer rally of the Connecticut Sunday School Association was held last week Tuesday. Large crowds were in attendance from all the surrounding towns, and the meeting was one of the most successful yet held.

WEST TORRINGTON.—Several decided improvements to the audience-room of the church have been made, including the lowering of the pulpit several inches, raising the aisles to a level with the rest of the floor, and the laying of a heavy new carpet.

GREENWICH.—*First.* The church at Sound Beach is one of the first in the State to provide a place for the storage of bicycles during church services. Arrangements have been made whereby the wheels can be stored in the basement.

NORWICH.—*Broadway.* Dr. Lewellyn Pratt will spend the month of August at Plymouth, Mass.——*Second.* Rev. C. W. Morrow will leave the last of this month for Lake Pocotopaug, East Hampton, Ct., where he will stay through August.

WILLIMANTIC.—The good citizenship committee of the local C. E. union has voted to raise $1,000 for the purpose of carrying on the proposed war against vice in this vicinity.

EAST GRANBY.—James R. Viets, one of the foremost men of the town, died last week at the age of 75. He was a lifelong member of the Congregational church and for 39 years was its treasurer.

IVORYTON.—Rev. L. S. Griggs will not resume preaching for some weeks, in order that he may fully recover. In the meantime the pulpit will continue to be filled by neighboring clergymen.

ANDOVER.—The offer to put in a new furnace by the women of the church has been accepted by the society. Extensive repairs are being made on the horse sheds.

ROCKVILLE.—Rev. C. E. McKinley of Yarmouth, Me., whose call was recently noted, has accepted and will begin his duties Sept. 1, just a year from the time the former pastor left.

The conference report of State registrar, Rev. W. H. Moore, just out, shows the Second Church of Waterbury to be the largest in the State with a membership of 956, the South Church of New Britain in consequence falling to second place with 934 members. The Fourth Church of Hartford comes next with 872 members, and the Dwight Place Church of New Haven is fourth with 805 members. The Second Church of Waterbury is now the second largest in New England, and the South Church of New Britain is third in size.

MIDDLE STATES.

New York.

SYRACUSE.—The synodical missionary of the Reformed Church started a mission last spring in what might be called the parish of the South Avenue Church. A protest was made by the State H. M. S. to the Domestic Missionary Society of the Reformed Church, and though a house had been leased, a student put on the field and services maintained for some weeks, the mission has been withdrawn on the basis of the conference and agreement of non-intrusion into a parish of the other entered into December, 1892, in New York by the Congregational, Presbyterian and Reformed denominations.

DE RUYTER.—A movement of considerable strength is under way in this town to organize a church. Rev. D. W. Bull of Pitcher was sent for recently to explain the polity and to advise in regard to steps to be taken for a Congregational church. The congregation is holding services in Russell Hall, prominent men are in the movement, and a Ladies' Aid Society of six members has already been organized.

BROOKLYN.—*Rochester Avenue.* The trustees have voted to recommend that the church grant them the right to sell their property and buy and build elsewhere. Later resolutions were passed by the church to grant such right. The trustees have an option on a lot 100 x 150 feet, where they expect to build in the near future. The present property is now for sale. Rev. A. F. Newton is pastor.

New Jersey.

EAST ORANGE.—*First.* The four ladies' societies have recently been federated and turned into committees of the one general Woman's Society for Christian Work. The committees are: the church aid, the foreign missions, the willing workers, and the twinkling stars. The new body now numbers 97 members, and the good work already done by it gives promise of large results in the future.

ELIZABETH.—The general interest in the church is good. Seven adults were received to membership at the last communion. Three hundred and fifty dollars have recently been paid on the debt, making $650 since Jan. 1.

MORRISTOWN.—The church is progressing peacefully. Twelve new members were recently received. The pastor will occupy his pulpit the whole summer.

THE SOUTH.

Alabama.

BLACKWOOD.—*St. John.* Missionary Stablings recently assisted the pastor, Rev. M. V. Marshall, in services for five days which resulted in an ingathering of 13, making a total of 20 in recent weeks, while others are yet to come.

KIDD.—*Union.* A gracious blessing came to this people July 5, which caused the farmers to forget their work and give the week to special services. The results already realized are seven additions by letter and seven on confession, with more to follow.

THE INTERIOR.

Ohio.

OBERLIN.—During vacation Prof. A. H. Currier supplies the First and Prof. H. C. King the Second Church.——Rev. D. L. Leonard, D.D., of this city supplies his old pulpit at Northfield, Minn., for a month.

Rev. W. G. Roberts of Hudson, Mich., is regularly supplying the Sylvania church.——Geneva is materially enlarging and improving its house of worship. ——Hampden church has been greatly quickened by a week's meetings of Evangelist A. T. Reed, and received two additions.

Illinois.

PORT BYRON.—At the close of his three years' pastorate Rev. R. W. Newlands has just reviewed that period and showed that 106 new members, 92 on confession, have been received. Mr. Newlands has now gone with several friends on a two months' bicycling tour of England and Scotland.

Indiana.

ANDREWS.—This church, almost disorganized by the forced changes of population consequent upon the Debs strike, is again showing some strength. Twenty-one new members have been received in six months. A Ladies' Aid Society of 24 members is rendering efficient financial assistance. The Sunday school is improving in numbers and discipline. It has adopted a systematic plan of benevolence, giving to each of the six societies. At a recent concert a model "Mayflower," 20 feet long, was anchored in the church and the Pilgrim history was told in song, costume and story.

INDIANAPOLIS.—*Mayflower* unites with the Fourth Presbyterian for the vacation. Rev. G. E. Hill supplies the united congregations July 19, 26. Rev. J. W. Wilson is with his family at Red Wing, Minn. His infant son Donald died on July 14.——*Fellowship.* Rev. F. M. Whitlock and Rev. O. D. Fisher of *People's* will remain at their posts, taking no extended vacation and keeping up regular services.——*South* and *Pilgrim* also maintain regular services, depending on supplies.

ALEXANDRIA.—Superintendent Curtis was here July 19. There was communion and reception of members. Rev. J. C. Smith is winning golden opinions from the people, and the church looks forward hopefully and is planning to secure the equipment of a lot and building.

TERRE HAUTE.—*Second.* Rev. W. F. Harding gives his vacation to Chautauqua work. He acts as Indiana secretary of the C. L. S. C. He goes first to an assembly at Eagle Lake, Ind., and then conducts the work at Macatawa Park near Holland, Mich.

Michigan.

ROMEO.—The churches of this place are holding union open air meetings during July Sunday evenings. A lot centrally located has been seated to accommodate about 400 persons, and the pastors preach in turn. The attendance has been unexpectedly large. Everybody is interested. The best of order prevails. The outskirts of the lot are thronged with carriages. Many people who never go to church are in the audience. The service lasts just one hour, beginning at 7 P. M. The singing is congregational and printed programs of song are distributed. Rev. E. C. Oakley is the Congregational pastor.

Wisconsin.

BELOIT.—A mass meeting of the Sunday schools of the city, held July 5 with the First Church, gave the initiation to a new movement undertaken by the city pastors for developing and improving Sunday school work. Rev. W. W. Sleeper presided and Dr. G. R. Leavitt gave the address of welcome. The schools came in procession with banners and the attendance was large.

THE WEST.

Missouri.

ST. LOUIS.—*Pilgrim.* Dr. Michael Burnham will spend a part of his vacation on the lakes and in the Northwest. The pulpit will be supplied as follows: July 12, 19, 26, Rev. Wolcott Calkins, D.D.; Aug. 2, Rev. G. E. Wallace, D.D.; Aug. 9, 16, 23 and Sept. 6, Rev. E. P. Terhune, D.D.——*Bohemian.* The official board of the St. Louis City Missionary Society at its last meeting authorized the committee on Bohemian work to make contracts for the erection of a house of worship. The architect is at work and it is expected that contracts will be let before July 24. The work will be under the direct supervision of Rev. A. L. Love, superintendent of city missions.

Iowa.

HUMBOLDT.—Fifteen members were added at the July communion. This makes a total of 43 accessions since Rev. R. L. Marsh was called to the pastorate in January. Of that number 27 have been received on confession. This increase marks simply the normal growth of the church, no special meetings having been held, except services during Passion Week. The meeting house, though the largest in the place, is far too small for the congregations. The attendance at the midweek prayer meeting is keeping up through the hot weather, with a continuous gradual increase, and the membership of both the Junior and Senior C. E. societies is increasing. This quarter-centennial year promises to be the most fruitful one thus far in the history of the church.

BUFFALO CENTER.—The condition of the church has steadily improved since the Cordner meetings, and interest is increasing under the leadership of the new pastor, Rev. N. L. Packard. Thirty-five new members have already been received and more are sure to follow in a few weeks. The audience-room is filled at the Sunday services, extra chairs being placed in the aisles. An effort is being made to pay off an indebtedness of $150, toward which over $100 already have been subscribed.

THOMPSON AND LEDYARD.—The new pastor, Rev. F. A. Slyfield, has introduced the envelope system of raising funds at both places. He has also organized a Ladies' Aid Society and Senior and Junior C. E. Societies. Several accessions are expected at both churches at the next communion.

RICEVILLE.—An effort is being made to pay off the church debt, with good prospect of success. The women raised $70 June 16 through an experience social, and July 4 they netted over $100 from serving dinner. Rev. L. M. Pierce is pastor.

TRAER.—The midsummer communion was a time of special spiritual blessing and there were four additions to the membership. Mr. G. M. Herrick gave a lecture July 19 to a delighted audience.

Minnesota.

MINNEAPOLIS.—*Plymouth.* Rev. Dr. G. H. Bridgman of Hamline University is supplying the pulpit for the present.——*Lyndale.* A former pastor, Rev. R. A. Hadden, has supplied the pulpit for two Sundays during the vacation of Rev. L. H. Kellar. A reception was tendered Mr. and Mrs. Hadden by their former flock.——Rev. George H. Wells, D.D., has returned from Japan and spent a day with his Minneapolis friends, who were all glad to see him. He is at present at Dover, Ill. He has enjoyed his trip to Honolulu and Japan, but is not completely restored to health.

LAKE PARK.—The coming of a new pastor has stimulated the church to secure a parsonage costing about $1,000. This puts the work on a stable foundation. The usefulness of the parsonage fund of the C. C. B. S. was never better illustrated than at Lake Park, where without its help it would have been impossible to secure a house for the minister either by purchase or by rent.

VERNDALE.—Since the coming of Rev. R. W. Harlow finances have improved, a choir has been organized, a prayer meeting started and, with some pressure from the H. M. S., long deferred obligations to the C. C. B. S. are being met. The pastor, a grandson of a Revolutionary soldier, delivered a patriotic address July 4.

HIBBING.—The work received some harm through the sudden departure of the missionary, but Rev. E. C. Lyons of Appleton at once took his place and a congregation is being gathered with prospect of good work. Hibbing is a mining town of 2,000 people in the iron region.

ANOKA.—Rev. H. N. Pringle has closed his work here and is spending some time in Kansas. The church has been greatly strengthened by his pastorate and he has won the affections of all. He has offered himself as a foreign missionary under the American Board.

CROOKSTON.—The house of worship has been repaired, electric lights and new carpet secured and other improvements made. Rev. H. P. Fisher has been investigating some fields that are calling for new work. He will spend his vacation in New England.

LAKELAND.—Rev. A. A. Davis has collected money sufficient for thoroughly renovating both parsonage and church. New life has been awakened in the church. A pound sociable has been held with large attendance and many gifts for the pastor.

MADISON.—The church has been pastorless for two or three months, during which time it has been raising money to pay the retiring pastor. A former minister, Rev. David Donovan of New Paynesville, is spending some time with it.

The foundation of the new meeting house at Walker has been laid. Funds are being solicited for the building, which will be erected at once.

Kansas.

WICHITA.—*Plymouth.* Although this church was reported as having received home missionary aid last year, it received none for itself. Under the plan for a single pastorate in the city, adopted in 1894, the aid granted to Wichita last year was for work done under the supervision of the Plymouth pastor, but outside his own parish. Plymouth Church is self-supporting and is enjoying peculiar prosperity.

OTTAWA.—Presbyterians and Congregationalists unite in the morning service through July and August. In the evening five churches join in union meetings held with the Baptist church. A delightfully fraternal spirit exists among both churches and pastors.

Supt. L. P. Broad is exploring the western frontier. Many of the new counties he has visited have unusual promise of fair crops, but some sections, including most of Wallace and portions of Ford and Meade Counties, will have no crops whatever. The spiritual condition of the frontier churches is excellent. The pastors are being pressed with calls to occupy new preaching stations and are complying to the extent of their time and strength. The home missionary tent is to be pitched on the prairie in the heart of Meade County, and meetings began there July 19.

North Dakota.

FARGO.—Rev. J. F. Dudley, D. D., July 12, gave a historical discourse upon the development of Christian work during the last 25 years in this city, which has just celebrated its quarter-centennial. He showed the wisdom of planting the work here and the results that have been achieved. Among other things he dwelt upon the fact that Fargo College originated in the plans of its founders with the first association of Congregational churches that met here, in September, 1882.

NIAGARA.—Supt. H. C. Simmons spent July 12 with Rev. W. B. Cunningham, preaching at Adler, an out-station 13 miles to the southwest, in the afternoon and conducting communion service at Niagara in the evening. Three persons were received to membership. This church has made excellent progress in the past few months, adding to the furnishing of its building and largely increasing the attendance.

MELVILLE.—Mr. Evan Halsall, a young Methodist, has commenced work here and at Edmunds, Pingree and Buchanan under favorable circumstances. He is welcomed by good congregations at each point. The field is an important one and includes a large number of people, although to care for it the pastor is obliged to drive over 20 miles and back each Sunday.

HILLSBORO AND KELSO.—Rev. N. P. McQuarrie, whose resignation will take effect Sept. 1, enters evangelistic work because he feels distinctly called to this form of service. During his pastorate the church at Kelso has been organized and a house of worship erected.

REYNOLDS.—A church of seven members was recognized by council June 30. It is cared for by Rev. J. D. Whitelaw, and is to be yoked with Cummings and Buxton.

PACIFIC COAST.

California.

SAN FRANCISCO.—Rev. C. O. Brown, D. D., who for some time has conducted an Independent church in this city, is about bidding farewell to his congregation, having accepted an invitation from one of his sons to spend the summer recuperating his health. Whether or not Dr. Brown will return is by no means certain.——Mrs. Sarah B. Cooper, who has been attending the General Federation of Women's Clubs in Louisville, Ky., has returned and assumed her usual duties, among them the leadership of the large Sunday school class now meeting in Native Sons' Hall. During her absence Prof. C. S. Nash of Pacific Seminary had charge of the class.——Rev. Frederick Flawith of Fourth Church is sojourning in British Columbia.

SACRAMENTO.—Mrs. H. N. Hoyt, the pastor's wife, has been greatly cheered by the success of her plan for mission study among the women. Six different circles have been organized, each taking a special field on which to read up and write papers. The meetings have had an average attendance of 27 and unusual interest has been manifested. Each group aims to raise $25 for the Woman's Board by Sept. 1.

SAN BERNARDINO.—*Bethel.* It has been decided to continue the work here. Rev. J. R. Knodell, pastor of the First Church, for the present will have charge of this work also.

CURRENT THOUGHT.

AT HOME.

It is gratifying to find the religious press of the country rising to its duty and stating in unequivocal language the real issue which voters face in this campaign. *The Examiner* says, "It is a question of honesty, integrity and national permanence . . . a bare majority against this conspiracy of dishonor is not enough." The *Living Church* believes that "the common sense and common conscience of the people will prevail." *The Watchman* holds that "if the Republican party is returned to power it will be charged with moral duties which far outrun its platform." It believes that "the great question of the hour is whether we can trust these radicals, some of whom avow theories that would drive them to the Paris Commune, to redress their grievances in their own way without regard to the equally sacred rights of others, and without regard to public faith or order." *The Pilot* dislikes the platform, confesses to some admiration for Mr. Bryan's personality, but refuses to advise its readers what to do. *The Christian Intelligencer* says that the Chicago platform "is so revolutionary and anarchistic, so subversive of national honor and threatening to the very life of the republic, that patriotism and loyalty to righteousness" constrain it to enter its vigorous and unqualified protest. The *Independent* says the principles enunciated at Chicago "are such as honest men, who believe that debts paid in bad money are debts in part repudiated and that mob rule is criminal rule, must condemn and reject as of the very essence of dishonesty and anarchy." *The Jewish Messenger* affirms that "Great as is our country, it cannot seclude itself from international commerce and the world's interests; its debts must be paid precisely as incurred, and its money must be acceptable for full value everywhere." *The Northwestern Christian Advocate*, being an official paper, is forced, it thinks, to hold "a compulsory neutral position," but it is easy to see that it sympathizes with the uprising of many of the Western people who voiced their opinions in the Chicago platform. *The Evangelist*, through Dr. H. M. Field, asks, Shall We Have Order or Anarchy?

[PUBLISHER'S DEPARTMENT.]

Exit, the Spinning Wheel.

WOMAN'S WORK IN NEW FIELDS.

When the spinning wheel and the loom went from cottage to factory there began a world revolution not equaled by any overturning of an old order which civilization has witnessed. When cloth was no longer spun and woven and bleached and fashioned by home skill, but came from factories and called for a price instead of for effort at first hand; when baking and brewing and churning became great separate industries, like soap-boiling, candle-making, and a score of other tasks which had once filled woman's days to the full, civilization stood on the threshold of a great new era, compared to which those were unimportant times when slaves were turned loose into the condition of self-dependent freemen, and vast armies were disbanded after having forgot all crafts but the craft of war. History took on a new turn in this revolution, or evolution, to which almost no other can compare. The hands and hearts and minds of millions of women, born and yet to be born, stood ready for new occupations in large degree, and some of the gravest questions this old world has propounded stared in the faces of both men and women then, nor have they ceased their insistence nor their gravity even now.

In what may woman engage to do best justice to her powers and most good with them and suffer least detriment to her womanliness? We are told that there are over 2,000 occupations open to women today, as against only three to which they could turn a generation ago. The general aspect of the world today toward a woman at the bar or on the jury, for instance, is far different from what it would have been thirty years ago, but there are still thousands who are unreconciled to such conditions, and among womankind there are almost as many, proportionately, who view with dread the prospect of going into the world as bread-winners as there were a half-century ago. To these the first choice of occupation is one of the very first which opened to the woman in search of opportunity. Teaching is the nearest and dearest work to the truly feminine heart, and although it was one of woman's first resources it has been outclassed by none subsequent to it either in the extent of its demands or the rewards they offer. From the college presidency to the teaching of babes there is call in every field for the capable woman, but in no branch of labor, educational or otherwise, can women find a field so peculiarly their own as in the kindergarten.

Kindergarten! Beautiful word, suggesting the flowers of childhood and the tender study and love and care of the coaxing gardener, who is wise beyond the point where men expect roses to flourish under the same treatment as violets, but gives to each tender plant the care which, by minute, individual study, he has found it to be in need of. This branch of education is offering perhaps the most and the choicest inducements of any occupation open to women. It is a field in which they need feel no stress of competition except among themselves, for in it there can be none of the vexed strife between men and women such as works so sorely on the spirits of those women who choose the more advanced stages of educational work. In it, however, women find a vocation which is more than bread-winning, a calling next of kin to their crown of glory—motherhood. For that sacredest of offices it fits such as God may, in time, elevate thereto, and for those who may always find their work outside the walls of home it opens up opportunities of a depth and breadth and beauty any one might well envy. The science of child study, to which it has given birth and impetus, is assuming proportions and revealing charms which take captive the finest minds, and from being first misunderstood as a scheme for "amusing children," kindergartning has come to be recognized as one of the most subtly delicate and beautiful, as well as one of the most important, of all sciences.

From Mrs. J. N. Crouse, the director of the Chicago Kindergarten College, No. 8 East Van Buren Street, Chicago, Ill., where many of the best teachers in the country have been trained, it was learned that the demand for good teachers far exceeds the supply and that places are sometimes open for months looking for "the right woman." Further inquiry also brought out the facts that a knowledge of kindergartning is a strong recommendation for applicants for ordinary positions the country over, and that salaries may be said to be better in this than in almost any other branch of woman's work. For instance, teachers who have had but two years' instruction receive from $500 to $600 per year for services during half a day through the school year, and students who have had three or four years of theoretical and practical instruction receive from $800 to $1,500 per year. These, then, are some of the facts of one of the promising and honorable avocations open to women.

A GOOD child is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that inproper feeding is inexcusable and unnecessary.

[Publisher's Department.]

Chicago as an Educational Center for Women.

The University of Chicago, with its great money endowments, its splendid equipments of special buildings for the natural sciences, its facilities for postgraduate work, its equal opportunities for men and women, has drawn the attention of the entire country away from the far East as the educational Mecca of students, and bids fair to change the educational center of the United States from New England to the southern shore of Lake Michigan. The single fact that this great university in its incipiency provided three commodious and finely equipped buildings for the accommodation of its women students shows the importance it attaches to their higher education, and sets a standard for their intellectual development such as no other city in the United States can boast.

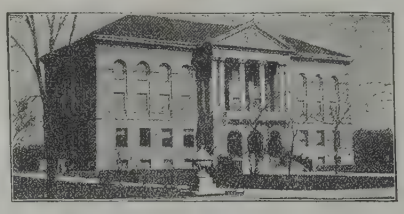
It has long been known to well-informed people that the standard of intellectual culture among women in Chicago has for many years been the highest, and while it is well said that comparisons are odious, yet it is true that as long ago as the meeting of the Women's Congress in 1882, when the Chicago Woman's Club entertained that highly cultured and dignified body of women, the superiority of Chicago women as speakers, parliamentarians and in general ability to guide and inform audiences was generally and generously recognized. At that time a distinguished woman from New York city said: "I feel as if the Chicago women were a deep sea in which we Eastern women swim as small and unimportant boats."

The women's clubs of Chicago are the most numerous and enroll the largest membership of those of any city of the United States. They also contain the largest proportion of women who are college graduates. Two of these clubs, the Fortnightly, with a membership limited to 200, and the Chicago Woman's Club, with a membership of nearly 800, have very handsomely equipped clubrooms which occupy the entire fifth floor of one of the great business blocks in the heart of the city. Here, over a quiet cup of tea or chocolate, which can always be obtained on call, the best women of Chicago meet to discuss matters of general interest or to formulate plans for the humane and Christian enterprises for which they are so noted. The presidency of the National Confederation of Women's Clubs, with its 200,000 members, has, for the second time, been awarded to a Chicago woman, Mrs. Charles Henrotin, notwithstanding a vigorous attempt on the part of Eastern members to remove it to New York.

All the pupils of Chicago schools, public and private, have the advantages possessed only by great cities—of access to the great libraries of the city, to its Art Institute, now among the finest in the country, to its museums, which contain many of the most valuable things shown at the Columbian Exposition, to its great Academy of Science, etc. The musical and other entertainments are also an important factor in a liberal education for girls. The Thomas concerts continue throughout the winter season, and as the rehearsals are given on Friday afternoons they are attended by hundreds of pupils from the schools. The best musical artists come to Chicago every winter.

The great Chicago Conservatory of Music and Elocution, under the direction of Samuel Kayzer, with its finely equipped studios in the Auditorium and its corps of teachers in each department from the front ranks of the profession, offers the opportunity to the pupils of Chicago schools for education in all branches of musical and dramatic art which New York and Boston have until recent years monopolized.

A great deal of the credit of the general high standard of culture among Chicago women is due to the Chicago private schools for girls, which, ever since the great Chicago fire, have been doing singularly effective, if quiet, work. Among the twelve or fourteen long-established schools for girls in Chicago, only two receive more than twenty boarding pupils, none receive over thirty, while the majority receive only ten or twelve in the families of the principals. This restriction has had the effect of bringing the young girls who are boarding pupils into close personal relation to the principals of these schools, to the great advantage of these pupils, since among the principals of the private schools of Chicago are to be found women distinguished not only as educators but as scholars



ACADEMY OF SCIENCES.

and writers to a degree scarcely equaled by any other city in the country.

Another interesting fact in regard to these private schools is that all may make a specialty of fitting girls for college, and every September witnesses the interesting spectacle of special trains for college students. Usually these trains are decorated with flowers, furnished by the officials of the various roads, and the young ladies leave Chicago for Vassar, Smith and Wellesley under the happiest auspices of attention and *éclat*.

One of Chicago's leading schools for girls is the Loring School on Prairie Avenue, founded in 1876 by Mrs. Stella D. Loring and Miss Howells, a sister of W. D. Howells. This school is now under the principalship of Mrs. Loring, a most cultured, scholarly woman, who, besides her large number of day pupils, receives into her family twelve young ladies as boarding pupils. The Loring School gives especial attention to college preparatory work, and its certificates admit to the leading colleges for women and co-educational univer-

ART INSTITUTE.

sities without entrance examinations. At Mrs. Loring's home the pupils meet the *literati* of the city, as Mrs. Loring gives frequent evenings when distinguished people read papers or give musical recitals or meet with members of her family socially.

On Indiana Avenue, near Twentieth Street, are the two spacious buildings occupied by the Holman-Dickerman School, under the principalship of Mrs. L. C. Holman and Miss F. S. Dickerman. The course of instruction embraces all the studies included in a thorough English education, and especial attention is also given to the study of French. The school numbers among its pupils and alumnæ the daughters of some of Chicago's most prominent families. While this has been strictly a day school in the past, Mrs. Holman and Miss Dickerman intend receiving a few boarding pupils into their home in the fall.

Further south—for these are South Side institutions—is to be found the Kenwood Institute, on Forty-seventh Street, near the lake. The principal, Miss A. E. Butts, receives into her large and finely appointed home about twelve boarding pupils. This school has the distinction of being the only girls' school affiliated with the University of Chicago, thus obviating the necessity of entrance examination. A certificate from the principal of Kenwood Institute admits to the University of Michigan, the University of Wisconsin, Vassar College, Smith College and Wellesley College without examinations. Special attention is given to the study of art history, illustrated lectures being given regularly on this subject.

On Oakenwald Avenue, also near the lake, is Ascham Hall, a school for young ladies. The principal is Miss Kate Byam Martin, a sister of Mrs. Charles Henrotin. Miss Martin's school is noted for the attention it gives to modern languages and to art. Examinations for the University of Chicago are given quarterly at Ascham Hall. Miss Martin, having lived many years abroad, speaks French and German with fluency. She is the author of several well-known works of fiction and travel. Miss Martin receives twelve young ladies into her house.

Eight miles west of the city, but connected with it by numerous lines of electric and steam cars, in the beautiful suburb of Oak Park, is the Scoville Place School, Mrs. Helen E. Starrett, principal. This school is named for the gentleman whose spacious mansion, surrounded by five acres of lawn, the school has occupied since his death. On account of its size, large and finely furnished rooms for pupils and its general superior equipment, this school has been named the Ogontz of Chicago schools. It accommodates twenty-five boarding and one hundred day pupils. It is especially noted for the attention given to the use of good English in speech and composition. Its certificates admit to all the best colleges for women. Mrs. Starrett is well-known in the literary world, not only for magazine articles on educational topics, butfor several books on ethical and social subjects. Her Letters to a Daughter have been read by thousands of young girls during the past ten years.

Beautiful Kenilworth, a few miles north of Chicago, on the heavily-wooded bluffs overlooking Lake Michigan, possesses one of the most thoroughly equipped schools in the country, Kenilworth Hall. Within easy reach of the city by numerous suburban trains, with a most beautiful natural environment, are situated the home of Mrs. Babcock, the principal, and another building devoted exclusively to the purpose of recitation and study. Mrs. Babcock is an experienced teacher of widespread reputation. While, if desired, pupils are prepared for college, the special inducements offered by this school are delightful home associations and a most thorough course of study along general lines under Mrs. Babcock and a corps of competent assistants. Numerous graduates of Kenilworth Hall, prominent in society and literary circles, attest the thoroughness of Mrs. Babcock's training. Mrs. Babcock receives twelve boarding pupils into her home.

The truth is that Chicago, possessing its unsurpassed opportunities for general culture, with such finely equipped schools, offers inducements which are proving sufficient to cause parents to turn their eyes thither when considering the question of the education of their daughters.

THE INTERNATIONAL C. E. CONVENTION.

CLOSING SESSIONS, JULY 11-13.

WHAT IS THIS MOVEMENT?

Had the entire concourse at the great Saturday afternoon open air service adjourned to the meeting for citizens on the White Lof, the two tents which were in readiness for the evening program would hardly have covered one-half of the multitude. As it was, the streaming columns of humanity which took up their line of march from the Capitol to the Treasury were thinned out by the withdrawal of detachments all along the route, and at their destination were reduced from the tens of thousands to two fair audiences. The object of the gathering was the enlightenment of the general public as to the aims of Christian Endeavor, and the empty seats might have resulted from generous forethought on the part of many regular delegates in favor of their entertaining brethren and sisters. The words of one speaker were the thoughts of all: Christian Endeavor work is the process of leveling up—socially, intellectually, spiritually. The highest ideal is the standard up to which every life is encouraged to develop.

THE SUNDAY PROGRAM.

With a view to introducing no disturbing influences at the regular hours for Sunday worship and Bible study, the framers of the convention program left open the morning and evening hours, and the appreciative Endeavorers, interested in seeing Washington in its church home and at its church work, crowded the large and small edifices throughout the city. The afternoon hour appointed for denominational missionary rallies found good congregations in tents and churches in twenty-eight points of the city despite the hot wave which settled down with intensity on Sunday to remain through the sessions. At Tent Williston Dr. W. E. Barton, again representing the Congregationalists as chairman, introduced a strong list of speakers, among them Dr. C. C. Creegan, Miss M. W. Leitch, Rev. G. W. Moore and Rev. W. G. Puddefoot. Other bodies were led in thought to foreign fields by such able speakers as their ranks afforded, and the advance announcements for every meeting satisfied the delegates generally that their own denominational rallies were for them the most attractive.

The meetings for Sabbath observance in one of the largest halls of the city, and the citizens' evangelistic meeting in Tent Washington had stirring addresses, the former by Mrs. H. T. McEwen and Rev. Messrs. J. B. Davison, Alex. Alison, D. D., and W. F. Crafts; the latter by Rev. B. Fay Mills. The usual C. E. prayer meetings of the evening had the added inspiration of new voices from remote places—an inspiration which was further re-enforced by the eloquent pulpit utterances of visiting preachers at the evening worship.

THE WORLD FOR CHRIST.

The continuance of the subject of missions absorbed the attention of the last morning. This first meeting of the World's Christian Endeavor Union afforded a broader view of Christian work than any other session in the addresses of representatives from England, Germany, India, Africa, Persia, China and Armenia. While the introduction of other visiting missionaries from the field was in progress in one tent about forty volunteers for missionary fields stood before a great applauding audience in another, and in the third tent was being heard by a tremendous and most enthusiastic assemblage "a message from Armenia to Christendom." The speakers here were Rev. F. D. Greene, Van, Armenia, Miss Rebecca Kirkorian, Aintab, Turkey, Miss M. W. Leitch and Rev. B. F. Mills. From the first two, who had come back from the land of the sultan as "missionaries to Christendom," were heard such appeals for the "remnant of Armenia" as only eyewitnesses and broken-hearted sympathizers could utter. The half was not told, but only hinted at, yet the hearers shivered at the recital of the condition of "a whole nation waiting as sheep to be slaughtered." "Is not America responsible," asked a native of Armenia, "for what has happened on account of the very charity she has shown us?" At the close of her own address Miss Leitch called the native young woman to her side, and, throwing over her head and shoulders an American flag, besought her hearers to offer their help for the dying Christians. Faced by such an object lesson, and with the cries of the victims almost ringing in their ears, the persons present were visibly affected by sadness.

Rev. B. Fay Mills had ready an answer to the native girl's query, and went on to enumerate the causes and explain the present state of the relations between the Turks and their dependent neighbors. At his utterance that the blame lies to some extent at the door of the United States, there was a great outburst of applause and cheering, which was heard again many times. Whether the young Americans whose voices, calling for repeated denouncements of our Government, thrilled and whose handkerchief salutes electrified the speaker to a repetition of his words would have reiterated his phrases in the calm of a fair consideration may be questioned. But that hundreds, perhaps thousands, of the young people rose to their feet pledging their aid in raising funds at their homes for the sufferers was sufficient evidence of the impressions which were left with them.

RENEWED ALLEGIANCE.

The great session of the closing consecration service was distributed over the city in eight sections. Before each gathering a stirring sermon was preached, and then, as the roll of States and Territories was called, brief responses were read, sung or repeated, and the great convention of '96 was declared adjourned. It was not merely the close of a round of meetings, but it concluded as well a period of earnest prayer by an army of God's children; of Bible study, led by students of the Word; of evangelistic efforts, conducted in many places and at many times of day and night; of excursions to historic grounds; of bicycle runs and parades; of ascents and peregrinations. From all this and much more Washington has learned of what profit and pains it is to entertain an international convention of Christian Endeavor. San Francisco, '97, is the cry which will resound through the country next year. In 1898 Nashville will doubtless be the favored city, and even thus early our English visitors are urging us to familiarize our ears with "London in 1900." H. H. S.

INSIST on having just what you call for when you go to buy Hood's Sarsaparilla, the one true blood purifier and nerve tonic.

POND'S EXTRACT for pain without an equal for forty years. *Carries this prestige with every bottle.*

A POCKET-CHAIR.—Every one knows the convenience of having a low table placed beside one's chair, so that a dozen useful articles are within easy reach at your elbow. An improvement has now been made over this idea, by which the table and chair are both united. The contrivance is called a "Pocket-Chair," and it is a Chinese invention; the chairs themselves being imported direct from China. They are on sale at the Paine Furniture Co., and cost only a few dollars. They are very luxurious.

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Is the basis upon which Hood's Sarsaparilla builds up the health. Unlike opiates, narcotics and nerve stimulants, Hood's Sarsaparilla builds permanent strength upon rich, red blood, vitalized and vigorous, loaded with nourishment for nerves and muscles. Hood's Sarsaparilla permanently cures scrofula, catarrh, rheumatism, nervousness and weakness, because it purifies and enriches the blood.

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Is the best—in fact the One True Blood Purifier.

Hood's Pills the best family cathartic and liver stimulant. 25c.

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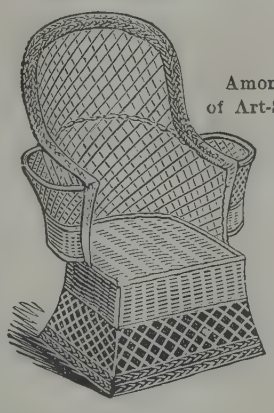

A NEW CHAIR.

Among the many ingenious and novel designs in our new Exhibition of Art-Stained Willow Furniture is this double-pocket easy-chair.

It is a charming piece of furniture. The seat is low and very deep, and the back rises to support the head and shoulders at an easy incline. The sides follow the line of the arms in comfortable reclining.

On either side is a deep, large pocket. Here may be stowed books, letters, newspapers, fruit, your wife's sewing, or any of the many articles which you want directly at hand.

Think of the enjoyment of such a chair on the piazza. It will do all the duty of an extra table. We cushion and trim the chair as desired. You have your choice of several styles of color finish, including the new, rich shade of grass green.

PAINE FURNITURE CO.,

48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

The volume of general business continues light, smaller even than was expected, although expectations were not high. The political situation, the shrinking gold reserve, which is now down to $89,761,336, and the falling values of securities all make for extreme conservatism on the part of merchant and capitalist. To be sure, the decline in security values is largely the work of an organized bear party in Wall Street, but even though this is true, the fall in prices has its unsettling effect.

Although general trade is light, the business situation is in pretty healthy condition in this respect, that jobbers and retailers have operated cautiously and are not overstocked with goods, the bulk of the supply being in factory warehouses, where they are carried most easily. Hence, if the condition of affairs becomes absolutely acute, the mercantile people are in better shape to stand a strain than if they had goods piled up on their shelves and notes in payment therefore coming due.

Iron and steel prices have suffered a further recession, and the industry is in less satisfactory shape. Production of pig iron is being curtailed, but the current demand is so small as to necessitate, it would seem, a further curtailment. What is true of iron and steel is also true of woolen and cotton goods. As to the cotton manufacturing industry, however, the closing down on half time of 4,500,000 spindles in New England during July and August ought to help the situation materially by relieving it of the great glut of goods. Reports regarding the lumber market are also discouraging, it being said that dealers in Philadelphia have in some instances been obliged to take houses in payment.

Bank clearings in the United States for last week aggregated $955,000,000, which was three per cent. less than for the previous week, and a falling off of seven per cent. compared with the corresponding week of 1895. The speculative situation is entirely in the hands of the bear operators, and they hammer values in the stock exchanges with comparative immunity. The uncertainties of the immediate future are so great that large interests do not dare to buy securities, and the public is absolutely absent. The wicked bears are thus without opposition, and liquidation has been heavy enough to make the floating supply of stocks ample for borrowing purposes.

It has always seemed to me marvelous that through those two narrow slits in my head which we call eyes the whole stupendous panorama of the world can find room to enter my brain. Never was a tighter passage devised for so vast a procession.—*H. H. Boyesen.*

Do you want a Tonic?
Take Horsford's Acid Phosphate.

Dr. W. J. NORFOLK, Chicopee Falls, Mass., says: "I have used it as a tonic and stimulant with success. I always keep it in the house for my own use."

Marriages.

The charge for marriage notices is twenty-five cents.

AHLERS—GILMAN—In Wellesley, July 8, by Rev. A. H. Quint, D.D., Louis A. E. Ahlers of Colorado Springs, Col., and Mary Russell, daughter of Mrs. Frances T. Gilman of Wellesley.

SIMONDS—QUICK—In Ludlow, July 16, by Rev. A. J. Quick, father of the bride, Prof. B. S. Simonds of Pottsville, Pa., and Marion J. Quick of Ludlow.

WALKER—REED—In Worcester, July 16, by Rev. Lyman Whiting, D. D., assisted by Rev. W. H. Walker, brother of the groom, and Rev. W. S. Kelsey, Henry Hammersley Walker of Ann Arbor, Mich., and Nellie Francis Reed of Worcester.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BENEDICT—In Brooklyn, N. Y., July 14, Roswell S. Benedict, the oldest member of Plymouth Church, of which he was one of the founders, aged 82 yrs.

BETTES—In Grand Rapids, Mich., July 5, Rev. Darius Bettes, aged 77 yrs. He had preached for fifty years, twenty-five of which were spent in the vicinity of Grand Rapids.

BICKFORD—In Lowville, N. Y., July 10, Anna Ruth, daughter of Rev. and Mrs. Thomas Bickford, formerly of Springfield, Vt., aged 11 yrs., 8 mos.

COLLIER—In North Fairfield, O., June 8, Susan Maria, wife of Rev. J. L. Collier of Lexington, O., aged 64 yrs., 4 mos., 19 dys.

HARDY—In San Rafael, Cal., July 11, Graham Adams, youngest son of Rev. and Mrs. W. P. Hardy, aged 9 mos.

MASON—In Buckfield, Me., July 14, Luther Whiting Mason, the well-known music teacher and author, nephew of Dr. Lowell Mason, a member of Shawmut Church, Boston, aged 68 yrs.

PAUL—In Marrine Lodge, Col., June 10, Forrest E., son of the late John Paul of Chelsea, Mass., aged 42 yrs.

SEVERANCE—In East Bridgewater, June 23, Deacon Walter Severance, an influential member of Union Church.

WARREN—In Durham, Me., July 12, Josephine, only child of Rev. E. L. Warren of Westerly, R. I., aged 3 yrs., 5 mos.

MRS. ELLEN M. MORSS.

"They rest from their labors."

So was it permitted to enter into her rest, Mrs. Ellen M. Morss, loving and devoted wife of Rev. G. H. Morss, on Monday, June 29 at the home of her daughter, Mrs. Dr. C. N. Allen, Moosup, Ct., whose faithful ministration she was permitted to receive in her last sickness.

For thirty-two years and a half she shared with her husband the joys and sorrows connected with the varied New England parishes he has served, entering heartily into his work, and supplementing that work quite largely at times in connection with the ladies' societies. Her Christian life has been a steady manifestation of a buoyant faith in Jesus Christ and in efforts to lead others to believe in Him. For the last four years she has been denied the outward active efforts in connection with church life and work. But though for most of the time a "shut in," she still labored by prayer and the spoken word as the opportunity was given, and rejoiced with the redeemed over successes in Zion. Among her last words were, "My work is done." Though she rests from her labors her works in their blessed influence will still follow her.

The funeral services were conducted by a ministerial friend whose visits were always welcome, Rev. S. H. Fellows of Wauregan, Ct., Wednesday, July 1, the interment taking place the following day at Lawrence, Mass.

SUSAN N. HAYES.

The death in Peabody, July 6, of this worthy woman, wife of Andrew J Hayes, at the age of 57 years, has left a great void in the hearts of all who knew her. A good wife, a devoted friend has gone. Ever ready to help those she saw in need, her memory is fragrant with a beautiful and useful life. She loved the house of God and the study of his Word, and her home influence was sweet and strong among the dear ones, who today mourn her loss and who ministered so tenderly to her wants through the weeks of her intense suffering and pain until the happy release came.

O, there at last, life's trials past,
We'll meet our loved ones more.
Whose feet have trod the path to God—
Not lost, but gone before.

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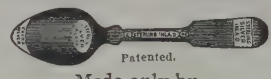

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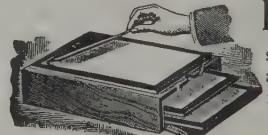

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DO YOU WANT TO SELL A Western Mortgage or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead. State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.

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Send for our Bond List. 38 Equitable Building, Boston.

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Constipation

is an actual disease with thousands. Cathartics give only temporary relief. The cause of the disease, some obscure nerve trouble, must be reached by a nerve tonic, one containing phosphorus, in order to obtain action upon the brain and spinal cord.

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A Phosphorized Cerebro-Spinant

is the only tonic containing phosphorus, chemically pure, perfectly harmless. Prompt, concentrated, powerful. IT WILL CURE CONSTIPATION permanently.

Regular bottle, $1.00, 100 doses. All druggists, or by mail. Sample by mail, 25 cents. Descriptive pamphlet, formula, testimonials, etc., mailed to any address.

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of New York.

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65 CEDAR STREET, N. Y.

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THE WOMEN'S CONFERENCE AT NORTHFIELD.

BY ANN MARIA MITCHELL.

The little village of Northfield, which twenty years ago had nothing except its natural beauties to distinguish it from scores of other New England villages, is today an important factor in the religious life of this country. Every summer sees bands of earnest Christian men and women turning their footsteps towards its green hills and fertile meadows, where they find health and strength for body and soul,

The Young Women's Conference, which has just been held, July 10-20, at the seminary buildings at East Northfield brought together students from about forty colleges and other institutions of learning as well as many from the Christian associations of our cities. Nearly 400 delegates were registered of whom many expect to engage in active Christian work. The conference aims to bring together the members of the Women's Christian Association in the colleges and cities. The general charge was in the hands of Miss Price of the International Committee of the Y. W. C. A.

The Y. W. C. A., as Miss Price stated in one of her talks on association work, dates back to 1872, when a small band of Christian women in a college in Illinois united for informal weekly prayer meetings. These meetings increased in attendance and interest until it was decided to form a regular organization for Christian work to be known as the Young Women's Christian Association.

The morning and evening were devoted to the various Bible classes and meetings of the conference, while the afternoons were given to driving and various athletic sports as tennis, croquet and basket ball. Prof. Sallmon of Yale University gave a course of lectures on the Life of Paul, which was one of the most instructive courses of the conference. It was designed especially to aid those who were to conduct Bible classes but many others found inspiration in the fine scholarship and instructive power of this able teacher. His aim was to present to the class Paul, the man, living among the other men of his time.

Platform meetings, as they are called, were held in the large auditorium every day at eleven and eight. These were conducted by Mr. Moody. The singing was under the charge of Mr. G. C. Stebbins and was led by the Wellesley College Glee Club. At these meetings were heard such speakers as Mr. Speer, Dr. McKenzie, Mr. Torrey, Dr. Dixon, Dr. Pierson and of course Mr. Moody.

The seven o'clock meetings on Round Top are never forgotten by those once privileged to attend them. As the shadows of evening fall over the beautiful valley of the Connecticut the people gather on the grassy hillside to listen not alone to the words of the leader, but also to the silent teaching of nature.

Thursday was celebrated as College Day. In the afternoon the delegates marched into the hall with banners flying, and the cheers, if not quite so lusty as those given by the men a few weeks before, showed no lack of college spirit. The delegations from Wellesley, Smith, Vassar, Mt. Holyoke, Bryn Mawr and the other colleges made short speeches and sang their college songs amid the cheers of the audience. The most hearty welcome was given to four girls from the Indian school at Carlisle, Pa.

The question arises, What does this gathering together of these young women mean to the women themselves and to the world. In the first place it means careful, intelligent study of the Bible by scholarly, intelligent women. It means an inspiration to many to engage in personal Christian work, either in our own or other lands. Not the least important, it means rest for a season from the cares and anxiety of the world—not the rest of the fashionable resort, but what our Lord meant when he said, "Come ye apart and rest awhile."

ARMSTRONG & McKELVY Pittsburgh.
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Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

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THE GLASGO LACE THREAD CO., Box 1, Glasgo, Conn.

HAY FEVER.

A Discovery for This Malady at Last—Relief at Your Own Home.

No one but the sufferer from hay fever knows the agony that attends this torturing malady. A continual round of sneezing, eyes that are weak, watery and inflamed, a nose that runs without cessation, and grows more sore every hour, inability to breathe, nights that become hours of torture, days that are long drawn out and full of suffering—and all this continues until the sufferer is obliged to pack up and go to some locality where this disease does not thrive. Formerly it was considered that the only way hay fever could be relieved was by a change of climate, the mountains of New Hampshire being noted as one of the best places in the world for this purpose. Now it is known by physicians and patients alike that sufferers of this trouble can be relieved at home by the use of X-Zalia. The preparation is an entirely new discovery in medicine, its merits for the relief of hay fever only becoming known within the last year or two.

X-Zalia is made from the sap of a certain tree, combined with other vegetable ingredients found in New Hampshire, and contains the necessary medicinal properties that have made New Hampshire air famous for the virtuous qualities it contains for the cure of this disease. Many sufferers who were skeptical have tried X-Zalia, and, to their surprise, found relief. Among those who may be referred to are Mr. W. F. Lakin, manager Consolidated Store Service Company, Fiske Building, State St., Boston; Mr. George E. Armstrong, of the firm of Clark, Ward & Co., bankers, Equitable Building, Boston; Mr. C. H. Stevens, Phillips Building, Boston; Mr. Walter L. Frost, 8 Congress St., Boston; Mrs. Wm. F. Richardson, 12 Elm St., South Framingham, Mass.; U. S. Senator J. H. Gallinger, New Hampshire.

It is expensive to take a long trip to the mountains for relief. It does not cost you much to try X-Zalia right here at home, and be convinced as to whether it does what is claimed for it or not. Ask your druggist for X-Zalia. If he does not keep it send $1 to The X-Zalia Company, No. 3 Beacon St., Boston, Mass., and they will send one of their largest bottles, express paid, anywhere on line of railroad in the United States.

It Never Fails

to cure the most severe Coughs and all forms of Throat and Lung Troubles. It has stood the test of public opinion for thirty years and the continued and increased demand proves its value and popularity.

ADAMSON'S Botanic Cough Balsam

More than 10,000 Testimonials

have been voluntarily sent, showing spontaneous and heartfelt gratitude for the miraculous cures it has effected.

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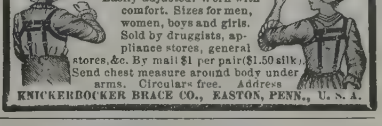

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IT WAS BEFORE THE DAY OF **SAPOLIO** THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

WEEKLY REGISTER.

Additions to the Churches.

	Conf.	Tot.
CALIFORNIA.		
Benicia,	2	3
San Francisco, Third,—	18	
CONNECTICUT.		
Collinsville,	—	12
N. Woodstock,	3	3
ILLINOIS.		
Chicago, Duncan Ave.,	11	23
Gross Park,	5	6
New England,	—	3
Trinity,	—	11
Union Park,	9	11
Park Ridge,	—	8
Sandwich,	3	9
INDIANA.		
Andrews,	4	5
Indianapolis, Brightwood,	9	9
Marion,	4	6
IOWA.		
Des Moines, Plymouth,	2	10
Elkader,	2	4
Elliott,	4	9
Humboldt,	10	15
Jewell,	—	12
Sioux Rapids,	18	18
Traer,	—	4
Union,	—	6
MAINE.		
Augusta,	5	5
Limington,	16	26
N. Yarmouth,	6	6
Norway,	3	4
Westbrook,	2	4
MINNESOTA.		
Hutchinson,	1	4
Mazeppa,	7	15
Zumbro Falls,	2	4
MISSOURI.		
St. Louis, Covenant,	2	3
Tabernacle,	3	8
NEW HAMPSHIRE.		
Amherst,	—	3
Barnstead,	5	6
E. Andover,	—	5
Hillsboro Bridge,	—	5
Westmoreland,	10	14
Wilton,	—	9
NEW JERSEY.		
Elizabeth,	—	12
Morristown,	—	7
NEW YORK.		
Ogdensburg, First,	3	6
Watertown,	2	3
NORTH DAKOTA.		
Niagara,	—	3
Reynolds,	—	7
OHIO.		
Columbus, South,	—	6
Newton Falls,	—	8
Norwalk,	4	9
Oberlin, Second,	3	17
SOUTH DAKOTA.		
Faulkton,	11	13
Ipswich,	1	5
Plankinton,	4	6
Powell,	7	7
WISCONSIN.		
Eau Claire, First,	—	15
Elroy,	—	5
Leeds,	11	12
Mondovi,	4	4
Windsor,	12	12
OTHER CHURCHES.		
Boston, Mass., W. Roxbury,	—	5
Bridport, Vt.,	—	3
Grand Junction, Col.,	—	3
Lansing, Mich., Plymouth,	3	14
Churches with less than three,	16	28

Conf., 234; *Tot.*, 536.

Total since Jan. 1. *Conf.*, 11,526; *Tot.*, 19,670.

Calls.

BAKER, Wm. H., Lodi, O., to Portsmouth.
DELONG, Thos. W., Ainsworth, Neb., to San Miguel, Cal. Accepts.
DEMOTT, Jacob L., Warren, Me., to Phillips. Accepts.
GRAY, Henry P., to remain at West Branch, Mich., another year.
JONES, J. Lewis, accepts call to remain another year at Clearwater and Hasty, Minn.
KING, Jas. P., Andover Sem., to Tyndall and Bon Homme, S. D. Accepts.
MERRILL, H. E., Shermerville, near Chicago, Ill., to Chula Vista, Cal., for one year. Accepts.
MILLIGAN, Jno. A., Nordhoff, Cal., to Norwalk. Declines, on account of impaired health.
OGILVIE, David M., Earlville, Io., to Oakland. Accepts, to begin about Sept. 1.
ROOT, E. Tallmadge, Second Ch., Baltimore, Md., to Elmwood Temple, Providence, R. I.
SMITH, Ira A., Charlemont, Mass., to Scotland, Bridgewater. Accepts.
SWENGEL, A. Wm., to the permanent pastorate at Twinsburg, O., where he has been supplying.
TROVER, W. D., Auburn, Ind., to Pettisville and Ridgeville Corners, O.
WARNER, Wilmond A., Pawlet, Vt., to Dorset. Declines.
WILLIAMS, Mrs. Harriet E., Janesville, Wis., to Lone Rock and Bear Valley. Accepts.

Ordinations and Installations.

EVANS, Camber W., *o. p.* Givin, Io., June 27. Charges to church (in Welsh), Rev. Lloyd Williams, (in English) Rev. R. W. Hughes; other parts, Rev. Messrs. Abram Jones; O. Thomas, an Oberlin classmate; W. L. Bray.
FRENCH, Charles L., Chicago Sem., *o.* Providence, Ill., June 25. Sermon, Prof. Graham Taylor, D. D.; other parts, Rev. Messrs. Jas. Tompkins, D. D., A. W. Ackerman, E. F. Schwab and W. S. Pritchard.
GRIFFITHS, Fred. W., Oberlin Sem., *o. p.* Dowagiac, Mich., July 3. Sermon, Prof. A. T. Swing; other parts, Rev. Messrs. W. W. Munger, S. B. Stearns, Wm. Miller, Frank Fox and C. DeW. Brower.
HARRISON, Norman, *o. p.* Pleasanton, Mich., June 30. Sermon, Rev. W. H. Hannaford; other parts, Rev. Messrs. O. M. Snider, Jno. Bliss, J. D. Millard and W. A. Bockoven.

Resignations.

BENTLEY, Hugh, Pine Grove, Ont.
BLACKMAN, Virgil W., Bethel, Vt., to take effect Oct. 1.
CLYDE, Jno. P., Union and Jewell, Io., to take effect in the fall, when he will resume his studies.
COOK, Levi H., Gowrie and Farnhamville, Io.
GRIFFITH, Joshua O., Rensselaer Falls, N. Y.
HARBRIDGE, Edward H., Ceresco, Mich., after a six years' pastorate.
HILL, Geo., Berlin Heights, O.
JUBB, W. Walker, Central Ch., Fall River, Mass., to take effect September 24.
PLATT, Dwight H., Goodland, Kan., from general missionary work in northeastern Kansas.
PRATT, Parsons S., Dorset, Vt., on account of ill health, after a pastorate of forty years. The society will pay him an annuity.
PRINGLE, Henry N., Anoka, Minn.
THURSTON, Henry W. L., Wilmot, N. H., to take effect Aug. 1, after a six years' pastorate.
WADSWORTH, Geo., Big Horn, Wyo.

Churches Organized.

HOSMER, S. D., German, 5 July.
REYNOLDS, N. D., 30 June, seven members. Rev. J. D. Whitelaw is in charge.
SAULT STE. MARIE, Mich., Sailor's Branch, — July.

Miscellaneous.

BRADFORD, Park A., who has recently resigned the pastorate at Tyngsboro, Mass., is severely afflicted by the death from hydrophobia of his five-year-old son, Harold. The boy was bitten by a dog June 1 and died July 10.
HALSALL, Evan (Meth.), has commenced work at Melville, Edmunds, Pingree and Buchanan, N. D.
HARWOOD, Thos. W., Bangor Sem., is in charge of the church at Garland, Me.
MCALLISTER, Neil, a student in Fargo College, is supplying at Wild Rice, N. D.
NEWTON, Albert F., and family of Brooklyn, N. Y., are spending their vacation at Stow, Mass.
REED, Arthur T., the Ohio evangelist, has been presented with a wheel for use in making calls.
REID, Matthew D., a student from Oberlin Sem., has begun work at Argusville and Gardner, N. D., Rev. Wm. Edwards having closed his labors at the latter place.
ROLLINS, Geo. S., was recently surprised by his people of Edwards Ch., Davenport, Io., with the gift of a $100 bicycle.
YALE, David L., of Ellsworth, Me., contemplates a visit to England and Wales this summer.

He who is never excited, never off his center, never enthusiastic and never depressed might have got along with the Laodiceans, who were never cold nor ever hot, but always nauseatingly lukewarm; but he is the last man in the world to make friends or to win admiration.—*H. Clay Trumbull.*

AN IDEAL TOUR.—This term may certainly be applied to Messrs. Raymond & Whitcomb's grand trans-continental trip announced for September. America's famous wonderland, the Yellowstone National Park, the finest scenery of Colorado and Salt Lake City are seen either on the outward or eastward journeys, a week being devoted to the National Park, and the Pacific Coast will be traversed from Victoria to San Diego—a stretch of over sixteen hundred miles. All the prominent resorts of California will be visited and the sojourn on the Pacific Coast may be prolonged if desired so that the tourist may taste of the joys of winter life in the golden land of fruits and flowers. A trip to the Yellowstone National Park and return is announced for the same date of departure as the California tour, and the firm have also arranged a numerous list of short summer and autumn tours. Send to Raymond & Whitcomb, 296 Washington Street, opposite School Street, for descriptive books.

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HEALTH AND SPORT.

You can secure them all by the use of "DITMAN'S SEA SALT,"—extracted from the ocean. It has the health-giving, toning-up effects of salt sea bathing without the exhaustion of it.

"Ditman's Sea Salt"

strengthens the muscles, calms the nerves, brings rest and quiet sleep. Invaluable to invalids. Your druggist has it.

Always insist on getting Ditman's

It's the only genuine sea salt.

A. J. DITMAN, Manufacturer, New York, N.Y.

WHITMAN'S INSTANTANEOUS CHOCOLATE. Pure, Delicious Flavor. Mix with boiling milk or water, and it's made. Stephen F. Whitman & Son, Philadelphia.

Sickness Prevented
By Using

Old Family Remedy — TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED — In Use Fifty Years

Tarrant's Effervescent Seltzer Aperient
The most pleasant and effective remedy for Constipation, Sick Headache, Disorders of the Stomach, Liver and Bowels. Relieves distress after eating; cures Prickly Heat; heals Eruptions, reduces Fever.
Sold by Druggists.

The Australian "Dry-Air" Treatment,

Hyomei,

will cure your sneezing, sniffling, nagging

Hay-Fever

and do it quickly. Don't wait until your regular attack has come—*prevent it.* Hyomei also *cures by inhalation* asthma, catarrh, bronchitis, etc. Don't dose the stomach to cure the respiratory organs.

Price by mail, $1.00.

Dear Sir: BROOKLYN, N. Y., Feb. 8, 1895.
Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity and I am sorry it is not better known. I add my name to the "Pass-It-On-Society."
Sincerely yours, (Rev.) J. M. FARRAR, D. D.

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TEMPERANCE.

—— Great Britain has 80,000 barmaids.

—— Mr. Bryan, the Democratic presidential candidate, is a total abstainer.

—— While Ireland's population decreased from 4,924 342 in 1885 to 4,584,434 in 1895, its drink bill increased from £10,497,084 to £12,035,917.

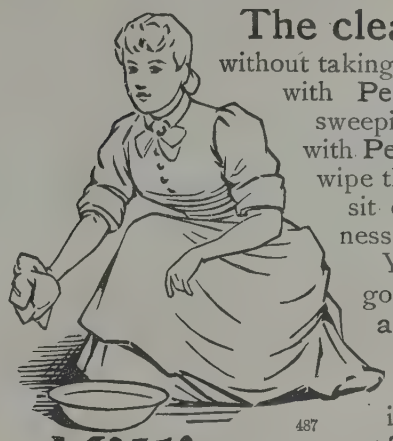
—— An English exchange rebukes the opportunism of the W. C. T. U. in South Australia which recently supported a candidate for premier because he favored female suffrage, ignoring the fact that he was a convicted adulterer and a lawless character.

—— The chief of police of Chelsea, Mass., has ordered all druggists, grocers and other citizens to cease selling malt extracts. Chelsea is a no license city, and as analysis of the malt extracts sold has shown a high percentage of alcohol the citizens and officials do not intend to have their wishes circumvented by any such trade of druggists and grocers.

—— It is interesting to note that Lady Henry Somerset, radical as she is, in her recent address to the National Temperance Association, discussing the Sunday-closing aspect of the problem, said: "So long as it is not practicable to close the club of the rich man, which is in effect his public house, I do not think we have any right absolutely to close the public house of the working classes, except by their own vote. . . . That every temperance refreshment house, coffee house and eating house should be closed as soon as Sunday dawns seems to me to be playing into the hands of the enemy in a way not in accord with the spirit of religion. . . . The whole question must be handled with exceeding care." Indeed it must. Dogmatism is exceedingly difficult and disastrous.

—— The Law and Order League of New Hampshire has lately begun the enforcement of the prohibitory law on a new line of tactics which seems to promise much for the future. It has inflicted on the traffic in Concord a blow which has brought great consternation into the ranks of the saloon-keepers, and as well to the owners of buildings rented for that purpose. The law known as the "nuisance act" makes the owners of such buildings equally criminal with the seller. After an injunction restraining them from allowing their premises to be used for saloons has been served, any violation thereafter renders them liable to be brought into court to answer the charge of contempt, and gives them no appeal from its decisions imposing fine and jail imprisonment. In several cases such injunctions were served months ago, and lately some of those guilty of violation have been summoned before the court and sentenced to a fine of $200 and sixty days in jail. This has hastened the closing, as far as known, of every public saloon in the city, it is hoped for all time. With a jail sentence staring landlords in the face, they will hereafter be slow in renting their buildings for saloons, and without a roof to shelter the traffic seemingly it must cease. Let the temperance people seize this favorable opportunity to put in operation such policy throughout the State, and we can see no reason why the prohibitory law should not prohibit.

DAY unto day uttereth speech concerning the good being done by Hood's Sarsaparilla. By the cures it is accomplishing, by the good health restored to men, women and children, Hood's Sarsaparilla wins its way more and more into the confidence of the people. Its army of friends tell of scrofulous and impure blood made rich and pure, of the relief it gives from the itching and burning of salt rheum, of the satisfaction at meals experienced by the former dyspeptic, of the happiness of those cured of malaria, rheumatism and catarrh, of excellent spirits and good appetite enjoyed by those recently weak, tired and run down. It is by such results as these that Hood's Sarsaparilla makes its hosts of friends and does its own most effective advertising. Its record of cures and the good it has done others are sufficient to warrant your giving this excellent medicine a trial.



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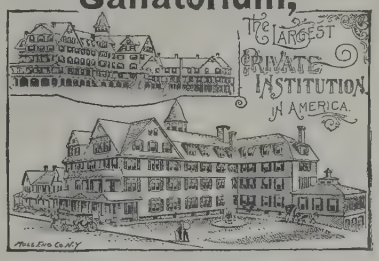

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Volume LXXXI Number 31

THE CONGREGATIONALIST

Boston Thursday 30 July 1896

The John Robinson Memorial Church,

GAINSBOROUGH, ENGLAND.

Father, to Thee this fane we raise,
In memory of a sainted soul;
His mind was free, his heart was whole,
Be thine the praise!
His witness to the truth and right
Abides, a quenchless day-beam shed
Upon us, from the fountain-head
Of heaven's own light!

No menaces of hostile power
Availed with him, to hold back aught
Thy Word disclosed, or bind his thought
Enchained an hour.
And for his latest testament,
He bade us keep an open mind,
Assured the wealth Thy Word enshrined
Might ne'er be spent.

For him, and all who like him prest,
Before us, toward the mark, be told
Our God's high praises, while we hold
Their memories blest!
O may their mantle on us fall!
And may Thy grace our souls endue,
That we may live our lives as true,
And free from thrall!

And from this house we build for God,
Long may the glory of the Lord
Shine out, and his victorious Word
Sound forth abroad;
Battling with error, vice and sin,
Casting down every evil thing
Abhorred of God, till Christ shall bring
His kingdom in!

The hymn composed for the exercises in connection with laying the corner stone June 29, 1896,
by Rev. W. T. MATSON of Portsmouth.

EDUCATION.

—— David Y Comstock, A. M., for eighteen years instructor in Phillips Andover Academy and late master in the Hotchkiss School, Ct., has accepted the principalship of St. Johnsbury Academy, Vt.

—— The Field Columbian Museum of Chicago will receive $2,000,000 more from Mr. Marshall Field if its trustees accept certain conditions he has made respecting the transfer of the site nearer to the center of population and life.

—— Abbot Academy, Andover, was visited by a serious fire, July 24, when Draper Hall was damaged to the extent of about $10,000. The hall is one of the finest of the academy buildings, and was erected only five years ago. The loss is fully covered by insurance.

—— On Commencement at Lake Erie Seminary, Painesville, O., it was announced that the sum gathered by trustees and alumnæ for the new science hall amounted to $14,000. An unknown friend stands ready to add $10,000 as soon as $20,000 are raised, and thus equip the building.

BIOGRAPHICAL.

REV. DANIEL C. FROST,

Whose death occurred in Putnam, Ct, July 17, had been for forty-three years in the Congregational ministry. He was a native of Maine, being born in 1812. After graduating from Union College he entered Yale Theological Seminary. Mr. Frost held pastorates in Sandy Hill, N. Y., Northfield, Mass., Hampton, Woodstock, Abington, Dayville and Putnam Heights, Ct. He resided in Killingly, Ct., thirty-two years, holding various public offices, among them that of judge of probate.

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JAMES W. ELWELL, *President.*
REV. W. C. STITT, *Secretary.*
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THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: *The Congregationalist,* 1849.

CONTENTS

EDITORIAL:
- Paragraphs 141
- The Legal Tenure of a Pastorate 142
- The Lesson of the Burns Centenary 142
- Success from Above 142
- Varieties and Evils of Profanity 143
- Current History 143
- In Brief 145

CURRENT THOUGHT 149

CONTRIBUTIONS:
- The Defeats of the Soul. Ian Maclaren 146
- Pilgrimage Letters. VI. In London and Canterbury. F. J. D. 147
- The Joys of Bicycling. A Minister's Wife 148

THE HOME:
- The Dream-Child—a selected poem 152
- Paragraphs 152
- Home Authority. Juliet H. Brand 152
- Afield with Young Naturalists. A Pile of Stones. Rev. I. O. Rankin 152
- Where Did It Go?—a selected poem 153
- Closet and Altar 153
- Tangles 154
- Three More Famous Hymns 154
- Conversation Corner. Mr. Martin 155

THE SUNDAY SCHOOL—Lesson for Aug. 2 156

Y. P. S. C. E.—Topic for Aug. 9-15 149
- Notes 151

LITERATURE 157

NEWS FROM THE CHURCHES:
- The Crowning Success of Six Years 159
- Honors Well Won and Well Worn 160
- All Around New York State 160
- Weekly Register 165

MISCELLANEOUS:
- Education 138
- Biographical 138
- The Life and Character of John Robinson 150
- Business Outlook 164
- Noteworthy Forthcoming Meetings 164
- Marriages and Deaths 164
- Clerical Yarns 165
- Gleanings 166
- In Memoriam 167

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THE CONGREGATIONALIST

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ONE of the most important functions of *The Congregationalist's* Pilgrimage was devolved upon it by the National Council at its session in Syracuse last October, in the request that it represent American Congregationalists in the laying of the corner stone of the John Robinson Memorial Church at Gainsborough. So striking and important an occasion as the demonstration there, June 29, deserves to be fully understood and held in memory by the great host of Christians on both sides the Atlantic who look upon Robinson as one of the fathers of their faith. We have therefore considered it highly desirable to put before our readers the full text of Ambassador Bayard's notable address. Aside from its interest as the leading literary feature of a memorable day in the history of English Nonconformity, it possesses permanent value as a historical document marked by great learning and insight, and discussing themes of vital concern to all the churches of Christ. It is also fitting that the same number of our paper which contains this address should present a picture of the church that is to be builded in honor of the man who, it is generally believed, was born at Gainsborough. At this place, too, the parent Congregational church in northern England was formed. In a future issue we shall publish a letter from one of our own staff describing the events of the day in detail. So crowded has every day of *The Congregationalist* Pilgrimage been with important and delightful events that it is impossible for the weekly correspondence to keep abreast of the various happenings.

A new missionary was sent out under the auspices of the American Board last week. This would not be a startling announcement in ordinary years, when from thirty to fifty recruits are sent annually to the front. But, in view of the fact that it is ten months since one has gone, the news becomes extraordinary indeed. It gives a more vivid idea, too, of how the hard times are affecting our beloved foreign missionary society. Nor would this modest re-enforcement have been possible unless special provision had been made. The young man who goes is Alfred L. Shapleigh, M. D., a graduate of Harvard University in 1892 and of the medical school as well, who has taken in addition a special course in homeopathy. His father, Samuel B. Shapleigh, one of Boston's most substantial and consecrated Congregational laymen, sends at his own expense the young man and his bride, a Worcester young woman, and will support them on the field, their destination being Tientsin or its vicinity. Happy the father who can thus send, and is disposed to send, his only son to the front! We congratulate him and the Board which reaps such advantage from a generous man's concrete investment in foreign missions. Thus to help the cause at a time of great discouragement and depression is to infuse new courage all along the line.

One compensation for the slackening of activity in the churches occasioned by the summer is the opportunity for Christian fellowship through union meetings of various sorts. We are impressed more than ever this year with the fact that churches in given communities are combining, either for both morning and evening services on Sunday or for a part of the day. Nor is this joining of forces confined to churches of the same denomination, for our news columns report from week to week not a few instances where the union embraces representatives of several different denominations. It is perhaps as important often to demonstrate in this way the fellowship of churches of the same order as it is to bring together members of different evangelical communions. It too often happens that churches of the same order live almost side by side with hardly any expression on the part of either of that friendly interest in one another which ought to exist and usually does exist. And while those who stay at home are being brought closer together, the frequenters of the summer resorts whose religious life seeks expression are finding common ground with others who love our Lord Jesus Christ. Summer conditions, then, may become a valuable factor in promoting church unity.

One of the leading Reformed (Dutch) churches of New York is reported to have put in the hands of an attorney the data wherewith he can proceed to collect back pew rents due the church. Critics of the rented pew system may see in this another argument against barter and rental of sittings in houses dedicated to the worship of God. Those not so minded will doubtless deplore the publicity incident upon such a proceeding, and at the same time agree with the official of the church, who declares:

> I believe that where a man is abundantly able to pay and declines to do so when requested, then he should be made to pay. The church does not expect members to make payments when unable to do so; but there are men who live in fine style, own fine homes, drive elegant turnouts, and in other ways show that they have ample means, who allow their pew rents to run behind, and give no attention whatever to requests made them to settle their accounts with the church.

The meanest sinners are sanctimonious sinners.

A reader, incited thereto by our recent chronicle of the fact that the British House of Lords had passed the bill permitting and legalizing marriage with a deceased wife's sister, asks: "Why should there be any opposition to such a bill? What have the Anglican and Roman Catholic clergy to say in opposition?" We have read the arguments used in the debate that preceded the test vote and fail to find any substantial reasons advanced by the Anglican spiritual Peers, but the Duke of Argyll in his speech fell back on the Jewish code and its acceptance by the Christian Church, and he laid down the proposition that ties of affinity are equal to ties of consanguinity. The Duke of Argyll's contention respecting the authority of the Jewish code was challenged by the friends of the bill, and the Earl of Kimberly made the clever point that

> It was not possible to pick and choose with regard to the marriage law of the Jews. If there was some law which prohibited marriage in affinity as morally wrong, how could any religious man adopt a code which actually enforced that in certain cases a man must marry his brother's widow? What in Levitical law did not suit the argument of the noble duke [Argyll] he put on one side. What then became of the boasted logic? As to the bishops, no one would think of treating them unfairly, but it would be a very dangerous thing if the opinion of a large majority of the laymen in that House was permanently over-ridden by a minority composed of the prelates.

The New York Observer quotes the late Dr. William Henry Furness of Philadelphia, who was a graduate of Harvard Divinity School in 1823, as saying that he had a "hearty dread of being settled in Boston, whose church-goers had the reputation of being terribly critical, and rhetoric was then and there almost a religion." It adds, bringing the matter down to the present time: "We do not suppose that Boston has a monopoly of this craze for a cheap literary or 'ethical' substitute for a thoroughgoing, deep souled faith. There are many other bidders for this 'religion' of rhetoric." Nothing could be further from a correct picture of our Congregational Boston churches. There is no city in America, we believe, where there is more demand or appreciation for simple gospel preaching, and none where mere intellectual subtleties or "cheap literary substitutes for a thoroughgoing deep-souled faith" find a poorer market. A high average of culture, Brother *Observer*, leads to discrimination and an abhorrence for shams. When you come to Boston, therefore, bring your simplest sermons with you and you will find them appreciated.

The peril of missions is in the unfaithfulness of nominal Christians. "If you were as good as your book you would win all India in a generation," said a Brahman. On this matter we have the recent testimony of the prime minister of Japan, the Marquis Ito, in an interview reported in the *London Daily News* and summarized by the *Methodist Times* of London. After speaking of the reaction from the earlier tendency to Europeanize the country, he went on to say: "You sent us missionaries, who told us we were immoral. Possibly, but what about the lives of many of the

English merchants living here, or the English tourists who visit our country?" The witness of character is the effective and enduring witness, and in the long run speaks louder than sermons. Immoral travelers and merchants will have much to answer for in Japan, as in all the ends of the earth, where they undo the work of the missionary by their false witness to the effects of Christian teaching.

THE LEGAL TENURE OF A PASTORATE.

In Massachusetts, and measurably in other parts of New England, judicial decisions have abundantly passed upon the tenure of the pastorate. Between a pastor installed by council and the society over which he is installed there is a contract. That contract interprets itself. If it has peculiarities, such as a provision that either party may terminate the connection by giving three months' notice, or if the connection is expressly limited to a period of five years, such provisions will, of course, be binding. They are part of the contract. But such provisions take the pastoral connection out of the ordinary Congregational theory, and it is not necessary for our present object that we consider them.

We may notice, in passing, that the notion that a minister settled by council can be dismissed only by council is incorrect. If the two parties agree to dissolve the connection unconditionally and simply by mutual consent, then the connection will be so ended. To say otherwise would be to say that the pastor and society could not separate without the consent of the neighboring churches, which would be absurd. If a pastor makes an unconditional resignation, to take effect at a specified date, and that resignation is unconditionally accepted by the society, then at the date mentioned the contract is ended and the connection ceases. We use the word "society" purposely, because when church and society both exist the legal contract is with the society, and whatever share may be allowed to the church by courtesy has no legal force.

When a pastor is installed over a society in the usual method, viz., by a call to the office and an acceptance thereof, and an agreement as to his fixed salary, with the usual concurring action of a mutual council of churches, the courts have decided that the contract is unlimited as to time, and that it can be broken by either party only for substantial cause. We believe that no decision has reversed the old precedents. In fact, so far as the minister is concerned, he is settled during good behavior, and his salary cannot be reduced without his consent below the contract agreement. The attempt to remove him at the will and pleasure of the society is futile. Equally useless is the attempt to reduce his salary. He can appeal to the contract. These various points have been stated by the courts in a series of unvarying decisions. We are inclined to think that few of our churches are really aware of the legal tenure of the pastorate as we have now stated it.

But how can such a contract be abrogated by a society without the consent of the pastor? We have used the words "good behavior," but they are to be understood with great caution. The petty fault-finding often prevalent in a congregation, the gossiping of busybodies, or the dissatisfaction of a few persons accustomed to rule, do not establish a legal ground for forcibly dismissing a pastor. Reasons must be alleged which law recognizes, as expounded by our courts.

The obvious method of securing a dissolution of the pastoral connection is by requesting the pastor to join in calling a mutual ecclesiastical council to advise in the case. But he may refuse to agree to this course. He can safely do so unless the society specifies one of the three grounds which the courts have declared to be the only specifications which have any force. These three are (1) essential change of doctrine, (2) gross immorality, (3) or willful neglect of duty. One of these three must be specified in the request by the society to the pastor. He is entitled to a knowledge of the society's complaint. If neither of these is specified he can refuse to join in calling the council, stating, however, distinctly his reason for refusal. His refusal is not "unreasonable" in this contingency, and the society cannot proceed to call an *ex parte* council. If it should call such an one such a body would be a legal impertinence with no right to exist, and one whose result would be worth exactly its weight in waste paper.

It will be seen that a society is, in our ordinary system, at the mercy of the pastor if he determines to adhere to his contract. The decisions also give great allowance to a pastor's weaknesses and infirmities, and are far from establishing rigid tests. In fact, there is rarely an instance where either of the three allegations could be maintained. The decisions do not seem to pay any regard to a general want of success. Spiritual interests may greatly suffer and financial interests may be prostrate, with no apparent redress.

It has not perhaps been sufficiently noticed that the omission of installation in many of our churches is due precisely to the determination not to be put in so helpless a condition. The churches prefer to employ a pastor by such a contract as makes it terminable at will. Suits at law have made some societies understand what installation means. Others have witnessed the result. Hence not a few have endeavored to obviate the difficulty, and yet preserve installation, by putting into the contract a proviso that either party may terminate the connection by giving three months' notice. This is effective, but it practically destroys our old Congregational methods by ignoring the dismissing council. It leaves the minister without a certificate of good standing, and it exposes him to grave suspicions. We venture to suggest a modification which will preserve reasonable liberty and yet preserve the value of the council. It is this, to insert in the call that either party may terminate the connection upon three months' notice, provided such separation be advised by a mutual ecclesiastical council to the calling of which each party agrees to join upon the request of the other party. The relief of this course consists in the fact that neither party can refuse to join in calling a council upon the general advisability of a separation, although neither of the three reasons which we have mentioned is alleged.

We are aware that it may seem indecorous to insert in a call a provision which looks towards a separation. But, considering that human nature is not yet perfectly sanctified, we do not see any better method of avoiding the great neglect of installation. We have in mind not a few churches which will never again settle a minister on the old plan, and we have given plainly the reasons for their course.

THE LESSON OF THE BURNS CENTENARY.

In reviewing the utterances of speakers and writers in connection with the centenary of the death of Burns, it is clear that it is the essential manliness of the poet which appeals to us and makes an undisputed and unequaled place for him in the heart of the English-speaking people. Under whatever aspect his life and work were considered last week, it was always a warm affection for the man that found expression. The blood of our common humanity coursed swiftly in his veins, and whether he sings of love or religion, sits at the tavern, laughs at hypocrisy and cant or moralizes over the simple beauties of his narrow world, we condone his errors and forgive his occasional bitterness, because we feel that he was our brother in trial and enjoyment, in love and sorrow, doubt and faith. So strong is character coming to expression in a simplicity which startled and delighted an artificial age to appeal to all the after ages.

This simple and powerful human character had a higher claim upon us, which here and there in the recent celebrations was overlooked or neglected. Burns was a great artist as well as a sympathetic man. The great poets are interpreters—of God to man, of humanity to its unthinking children, of God's world to those who live in it and use it for ignoble or necessary purposes, but are blind to its higher meaning and suggestion. Burns knew how to say what other men had thought and felt, and more, but all with heart-winning simplicity. When will our poets and artists learn the lesson that is written large upon the century during which his poems have delighted the world? We look for subtleties, we search for unnoticed delicate relations and unfamilar scenes. We produce mannered and slight or affected works of art which have no blood of life in them. But here was a man who had the courage to look at life simply and to speak what he saw and heard in the language he had learned at his mother's knee. He too has left us dull and mannered work, but it was only when he turned from his native Lowland Scotch to imitate in lifeless English the style of others. Artificial verse we have always with us, but another poet of the style of Burns we shall not have until, out of a simple life, a man arises to whom God has given both the gift of song and courage to express it simply. And the lesson is a lesson for all art and eloquence.

SUCCESS FROM ABOVE.

They who received the baptism of the Spirit for witness and for service were all with one accord in one place. Under the shadow of the cross and in the full light of the resurrection the old variance of aim and disputing about precedence were forgotten. Memory and promise and expectation made them one. The place of meeting was probably that upper room which had been the gathering place before the crucifixion, the company were those who had believed and had been counted worthy to see the Lord after his victory over death, the one accord was in memory of what Jesus had been to

them and assurance that his promise was about to be fulfilled.

Then came the sign from heaven, and those who had been waiting unnoticed in the crowded city became, in a single hour, the most aggressive and successful force in the community and the nucleus of a movement which has transformed the world. Success came from above to those who were ready to receive it. Surely here are suggestions for the needed advance of efficiency in the life of the individual and of the church. The heart at one with itself, resting on Christ's pledged word and looking eagerly yet quietly for the next step of personal experience in service is in the attitude in which the Holy Spirit's power may be expected.

Distracting cares, unbelieving hurry, discontent with God's providence taking the place of dissatisfaction with the evil of the world, these must always hinder his coming in power to make us instruments of service. When the church is divided by conflicting ambitions, so that, meeting in one place it does not meet with one accord, when worldliness comes in like a flood and service is subordinated to show, while the conventions of society are made the test of cordial fellowship, the church needs the quiet of the upper room with its memory and expectation before it can be equipped for service by the anointing of the Holy Spirit. When we are ready we may be sure that the power from above will not be denied.

VARIETIES AND EVILS OF PROFANITY.

Strictly speaking, profanity means taking the divine name in vain. But there is a looser and more inclusive sense of the term which covers many exclamations and other expressions in which God's name does not occur yet which are usually and often gravely evil. In this larger meaning profanity is exceedingly common, and in its narrowest and worst interpretation it greets our ears daily.

Strong feeling naturally chooses intense language and vigorous exclamations are natural and need not be objectionable. Nevertheless it is a conspicuous proof of Christian refinement and self-control to avoid them, unless in rarely exciting circumstances. Frequent use of them lessens the impression which they make and testifies less to the justness of our emotion than to our impetuosity and lack of self-possession. We all know persons from whose lips superlatives have no special force simply because they are uttered so habitually.

Of course it is sinfully irreverent and harmful to use the name of God in common ejaculations, such as the angry outbursts of the profanity which so often shocks us. But the many less offensive yet really profane words and phrases which are so common need to be avoided with almost equal care. Many are mere imitations and evasions of their more objectionable kindred, as if one wanted to curse outright but did not dare to. Probably they sometimes testify to a spirit within as obnoxious to God as that which boldly blurts out the worst sounding words.

Christians need to be much more on guard in this particular than most of us are. We need not confine ourselves to the "yea" and "nay" of the Quakers. But we cannot be true disciples of him from whose lips no evil ever fell unless we are masters of our tongues and of the emotions behind them. Ordinary self-respect should restrain us from every form of profanity, and Christian principle should lead us to abhor it. Our most justifiable excitement, whether it be gratification or indignation, needs no harmful language in which to find expression.

CURRENT HISTORY.

Mr. Bryan Indorsed by Populists and Silverites.

The process of disintegration and reintegration now under way throughout the land will be much accelerated by the action of the two conventions held in St. Louis last week. While there is a nominal union of forces favorable to the free coinage of silver at the ratio of sixteen to one, irrespective of international agreement, it remains to be seen whether the agreement will be more than nominal. There is not the slightest question but that the Populist nomination of Mr. Bryan and the indorsement of the Democratic convention's platform will accelerate the movement of gold-standard Democrats toward one of three courses, either absence from the polls on election day, or the nomination of and voting for Democratic candidates who are less radical than Messrs. Bryan and Sewall, or temporary or permanent alignment with Republicans in support of Mr. McKinley and the gold standard. The fact that the Populist convention rejected Mr. Sewall and substituted Mr. Thomas E. Watson of Georgia as its candidate for vice-president serves to accentuate the difference between Mr. Bryan and Mr. Sewall, and instantly compels the former to settle a question of honor, which, if it is not settled squarely and creditably, will injure Mr. Bryan. Indeed, as soon as the Populist convention, disregarding all precedent, had selected its vice-presidential candidate first, Mr. Bryan saw that he could not with honor seem to consent to such repudiation of Mr. Sewall, and instantly sent word to the effect that he would not accept the nomination of a convention which proceeded thus. Since his practically unanimous nomination on the first ballot, he says that his acceptance of the nomination will depend upon the conditions imposed by the convention and accepted by his managers. Upon his final decision and action on this important matter depends more than can be well set forth in a few words. That Messrs. Bryan and Sewall were nominated by the convention of the national silver party is not surprising. Being composed chiefly of Western men, formerly Republicans, who have left that party because of its refusal to substitute silver for gold as the standard of value, it was natural that it should indorse the Chicago candidates and platform. The fact that the chairman of this convention was Mr. William P. St. John, until very recently the president of a New York city bank, is significant, but even more so is the statement that he is to be treasurer of the National Democratic Committee. This fact taken together with the other fact that the chairman of the Democratic National Committee, Senator Jones, was as influential in shaping the outcome of the Populist convention as any other one man reveals how substantial is to be the union of the friends of silver.

Gold Standard Democrats.

Representative and veteran Democrats, believers in the gold standard, from Illinois, Ohio, Indiana, Wisconsin, Kentucky, Missouri, Texas, Iowa, Minnesota and Nebraska, met in Chicago last week and decided to arrange for the calling of another national Democratic convention, to be held not later than Sept. 2. The reason formally assigned for this significant action is found in the following preamble to the resolutions adopted by the conference:

> In view of the revolutionary actions of the recent Chicago Convention, its repudiation of all Democratic platforms and principles and its condemnation of the national Democratic administration.

Sentiment in entire accord with this declaration is so strong throughout the country that it is practically certain that within six or eight weeks there will be another Democratic national ticket, and gold-standard Democratic State and congressional nominations and tickets as well. Democrats who have the most genuine desire to see Mr. McKinley elected are numbered among those who believe that such action will contribute to such a result, and all agree that it will tend to stay a very perceptible drift of the rank and file, the mere partisans, toward Bryan and Sewall; and at the same time save the Democratic party's standing in the North and East and contribute toward electing a sound-money Congress. The action of the Massachusetts Democratic State committee last week shows that ex Mayor Matthews of Boston is to lead in a fight against the proposed domination of the State convention and machinery by Mr. G. Fred Williams and the silver faction. Mr. Winslow's refusal to stand as Democratic candidate for governor in Maine, with a State platform pledged to a gold standard and a vice-presidential candidate from Maine and national platform pledged to silver, compels the rank and file of that State to cease straddling and face the issue. In New York the State Democracy and Reform Democrats propose to bolt and fight the Chicago verdict, whatever be the decision of mere politicians like Mr. Hill and Mr. Whitney. The fact that Secretary Hoke Smith of the Cabinet has ordered his paper, the *Atlanta Journal*, to support Bryan and Sewall simply shows that he has regard for his bank account; it does not show that he has changed his opinions.

The Gold Reserve.

When we went to press with our last issue the gold reserve of the national Treasury had fallen to $89,761,336, owing to shipments abroad and hoarding by timid citizens at home. Now, thanks to the resolution and wisdom of bank officials in the larger cities, who have deposited about $15,000,000 in gold in the sub-treasuries in exchange for legal tenders and have refused to execute the orders of correspondents desiring gold, the gold reserve has risen to $105,073,919, and bids fair to remain above the $100,000,000 limit so long as the firms which ship gold abroad abide by their agreement of last week, and so long as the bank officials betray a like conception of their duty to aid the Treasury and forestall a panic.

Individuals, as well as corporations, have a duty in this particular which they cannot escape performing, and if the way to do it seems obscure to any of our readers let them read the following letter received by the assistant treasurer in New York last week:

Conrad N. Jordan, Esq., assistant treasurer, New York: I have been an adopted citizen of this country nearly fifteen years. I came

from Ireland here. The country has been good to me, as it is the friend of every laboring man. It is imperiled, as I think, now, by a class of men who would ruin its credit and reduce the dollar in which my wages are paid to nearly fifty cents, if they had their way.

Since this agitation of the currency question has begun it has scared a great many people, but all I have I owe to my country; therefore, I desire to show my confidence in the Government and in the good people of this country by depositing in the sub-treasury all of my savings which I have accumulated, amounting to $820 in gold, during the fifteen years I have been here, to sustain the credit of the Government during this perilous time. While the Government issues all kinds of currency—silver notes, treasury notes—I know that the bullion in the silver is worth about fifty-three cents, and I also know that by keeping the reserve of gold in the Treasury the Government will be able to maintain all the dollars it issues at par with gold. I therefore desire to make this offering to the Treasury and thereby show my appreciation of the country which has been so free and so beneficent to me. MICHAEL MURPHY.

The Campaign: From a Business Standpoint.

Not only does the campaign bid fair to see *genuine* business men's campaign clubs, and a sinking of partisanship in the common endeavor to attain an end, but for the first time great organizations of co-operative capital, representing thousands of share holders scattered widely and holding hitherto most diverse political views, seem sure to step into the arena as arbiters of the question at issue.

Thus, last week, the delegates to the national league of building and loan associations, representing nearly 6,000 associations in every State in the Union, having 1,745,725 share holders with net assets of $450,667,594, *unanimously* adopted resolutions insisting upon the maintenance of the present standard of values, and asserting that "patriotism demands that the dollar bearing the mint mark of the United States shall be the equal of the dollar of the most advanced nations . . . and to that end it must be maintained free from all suspicion, debasement or repudiation."

Thus, last week, the presidents of two of the largest life insurance companies in the country, one in New York and the other in Connecticut, sent to all of the many thousand holders of policies in those companies terse, graphic, convincing open letters, setting forth the effect upon holders of life insurance policies, of whom there are over 10,000,000 in New York State alone, if the officials of those companies are empowered by law to pay policies in dollars worth much less than those with which premiums have been paid.

Thus, last week, a former president of the West End Railroad in Boston, employing more men than any municipal rapid transit system in the country, in an open letter to the men described the effect which a change from a gold to a silver basis would have in diminishing the purchasing power of the wages paid by the company.

Such acts are typical and significant. They show some of the methods of the campaign of education which is to be waged.

Cleveland's Centennial.

One hundred years ago, July 22, a party of surveyors headed by General Moses Cleaveland and sent out by the Connecticut Land Company, reached the mouth of the Cuyahoga River on Lake Erie, where now stands the city of Cleveland, O., with its (estimated) population of 350,000 people, its vast industrial and commercial interests, its real estate assessed in 1890 as worth $72,734,940, and its university and public schools for 40,000 pupils. Last week the citizens of Cleveland and the old Western Reserve, together with a delegation of officials and representative citizens of Connecticut, the mother State, celebrated the centennial of General Cleaveland's discovery in a manner worthy of such achievements—temporal and spiritual—as the century has disclosed. Governors Bushnell of Ohio and Coffin of Connecticut, Mr. McKinley and Senator Joseph R. Hawley delivered inspiring orations. New England Day was set apart for a dinner and after dinner speeches recalling the toothsome dishes and the political and individual ideals of the pioneer settlers of the Western Reserve. The celebration of other interesting aspects of the city's past and present life will continue through August and into September.

Orator and poet thus far have united to recall and exalt the moral foundations which underlie the life of the city and the section of which it is the capital, and all have reiterated the thought that civic and national life can only be conserved in the future by abiding in the faith of the fathers and imitating their rectitude and courage. The poet's, John James Piatt, vision of the future Cleveland is suggestive:

Streets that are highways to green fields and woods,
With charmed solitudes,
Whither the workman pent
Flies from his toil, content:
With hanging gardens of delight
For all men's sense and sight,
Where they may see the dancing fountain's flower,
Faërily silvered, wavering in the moon,
And hear the wild bird sing his vesper hymn in June,
Through the still twilight hour.
In that bright city then,
Himself one of a myriad multitude,
Shall the good citizen,
Who loves his fellowmen,
Who makes self-interest work for common good,
Dwell, and make beautiful his dwelling-place,
Striving to keep his city pure and clean,
With avenues to heaven its walls between.
He holds his vote a sacred gift and trust,
And every neighbor's sacred as his own,
Not bossed, or bought, or sold
For bribe of public place or private gold.
He knows his public duty, will not shirk
His burden of public work:
Public affairs his pleasure, study, pride
Rightly to know and not ignore but guide,
Not leaving to ignorant, faithless hands to rule
City and court and school.
He gives his hand and heart
To make a sacred shrine the voting-place,
Not a foul huckster's mart—
Where woman, if she please, may use her right
Inalienable as man's to speak, how still!

Mr. McKinley's speech on New England Day gave him an opportunity to show that he knows that "the conscience, the ideas and the principles of New England course through every vein and artery of the American republic."

Bismarck Sees War Ahead.

Sir Charles Dilke has recently ventured the prophecy that within ten years, unless the situation changes radically, Great Britain will be forced to fight Russia, France and Germany as allies. Bismarck, in an inspired interview given to the world last week, asserts the certainty of a not far distant conflict between Great Britain, and Russia and France, and he expresses the hope that Great Britain in her present strenuous search for an ally will not be rewarded by success at Berlin or Vienna. Why? Has it come to this that Germany cares more for British humiliation than for the perpetuation of the feud with France, or does the suggested compact between the great Powers of the Continent indicate that we are to hear less and less in the future of Alsace and Lorraine? What gives Russia this hypnotic power of compelling alien peoples to forget their enmities and join in pulling her chestnuts out of the fire?

A vast, awful war within a decade! Perhaps even sooner. Diplomats in Vienna and Berlin even now concede that the situation in Crete and Macedonia is fast passing into a stage where their efforts will be futile. From Van, in Armenia, come tales of fresh massacres so late as June 24, in which thousands of inhabitants of forty villages have been exterminated. From Constantinople come tales of impudent meddling with the mail of European residents; sudden disappearances of wealthy and educated Christian subjects of the sultan; a reign of terror; and the theft by the Porte of several hundred thousand pounds of interest due foreign holders of Turkish bonds. From Macedonia come reports of victories by the insurgents, and from Crete no better fate is to be credited to the disorganized, poorly paid Turkish troops. Mr. Hagop Bogigian, the eminent Armenian merchant of Boston, just home from Europe, where he has been in closest touch with diplomats, refugees and men who know the situation in Turkey, reports that discontent is ripe among the Turks, and that only a spark is needed to ignite a conflagration. All this being so, it surely seems as if the beginning of the end had come. If so, God's wrath will be upon the nation that permits its greed for land and its policy of state to stand in the way of retribution being meted out to the Turk.

NOTES.

The State Department has begun a commendable crusade against United States consuls who disgrace themselves and their country.

Lord Rosebery has shown lack of tact and want of policy—to say nothing more—in again offending conservative British Nonconformists by allying himself with the Sunday League, which purposes to open doors now closed against Sunday amusements.

The demolition of rear yard tenement houses in New York city and the ejection of tenants has begun, the courts standing by the Board of Health and asserting the full authority of the city to conserve public health and decency irrespective of private inconvenience and loss. Amen!

Dr. Stoecker, the former German court chaplain and now discredited leader and preacher, has organized a party to be known as the Religious Socialists, as distinct from the Christian Socialists led by Pastor Neumann. Its adherents must be Anti-Semites, free from Revolutionary bias and incline toward Ultra-Conservatism.

Sir William Harcourt, the Liberal leader in the House of Commons, has succeeded in a masterly campaign of opposition, of which this is the key, to quote his own words: "Through long experience I have learned that there is no use in fussing and fuming and fretting till the critical situation arises. Governments, according to my observations, much more often destroy themselves than they are destroyed by others."

The United States Circuit Court of Iowa declares the recently enacted law of that State, prohibiting the manufacture or sale of cigarettes, to be unconstitutional. This, to our mind unreasonable, decision is based on the Supreme Court's "original package argument," which declares that no State can prevent the sale of liquor (and so cigarettes, or other commodities) in the original package without interfering with interstate commerce.

"It is a strange portent that France and the United States, who, in name at least, represent purely democratic institutions, should be the two Powers who express the warmest friendship for the Russian Government." Some day the truth or falseness of this statement, by Sir Lepel Griffin, in the July *Nineteenth Century* will be revealed. Just now Great Britain and the United States are drawing nearer than ever before and realizing their common duty and ties, and, if the day ever comes when the people of this country are called upon to choose between British or Russian supremacy in Asia or Europe, we

have not the slightest doubt as to what the American people would or should do.

The electors of the city of Holyoke have just decided to abide by a city charter which creates a city legislature of twenty-one members elected for three year terms, seven being elected each year after the first election, and representing the city at large, not wards; which gives minority representation; and which concentrates executive power and responsibility in the mayor. North Adams and Holyoke now have the best city charters in the commonwealth, and their records will doubtless be scrutinized by the commission to be appointed by Mayor Field of Northampton as well as by other students of municipal government within and far without the commonwealth.

IN BRIEF.

It is some time since *The Congregationalist* has issued a serial story of any considerable length. We are never willing to surrender the amount of space required unless for an exceptionally strong and wholesome piece of fiction. Such a story we believe we have secured in Charity Chance, the first installment of which will appear next week, the subsequent chapters to follow in successive issues for the next three months. The author, Mr. Walter Raymond, belongs to the younger school of English novelists, and has already earned an enviable literary reputation through Gentleman Upcott's Daughter, Love and Quiet Life, and other stories whose scenes and characters mirror the breezy, healthy, rural life of Somersetshire in the west of England. Charity Chance, the latest of Mr. Raymond's productions, is in the same vein and is fully the equal of its predecessors. We are confident our readers will follow it week by week with keen and growing interest.

"If I could get the young people as much interested in the gospel as in bicycles I think I would be a success" sighs a theologue on duty for the summer in a Maine town. And many a pastor East, West, North and South will echo the yearning.

Analysis of the last annual report of the American Unitarian Association shows that $22,765 were spent in superintending expenditures amounting to $31,740, given to eighty-five beneficiary societies, thirty-five of which made no return contribution to the association.

"What a splendid service to international comity you have rendered by your tour to the Pilgrim shrines," writes one of the editors of the *Examiner*, our Baptist contemporary. We are certainly glad to have a share in anything that makes manifest the oneness of men of Anglo-Saxon blood.

It cannot too earnestly and frequently be insisted upon that this is a campaign of education, not vituperation. Multitudes of people are thinking and reading as they never did before in a presidential election. The man who can state the pith of the financial question in simple, popular language has a mission and is sure of a hearing.

Mr. Balfour, the leader of the House of Commons in England, recently told a friend that the only political reading he managed to accomplish was the Diary of Toby, M. P., a comic report of parliamentary proceedings in *Punch*. Perhaps that is the reason why Mr. Balfour's plans of parliamentary proceeding have broken down so completely.

There is more than a grain of comfort and compensation for the hard times in the fact that the liquor business of the country is hit by existing conditions quite as severely as are legitimate and honorable forms of industry. Few will mourn the closing, last week, of the famous Hoffman House bar in New York city, which for years has been in the van of the alluring gilded resorts of the metropolis. The Raines Bill, also, is cutting a wide swath among the rumsellers of New York State.

A subscriber who prefers to hide his identity sends us twenty dollars for the Boston Fresh Air Fund. We know of no man who with the sum specified can refresh and gladden more jaded and disheartened residents in crowded city tenements than can Rev. D. W. Waldron of the City Missionary Society. We wish we had a hundred twenty-dollar bills to pass along to him at once, for his beneficent summer work is somewhat straitened by the lessening of the special contributions for it.

Congregationalists have reason to be proud of the record of Sir William Pepperell, who never allowed his great wealth or political and military honors to engender pride or loss of respect for God as the giver of all. The church at Kittery, Me., always received his loyal support, and was ever conscious of his devout spirit. Possibly he was kept unspotted from the world by reading such literature as Law's Serious Call, his annotated copy of the fourth London edition of which was picked up last week on a Cornhill bookstand at the cost of a nickel to the writer of these lines.

Rev. John Henry Barrows, D. D., who is now in Germany, expects to arrive in India by the fifteenth of December and to give three months to his missionary addresses there. His work in India has so widened that he has abandoned the plan of going with a party. It would be impossible to harmonize his work and his prolonged stay with the wishes of excursionists. Dr. and Mrs. Barrows will spend October in London, Paris and Italy. During November they expect to make, with a party, a cruise of the Mediterranean arranged by Dr. Lunn, visiting Athens, Constantinople, the Holy Land and Egypt.

One of our most watchful readers, who enjoyed the contribution in our issue of a fortnight ago, How Uncle Tom's Cabin Was Written, objects to its representation of Mrs. Stowe as fragile and feeble. From personal recollection of her, as well as from the impression left by the Life of Lyman Beecher and her own books, our correspondent has formed the opinion that she was more rugged and active than the average woman. Probably the reconciliation of these different conceptions of the great authoress lies in the fact that she grew more robust as she advanced in age.

Aside from the relation which the late ex-Governor Russell sustained to our denomination in being an adherent of Dr. McKenzie's church in Cambridge, he had been brought of late into frequent and close contact with our prominent laymen in connection with the sale of the Congregational House. In this transaction he represented the syndicate which has purchased the present edifice. Mr. Capen and his associates on the special committee speak in the highest terms of Mr. Russell's courtesy and of the pleasurable character of all their business relations with him. We are glad to notice, by the way, several Russell memorial services in different parts of the State last week. The lesson of that strong, brave life ought to be brought home to the youth of this commonwealth.

Besides the large ministerial contingent in *The Congregationalist's* pilgrimage to England and Holland, rather more pastors than usual seem to be taking their vacations this year on the other side of the Atlantic in trips that suit their individual fancy. Among such we have noticed: Dr. Thomas of Brookline, Dr. Berle of Brighton, Dr. McCullagh and Mr. Lewis of Worcester, Dr. Moxom of Springfield, Mr. Jubb of Fall River, Dr. Munger of New Haven, Dr. Abbott of Brooklyn, Dr. Bradford of Montclair, Dr. Noble of Chicago, Dr. Behrends of Brooklyn, Dr. Moore of Providence. With such a list of preachers from which to make selections, we doubt not that summer supply committees of English churches will, to an even larger extent than ordinarily, avail themselves of the services of their American brethren.

Lord Salisbury, the British premier, has diverted his intellect from affairs of state to consideration of the methods which laymen should adopt in supporting the church, and it is gratifying to find him on the side of simplicity and honesty of method. Present artificial methods he finds to be in striking contrast with those of the early church. He says that when Paul exhorted the Corinthians to send relief to their suffering fellow-Christians in Jerusalem, it was not found necessary to have a bazar or a public dinner, or even a public meeting with a Roman magistrate to make a speech. "A bazar, a dinner or a ball might furnish a portion of the money that was required, but it satisfied no self-discipline, it left no feeling of devotion, of gratitude, or of beneficence behind. It did the largest amount of material good with the smallest amount of spiritual benefit."

We confess that we have never seen the like of this before! We have heard of candidates sending their photographs, as well as minute histories covering all the salient events in their past and events not so salient, and we have heard of them even offering to bring their wives along with them, but we have discovered a willingness to spend and be spent beside which Barkis's would be forever cast into the shade. A circular letter has been received by the chairman of a pulpit committee, in which the writer says he has finished his former engagement and will be pleased to identify himself with a church of moderate means, where perhaps there may be plenty to do even if the financial recompense is small. He goes on to state that he has preached several years, both in the West and the East, and would come for a trial Sunday for any sum that could conveniently be paid him. The letter, it is true, is couched in respectful terms, the style is clear, the spelling correct and the chirography unexceptionable, but has it come to this, that men who think themselves called to preach the gospel must resort to circulars. We should as soon think of a man's daring to propose to the object of his affection through the medium of a typewritten letter, or of the prophet Isaiah dictating his glowing messages to a stenographer.

Harvard Church, Brookline, is furnishing an exceptionally strong succession of summer supplies, and public appreciation of the fact is evinced by the number of persons in the congregations Sunday after Sunday whose church affiliations are elsewhere, or in some cases, we regret to say, nowhere. President Tucker preached on two of the earlier Sundays of the month, and last Sunday Dr. Meredith was in the pulpit, a number of his old-time and faithful Boston admirers embracing the opportunity to hear him. His morning sermon related to Philemon, and in the course of it he outlined the effects of the gospel upon hardened and unpromising specimens of humanity. He then passed on to remark that if there was more of the gospel spirit in the world today we should hear less talk of repudiation. This called out very audible applause, which is something of a novelty in stately Harvard Church, though we remember that a traveling missionary by the name of Puddefoot produced the same effect there by an address a few months ago. In the evening Dr. Meredith preached on the fatherhood of God, especially in its bearing upon prayer. This we judge is coming to be one of the central and foremost thoughts in the Doctor's preaching, and he presses it home with all the vehemence of which he is capable. For a man whose sermon delivery is marked by such vigor of action Dr. Meredith reads the Scripture and prays in an uncommonly quiet, reverent and impressive fashion.

The Defeats of the Soul.*

By John Watson, A. M., D. D. (Ian Maclaren).

Each person has two lives, one of which is known to the world, one of which is hidden. The former life could be written by a friend, for the material lies ready to his hand and can be gathered in the light of day. It would have chapters on childhood, youth, manhood, middle age; chapters on school, university, office, home; chapters on politics, creed, philanthropy, public service; chapters on successes, failures, trials, honors. Perhaps it might even have a chapter on character, whereat one would smile sadly for the virtues he never really had. This biography may be written by any pen, for there is no copyright in these things; and it may be scattered abroad, for there is no secrecy. When people read this life they are apt to imagine that everything has been told, and that the man has been revealed. We are so easily satisfied with an appearance; we are so slow to suspect the heart within. This catalogue of dates, places, events, words, traditions, functions, the story of a life! It is only the green grass and flowers which conceal a treasure or a grave—a common photograph of the face which any passer-by can see upon the street.

The other life is unknown to one's mother and is barely suspected by the shrewdest friend, but it is real, influential, eternal. It also has chapters that do not turn on numbers or geography, that have yielded nothing to newspapers or gossip. That Sunday—year forgotten; the old church—mother remembered and the softness of her sealskin jacket; preacher in pulpit—name first unknown; text from somewhere—could not find it for father in the evening; could not even give heads afterward—was supposed to have behaved badly in church; and to this day we can recall the sensation. When men write diaries for publication after death they call this experience conversion, but the boy had no name for it, said nothing about it, dares hardly believe even to this day that God spoke unto him. One night the lad could not sleep, although in perfect health and very tired after a day out of doors. He had been taken unawares that afternoon, and now repented bitterly of the lie. The shining of the moonlight, the whiteness of his bed, the stillness of the room—all affright, shame, condemn him. He has been caught, broken, degraded within himself, and is a thing of contempt. He is an old man now and has had many sore tussles with sin, but that wound still smarts at a time and the scar will always be seen. One morning a man flung aside his books and went out upon the hill. For hours he tramped across the heather till he came to a lonely spot where a river rises from its spring, and then he sat himself down to settle the matter. What matter? It would hardly be believed by his friends, who know the common sense, hard headed, middle-aged man, but it was the question whether there be a God, what he is and who we are. When he came back in the light of the setting sun his face was full of peace. Unwritten chapters, the origin, maybe, of a long biography that shall have in it much of joy and sadness, many defeats and many victories.

*Copyright, 1896, by John Watson.

It is difficult to know whom one ought to pity or envy, for one knows so little about the inner life. You have often been concerned about a neighbor because he had lost a child or was in narrow circumstances, or suffered from weak health, or was out of society. Perhaps you would have saved your sympathy for some more needy case had you dwelt for an hour in that man's soul, which was closed against the vexations of the world, which was enriched with the gifts of God, where the divine peace ever rested, and the angels of God were frequent guests. You have in thought congratulated another friend because all things seem to work together for his good, and the sun is ever shining on his life. You had changed your mind after one glimpse into his soul, with its fierce passions, its unredeemed materialism, its dominant selfishness, its black unbelief. For each man lives two lives—the one in the outer court, where the world comes and goes; and the one within the veil—where he is alone, and the real joy of living is the light of God within and the sense of victory.

Various experiences of the secret life fill one with shame, but the persistence of a besetting sin drives one near to despair. Far back in childhood this evil visitor first appeared in our soul and filled us with horror. We shrank from his touch and ordered him out at the door. For a while his face was not seen and we had forgotten the incident. One day he is found hanging round the outskirts of our life like a restless predatory vagrant, and after a few months, when we are accustomed to his appearance, he crosses the threshold and pleads for house room. Times there are when we drive him forth in anger; times there are when we endure his presence. He comes to have his place and his employment in our soul—a vagabond of whom we are ashamed but whom we tolerate, whom we condemn but whom we would miss. Now and again our conscience awakes and arises to put the house in order, and then there is a fiery scene and our unholy lodger is banished, with warning never to return. Within a few days the unabashed figure finds the door on the latch and makes for his accustomed corner with a leer, and we are so disheartened that it seems no use to dispute his coming.

The unspeakable disgrace of this lifelong partnership is one of the horrors of the soul and the cause of its bitterest self-reproach. Our friends remarked, say, our fierce temper in childhood, but were certain it would be mastered when we had more understanding. Youth brought no self-restraint, and our hot head involved us in acts of reckless insubordination. Manhood, with its cares and responsibilities, did not lay this evil spirit to rest. The calm dignity of old age was humiliated by the same fits of passion that had devastated our youth. We have passed from stage to stage of life, but have not shaken off this sin; we have changed our house again and again but have not left this fellow-tenant. We have worn out several bodies but not this body of death. It guarantees our identity, it maintains our continuity, it links us with the past. People who had not seen us for half a lifetime recognize us without hesitation. Our eyes are the same color, our voice is on the same key, and our temper is as fresh and strong and masterful as ever.

It does sometimes happen that we are rid of a sin, not because we have conquered it but because it has grown effete. There are sins of foolishness that die for want of nourishment with the thinner blood of age, but their vacant place is apt to be taken by others which are quite as pestilent and which have come to stay. An exchange of sins can hardly be called a victory of the soul, for one has gained little who was once a voluptuary and now is a miser. The Protean variety of sin gets upon the nerves, and one has the sense of being shadowed by an enemy who is ever appearing in some new disguise and is ever on one's track. It seems an almost hopeless campaign, because it has no truces; it has an endless series of battlegrounds; it is not likely to have any end, till death. And then, what if death does not cut this miserable union, and our sin and our soul begin life together on the other side, and the humiliation of these few years be perpetuated through the ages?

It may seem impossible to get any consolation out of this conflict, but at least the shame of it is certain to cleanse us from all self-righteousness and to inspire us with humility. He is coated with triple brass who should be assailed by fiery temptations and yet has no sympathy with a neighbor's conflict, who should be overcome by the power of an ancient sin and yet have no charity for the fall of a brother. When one is fighting for his life every day with temptation he can hardly be a Pharisee. If people, through thinness of nature or an overmastering prudence, are never inclined to transgress, they are apt to be censorious and unmerciful, but he who has many scars carries a tender heart.

Frequent disasters of the soul deliver us from shallow views of religion and convince us that we need more for our security than an example. No power can be of much avail that does not act from within and reenforce us in the crises of temptation. What one longs for is a second alliance—this time with a Saviour. If there be any one in heaven or earth who has gone through the same agony and has come out victor, who has a fellow-feeling with other men and is ready to join forces with them, then we need not abandon hope, although the past has been one uninterrupted defeat. It is at this point of despair many people have turned to Jesus and made trial of him for the first time. Before, they may have believed or disbelieved about him, they knew nothing of him, because he was outside, a historical, theological personage. When one, as a last resource, has received Jesus within and begins to wage war in his fellowship, then it comes to pass that the gospels are repeated in his inner life, and a plain man has materials both for a book of Psalms and a biography of Jesus.

The *British Weekly* is privileged to publish, for the first time, some correspondence between Elizabeth Barrett Browning and a religious pamphleteer, in which the great poet gives some of her religious convictions, and it is gratifying to note that she was loyal to the same branch of the church from which her husband came—the Congregational.

Pilgrimage Letters.

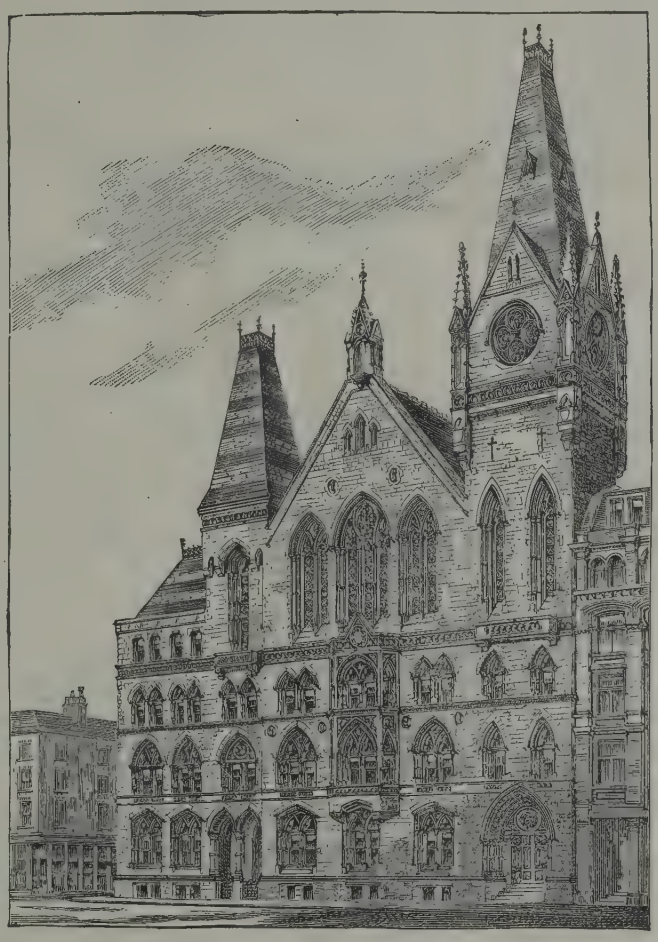
The Rich and Varied Delights of London. At Canterbury with Dean Farrar.

Never were plain pilgrims more sumptuously housed than were the members of *The Congregationalist's* party at Hotel Cecil on Victoria Embankment. The view from the balcony on the river side at night was simply entrancing. Just across the green stretch of gardens rolled the Thames, twinkling with lights from the lazy, lumbering barges and the fussy, flying steamers. To the right loomed up the majestic towers of Westminster and the Parliament Houses. From them, away round the crescent to St. Paul's on the left, was one unbroken sweep of bridges, moving vehicles, glimmering lanterns of all colors and forests of shipping, making, in the weird moonlight, a scene of unparalleled beauty. The hotel was opened only last May, has more than a thousand rooms and is superb in all its appointments. During our stay the proprietors kept the stars and stripes flying from the cupola. The site is historic, the original house being built by Robert Cecil, first Earl of Salisbury, Queen Elizabeth's famous secretary. From here she passed along the Strand to St. Paul's to return thanks for the vanquishment of the Armada by her hardy sailors.

Sharp, indeed, was the contrast between this palatial pile and the places we visited the day after our arrival, under the guidance of Rev. Andrew Mearns, secretary of the London Congregational Union, and Rev. William Mottram, who has made a study of sites connected with Nonconformist history. The party filled two large "breaks," with four prancing horses attached to each, and attracted no small degree of attention as we drove along, halting at places where our fathers in the faith languished in filthy prisons or gave up their lives at the stake. Two of the jails Dickens has immortalized in David Copperfield and Little Dorrit. Not a vestige of one remains and the other is now a tinplate factory. We passed the old Tabard Inn of Chaucer's day, now a corner gin palace, and explored the gigantic modern brewery where once the bishops of Winchester had their palace. To it was attached the Clink Prison, whence the noble army of martyrs went forth to the flames in Smithfield. An overwhelming sense of the preciousness of our Congregational history possessed us as we saw where Penry was hung, when we stood within the Pilgrim Fathers' Church in Southwark, founded in martyrs' blood in 1592, and when, at the close of the day, we came to the beautiful Memorial Hall, occupying the site of Fleet Prison, in whose foul cells many Protestants and Nonconformists were confined in the days of the Tudors and Stuarts.

And what a meeting we had there! Dr. Guinness Rogers presided and alluded to the defeat in Parliament, that very day, of the Education Bill. Hugh Price Hughes, speaking of it "as the most tremendous blow ever given the enemies of the Pilgrim Fathers," awakened the enthusiasm of his listeners. But when he pointed to the Union Jack and the stars and stripes everywhere intertwined about the room and exclaimed, "That flag and that must never meet on a field of blood," the burst of prolonged applause was thrilling in its intensity, the audience springing up and shouting with uncontrolled enthusiasm. Mr. Whittemore made the introductions in inimitable fashion, each pilgrim rising in response to his or her name. Occasional slips of the tongue, like calling for Myles Standish in place of Mr. Littlefield, his lineal descendant, caused much merriment. Ian Maclaren expected to be present, but was detained in Wales, so sent a telegram. Fine music, an hour of social intercourse and light refreshments constituted other features of this delightful reception.

If we did less justice than usual to the delicious bread, butter, strawberries and beverages, it was because we had just come from a tea in the chapter house of St. Paul as guests of the archdeacon, Dr. Sinclair, who had previously conducted us through the cathedral. He is a man of magnificent proportions, and reminds one of Phillips Brooks in his tolerant spirit. This was apparent when he said to Dr. Newman Hall, as we sipped our tea in the old oak-paneled room, "If the laws and customs of our church allowed I should be only too happy to invite my friend here to preach in St. Paul's." No other ecclesiastical building in London is so well frequented, the audiences each week day ranging from 400 to 700, and on Sunday evenings they reach 5,000. We were impressed when we attended service earlier in the afternoon with both the size and the character of the congregation, a large proportion from the humbler classes in society being present. After meeting Dr. Sinclair the secret of his influence was understood. Here, and again at Westminster Abbey, we appreciated anew what exceptional advantages over the ordinary tourist we have had on this trip.



MEMORIAL HALL, LONDON.
Headquarters of English Congregationalists.

At Westminster Abbey Dean Bradley entertained us in the Jerusalem Chamber. Storied windows, sculptured marbles, royal tombs and historic monuments have been interpreted to us in a fashion unknown to Baedeker, by the living voices of men who know how to invest the past with the reality of the present. The long procession of sovereigns, from William the Conqueror to Victoria, who have gone out from this room to their coronation seemed to pass in review before us as we sat in the mellow afternoon sunshine around the table where the Revision Committee met in 1870 and where the Assembly of Divines, after five and a half years, formulated their famous catechism. We saw, in imagination, the death of Henry IV. before the ancient fireplace, so dramatically portrayed by Shakespeare, and as we emerged from the chamber and followed our genial and fascinating host through chapel, chapter house and cloister of this British Walhalla, the very dead seemed to become alive through the magic of his words. His delightfully sympathetic allusions to Pilgrim and American history were not the least acceptable part of his informal lecture and eloquent comments.

Among other courtesies extended to us was a garden party at The Firs, the home of Mr. and Mrs. Halley Stewart, members of Dr. Guinness Rogers's church in Clapham. By a happy coincidence the church was celebrating its 250th anniversary and we had an opportunity to meet many eminent Nonconformists. Tables with refreshments were

spread under the trees on the spacious lawn and a party of boys from the Spurgeon Orphanage furnished charming music with hand bells. Mr. Stewart is an ex-member of Parliament and holds quite progressive views on all social questions. Both he and his accomplished wife are fine exponents of the creed that wealth should be used for the blessing of others, by using their beautiful house and grounds in behalf of the sick, the poor and unfortunate.

Still another most enjoyable occasion was a restful afternoon tea at Christ Church, by invitation of Rev. F. B. Meyer and Dr. Newman Hall. It was a thoughtful courtesy, after a most fatiguing day, to omit speech making and allow us the simple "fellowship of kindred minds." So we broke bread together and mingled our prayers and songs in the daintily decorated chapel where Mr. Meyer, on different days in the week, meets various groups of people, the Boys' Brigade at one time, the mothers at another, and so on through all the network of activities of this flourishing church, to which, on Sunday evening, working men flock by the hundreds. "There is where I get my inspiration when I enter the pulpit," said the pastor, as we stood in the little entrance room, fragrant with memories of Rowland Hill. And he pointed to a photograph of Dr. A. J. Gordon on one side and to a frame on the other inclosing a leaf from the note-book of McCheyne. Between these two he would pass to his own wonderful ministry from the pulpit occupied nearly forty years by Newman Hall.

One more rare pleasure awaited us during our stay in London, and that was a pilgrimage to the ancient shrine of Canterbury, where we had an embarrassment of riches. Rev. W. E. Stephenson and others met us at the station and conducted us to the Congregational church, which was packed with one of the most cordial audiences we have met anywhere. After brief religious exercises an elaborate address of welcome, beautifully engrossed, was read and then presented to Dr. Dunning. This was signed by the ministers of all the Free churches in Canterbury, including the officers of the old Huguenot church, whose services have been held in the crypt of the cathedral for 300 years. Next we were whisked off to St. Martin's, a quaint little edifice on a high hill, with a history dating back to Roman times, as proved by excavations made within a few months. Here Augustine came to convert heathen England, and here Queen Bertha had a chapel fitted up for Christian worship, this being the condition of her coming to England. Her pagan husband, King Ethelred, was won to her faith and baptized in the old stone font still to be seen. The fascinating story and all the subsequent history as told by the rector, Rev. White-Thomson, was a literary treat never to be forgotten. As we came away we noticed Dean Alford's grave with the touching inscription: "The inn of a traveler on his way to Jerusalem."

Finally came our visit to the venerable cathedral, which will celebrate its 1300th anniversary next summer. Dean Farrar, with Mrs. Farrar and others of the household, received us in the deanery gardens, accompanied us on our memorable tour of inspection and afterward entertained some of our party at tea. The distinguished antiquary, Canon Scott Robinson, was also with us. No adequate account is possible of this most enriching experience. It was like walking in a dream to traverse the very path of Chaucer's pilgrims, to enter Bertha's gate, to stand on the spot where Becket was murdered—the stone pavement worn into hollows by the knees of worshipers at his shrine, to pause at the magnificent tomb of Edward the Black Prince, or of Langton, the great promoter of the struggle which ended in obtaining the Magna Charta. Whittier's line,

> We, too, are heirs of Runnymede,

came instinctively to mind as we inspected this huge and complicated pile of masonry, exhaustless in its historical interest and glorified with the matchless word painting of Dean Farrar. Bewildered by all we had seen and enjoyed it was unspeakably soothing to pause for the refreshment of the afternoon service in the cathedral and to unite with our English friends in singing,

> We are not divided,
> All one body we,
> One in hope and doctrine,
> One in charity.

F. J. D.

THE JOYS OF BICYCLING.

BY A MINISTER'S WIFE.

I have always thought that there ought to be a society for the protection of ministers' lone wives. The spring months especially are full of delightful conventions, to which only the male member of the clerical body is invited, the female half being thought quite learned enough in her character of stay-at-home. I felt this even more keenly when the dominie said, "I must have a bicycle." To which I promptly and emphatically added, "I must have one, too." The emphasis settled the matter, and two bicycles were ordered instead of one.

When the two innocent-looking steeds ambled gently to the front door, their jet coats all burnished, their harness a silver glitter, the happy owners looked them over with hearts swelling with pride, little dreaming what snorting, fiery monsters they would become, or how many times they would take the bit in their teeth and rush on to seeming destruction ere they responded to the conquering touch of a master-hand.

The whole parish took an intense interest in the new purchases and all sorts of advice was proffered us. One said we must learn going up hill, another said we must learn going down hill, while a third preferred a dead level. The parson confidingly put his trust in a sturdy youth who advocated the down hill process, and who promised to spend an afternoon initiating him into the mysteries. The theory of the teacher was to get on and stick on, and the hill and the wheel would take care of the rest. Under the study windows the lawn sloped down to the garden, and that was chosen as the right spot. The horror of the parson's wife can better be pictured than described as from the study window she saw her reverend husband wildly careering down that hill, his best hat on, only to land in a heap in the garden, while the hat rolled off into a hole strictly intended for the kitchen garbage.

Every one who had mastered the wheel spoke confidently of a moment which was to arrive when the "know how" was to come to us suddenly, out of the clouds as it were, like a falling star or an inspiration. In the midst of our manifold gyrations, seemingly aimless in character, we greeted the idea with scorn, but spite of our disbelief—not, however, without a large expenditure for witch-hazel—it did come, that never-to-be-forgotten moment when we knew how to ride the wheel.

Monday is the minister's resting time, and when the weather permits we spend the day in delightful excursions into the surrounding country. A ten-mile ride on a perfect June day is printed indelibly on the memory of our early apprenticeship. Here is no city or town macadam, but the bicycle track between the two villages is a narrow and anything but straight path—though exceedingly "strait" in the strict Biblical sense, for the ubiquitous roadmender had been industriously scraping up the roadside to dump it into the middle of the highway, according to the rigid Connecticut idea of true roadmaking. The rain had fallen the day before, so that the well-beaten trail ran close to an occasional puddle, whose murky glare was especially fascinating to those particularly desirous of avoiding it, and the path ran so close to the outer edge that the roadside bushes and low tree branches often brushed the face of the riders.

With bicycle faces rigidly set, their vertebræ rattling like "cherries in a bowl" (quoted from Power Through Repose), the two novices bestrode their fiery steeds down the narrow pathway, now miraculously escaping a puddle, anon striking a rolling stone and biting the dust of the roadway, while their horses apparently took a nibble at the roadside grass. In the exhilaration of such a ride what did they care for the anxieties connected with any parish? The latter part of the way was down hill, the wind was at their backs fairly pushing them forward.

On sped the silent steeds, sometimes along cool stretches of shadow under arching trees, where the whiff of aromatic pine or moist smell of wood earth greeted the nostrils. A moment later out into the sunshine, with the daisies and clover and buttercups running riot on the roadside, with the blue sky above and beyond, peeps of distant hills or a nearer view of slopes pink with azalea and emerald with all the sweet, green growing things that make June such a bewitching month. On, still on, everything forgot in a wild intoxication of motion, until the village is reached with a rousing appetite for the savory dinner provided by the genial host of the village inn.

Considering the bicycle as a health tonic, probably the best time for its use is in the early morning. You resolve to rise with the sun, but old Sol peeps over yonder hill rubbing his sleepy eyes as you mount your wheel, not yet wide awake enough to arouse the slumbering people with his inquisitive prying. So the town lies asleep as you wend your way through the quiet streets. The dust, soon to be hurled in a million particles by the heavy tread of weary horses, lies lightly pressed by the fallen dew. The smoke and the steam, which will soon belch forth from the many factories, are gathering energy for their work, and only the clatter of the milk cart and the crow of the early cock jar the stillness.

Beyond the town we take the meadow road. The sun reflects its shining beam in every dewdrop, and turns into a golden thread the little creek running sluggishly through the meadow. The whole world has a fresh washed look and a pure, sweet smell as of newly laundered linen. The daisy petals have fallen, but in their stead the scarlet tiger lilies are opening their mottled hearts to the sun's caress, and jaunty, black-eyed Susans nod a merry "good morning," while in the damper spots the lingering blue flag haughtily lifts

its aristocratic blossom, and a thousand roadside weeds are marshaling their forces for a gorgeous display a little later. The meadow lark dips into the tall grass for a sip of dew, then mounting upward pours forth a volume of song. The bobolinks are awing, and the blackbird, with flame tipped wings, adds a flash of brilliant color to the landscape. In the orchard yonder a tantalizing glimpse of the orange-coated oriole tells that he has started the serious occupation of providing food for his family, so serious that the end of the season finds him a bedraggled bird too weary for song.

Darting along the stone wall beside you a saucy chipmunk contemptuously flirts his bushy tail as he easily beats you in a free race, sending back a mocking chirrup, ere he vanishes from sight, which plainly says, "What poor fools mortals be to try to rival nature's handiwork!" From some hidden source an enchanting fragrance is wafted to your nostrils; ah! it comes from a belated rose nestling against the cool, stone wall, and adds its mite to a paradise already surfeited with pleasures. As you wheel along, feasting your eyes on the changing green of the distant hills, now softened by the white banners which the chestnuts—a mass of bloom—are flinging to the breeze; with the blood dancing in your veins and every nerve center responding to the joy of perpetual motion, never did the whole world seem more beautiful.

CURRENT THOUGHT.

AT HOME.

The *Christian Mirror* has a word of advice for *The Advance*. It says: "We sincerely hope that its next issue will in point of time be far enough away from 'the cross and crown' oration for our Western champion of orthodoxy to detect and disclose the absurdities and the abominations of a platform which has been unsurpassed in the history of our country as a menace to our national existence. The fulminations of the anarchist and socialist should find no mightier foe than *Advance* Congregationalists."

It is significant that the *Epworth Herald* should say: "'God gave me my money,' says Mr. Rockefeller, 'and I give it to the Chicago University.' All of which is very satisfactory to Chicago and the university authorities. But we cannot help feeling that Mr. Rockefeller may be mistaken concerning the source of his money."

The Churchman comments on some aspects of the annual Christian Endeavor convention which it believes deserve consideration. It questions whether a convention which compels an expenditure "that would clear the debts of all the missionary societies of the land or save a nation of perishing Armenians" is justified by its results. It deplores the tendency to "intense self-glorification."

The *Scientific American*, in its fiftieth anniversary edition, calls attention to the fact that "the resident of a low-priced flat has more of the conveniences of life at his disposal than fell to the lot of the owner of the finest city mansion a few years ago. . . . Food for the family is now procurable in endless variety independent of the season of the year. . . . The most impressive achievements of engineering are executed in order that at the turning of a kitchen faucet water may flow into the kettle of the cook. . . . The electric trolley road is, however, the most powerful . . . factor in what we have alluded to as remedial of the ills of modern centralization. . . . The trolley may yet modify cities until they become centers of work and not of residence."

ABROAD.

The Methodist Times sees the advantage of adapting the Wesleyan ecclesiastical machinery to the bicycle riding habit. It says: "In consequence of the itinerancy, we have frequently been described as 'a church on wheels.' This is now likely to be true in a quite unexpected sense. We have already learned from various rural correspondents that the bicycle is an untold gain to the country minister who has many villages to visit. It completely alters the conditions of pastoral life in country circuits, and enables our brethren to do easily and joyfully what has often in the past been an almost impossible, as well as most laborious, physical task. We strongly urge ministers, local preachers and mission workers to avail themselves to the utmost of the new opportunity which the bicycle gives them to evangelize villages and distant places hitherto reached with so much difficulty and at so great an expense."

Professor Harnack, in *Die Hilfe*, reviews Dr. von Nathusius's recent pamphlet on What Is Christian Socialism? and says: "The Christian Church, while it holds fast to the Bible, has in its midst two great reforming forces from which all revivals in the course of church history have proceeded—(1) The preaching of St. Paul on sin, on grace and on faith. (2) The words of our Lord. In the history of the church these powers have alternately been brought to the front by divinely aroused persons, as if their influence were felt for the first time, and they have produced effectual reforms. The words of Christ were the powerful influence of the reforming movement of monasticism in all the forms of its rich development. No ecclesiastical schism ever arose through them. But in the line of Paulinism, from St. Augustine onwards, one great new creation of churches took place in the churches of the Reformation. These churches ought not to lose what through God's grace they have won. But have they, I mean in their ideal form, really placed the words of Christ on the same high candlestick on which they have placed the preaching of St. Paul?"

The London *Chronicle*, reviewing a recently issued collection of English essays by G. Cuthbert Blaxland, in which Mr. Blaxland discusses phases of the Pilgrim immigration to Plymouth, says of Bradford: "Like Cæsar's narrative of the Gallic wars, Bradford's story derives additional interest from the fact that its author took a foremost part in the events he describes. Bradford himself was a type and example of the best class of American statesmen who were to follow him when the little germ in the New England forests had expanded into a mighty republic. He is the spiritual ancestor of Lincoln, with the same homely wisdom, the same indomitable fortitude, the same all-conquering faith which removes mountains, the very best product of the old English stock." And Mr. Blaxland, referring to the same man and his narrative, says: "His record of events from year to year, as God in his providence had ordered them, clothed in a language which, though often homely, is never petty or undignified, but rather full of unstudied grace, and infused with the poetry of deep feeling and unaffected religion, becomes a true epic. It is an epic of the ways of God with man."

The *London Chronicle* thinks that the correspondence between Lord Salisbury and Mr. Olney, made public July 18, "looked at by the future historian may be seen to have been the foundation stone of the edifice which shall replace war among civilized nations. This, when it is built, and the glorious coping-stone placed in position, will be the greatest achievement of civilization. . . . Lord Salisbury and Mr. Olney obviously feel most keenly the responsibility resting upon them as the respective guardians of the vital interests of the two greatest nations in the world. Each comes to the discussion with every faculty roused to the highest tension, and the intellectual sword-play is indeed fascinating reading."

Often he who has most courage and most strength to stand alone has the deepest craving for appreciation.—*Philip S. Moxom.*

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Aug. 9–15. The Conquest of Temptation (a temperance topic). Eph. 6: 10–18.

The only lasting conquest comes from realizing that it is never safe to stop fighting. There is a deep lesson in that sentence in Luke's account of Jesus' temptation to the effect that the devil left him *for a season*. No doubt the victory in the wilderness made all subsequent struggles with Satan easier, but, if our Lord were truly human, he must have been often approached by the tempter throughout all his years on earth. Sometimes, it is true, God honors a man's heroic endeavor to free himself from a certain besetting sin by permitting him to rise above the fear of ever again becoming a victim to it. At the same time the testimony of men who have fought and mastered the drink devil is that, even years afterward, the old passion would suddenly recur with almost overwhelming force. The selfish principle in us has so many roots and branches that when one is killed another shoot is likely to appear. The proper attitude is one of humility and vigilance, not of boasting and fancied superiority to temptation. Nearly every Christian who has dealt with his besetting sins at close range can bear witness that the evil thing in us which we thought we had entirely vanquished returns in the most unexpected ways and places.

This way of stating the matter may seem to represent life as perpetual warfare, and therefore may dishearten struggling Christians. There is, thank God, another aspect. Life is a battle, it is true, but life may also be a song. My practical suggestion in this direction is that we do not concentrate all our efforts simply upon overcoming our temptations. That keeps us on the defensive all the time. We get to thinking that on a given day we have nothing to do in the Christian life except to fight our besetting sins. The apostolic method is better. Let us undertake to overcome evil with good. Let us strive to be so faithful to duty, so kind and considerate in speech and action, so intent upon the higher interests of our natures that the tempter will find it hard to get a foothold in our thoughts and in our imaginations. This positive, constructive policy is well set forth in the martial figures with which the passage referred to above abounds. The word and the Spirit of God incorporated into the very fiber of our being constitutes a splendid armor.

It is discouraging work at best, unless we lay hold of the divine help. Right here our faith can prove most precious and helpful to us. When a man faces Satan he feels most keenly his need of Christ. Perhaps that explains why we are subject all through our earthly lives to these subtle approaches of evil. It is possible for a man to get along without God in the midst of trials and disappointments. He can assume a stoical bearing, can set his teeth firmly and manage somehow to weather the gale without the help of religion, though it is foolish and wicked for him to dispense with its consolations and relief. But we cannot imagine a successful endurance of temptation apart from an alliance with God. It was when Paul felt the power of the sin principle within him that he realized most keenly the need of divine succor and cried out, "O wretched man that I am! who shall deliver me out of the body of this death?" We can even be thankful for our temptations if they make us want and appreciate the saving power of Christ.

THE CHURCH PRAYER MEETING.

Topic, Aug. 2–8. Varieties and Evils of Profanity. Ex. 20: 7; Lev. 19: 12; Matt. 5: 33–37.

Using divine names irreverently; falsely; fraudulently; needlessly.

(See prayer meeting editorial).

The Life and Character of John Robinson.

A Generous and Discriminating Tribute to the Great Pilgrim Leader.

This is the full text of the address delivered by Hon. T. F. Bayard, the American ambassador to the Court of St. James, in connection with laying the foundation stone of the John Robinson Memorial Church at Gainsborough June 29.

We have gathered here—many of us from lands far distant and beyond the great seas, and many more from English homes closer to the scene—to lay the corner stone of a memorial church, which is intended to be a monument dedicated to the glory and worship of Almighty God and the loving memory of his faithful servant, John Robinson of Gainsborough-upon-Trent, in northwestern Lincolnshire, who, not far from the spot where we stand, was born 320 years ago, and whose body was returned to dust at Leyden, in the Netherlands, in the year of our Lord 1625—as is there recorded upon the mortuary tablet in the Church of St. Peter and St. Paul in that city. Nothing, as it seems to me, could be less worthy and more unfit than to make this an occasion for the vainglory of rhetoric, and by interposing the commonplaces of oratory and verbal decoration to deprive the noble simplicity of the life and character of John Robinson of its own native force and impressiveness. If we can only realize or imagine how the man himself would have felt, if living here today among us, we will be in a frame of mind which will better enable us to comprehend him and the lesson of his life, and appreciate the fruits of his works, which "do follow him." In such a spirit and with such intent I shall endeavor to say the few words which I have been asked to say by reverend ministers of the Congregational order in my own country—a request seconded by the reverend ministers who represent the union of Congregational churches in Great Britain.

THE PURITAN REVIVAL.

The "emancipation of England from Norman domination" I believe to be a just and true title and description of the spiritual movement of which, on the threshold of the seventeenth century, the scanty handful of simple agriculturists at the neighboring "townlet" of Scrooby, on the River Idle, near its junction with the Trent, was the nucleus, of which John Robinson became the pastor, and whose place of worship was the hall of the Manor House of William Brewster, who was born at Scrooby—the only member of wealth in the congregation and a graduate of the University of Cambridge. Of the birth and parentage of John Robinson, whose exile began when he was thirty-one years old and was lifelong, there remains but vague history, for, owing to his enforced separation from this country—and the prelatical persecutions that at that time desolated the homes and families of all independent religious dissidents—but little has survived of documentary proof of the local and personal history of the period, so that I have not been enabled to discover even the names or residences of his progenitors, or trace collateral relationships. Of his own career in England—as afterwards in Holland—happily there is no room for doubt; and his own hand has left the written record of his thoughts and labors in the cause of "soul liberty" and emancipation, which have borne such fruits in both hemispheres of the globe. That he himself styled Lincolnshire "his county," and there proceeded, at the call of conscience, after he had withdrawn from his ministry in the national church at Norwich, may be held to fix that county as his place of birth. At the age of seventeen his name is found enrolled in the University of Cambridge, and on the register of Emmanuel College is entered as a sizar, 2nd March, 1592; took his degree M. A. in 1600, and B. D. 1607. I am aware that the register of Corpus Christi College also contains the entry of his name—John Robinson, E. Lincolnshire, admitted 1592, and Fellow 1593—and perhaps the date of his degree of B. D. in 1607 in the register of Emmanuel may leave an open question as to this last entry.

THE CHARACTER OF ROBINSON.

But he completed his terms at Cambridge, where his scholarship gained for him a fellowship and the highest honors that university could bestow—and he truly was, in the words of a contemporary, "learned, polished, modest, and not easily to be paralleled." We find that his four years of ministry at Norwich were filled with unrest and mental disquietude, and that in 1604 he withdrew to Lincolnshire, and there united himself with a congregation at Scrooby who had constituted themselves into a church by a solemn covenant with God and with each other—"to walk in his ways made known, or to be made known, unto them according to their best endeavors, *whatever it should cost them.*" From Ashton's Memoir of John Robinson, and annotations, I here transcribe:

Scrooby must henceforth be regarded as the cradle of Massachusetts. Here the choice and noble spirits, at the head of whom were Brewster and Bradford, first learned the lessons of truth and freedom. Here, under the faithful ministration of the pastors, they were nourished and strengthened to that vigorous and manly fortitude which braved all dangers; and here, too, they acquired that moral and spiritual courage which enabled them to sacrifice their homes, property and friends and expatriate themselves to distant lands rather than abandon their principles and yield to the attempted usurpation in the liberty of their consciences.

And let us not, I pray you, allow our sense of sympathy for such men to degenerate to the lower level of mere pity—for indeed they had that within them which placed them in life, as it does their memories today, quite above and beyond the need of such an emotion. John Robinson and his co-religionists trod the winepress of affliction, but they trod it with a lofty spirit, with the moral dignity of sublimated intent. They were filled with that joy which is born of a cherished conviction in its hour of oppression and which seems for its perfection to need the sharp frosts of adversity, such as approaching winter brings to the American forest, giving tints of an autumnal beauty more exquisite than the luxuriance a summer sun can ever bestow. Such men never crept, but ever marched through life—"*Anthropoi*"—with heaven-erected faces, and heard ever singing in their hearts the clear, uplifting voice of judicial conscience, like a trumpet call to the clear spirits, for they felt themselves soldiers in the cause of truth and heard her accents in every vicissitude. My dear countryman, James Russell Lowell, in a preface to a Life of Isaac Walton—a contemporary (although a little younger) of John Robinson—describes as the "sixth beatitude" that "the pure in heart shall see God, not only in some future and far-off scene, *but wherever they turn their eyes.*" And by this we may be able to comprehend what it was upon which the minds and hearts of these pilgrims and their pastor were fed, and upon what they turned their eyes and found cause for hope and cheerful courage in the dark hours of their persecution, adversity and affliction. The religion of assent has its equal counterpart in the religion of dissent—the obligation to do those things that we ought to do, and the equal obligation to leave undone those things we ought not to do.

OUR DEBT TO BYGONE GENERATIONS.

Is it not well to pause now and then on our journey and consider the indubitable progress of civilization—the actual moral outgrowth of the principles of Christianity and the consequent advance the world has made under it—and how today we accept and enjoy, as a matter of course, the blessings and advantages of civil and religious liberty, giving but little thought to the generations who in bygone years toiled and suffered to secure them for us? How small the measure of our gratitude and infrequent our recognition of those who

Beyond their dark age led the van of thought.

On such a scene, and on such an occasion as this, well may the words of Whittier be repeated:

. . . We lightly hold
A right, which brave men died to gain,
The stake, the cord,
The ax, the sword,
Grim nurses at its birth of pain.

Consider the absolute and unquestioned religious liberty of the times in which we live, and in those countries governed by the English-speaking races. And then go back 300 years and endeavor to realize here in England the condition of John Robinson and his little flock of co-religionists at Scrooby, asking only to be allowed to worship God and lift their hearts to him in such words and forms of supplication for his guidance and mercy as their needs of conscience and the instinctive hunger of the heart instructed them to pray for.

INDIVIDUAL FREEDOM THE ROOT OF SOCIAL AND RELIGIOUS PROGRESS.

Conscience and reason were the underlying moral forces, then as now, at work, and from them was slowly evolving all social and political progress, at the root of which lay the recognition of individual freedom and "the equal right of every man to be unhindered by men in the fulfillment of his duty to God." Yet in those days, under the reign of James I.—a pedantic bigot, well styled "a captain of arts and a doctor of arms"—it was forbidden so to pray in England, and equally restrained were they from going out of England to pray in foreign lands. It was sought to enforce the royal claim to settle the world's theology by the will of a monarch—to make the religion of the magistrate the religion of the people—and all individual freedom of conscience and mind was to be despotically coerced into unintelligent or hypocritical submission. The Christian religion was not based upon worldly power or property in any of its forms, but upon freedom of conscience, and the kingdom of God had been divinely declared to be within each human heart. The principles of such a system, of necessity and logically, brought into active exercise those qualities of mind and moral nature which were thus developed naturally and instinctively—the muscles of the mind, which, like the muscles of the body, are educated into strength, and both obey the same inherent natural law of growth by use—and thus it is plainly seen how liberty leads to strength and the health of the body politic. But the terrible and momentous issue was raised whether liberty of conscience was to be allowed, or were men to be forced into atheism, or become utterly irreligious, or compelled to a sacrilegious reception of the sacrament—no true conversion, but the deadly sin of hypocrisy and the desecration of what is holiest.

A TRIBUTE TO THE DUTCH PEOPLE.

When such an issue was framed, the morality of John Robinson and his associates, founded on religious principles, could not hesitate. And, as William Bradford has recorded, "being thus molested, and with no hope of their continuance there, by a joynte consent they resolved to goe into ye low Countries, where they heard was freedom for

religion for all men." This was in 1607, and I will not recite the sad and well-known history of the arbitrary and cruel measures that were resorted to to prevent the departure of the congregation, and how finally, in broken detachments, distressed, despoiled, imperiled, by land and by sea, they came, after great hardships, together in Amsterdam, and in the course of another year were transferred to Leyden. And is not a tribute due, here and now, of gratitude and honor to the country which, in their hour of sore need, gave them welcome, protection, and generous toleration in an age of intolerance? The Netherlands was but a little patch of earth, rescued from the sea, warred over by man and the elements, without natural advantages other than those arising from contact with the sea, which was ever threatening to engulf them, yet, in the seventeenth century, this war-worn, weather-beaten strip had become the commercial center of Europe, an asylum for the victims of religious persecution, and is one of the phenomena of history. A military eye would have sought in vain for strong natural positions—no ranges of hills, no salient features for the combinations of resistance, and the delivery of assault—the breastworks of Holland consisted only in the stout hearts of her people, sustained by conscientious conviction, animated by hope and calm reliance on that Power with whom the wisdom of this world is but foolishness. In a fearful struggle, lasting forty years, it had gained its own liberties, against desperate odds, with an unflinching and pertinacious courage never paralleled in the annals of history, had made its soil the grave of 300,000 invading Spanish soldiers, and compelled an expenditure by Spain of more than 200,000,000 of ducats in the futile effort to subjugate it—the vain attempt to prescribe, as Motley says, "what was to be done in this world, and believed in the next." Taine says that in 1609 the Dutch Republic was two centuries ahead of the rest of Europe. Their idea was the organization of society for the public good, and this made them the instructors and civilizers of the modern world, and caused their country to become a haven of safety for the victims of persecutions for opinions' sake in France and in England. More books were printed in Holland in the seventeenth century than in all the other countries of Europe put together.

THE PILGRIMS IN LEYDEN.

Unquestionably the commercial freedom, the liberality of trade in the Dutch Republic induced many Englishmen to transfer their energies and fortunes to that country—for all the branches of liberty spring from the same stock and gather strength from the same ideas. Commerce has ever been the great civilizer of mankind, for it not only teaches honesty, without which commercial dealings are impossible, but it makes intelligence essential. In Leyden the congregation remained eleven years, John Robinson having been admitted in 1615 as a member of the Leyden University, pursuing diligently his studies in theology. It is noticeable that the same tolerant and generous welcome was extended to the Huguenot refugees, who equally found asylum in Holland; and a declaration recorded by Robinson contains the interesting historical fact: "Touching the ecclesiastical ministry—namely, of pastors for teaching, elders for ruling, and seasons for distributing the church contributions; as also for the two sacraments, baptism and the Lord's Supper—*we agree in all things with the French reformed churches.*" But despite the liberty of conscience afforded by Holland, the English pilgrims were restless until they should again live under English laws, and that their children should retain the language and name of Englishmen. Their lives, too, were full of toil, and not of a kind to which they had been accustomed, for at home "they had only been used to a plain country life, and the innocent trade of husbandry."

THE VOYAGE OF THE MAYFLOWER.

They felt themselves "constrained to live by leave in a foreign land, exiled from home and country, spoiled of goods, destitute of friends, few in number and mean in condition." They were undoubtedly in danger of becoming absorbed in the community around them, of losing their distinctive church organization, their national identity, their language and its traditions. And believing this, John Robinson favored the settlement, and promoted the plan for their removal to the new colony beyond the Atlantic, and measures were taken to carry it out. He made it a condition precedent of the removal from Holland to Virginia that they should not be disturbed or injured in their new homes on account of their peculiar religious practices and opinions. Not without many delays and serious difficulties was the expedition fitted out; but finally, in August, 1620, the embarkation of the congregation took place, at Delft Haven, in the Speedwell, which was to meet her consort, the Mayflower, at Plymouth, from which port, and on Sept. 6, 1620, the two little vessels set sail. I need not recite to you how they were compelled to return to port, because the Speedwell was thought to be unseaworthy, and the Mayflower proceeded alone, bound for the Hudson River, but by stress of weather was forced northward, and, with her 101 passengers, men, women and children, in stormy weather made her landing on Cape Cod on Nov. 9. It was the intention of John Robinson to have followed, but circumstances prevented, and his death occurred a few years after; but in 1629 his sons, John and Isaac, with the remainder of the Scrooby congregation, joined in the settlement in America in which his heart was so enlisted, but which he was destined never to see.

THE OUTCOME OF THE EMIGRATION.

It is clear and plain to us now that the departure from England of this small body of humble men was a great step in the march of Christian civilization; it contained the seed of Christian liberty, freedom of inquiry, freedom of instruction, freedom of man's conscience. "Like unto a grain of mustard seed, which a man took and sowed in his field, which is indeed the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof." Little regard had John Robinson for worldly fortune, fame, or what goes by the general name of success. He deduced his duty from the profound principles disclosed to his personal conscience, enlightened by religion and founded on the moral order revealed to the world by the teachings and example of the Saviour Christ. His simple, unselfish, courageous life is illuminated by the principles of his divine Master, and therefore he still lives—and this is the origin of the edifice whose corner stone we lay today. In his Memorials of Canterbury, Dean Stanley—a kindred spirit to John Robinson—asks:

Had the great Stephen Langton, the cardinal archbishop, been asked which was most likely to endure, the Magna Charta which he won from John or the shrine which five years afterwards he consecrated in the presence of Henry III., he would, beyond all question, have said the shrine of St. Thomas. But we see what he could not see—we see that the charter has lasted, because it was founded on the eternal laws of truth, of justice and freedom; the shrine has vanished away, because it was founded on the passing opinion of the day, because it rested in ignorance, which was gradually dissolving, because it was entangled in exaggerated superstitions which were condemned by the wise and good, even in those very times.

And the works, the name, the fame of this simple pastor of a human flock will endure, and generations yet unborn shall seek in this church a touch of his vanished hand, a scent of his fragrant memory, redolent as it is with the sweet odor of unselfish devotion to the service of God and lovingkindness to his fellow-creatures.

JOHN ROBINSON'S NAME AND CHARACTER A TIE BETWEEN ENGLAND AND AMERICA.

He had lived not quite fifty years when he was called back to God, and on March 1, 1625, he heard "the one clear call," and, as was then written of him, "if either prayers, tears or means would have saved his life he would not have gone hence." John Robinson, a minister of Christ, died in exile and in poverty, and today two great nations are represented here in paying honor and respect to his memory and moral worth. His name and character create a tie between those who feel the kindred, not merely of a common language—the mother tongue of both peoples—but of the thoughts and feelings of which language is merely the clothing and the symbol; and out of these thoughts have grown convictions of mutual duty, from which we cannot detach ourselves if we would—and, as I sincerely believe, would not if we could. The wide ocean he never crossed, and which lies between his grave and the colony he planted on the other side, has become a bridge, and no longer is a barrier, but serves to bring together the peoples of the two countries who share in love and sympathy in his life and work. His memory is a tie of kindred—a recognition of the common trust committed to both nations to sustain the principles of civil and religious liberty, of which he was a fearless champion and under which has been so marvelously fulfilled the prophecy: "A little one shall become a thousand, and a small one a great nation."

CHRISTIAN ENDEAVOR NOTES.

Twenty French and English members in Paris make up a students' society which gives a welcome to visitors.

Resolutions against drilling the fire department on Sunday passed by the Endeavorers of Oakland, Cal., were followed by a petition to the proper authorities.

For August the members of the World's Christian Endeavor Prayer Chain are asked to pray for young Christians away from home, that, as they are scattered by the vacation season, the knowledge of Christ may be spread abroad by them, and that their consistent lives may everywhere tell for the Master.

To prevent loss by the summer vacation the Sunday school committee of the society at West Medford, Mass., asked each member of the school to fill out a card giving the time when he expected to leave and to return, and his address while away. The committee proposes to send at least one letter to each absent one.

Some of the delegates traveled more than 500 miles to be present at Japan's fourth convention, in Kyoto. Greetings were received from South Dakota. At the consecration meeting each delegate gave a response. A pleasant reception was given in the rooms of the Doshisha girls' school. At a business meeting it was decided to establish the headquarters of the Japanese United Society at Osaka.

At the Chinese annual convention, held in Shanghai, 37 societies and more than half a dozen denominations were represented. At the time of the roll-call there was a congregation of between 500 and 600. An address on methods of Bible study was so well received that it is to be printed for circulation among the societies. The Chinese societies now have about 2,700 members, the increase during the past year being larger than the entire membership two years ago.

The first Christian Endeavor convention in Siam was held lately in Laos. The first society among this people was formed in January of last year; and although the Christian population does not number more than 3,000, 20 societies were reported, with a membership of more than 600. Fourteen societies were represented, and the delegate from the most distant one had walked eight days to reach the meetings. There had been much prayer for the convention before it met, and there were frequent pauses in the business and discussions for a short season of prayer. It was found that some societies understood the pledge to require each member to take part in every meeting by prayer and by reading the Scripture, while others understood that each one must explain a passage of Scripture at each meeting.

The Home

THE DREAM-CHILD.

Alone, unwedded, past her prime,
Her faded face still wore a smile,
As if some secret, sweet and dear,
She knew, and brooded on the while—
Some hidden joy that kept life fair,
And lifted her above despair.

Ah, me! you could not guess the dream
She cherished in her maiden heart.
Once to have voiced it would have been
To make her wintry life-blood start
Up, till the wrinkled cheeks aflame
Burned with a virgin's piteous shame.

Long years ago she loved, and then—
Who knows?—he died, or proved untrue,
And so she lived a maiden still.
He never wed who rode to woo
Through soft spring mornings long ago,
And time had blurred her ancient woe.

But when the day was sunk in night,
Close by the embers of her fire
She sat and rocked, and to herself
Feigned that she had her heart's desire.
'Twas then that on her withered breast
A little dream-child took its rest.

How sweet to raise a quavering voice
And sing a tender lullaby;
To feel its head against her neck
And softly soothe its noiseless cry!
It made her life so bright and glad—
That little child she might have had!

Her heart was full of motherhood,
It's yearnings all had been denied.
She fed its hunger with a dream
And smiled where others might have sighed;
And in the little dream-child's face
A likeness vague she loved to trace.

Nay, do not smile! our dreams are coarse—
Of gold or fame we could not win.
Hers was divine. I love to think
Of that bent figure, worn and thin,
By flickering firelight, wholly blest,
Holding her dream-child on her breast.

I think in wondrous heaven, where
The good God makes our hopes come true,
He may give back my love to me,
He may give back your youth to you.
But for that maiden undefiled
I know he has a little child.

—*Anne Reeve Aldrich.*

So many interests occupy women nowadays that we are prone to overlook the importance of simple, true living, or what may be called the value of everydayness. Who does not know the difficulty of proportioning one's time and strength to dust, puddings, missions, clothes and culture? Who does not long sometimes for a genuine hospitality which is of self and not of cut glass and contemptible pride? How shall we learn to do little things in a large spirit and to see the divineness of drudgery? How realize that it is not small cares but petty thoughts which make a woman's life narrow? These are some of the questions which obtrude themselves in seasons of unrest, or when stimulating calls to outside service make us chafe against the confinement of home duties. Abby W. May once showed a fine appreciation of relative values in her reply to the friend who asked, "Are you busy and can you stop a moment?" She answered, "I am always busy but I can always stop." Let us remind ourselves that we are free children of the eternities, not slaves to convention and fashion and pray:

> Take from our souls the strain and stress,
> And let our ordered lives confess
> The beauty of thy peace.

"The majority of bad men," said a distinguished physician, "became so between the ages of thirteen and seventeen. Those years bear the same relation to manhood that the first three years of life do to childhood, and their importance is greater." Yet we constantly see mothers who sacrifice themselves to any extent for the baby, but who seem wholly indifferent to the same child when he has reached the "awkward age." The change from boyhood to manhood is often very sudden, and the boy, at this period, is usually overgrown, awkward, intolerant and opinionated, in short, generally disagreeable, as his friends do not hesitate to inform him. But it should be remembered that it is a far more trying time for the boy than for any one else. Rapid growth and development tax his nerves and strength, making him irritable, lazy and dissatisfied with life. He is too big to play with the children and yet he is not accepted as an equal by the young men. If his mother fail him at this time, the chances are that he will grow reckless and drift hopelessly away from her. It is only by the most watchful and tender care that our boys can be so guided through the dangers of early manhood as to increase, like their divine Master, not only "in wisdom and stature," but also "in favor with God and man."

HOME AUTHORITY.

BY JULIET H. BRAND.

It goes without saying that parents love their children, but the methods of manifesting this love vary with the times and the persons, and the study of these varying methods must be a fruitful department of sociology. The idea of parental authority as a manifestation of love is apparently at its lowest ebb just at the present, and that of indulgence, or, rather, withdrawal of authority, is at the full. The method may perhaps be said to be like that of Eli, whose only attempt at government was by protest, rather than by authority, the "Why do ye so?" method. This state of things is fully approved by the children but is it producing a good effect and will it bear the test of reason?

As for effects, they are obvious. Any one may decide for himself whether they are good. We see the boys smoking, though the parents protest. We see the boys and girls tearing over the country on their wheels on Sunday, though the parents who furnished the wheels disapprove entirely. We see them attending places of amusement which the fathers and mothers have never frequented. We see them spending lavishly on amusements, dress and palate, though the parents are self-denying Christian people. We see them so occupied in ways of their own choosing that they have no time to be helpful in the home.

But, setting aside the results of this state of things, is it reasonable that the character and influence of a Christian home should be determined by the children rather than by the parents? What right has the parent to allow the child of no experience to settle matters of vital importance? The real trouble is we fathers and mothers are cowardly and it is easier to yield than to stand firm for what our judgment tells us is the best way. Of course wise parents allow large liberty in everything that does not affect the integrity of the Christian home, but there they surely must make a stand.

The overwhelming argument offered by the young for overruling the wishes of their parents is that "So and so, professing Christians, and the nicest kind of people, approve of this, that and the other." The sooner we throw this argument overboard the better. Professing Christians often make terrible mistakes. One only has to go back a few years to find professing Christians torturing and burning each other and, in fact, blindly committing heinous sins of almost every sort while still, perhaps, exhibiting some really Christian virtues. What others do is no basis for argument. Each individual Christian has but one infallible example and each Christian home but one teacher and that is Christ.

Is it not certain then that every parent has the absolute duty in his own home to enforce Christlike ideals, as long as he furnishes the home, the love, the care, the money? If filial obedience is not required from the child the parent is simply a slave and a drudge and the child is master. The parent is the learner and the child the teacher, and we see experience overruled by inexperience, age by youth, judgment by desire, unselfishness by selfishness.

Put the reins into the hands of the children and the love of pleasure will dominate every home. This love of pleasure ought to be prominent in the child's mind. It is natural and right that it should be. The child, however, is not supposed to govern itself, but to be guided by a loving wisdom which regulates and trains this youthful and all-absorbing passion for a good time.

We must admit, then, that the Lord expects more of us than to wash our little children's faces and to mend the clothes of the older ones. It must certainly be not only a right but a duty and not a tyranny for parents to establish a parental Christian law in the home and to require conformity thereto. All this, with the definite understanding that this is so because God requires it, and also with the understanding that each child will have to settle all questions both of expediency and of right and wrong again, independently, when he reaches years of maturity and self-support.

AFIELD WITH YOUNG NATURALISTS.

A PILE OF STONES.

BY REV. I. O. RANKIN.

In three country walks Jim Burton had begun a geological collection. Not that he knew anything about geology, but he wanted to know, which is sometimes better than a great deal of knowledge. He had spread his "collection" on the table to show his cousin Ned, whom he was visiting. It was not large, but he had made it as varied as possible, selecting bits from the gravel pit and quarry and the river bank, as unlike in color and form as possible.

"Pooh!" said Ned, when he came in from school, "is that all? That's nothing but a pile of stones."

Jim felt rather hurt at the tone in which his cousin spoke, but he knew that Ned had been in school all day and wanted to go fishing, so they started off without another word.

After supper Dr. Strang, Ned's father, called the boys to the table on which the collection lay and began to sort it over. First of all, to Jim Burton's great surprise, he put together much the larger number, including those with the brightest and most varied colors, saying, "These are all alike."

"But," said Jim, "see how different they look, white, yellow, pink, brown and black."

"Yes, there is more or less iron to color them, but they are all nearly the same—just as the wood of a house may be painted any color you choose, and still be wood. It is all quartz, or silica, more or less mixed with other things. You see it always shows straight lines when it is broken, though it may be worn into curves by rolling."

"But here is one that doesn't look like the others. It is round and dull."

"I'm glad you noticed that. It is hardened mud outside, but I'm pretty sure you will find a nest of quartz inside of it. It's what we call a geode. Shall I break it open?"

"O, yes!"

Two or three strokes with the sharp edge of a hammer broke it open like an egg, and showed a hollow lined with beautiful crystals of glittering white.

"That's rather a rare find hereabouts. I suppose you got it by the river."

"Yes; and this one too."

"That's common enough. It's what we used to call a 'lucky stone'; it has a ring of quartz around it. That stands for an earthquake."

"What do you mean, Uncle Ned? For an earthquake? I thought it was just a ring on the outside, like a streak of paint."

"Let me break it open and see."

It was a dark purple stone with a white ring, and when it was broken apart the white streak ran through it like the cream in a piece of layer cake.

"But you haven't told us what you mean by an earthquake."

"Use your imagination, Jim. Do you suppose this stone was always as small as it is now?"

"O, no. I suppose it was broken off a bigger stone."

"And that?"

"Off some cliff or mountain."

"Well, then, how do you suppose the quartz got in?"

"Do you mean that the whole mountain cracked apart just this little bit when the earthquake came?"

"Every earthquake means a rock crack, I suppose, just as every settling of a house on its foundations means a crack in the plaster. As for the quartz in the crack, that was probably left there by steam or water coming up from the hot center of the earth and as full of quartz as Ned's glass of lemonade last night was full of sugar."

Ned winced at this, but asked, "But if the rock was cracked all the way up, why wouldn't the steam escape?"

"It was all done underground, deep down under a whole mountain, and there it had no chance."

"And what became of the mountain?"

"Here is a bit of it, or of another like it. We call this sandstone. It is made of old mountain grindings cemented together after they have been put in place by water. In some parts of the country the bits cemented together are larger, and then we call it pudding-stone or conglomerate."

"I know," said Jim; "I've seen lots of it near Boston."

"And when you go to Washington you may see some beautiful polished columns in the Capitol which are made of a different kind of pudding-stone, in which the plums and the pudding are all marble; but the bits are broken, and not rounded like the plums in the Boston pudding, and it goes by the name of *breccia*, and has evidently been put on the fire and boiled like a real pudding."

"And what are these which you have put in the other piles?"

"These are sandstones and slates which show no signs of life, and here are stones with the making of which at some time living creatures had a part to play. They are limestones, slates and sandstones, with traces of the life of the age in which they were made. The slates are mudstones and sometimes show little trace of life, but when you split them apart carefully, as you would open the leaves of a book, you will find shells or fragments here and there. Some of the limestones have been ground over like the sandstone and have more or less clay mixed with them, and some are nearly pure lime. Here is a bit with shells appearing all over the surface. When you go to Florida and visit St. Augustine you will find all the rock there (*coquina*, they call it) made up of shells cemented together. A piece of chalk under the microscope would show you the same thing, except that the shells are very small and soft. The *coquina* was made in shallow water, the chalk on a deep ocean bottom."

"But how did the chalk cliffs get up above the sea if they were made at the bottom of the deep ocean?"

"There comes in the earthquake again. The crust of the earth seems to be always moving, rumpled, as I rumple this sheet of paper, by internal forces, so that what was up goes down, and what was down comes up."

"All at once, or slowly?"

"Sometimes one and sometimes the other. The shores of New Jersey, for instance, seem to be slowly sinking, and in other places they are rising, and islands have disappeared or been thrown up in a day. We know most about the shore because we have the sea level to measure by. About all these limestones, sandstones, slates and shales were made under shallow water, which usually means near the shore."

"But how did they all come to be here in Albrodale?"

"Ah! that's another story. The baker keeps one set of men to make his bread and another to distribute it. The making of rock is one thing and the breaking and scattering it another. I can't take time to tell you about that tonight."

WHERE DID IT GO?

Where did yesterday's sunset go
When it faded down the hills so slow,
And the gold grew dim and the purple light,
Like an army with banners passed from sight?
Will its flush go into the golden rod,
Its thrill to the purple aster's nod,
Its crimson fleck the maple bough,
And the autumn glory begin from now?

Deeper than flower fields sank the glow
Of the silent pageant passing slow.
It flushed all night in many a dream,
It thrilled in the folding hush of a prayer,
It glided into a poet's song,
It is setting still in a picture rare;
It is changed by the miracle none can see
To the shifting lights of a symphony;
And in resurrections of faith and hope
The glory died on the shining slope,
For it left its light on the hills and seas
That rim a thousand memories.

—*W. C. Gannett.*

Closet and Altar

Prayers are to the soul what the dew of God is to the flowers. Why should not that gracious dew fall even now and always for all of us upon the fields of life?

We ourselves are the real word, the life-utterance which speech often falsifies. There are faces that never deceive or mislead us. A spiritual nature can but be frank and honest, because its foundation stones are laid in the truth and it knows that nothing else holds. It is in us as human beings instinctively to recognize and hate insincerity. Nobody is in the end deceived by expression that is merely outward and perfunctory. Our inner life is transparent; it cannot conceal itself; if it is a true life, it has no need or desire of concealment.—*Lucy Larcom.*

Lord give me a straightforward, accurate, imperious knowledge of myself—a knowledge that endures no lies and permits no equivocation; a knowledge that is not morbid or timid; an open, manly, sunshiny knowledge of my evil and my good. But with the disclosure of my weakness disclose also thy power. With my sins show me also thy forgiveness and thy salvation. With my virtues show me, far ahead of me, the perfection thou dost require. Let me not know myself unless I can also know thee.—*A. R. Wells.*

O God of truth, whose living word upholds
whate'er hath breath,
Look down on thy creation, Lord, enslaved
by sin and death.

Set up thy standard, Lord, that we, who claim
a heavenly birth,
May march with thee to smite the lies that
vex thy groaning earth.

Then God of truth, for whom we long, thou
who wilt hear our prayer,
Do thine own battle in our hearts and slay
the falsehood there.

Yea, come! then, tried as in the fire, from
every lie set free,
Thy perfect truth shall dwell in us, and we
shall live in thee.

—*Thomas Hughes.*

We come to thee, O God, in the name of Christ who is the truth, to ask that thou wilt cleanse our hearts from falsehood. From all love of deception, from all vain imaginations, from careless insincerity and trust in refuges of lies, deliver us now and evermore. O send out thy light and thy truth; let them lead us! Enlighten our mind, instruct our conscience, fortify our will, that we may be true followers of our Lord in all sincerity of heart and uprightness of life. May our speech be in charity without guile, loving the truth and peace. Thou knowest how we walk in ignorance and prejudice, the familiar words of falsehood which we bear and speak. Pardon us that we have been content in this false witness. Give us a growing and abiding love for all things that are pure and honest and of good report with thee. So teach us to follow in the steps of Jesus who did no sin, neither was guile found in his mouth, that through us also some may rise to the knowledge of the truth which is revealed of thee. And thine shall be the glory evermore. Amen.

Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

66. TRANSPOSITION.

Rest by the wayside, pilgrim, try,
For the heart grows sick of its madcap quest;
Study the beauties that round thee lie—
Rest!

The soul grown mad in its lust to fly
Rushes pellmell at the world's behest,
Nor heeds it the landscape it passes by.

Break thy soul's TWO for the ONE on high;
Walk in His ways whose ways are best,
And find at the end, with a last, long sigh,
Rest.

CEPHAS.

67. WORD MAKING.

M A G N I B
I E T I A L
A S S A I Y
A S S N O T
Y C T I P O
M O E R O H

Spell from one letter to the next—up, down, right, left or diagonally. Form as many words as may be necessary, removing each letter as it is used, and using it only once. The object is to form the largest number of points. Any letter in the first syllable counts one point unless a repetition, two in the second syllable, four in the third, and so on. The first repetition adds one to the value of a letter, the second adds two, the third adds four, and so on. For example: In OOLOGY, O counts 1; O, 3; L, 2; O, 7; G, 8; Y, 8. Total, 29.

SUNSET.

68. A TRAY OF FRUIT.

(In each couplet "TWO" is transposed to make "ONE," the name of a fruit.)

I.

These ONE riped by a stream where wavelets TWO
The mossy bank whereon their parent grew.

II.

But from my hillside orchard came those ONE
Like TWO of live coal glowing in the sun.

III.

Just note this luscious ONE'S rich emerald sheen,
And fibrous, TWO-hued lacework o'er the green.

IV.

And here are amber ONE, all gathered fresh,
Their TWO-like stems loosed in their mellow flesh.

V.

And ONES, whose soft, rich tints no words can paint,
For adjectives seem TWO and praise but faint.

VI.

Then, lastly, in a corner, these ONE view,
As acid as some heartless cynic's TWO!

MABEL P.

ANSWERS.

61 1. Cat-salt. 2. Cat-kin. 3. Cat-tail. 4. Cat-o'-nine-tails. 5. Cat-brier. 6. Cat-hook. 7. Cat-nip. 8. Cat-mint. 9. Cat-silver. 10. Cat-amount. 11. Cat-a-caustic. 12. Cat-harpings. 13. Cat-sup. 14. Cat-abaptist. 15. Cat-call. 16. Cat-acoustics. 17. Cat-block. 18. Cat-a-comb. 19. Cat-fall. 20. Cat-head.

62. 1. Peach, peace, place, plate, prate, grate, grape. 2. Wheat, cheat, cleat, bleat, bloat, float, flout, flour. 3. Black, slack, slick, slice, spice, spine, shine, whine, white. 4. Blue, flue, floe, flow, flaw, flay, fray, gray. 5. Gain, main, mail, mall, malt, mast, mass, moss, loss. 6. Rich, rice, rise, rose, pose, post, pout, pour, poor. 7. Pen, pin, fin, fir, air, ail, all, ill, ilk, ink.

63. Saratoga.

64. 1. Robert Louis Stevenson. 2. Elizabeth Barrett Browning. 3. Edgar Allan Poe. 4. Dante Gabriel Rosetti. 5. Henry Wadsworth Longfellow. 6. Rose Terry Cooke. 7. Ralph Waldo Emerson. 8. Elizabeth Stuart Phelps. 9. Sir Walter Raleigh. 10. Felicia Dorothea Hemans.

65. If (an isle in the Gulf of Marseilles), w-if-e.

Answers received to Tangles of July 2: Mrs. C. B. R. Hazeltine, Melrose Highlands, Mass., 59, 60; Emily E. Tupper, Concord, Ill., 59, 60; J. R. L., Malden, Mass., 59, 60. To Tangles of June 18: P. J. Stone, Shelburne, Mass., 55, 57; A. C. T., Providence, R. I., 55; Charles Jacobus, Springfield, Mass., 57 (five answers). Mr. Jacobus has been trying the mathematical puzzle in which it is required to arrange the ten digits—1, 2, 3, 4, 5, 6, 7, 8, 9, 0—in such a manner that, on performing the addition or other operations indicated, the result will be 100. He has over 50 answers, and thinks over 1,000 are possible.

THE PRIZE TANGLING.

Of the numerous lists of Characteristic Initials our friends have formed on the great names given in Tangles of July 2, none is quite perfect. Nearly all lists, however, contain some very neat specimens. "John Howard Payne, Judged Home Popular," and "Samuel F. B. Morse, Secured Fame By Messages," are from one list, which however, also has "Joseph Lister, Justly Loved."

As a whole, the following list is adjudged the best, winning the prize for M. F. P., Cottage City, Mass.: 1. Francis Bacon, Famous Barrister. 2. Thomas B. Macaulay, Truthful Books Made. 3. Alessandro Volta, Aided Voltaism. 4. John G. Saxe, Jolly Good Singer. 5. Alexander Hamilton, Assisted Honorably. 6. William Cullen Bryant, Wise, Cheerful Bard. 7. John H. Vincent, Judicious, Helpful Veteran. 8. James D. Dana, Justly Dignified Department. 9. Samuel T. Coleridge, ang Tender Carols. 10. James Russell Lowell, Justly Renowned Light. 11. John Milton, Judged Mysteries. 12. Samuel F. B. Morse, Sent First Baltimore Message. 13. Salmon P. Chase, Saved Public Credit. 14. Nathaniel P. Willis, Nice Pleasant Writer. 15. James Watt, Judiciously Watched. 16. Lindley Murray, Language Methods 17. John Howard Payne, Joyous Home Poet. 18. Charles Kingsley, Christian Knight. 19. Joseph Lister, Joined Limbs. 20. Giuseppi Garibaldi, Good General.

If it had been complete, the list of Charles Jacobus, Springfield, Mass., would have been the best. It is here given; 1. Fostered Bribery, or Favored Booklore. 2. Talented Beyond Measure. 3. Accomplished Votary. 4. Jolly Good Songster. 5. America's Help. 6. Wrote Captivating Books. 7. Joyously Honoring Virtue. 8. Jehovah's Deep Decipherer. 9. Singularly Talented Conversationist. 10. Jovial Rhyming Littérateur. 11. Jehovah's Minstrel. 12. Space's First Bold Master. 13. Secretary Public Coffers, or Sought Presidential Candidacy. 14. Narrative Public Writer. 15. Jack-at-all-trades Workman. 16. Language Master. 17. Justly Honored Poet.

THREE MORE FAMOUS HYMNS.

Jesus, lover of my soul.

One day Charles Wesley was sitting by an open window when he saw a hawk sweeping down toward a little bird that was flitting about in the glad sunshine. The poor thing was much frightened and tried to find some place of refuge. Seeing an open window and a man sitting near it the bird flew in its extremity toward it, and with a beating heart and quivering wing found refuge in Mr. Wesley's bosom. He kindly sheltered it from the threatened danger and saved it from a cruel death. At that time he was suffering from severe trials and was needing a refuge in his own time of trouble, so he took up his pen and wrote this sweet hymn, which has comforted multitudes in sorrow and danger.

When marshaled on the nightly plain.

Kirk White, the author of this familiar hymn, was sailing one stormy night on a rocky coast with only a lantern to guide him, and under the inspiration of the hour he composed this hymn.

Little drops of water,
Little grains of sand.

The author of this popular poem was Mrs. Julia Carney. Before her marriage, when studying phonography in Boston, she was asked to give an impromptu exercise on the blackboard. Only ten minutes were allowed, but in that time she wrote the first verse of the poem to which she gave the title of Little Things. It has been a favorite in Sunday school exhibitions from that time on, and has been recited and sung thousands of times. Subsequently she added three more verses.

Discontented young men, who are unhappy because they accumulate money so slowly, ought to read the sentiments of Mr. Andrew Carnegie, the well-known millionaire, as he is reviewing the poverty and hard toil of his early life. He says: "You know how people are all moaning about poverty as being a great evil, and it seems to be accepted that if people only had money and were rich that they would be happy and more useful and get more out of life. There was never a graver mistake. As a rule there is more happiness, more genuine satisfaction and a truer life in the humble cottages of the poor than in the palaces of the rich."

To Cook Before An Audience

of bright housewives who are noting every step in the operation isn't easy. Besides, the cooking must be perfect.

Teachers of cookery know this and they use only what they can depend on every time.

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The Conversation Corner.

MY DEAR CORNERERS: I suppose you are having your holiday-time now—at home, if not away from home—but as I have not received many vacation letters or pictures from you yet, I will tell you about my outing first. It was not long nor eventful, but it was pleasant, for it took me back into the hill country of New England, where to me both nature and people are always beautiful and interesting.

The interest began soon after I had taken my train at the Union Station—look up my route on your map—in a quartet of happy children who sat near me, evidently going on their vacation. After a while I went back and sat with them. I learned that they were from Cambridge and seemed to know all our members there. Then I showed them, in *The Congregationalist* of that week, the picture of the Cambridge "Captains of Ten." To my surprise the oldest boy exclaimed: "Why, I am one of the Captains myself—there is my picture, in front of Miss ——!" Was it not curious that I should happen to show to the boy, who was an entire stranger, his own photograph?

A hundred miles from Boston I left the cars and rode with an old schoolmate into a beautiful mountain town, the hills splendid with chestnut blossoms, the valleys covered over with corn. In my boyhood the town was famous for the finest oxen and richest butter in all the region roundabout, although in these days of "creameries" and farm machinery drawn by horses this is all changed. Better still, this town, like so many others of the hill country, has sent out good men and women to bless the country and the world, far-away Palestine and Persia holding sacred the names of missionaries reared within its borders. After two enjoyable days in this grand old town, I crossed a river and went (by carriage) up its narrow valley.

On either side were rugged, wooded hills. The road by gentle ascent followed the winding, rumbling stream, which teams could cross here and there, by ford in summer, by ice in winter. Between the river and the road, for several miles, was a continuous row of maples, planted, the venerable minister told me, through the agency of a few good men, long years ago. In front of his "manse" was a fine group of them, "the twelve apostles," and one extra, "St. Paul." Another schoolmate of nearly fifty years ago appeared to continue the drive. Farmhouses, a hamlet, a church, a village, nestled among the smaller hills. No wonder that the minister of olden time here used to say that he expected the millennium would begin in such a parish as his!

It was pleasant to meet Cornerers and Corner readers at every turn. At one farmhouse I saw an old man of ninety-one and his grandchildren of proper Corner age! At another home was an Iowa reader, at another still correspondents from Brooklyn, and at last, as I started for the cars—which followed the river from the great valley below till they actually ran into and under the mountain above—who should appear to walk with me but Mrs. Kate Upson Clark, whose name is so familiar to you in the Home Department of our paper. Nor was this true in these hill towns alone. In other places which I visited, in Vermont and New Hampshire, whose boundaries I crossed, I found members and readers, young and old—I had no idea there were so many of us! (Nearly everybody asked about D. F.!)

Now, do you ask what that little old house is in the picture? It is the dearest house in all the world to me—the home of my boyhood! I walked around it the first evening after I reached the town. I went to say good-by to it and pick a leaf from the syringa bush over the front door the morning I came away. As it happened to be unoccupied just then I borrowed the key and visited it again and again. There was the "living-room"—sitting-room, dining-room, and, in winter time, kitchen too. There was the "east room"—the *parlor*, heated only by a fireplace, and used as little as the other was much. There was the "north room"—my father's room, with the book cupboard in the wall and the tall drug cupboard in the corner, with its shelves for bottles and its rows of drawers to hold other medicines—my hand almost instinctively opened that which used to contain the licorice! In the cellar were the closets next to the chimney where my mother stored the unnumbered mince pies made at Thanksgiving time and the cookies of weekly manufacture, the latter so convenient for the pocket when I went to the "further pasture" for the cows!

At the right-hand window was my bed room, at the other the unfinished place at the head of the back stairs where I had my writing table—an old chest—my little bookcase, my "cabinet" and my scrap-books. You can see how easy it was to get out of the windows and run around on the roof, and an older boy who used to live there too, and who was with me the other day, showed me where, in attempting to go out to the end of the shed ridgepole to put up a windmill, he rolled off by the chimney and broke his arm. I went up the steep stairs into the "wood-shed chamber" to verify a faint remembrance of my earliest childhood of pasting up pictures there, and to my delight found, under the dust, beside the little window at the end (which the tree hides from sight), several cuts from the old spelling book, "Of the Boy that stole Apples," "The country Maid and her Milk pail" and "The Partial Judge." (For further information as to those pictorial works of art consult your grandparents!)

On the bench in the "stoop" we used to sit and watch the thunderstorm in the west; from the old oaken bucket we drank the purest water; on the common beyond the house I played; at the brick store opposite I traded the walnuts I had gathered for a "Barlow knife"; back of the store was the same old rock that my playmate and I tried to excavate, expecting to come presently upon the heads of Chinamen picking tea; at the foot of the hill was the river where we sailed our raft, and across the bridge the "side hill" where we got the first mayflowers.

But sitting on the bench was lonely now! No voice replied in the vacant rooms; the well-sweep was gone, and the flower-beds in the garden which my mother loved; my playmate was far away, immersed in the business of a Western city; few of the friends of my boyhood could I find, and they were not the same I had left forty years ago!

As I sat and thought, I decided to tell you this, boys and girls. Make the most of these childhood days of yours; be happy yourselves, and make others happy around you. What you learn now in home or in school you will keep all your lives—learn right things and learn them thoroughly. What you do now, good things or bad, little things as well as large, you will remember forever—do what you will be glad to remember when you come back to your homes, forty, fifty, sixty years hence!

Mr. Martin

To do more we must be more. To be more we must see more of God.—*W. R. Nicoll.*

The Sunday School

LESSON FOR AUG. 9. 2 *Sam.* 10: 8-19.

DAVID'S VICTORIES.

BY REV. A. E. DUNNING, D. D.

"The kingdom of David" came to mean for Israel all that the nation hoped for. The devout people expected that it would be established forever and that his descendants would rule over it without end. That kingdom is of interest to us because it typified and prepared the way for the kingdom which Jesus, the Son of David, proclaimed, and to which we, as his disciples, belong. We have studied in previous lessons the internal organization of the kingdom of David. We have seen how he became king at Hebron of his own tribe of Judah, how the other tribes came under his sway, how he set up the ark of God in Jerusalem and built his palace there, making it the center of the religious and civil life of the kingdom. He exercised the offices of prophet, priest and king. He made laws and appointed leaders. He introduced into the public worship an elaborate ritual. He wrote the songs for the nation. He brought the life of the people around one common center, gave to them common interests and united aims. No other man stands forth in Jewish history of so great importance in preparing the way for the everlasting kingdom of God.

But the extension of the kingdom by conquering the territory of other tribes was not less necessary than its thorough internal organization. Our lesson gives instances of the campaigns which resulted in a kingdom under David reaching from the borders of Egypt on the south and the Mediterranean Sea on the west to the river Euphrates. The study of these particular instances brings out no inspiring truth. They should rather be taken as illustrations of that great movement which gave Israel for a time rank among leading nations and which helped to work out the idea of the kingdom of God. We may, then, profitably study David's wars as to their:

1. Motives. David regarded himself as the servant of God, called to lead the chosen people to realize God's promises. Long before God had made a covenant with Abraham [Gen. 15: 18], promising to give to his descendants the land which David conquered. He must have felt in his wars that he was fulfilling a divine purpose. The consciousness of it appears in his songs, which became popular with all the people. Whoever is confident that he is executing the will of God is brave. Whether the difficulties in his way be regiments of armed men or obstacles made by poverty, want of friends or of opportunity, he will have more than ordinary strength to overcome them. Common men and women have become heroes and some have made themselves remembered by future generations simply by their conviction that they are appointed by God to do a specific work for him. Any one is fortunate who has such a task set before him, however hard the task may be.

But the land to be conquered was not to be for Israel's use alone. The promise which lifted the nation above those around it was, "In thee shall all the nations of the earth be blessed." David organized his army and directed his campaigns in the name of God and for the world's good. He foresaw a greater kingdom than that over which he reigned. Himself only an humble servant in God's hands, he held to the promise that out of his loins should spring a ruler before whom the nations should bow and who should rule the world in righteousness. That great achievement, the perfecting of the kingdom of God, in which David bore a part, we also may share in as followers of the King of kings. To conquer the world by the might of truth and love is the business of the army of God. David did something toward it. We may do more, because the great conflict is now far advanced, and we may send the message of our king to all the nations.

2 Its methods. David thoroughly organized his army. He had his own bodyguard, the 600, mostly foreigners, who fought with him in the days when as yet he had no kingdom. He had twelve divisions of 25,000 men each, and each divided into regiments and companies. He had brave officers who had won their rank by faithful service and brilliant exploits, and his general-in-chief was his own nephew, Joab. When one has a great work like David's to do for God, he has the highest incentive to do it well. David employed every device and every instrument at his command to secure victory.

He conquered the Philistines who had held the rich plain of Sharon and garrisoned their capital. He subdued the Moabites on the southeast [2 Sam. 8; 1 Chron. 18] Then came his opportunity to take possession of the land of the Ammonites on the east, as our lesson describes. With them were allied the peoples north of them who occupied Syria as far as Damascus. Joab fought both armies at once, he leading one division and his brother, Abishai, the other. He won a great victory, which David followed up by a greater over the Syrian hosts, so that his kingdom extended, as had been promised, "from sea to sea, and from the river unto the ends of the earth"; that is, from the Mediterranean to the Red Sea and from the Euphrates to the Mediterranean coast.

It is not necessary to attempt to justify all the deeds of David or his officers in these campaigns. The execution of two-thirds of the Moabites who had been captured would be condemned, and justly, by the rules of modern warfare. General Joab, though brave, was cruel and treacherous. The record must be judged by the standards of that time. But the object sought was worthy of the children of God. They strove to gain it in a spirit of loyalty to him; and they stand, in their day, worthy examples to those who live in greater light and are called to still larger service.

3. Its consequences. David turned the spoils he won into the treasury of God, to beautify his temple and to cultivate worthy worship of God. He thus kept down the spirit of avarice and made the people realize that their mission was an unselfish one. He reminded them in speech and song that God was their king and himself God's servant. He fostered the conviction that their kingdom, won by divine favor giving victory to their arms, ever pointed to something better for the whole world. David's victories are ours. Jesus Christ, the Son of David, carried to greater triumphs the successes which David won. In his great name we fight, though not now with carnal weapons, against the enemies of our King. We gain new courage by telling over again the stories of those ancient battles, and thinking on the prowess of those who fought in the name, and for the sake, of the Lord of hosts. Our Christian life is a warfare, and it can be accomplished only in the spirit of devotion and in the consciousness of bearing a great commission which have made David the hero of all the ages of Christian history.

What do I find? Generally nothing beyond the reprehension of self, the painful detail of a miserable heart. Prayer had recourse to for *two hours* at a time, and still no comfort! But is this the way to realize God in the heart? Is it not likely that an everlasting recurrence to self, and to the unprofitableness of the human heart, will raise the soul to heavenly exercises? Would it not be better to fill the heart with God, God's love, God's deeds, God's mercies, and to eclipse, as it were, our own wantings with the grace and bounty which is from above?—*Samuel Lee.*

Every man has some peculiar train of thought which he falls back upon when he is alone. This, to a great degree, molds the man.—*Dugald Stewart.*

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Literature

BOOK REVIEWS.

IAN MACLAREN IN A NEW LITERARY ROLE.

When a writer exceptionally successful in one branch of literature undertakes an entirely different form of composition, the reading public is first of all curious to know whether in the new field he will enhance or impair his reputation as an author. So when Ian Maclaren, one of the greatest story writers of the century, sends forth in *The Mind of the Master* a distinctively religious if not formally theological work our first query is whether it is as good of its kind as our cherished Bonnie Brier Bush.

Yet it must be remembered that John Watson existed long before his literary double, Ian Maclaren, moved to tears and to smiles thousands of men and women on both sides the Atlantic, and that as a preacher and teacher in one of Liverpool's most prominent pulpits he has for years been stating and enforcing Christian truth in some such fashion as it is set forth on the pages of The Mind of the Master. Moreover, since his fame as a story writer was established, and along with his more recent and current production of longer or shorter pieces of fiction, he has been writing articles, many of which *The Congregationalist* has published, designed to foster right thinking on supreme themes and larger and better living. Some of these have been collected in a little volume called The Upper Room, reviewed by us about six months ago and which we now as then pronounce an uncommonly good devotional book.

The Mind of the Master is a distinct advance, however, as respects size, continuity, tone and teaching. Dr. Watson has evidently intended that this handsome volume of nearly 350 pages should go out as representative of his mature and measurably systematized thought on subjects that are engaging the attention of Christian thinkers the world over. Without being polemical the book has the savor of controversy. A plea for the widest tolerance, it is nevertheless at points rigidly dogmatic. Permeated with the same good feeling that continually bubbles over in the Brier Bush stories, it is at once a protest and a challenge, a protest against what he considers false and exclusive in institutional and conventional Christianity, a challenge to a fresh and earnest grapple with the words of Jesus not only to establish their paramount authority but to discover their real meaning and to apply them to life.

Viewed as a literary production the book will not disappoint those who have been charmed with Dr. Watson's previous writings. The same power of clear and forceful statement is evident. The striking antitheses whose frequent use is a weakness when we come to pass judgment upon the teaching of the book nevertheless make every page interesting reading. The style is every now and then seasoned with a rural tang, as when he says: "Some one discovers that the water of life is clearer and sweeter from the spring than from the cistern and shows the grass-grown path to the spring." Dr. Watson's wonderful gift of paraphrasing appears at its best on page 55 in his translation of the Beatitudes. The volume also gives continual evidence of his wide range of knowledge and of his easy, comprehensive and in the main accurate grasp of other systems and departments of thought than that in which he has been especially trained. He is thus able to enrich his book with illustrations drawn from a great variety of sources and one lays it down with a pleasing sense of having had personal intercourse with a man of unusual culture. The humor is less pronounced than we expected to find it but it lurks in the background of not a few sentences, particularly in antithetical statements like this: "Before and since Adam's day people have been invited to hold an inquest on the sin of Adam and have discharged this function with keen intellectual interest. It was Jesus who made sin of even date and invited every hearer to see the tragedy of Eden in his own experience."

Dr. Watson's point of view, which has determined the title of the book, is clearly set forth in the first three chapters, whose headings, respectively, are: Jesus Our Supreme Teacher, The Development of Truth, and the Sovereignty of Character. He goes on thence to interpret what he thinks to be the Mind of the Master with regard to faith, immortality, sin, suffering, fatherhood and kindred great themes. The chapter Devotion to a Person the Dynamic of Religion, and the chapter Judgment according to Type, will best satisfy the common Christian consciousness and arouse the least dissent, while the chapter The Kingdom of God, where, as Dr. Denney in his review in the *British Weekly* has well shown, Dr. Watson arrays Jesus and Paul in unjustifiable antagonism, is the least satisfactory and convincing chapter of the book.

The author's basal thought permeates the entire book, but may be grasped at close range in two or three passages like the following.

> The religion of Protestants, or let us say Christians, is not the Bible in all its parts, but, first of all, that portion which is its soul, by which the teaching of prophets and apostles must be judged—the very words of Jesus.
>
> Among all the creeds of Christendom the only one which has the authority of Christ himself is the Sermon on the Mount.
>
> When any one writes as if St. Paul were in the matter of teaching not only the equal of Jesus but also his superior—giving to the world more precious truth than the gospels—he has surely somewhat failed in reverence for the Master.
>
> What has to be laid down in the strongest terms and held in perpetual remembrance is that Jesus gave in substance final truth, and that no one apostle or saint could or did add anything to the original deposit, however much he might expound or enforce it.

It is here that we probe to the heart of the question at issue today among the thinkers of Protestant Christendom. It is true that this volume is not meant to be a treatise on systematic theology. Dr. Watson's ruling desire, as we apprehend it, has been to grasp and declare with all the literary skill of which he is the possessor the mental attitude and the inmost passionate convictions of Jesus respecting those mighty concerns of the soul upon which men will never cease to think, and in regard to which they will not fail to think with ever increasing clearness and satisfaction in proportion as Christ, in fulfillment of his own promise, gives his disciples the guiding spirit of truth. In this undertaking Dr. Watson has scored a more than ordinary success. But he cannot escape the criticism of those who dissect every book to find its fundamental conception of truth. Judged by this test the book fails at many points to carry assent. Dr. Watson is at odds with scholastic theologians, and hurls his lance against many false and hurtful religious notions which have somehow or other become imbedded in the popular Christian consciousness of past generations and of the generation that is now in middle or advanced life, but which we do not think have any large place in the thought of our younger Christian men and women. But, sympathizing with his endeavor to represent Christianity as a sane, reasonable, attractive and universal religion, we question whether he has not drawn a contrast between the parts of the New Testament too sharp and too unwarranted to stand the test of unprejudiced and thorough scholarship. It was not necessary to do this in order to emphasize his point. A vast religious public on both sides the sea has already swallowed eagerly, and with relish, in the Bonnie Brier Bush and The Days of Auld Lang Syne, most of the ideas of the Christian religion which constitute the staple thoughts of The Mind of the Master; but not until it lays hold of this later book will it realize just how much heresy it has absorbed through the shrewd observations of Drumsheugh, Hillocks, Burnbrae and others in that notable circle of Drumtochty wise men, as well as through the skillful portrayal of Lachlan Campbell's transformation and of Dr. Maclure's unselfish but unlabeled Christianity. At the same time The Mind of the Master is sure to prove one of the most influential and eventually one of the most helpful books of the year, for Christ's gospel is in it from cover to cover. [Dodd, Mead & Co. $1.50.]

BIBLICAL STUDY.

In the Modern Readers' Bible we have *Deuteronomy*. Professor Moulton takes occasion in his introduction to this battle-ground of the critics to call attention explicitly to the purely literary purpose of the whole series. His introduction is an explanation and appreciation not a criticism, and certainly no one after reading it can fail to share the editor's enthusiasm for the high literary quality of these farewell orations of Moses. The usefulness and value of this series is well shown in the skillful editing and helpful presentation of this particular book of the Bible. [Macmillan & Co. 50 cents.]

Volume V. of *The Lutheran Commentary*, edited by Henry Eyster Jacobs, contains *Annotations on the Gospel According to St. John*, by Prof. A. Spaeth, D. D., of the Lutheran Seminary, Philadelphia. The necessity of the case has compelled a somewhat more scholarly treatment of the material than in the previous volumes, and Professor Spaeth has handled the question of authorship somewhat at length. The commentary is helpful, and brief enough to be within the limits of lay study and busy lives. The style is simple and the spirit devotional. There is a useful synopsis of the gospel, the print is clear and the paper good. [Christian Literature Co. $2.00.]

BIOGRAPHY.

It seems to us clumsy editing which conceals under the title of *The Way of Faith Illustrated* such a book as the Autobiography of Hü Yong Mi. The way of faith may have illustrations of many sorts and from many quarters, but the story, in his own words, of a Chinese Christian who was a preacher, pastor, presiding elder and trusted adviser in the early years of the missions is a rarer and much more significant thing. The striking family group of the frontispiece prepares us to find an interesting story and we are not disappointed. Any

one who wishes to make the acquaintance of a true and faithful Christian gentleman and to learn how real the trials and blessings of faith can be to a brother of foreign blood may have the opportunity in these pages. It is a merit that the narrative has been left in such a form as to be true to the original. We can see into the very heart of a godly man, and compare his impressions and "exercises" with those which are familiar to us in the journals of men of his type like Payson and Taylor in America. The book is of interest also as testimony to the Chinese view of religion, and especially as confirming the abundant testimony on the subject of the manifestation of evil spirits in China and their dread of Christ and Christians. [Eaton & Mains. $1.00.]

Twenty five Years a Parson in the Wild West, by Rev. John Brown. Mr. Brown has made a very readable book of autobiographical material, with vivid pictures of the West in earlier years, in an experience which extended from California to Texas. We wish he had dropped the mask of "Parson Ralph Riley" altogether, both because it suggests that there are some invented or exaggerated elements in the book, and because we think there would have been less temptation to the occasional indulgence in weak or aged witticisms and extravagance of diction in a strictly autobiographical narrative. The swift passing of the phase of national life depicted here makes every sincere narrative of personal participation in it of value, and Mr. Brown's book will have a place as material for history as well as because it is a readable narrative of frontier adventure and experience. [For sale by the Cong. S. S. & Pub. Soc. $1.00.]

STORIES.

The Quicksands of Pactolus, by Horace Annesley Vachell, contains an interesting picture of life in California which attracted much favorable notice when published serially in *The Overland Monthly*. Prominent San Francisco people are drawn in a manner easily recognizable, and the peculiarities of life in the far West are forcibly presented, nor is the moral of the perils to conscience and to love of the struggle for wealth omitted from the suggestions of the book. [Henry Holt & Co. $1.00.]

The Truth Tellers, by John Strange Winter, gives an amusing account of the trials of a London society woman who found herself sole guardian of her dead brother's five children. Having been brought up to tell "the truth, the whole truth, and nothing but the truth," they proved exceedingly inconvenient members of the household, and their naïve and fearless remarks made them a terror to their aunt and many of her friends. The younger girls unwittingly interfere in the love affairs of the older sister, but straighten them out in the end, and the whole tale is bright and entertaining. [J. B. Lippincott Co. $1.00.]

A Venetian June, of course, means love-making, and Anna Fuller has told the story most charmingly, leaving just enough to be surmised at the end. Her previous successes in books with an American background have prepared us for the delicate character sketching and interesting study of life which are all the more attractive in picturesque Venice. [G. P. Putnam's Sons. $1.00.]

Scotch stories stand high in popular favor just at present, and readers will find *The Starling*, by Norman McLeod, full of quaint conversations and pathetic incidents. The strictness of old Scotch Presbyterianism is shown off in the way in which an earnest, God-fearing elder is cast out of office and shunned by the community simply because he will not kill his dead child's pet starling, which had been taught to utter a few harmless sentences. [Joseph Knight Co. 75 cents.]

Other volumes in the previously noticed series of Stories by English Authors are *Africa*, in which A. Conan Doyle and H. Rider Haggard are naturally at the front, and *Italy*, with James Payne's well-known story, A Faithful Retainer, followed by selections from Anthony Trollope, Laurence Oliphant, W. E. Norris and A. Mary F. Robinson. [Charles Scribner's Sons. 75 cents each.]

MISCELLANEOUS.

Echoes, by Howard J. Truman. This book has an unfortunate title. Verse is art original and masterful by strength or beauty, or it is nothing. Mr. Truman has underrated his verse, which shows no evidence of mere imitation though it nowhere rises to the hight of mastery which compels us to read and to remember. If it is worth while for him to write poetry at all he must remember that it is the most difficult and exacting of the arts, and will demand much more practice and self-dedication than he has given to these efforts, and even so he may fail to achieve permanent results, so rare is the ultimate gift of song. [J. B. Lippincott Co. $1.00.]

In the way of reprints we have Mark Twain's *The Prince and the Pauper* in the new and elegant edition of his works. [Harper & Bros. $1.75.]——From the same publishers comes Thomas Hardy's *Wessex Tales*, a number of short stories with an etching and map of the imaginative Wessex of the novelist's stories. [$1.50.]——The issue of the *Christmas Stories* completes the series of the works of Dickens published by the Macmillan Company. It is a complete edition in single volumes well printed on good paper and at a moderate price, and its publishers are to be congratulated on its rounded out success. [Macmillan & Co. 20 vols. $1.00 each.]

NOTES.

—— The August number of *Scribner's* is a short story number and is to have an elaborate cover in colors.

—— In the August *McClure's Magazine* Elizabeth Stuart Phelps has much of interest to tell about the best days of Boston as a literary center.

—— Mr. George W. Vanderbilt, says the *Critic*, has imported from Europe what is considered to be the most valuable library on forestry in the world for his Biltmore estate.

—— John Wesley Harper, who died last week, belonged to the second generation of the owners of the famous American publishing house. He was well known in literary and church circles in New York.

—— The Harvard University summer school is a success this year, having nearly 700 in attendance. Many of them are teachers and the courses are arranged with special reference to being helpful to their work.

—— The death of Charles Dickens—who signed himself "Charles Dickens the younger"—recalls the death of his distinguished father twenty-six years ago. The son was a man of business first and then an editor, and proved himself a friend of America, where he was welcome as a reader of scenes from his father's works.

—— The Burns centenary was celebrated in Boston by a largely attended meeting in Tremont Temple presided over by the governor of the commonwealth and addressed by Edward Everett Hale. No poet wins such spontaneous and widespread interest as the poet of the Cottar's Saturday Night, of Tam O' Shanter and of Mary Morrison.

—— The conclusion of a service of half a century in one parish is itself a rare and remarkable event, but when it is accompanied by the universal respect and love of a whole city it is worthy of even such a celebration and literary monument as was given to Rev. Sylvester Malone on the occasion of his fiftieth anniversary as pastor of the Roman Catholic parish of St. Peter and St. Paul in Brooklyn, N. Y., two years ago. The *Brooklyn Eagle* said of him at that time, "The fame he has and the love he holds are the best moral possession which the Catholic Church has in this diocese." The memorial volume, a copy of which we hereby acknowledge with thanks and which we have read with pleasure, is a fitting monument of an occasion in which all the notable people of the city, Protestant as well as Roman Catholic, were glad to have a part.

BOOKS OF THE WEEK.

Harper & Bros. New York.

MRS. GERALD. By Maria Louise Pool. pp. 339. $1.50.

LOVE IS A SPIRIT. By Julian Hawthorne. pp 200. $1.25.

LIFE ON THE MISSISSIPPI. By Mark Twain. pp. 465. $1 75.

ELEMENTS OF GEOMETRY. By Profs. A. W. Phillips, Ph. D., and Irving Fisher, Ph. D. pp. 540. $1.75.

Fleming H. Revell Co. New York.

ADONIRAM JUDSON GORDON. By E. B. Gordon. pp. 386 $1.50.

HEATHER FROM THE BRAE. By David Lyall. pp. 214. 75 cents.

STUDIES OF THE MAN CHRIST JESUS. By R. E. Speer. pp. 249. 75 cents.

Frederick A. Stokes Co. New York.

FROM WHOSE BOURNE. By Robert Barr. pp. 210. 75 cents.

A MASTER OF FORTUNE. By Julian Sturgis. pp. 192. 75 cents.

THE FLAW IN THE MARBLE. Illustrated by H. C. Edwards. pp. 240. 75 cents.

Macmillan & Co New York.

THE SCENERY OF SWITZERLAND. By Sir John Lubbock. pp. 371. $1 50.

BIBLICAL IDYLS. Edited by Prof. R. G. Moulton, Ph. D. pp. 146. 50 cents.

Stone & Kimball. New York.

THE ISLAND OF DR. MOREAU. By H. G. Wells. pp. 249. $1.25.

SOME CORRESPONDENCE AND SIX CONVERSATIONS. By Clyde Fitch. pp. 150. $1.00.

Longmans, Green & Co. New York.

THE SANCTUARY OF SUFFERING. By Eleanor Tree. pp. 371. $2.00.

Baker & Taylor Co. New York.

THE INDUSTRIAL ARMY. By F. S. Giles. pp. 173. $1.25.

Presbyterian Board of Publication Philadelphia.

LAWS RELATING TO RELIGIOUS CORPORATIONS. By W. H. Roberts, LL. D. pp. 591. $3.00.

BIBLICAL EPOCHS. By Rev. Burdett Hart, D. D. pp. 224. $1.00.

AS QUEER AS SHE COULD BE. By Jessie E. Wright. pp. 255. $1 25.

NEW TESTAMENT CONVERSIONS. By Rev. W. C. Roberts, D. D. pp. 176. 75 cents.

THE MANIFOLD MINISTRY OF THE HOLY SPIRIT. By Rev. A. W. Pitzer, D. D. pp. 62. 25 cents.

SELECTIONS FROM THE PSALTER. Arranged by Rev. Messrs. L. F. Benson and E. R. Craven, D. D. pp. 109. 30 cents.

American Baptist Publication Society. Philadelphia.

SAXENHURST. By D. C. Eddy, D. D. pp. 440. $1.50.

H. S. Stone & Co. Chicago.

CHECKERS. By H. M. Blossom, Jr. pp. 239. $1.25.

PROSE FANCIES. Second Series. By Richard Le Gallienne. pp. 201. $1.25.

Chicago Theological Seminary.

ORIGIN AND DEVELOPMENT OF THE NICENE THEOLOGY. By Prof. H. M. Scott, D. D. pp. 390. $1.50.

PAPER COVERS.

International Committee of Y. M. C. A.'s New York.

THIRTY STUDIES IN JEREMIAH. By W. W. White. pp. 107. 15 cents.

STUDIES IN THE LIFE OF PAUL. By W. H. Sallmon. pp. 72. 15 cents.

Merriam Co. New York.

A DAUGHTER OF CUBA. By Helen M. Bowen. pp. 334. 50 cents.

American and Continental Sanitas Co. New York.

HOW TO DISINFECT. By C. T. Kingzett, F. C. S pp. 96. 10 cents.

Presbyterian Board of Publication. Philadelphia.

DIVINE SOVEREIGNTY AND HUMAN FREEDOM. By Rev. J. T. Duffield, LL. D. pp. 20. 15 cents.

MAGAZINES.

June. PSYCHICAL RESEARCH.

July. NINETEENTH CENTURY.—FORTNIGHTLY.—WESTMINSTER REVIEW.—NATIONAL GEOGRAPHIC.—CHAP-BOOK.

August. PALL MALL.—WHAT TO EAT.—CASSELL'S.—FRANK LESLIE'S.

News from the Churches

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

The flexibility of Congregationalism as to what it considers non-essential is illustrated by a baptismal service described in our New York letter in which three distinct forms of administering the sacrament were used. Welcome, then, homeopathists, allopathists and hydropathists as well! Our denominational arms are open wide enough to embrace you all.

It is a matter of pleasure to us that we can present the likeness of one whose long life has been so loyally spent in the ranks of Congregationalism. Over fifty years in the pulpit is a record which cannot be claimed by more than five or six of our Massachusetts ministers in service today.

Those adherents in Connecticut are just as welcome as members of our churches by choice as if they had become so by birth. Whatever law they are bound by in their own land can hardly be supposed to direct them here.

A suggestion for increasing the attendance at church services is found in a New Hampshire item, and is well worth consideration and imitation in other country places.

The six years' record of that Indiana pastor and people whose neat edifice is pictured herewith would do honor to a much longer period of activity.

Lowell ought soon to see an improvement in its Sunday keeping. Such united action to that end should avail much.

Several large individual subscriptions noted this week encourage the recipient churches in different sections of the country.

THE CROWNING SUCCESS OF SIX YEARS.

It is an occasion of gratitude to God when, in a growing Western city, a church of the Pilgrim idea develops—one which is spiritual in tone, evangelistic and aggressive in purpose and method, and which exhibits a strong tendency to make itself felt in civic and social reforms. These qualities mark the life of Plymouth Congregational Church, Fort Wayne, Ind., to an unusual degree.

A largely attended reception was given by the church, July 13, on the sixth anniversary of the present pastorate and the fifteenth of the ministry of Rev. J. S. Ainslie. During these years pastor and people have labored with faith, zeal and harmony. The large success which has attended their united efforts has been an inspiration in the denominational life in the State.

FORT WAYNE CHURCH, INDIANA.

In 1890 seventy resident Congregationalists were united in covenant, with the only property, a small frame building, standing upon a leased lot in a non-central location, and afterwards selling for $800. Through the efforts of the C. H. M. S., Mr. Ainslie was called to the difficult task of leadership. After five years the church became self-supporting, having in the meantime secured a central property, erected at a cost of $30,000, largely paid for. The present membership is 400, showing an average annual net increase of fifty-five; 245 have come upon confession. The large proportion of men is unusual and significant, the present male membership exceeding that of any Congregational church in Indiana. A second church has also been organized and conveniently housed in the south part of the city.

The homelike and inviting church edifice occupies the corner of Jefferson and Harrison Streets. It is spacious and arranged for the varied uses of a modern edifice. It seats 600 persons, and the capacity can be doubled by throwing open the adjoining spaces. It is an embodiment of the spirit of usefulness rather than that of display.

It goes without saying that Mr. Ainslie is a pastor of executive and pulpit ability. He is not yet forty years old, and is a man of energy and is always armed with a well-defined program. His previous career, after graduating at Cornell and studying at Yale, was a pastorate of nine years with a successful Congregational enterprise at Ogdensburg, N. Y. He contributes liberally from his own salary to advance every church department. He presents from the pulpit the work of each of our national benevolent societies and solicits special contributions. The benevolences have risen to $480 the past year. A Union Missionary Society, composed of both sexes, is active and efficient.

Meanwhile the social and institutional features of the open church are being developed. Kindergarten and Chautauqua work and the various societies for young people are in active progress. "We need," says Mr. Ainslie, "a better applied Christianity. Its social aspects must come to the front. We must sharply define and enforce our duties to our fellowmen. The Golden Rule must be translated into business conduct. We need to have religion applied to the needs of the age, not new doctrine but better methods, seeking the transformation of society and its reorganization upon Christian ideals."

Fort Wayne is a city of consequence in northern Indiana. The population is 40,000. It is delightfully situated on the Maumee River and its affluents. Historically it was "Kekionga" of the French occupation and "Fort Miamis" of the later English occupation. General Wayne, in his victorious contest of a century ago, left his name in evidence. Since the early mixed settlement of French and Indians the Catholic Church has dominated a large portion of the population. Later immigration established a strong center of high church Lutheranism. It is the seat of Concordia Seminary, and is a city of costly and ornate Catholic and Lutheran churches. The H. M. S. sent Rev. C. E. Furnam there in 1829, and in 1831 his successor, Rev. James Chute, organized the First Church (Presbyterian). In 1844 Henry Ward Beecher, then of Indianapolis, went on horseback to Fort Wayne and assisted in starting the second church, which was of the "new school." Rev. Charles Beecher was its first pastor. In 1870 Plymouth had its small beginning, a portion of its twenty-five members withdrawing from the second church (Presbyterian). Conditions averse to Congregationalism conspired to make the progress of the work slow for two decades. But faith and self-sacrifice conquered, and good foundations were laid in those early years.

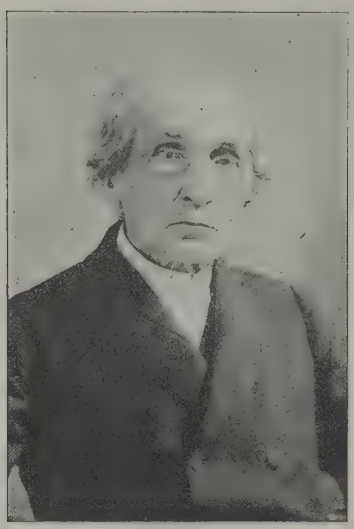
The church was beautifully decorated for the reception, and the refreshments were ample in the dining-room. The Ladies' Aid Society did splendid service in this as on all

other occasions. An orchestra furnished music. The last address was by the pastor and fitly closed the exercises. E. D. C.

HONORS WELL WON AND WELL WORN.

To have reached the eightieth milestone in life's journey with mental and physical powers unabated, and to have served not only faithfully and successfully, but brilliantly, as a preacher of the Word for fifty-one consecutive years, is a record rarely attained, and, when found, deserves more than a passing notice. Such a life is that of Rev. Daniel March, D.D., pastor *emeritus* of the First Church of Woburn, Mass., which was founded in 1642, and of which Rev. Doremus Scudder is pastor.

The recent celebration by this venerable society of the eightieth anniversary of Dr. March's natal day—an occasion in which all denominations and the city itself joined—suggests placing on record the more salient features of his exceptionally long life and term



REV. DANIEL MARCH, D. D.

of pastoral service. He was born in the town of Millbury, Mass., July 21, 1816. The public schools and the local academy furnished his preparatory education; then he entered Yale College and was graduated in 1840. After a period of service as a teacher he was ordained to his first pastorate in Cheshire, Ct., in 1845. He was afterwards settled in Nashua, N. H., and Brooklyn, N. Y. In 1856 he was called to the Woburn church and remained there for six years. Then followed fourteen years of pastoral work in Philadelphia. In 1876 he returned to Woburn and supplied his former pulpit until 1879, when he was again installed over the church and has since remained with it. In each of these fields of labor his work has been singularly blessed. One year ago the rank of pastor *emeritus* was conferred upon him. That more than half of his ministry has been in Woburn eliminated any denominational aspect from the celebration.

The occasion was a generous outpouring of affection from a loving people and a grateful and appreciative community, and voiced the deep-seated and sincere esteem in which this talented preacher, this earnest Christian man and model citizen is held by those who have felt the impress of his teachings, buttressed, as they have ever been, by a consistent Christian life. More than a thousand friends gathered to greet him, the great auditorium of the church was bright with foliage and blossoms, music lent its harmony, and oratory—civic, official and clerical—wove its garland of congratulatory and well-deserved praise, while a troop of eighty children, rose-laden their faces all aglow with love for their spiritual father, deposited before him their tribute of pure white blossoms.

Dr. March is to be congratulated upon his sustained vitality and his extended life of usefulness, and the church at Woburn receives felicitations as well, upon its good fortune in retaining, for so many years, the great ability and potent influence for good that marks the character of its pastor *emeritus*. In this good fortune Woburn must admit as sharing partners the Congregational brotherhood all over the land, for Dr. March is a wide-horizoned man. Not only has he performed in a masterly manner the arduous and ever-widening duties of the pastorate, but he has found time for extensive travels in the Holy Land and the mission world, and his numerous books preserve for us in a charmingly clear and graphic style his keen observations and intelligent impressions. While we rejoice with Woburn in its fortunate possession, in a still larger and wider sense we congratulate the church universal and the world of Christian men and women, for we recognize their indebtedness to this holy man, and feel grateful for the fruitage of these well-filled, well-lived fourscore years, rich in their example of simple faith and gentle dignity.

ALL AROUND NEW YORK STATE.

All who are familiar with the history of Plymouth Church, Rochester, for the past twenty years will feel a deep interest in the recently begun pastorate of Rev. W. F. Kettle, succeeding Rev. Myron Adams who died at the close of last year. Mr. Kettle supplied the church at the time of the meeting of the National Council at Syracuse, to which he was a delegate, and was surprised to receive in a short time a hearty invitation to permanent charge. The work begun Jan. 1, 1896, progresses most happily. Under the ordinary ministrations the congregations have steadily increased and fourteen have been added to the church. A strong C. E. Society has been set in operation, a men's Sunday evening league and a bicycle club, for which sheds have been arranged. Children's Day and Easter Sunday were appropriately observed. In addition to its offerings for local charities the church has remembered the American Board, the American Missionary Association and the Sunday School and Publishing Society, and, after being practically disconnected with the denomination for many years, has been represented at local associations and at the State association, which it has invited for 1897. Among other gratifying signs of its restoration to former relations many of the prominent pastors in other denominations have exchanged with Mr. Kettle, in recognition of the new order of things. Plymouth of Rochester was once among the strategic points of our denomination in the State and the former prestige and helpfulness may yet be recovered. Mr. Kettle has been but eleven years in the ministry and came to this charge from Elburn, Ill.

The Poughkeepsie church is greatly enjoying the services of Rev. W. H. Hopkins, who was settled among them about nine months ago, succeeding Rev. Wayland Spaulding. Mr. Hopkins is a graduate of the University of Vermont and of Union Seminary. After preaching for a while at Woodbridge, N. J., he was obliged to go to Florida on account of his wife's health, where he served a Presbyterian church in Jacksonville. His custom is to speak entirely without notes, but from carefully prepared materials. He has a five-minute talk for the children at the morning service and is in all the movements among the young people. It is specially gratifying that this strong church, after the many years of Mr. Spaulding's able pastorate, should be united and happy in the new relations.

From the Hudson River it is a far cry to Jamestown on the extreme western borders, close to the Ohio line. With the new year there came to the First Church there Rev. A. L. Smalley, from the Pilgrim Church of Chicago. He is not a stranger to the State. About ten years ago he left the ministry of the Methodist Church to take charge of Pilgrim Church of Buffalo, thence going to Ottumwa, Ill., and thence to Chicago. In addition to the ordinary preparation for his life work he studied in the law department at Ann Arbor and has made several trips abroad. He has remarkable gifts as a public speaker, being rather quiet, with evidence of reserved powers, speaking without notes in a crisp, clear style. While a progressive orthodox man he is in no degree sensational and he enters heartily into local, especially educational, interests.

One of the oldest and strongest churches in the State is that at Norwich, where for five years Rev. W. H. Scudder has been the pastor. His departure for Tacoma leaves a large vacancy. He possesses the untiring earnestness and versatility of his race and has been a leader among our pastors in his section of New York. From 600 to 800 calls a year have kept him in close touch with the firesides of the people, who feel deeply attached to him and regret his departure. The terrible calamity by which, about a year ago, his home was burned and two lovely children were victims to the flames has created a bond of unusual tenderness between himself and the people of the community. Mrs. Scudder has made herself felt in all the work and will be missed by the women of the churches of New York in their missionary organizations. Under this pastorate the Blakeslee system of Sunday school lessons and the Harper courses of Bible reading have been adopted and the Young Mens' Club and the Endeavor Societies have flourished. The Tacoma church and the young State of Washington are to be felicitated upon securing so efficient and hearty a worker as now goes to them.

Essex County is an immense mountainous region where our eleven churches, far between, keep the watch-fires burning in sight of one another. At the recent meeting of the association at old Ticonderoga all the ministers of the association were present and a plan was adopted of holding bi-monthly ministerial meetings resembling those held in Massachusetts. The theme of the meeting was Greater Fellowship among the Churches and Denominational Loyalty. Among recently established pastorates are those of Rev. G. C. Demott of Ticonderoga, Rev. P. N. Moore of Willsboro and Rev. Edward J. Abbott of Wadhams Mills. With the month of July Rev. H. G. Depfer and Rev. Henry Lewis begin work at Moriah and Schroon Lake, respectively. The Ticonderoga church enjoys the active help of Mr. and Mrs Joseph Cook during the six months of their residence there, Mr. Cook lecturing occasionally for the benefit of the church and Mrs. Cook being the president of the women's missionary organization. Mr. Demott is a recent graduate of Bowdoin College and Bangor Seminary and is now in his first charge, which he assumed in October, 1894, since which time sixty-four have been added to the church. Mr. Lewis of Schroon Lake is a recent graduate from the University of New York and of Union Seminary and has been a member of Dr. Virgin's church.

Thus our rural churches are being ably manned, and but few fields in the State are without some pastoral care. Much of the work of the State Home Missionary Society has been given to restoring waste places and pleasant paths to dwell in. One of the most striking of these resurrections is at Lincklaen, Chenango County, where early in the century a Congregational church was established, which flourished for a long time and somewhere in the thirties, like a multitude of others, passed under the control of the presbytery. In 1859 it was reorganized on the original pattern, and about that time the brothers, Lucien and Dever Warner of New York, were members of it. In 1883, there having been many removals and deaths, services were discontinued and the Methodists took the field. About a year ago Secretary Curtis passing through the town saw the old church deserted, and learned that a few Con-

gregationalists still remained who might enjoy occasional services. A student who was supplying at North Pitcher, several miles off, began Sunday afternoon meetings, which were greatly enjoyed and aroused a new interest in Christian work.

After a few months, in March of this year, a singular thing occurred in ecclesiastical history. The Methodist minister proposed a popular vote by the citizens as to their preference in denominations, the result showing that fifty-four voted for a Congregational, twenty-one for a Baptist and one for a Methodist organization. At this juncture our pastor at Pitcher, Rev. D. W. Bull, on request of the people, held two weeks continuous evangelistic meetings, and on May 17 the ancient "First Congregational Church of Lincklaen" was revived, twenty-six members uniting, fourteen from the old churches and twelve on confession of faith. Rev. Lemuel Jones assisted in the reorganization and received several between the ages of seventy and eighty-two. To show how we can adapt ourselves to circumstances he baptized seven by immersion in a brook, six by sprinkling and one by "pouring." A constitution suitable to the case and the original articles of faith were adopted and now the old building is to be renewed or another structure erected.

Nestled in the heart of the lovely Honeoye Valley, south of the city of Rochester, is the town of the same name, Honeoye, where for thirty-four years there has been but one Congregational pastor, Rev. S. M. Day, who now lays down his work to enjoy a well-earned rest among his own people. The story of his pastorate deserves a much larger setting than my limits allow, for it is a most interesting object lesson in the cumulative power of a faithful country pastorate. Just where many are weakest Mr. Day has shown his power. He was a native and to the manner born, his father having been pastor in the same township for twelve years. His personal characteristics entered very largely into the rich fruitfulness of the prolonged ministry, while the church itself and the community made their own large contribution to the result. In 1862 when he began, Honeoye, a place of 1,600 people, had six churches, all small and poor, his own numbering but sixteen names. But tact, love, patience, godliness and the simplicity of Christ won their way, as they always must, and in time four other denominations melted into the little church under Mr. Day, and there was harmony and strength in place of weakness. A powerful revival in 1887 brought in a large number, and last April forty-one more were added during a similar blessing. Throughout the years of this fragrant ministry Mr. Day has been one of the youngest of the church, the Sunday school has been a powerful factor in town evangelization and all the organizations of young people have found their place sooner or later in the church. Mr. Day has officiated at 260 weddings and 528 funerals in his ministry, reaching far beyond the limits of his church.

The death of Herbert M. Dixon, on the 26th ult., removes from the State one of our best loved and most efficient workers, widely known in various lines of Christian activity. In his home church in Smyrna he was almost everything, and had maintained a neighborhood Sunday school for forty-four years. He was in the county Bible Society, the district Sunday School Association, and in the State and national home missionary societies as a trustee. The business firm to which he belonged, at one time, did a large wholesale business. Recent financial troubles led to Mr. Dixon's retirement from it and a rapid decline in body and mind, to which death was a happy release. At his funeral a great concourse attended, and tributes to his excellencies were many and heartfelt. He leaves a widow and two sons, who are connected with the School for Christian Workers at Springfield.

E. N. P.

CONFERENCES AND ASSOCIATIONS.

ALA.—Echo District Conference held its annual meeting with Bascom Church, Wicksburg, July 10-12. Sermons were preached by Rev. Messrs. Bassett, Mathison, Butram and Pharr. Topics were: Church Benevolence, Missions, Pastoral Visitation, Church Literature and Sunday schools. During the last year there has been an increase in the number of pupils and amount of money collected for Sunday school work. The next meeting will be held at Blackwood.

CLUBS.

VT.—The Passumpsic Club held its midsummer meeting at Willoughby Lake, July 20. About 40 persons were at dinner. A trip by steamer to Westmore preceded the greetings given by Dr. A. H. Heath, the president, and other addresses. The topics were: A Historical Review, The Club, The Congregational Bond, The Voice of the Press, The Voice from the North, Armenia's Needs.

NEW ENGLAND.

Massachusetts.

DEDHAM.—*First*. The supplies for August are: 2, Rev. Edward Benner of Wellesley; 9, Rev. H. E. Barnes, North Andover; 16, Rev. C. M. Southgate, Auburndale; 23, Rev. C. F. Weeden, Norwood; 30, Rev. C. L. Jackson, Roxbury. The pastor, Rev. J. B. Seabury, will be at Waterville, N. H., with his family.

SALEM.—*Crombie Street* and *South* unite for services during the vacation, each pastor supplying one-half the time in his own church.——Dr. J. L. Hill supplies the First Presbyterian Church, St. Louis, during the month of August. He and Mrs. Hill have just returned from the Washington convention.

SOUTH HAMILTON.—A union church of 17 members was organized July 12. Rev. D. W. S. Clark of Salem preached the sermon and Rev. J. G. Nichols of Hamilton offered the prayer. Representative clergymen of the Baptist, Methodist and Episcopal denominations extended hearty greetings. Mr. Johnson, a recent graduate of the Boston University, is supplying the pulpit. The enterprise promises well for growth and influence in a community fast increasing and midway between the Wenham and Hamilton churches and the Asbury camp ground.

HAVERHILL.—*North* has invited Mr. Arthur S. Burrill of Andover Seminary to labor one year with it as assistant pastor. He has accepted and is at work. Mr. Burrill is a graduate of Phillips Exeter Academy, Amherst College and Andover Seminary, and has been a friend to the pastor, Rev. G. H. Reed, for 15 years. There is every reason to hope that this strong church will accomplish more than ever by this accession to its working force.

GROVELAND.—Owing to his aggressive efforts in leading an association of citizens in a movement to restore quiet and order at "The Pines," a popular summer resort near this village, Rev. L. F. Berry was recently brought into somewhat unpleasant prominence by his antagonists, who hung him in effigy. The success of the aggressive movement of the citizens in the cause of proper Sabbath observance in the locality resulted in six convictions and the imposition of fines. Mr. Berry's energetic work during his several years of service in this church has led his people to place confidence in him.

LOWELL.—Rev. J. M. Greene is chairman of a committee, on which nine denominations, including the Catholics, are represented, to see what steps can be taken to abate the desecration of Sunday. ——Rev. Messrs. C. W. Huntington, C. L. Merriam and G. F. Kenngott started for different resorts in Maine on Monday last; Rev. W. D. Leland had already gone.——Rev. C. L. Merriam was one of the lecturers at the New England Chautauqua on Children's Day; he illustrated his lecture by crayon drawings.——Rev. G. H. Johnson had charge of the daily Biblical hour at the Connecticut Valley Chautauqua at Northampton, the course of study being from the Old Testament and participated in by a large number.

FITCHBURG.—Rev. John Wood, the oldest clergyman of the city, passed his 87th birthday June 24. He graduated from Amherst in 1836, and from the Theological Institute of Connecticut in 1839. He has held pastorates in many New England parishes. Mr. Wood's ancestry is closely identified with revolutionary history, and his clear memory aids him in recalling many anecdotes told by his father and grandfather.

NEW BEDFORD.—*Trinitarian*. The monthly *Messenger* has just completed its third year under the successful management of the Trinitarian Church Club. Its pages are full of excellent original work, church news, general denominational items and helpful editorial paragraphs. The pastor's column, under the supervision of Rev. M. C. Julien, contains much of suggestiveness to the readers. Altogether the paper may be heartily congratulated on its neat and strong appearance.

WORCESTER.—*Park*. While Rev. I. L. Willcox is absent attending the Northfield Conference Dr. G. H. Gould and Rev. R. M. Taft will supply the pulpit Aug. 9 and 16.—— *Hope*. The Brotherhood of Andrew and Philip take charge of the midweek prayer meeting during the pastor's vacation.—— *Pilgrim*. The Men's Association held its annual excursion July 21. This has become a regular feature of the association and many outside the church take advantage of the favorable opportunity to visit Newport, Crescent Beach and Block Island.

AUBURN.—The ancient church edifice was destroyed by fire some months ago and the plans for rebuilding have now assumed a definite form and the contract has been awarded. The new house will be of wood and the auditorium, lecture-room and ladies' parlor will be on the first floor, the dining hall and kitchen being in the basement. The building, with its foundations, will cost about $8,000. Nearly enough money has been subscribed to provide for the work. In the old building the town hall was in the basement of the structure, and that was where the fire originated, but a new town hall is now being erected. The pastor, Rev. C. M. Pierce, and his people are full of encouragement in their work.

WARREN.—Through the summer months successful meetings of the church and Y. P. S. C. E. are being held on Sunday evening. An intermediate department has been formed in the Sunday school. The Sunday school has appropriated $50 for a share in the Jubilee Fund of the A. M. A. The pastor, Rev. H. G. Hale, left July 20 for a four weeks' vacation.

DANA.—The church is supplied on Sunday afternoons by Rev. Harlan Page of Hardwick, where he has preached at this time in connection with his own pastorate for about three years.

EASTON.—This church, Rev. A. H. Fuller, pastor, rejoices in the payment of its debt of many years' standing. A gift of $400 from Mrs. John Kimball and $100 from an anonymous source stimulated the people to a completion of the effort to wipe out all indebtedness.

Maine.

ELIOT.—The church of this place, which improved its meeting house to the amount of $225 last winter, has recently had the gift of a fine new carpet for the main auditorium, Mrs. William Hill being the donor. Through the efforts of Mrs. James Coleman and others the woodwork of the interior has also been painted. The church is now beautiful and well equipped. During last month three of the most promising young people became Christians. The pastor, Rev. A. L. Golder, goes this week to his old home and the Rangely Lakes for an outing.

NORWAY.—This church is in a thickly settled farming community which is interested in Christian work and ready to assist the pastor in his plans. All departments are more prosperous than ever before, under the care of Rev. B. S. Rideout, who has been in charge nine years. The building is in fine condition, after repairs and repainting of the exterior and frescoing and a new pulpit set for the interior.

GORHAM.—The society has decided to erect a chapel costing $16,000 on the lot south of the church. Ex-Governor Robie has increased his subscription from $1,000 to $1,500 and $8,000 is now pledged. The building material will be brick and stone.

BANGOR.—*First* and *Central* unite as usual in summer services. Rev. J. S. Penman is visiting New York with his family. Rev. H. L. Griffin and wife are spending the vacation at Cape Breto Island.

ALFRED.—The work of this church, Rev. R. C. Drisco, pastor, is prospering in all departments The edifice has been recently repaired and repainted —an outward sign of prosperity.

MADISON.—The new pastor, Rev. F. A. Fuller, has assumed charge of the work and is located in the parsonage.

New Hampshire.

NORTHWOOD CENTER.—Under the lead of the new pastor, who began labor in June, the regular church work has assumed new proportions and interest. A Ladies' Aid Society has been organized for the better promotion of certain departments. To increase attendance on the church service one worthy member of the parish living two miles distant runs a regular Sunday omnibus, to carry people who would not, or could not, otherwise go, and some have already availed themselves of

the privilege. This is an example which might be imitated in many of our country towns.

HAVERHILL.—The Young Men's Club during July and August have charge of the Sunday evening service, the program including singing mainly by a male quartet as an attractive and popular feature. The pastor, Rev. C. L. Skinner, also selects for the themes of his discourses topics well calculated to please and profit the young people. By the use of special endeavors to induce them to be present, in connection with song and sermon, the attendance has been greatly increased, it is hoped, permanently for the good of all.

ACWORTH.—The recent death of Judge Dickey has inflicted on the church and community an irreparable loss. Steadfastly faithful in his gift of service, and interested in the promotion of the temporal and spiritual welfare of the town, he won for himself a reputation for eminent and consecrated abilities and a high Christian character. His place will not soon be filled, but his influence for good will long remain and his name be held in loving remembrance.

EXETER.—*Second.* The idea which was early entertained of moving the old church building to some locality in the growing suburbs, to be used as occasion might require for religious purposes, has been abandoned, and the structure will be taken down to make room for the new edifice, and the material sold at auction—a consummation which is more or less regretted, considering the excellent condition of the edifice.

NEWPORT.—The audience-room of the church is newly lighted with 90 incandescent lamps. On the evening of July 19, when the electric current was first turned on, a congregation of nearly 300 persons was present and listened to echoes from Washington and a stirring address by Rev. G. H. Gutterson of the A. M. A.

FARMINGTON.—Rev. R. M. Sargent of St. Louis, who supplied the church here in 1850-51, while a student at Andover Seminary, and was pastor 1860-69, is spending the summer in the village, reviving acquaintance with those of his former parishioners who still survive.

LOUDON.—During a thunder shower, July 15, the spire of the church was struck by lightning and set on fire. Happily, however, the flames were soon extinguished and the damage, which proved slight, is fully covered by insurance.

Vermont.

LYNDONVILLE.—The addition to the meeting house to be furnished as a church parlor is progressing well. Many of the women have offered to give articles of furniture and decoration for the interior.

Rhode Island.

PROVIDENCE.—*Academy Avenue* joined with the Baptist, Episcopal and Methodist churches in its neighborhood in a union excursion July 10. A steamboat carried 750 passengers down Narragansett Bay to Rocky Point, where a stay of several hours was made for dinner and recreation. In the afternoon a long sail was taken to Fort Adams in Newport harbor, where the Government fortifications were seen and field sports enjoyed. The churches improved the rare opportunity for mutual fellowship.

Connecticut.

PLANTSVILLE.—Rev. F. T. Rouse will take his vacation during August at South Freeport, Me. The first two Sundays the pulpit will be supplied, there being no service the last two. During his absence the meeting house will be thoroughly renovated and new carpets laid. In response to an appeal to the members of the church recently to clear off the debt of the society nearly $600 were subscribed a week ago Sunday, a large portion of which was paid in. This leaves a balance of about $500 to be canceled.

NEW BRITAIN.—*First.* Dr. G. H. Sandwell, who had planned to go to Europe last week, was compelled to sell his steamer ticket and delay his departure until this week on account of the sudden illness of his wife. She is much better now however. Dr. Sandwell will be gone about six weeks.

NORWICH.—Dr. Lewellyn Pratt of the Broadway Church and Rev. C. W. Morrow of the Second Church leave on their vacations this week, returning the first week in September. During their absence union services will be held alternately by the two churches, supplied by visiting clergymen.

WILLIMANTIC.—The union open-air meetings of the Congregational and Episcopal churches at six o'clock Sunday evenings are becoming quite popular, several hundred persons being in attendance at each service. They are held on the lawn just east of the Congregational meeting house.

OLD SAYBROOK.—A syndicate of prominent citizens has been formed for the purpose of publishing in permanent form the papers read at the recent quadrimillennial anniversary celebration of the founding of the church. The work will cost about $200.

EASTON.—The painting and redecoration of the interior of the meeting house has been begun and will be pushed rapidly. The auditorium can hardly be used for several weeks. After the decorations are finished new carpets will be laid.

SIMSBURY.—Amos R. Eno, Esq., the owner of the Fifth Avenue Hotel, New York, has given $6,000 to the church here, Rev. C. E. Stowe, pastor, and a like sum to the Simsbury Cemetery Association, both gifts being unconditional.

COLUMBIA.—The holding of Sunday evening services is an innovation, but that they are appreciated is attested by the large attendance at each service so far. Rev. J. P. Harvey is the recently installed pastor.

NEW HAVEN.—*Dwight Place.* The evening services are suspended until September.—Rev. D. M. James was called to the deathbed of his mother at Kane, Pa., last week. His family have since joined him and will remain there for a time.

BRIDGEPORT.—*Park Street.* Rev. E. G. Fullerton has received the degree of Ph. D.—*West End.* Rev. C. F. Stimson has so far recovered from his recent illness as to be able to occupy his pulpit once more.

BRIDGEWATER.—The improvements on the interior of the edifice are progressing rapidly and it is now expected that the auditorium will be ready for use in about three weeks. The improvements are extensive and were much needed.

WATERBURY.—*First.* The pastor will be absent on his vacation about six weeks. During his absence the meeting house will be closed and extensive repairs will be made on the organ.

EAST CANAAN.—Rev. Mr. Hunter, formerly pastor of this church but more recently of Paris, France, is spending the summer in this place visiting old friends.

DANIELSON.—The pastor, Rev. H. S. Brown, is giving a series of lectures on the recent Endeavor convention at Washington in his own and neighboring churches. He uses the stereopticon.

FALLS VILLAGE.—The bell tower is nearly completed. With the 2,100 pound bell it is the gift of the late Albert D. Hood. New seats are to be put in and a parsonage is to be erected soon.

LEBANON.—Union services of the two churches are being held with the Congregationalists all this month. During August the two congregations will unite in the other house.

SOUTH WINDSOR.—The Baptist brethren are uniting with the Congregationalists during the vacation of their pastor. Upon his return union services will be held in the Baptist edifice.

There are 15 Swedish Congregational churches in this State, with a total membership of over 900. Swedish subjects are by birth and baptism members of the Lutheran Church and by law compelled to support it. However, there are over 400 Swedish mission churches in the country established on the basis of the Congregational and other like polities and having a membership of over 100,000 communicants.

MIDDLE STATES.

New York.

NEW YORK.—*Pilgrim.* During a severe thunder storm, last week Wednesday, the meeting house tower was struck twice by lightning, causing damage of about $800, fortunately confined to the exterior only. The chief injury was to the slating, windows and decorative work on the tower.

Broadway Tabernacle is closed for the present, owing to the work of painting its walls, which is in progress. Not until Sept. 1 will the decoration be finished. New furnaces will also be put in, the whole cost of this addition and the painting being $3,000.

BROOKLYN.—*Lee Avenue.* The rumor that this church was to consolidate with the New England is contradicted as entirely without foundation. Neither is there basis for the report that the pastor, Rev. J. B. Clark, would resign to accept a professorship at Amherst. No such offer has come from Amherst. Mr. Clark's condition as a consequence of a bicycle accident within a few weeks is continually improving.

HOMER.—The meeting house is closed for repairs and redecorating of the interior. Rev. F. A. S. Storer and wife are at the Thousand Islands.

Pennsylvania.

PHILADELPHIA.—*Snyder Avenue* independent Presbyterian mission voted unanimously, July 15, to organize as a Congregational church. It also called F. F. Wiedes, a member of the German Reformed Church, as its pastor and appointed a committee to arrange a council of recognition. The neighborhood is growing fast and the prospect for earnest Christian work is good.

THE SOUTH.

District of Columbia.

WASHINGTON.—*Mt. Pleasant.* The ground breaking for the new edifice took place July 9. An interesting program was furnished, Rev. M. R. Fishburn presiding and making the introductory remarks. Addresses were also made by Rev. S. M. Newman, D. D., of the First Church, representing Local Congregationalism, Rev. J. L. Hill, D.D., of Salem, Mass., representing National Congregationalism, and Rev. W. H. Towers, D. D., of Manchester, Eng., upon International Congregationalism. Rev. F. E. Clark, D. D., president of the Society of Christian Endeavor, removed the first shovelful of earth, and was followed by the pastor, former pastor, speakers and officers of the church and society.

THE INTERIOR.

Ohio.

CLEVELAND.—*Pilgrim* numbered 728 members July 5, a gain of nearly 100 since Jan. 1.—*Trinity* has increased from 267 to 331 during the same period.

Illinois.

CHICAGO.—*Washington Park.* The first payment for lots for the new building has been made and the subscription list for the structure is increasing.—*Covenant* is also raising funds for a new house, with $5,000 already at hand. At least three times this amount will be required.—*Central Park* has spent over $5,000 the past year in fitting up its basement for Sunday school purposes.

Indiana.

CENTRAL.—The work here and at Beechwood and Cedarwood is prospering under the energetic leadership of Rev. E. W. Murray and wife. It is a needy country field. The timber for a new parsonage has been secured. The pastor assisted in securing it. It is hoped to complete the work without outside help or asking a loan of the Church Building Society.

Michigan.

KALAMAZOO.—*First.* The resignation of the pastor, Rev. T. E. Barr, has been accepted. His letter of withdrawal from the pastorate clearly states the reason of his departure as his unwillingness to resist the policy which a certain faction of the church has pursued for a long time. He has been here about two years and a half.

PONTIAC.—The church has passed its 65th anniversary, which was appropriately observed of late. The last 12 months were reported as the most prosperous of the entire period of the existence of the church. Rev. B. F. Aldrich is pastor.

AUGUSTA.—The meeting house has been thoroughly repaired, a new roof, and new paper and paint in the audience-room adding greatly to the comfort and beauty of the building. The work has succeeded well and looks encouraging for the future.

Wisconsin.

LANCASTER.—The parsonage has been well renovated through the efforts of the Ladies' Aid Society. The church is prosperous and is already yielding a harvest to the new pastor, Rev. T. J. Brown, as a result of his own and the activity of the former pastor, Rev. P. H. Mason. The evening congregations are nearly equal to those of the morning.

RHINELANDER.—Rev. J. H. Chandler, the pastor, takes for the first time in three years a month's vacation. The wiping out of a building debt of $2,800, by a subscription of $1,800 and a pledge from the Ladies' Aid Society for the remainder, has brought joy to the church.

THE WEST.

Missouri.

ST. LOUIS.—*First* is holding union services Sunday evenings in connection with the Grand Avenue Presbyterian and Lucas Avenue Cumberland Presbyterian Churches.—*Central* has united with the First United Presbyterian and Delmar Avenue Baptist Churches in the Sunday evening service, using the three edifices in turn.

WEBSTER GROVES.—Rev. J. W. Sutherland, D. D., will spend his vacation in the Ozark Mountains. The plan for the outing includes a wagon trip, with gun and rod, across the State of Arkansas.

Iowa.

ATLANTIC.—Rev. E. S. Hill, July 12, reviewed his experience of Thirty Years in the Ministry in One Neighborhood. In spite of extreme heat the auditorium was crowded with members and friends, many of them old settlers in the neighborhood. The beautiful decorations were arranged by the C. E. Society.

MANCHESTER.—On his return, July 12, after three months' visit in New York, Rev. H. W. Tuttle was greeted with a full house. During his absence services were continued, Rev. J. G. Miller preaching a part of the time and members of the church conducting other meetings.

SIOUX CITY.—About 1,000 conversions have been reported in connection with the Williams meetings. At the closing service 5,000 persons attended. Mr. Williams will soon commence another series of meetings at Marshalltown.

BLAIRSBURG.—The contract has been let for a new $3,000 edifice, to be completed by the middle of October. Rev. A. W. Moore is pastor.

Minnesota.

SAUK RAPIDS.—This church, with Cable, has been pastorless for several months. A call to Rev. H. H. Appleman was declined, but he has finally decided to accept. A subscription has been raised, and it is hoped that the work will be reorganized and the Sunday school reopened at Cable.

STEWARTVILLE.—The church has had some trouble with its finances, and was in danger of losing its pastor, Rev. R. G. Jones, who resigned. He was earnestly asked to reconsider his decision, his salary was raised and he has consented to remain. Congregations have largely increased.

ST. PAUL.—*Plymouth* will be supplied for two Sundays during the pastor's vacation by Rev. J. L. Nott, formerly of Union Church, Minneapolis.—*Park.* Pres. J. W. Strong of Carleton College is supplying for a few Sundays for Dr. E. P. Ingersoll.

Rev. Messrs. W. M. Brooks, D. D., of Tabor College and E. S. Hill, D. D., of Atlantic, Io., are spending their vacations in Minneapolis.

Kansas.

RUSSELL.—This church is to be supplied for a few months, beginning July 19, by Rev. H. N. Pringle of Anoka, Minn. Mr. Pringle is already favorably known in the State, having spent a summer, while a seminary student, as pastor at Linwood.

ANTHONY.—While the spiritual outlook is hopeful, the church is suffering from removals caused by crop failure and business depression. Sixty regular attendants have removed from the town within the last 18 months.

ALTON.—The summer work of the pastor, Mr. T. E. Roberts, extends over a wide territory and is prospering. At a recent meeting of the Northwestern Congregational Club the pastor read an essay on Fellowship.

LITTLE RIVER.—Rev. C. T. Young is in poor health and has gone to Colorado for rest and recuperation. He is highly esteemed by his people, who have shown their devotion during his protracted illness.

ATCHISON.—The last service in the old meeting house, held July 14, was an occasion of rare interest. Dr. Richard Cordley delivered the address. Work on the new building will be begun at once.

WICHITA.—*Fairmount.* The church has gained in membership during the stay of Rev. A. A. Brower, the assistant pastor, who has just resigned. One great need is a house of worship.

MOUND CITY.—Mr. A. E. Johnson of Yale Seminary is spending the summer with this church and reports encouraging signs in his work.

Rev. R. D. Parker, one of the veteran home missionaries in the State, has recently sustained a surgical operation at Christ Hospital, Topeka. He has returned to Manhattan, and is reported comfortable though weak. It is the earnest hope of his many friends that his health may constantly improve.

The new branch enterprise in West Argentine reaches many who attend no other religious services. The Sunday school numbers 70.

Nebraska.

DONIPHAN.—Rev. Edmund Cressman, preaching here and at West Hamilton and North Hastings, has signified his intention to close work at these points at the termination of his fifth year, July 31. During his pastorate 130 persons have been received to membership in the three churches, most of them on confession; a good parsonage has been secured at Doniphan and paid for, except a small amount due the C. C. B. S.; all the fields have been strengthened in their various departments.

HOWELLS.—Rev. Arthur Farnworth, pastor here and at Dodge and Fairview, has resigned his threefold charge and will leave the field in October. Mr. Farnworth's work here for the past three years has met with marked success. The churches at Dodge and Howells have increased in numbers and strength, and that at Fairview, now having a membership of 41, originated in revival services in the neighborhood led by Mr. Farnworth.

LINCOLN.—*Plymouth.* Rev. John Doane, with his family, has been spending two weeks at Crete, attending the Chautauqua Assembly and visiting his brother-in-law, Pres. D. B. Perry.—*Butler Avenue.* This church, supplied by Rev. A. F. Newell in connection with Vine Street, has been caring for its own services for the most part during his absence. Rev. Lewis Gregory of First Church preached there July 19.

CAMP CREEK AND MINERSVILLE.—Rev. J. L. Fisher rejoices in a constantly growing spiritual interest at Minersville, an old Missouri River town, with little religious thought until the organization of the Congregational church two or three years ago. The influence of church and Sunday school are beginning to tell for good in the community.

PACIFIC COAST.

California.

SAN JOSE.—Under the auspices of the State Sabbath Association a convention has just been held for the purpose of creating a better sentiment in regard to Sunday observance and looking to the enaction of a Sunday law. Leading men of the various churches participated. Sunday evening a union meeting was held, and 800 persons voted for a petition favoring a strict Sunday law.

SAN FRANCISCO.—*Swedish.* Rev. C. A. Anderson was given a cordial greeting by his large flock on his return from a 10 weeks' vacation in the East. The edifice of this growing church has been enlarged and later, rebuilt.

CRESCENT CITY.—Prof. G. C. Foster, principal of the high school, who frequently supplies the pulpits of his brethren, recently spoke at North Berkeley for Rev. J. C. Robbins.

Individual communion cups were used for the first time at Benicia, July 5.—Rev. W. H. Cross, for 13 years pastor of the Saratoga church, with his family is spending his vacation in Berkeley.

The Society of California Pioneers spent over $10,000 last year in relief work.

HAWAII.

HONOLULU.—Among the most important religious enterprises in the islands is a flourishing Portuguese mission maintained chiefly by the members of the Central Union Church, who contribute liberally of their time and money. The mission now has its own pastor, and July 9 the corner stone of a new building was laid, to cost, with land, about $12,000. The Sunday school alone numbers 130 and the new building will seat 600 persons.

OTHER CHRISTIAN WORK.

Marlboro-on-the-Hudson, N. Y., is to be the meeting place of the fourth annual conference of the Brotherhood of the Kingdom, Aug. 3–8, and the subjects of addresses announced on the program cover a wide range of topics, from The Future Christ and World-Wide Missions in Their Social Aspects to What Can the Farmer Do to Better His Condition and The Advantages and Necessity of a Higher Education in Agriculture. Among the speakers will be Archdeacon C. J. Wood of York, Pa., Hon. E. H. Crosby of New York city, Rev. E. T. Root of Baltimore, Prof. W. N. Clarke of Colgate University and Messrs. J. W. Kelgaard and G. T. Powell.

BOILS

Pimples and other eruptions, which disfigure the face and cause suffering and annoyance, are the manifest consequences of impure blood. They may be removed by purifying the blood with Hood's Sarsaparilla, which has accomplished wonderful cures of boils, scrofula, salt rheum, rheumatism, neuralgia, dyspepsia, and other diseases caused or promoted by impure blood. Get only

HOOD'S
Sarsaparilla

The One True Blood Purifier. All druggists, $1.

Hood's Pills the best family cathartic and liver stimulant. 25c.

OUR BOOK,

How to Disinfect,

Sent Free.

We desire to mail **free** our complete illustrated book, prepared at great expense,

"How to Disinfect,"

giving rules in cases of infectious diseases, and also in everyday life. The care of sinks, sewers, etc. Remember — the intelligent use of true disinfectants is the surest defense against one half our sickness. Send your address to-day.

* * **"Sanitas" Co. Ld., 636 West 55th St., N. Y.**

SOMATOSE a perfect food, tonic and restorative for the invalid or convalescent. Send for free pamphlets.

SCHIEFFELIN & CO., New York.

LIVE GOOSE.

Millet's "Angelus" is painted in oil colors; so is your front fence. But there's a great difference between them! The difference is in the painters and their method of handling.

Our bolsters, pillows and cushions are stuffed with feathers. So are those you see elsewhere. But there's a great difference between them. The difference is in the feathers themselves and in the method in which they are treated.

Our feathers are grown on plump, healthy live geese; we have them thoroughly cured after the most approved manner, and warrant them absolutely dry and odorless. They are carefully separated as to color, so that you can have white, gray, mixed, or as you wish.

Think of the chance to secure feathers of this description at the same price as ordinary feathers. We believe the evil of low-grade feathers is so great that we will never allow a pillow, cushion or bolster to be sent out to be stuffed. All such work is done only on the premises, and thus substitutions are impossible.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

The business situation continues as dull and as unsatisfactory as last reported. Since the banks came to the relief of the United States Treasury with their gold and Mr. Morgan and his associates arranged to provide many millions of exchange, thus checking the outflow of gold, there has been a distinctly better feeling in financial circles, which has in a measure communicated itself to mercantile interests.

The entire situation, however, both financial and mercantile, is still suffering from the uncertainties imposed by the extraordinary political outlook. A treasury crisis has been averted, but the battle for sound money has yet to be won, and pending the outcome there is sure to arise much that will be of a discouraging nature to business interests. Merchants have very wisely determined to go ahead slowly and are making no commitments of capital beyond what is absolutely necessary.

In some instances traveling men have returned from the road, but their reports of the condition of business are not enthusiastic. They say that merchants throughout the country will not buy as in normal years, because the political situation is so mixed that they don't know what to expect. They therefore purchase in a small way only and never more than they think can be easily disposed of.

If a change in the currency must come, all classes of merchants are in fair shape to weather a storm. What is so universally expected and prepared for, however, seldom comes to pass. Prices of staples continue low and credits are restricted. Iron and steel, if anything, show increased depression, with Southern pig iron notably shaded in price. Production of iron has been heavily curtailed, however, which is an encouraging feature. Cotton and woolens continue dull, with mills either closed or working on half time. Shoe factories are fairly busy, but largely on old orders. Bank clearings throughout the United States last week aggregated $989,000,000, which was about five per cent. in excess of last week and seven per cent. more than in the same week last year.

NOTEWORTHY FORTHCOMING MEETINGS.

Chautauqua Assembly, Chautauqua, N. Y., June 27–Aug. 24.
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1–Sept. 1.
School for Systematic Bible Study, Northfield, Mass., July 6–Aug. 24.
General Conference for Bible Study, Northfield, Mass., July 30–Aug. 12.
Conference of the Brotherhood of the Kingdom, Marlboro, N. Y., Aug. 3–8.
Association for the Advancement of Science, Buffalo, N. Y., Aug. 24–29.
American Social Science Association, Saratoga, N. Y., Sept. —.
Annual Congress of the National Prison Association, Milwaukee, Wis., Sept. 26–30.
American Board, Toledo, O., Oct. 6–9.
American Missionary Association, Boston, Mass., Oct. 20–22.
Convention of the Open and Institutional Church League, Hartford, Ct., Oct. 20, 21.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13–18.

Marriages.

The charge for marriage notices is twenty-five cents.

DEAN—DE COU—In Beatrice, Neb., July 8, by Rev. E. E. Sprague, Rev. Edwin Blanchard Dean, pastor of First Congregational Church of Wilmette, Ill., and Georgia M. De Cou.

POTTER—MEAD—In Hartford, Ct., July 21, Rev. Lester L. Potter, formerly pastor of Park Church, Hartford, and Mrs. Nettie J. Mead.

PROCTOR—CLARK—In Washington, D. C., July 16, Robert Gill Proctor and Mary, daughter of Prof. Isaac Clark of Howard University.

SHATTUCK—MORSE—In St. Johnsbury, Vt., July 23, by the bride's father, Rev. C. F. Morse, assisted by the bride's brother, Rev. C. H. Morse, Willard I. Shattuck, pastor of M. E. Church, Wellington, Mass., and Emma D. Morse.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HOLLIS—In Marblehead Neck, July 20, John Warren Hollis, one of the oldest and most prominent residents of Allston and an influential member of the Congregational church, aged 84 yrs., 4 mos.

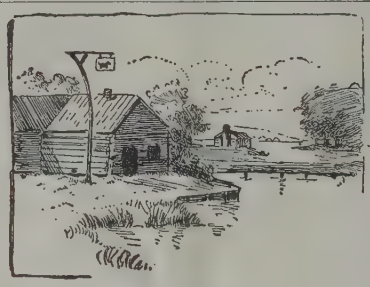
LAUGHING babies are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

THROAT COMFORT.—Best at night; freedom from dryness and all tickling sensations may be secured by a small dose of Adamson's Botanic Cough Balsam. Public speakers, singers and professional men find it of great use. Sweet and pleasant to the taste. Sold everywhere.

A FACT WORTH NOTING.—Every one who is blessed with a delicate sense of smell knows the annoyance of badly-cured feathers in a pillow or upholstery. Minor discomforts sink into insignificance beside the disagreeable necessity of sleeping upon a pillow of this description. It may be a satisfaction to some of our readers to know that there is one house in this city where the finest of healthy live geese feathers are always to be procured. The feathers are thoroughly cured after the most approved manner, and are warranted absolutely dry and odorless. They can be found at the warerooms of the Paine Furniture Company on Canal Street.

NEVER FAILS TO HELP HIM.—"I have been taking Hood's Sarsaparilla for chills and fever and it has helped me a great deal. It purifies my blood and keeps my system free from blood poisoning." I always have a bottle on hand, whenever I get tired and run down I begin taking Hood's Sarsaparilla and it never fails to help me." Philip T. Greely, 13 Center St., Cambridgeport, Mass.

HOOD'S PILLS cure indigestion, biliousness.



Fifty Years Ago.

Who could imagine that this should be
The place where, in eighteen ninety-three
That white world-wonder of arch and dome
Should shadow the nations, polychrome...
Here at the Fair was the prize conferred
On Ayer's Pills, by the world preferred.
Chicago-like, they a record show,
Since they started—**50 years ago.**

Ayer's Cathartic Pills

have, from the time of their preparation, been a continuous success with the public. And that means that Ayer's Pills accomplish what is promised for them; they cure where others fail. It was fitting, therefore, that the world-wide popularity of these pills should be recognized by the World's Fair medal of 1893—a fact which emphasizes the record:

50 Years of Cures.

TRAVELERS SAVE
Time, Money, Annoyance,
who carry Cheque Bank Cheques. Explanation in circular issued by
Agency of
United States Cheque Bank, Ltd.
FREDERICK W. PERRY, Manager,
42 Wall Street, N. Y.

Not a Patent Medicine.

Insomnia

shows trouble with the brain, indicating the need of a Brain Tonic, especially one containing phosphorus.

Freligh's Tonic

A Phosphorized Cerebro-Spinant

acts differently from opiates and bromides; gives food to the brain; tones up the nervous system to the normal pitch. Nature intended man to sleep.

Prescribed and endorsed by forty thousand physicians. Sample by mail, 25 cts.; regular bottle, $1.00, 100 doses. Concentrated, prompt, powerful. Descriptive pamphlet, full directions, testimonials, etc., mailed to any address.

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Formula on Every Bottle.

Financial.

HOME INSURANCE COMPANY
OF NEW YORK,
OFFICE, NO. 119 BROADWAY.

Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks	$469,914 59
Real Estate	1,705,895.91
United States Stocks (market value)	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493.00
State and City Bonds (market value)	855,927.93
Bonds and Mortgages, being first lien on Real Estate	463,009.13
Loans on Stocks, payable on demand	426,550.00
Premiums uncollected and in hands of Agents	515,227.06
Interest due and accrued on 1st January, 1896	52 185.92
	$9,853,628.54

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,395,659.00
Reserve for Unpaid Losses and Claims	752,514.13
Net Surplus	1,705,455.41
	$9,853,628.54

D. A. HEALD, *President.*
J. H. WASHBURN, } *Vice-Presidents.*
E. G. SNOW. }
W. L. BIGELOW, } *Secretaries.*
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H. J. FERRIS, A. M. BURTIS, *Ass't Secretaries.*

NEW YORK, January 7, 1896.

7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. CATES,
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A SOLID INVESTMENT.
—Stock of the—
East Tennessee Lumber & Mfg. Co.
For Sale at Par—**$25.00 Per Share,**
By JAMES I. BROOKS & CO.,
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Rooms 16 to 20. Send for Circular.

YOU SELL WE BUY

DO YOU WANT TO SELL A Western Mortgage
or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5 % investment instead? State exact location, condition of title, and your low net price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.
THE BOSTON REALTY, INDEMNITY AND TRUST CO.
Send for our Bond List. 33 Equitable Building, Boston.

WEEKLY REGISTER.

Calls.

ANDERSON, David R., Oconomowoc, Wis., accepts call to Second Ch., Eau Claire.
APPLEMAN, Hiram H., St. Charles, Minn., reconsiders his declination and accepts call to Sauk Rapids and Cable.
BERRY, Geo. R., Garrettsville, O., to Collinwood. Accepts.
BIXBY, Wm. S., Powhattan, Netawaka and Comet, Kan., to Severy and Western Park. Accepts, and has begun work.
BURRILL, Arthur S., Andover Sem., to be asst. pastor of North Ch., Haverhill, Mass., for one year. Accepts, and has begun work.
CONRAD, W. O., Blue Earth, Minn., accepts call to Rollstone Ch., Fitchburg, Mass.
DAY, Wm. H., now supplying First Ch., Los Angeles, Cal., to Pilgrim Ch., Buffalo, N. Y.
EVANS, Howell M., Burwell, Neb., accepts call to Grand Island.
GRAY, Wm. J., Open Door Ch., Minneapolis, Minn., accepts call to Everett, Wn.
JAMES, Wm. H., Canandaigua, Mich., to Jerome. Accepts.
JENKINS, J. Alex., Mt. Carmel, Pa., to Williamstown.
LEE, P. B., Winfield, Kan., to White Cloud. Accepts.
NEWTON, Benj. G., Plymouth, Pa., to Franklin Ave. Ch., Cleveland, O.
NEWTON, Geo. J., Beechwood, Mass., accepts call to Belchertown.
RICHMOND, G. W., to Louisville and Mt. Union, Kan. Accepts, and has begun work.
ROOT, E. Tallmadge, Second Ch., Baltimore, Md., accepts call to Elmwood Temple, Providence, R. I., to begin Sept. 1.
THOMAS, David L., to Bowdle, S. D., where he has supplied.
VATER, Wm., late of E. Braintree and W. Brookfield, Vt., to Worcester. Accepts, to begin work at once.
WALKER, Wm. S., Lunenburg, Mass., to Dorset, Vt., for one year. Accepts.
WHITE, Levi, Westfield, Ind., to Fairmount.

Ordinations and Installations.

HANSON, C. J., *o.* Washburn, Wis.
SAYLES, Harold, *o* as an evangelist, Oak Park, Ill. July 16. Parts: Rev. Drs. G. S. F. Savage, E. P. Goodwin, J. E. Roy.

Resignations.

BORTEL, Henry B., Hammond, La.
BROWER, A. A., asst. pastor of Fairmount Ch., Wichita, Kan.
CRESSMAN, Edmund, Doniphan, W. Hamilton and N. Hastings, Neb.
DICKINSON, Cornelius E., First Ch., Marietta, O.
FARNWORTH, Arthur, Dodge, Howells and Fairview, Neb., to take effect in October.
GILLETT, Wm. R., New Haven, Mich., to take effect Aug. 26.
GOULD, Edwin S., Athol, Mass.,
HALLOCK, Robt. C., Park Ch., Brooklyn, N. Y., to take effect Sept. 1.
JONES, Robt. G., Stewartville, Minn., *withdraws* resignation.
KIMBALL, Lucien C., Middlefield, Mass.
LOOMIS, Herman H., New Ipswich, N. H.
ROOD, Jno. S., Prospect St. Ch., Elgin, Ill., to take effect Sept. 1.
WEIMAR, Morrison, Sedgwick, Kan., after a six years' pastorate, to take post-graduate studies in Chicago.

Dismissions.

MAAR, Frederic H., Niles, Cal., July 7.

Churches Organized.

RODELIA, Mo.
SOUTH HAMILTON, Mass., Union Ch., 12 July, 17 members. Frend I. Johnson is in charge.
SYLVAN, Multnomah Co., Ore.

Miscellaneous.

BAKER, Smith, E. Boston, Mass., who had planned to supply the Union Park Ch., Chicago, Ill., at least part of the summer, was obliged to return home recently owing to a sprain of the knee, which for a time obliged him to go to a hospital before his homeward trip. He is at present reported as comfortable, with prospects of speedy recovery.
CAMPBELL, Wilbur A., McPherson, Kan., is spending a few weeks in Colorado for needed recuperation.
PIERCE, Leroy M., and MARTIN, Moses M., of Blackstone, Mass., and Allegan, Mich., respectively, with their wives, sailed July 22 for a three months' trip abroad.

CLERICAL YARNS.

"Why do you sign your name J. John B. B. B. Bronson?" asked Hawkins.

"Because it is my name," said Bronson. "I was christened by a minister who stuttered."—*The Waterbury.*

A busy minister bethought himself of a device to remind visitors at his study not to trench unduly upon his time. He had this Scripture text, in large, plain letters, framed and suspended in a conspicuous place: "The Lord shall preserve thy going out."—*Kingdom.*

A smart student once asked Dr. Morgan of Oberlin if he could not shorten his course of study into the ministry. His answer was, "When God wishes to make an oak he takes many years to complete his work; if he would make a squash a few weeks would suffice."—*Oklahoma Outlook.*

BLUE MONDAY.

Deacon Goodsoul: "Blue Monday again! I feel as if I could hardly drag myself down to work."

Deacon Highmind: "Same way with me. Every Monday I'm all used up, and I don't know why. How were the congregations yesterday?"

"Large in the morning, fair in the afternoon, and quite good in the evening. The Sunday school was well attended, too, and the Bible class was full, while the young men's circle gained several members. I did not see you yesterday."

"No; I spent the blessed day of rest addressing our six mission schools, raising a church mortgage, and starting three new revivals.—*New York Weekly.*

HE KEPT THE FLOOR.

The Rev. Dr. X, occupying a charge in a New England church, announced some time ago that the regular weekly prayer meeting would be devoted to discussion of a certain question of general interest to the congregation. Many members of the church wished to take part in the discussion; it was therefore decided to limit each member's remarks to five minutes. When the speaker's time expired, the clergyman was to notify him by rapping with a pencil on the desk. Deacon A, a notoriously long-winded speaker and exhorter, was one of the members at whom the restriction was specially directed. As everybody anticipated, the Deacon was one of the first to address the meeting, and he had not fairly started on his remarks when the rap of the pencil was heard.

"Am I to understand," asked the Deacon, turning to Dr. X, "that my five minutes have expired?"

"Yes, Deacon; I am sorry, but your time is up."

"And all general remarks are limited to five minutes?"

"Yes; that was the understanding."

The Deacon turned very deliberately to his fellow-members. "Then, brethren," he preceeded, "I shall throw the remainder of my remarks into the form of a prayer."

The Deacon kept the floor.—*New York Evening Post.*

THE Union Pacific's "Overland Limited" is now making the fastest time of any train to Utah and California points, and the service, consisting of buffet, smoking and library cars, chair cars, sleepers and diners, is unsurpassed.

SEA BATHING AT HOME.—For all who are weak, rheumatic, nervous or dyspeptic, salt water bathing is conceded by the medical profession to be an excellent tonic. But hundreds of people who might be benefited are unable to reach the seaside. To such Ditman's Sea Salt brings the ocean, and at slight cost all the invigorating, beneficial effects of a salt sea bath may be obtained at home. The preparation, which is extracted from the ocean itself, has proved of untold value to invalids, calming the nerves, strengthening the muscles and inducing rest and quiet sleep. Ask your druggist for Ditman's, that being the only genuine.

KODAK VALUES
ARE
REAL VALUES.

There are two kinds of list prices. Lists that are made to sell from—and lists that are made to give discounts from. Our catalogue list is the net retail price and no dealer is allowed to sell

POCKET KODAKS,
BULLS-EYES,
BULLET CAMERAS or
TRANSPARENT FILM

at less than such published prices.

Discounts may be tempting, but when you buy a camera at 10 per cent. off, how do you know that the purchaser before you did not get 20 off, and that the next one after you will not get 25? Kodak purchasers all get the bottom price and every one of them is sure that his neighbor got no better bargain than he.

KODAK VALUES ARE STANDARD VALUES—REAL VALUES.

Only good cameras can sell at list. The best cameras sell only at list.

EASTMAN KODAK CO.
Rochester, N. Y.
Catalogue of Kodaks Free.

Misses' 2-Piece
Blouse Suits
At Less Than Half-Price.

We offer 600 Misses' 2-Piece Blouse Suits in 4, 6, 8, 10 and 12 year sizes, at less than half what they are worth. They are made of lawn and fine percales, in pretty stripes, beautifully trimmed with lace and have sailor collars. Any one of them is a very stylish suit for a miss. They came in too late for us to ask the regular market prices, which are $1.50 and $2.00. They'll all go at the ridiculously low price of . . . 75c.

Wm. S. Butler & Co.,
TREMONT STREET, BOSTON.

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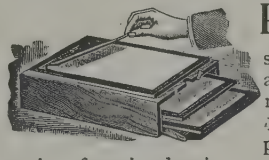

saves time and labor; money too—100 letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the **Lawton Simplex.** Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little ($3 to $10).

CAUTION.—Other *things* are being made and called *Simplex Printers.* The only way to be sure of getting the genuine is to see that yours is the *Lawton* Simplex Printer. Send for circulars. Agents wanted.
LAWTON & CO., 20 Vesey St., New York.

FOR BREAKFAST EAT
WHEATLET
It is Delicious, Nutritious, Glutitious.
TRY IT!
Sold in 2-lb. packages by all leading Grocers

DON'T BOIL Whitman's INSTANTANEOUS Chocolate—doesn't need it. Made in a jiffy, with boiling water or milk. Sold everywhere.

ESTABLISHED 1836.
ISAAC RILEY,
Successor to Baird & Riley,
PLUMBER AND SANITARY ENGINEER,
85 Joy St., Near Cambridge St., Boston.
Telephone, Haymarket 294.

"My skirts are made of Pride of the West Muslin."
Fine as linen—Soft as silk.
For sale by all leading retailers.

GLEANINGS FROM OUR MAIL BAG.

DENUNCIATION DOES NOT HELP MATTERS.

Within a few days a white man confined under charge of murder was taken from jail and lynched within a few miles of the national capital. Yet more recently a negro was lynched still nearer Washington under similar circumstances. Disgraceful and demoralizing as such occurrences are to the counties, to the States and to the nation in which they occur, it has not seemed wise to introduce their discussion in national Endeavor meetings. Is it wise to denounce our own Government for wrongs in interior Asia when we are chary of locating censure for murder and torture at home? The Christian Endeavor Society has kept remarkably free from propagandism, but at the Washington meeting a session at one of the churches on the opening night was given to a stereopticon lecture on Armenia and one of the tent meetings of the last morning was devoted to the same subject. Literature was gratuitously circulated advocating a specific line of action and collections were taken. Not to quote at length from the literature circulated let this suffice: "The Turk is not a human being. I do not call him a beast, because not one of God's dumb creatures could sink so low. The Turk is a devil without a tail."

A little time ago Mr. Dwight of Constantinople and gentlemen from Boston and New York had conferences with the authorities here regarding Turkish affairs. Did they receive unsatisfactory treatment that justified the denunciations of Rev. B. Fay Mills? If they had reason to appeal to the people why were they not heard from? In the course of a long speech Mr. Mills is quoted as uttering the following extravagant language:

When the missionaries, who were threatened with death and with the destruction of their property and the interruption of their great work, appealed to the American minister at Constantinople his reply was, "Get out of Turkey." . . . I have an idea that if the Turkish gunboats were to bombard and destroy a Kentucky distillery our American minister would move fast enough; or if the mast of some millionaire's yacht lying at anchor in the Dardanelles were to be splintered by a Turkish shell fired by accident there would be a tremendous uproar; while if our President should happen to be on a fishing excursion in the Bosporus and the bullet of a toy pistol should chance to go through the sail of his craft the American people and Government would have it understood that that was some of our business. . . . The administration officers have turned a deaf and almost scornful ear to the entreaties and representations of some of our best citizens, missionaries, churches and moral societies.

Such talk as that indorsed by the Christian Endeavor will not help missionary boards in their negotiations with Turkey.

Washington, D. C. JAMES H. BLODGETT.

ENCOURAGING GAINS IN BUILDINGS.

Upon page 478 of the Year-Book for 1895 is a mistake of $2,000,000 in the amount of property invested in houses of worship. The copying clerk in carrying to the column of totals the amount invested in houses of worship in New York State dropped $2,000,000, consequently the column of totals should foot up forty-five rather than forty-three millions. In the report of our untiring secretary the correct amount is given in the minutes of the National Council, although as the report was in print at the time the council met it could not then well be corrected without causing some confusion.

In view of the fact that we have been rejoicing for a year in a gain of some four and a half millions in the valuation of our houses of worship it may be well for us to notice what the exact figures give us in the way of gain in 1895 as compared with 1890, about six and a half millions. This surely is a good showing.

And not all of this gain has been in the West. The fact is there has been for several years back a noteworthy advance in our church architecture. Old houses of worship, ill-adapted to modern requirements, have given place to church buildings in every way suited to modern needs. Massachusetts increased the valuation of her houses of worship —we are speaking of course of Congregational churches—to the amount of nearly $2,000,000. This increase, as all know who are conversant with the work of our churches, has been very largely in the way of erecting new houses of worship in place of old houses. Recall the new buildings in the towns of Franklin, Wakefield, Lexington, Orange, South Hadley, Newtonville, the new house of worship possessed by the First Church in Holyoke, the new Pilgrim Church building of Dorchester, and the new Mt. Vernon structure in Boston. We at once see what a good work we are doing in the way of improving our church architecture.

Lenox. E. D.

A YOUNG LAWYER'S WORD OF PROTEST.

Will you allow from a member of the Young People's Society of Christian Endeavor a word of repudiation of the extraordinary demonstration against the United States Government at the Armenian relief meeting on the closing day of the recent Christian Endeavor convention at Washington? It would have been bad enough had Mr. Mills merely taken advantage of the opportunity for prominence offered him by the holding of the Endeavor convention in the national capital to denounce in vigorous terms some well-recognized abuse on the part of the Government. But to charge the Government by false insinuation with failure to protect its citizens and their property, and then to denounce the Administration because it has not involved the country in a disastrous war was more than a mere exhibition of bad taste; it was absolute disloyalty. That attack showed a spirit unworthy a citizen or a Christian, and, although enthusiastically approved by an audience largely composed of Christian Endeavorers, I do not believe it to represent the opinion of the great body of the society throughout the country. The young people present at that meeting had been wrought up to the highest pitch of emotional excitement by the preceding speeches, and were easily led by Mr. Mills to join him in this sensational demonstration. The Young People's Society of Christian Endeavor has done not a little for good citizenship, and, if it is to continue this work, it should certainly repudiate every word of that denunciation.

Westfield, Mass. F. L. NORTON.

Be honest with yourself, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world insincerity is the most dangerous —*James Anthony Froude.*

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IN MEMORIAM.

MRS. B. B. EDWARDS.

The beautiful chapel cemetery in Andover within one short week has been consecrated anew by the precious dust of two remarkable women—Harriet Beecher Stowe and Mrs. Bela Bates Edwards. The lives of these women were contemporaneous in their residence in Andover, both had shared the professorial life of their distinguished husbands in the Theological Seminary, and both had contributed largely to the fame of Andover as a center of education and refined social life. The one was the most celebrated of American women; the other, her neighbor and friend, while less renowned was no less remarkable in the qualities of intellectual and moral character that make up the finest type of American womanhood.

Jerusha Williams (Billings) Edwards had the advantage of being well born. She was descended from that sterling New England stock in which intelligence, conscience, sturdy force of will, and unfaltering religious faith, were mingled and transmitted as a spiritual inheritance. Charles Eugene Billings, her father, was a man of force and influence in Conway, Mass.; for many years he was a colonel in the Massachusetts State militia, and rendered efficient service for his town in the State legislature. Her mother, Sarah Williston Storrs, was a daughter of Rev. Richard Salter Storrs, for many years the able and influential minister of the Congregational church in Longmeadow, Mass. He was the father of the eloquent Richard Salter Storrs, D. D., minister of the church in Braintree, Mass., and was the grandfather of the still more distinguished divine of international fame, Rev. Dr. Richard Salter Storrs, pastor of the Church of the Pilgrims, Brooklyn, N. Y. Mrs. Edwards was born in Conway, Oct. 3, 1809.

Among the maternal ancestors of Mrs. Edwards were Rev. Richard Mather, the father of the famous New England divine, Rev. Increase Mather, D. D.; and Rev. Solomon Stoddard, for sixty years the pastor of the First Congregational Church, Northampton, Mass. A tragic interest colors the family life of the early New England days. Mrs. Edwards's maternal great-grandfather, Rev. Mr. Williams, the minister of Deerfield, and his family were taken captive by the Indians during DeRouville's French and Indian invasion in 1705, and Mrs. Williams and her infant daughter fell victims to Indian savagery.

Mrs. Edwards was a true inheritor of the traits of mind and character of such a vigorous and godly ancestry. Her native gifts were matured and refined under peculiarly favorable opportunities for growth into all womanly graces. For fourteen years, as pupil, associate teacher, and intimate personal friend, she was brought under the formative influence of that celebrated educator, Mary Lyon, the founder of Mt. Holyoke Female Seminary.

After leaving the companionship of Miss Lyon, Miss Billings became a teacher in Ashfield Academy, where the youthful Bela Bates Edwards was also an instructor. Their acquaintance soon ripened into mutual love. Her academic education was afterwards completed at the Young Ladies' Seminary, Ipswich, Mass., then under the principalship of Miss Zilpah Grant, an educator of nearly as great renown as Mary Lyon. Meanwhile, Mr. Edwards had become the secretary of the American Education Society. After their marriage in 1831, they lived for two years in Boston, and two years in Andover, during his office as secretary. Mr. Edwards accepted the professorship of the Hebrew language and literature in the Theological Seminary in 1835.

Their married life in Andover covered a period of seventeen years. Their children were George Herbert, who died at the age of three years; Sara, the wife of Rev. William Edwards Park, D. D., Gloversville, N. Y.; and George Herbert, a young man of fine promise, who died at sea in 1863, during his Sophomore year in Yale College.

In April, 1852, Professor Edwards, the accomplished Christian gentleman, stimulating teacher, and brilliant ornament of American scholarship, died at Athens, Ga., in the fiftieth year of his age.

Bravely facing her great bereavement, Mrs. Edwards, in September, 1852, established a home-school for young ladies in her own house, now the property of the trustees of Phillips Academy, and occupied by Professor Ryder. Her assistants were her sister Elizabeth, Mrs. Hiram Mead, the president of Mt. Holyoke College, and her daughter Sara. One of the distinctive features of the school-life was the regular instruction in the English Bible and in moral philosophy by Andover's distinguished theologian, Professor Park. During the twelve years that Mrs. Edwards sustained her school more than a hundred and fifty young ladies enjoyed the inestimable privilege of the choicest intellectual culture and home influence under her wise and gentle guidance. Her pupils were devotedly attached to her, and to this day speak with deepest gratitude and affection of the unspeakable value of her inspiring personal influence, which has permeated and directed their subsequent lives. Nearly all of her pupils have lived to grow into the sweet and gracious womanhood that sanctifies and adorns the best type of American domestic life, and many are occupying positions of honor.

Mrs. Edwards relinquished her educational duties in 1864, but continued her residence in Andover for four teen years with the exception of two years spent in European travel (1872-74). Since 1878 she has made her home with her daughter, Mrs. Park, in Gloversville, N. Y.

Mrs. Edwards united extraordinary power of intelligence, sobriety of practical judgment and strength of affection, with a refined and gracious dignity of speech and bearing, whose charm was enhanced by a touch of quaintness belonging to the old school of manners. She inherited a strong religious tendency, and was brought up amidst strong religious influences; these influences found in her nature a rich soil in which they could lay firm hold. Religion, shaped by the principles of the New England school of theology, was the controlling power of her life. If a single phrase could convey the total value and impression of her life, it would be the—perfection of Christian ladyhood.

Her counsel was sought by able men of affairs, and the youth of her community were attracted by her serene and gentle wisdom. The town in which she spent the latter years of her life owes its public library and its savings bank to her suggestion. Possessed of a narrow income, she denied herself of many personal gratifications that she might give to objects of Christian philanthropy. Her spirit was as generous as her purse; hers was a charity that "thinketh no evil." The missionary enterprise was dear to her heart; she was intimately acquainted with its earliest leaders in America; she thoroughly knew its history and the varied aspects of its present activities. Her patriotism was intense; she kept herself well informed of the development of public affairs, and her views and opinions on national matters were judicious and influential. In the midst of the pain and weariness of her last illness she one day exclaimed, "This is a very important day." "Why so?" "Because it is the day for the Republican convention. We must all pray today, for the welfare of the country depends upon the action of this convention." She was an incessant reader of the best books; her taste was catholic, but her special fondness was for biography. Notwithstanding her strong and cultivated intelligence and force of character, there was an utter absence of obtrusiveness and pretense. Her mental character was marked by a perfect intellectual modesty. She simply and naturally radiated the influence of her refined culture of mind and heart.

This long, useful, beneficent, self-forgetful, and beautiful life of eighty-seven years came to its close in Christian faith and peace on Tuesday, July 7, after an illness of four weeks. A touching home-service was conducted by her nephew, Professor Swing, of Oberlin Theological Seminary. The interment was made at Andover in the chapel cemetery at seven o'clock on the evening of Thursday, July 9. Her former neighbor and friend, Professor Churchill, officiated at the simple burial-service. The friends who were assembled in reverence for her memory will never forget the suggestive harmony and solemn beauty of that impressive hour "when the day buried its golden sun in the dear, hopeful west."

Andover, July 10. C.

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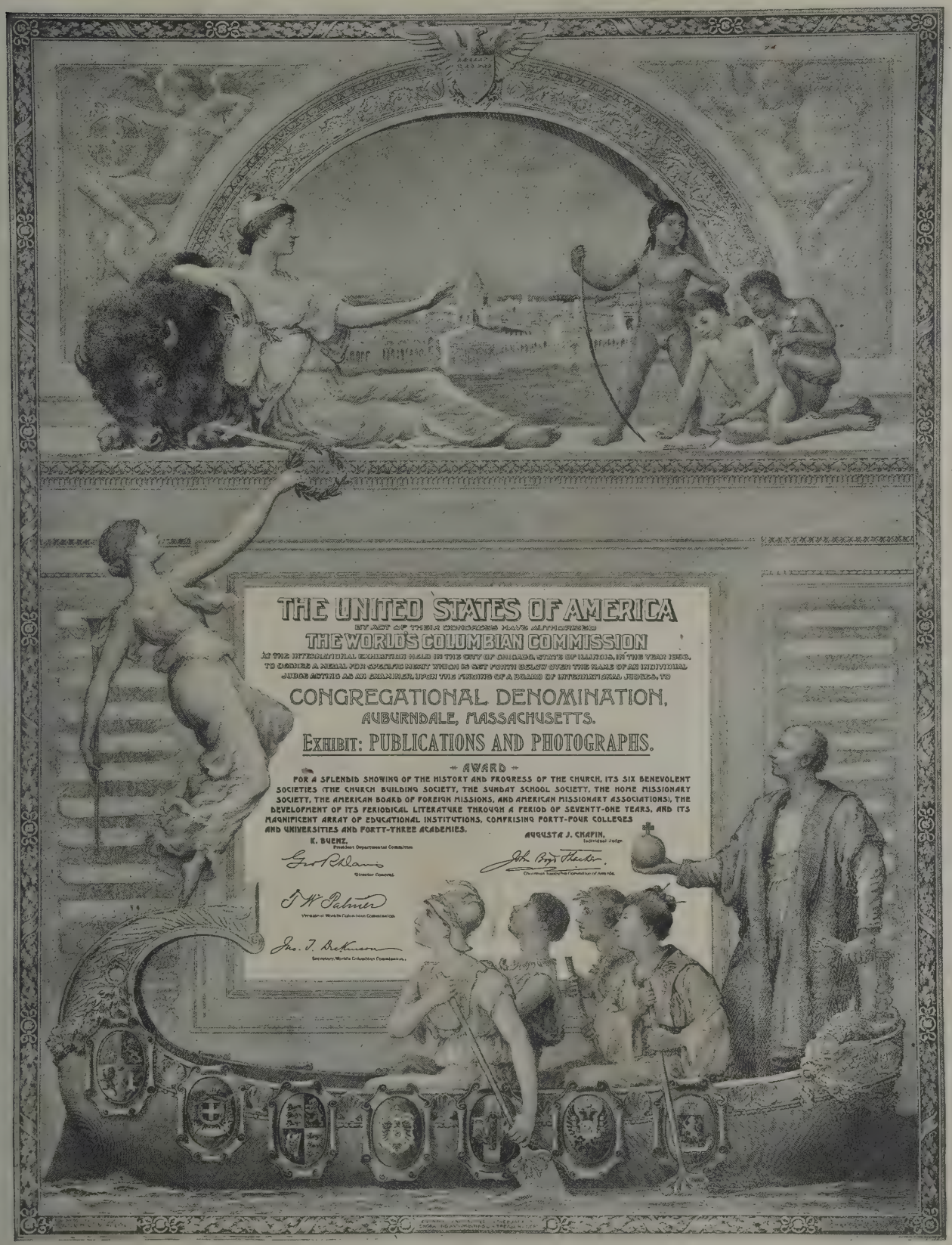
Volume LXXXI *Number 32*

THE CONGREGATIONALIST

Boston Thursday 6 August 1896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BY ACT OF THEIR CONGRESS HAVE AUTHORIZED
THE WORLD'S COLUMBIAN COMMISSION
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TO CONFER A MEDAL FOR SPECIAL MERIT WHICH IS SET FORTH BELOW OVER THE NAME OF AN INDIVIDUAL
JUDGE ACTING AS AN EXAMINER, UPON THE REPORT OF A BOARD OF INTERNATIONAL JUDGES, TO
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EXHIBIT: PUBLICATIONS AND PHOTOGRAPHS.
AWARD
FOR A SPLENDID SHOWING OF THE HISTORY AND PROGRESS OF THE CHURCH, ITS SIX BENEVOLENT SOCIETIES (THE CHURCH BUILDING SOCIETY, THE SUNDAY SCHOOL SOCIETY, THE HOME MISSIONARY SOCIETY, THE AMERICAN BOARD OF FOREIGN MISSIONS, AND AMERICAN MISSIONARY ASSOCIATION), THE DEVELOPMENT OF ITS PERIODICAL LITERATURE THROUGH A PERIOD OF SEVENTY-ONE YEARS, AND ITS MAGNIFICENT ARRAY OF EDUCATIONAL INSTITUTIONS, COMPRISING FORTY-FOUR COLLEGES AND UNIVERSITIES AND FORTY-THREE ACADEMIES.
H. BUENZ.
AUGUSTA J. CHAPIN.

WHAT MEN SAY.

The Bible is written largely biographically and I'm glad for that, because I take great interest in a man when I don't take great interest in a thing.—*Rev. A. F. Schauffler, D. D.*

Blackboardists commonly subdivide and subdivide and subdivide, until, whereas you began by knowing something, you end by knowing nothing.—*Rev. A. F. Schauffler, D. D.*

Our Christian scholarship realizes that Babel and Pentecost are opposed forever, and that, in the light of Pentecost, we must welcome inquiry as to the righteousness of our regnant industrial system.—*Dr. Gunsaulus.*

I utterly refuse to believe that there is not something radically wrong in any administration of law which requires a month to be consumed in impaneling a jury.—*Justice Brown of the Supreme Court at a Harvard Law-School Dinner.*

Some one has well said: "Lift your hat reverently when you pass the teacher of the primary school; she is the great angel of the republic." It is still more true of the teachers of the primary department in the Sunday school. It is the position of highest rank and honor and power.—*Hon. S. B. Capen.*

I believe that the metaphysician of this day must be a psychologist and know what is going on. He cannot afford, as he once could, to construct epistemologies, and shoot theories of the universe out of a pistol, without regard to the facts which the psychologists are handling.—*President Patton of Princeton.*

I speak for thousands of plain, plodding practical business men planted all over the United States, who form the strong sheet anchor of our national prosperity, whose sound, safe sense, developed by experience and observation, pushes them to the front wherever, in their various localities, stanch men, true and tried, are wanted. And these many thousands will thank me for becoming their mouthpiece to testify their profound belief in the methods and their appreciation of the work of the Sunday school.—*Hon. John Wanamaker.*

I said that religion without education was apt to be superstition; and yet I would not undervalue the religious instinct which we sometimes call blind. Without it the history of the race would have been very different from what it is, and it needs no prophet to be sure that the history of the race will be vastly nobler than it would otherwise be if that blind religious instinct were left out of humanity. In the same way I value the blind patriotism that animates men, and that, without question, is ready to die for its country. And yet, precisely as a man does not reach his perfect stature until he prays with the spirit and with the understanding also, so I think that is the noblest patriotism which, beside being patriotic with this blind devotion to country, also strives with all the powers of an educated man to see that his country is kept right and is enlightened by the lessons of history.—*Pres. Seth Low of Columbia College.*

THE second summer, many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

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AND BOSTON RECORDER.

The Recorder founded 1816: *The Congregationalist*, 1846

CONTENTS

EDITORIAL:
- Paragraphs 173
- The Turn of the Tide 173
- Not Vicious, But Mistaken 174
- Too Busy to Be Patriotic 174
- Use and Abuse of Amusements 175
- Concerning Style 192
- Current History 175
- In Brief 177

STAFF CORRESPONDENCE:
- Boston 194
- New York 195

CURRENT THOUGHT 202

CONTRIBUTIONS:
- Charity Chance. Chaps. I. and II. Walter Raymond 178
- The Two Tornadoes. Wolcott Calkins 181
- The Total Eclipse of the Sun, Aug. 8, 9. Charles A. Bacon 182
- Pilgrimage Letters. VII. Through Lincolnshire from Boston to Gainsborough. F. J. D. 183
- The Nation—a poem. Clinton Scollard 184
- A Sunday in Glasgow. S. E. Bridgman 184

THE HOME:
- A Summer Hymn—a poem. Caroline F. Dole 185
- Paragraphs 185
- Those Who Have Missed Life's Highest Good. Mrs. M. E. Sangster 185
- Money-Making for Country Girls. James Buckham 185
- Herb Yarrow—a selected poem 186
- How to Keep a Commonplace Book. Merab Mitchell 186
- About People 187
- The Art of Living Together—a selection 187
- Closet and Altar 187
- Mothers in Council 188
- Conversation Corner. Mr. Martin 189
- Corner Scrap-Book 189

THE SUNDAY SCHOOL—Lesson for Aug. 16 190

Y. P. S. C. E.—Topic for Aug. 16-22 195
- Notes 199

PROGRESS OF THE KINGDOM 191

LITERATURE 192

NEWS FROM THE CHURCHES:
- An Illinois Jubilee 196
- Another Improved Organ 196

MISCELLANEOUS:
- What Men Say 170
- Business Outlook 200
- The Newer Sources of Wealth—a selection 200
- Marriages and Deaths 200
- The Free Coinage of Silver and Gold—a selection 201
- Noteworthy Forthcoming Meetings 202
- Democracy—a selection 203
- The Bible—a selection 203
- The Modern Theologue—a selection 203

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THIS summer has witnessed the awarding of the prizes for exhibits at the Columbian Exposition. Visitors to Chicago will remember what a creditable showing Congregationalism made in the gallery of the Liberal Arts Building, thanks to the perseverance and energy of Rev. G. A. Hood, who was appointed superintendent of the exhibit. Its success was such that it received the highest award for denominational exhibits, and a choice addition to the treasures of the Congregational Library has recently arrived in the shape of a beautiful silver medal, a full-sized reproduction of which we present on page 182. Accompanying it was an elaborate diploma engraved on parchment, a picture of which appears on our cover page. It may be something of a surprise to find the headquarters of the denomination given as Auburndale, Mass., but it is explained by the fact that this is the residence of the secretary of the National Council, Dr. Hazen. The exhibit has been presented to the Chicago Theological Seminary, in whose library it stands as a witness to "what Congregationalism has done for the world."

The Northfield Bible or General Workers' Conference is now in its fourteenth annual session, under the honored leadership of its founder, Mr. Moody. We expect to give a report of it next week from our special correspondent, but take this occasion to remind our readers that it has not only been the fountain of good directly to thousands, but has also become the fruitful mother of instrumentalities for good. Simple faith, an earnest devotional spirit and a wise and courageous zeal for personal service have characterized it from the first, and these qualities only deepen and broaden with its extended life. Among other significant features of its work this, perhaps, has been least commented upon, because instinctively taken for granted by every one at Northfield, that men of nearly all branches of the church catholic meet and speak and work and pray together, and it rarely seems to occur to any one to ask what particular sectarian name belongs to this one or to that. The range of choice for speakers may be narrow, but at least it has no relation to denominational lines. It is an object lesson of actual unity such as the Christian world can hardly show at any other place, and in this matter alone has a value which cannot easily be overestimated.

The constant courtesy and kindness experienced by *The Congregationalist's* pilgrims from the English people and press alike make it seem invidious to note the few exceptions, nor should we be inclined to do so if they had not become evident in a newspaper controversy on the other side. The *Church Times*, which identifies the body of Christ with a priestly caste, and the *Spectator* take the occasion of Ambassador Bayard's speech to join in an attack upon the Pilgrims of 1607, and their successors in the separated churches of today. Like many of the critics of the fathers, the *Spectator* seems to be ignorant of the distinction between the Pilgrim exodus to Holland and Plymouth and the Puritan settlement of Massachusetts Bay, and mixes its history accordingly. As for the *Church Times*, it suffers at every exhibition of vitality in the church outside its own party, and needs only to be laughed at—as *The Congregationalist* pilgrims laughed at the English vicar in a country parish who shook the dust from his feet and departed until the hated presence of non-Episcopal Christians was removed from his bounds. It is the little men of the church in all parts of it who cherish petty spite and encourage rancor; the large men may disagree, but they are careful to maintain the courtesy of Christians, and the frank and cordial hospitality of this more intelligent class of Anglican Christians no member of the party is likely ever to forget.

In some of the English papers of late a brisk discussion has been going on with this question as the point of departure, Why are not the clergy loved? As respects America at least the most sensible answer to such a nonsensical query consists, in our judgment, in disputing altogether the underlying assumption. It would be just as proper to ask why are not lawyers and teachers and storekeepers loved. Popularity, to be sure, is not the final test of character, but when it comes to picking out the men in a community who are most generally honored and beloved there is no class of professional men who are apt to entwine themselves in the hearts of their fellows more thoroughly than are the ministers. We were impressed at a seaside prayer meeting the other Sunday evening with the affectionate witness which several of the speakers bore to the part the men who were their pastors in former years had in bringing them to Christ. The surest way to make a person love you is to help him in his Christian way and warfare. All over this land hundreds of ministers are doing this week by week. Look at the city of Woburn, without distinction of creeds, paying tribute to Dr. Daniel March, who at the age of eighty receives, as he has for scores of years, the love and veneration of men, women and little children, "It has been my aim," said he, in replying to the congratulations showered on him, "to preserve the minister in the man, and the man in the minister." That combination of qualities is sure to tell.

The recent meeting in London of the Evangelical Alliance does not seem to have secured as much attention from the press as has been paid in years past to these international gatherings. Yet the holding in one week of thirty meetings, at which over 100 persons made formal addresses, shows that the organization is not losing its vitality or its hold on the public. Twenty nations were represented, as well as all shades of evangelical belief. And such men as Dr. John Hall, Rev. F. B. Meyer, Dr. John Smith and Sir William Dawson contributed their best thought to the discussion of great themes. The subject of Christian unity was naturally at the front, upon which Dr. Oswald Dykes made one of the most sensible and suggestive deliverances, deprecating a formal and external unity that fails to embrace all faithful Christians and exalting the real unity that proceeds from a common life in Christ. The fact that the alliance embraces in its membership representatives of the Protestant Episcopal Church is a hopeful element in its bearing upon fellowship between the denominations. Instead of forming new organizations to promote Christian unity let us avail ourselves of those already existing, especially when they have so honorable a history as the alliance.

THE TURN OF THE TIDE.

Happy is he who lives upon a rocky shore when the tide is at the ebb. For him there are weedy spaces in unaccustomed depths between the rocks where the waves leap singing in and out, and unusual stretches of white sand in the coves strewn with driftwood and torn threads of seaweed and other waste of the ocean, but no somber banks of mud gashed by the runnel beds and eloquent of helplessness, with stranded boats which lie keeled over waiting for the returning waters.

If the mud levels suggest despair, the rock hollows bear witness to a teeming life and expectation. The recurring waves wash in and out, lifting long streamers of the rockweed as if they were the dark meshes of a mermaid's hair. From some rounded, headlike stone below the ebb, with its long weeds lifted and drawn outward by the swell of the tide, some imaginative child or woman, no doubt, took the earliest suggestion of that human life beneath the waters, so full of possibilities of mystery and poetry, which is still real to a large part of the littoral peoples of the earth. The likeness is startling indeed as you gaze down into some narrow cleft. There is the head apparently just lifted as the wave draws out, and the long tresses, dark green and beautiful, spread out upon the fingers of its successor as it rises swiftly and breaks in foam high up in the mazes of rock kelp and against the barnacle-incrusted rock. See! she has dived and is gone back to her lover, her children, her palace of coral in the mocking

depths. To the poetic instinct in even the most primitive of men—flint armed, furgirdled, ignorant of meter as of iron—the likeness could not fail to bring a thrill of wonder and delight.

By the same wave a long stringed devil's apron is tossed to the full length of its tether, the water sings with a deep gurgling note that ends with a sharp rising inflection as it reaches its utmost limit of impulsion, and the white spray flies up and falls at the watcher's feet on his rock above, or is borne by the wind in salt mist to his lips, while it dissolves the sunlight into a faint rainbow for his eyes' delight. Then there is a longer note, reluctant and ever varying as the wave runs out, and the rockweed on the face of the crags hangs dripping where the water drew and left it. Movement, variation, farcoming impulse, reluctant giving over of a swift purpose—all are here as images of a man's life that feels the movement of the magnificent world power behind it, gathers itself up for one great purpose at all cost of self, and when its work is done falls back into the deep again. And as we watch its strength die out and its successor follow, we are thankful that it is the rising, not the ebbing, tide on which we spend the force of our humanity, and that every life wave brings man nearer to the flood.

Not far apart upon the top of the red and shattered rocks are two pools, one several feet above the other. The higher of the two is shrunken and full of a green and glairy slime which it is not pleasant to see, but the lower lies like a miniature mountain tarn, overhung by giant cliffs and shining in the sunlight in exquisite limpidity and calm. Then a flaw of the light wind touches it and there is the sudden tumult of a pygmy tempest, with waves that in proportion to its size are mountain high. The upper pool is rain-fed and stagnant; the lower is renewed and vivified twice daily by the climbing tide. As it lies still and beautiful—a mirror of the cloudless sky—it is full of waiting and expectant life, which we may watch through the transparent waters. The fringe of kelp, the delicate seaweeds, to which periwinkles cling, the cracks and lines of cleavage of the rocky bed giving footing to strangely tinted sea mosses, rusty red, pale green and vivid brown and lilac, lazy barnacles, and one great starfish, like Gulliver among his dwarfs, astonished into lassitude by finding himself marooned in a place where there is neither prey nor exit. Lift the clumsy fellow out and turn him over, and see him feel aimlessly about with his hundred worm-like, wriggling legs for something to walk upon or prey upon or put into his central maw, and you are thankful that you were born into the world in an estate above that of the radiates, in spite of your increased responsibility.

All this time the tide is rising. It submerges point after point of weedy rock, and runs further and further up into the clefts of the craggy shore, each wave flinging its crest upon the upper levels, to pour back in noisy waterfalls whose music dies to silence as the next wave comes. Up the rock ladder toward the lower pool the breakers climb and climb. At last a single wave throws its spray over the barrier wall, and, as its drops fall, life stirs in all the shady hollows under kelp fringe and waving weed. Stillness returns; and then another dash of spray—a climbing wave whose crest falls over, a swift, recurring tribute from the sea to its imprisoned child, until at last the ocean takes the pool to its embrace again to nourish and delight it and prepare it for renewed trial of loneliness when the tide goes out. If it has the sorrow of waiting, it has also the patience of hope. If for awhile it lies bare to the sun's rays and the wind's buffeting, it belongs by nature and by expectation to the power and beauty and purpose of the sea that never fails to come to its relief. So God's purpose and refreshment include our waiting as completely as our active hours, and so his help is sure. But the poor, self-dependent pool to whose assistance the ocean never climbs shrinks in the sun, and gathers the dust of the world, and withers away at last with heat and drought—unsatisfied.

NOT VICIOUS, BUT MISTAKEN.

This most exciting political campaign which the United States has seen for a third of a century will be worth all of the anxiety and strife which it is causing provided it ultimately brings about greater sympathy between the widely different elements of our population. The Democratic-Populistic program is undoubtedly the product of something other than the desire of evil men to disrupt and ruin the country. It is true that it has attached to itself many who are at odds with their fellowmen, many of the shiftless and lazy who want to be supported at the public expense, but any progressive social movement is likely to be handicapped with that sort of a following. And the truth which those who ally themselves with the Republican party need to keep constantly in mind is that a large proportion of those who will vote the opposition ticket next autumn have the right to be considered honest and loyal citizens. They are not vagabonds and tramps; they are not loafers and shirks. Moreover, the cause in which they have enlisted is not, in its larger bearings, destitute of a measure of justice. We are not speaking now of the single issue of free silver, with regard to which, in the form in which it is before voters today, there is, in our opinion, only one course that accords with honor and rectitude, but of those great concerns of human life that throbbed underneath the Chicago platform, and which came to expression there in so many fantastic and lamentable utterances.

Behind that document was a widespread and conscientious conviction that the economic and industrial conditions of life in many sections of this country, and particularly throughout the West and South, are grievous and almost unendurable; that trusts and monopolies thrive at the expense of the common welfare; that between the cost of marketing his produce, on the one hand, and the ever-recurring interest on mortgages, on the other, there is little encouragement for even a hard-working man to attempt the cultivation of such fertile tracts of land as are spread all over our Western country. In short, the feeling on the part of hundreds of farmers is that there ought to be some way whereby life may become easier and more worth the living to themselves and their children. This sentiment any sensitive traveler becomes aware of the moment he crosses the Mississippi River, nor does he have to go as far west as the Father of Waters to catch many an intimation of this popular discontent. Dr. Wolcott Calkins, in his comparatively short stay in St. Louis, where he is supplying Dr. Burnham's pulpit, has grasped the situation accurately and reflects it in our columns this week.

Now it is the part of wisdom for broad-minded Christians, to say nothing of discerning statesmen, to give heed to the man in distress. Just so far as he has a just grievance, just so far as his getting into the mire is due to the greed and the brute force of men stronger than he, or to the working of economic conditions against which he is powerless, should there be sympathy and compassion. The ideals and the dictates of the religion of Jesus are not to be left out of this campaign. They have had much to do with causing the fermentation of the ideas that are asserting themselves on every hand. They will have more to do with settling every great financial and tariff question now before the American people, and with determining the relations which we shall ultimately come to assume toward one another than the politician dreams or the average church member dares to believe. The Christian religion is here to stay, and it will finally give the final shape and coloring to our national fabric.

Meanwhile we say to any who feel themselves disadvantaged and unfortunate, You have taken, in espousing free silver, the wrong path to better things. Every advance movement in the history of mankind must start from the bed-rock of honesty, and not even the most plausible and the smoothest of the advocates of free silver have been able to dispose of the fact that such a policy jeopardizes national and personal integrity. Nor are the orators any more successful in making it apparent how free coinage at the ratio of sixteen to one is going to better in a single particular the rank and file of our population. To paint brilliant word pictures of ready-made Utopias is a pleasant pastime for those who like it, but in our judgment the best friend the discontented man can have today is he who will puncture his delusions and arrest him in his chase after the will-o'-the-wisp.

TOO BUSY TO BE PATRIOTIC.

We are too busy to attend to public concerns. Our occupations press upon us all the time, neither leaving us by night nor deserting us wholly on Sunday, nor permitting us to enjoy our wheels in perfect peace. Our Scripture says that he that careth not for his own is worse than an infidel, and the pressure of competition is so keen that our own will not be cared for unless we concentrate all our effort upon making as many dollars as possible. We are too busy to pay attention to questions of government. If we can only get honest men in office, we think, the government will run itself all right, and we accept it as the expected thing when it goes right, but grumble vehemently when it goes wrong. This is the way in which we practically look after our public interests, and this is the balance which we strike between our private affairs and the public administration.

So we have gone on, withdrawing from political concerns as much as possible, our most prominent citizens unwilling to serve in the local or state branches of government, concentrated upon the pursuit of business and leaving the body politic, as a whole, to look after itself. We have been heedless of the laws which underlie every human law until our great cities are in the hands of plundering rings, and excited

men, ill-informed upon the most vital question of the times, are exercising a tremendous influence.

Yet we have had warning enough. The evils of a currency of inferior quality have been demonstrated to the full, not only in the experience of many other nations, but also in the history of our State governments and of the Federal Treasury. Our people have been bitten and burned until it would seem as if we had been warned to the full of the dangers of a currency inferior to the best. But the burnt child has forgotten his burning. We have been so busy that we have not learned well the lesson of our own history, and are threatened with another infliction of ignorance and disaster from which we might have easily escaped if we had only profited by our past. A leading bookseller of Boston, standing the other day before his department of books on politics and government, said that the men who bought books were as one to a thousand of those who bought theater tickets.

If the intellectual and business leaders of the nation, instead of ignoring the signs of the times, had given thought to the education of the masses in sound finance, capital would not now be timidly preparing to hide itself and wait till the storm is past. Foreign creditors would not fear lest we pay our debts at fifty cents on the dollar and hasten to get rid of them before they go down on their hands. Manufacturers would not be preparing to encounter a storm and cutting off employment from laborers who need their daily earnings. Efforts are now being made by some business establishments in different parts of the East to distribute sound money literature all through the States where the silver doctrine is generally accepted. But they are tardy in setting about their work, and it promises to be an up-hill undertaking to save the West and South from a general stampede for a cheap currency which will only intensify the evils which it is desired to remedy.

All this might have been avoided. Our people desire to do the right thing in politics and the teachings of history are so unmistakable that no one who has become familiar with them can avoid seeing the consequences which are sure to follow a degradation of the currency of the country. We have been so busy making money and attending to the lighter duties and recreations after our day's work is over, so fond of our social clubs, our evenings of entertainment and indulgence of our musical and artistic tastes, that we have overlooked these concerns of the first importance. Good government is at the foundation of all our private prosperity and social enjoyment. If we neglect the higher, we may be sure that we shall pay the penalty and that the crash which comes with the overthrow of sound principles of government will carry our private business and our social enjoyment along with it.

The lesson is that we must study more diligently the problems of our times, put more thought into our government, into establishing relations of justice and equality between man and man, between class and class, into teaching the lessons written plainly in the calamities of our past and in doing all in our power to make the people see these lessons so vividly that they will not need to go through the experience of the fathers in order to learn them. We cannot learn these things by neglecting them. We cannot get the right principles of government by instinct nor be sure of enjoying them by sheer good luck. We still have many things to learn in the way of independence of political bosses, and of the duty of putting country above party. We need to cultivate a higher moral sense so that we can discern the meanness of the repudiation which is involved in proposing to pay our debts in dollars of half value. We need to be better informed regarding the easily ascertained facts and not accept as truth a mass of falsehoods or half truths because they coincide with our prejudices against any system of finance or against any class in the community. We must pay more attention to our government and to our political duties, and accept willingly frequent interruptions in our private concerns in order to be sure that our public policy is right and that our public men are the best ones to carry it out successfully.

USE AND ABUSE OF AMUSEMENTS.

The true object of amusements is to recreate and refresh body and mind, and thus they do a useful work for the heart also. They have a legitimate and even necessary place in the scheme of a wisely ordered life. They afford rest, entertainment and temporary relief from burdens of care, and also they supply physical invigoration.

But they likewise offer opportunity for grave temptation. Some are evil in themselves. Others, inherently capable of being enjoyed innocently, have been so thoroughly appropriated by wrongly-minded people that they have become identified popularly with sin, are enveloped by an atmosphere of evil, and cannot be indulged in without serious moral risk, if at all, by those who seek to be holy. Fortunately there is no lack of those which everybody concedes to be harmless so that nobody need suffer for want of lawful and proper pleasure.

There is hardly another matter in regard to which we so often judge one another hastily. It is one pre-eminently as to which the exercise of private judgment must be insisted upon and allowed. It may not be rightly overlooked, too, that circumstances alter cases essentially in respect to amusements. What is right here may be wrong elsewhere because of different conditions. What is wrong today may be right next year. There are many men alive and not yet old who were forbidden to roll ten-pins in their college days, because that form of sport was supposed to be evil. Now every college gymnasium is equipped with alleys.

The test of an amusement is simple. Will indulgence benefit me physically, intellectually or spiritually, increase my influence for good, and help, rather than hinder, my right relation to God? If so, it may be enjoyed safely. If not, I should abstain from it, no matter how harmless it may seem to be in itself.

The tendency of our time is to give undue prominence to amusements merely as such. Christians may not forget that theirs is a serious purpose, and that amusement must not be so indulged in as to hamper the upward progress of the soul.

Field-Marshal Lord Wolseley, commander-in-chief of the British forces, said what doubtless is true, if not politic, when testifying before the Indian Military Commission he remarked, "I should not like to fight the army of France or Germany or any other army with Indian troops," but his remark will not increase the loyalty of the Indian army to Great Britain, or better the lot of the Indian state officials already chafing under the recent decision of the ministry and Parliament to compel India, not only to furnish troops for the war in the Soudan, but pay their expenses.

CURRENT HISTORY.

Plymouth Recalling the Pilgrims.

The citizens of ancient Plymouth and its vicinity, and others temporarily resident in that quaint town and section of the commonwealth, irrespective of their denominational affiliations, have, during the past week, been recalling and portraying, in a picturesque and effective way, scenes in the lives of the Pilgrims when resident in Old England, Holland and on the shores of Massachusetts Bay. Guided by an expert director of such pageants and arrayed in quaint and beautiful garments, young and old have united to set forth in tableaux such historic events as William Bradford's Farewell to Scrooby, The Embarkation of the Pilgrims from Delfshaven, The Landing of the Pilgrims on Plymouth Rock, etc. Lineal descendants of Myles Standish and others of the famous first settlers have participated and contributed to the success of the festival, and many who in no way are identified with the Pilgrim history or faith have doubtless been inspired and instructed by the entertainment provided. The funds which will accrue from this festival will go toward building the tower and recasting the famous bell which Paul Revere gave to the Congregational (Unitarian) society, whose edifice was destroyed by fire about a year ago, and thus will help give to the Liberal Unitarian congregation a fully equipped edifice wherein doctrines will be set forth which scarcely justify the present congregation in calling themselves spiritual descendants of the Pilgrims, straight as may be their lineage and perfect their legal title to the property.

The Political Outlook.

Mr. McKinley's speeches to Grand Army veterans and to wage-earners from Pittsburg last week were more unequivocal than ever in their distinct adherence to the gold standard, and have established confidence in him with many who hitherto have found it impossible to indorse unreservedly his candidacy. Speaker Reed's speech to his old constituents in Maine who have renominated him for Congress was a temperate, sensible, noble discussion of the vital issue of the campaign, calculated to win votes, clarify men's thoughts and establish still more his right to the title of being a statesman. Especially fine and opportune was his tribute to the Democrats, who in the Civil War sank partisanship and became patriots; and his expression of the conviction that it is the duty of the Republican party in this campaign to make like action by the Democrats now as easy a matter as possible will have beneficent effects.

The forceful statement just put forth by the gold-standard Democrats of Massachusetts is typical of many others that will be issued in due time by those like-minded in other States; and it is apparent that there will soon be a new national Democratic convention which at least will formulate a conservative platform and create a rival national organization, but whether a third set of candidates will be nominated is not so certain. Representative men and

journals, hitherto non-Republican, differ much on this point, and will be able to see more clearly, four weeks hence, what should be done in order to accomplish the defeat of Mr. Bryan.

It is by no means certain that all the Populists will fuse with the Democrats in this campaign. Thus far the proposition to do so has been defeated in about as many Populist State conventions as it has been accepted, and, even where the leaders arrange for the "deal," it by no means follows that they can perfect the necessary electoral machinery or deliver the votes of the rank and file. Senator Wolcott has gained the upper hand in Colorado, and the Republican State convention there has indorsed the national candidates and the platform as a whole. Tammany's executive committee has indorsed the candidates nominated at Chicago, but not the platform formulated there. By so doing Tammany has revealed its real character once more to the people of New York city; it has alienated many who hitherto have been its stanchest supporters with funds and editorials; and it has contributed much, it is thought, toward its own defeat in the approaching municipal election. Through Senator Hill's influence the Democrats of the Empire State have been saved the necessity of an immediate declaration of position, as the matter of accepting or rejecting the Chicago platform has been left for the State convention to determine in September. Meantime the crusade for a gold-standard Democratic platform, candidate and new machine, if necessary, goes on within the State and without it.

Mr. Levering, the Prohibition candidate for president, accepted his nomination last week in a formal address, which is sincere and lofty in its tone, but almost amusing and pathetic in view of the situation which the voters face. With prohibition as a State issue waning in its power to influence voters, it is hardly probable that its grip upon the people as a national issue will wax. Men like Rev. Dr. Herrick Johnson, who for years have been voting the Prohibition ticket, do not hesitate to say that they intend this year to have something to say about increasing or diminishing poverty—and thus much intemperance—in a more direct way than by voting for Mr. Levering, and their example will not fail to influence the rank and file of the party.

The Clergy and the Issue.

Believing as we do, and have already stated, that the campaign upon which we are entering is a great one, and great because an issue is before the people which is ethical, it does not surprise us to find that men, both editors or preachers, set for the defense of ethical standards are deliberately declaring their convictions, indifferent to the possible divisive effects of such utterances upon subscription lists or congregations. Mr. Charles Dudley Warner is reported as saying that he relies on the Germans, the Jews and the Roman Catholic Church to give a victory to the party which he believes should win, namely, the Republican. This implies, perhaps, that the Protestant and native stock of the country are less to be trusted than certain elements of the population which some usually affect to scorn. There certainly is enough truth in the statement to make it worth while to consider just what the situation is today, and where the elements of the community are that are radical and where those that are conservative.

Nevertheless, we are not prepared to admit that the real conserving force in this country is now to be found, either exclusively or predominantly, among German Lutherans, orthodox or liberal Jews, or German, Irish and Italian Roman Catholics. The standard bearers in this campaign are loyal, active lay members of the Methodist, Presbyterian and Baptist denominations, and sects that are capable of nurturing men fit to be presidential candidates must be reckoned with when it comes to electing them. Hence we are not surprised that representative Protestant leaders, men like Bishop Newman of the Methodist Episcopal Church, Rev. Dr. R. S. MacArthur, the eminent Baptist preacher of New York city, Rev. Drs. H. M. Field and T. L. Cuyler, the Presbyterian journalists, Rev. Messrs. Washington Gladden and Henry A. Stimson of our own fold, have, either in interviews, contributions to the religious press or pulpit utterances let it be known how they intend to speak and vote, and why they think their fellow-citizens should do likewise. Clergymen as ethical teachers will do well to enforce *principles* from their pulpits; and leave applications of principles to concrete facts for their contributions to the press, their interviews with reporters, and their informal and formal spoken words to men as they meet them as neighbors or fellow-citizens.

The Massacre at Van.

Miss Grace Kimball, writing from Van, attributes the recent uprising and awful massacre at Van and the surrounding villages to Armenian revolutionists, "scamps from Russia and Bulgaria," an "energetic band of criminals," who, under "the guise of heroes and patriots," quartered themselves on the peaceful inhabitants, demanded money, incited the young Armenians to rebellion, defied the British consul and American missionaries and compelled the Turkish Government to act vigorously, which led to a fanatical outbreak against all Armenians, the innocent as well as the guilty. Nothing but the bravery and good judgment of Major Williams, the British consul, and the American missionaries, led by Dr. Reynolds, saved the entire Armenian population of Van from extinction. At one time the British flag floating over the American mission sheltered 15,000 Armenians from the Turk's wrath. No wonder the Prudential Committee of the American Board is endeavoring through the State Department to express its gratitude to Major Williams.

The International Socialist Congress.

The fourth International Socialist Trade Congress held in London last week had 800 delegates present, representing the United States, Australia, the Argentine Republic, as well as the chief countries of Europe. Strife arose at the first session over the admission of anarchists, continued until they were ejected—first by force and then by ballot—and did not cease then. So disputatious were the delegates, so little in common did they seem to have, save discontent with existing conditions, that the impression made upon the representatives of rank and file of organized labor in Great Britain present must have been conducive to serious thought, and have suggested whether or not the wage-earner has much to gain by allying himself with men so passionate, self-centered and destructive. The press of Europe agrees in the opinion that the London meeting will not strengthen the cause of Socialism in Europe. That the congress declared in favor of international arbitration and universal education indicates that wisdom is not utterly alien to their thoughts.

The Conviction and Imprisonment of Jameson.

The events of the past week in Great Britain have, to quote the words of Sir W. Vernon Harcourt, gone far to make plain that Great Britain does not "desire to extend empire or to gain wealth *perfas et nefas*, by fraud, by falsehood and by bribery." The English press, since Jameson's raid, arrest and return to Great Britain under duress, has, to quote the same authority again, appealed to the basest and most sordid motives to induce the English people to accept and condone in the Duke of Fife, the Duke of Abecorn, Sir Cecil Rhodes and Dr. Jameson that conduct which, if done by middle-class tradesmen or nether-class vagrants, would be denounced as theft and punished as such. It is gratifying to find that the British judiciary is still a bulwark of society and a saviour of national honor at a time when other forces in society are disintegrating and deteriorating. Much remains to be done. Fifteen months as a first-class demeanant in an English prison is a comparatively light penalty for Dr. Jameson when the enormity of his offense is considered, and even Sir Cecil Rhodes himself sees that it is not fair for him to be at liberty in South Africa when the man who is suffering for obeying him is languishing in prison, so, through his counsel, he has volunteered to return to England and stand trial if desired by the officials; but the swiftness with which the jury in the Jameson case passed upon the evidence, then formed its opinion after a masterly charge by the chief justice, Lord Russell, and saw sentence pronounced, will go far towards re-establishing Britain's good name. That Mr. Chamberlain accepted all the amendments offered in the House of Commons extending the scope of the inquiry by that House into the administration of affairs in South Africa, which inquiry he proposed as a natural sequence of the verdict in the Jameson case, shows that he, at least, is determined to have a thorough probing of all matters pertaining to the past and future of British imperial interests in South Africa, and if he is allowed a free hand most sensational and dramatic consequences may be expected in due time.

NOTES.

Father Sebastian Martinelli, prior general of the Augustinian Order, has been selected by Leo XIII. as Mgr. Satolli's successor as papal delegate to the United States. He visited the United States in 1893, but otherwise knows no more about us than his predecessor did when he was appointed.

The Supreme Court of Michigan has just rendered a decision which holds that the regents of the University of Michigan are supreme in their authority, and not subject to the interference or dictation of the legislature. The Supreme Court of South Dakota has decreed that the question of repealing the prohibition amendment of the State constitution must be settled at the approaching election.

To those of us who have been deploring the inefficiency of Congress, it may be consoling to know that the London *Chronicle*, surveying the record of the present Parliament, says, "The Parliament of our time is a sorry machine after all." And Mr. Balfour himself, in a recent speech said, "Set the angel Gabriel

to lead the House of Commons under existing circumstances, and he could not save more than one week or ten days in the session."

The liquor dealers of New Hampshire are preparing to elect, if possible, a legislature which will repeal the prohibitory law of the State. To defeat this purpose and crystallize the temperance sentiment of the State, Hon. D. C. Remick, the prominent official of the State Law and Order League, has announced his candidacy as senator from the Concord district. He leaves his candidacy in "the hands of the Christian citizenship of the district and a just God," and pledges himself to procure a better enforcement of the prohibitory law, to elevating the standard of official integrity, which has sunk so low that its present state is "a menace to the State's prosperity and form of government," to rigid but not false economy in State finances, and to securing legislation which will raise the "age of consent from fourteen to eighteen years."

Boston welcomed the Ancient and Honorable Artillery back last Friday. The chaplain, Rev. A. A. Berle, commenting on and interpreting the significance of the unprecedented reception given to this body of American citizens, says: "It was, in my opinion, intended as much for European delectation and attention as for American. I believe, and the opinion is verified in my mind by the cautious and careful nature of Mr. Bayard's address, that it was a distinct part of the English Government's purpose to impress upon the European governments the fact that an Anglo-American alliance was one of the things with which European diplomacy might in an emergency have to reckon. Certainly I heard the thought expressed by men in the House of Commons that talk about England's isolation would be cheaper than before when these demonstrations were carefully studied."

IN BRIEF.

Next week our annual educational number will furnish a large variety of important contributions relating to schools and colleges, and to a wide range of current educational questions and movements. Libraries and their uses will be given special attention, Mr. Herbert Putnam, who is at the head of the Boston Public Library, having prepared a timely article on the subject. Rev. A. E. Winship will answer the question, Are the Public Schools Holding Their Own? Rev. J. W. Buckham will write upon the Bible in Our Colleges, and Miss Katharine M. Quint, the first woman to receive the master's degree from Dartmouth, will pass some observations upon her year at a man's college. Our London representative will review the recent great struggle in England over the Education Bill, from our Chicago editor we shall have a description of the numerous lines of activity which have their home in Armour Institute, and an editorial correspondent will give some account of the Bible Conference at Northfield. In other particulars the issue will be one of exceptional timeliness as well as of permanent value.

The Manhattan Congregational Church, New York City—this probable title of Dr. Stimson's new church on the West Side has a dignified sound, and, inasmuch as the movement which he has consented to head includes some of the strong laymen of the city, it looks as if Congregationalism might get a permanent foothold in that part of upper New York.

Another region which for five years past has been promising soil for Congregationalism is at last in a way to be cultivated. The section of Brookline in the vicinity of the Chestnut Hill Reservoir is considered the most favorable ground in any of Boston's suburbs for the establishment of a new church. The enterprise is now, we rejoice to say, on a firm foundation. The people on the ground are united and enthusiastic. The sympathy of the denomination is abundantly assured, and in Mr. Hale a wise, strong and able leader has been secured.

Good news continues to come concerning Mr. Joseph Cook, now at his summer home, Cliff Seat, Ticonderoga. He is able to ride out frequently and has taken several short walks.

The *Merrimack Journal* is authority for the statement that a Maine Congregational pastor went fishing with a party the other day off York Beach and returned with a haul weighing between 600 and 700 pounds! These "fishers of men" occasionally strike ten in affairs terrestrial or marine as well as celestial.

After the United States and Great Britain have perfected their compact of amity now being devised by statesmen, the next step, so says Hon. James Bryce, M. P., will be to make it possible for the courts of each land to recognize the binding effect of the decrees of the other, thus making it possible for a man to have the rights of citizenship in both countries.

Some of the most distressed individuals we have met during the hot weather spells have been the popular ministers and other favorite platform speakers who in the dead of winter made appointments to deliver addresses at summer assemblies. Now, as they contemplate the long, tedious journeys which such engagements necessitate, they are inclined to think they were overmuch persuaded.

We are happy to chronicle the fact that for the first time in the history of the White Mountain region no liquors of any kind are sold over the bars of any of the summer hotels, small or large. This is convincing proof that the Law and Order League of New Hampshire is achieving noteworthy success in its efforts to secure a general and undiscriminating enforcement of the prohibitory statutes.

There would be less running away from one's own church even in the vacation season, and for the purpose of spending a second hour under the spell of a particularly attractive preacher, if the truants were always rewarded as some of whom we heard last Sunday, who journeyed to a neighboring city to meet the surprise of hearing the sermon of the previous Sunday repeated. However, some sermons are worth hearing twice.

It was at a seaside resort where natives and visitors mingled freely in the local prayer meeting and fulfilled to some extent at least their respective parts in sustaining it. But it did not conduce to the self-possession of the visiting brethren when, just after the leader had thrown the meeting open, one of the townspeople spoke up sharply and said, "Them two city fellers better speak now, for none of us folks will until they've finished."

"Count" Zuboff, arrested on a charge of forgery, committed suicide in a New York city prison cell last week. Thus ended the career of a Lithuanian Jew, an alleged Russian count, and one of the cleverest, worst impostors of which society has record. There are not a few society and literary folk in Boston who "could a tale unfold" were they disposed to hide their mortification and publish to the world the record of their gullibility.

Possible complications incident to the taking up of pastoral work by women, particularly by ministers' wives, are suggested by the following amusing incident. A Vermont clergyman found it necessary to correct a widespread misapprehension in the community by explaining at a recent public meeting that it was his wife, not himself, who had accepted a call to a neighboring parish, and that in consequence he, and not she, would be the pastor's assistant.

"One day," says the New York *Sun's* correspondent at the Vatican, "Leo XIII. gave an audience to the Abbé Margotti, editor of the *Unità Catolica*. After speaking of church matters the pope summed up his advice in this epigrammatic formula: '*Avanti mai, adietro sempre*'—'Never in front, always behind'—that is, never put yourself at the head of a movement; do not command, but obey the impulse given by the church authorities." Such are the limitations of Roman Catholic journalism.

As certain New England churches and villages have become famous as the places whence great preachers have gone to higher stations, so in Scotland the Free Church in Drumtochty, immortalized by Ian Maclaren, sent him to Liverpool, Dr. Candlish to Aberdeen, and Rev. George F. Steven to Edinburgh, and now the United Presbyterian pastor has been summoned to a Glasgow church. Perhaps as notable an instance of promotion on this side the water was Dr. Parkhurst's transfer from Lenox, Mass., to New York.

The first detachment of *The Congregationalist's* Pilgrimage Party arrived in New York at noon last Friday. They encountered a heavy gale on July 27 and considerable fog added to the disagreeableness of the voyage. But the stanch Normannia made the trip within seven days and her officers left nothing undone for the comfort of the passengers. The "pilgrims" on board were Rev. Messrs. Richardson, Holden, Sargent and Soule, General Wheeler, Drs. Wallace and Scott, Mrs. West and the Misses Burnham, Pierce and Dyer.

Rev. A. Holden Byles, one of the English leaders of the Pleasant Sunday Afternoon movement, has been spending a week in Boston prior to sailing next Saturday from Montreal for home. Few of our English brethren have acquired such extensive and accurate information respecting the United States as Mr. Byles now possesses after an eighteen months' sojourn here. He has resided the larger portion of the time in Omaha, where for many months he supplied the First Church. He has taken two trips to the Pacific, and has also traveled widely throughout the northwestern and southwestern sections of the country. Being a veteran newspaper man as well as a preacher, he is quick to grasp and diagnose local conditions. We could wish that one who is so sympathetic with genuine and sensible theological, social and ecclesiastical progress, and who is at the same time such an acceptable preacher of the gospel, might find it in his heart to remain permanently among us. Mrs. Byles also won many friends in Omaha while acting as pastor of one of the newer churches.

Mr. Byles, by the way, tells a good story about the Democratic candidate for president in his relation to the Pleasant Sunday Afternoon movement. Mr. Byles was requested to aid one of the Omaha Presbyterian pastors in starting such a service and the first gathering was a conspicuous success. Mr. Byles's advice to his fellow-worker was to avoid any special endeavors to secure an attendance by announcing eminent speakers, but rather to make the meeting itself the chief attraction. On the second Sunday this wise counsel was disregarded, and Hon. William J. Bryan was invited down from Lincoln. He spoke for fifty minutes, constructing an elaborate argument for the being of God. Some time later Mr. Byles met a member of the Presbyterian church and asked him how the Pleasant Sunday Afternoon movement was progressing. His laconic reply was, "Bryan killed it."

Charity Chance.

A Serial Story By Walter Raymond.

To see at a glance the little hamlet of Babblecombe you must stand upon the crest of the hill.

There in the coombe below, its half-a-dozen houses, thatched and whitewashed, snugly lie together close, like eggs of a greenfinch in a nest of twigs and moss. The road, which wanders winding down the hill, runs straight in front. The woods, which upon one side cover the steep, reach down to the slanting gardens at the back. The brook is so small and overgrown with bushes you would never know it was there but for a gleam of silver where it feeds the mill.

You can hear the humming of the wheel, the shiver of the leaves when the wind sweeps up the coombe, the startled chatter of the jay as the village boys run through the wood. But to every sense of rural sweetness and every charm of sylvan sound another joy is added. The breath which sets the gentle ash a whispering to the sturdy oak blows fresh with the fragrance of the brine, and a mile away, a rich gem set in the open gap between the cliffs, stretches the broad sea, sometimes deep as sapphire and sometimes delicate as pearl. There also are the gray roofs and square church tower of the little town of Babblemouth, and the slanting masts of one Cardiff collier.

Beyond the nest of cottages, but a little higher on the hillside, a small mansion stands apart. Whatever the essential feature which constitutes a house a mansion—whether a winding staircase with an oaken balustrade, a yew hedge, stables with a weathercock, or two gates and a carriage drive—this dwelling possesses it above cavil or dispute. A large pillared portico amply supports that dignity, together with the projecting bedroom overhead. At first sight this stately adornment conveys an impression that the house is mostly hall. Yet it is homelike, too, for clematis climbs over the front and a white rose reaches far above the windows. The mansion faces full toward the sea.

Great steamships of Bristol and the Welsh ports pant to and fro in the dim distance, and sometimes, when spring tides run strong, creep up the channel under the cliffs. At summer noon the sunlight gleams on passing sails as white as snow. At eve some weather-beaten brig or schooner, beating west, stands like a blot upon the glory of the setting sun. They pass the place unheeding, their names and destinies unknown. None but the Cardiff collier ever comes to Babblemouth.

The tourist has not found this haven of rest. The cyclist dare not risk the hill leading down to Babblecombe. An atmosphere of old world respectability pervades everything, from the smoke, domestic, gray and clean of commerce, which mantles the town in mist, to the sweet shadow above the open cottage door between the honeysuckle and the eaves.

"YES," NODDED THE LITTLE LADY, "I LIKE YOU IN WHITE."

The coombe is a little heaven upon earth, where everything you say will be repeated and everything you do is known.

II. THE GARDEN PARTY.

"Charity, just give me your arm, dear. How warm the sun is. I will sit in the shade by the yew hedge and they must come to me there. I hope the strawberries will be enough."

"More than enough, dear aunt, you may rest assured," said the girl, tenderly. Then she added, with sudden impatience, "Enough to have satisfied the children of Israel in the wilderness."

Leaning upon her silver-headed ebony stick, but firmly grasping the girl's wrist with a thin hand, half hidden by a lace mitten, Miss Graham cautiously descended the two steps where the French window opens upon the lawn, and they slowly walked along the path together—Charity Chance and this little lady whom she called "aunt."

They were both beautiful—Charity, in the glorious wealth of her young womanhood, with everything to learn and all to live, and before her the broad land of love untrodden and unexplored; and the little cripple, crooked and misshapen from her birth, who had hobbled threescore years alone, brightening every step with the light of her own soul.

By the border where pinks and mignonette were in full flower the woman's fingers pressed more closely upon the girl's arm, and without a word they stopped.

"Stand where I can see you, child," she said, withdrawing her hand and pointing before her with a gesture half playful, half peremptory.

The girl stepped a few paces aside, and, laughing, stood to be looked at. Behind her the gray stones of the house peered between the delicate tracery of a Virginia creeper. At her feet were the flowers.

"O, yes, it is all right," she cried, a gleam of mischief flashing in her eyes. "And if not, what matter?"

"Yes," nodded the little lady with slow deliberation; "yes, I like you in white. Turn round a little, dear. Yes—and I like you in the hat. It suits you well."

Her mind at rest upon these matters the striking beauty of the girl forced itself upon her heart afresh. "Charity! You might be a princess, child," she burst out, in sudden enthusiasm; then she sighed. "But you know the wish of my life, dear. You know the one wish of my life."

A rapid glance of understanding and the light faded from the girl's face. Her large brown eyes became thoughtful, and she turned away and looked toward the hillside.

It was midsummer. The sky was clear, the air full of light, and sunshine rested upon hill and cliff. Only far across the sea a rising cloud, capped with gold, loomed through the gray haze. The woods were still, as if asleep; the birds silent, as they often are in the heat of a summer afternoon. Nature was in suspense.

Charity stood as in a picture, without word or sign of answer—a girl of nineteen years, tall and shapely as a lily, her frock of white nun's veiling clinging around her shoulders and falling soft as snow upon her bosom. The broad Leghorn hat cast a soft shadow across her cheek, but could not altogether keep the sunlight from the red-brown hair that hung in waves upon her forehead.

Her aunt's appeal, pathetic in the love

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which prompted it, touched no new note. The hope, that could almost bring tears into the little lady's eyes, had been familiar for many a day. It could not startle; but the hightened color on the girl's cheek and her quickened breathing betrayed the agitation it had power to arouse.

"Well, well, child. Come along." A sigh —an impatient beckoning of the long, thin fingers—and side by side, as before, they walked along the path.

The yew hedge beginning by a corner of the house reached the whole length of the lawn. Beside it garden seats and chairs had been brought in readiness into the shade. To the largest of these, an armchair with a high back of carved oak, raised with a cushion and provided with a footstool, Miss Graham solemnly ascended and seated herself in state. By this device, at which some people smiled, the poor little lady sought to cover the unkindness of nature by concealing her deficiency of stature. In her left hand she still held the silver-headed stick.

Her manner of dress she had not varied for many years—a soft black satin gown, open at the throat; an embroidered muslin kerchief, crossed and fastened with a miniature in an oval frame of twisted gold—the portrait of a woman, young and beautiful, with features and expression strikingly like her own; a mushroom hat of plain black straw tied with black ribbons underneath the chin.

The quaintness of this unpretentious attire was in keeping with the sweet simplicity of the face, which smiled upon Charity with the unchanging serenity of a Madonna in the full contentment of maternity. Her forehead was broad and smooth, with fewer wrinkles than her years might claim. Her hair, once fair, was not yet white, and out of her frank, gray eyes looked a soul alert and happy in the confidence that it could see nothing but good.

The girl's arm, taken for support, was still retained from affection.

"Listen, Charity, dear! What is that?" she suddenly cried, in alarm.

From across the sea, like a warning murmur of discontent, came the sound of distant thunder, and they saw that the cloud on the horizon had risen rapidly.

"It is a long way off. They have it in Wales," laughed the girl in consolation.

"If it should rain"— the little lady stopped abruptly and raised her hands in horror at the thought. "But somebody is coming, child. I can hear wheels on the road, and John Sprake is hurrying to open his gates. Perhaps the Babblemouth people and Graham. Run down to the door, dear, and bring them round here."

As Charity passed along the path a look of joy and exultation, such as belongs only to a dream of love, flitted across the cripple's face.

Through the gates of Babblecombe House, now open wide, trotted a one-horsed wagonette, bringing the first arrivals to Miss Graham's garden party. But not the Babblemouth people and Graham. Merely Rev. Mr. Mortimer, rector of Babblemouth, ronnd-faced and clean-shaven, with his tall, lean wife and a judicious selection from his numerous daughters.

"Put him where he won't get kicked, John," cried he, throwing the reins upon the back of the most patient beast in Christendom. Then he greeted Charity with condescension. "O! How do you do, Miss Chance?" he asked, almost as if her presence were a surprise.

"In the garden, dear, I suppose," piped Mrs. Mortimer, with that rich smile which creams upon the countenance when the milk of human kindness has turned a little sour. She pecked the girl's cheek with her sharp face, and marched away as if she were at home.

"Good afternoon, Charity," said Theodosia, the eldest.

"Good afternoon," echoed Amy and Amelia.

They were shy of Charity Chance, perhaps a little afraid of her. Tall and straight, and cool even in that hot weather, they shouldered their tennis rackets and followed their father up the garden path, like grenadiers in single file.

"Amazons!" muttered the girl contemptuously between her teeth, "who never read a line in their lives."

And now the guests flocked in apace. Carriages came crawling down the hill, or whisking along the level road from the town, until they were packed in the little courtyard by the stable close as mere carts at a fair. The lawn was crowded with people; lovers already wandered in the laurel labyrinth by the foot of the wood. It would seem that everybody of distinction in the neighborhood was there—colonels of militia, captains of volunteers with their ladies, even a colonial bishop in gaiters stooping to play at bowls. Everybody either great or impressive—and yet little Miss Graham's face became anxious as she glanced again toward the gate.

At last there dashed up to the portico a splendid landau drawn by a pair of bays and bearing on the panel a shield the size of a dinner-plate. Its blazonry had often awakened the curiosity and excited the admiration of Babblemouth. It was understood to be quarterly: 1st and 4th az., 3 stags passant ar. for Poltimore, 2nd and 3rd sa., 3 ducks plucked and trussed, or beaked, legged and skewered gules for Briggs. As Mr. Poltimore-Briggs slowly descended and assisted his second wife (the first had been merely Mrs. Poltimore, and passed away before he had assumed the arms and dignity of Briggs) to alight many an eye was turned to look at them. Even the bishop himself stood erect, the bowl poised upon his ten fingers, and suffered a grave smile to suffuse his classic face.

For Mr. Poltimore-Briggs was a man of the finest presence. Six feet tall at least, and proportionately portly and important. And he wore a spacious waistcoat of snowy white and a long, old-fashioned gold chain around his neck, and a broad, blue necktie, with white spots on it, tied in a bow, and shepherd's plaid trousers and gaiters, and the blandest expression that ever veiled a mortal face. He closely followed Mrs. Poltimore-Briggs, who was small, sharp-featured, intrepid in social enterprise, and so truly British that she never knew when she was beaten and never gave up when she was snubbed. And as they threaded their way through the throng of guests, he bowed and nodded upon all sides. For Mr. Poltimore-Briggs was possessed of the most admirable manners—a different manner for each different man—so that toward the great he behaved with deference, and to the lesser folk with a dignity commensurate with his great worth. Close behind them came a young man in tennis flannels and a blazer of blue.

So the Babblemouth people, as she had called them, were come at last. Impatient to watch them upon their way toward her, Miss Graham sat erect upon her throne and her bright eyes sparkled with delight. But the respectful bow and blandishment of Poltimore-Briggs, who called her Helen, and in his most affectionate manner inquired after her health, passed unheeded. The voice of Mrs. Poltimore-Briggs, shrill, in respectful explanation—"It was really so unfortunate, but just as we were ready and the carriage absolutely coming round to the door in came Sir John and, of course, having ridden ten miles, Henry could do no less than"— although audible to the surrounding country, ran on unheard. Miss Graham's eyes and ears and thoughts were all for this young man.

"Graham!" she said, eagerly, holding out both hands. "So you have come back."

"Yes, Aunt Helen. I came down yesterday."

For a full minute she looked at him attentively. "How well you are looking, boy," she cried; and, carried away by an impulse of affection, she placed a hand upon each shoulder and, drawing him down toward her, warmly kissed him upon both cheeks.

The salute was not only unexpected but loud. The young man stood disconcerted, and blushed as if he had been smacked. He had an honest, open face, not over-clever, but fresh with sound health and ruddy from the open air. Then, as he smiled good-humoredly at the absurdity of the situation, a resemblance between himself and his aunt became very noticeable. He had the same frank look, the same gray eyes. His hair, which was clipped quite short, was fair, like the hair in the miniature.

"Sit down. Sit down and tell me about yourself," she commanded in her quick way, pointing to the vacant chair by her side.

He obeyed at once. But his eyes wandered around the garden, narrowly scanning the groups of people, as if in search of some one whom he could not find.

Then she laid her hand upon his arm, and there was a little falter in her voice as she whispered: "But I must not keep you. You have not seen Charity yet. Come back and spend the evening when everybody is gone. There she is—in white—with the bishop—by the rhododendron."

He caught sight of her at last. A glance of understanding, a quick nod of dismissal from his aunt, and he rose and walked hastily across the lawn. She watched him tenderly as he spoke to the girl. And Charity turned and smiled, and looked quite glad. As they slowly strolled away together and disappeared amongst the trees, tears almost filled the little cripple's eyes. It was easy to guess the wish of her life.

But the cloud had risen above the cliff, and now the sunlight faded from the hillside. A sudden gust of wind rushed up the coombe, and set the woods a-rustling with the rumor of a coming storm. Then something struck Miss Graham smartly upon the hand, and she looked down to find that her mitten was quite wet. And the bishop fancied he felt something, too, for he turned his classic shaven face toward heaven to ascertain whether it really rained. There was no room for doubt. A minute later the storm came down in torrents, and a sudden consternation seized the guests.

Poor Miss Graham!

Dowagers from the seats beside the yew hedge set stately sail; old boys came puffing like steam tugs down the gravel paths; and men and maids went tacking in all directions, making for the house, but she sat still.

Mr. Poltimore-Briggs advanced with stately strides to Miss Graham's throne. "My dear Helen," he pleaded, in a tone of deep solicitude, "permit me to offer you an arm."

"No, no, thank you," she replied, impatiently. "Let Sprake bring round my chair. Tell Sprake to bring round my chair."

She was keenly sensitive, and shrank from showing her infirmities. For the world she would not be seen to walk even those few yards. People would pity her, and the thought hurt her pride. But when at last she was solemnly wheeled to the French window, the drawing-room had already filled to overflowing; the hall was crowded, too, and guests stood under the portico disconsolately watching the pelting rain, which pattered down more and more.

The rector and the bishop had fore gathered in the portico. The bishop had but recently returned from abroad, and may be pardoned the perplexity which knit his bushy eyebrows as he looked many years back into the past.

"I—eh—I remember old Dr. Graham. He was a physician at Bath—a rather celebrated man in his day. But I can only recall—if my memory serve me aright—two daughters. One of them our good friend of today, and the other much younger and a very beautiful girl—eh—as was universally admitted. She married Poltimore, much against her father's consent. A sort of—eh—runaway match, in fact, which attracted a great deal of attention at the time. Who, then, is this young lady—this niece whom they call Charity?"

The rector drew closer, as if not caring to be overheard.

"A child whom Miss Graham adopted and brought up. She lives with her as a sort of companion."

"And, eh, no relation?"

MAKING FOR THE HOUSE.

Mere men might laugh to see the heavens play this practical joke. But what can be done with more people than the house can hold? The women understood this and, having shaken the raindrops from their skirts, whispered on all sides with deep feeling: "Poor Miss Graham! Poor Miss Graham!"

The lawn was empty now, suddenly depopulated as a billiard table after an eight stroke. Only two people remained out of doors. Like balls in the same pocket, they waited side by side under shelter of a tree. The white frock of Charity Chance and the flannels of Graham Poltimore stood clearly out from the somber shadows of the copper beech. But the girl was ill at ease. She stepped hastily to the edge of the overhanging branches and glanced up at the sky. A shower of raindrops fell upon her, as leaning forward she struck the slanting leaves with the brim of her broad straw hat. The clouds looked hopeless and heavy as lead, and the storm poured down in torrents. Then she sighed as if she also echoed the sorrow, 'Poor Miss Graham!"

"Dear me, no"—

"She seemed to me a very charming young creature?" interrupted the bishop in a tone of inquiry, as if, on such a matter, his opinion might need corroboration.

"Yes. Yes, she is," replied the rector, briefly, as a matter of fact.

"And are they going to make a match of it?" laughed the bishop, pointing with elderly pleasantry toward the copper beech.

"I fear it is extremely likely. Capital young fellow, Poltimore. Might do a great deal better. Miss Graham has no one else with any claim upon her—no one whatever." Then the rector drew closer still, and his voice sank into a whisper. "It is rather a romantic story. The child was"—

"Charity Chance! Has any one seen Miss Chance? Miss Graham is asking for Miss Chance." It was Theodosia Mortimer who asked, and her voice sounded quite eager.

This inquiry, repeated by every tongue, cut short the rector's tale. The bishop glanced at the weather, stepped with alacrity into the hall and took an umbrella from the stand. Thus equipped he gayly embarked upon his mission. To the admiration of everybody, and the glory of his calves, he positively ran. He placed his paternal arm round her shoulder to hold the umbrella over her head, and thus Charity was conveyed into the house with a tenderness and gallantry very beautiful in gaiters and a shovel hat.

But that was always the way. Strangers who talked to Charity and looked into her frank eyes felt a kindness for the girl.

In the hall she took off her hat, revealing the luxuriant wealth of her rich hair. She laughed to see the people sitting in pairs upon the stairs, as they sometimes do at a dance. But everybody was making merry of the mishap. People made room for her as she pushed her way to the other end of the drawing-room, where the little cripple was now installed. They turned to talk of her when she had passed. An atmosphere of wonder and curiosity surrounded this adopted daughter of the rich Miss Graham. The girl knew this and it made her angry.

"Charity, dear," the lace mittens were raised in a humorous gesture of despair, "we must do something for them. I want you to sing at once, child. But ballads, dear. Something quite simple, that they will all like."

"Home, Sweet Home, I should think," langhed the girl impatiently.

Upon the piano was a volume of Songs of the West, a recent collection of the old ballads of that country, saved by a friendly hand at the last moment ere they sank into oblivion. She had been singing them to please her own fancy. They were quaint, and fragrant of an old world simplicity for which she was always looking and loved. Mrs. Poltimore Briggs, who, by the by, had once been a governess, volunteered to play the accompaniment.

The girl stood by the piano, facing the guests. She was restless and angry. It was a relief to stand up and do something—and she sang her best. She had been well taught, and her voice was low and sweet.

Through the open door it filled the hall with the stairs, and even in the portico they could hear every syllable:

Down in the mead the other day,
As carelessly I went my way,
And plucked flowers red and blue,
I little thought what love could do.

I saw a rose with ruddy blush
And thrust my hand into the bush,
I pricked my fingers to the bone,
I would I'd left that rose alone!

I wish! I wish! but 'tis in vain,
I wish I had my heart again!
With silver chain and diamond locks
I'd fasten it in a golden box.

There is a tender melancholy about these old songs, both in the simple words and melody, which is irresistible and goes straight to the heart. At the first note the conversation sank into a whisper and then died. As Charity finished there was loud applause, and quite a chorus of voices: "If it is not asking too much, Miss Chance. If it is not troubling you, Charity"—

But the girl was as ready to sing as the birds in spring, from mere love of it. And so she went on:

The lily it shall be thy smock,
The jonquil shoe thy feet;
Thy gown shall be the ten-week stock,
To make thee fair and sweet;

until at last the rain had passed over, and again there came a sound of wheels upon the gravel drive. Then Mrs. Poltimore-Briggs was carried away by her lord; the rector's lady went clucking around gathering her daughters under her wing, and they filed off as they had come; the bishop was translated, and the rest went home. But not one failed to congratulate Miss Graham, and pour praises upon Charity Chance. "Thank you so much"—"Such a *great* treat"—"But I am not sure that the last quite suits you, Charity," put in Theodosia.

"Capital! Very much obliged, Miss Chance. Very much obliged, indeed," blurted the colonel of militia.

"Very charming," smiled the bishop. But then the men admired Charity and meant it.

"Come here, child. Come here," beckoned Miss Graham, when they were all gone. "Sit down on a corner of the footstool. I am proud of you, dear. I am so proud of you."

There was silence for a minute, whilst the long, thin fingers kept stroking the bright hair.

"And is not Graham looking well? Do you know, I think he gets better looking every time he comes down. Not so many freckles—and the mustache improves him, too. But he has such a nice face—an open honest face—an English face."

The little lady brightened with enthusiasm as she pictured it. Then she bent down and kissed the girl's white forehead.

"I asked him to come back by and by."

But Charity did not speak. She knew the inner meaning of all this too well. And although the words were not repeated, every touch, every caress and every smile was only an echo of the familiar phrase: "But you know the wish of my life. You know the one wish of my life."

(To be continued.)

Public wealth is "a flow and not a fund"; it is to be measured as income and not as capital.—*Prof. Arthur T. Hadley.*

If you enter the ministry, remember this: you must press men into the kingdom of heaven by the weight of your personal character. Any one can talk, but character alone impresses.—*Rev. John Hall, D. D.*

THE TWO TORNADOES.

BY WOLCOTT CALKINS.

A careful inspection of the desolations left in the track of the recent cyclone in St. Louis has convinced me that it was the precursor in nature of a more serious disaster in the public affairs of this nation. Another tornado has come, and the extent and severity of neither of them can be realized at the East. You must stand in Lafayette Square and count the church buildings on all sides of it in ruins, the iron fence prostrated on one side, the residences unroofed and the trees uprooted or stripped of their branches. You must see the complete sweep made of all the buildings in vast sections of East St. Louis. You must hear witnesses tell of the sudden and awful darkening and rushing wind and of the killing of men before their eyes.

And you must be in the West, also, to get any impression of the new tornado that is sweeping over these States. Resemblances crowd upon me as I attempt the comparison. Its suddenness. Two weeks before the Chicago convention your conservative papers were insisting that if it could be postponed honest money would win. Exactly two weeks before the convention a Methodist minister in St. Louis was one of two orators at a college Commencement. The other was William J. Bryan. The conversation between them was reported to me yesterday.

"Mr. Bryan, have you any hope of a majority for free silver?"

"A week ago I had not the slightest. It begins to look more favorable. We shall make a desperate fight and may win by a bare majority."

Like the atmospheric currents the causes of this political tornado have long been gathering, but they have been invisible and mysterious. The storm has burst in all its fury with little warning. High and low are laid in the dust together by both tornadoes. There was a power house in the track of the storm. Three men were killed by the instant fall of its two lofty chimneys. One is rebuilt and smoking; they are laying the last bricks on the summit of the other as I write. And hard by are tenements of the poor in scattered rubbish; they will be the last to be replaced. And the silver whirlwind has struck the President of the United States, the Supreme Court, the national credit, the banks and all the great enterprises of the country. It is worse than the wind storm, which left out of its track the loftiest buildings of St. Louis. Strong men have trembled while they were telling me that they looked out upon its fury from their offices in the fifteenth story, and knew not what minute the colossal structure would be prostrated. Our greatest political and financial interests lie exactly in the track of the new tornado. But the farmers and the working men will be the worst sufferers and the last to recover.

I have just come from the motley crowd of Populists at their headquarters. They are vociferating in little groups, and you can easily gain access to the center and ask them questions. What are their grievances?

"The gold-bugs of the East! They've got us by the throat. They are ruining us. They are lording it over our great States of the West. Do you suppose we are going to be trodden down by syndicates in New York and Boston?" Of course not, but you want to know what they have done that they should be hated so fiercely.

"Done! Why they've got mortgages on all our farms and railroads and public buildings and schoolhouses and meeting houses. We can't worship God, nor teach our children to spell, nor harvest our corn, nor eat our miserable pittance without having their greedy eyes upon us. Do you suppose we're going to stand that?"

You take a look at their excited faces and clenched fists and don't think they are going to stand it, but express some wonder what they are going to do about it.

"We're going to pay them off in silver dollars. When we borrowed the money a bushel of wheat would pay a dollar of the debt. They shall never get two bushels for one. We'll be fair, but we're bound to be free. Now's our chance."

You keep pressing your questions. Their borrowed money—has it not stocked their farms and broken more acres, so that they raise twice as much wheat as before? Does not one bushel pay for a day's work and buy as much clothing and coffee and agricultural machinery as ever? After all, are not they better off than when they preempted the homestead without a dollar to begin work with? You get wild and conflicting replies until you come to your last word: "My friends, you have your grievances. But you are taking the right way to end them. The atrocious crime of the gold-bugs was to lend you their money. They will never do it again!"

That sobers them. I have never known it to fail. I have seen a crowd of these excited Populists pause and look at one another thoughtfully at this rejoinder. Some of them have the candor to admit that the demolishing of credit by repudiation is not only inevitable, but is the best thing they are aiming at; that it will be the salvation of the farmers to be unable ever to borrow another dollar. Others have Utopian schemes for borrowing of the national Government. But they are all facing the end of the Western mortgage system.

This clearly defined track is the most marvelous resemblance of the two tornadoes. From an elevated point you can trace the exact furrow the wind storm plowed from the southern edge of the city across the river to East St. Louis. And the political storm is plowing one furrow. These Populists have started a dozen, like the graduated income tax, Government ownership of telegraphs and railroads and granger legislation. You don't hear any vociferation about these issues. You hear no more about bimetallism. The silver storm alone is howling wherever I have been in Illinois, in Missouri and in Kansas.

Tornadoes hustle men out of their places very swiftly sometimes. On that awful evening in May a barber was in the midst of his work. He had prepared the face of his client, and stepped to the other side of the room to put an edge upon his razor. When he returned his man had disappeared and a goat was sitting in the chair! Who will be in places of honor and responsibility when this storm is passed? I am not making any comparison of the men of stainless private character and most religious scruples who have been nominated for our highest office. Such an odious personality is as far as possible from my thought. I have in mind presidents of banks, managers of manufactories and controllers of our industrial enterprises. What sort of competence for such responsibilities can be expected from the men who are raising this

storm? The goat in that chair is the man who imagines that a depraved currency will bring prosperity to farmers and working men at the expense of creditors who can afford to settle at fifty cents on the dollar.

The danger is tremendous. I have never heard Eastern men speak of it as solemnly as Western men who are sound for honest money. In a doubtful State, like Missouri, with heavy probabilities against gold, the excitement is indescribable. Nothing else is talked of. It gets into prayer meetings and Sunday services. The moral questions at issue are beyond all others. In our Congregational churches here and in Kansas I have not met one silver man, and I am told there will be very few. But the pastor of another denomination tells me that his congregation, composed exclusively of men on salaries and wages, are for silver to a man, and that he himself is in doubt.

This ought to be the greatest educational campaign in our history, not excepting that of 1860. A more complex problem is to be solved, and the ignorance of the people about its very axioms is almost incredible. A committee has already been appointed in one town in Arkansas to secure a fair division of the "free silver" which is soon to be distributed by the Government! To enlighten the deluded minds and to straighten the twisted consciences of discouraged millions will require an unpartisan and thorough campaign of instruction. Why not put such men into the field as Archbishop Ireland and Cyrus Northrup? The sober second thought of the people must be set upon honesty for its own sake and as our only escape from the tornado.

St. Louis, July 22.

THE TOTAL ECLIPSE OF THE SUN, AUG. 8, 9.

BY CHARLES A. BACON.

An enterprising Britisher has figured out that a person would have to wait 10,000 years or more before his locality would be visited by a total solar eclipse, and it may be that the hundreds who will visit the vicinity of the North Cape on the occasion of the total solar eclipse of Aug 8, 9 are actuated by economic motives.

There are perhaps three ways in which an eclipse may be regarded. The stay-at-home computer, with tables of constants and logarithms, determines years in advance at just what second the shadow-cone of the moon, whose size he has reckoned, will strike our spinning earth, and announces that the beginning of the eclipse takes place at sunrise for a certain latitude and longitude, and proceeds to plot on a chart the somewhat irregular path of the tip of the shadow cone, which is less than 200 miles in diameter where the earth cuts through, and which seems to show a willful perversity in selecting its path in the South Pacific or the interior of the least inhabited continent.

Quite different is the program of the tourist or amateur who resorts to the land of the Midnight Sun. In addition to several parties who have gone in private steam yachts from England and America—like that of Sir George Baden-Powell, for instance, who has gone to Nova Zembla—the British Astronomical Association sends out a party of professionals and amateurs who have chartered the Norse King, a yachting steamer of over 3,000 tons, which will be fitted throughout for the special use of the party, including photographic dark-rooms for the immediate development of negatives. They will coast along the west coast of Norway, making stops here and there, and intersperse views of the fiords with the astronomical lectures of Sir Robert Ball. Their objective point is Vadsö, a fishing town of 1,700 inhabitants, of which about one-half are Finns, situated on the Veranger Fiord; several Lapp settlements are in the vicinity, and it was near this spot that Pater Hell of Vienna observed the transit of Venus in 1768.

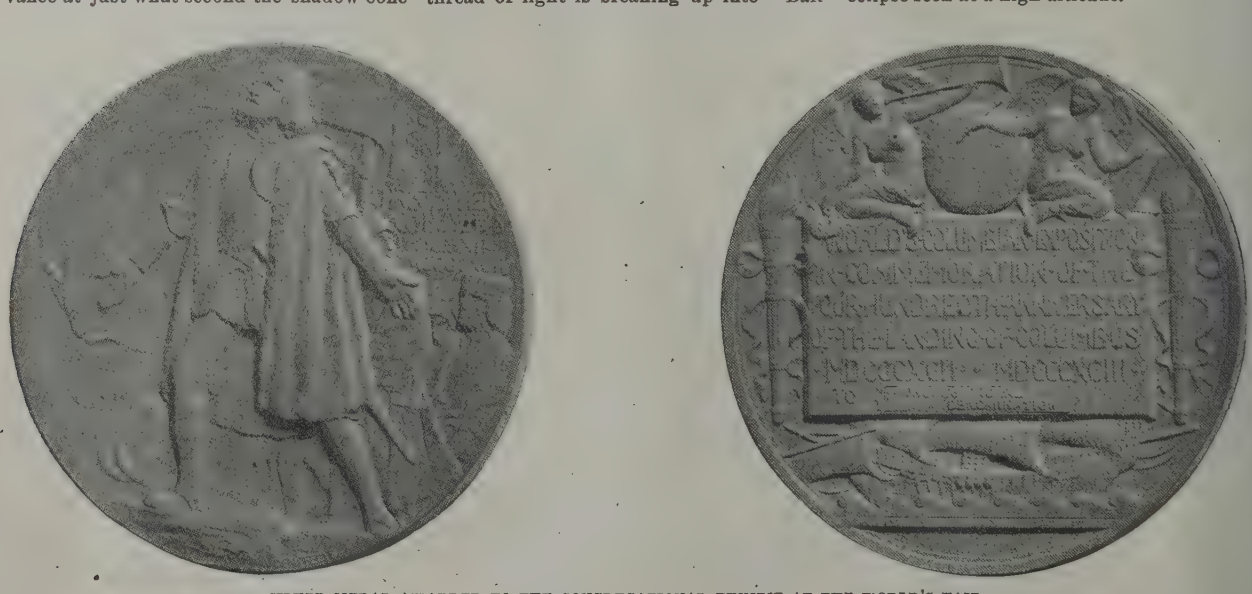
A large American party, for which the arrangements were made by the late Dr. Thomas of Philadelphia, sailed from New York on June 27 on the steamer Ohio, with a more varied itinerary, including the most of the "top of Europe," from Spitzbergen to Russia. Their astronomers will have previously been disembarked at Bodö, the residence of the amtmann, or governor, a week before the eclipse, and the remainder of the party will return to witness the grandest natural display one can ever see.

A spectator at Bodö, where from the top of the Löbsaas a full sweep of the western sea horizon can be had, would wish for eyes in the side as well as the front of his head, for as he watches the bright crescent grows steadily smaller in the northeast, while about him it has been growing darker and colder; at the instant when the last thread of light is breaking up into "Bailly's beads," and birds are going to bed, the black shadow cone can be seen advancing with ominous speed high in air toward the west, and an instant later it strikes the earth, and the path of totality sweeps over the Loffoden Islands, blotting them from sight; a few seconds more and the terrible shadow, moving faster than a mile per second, surrounds him; all is dark; the stars appear, and Venus, Mercury and Jupiter all shine out within a few diameters' distance of the intensely black disc hanging in the heavens, surrounded by the brilliant fantastic solar prominence "flames" and bathed in the shadowy silver light of the mysterious corona, invisible at all other times, and stretching out for hundreds of thousands of miles.

This is the long-awaited opportunity of the third class of those interested—the professional astronomers who have traveled hundreds and perhaps thousands of miles for the precious 106 seconds of totality; who cannot spare an instant for the weirdness of all about—the altered faces of their companions or the terror of animals—as coolly as if at home, where they have been practicing for days and weeks, they make as many exposures as possible to photograph the inner and outer corona, make naked eye drawings of the same, for a photographic eye is not the same as a human one, and try once more to solve the conundrum of the spectrum of the corona, which contains one line unlike anything in the rest of the heavens above, or the earth beneath, or the waters under the earth.

Meantime, in the mountains of northern Japan, Professor Todd of Amherst, with his private party, and Professor Schaeberle of Lick Observatory and others are awaiting the coming of the shadow, which has been steadily traveling towards them for over four hours across the wilds of northern Russia, the steppes of Siberia, and the disputed territory in China.

The main work of all parties will be to study the structure of the inner and outer corona, which never appears twice alike; yet Professor Hale, the indefatigable and resourceful director of the new Yerkes Observatory, is now at work on a method by which he hopes the corona may be studied, though not seen or photographed, in bright sunshine without an eclipse; it may be safely asserted, however, that no method will ever equal the advantages of a total eclipse seen at a high altitude.



SILVER MEDAL AWARDED TO THE CONGREGATIONAL EXHIBIT AT THE WORLD'S FAIR.

Pilgrimage Letters.

In Boston and Lincoln.

I think it was Coleridge who, when asked which of Shakespeare's plays was the best, replied, "The one you read last." The same principle applies to the places we are visiting on this marvelous pilgrimage. Every night we exclaim, "Surely, nothing can exceed today's experience," but the next morning we fare forth to new scenes equally inspiring. If our halt in a given city is for only a few hours, its hospitable citizens contrive to condense the enjoyment of days into that brief time. This was notably the case at Boston, which Baedeker styles as "perhaps chiefly interesting from its association with its famous namesake on the other side of the Atlantic." But we found it a spot of genuinely intrinsic interest and in few places have we been more profoundly stirred by associations with our early history.

OLD BOSTON.

We have now become so accustomed to distinction that it no longer takes away our breath to be met at the station by civic and ecclesiastical dignitaries and carried off in triumph to Guildhalls and cathedrals. Nevertheless, "custom does not stale" nor time "wither the infinite variety" of either their welcome or our pleasure in being received. Enthusiasm, therefore, was quite at concert pitch when Rev. D. Barnet and others of the Free Churches greeted us as we stepped, at high noon, from the railway carriages, and escorted us to the Peacock and Royal Hotel, where the mayor, the vicar and other friends joined us at the substantial luncheon spread by mine host of this old tavern. For a wonder we had eaten only one breakfast since rising, consequently we were in prime condition to do justice to the tempting viands. The addresses which followed from Mayor Clarke, J. W. Smith, representing the Nonconformist churches, and the vicar, Rev. J. Stephenson, were more than ordinarily cordial, and both Dr. Dunning and Hon. J. A. Lane made felicitous responses. These agreeable functions over the party proceeded to St. Botolph, the beautiful parish church, and when we reached the chancel all joined in singing the familiar hymn,

O God, our help in ages past,

and in repeating the Lord's Prayer, led by the vicar. The focus of interest, however, was the Cotton Chapel, which has been restored by New England Bostonians in memory of John Cotton, who, when appointed vicar, was told by the Bishop of Lincoln that he was "a young man and unfit to be over such a factious people who were imbued with the Puritan spirit." How little the bishop dreamed that the youth would subsequently become famous as a Puritan of the Puritans! Mr. G. S. W. Jebb, author of a delightful history of the church, explained its chief features and a copy of the book was presented to each of the party. A hurried visit followed to the old Guildhall, and we were deeply impressed as we stood in the ancient courtroom where Brewster and his companions were tried; also when we descended the narrow stairway down which the Pilgrims were conducted into the dark cells underneath, where they were confined by English magistrates for attempting to leave their country after they had been harried out of it! Only two of these gruesome chambers now remain. A mild sensation was created when our esteemed "lineal descendant," Dr. Robinson, was thrust into one of them by the military member of our party, General Wheeler, but his period of incarceration was not long. What a contrast was our official welcome to this same city! It brought to mind Dr. Dunning's apt remark at the luncheon: "Our fathers found it rather difficult to get away from Boston, and in view of the kindness you have shown us we are very much afraid that you are planning to make it equally hard for us."

As we were whirled off to Lincoln at the end of three and a half hours, we wondered if we could possibly absorb any more enjoyment that day. But the greeting at the station by Rev. J. D. Jones, the able pastor of the Newland Church, was irresistible, and after dinner we all promptly appeared at the County Assembly rooms for another demonstration fully equal to anything lavished upon us elsewhere. The mayor, Councilor E. Harrison, in the full splendor of his official robes, with the mayoress, ministers of all denominations and prominent citizens, making a total of over 300 persons, gathered in the handsomely decorated rooms for the usual round of speech-making, interspersed with music, refreshments and that social intercourse which has given us such favorable opportunities for becoming better acquainted with our English cousins. A fine large engraving of the Departure of the Pilgrims was placed among the flags and flowers. The formal address of welcome, read by Rev. Z. Robinson in behalf of the Lincoln Free Church Council, was inscribed on vellum, richly bound in morocco leather, and bore the city arms with the motto *Floreat Lindum.* This beautiful souvenir will undoubtedly be placed on exhibition in the Congregational Library at Boston. The elegance of all its appointments and the high social standing of many of the guests mark this entertainment as among the finest arranged in our honor. An amusing little episode was when the mayor's chamberlain, an important functionary in a red coat with gilt buttons, who presented the guests as they entered, rapped us to order in the middle of the evening, ascended the platform and solemnly called out, "I claim your silence and attention." We supposed this was the herald for something quite extraordinary and were rather taken aback when he held up to view a lost fan and asked for the owner.

LINCOLN CATHEDRAL.

Sunday mercifully intervened before another week of social excitement, but two of the party, Rev. Messrs. Soule and Leete,

preached in Lincoln pulpits, while Rev. L. L. Wirt was in great demand for Sunday school addresses. As loyal Congregationalists we have made it a point—and considered it a privilege—to attend Nonconformist churches in the morning. In the afternoon we have generally worshiped in the cathedrals. This happened to be Coronation Sunday, and the anthem appropriate to the day was a notable feature of the evening service. As a few of us lingered to enjoy the magnificent organ music at the close there transpired another of those pleasant surprises which have marked this trip from the outset. The Sub-Dean, who had previously sent us his card with the offer of any courtesy in his power, came forward and hospitably urged our going to the deanery close by to see the commanding view from the hill, on which portions of an old Roman wall are still in a good state of preservation. He then took us into the house, and again we had a glimpse of a lovely English home, with its indescribable air of repose and cultivation. Our host manifested especial pride in calling attention to the old gallery staircase running around three sides of the entrance hall, also to the carved bookcase in the library which he had had made to order when a student at Oriel College, Oxford. As we entered the drawing-room an elderly lady of sweet and gracious mien advanced from a recessed window, the very place, she told us, where Bishop Paley was accustomed to sit when writing his Evidences of Christianity. A pleasure analogous to this was a visit Monday morning to the elegant home of Joseph Ruston, a former M. P., who has a superb private art gallery, rich in paintings of the Rosetti school, which was freely opened for our inspection.

The Monday morning service at the cathedral included a most intelligent rendering of Mendelssohn's "If with all your hearts," by tenor solo and chorus, which was greatly enjoyed by the Pilgrims, on account of whose presence the anthem had been selected. After the service we examined in detail the unsurpassed beauties of the majestic edifice under the scholarly guidance of the Sub-Dean. Not the least valued feature of the morning was the hour spent in the library with the cathedral librarian. F. J. D.

THE NATION.

BY CLINTON SCOLLARD.

Set, sovereign wise, between the unchanging seas,
  Where hath man seen, in any buried age,
  A broader, brighter, grander heritage
Than here, where Freedom's banner greets the breeze?
One land from the remote Floridian keys
  To where Superior spreads its mighty page;
  One land from where the Atlantic rollers rage
To where the calm Pacific lies at ease!

Shall we who through long travail won the hight
  Descend to infamous depths too base to name?
Besmirch our honor in the whole world's sight,
  And darken evermore our vaunted fame?
Rouse, freemen, in your immemorial might,
  And save the nation from the brand of shame!

Two trains on the Pennsylvania and Reading Railroads—roads admirably equipped with all mechanical devices for rendering collisions impossible—came together near Atlantic City, N. J., July 30, and forty-four passengers on the excursion train from Bridgeton and Salem, N. J., were killed and forty-three injured. Apparently the engineer of the Reading train, killed in the collision, was responsible for this most dreadful accident of its kind in the history of the State.

A SUNDAY IN GLASGOW.

BY S. E. BRIDGMAN.

The sturdy clergy of Scotland, from the days of the Covenanters down to Chalmers, and even to the present time, have stamped their lives upon the generations. We have had recently the privilege of hearing Dr. James Stalker, one of Scotland's greatest preachers, loved and honored in our land as well as in his own city, where for nine years he has preached to the congregation at "St. Matthew's," the membership of the church numbering 1,100. He adheres, as many of his associates, to the old-fashioned style of preaching in the morning and in the afternoon at two o'clock, and always to large congregations. "And why is this," we asked the Doctor. His reply gives an insight into Scotch homes in which the young are brought up to reverence the Sabbath. "We like," said he, "to have the evening of the holy day one emphatically for our families. In the long twilights our children become the world to us. Music, story, song, the sweet and tender intercourse between young and old, with all the sacredness of the day woven in, give a special charm to home life. A good deal has been said by writers of a certain type of the gloominess of such a mode of spending the Sabbath. On the other hand, Dr. Paton says, 'Eleven of us were brought up in a Christian home where Sabbath evenings were spent with the catechism and a rehearsal of what the church had given them through the day, and not one was ever heard, or ever will be heard, saying that the Sabbath was dull or wearisome,' and that is my experience and observation," added Dr. Stalker. The testimony of Carlyle, of Principal Cairns, whose intensely interesting life has just been given to the world by Rev. Dr. MacEwen, is to the same point.

Dr. Stalker's Lives of Christ and St. Paul have been published in the Norwegian, Swedish, Bulgarian, German, Spanish, Chinese and Japanese languages, while all his books are eagerly welcomed. He has just completed a series of ten Sabbath addresses to young men on Religious Psychology. We heard the ninth in the series on The Will. It was clear, direct and forcible. For nine years at the weekly evening service he has been giving an exposition of the Psalms from the first to the 150th. "How would you Americans stand that?" the Doctor jokingly asked. "Yet our people take it all in, and others outside come to us every Wednesday night and would not allow me to break the series till the end of the Psalms was reached."

When the text was announced on Sabbath morning the rustle all over the house showed that the people were determined to read it for themselves. The large choir are seated on a raised platform under the pulpit. They are volunteers and all professing Christians. No organ or musical instrument of man's make is employed, but the great audience sings with an earnestness and devotion in keeping with the strength and fervor of their ancestors, young and old heartily joining in the service of song. The leader always has in special training 150 or so, who may be depended on at any time.

Dr. Stalker is well beloved by his people. There is a heartiness, a life in the service really exhilarating. Perhaps the glory of springtime, the pink and white hedgerows of hawthorn and the rich foliage may have imparted to preacher and hearer its gladness. In the opening prayer of the Sabbath service Dr. Stalker thanked God for the joy of living, for the joys of home, the happiness of thinking, for the sweetness of human friendship, for souls quick to help and sympathize, even for the freight of joy which the deepest sorrow may yield after the storm of agony and pain.

St. Matthew's Church sustains, in addition to the pastor, two associates and a missionary helper, who carry on a daily service in another part of the city in addition to modern methods of work. Rev. John Watson (Ian Maclaren) was formerly an associate pastor of Dr. Stalker's church. He now has one of the largest and richest churches in England.

"Go early, if you would secure a seat in my neighbor John Hunter's church," said Dr. Stalker. We found a printed notice saying, "Strangers not admitted till the bell stops ringing. Pew holders seated first." Through the courtesy of the sexton we were not kept outside. At the stated time the already well filled edifice received large additions from outsiders. Dr. Hunter, although a Congregationalist, adheres to a liturgical form of worship prepared by himself, and uses his own hymn-book. His manner is quiet but intense. He made few gestures, but with folded hands made their slight movement the sign of a pent-up force within. He had but a single illustration, which by its aptness caused a smile to ripple over the faces, especially of the young people. His church membership is about 1,000.

We have been specially interested in looking over the work of the sustentation fund of the Free Church of Scotland. This originated with Dr. Chalmers fifty years ago, and is a wonderful help to the church. By it over a thousand pastors are kept absolutely free from all anxiety as to their support. Each man receives through it an assured salary of $800 yearly. To this each congregation adds such sums as it pleases. There is no endowment, but every year the necessary sum is subscribed by the churches. Dr. Chalmers was far sighted. When the disruption of the Established Church took place, and the Free Church came out, hundreds of pastors found themselves without support. The Doctor called for one penny a week from every church member, poor or rich. Of course the latter gave largely and generously in addition. The income of the Free Church of Scotland for the year closing March 31 for this fund alone amounted to some $900,000, while the whole sum contributed for various purposes—building, educational, missions, widows and orphans—amounted to $3,500,000, a large increase over the previous year.

In a large photograph of the 400 that, led by Dr. Chalmers, came out half a century ago from the Established Church, we were impressed with the dignity expressed in the faces of such men as Hugh Miller, Drs. Duff, Macleod and others famed far and wide in the theological world. Their successors of today are men of might and mark.

Recent seismic phenomena in the Orient caused not only the awful tidal wave, which engulfed the towns of northern Japan, causing the death of 30,000 persons, but another which swept along the Chinese coast of the Yellow Sea and caused the death of 4,000 persons there.

The Home

A SUMMER HYMN.

BY CAROLINE F. DOLE.

O God, how beautiful art thou,
Beyond our utmost thought!
The painting of this sunset sky
Is by thy finger wrought.

What glories of the land and sea,
Of vale and mountain hight,
Dost thou with lavish hand display,
Thy children to delight.

The drifting of the summer cloud,
Touched with the sunbeam bright;
The rosy morn and fading day,
And starry host of night.

All of thy wondrous power and skill
Daily and hourly speak;
But of thy goodness and thy love,
How poor our speech, and weak!

"'Tis very good for strength to know that some one needs you to be strong," says Mrs. Browning, and the idea is capable of almost indefinite enlargement. For instance, it develops honor in children to know that parents expect them to be true and upright. Even quite young children can grasp this truth. A wayward little fellow who was prone to snatch forbidden articles when his mother left the room was indifferent to threats or punishment. One day the mother appealed to his honor by saying, "I am going away now and I can trust you to do just the same as if I were here." Something in the childish heart responded and a life-long impression for good was made. As the child grew to boyhood, and even after entering college, the consciousness that his mother trusted him was a safeguard against temptation and an incentive to noble living. Do we avail ourselves as often as we might of the power which inheres in this sort of stimulus?

There are those who maintain that in proportion as young women enter into business or professional life the love of home is weakened, and if they marry they are sure to make poor wives. Not infrequently, however, the experience of earning her own living operates just the other way. It opens a girl's eyes to the blessings and privileges she has enjoyed under the parental roof, and if ever she has a home of her own she sacrifices for its interests more cheerfully from knowing, by her own exertions, how much they cost. One of this class said recently: "The struggle for self-support revealed to me, as nothing else could, what heavy burdens business men carry. I know now what a tremendous strain is upon my husband day after day. There is never a moment when he can lay aside the weighty responsibility laid upon him, and I make an intelligent, as well as a strenuous, effort to have the home a real haven of rest when he comes home at night." Women who truly love their husbands do not always have this sympathetic insight, and through carelessness or ignorance make unnecessary demands upon powers already strained to the utmost.

"The pursuit of the dollar" is nowhere so difficult or so perplexing as in our country homes, where wives and daughters often have more comforts than ready cash. In Mr. Buckham's article are suggested some possible ways by which girls living in the country may earn money. It should be said, however, that without business knowledge and business tact even special opportunities count for little, and that energy, perseverance and executive ability are essential in any successful business enterprise whatever. On the negative side, the side of using money wisely to make it go as far as possible, most girls have had some training, but how many have served an apprenticeship upon the positive side, the side of keeping accounts and being on the lookout for business opportunities? Let the girls who read this article remember that modern business is not a matter of impulse, but of close study and calculation, and form the habit of mind which alone makes success possible, and let them not expect, in the competition into which they enter, special consideration and privileges on account of their sex. Self-respect requires that what girls earn they should earn of right and not of pity.

THOSE WHO HAVE MISSED LIFE'S HIGHEST GOOD.

BY MRS. MARGARET E. SANGSTER.

There are always those who feel in their moments of introspection that they have missed life's highest good. At a certain point in the pathway they hesitated, or they loitered, or they took a wrong turning, or they made a mistake, and they were never able to retrace, or retrieve, or alter results in any subsequent day. Or, when it would have been within their power to go forward and grasp what seemed to them life's crown of beauty and glory, they were held back by circumstance, by duty to some dear dependent one, by poverty, by ill health, by one of a thousand providential hindrances. However it happened the fact remains that men and women must often acknowledge, somewhat sadly, that the day of highest fruition will never dawn again for them; that to face defeat and accept disappointment without complaint and with cheerful acquiescence is their only wisdom, perhaps their beautiful heroism, though this is left for others to say.

It is quite possible to have missed life's highest good, and to know and grieve over the lack before God and one's conscience, while to the world one seems to have climbed the hights and arrived at the ultimate successes. Looking at this friend with her children growing up to honor and usefulness, the childless woman can scarce forbear a bitter pang, though, like Hannah of old, she may possess the loyal devotion of a husband who is ready to exclaim with Elkanah, "Am I not better to thee than ten sons?" Not always is the draught of even worthy fame sweet to the palate; it is seldom without its drop of bitterness in the thought of how much has been foregone that the fame, or what that stands for, might be earned.

People of every station and degree have their own standards, and success is comparative. Measuring by the distance beyond us we often are aware of failure where we appear to be victorious, and as the only graduating line worth using is that which measures upward, not downward, this must always be the case. A woman, gently bred and highly educated, was lately visiting a younger friend. With tears in her eyes, as she left the friend's home, she said, "You are what I once hoped and meant to be." In her case prolonged invalidism and absence from centers of study had prevented development in certain coveted directions. Life's highest good, as she saw it, had eluded her, and she could not suppress the little moan.

We clasp hands on the road with this or that comrade, who greets us cheerily and fares onward with valiant heart, yet who is never quite what he or she would have been had life yielded the one dearly desired complementary love, which was not to be granted. One knows, one cannot help knowing, that the denied companionship would have meant added strength where now is often weakness, clearer vision where is sometimes blindness, joy and gladness where are now loneliness and a sense of deprivation. The loved who could not love us, the loved whom we might not claim, the loved whose duties led them otherwhere, the loved who died and left us, the loved whom in our spirit's ken we saw but never found on earth—is it not because of them, or for want of them, that some of us have missed life's highest good?

Yet even so, Father, we say, and go on with our work, giving to the larger circle in liberal bestowment what else had been poured on the smaller, doing the will of God in little sacrifices and unheroic, petty self-denials, smoothing the rough way for our fellow-pilgrims, alleviating the pains of the sick, helping the children. Do thy work is the imperative need of the hour for any who has missed life's best attainment. So shall he not be dowered with second best, but instead receive from the hand of the Lord something better worth having than this world can ever bestow.

MONEY-MAKING FOR COUNTRY GIRLS.

BY JAMES BUCKHAM.

On a hot, dry, dusty summer day the express train upon which I was a passenger stopped at a little country station in New Hampshire that the engine might take on water. The car wheels had hardly ceased rolling when a young girl came shyly along the platform to the window where I sat, carrying in her hands a huge pitcher of iced lemonade. Her little sister followed with a tray of glasses.

"Please, sir," said the girl, "won't you try my lemonade? It's only five cents a glass."

The bright face of the little merchant and the huge pitcher, beaded with coolness, were not to be resisted. I bought and drank two glasses of what seemed to me that sweltering day the most delicious nectar I ever tasted. Quickly down the platform moved the little maidens, trying hard to keep pace with the invitations, "Here, little girls! This way with that lemonade!" Long before the train started the gallon pitcher was empty, and a score of thirsty people were lamenting their failure to secure a glass of the refreshing beverage.

"Bring a hogshead of it next time, little girl!" cried a jolly old gentleman, who had succeeded in buying the very last half glass. And with smiles and nods from the grateful passengers the train rolled away.

The incident set me to thinking. I have often heard it said that girls in the country have little or no chance to make money, and here was at least one practical refutation of the statement. All summer long, I have no doubt, the young lemonade venders at that wayside station drove a thriving

trade. Their product was in unlimited demand, and there was no competition. Those are economic conditions which you do not often find in the city!

Thousands of young girls, scattered through the small country towns and villages of America, are daily pondering the question how, without leaving home, or neglecting their customary duties, they can earn a little money for books, for clothing, for musical or artistic culture, for legitimate recreation, for the help of their parents, for a score of worthy purposes. Most of them fail to find a way simply, I believe, for the reason that they do not discover the real opportunities open to them. This little New Hampshire girl, who thought of lemonade in connection with the thirsty passengers on the afternoon express train, was a born financier. She got hold of something new, something which every other girl was not trying, Perhaps some girl, who is rightly situated, will try the lemonade plan in her vicinity. That is one good, and not over-worked, thing certainly. But there are other ways quite as good. Let me indicate a few.

If you have studied botany to any extent, you have learned that there are many plants, growing wild, that have medicinal properties. It is chiefly from these plants that the patent medicines are made whose sales are so enormous. The manufacturing druggists must have these wild roots and barks and leaves, and they must have them in immense quantities. Somebody in the country must gather them and prepare them for use. Why not the girls on the farms? If you will get from your local druggist the address of some large firm of manufacturing druggists, and will write to them for a list and description of the herbs, roots, etc., used by them, with directions for curing and shipping, you will receive a prompt and willing reply; for it is to the advantage of these firms to keep in touch with herb-gatherers all over the country, in order that their supply of material may never run short, and may reach them in the freshest and most reliable condition. Country girls will be surprised and delighted to find from the market price-lists and instructions of manufacturing and wholesale druggists that they can realize a neat sum, every summer season, by picking and drying herbs. And there is no place in the world quite equal to the old fashioned country garret for curing "simples."

Closely in line with herb picking is herb growing. Take sage, for example. Sage needs to be comparatively fresh in order that its medicinal properties may have their best effect. There is a steady demand for it at all drug stores each season. Your own druggist needs a considerable quantity. If you raise it and dry it properly, he will probably be only too glad to patronize this worthy home industry. The wholesale druggists will tell you of a dozen herbs, or more, that you can raise for them in quantities. There is always plenty of land that a farmer's girl can have for her herb garden, and by giving your leisure hours to its cultivation you can easily make between one and two hundred dollars a year.

When winter comes the country girl is not necessarily deprived of opportunities for making money. If she knows how to knit she can earn many a dollar knitting woolen socks and mittens, for which there is an inexhaustible demand. "Home-knit" goods are always at a premium in the city stores. The cheap, machine-made imitations are shunned by all who know the virtues of the genuine home made article. If a country girl lives within a hundred miles of a large city and knows how to make superior bread, one might almost say that her fortune is as good as made. Every loaf she bakes is worth fifteen cents in a city bakery, and the patrons of the bakery will gladly pay the extra five cents to get an article which is *actually* "domestic"—a moist, firm, "nutty" bread, compared with which the tasteless chalk and wool of commerce is an abomination. A cent and a half, or two cents, per loaf is a fair baker's commission, and transportation will eat up another two cents. But a net receipt of eleven cents a loaf makes a splendid profit on the investment.

Other ways of money-making for country girls might be suggested were space available. But enough have been mentioned to show the *kind* of product that pays best—something staple, in a word—something that people always want, and want in large quantities. The trouble with most girls who try to earn money is that they offer something which is a drug in the market. They try to write poems or stories; they go out canvassing for articles that everybody has in the house; they want to teach, when there are already so many in this field that wages are less than those paid to an indifferent cook. What they need to learn is to offer something that the world will not be obliged to take grumblingly, if at all, for politeness or charity's sake—something that the world is eager to get, and for which it will thank them most sincerely. A little careful study of one's tastes and opportunities will generally suggest the production of something for which there is a demand. And the native resources of the country are so great—so much greater than those of the city—that the country girl ought always to find sufficient time, material and appliance to make her independent work successful.

HERB YARROW.

Everywhere the yarrow grows!
Here and there the thistle blows,
Here and there the barberries,
By the brook the plumy fern;
We know where the lily is,
Where the dear wild roses burn;
But the yarrow everywhere
Wanders on the common air.

No one need to search for thee;
Even now thy leaf I see
Peeping o'er my opened book,
Throwing so fair a shadow down,
So perfect, that I can but look,
And, looking, find new wonder crown
The bliss of beauty which before
Taught my spirit to adore.

In thy bitter odors blent
Health we find, not discontent;
In thy name a tender grief
For that love once drowned in Yarrow,
Stream that never gave relief
To the faithful "winsome marrow."
Bitter Yarrow! Flowing Yarrow!
Still lament thy winsome marrow!

Emblem of our equal land,
Where men and women helpful stand,
And love and labor, high and low;
Type of the low! Thou lovely plant!
Teach the proud-hearted how to know
The sacred worth of nature's grant,
The strength of bitterness, and the sweet
Humility of beauty's feet.

—*Annie Fields.*

HOW TO KEEP A COMMONPLACE BOOK.

BY MERAB MITCHELL.

Very different was our Miss Kitty from the Miss Kitty in Lob-lie by-the-Fire, "who was a woman of sentiment and kept a commonplace book"; for, although the idea of the books was undoubtedly the same, our Miss Kitty was one of those good, plain, comfortable women without one shred of sentiment but with plenty of common sense, a thorough housekeeper and home maker. To ask her a question on any household difficulty was to get in return not only a straightforward answer but a delightful chat on the subject, and so, when I discovered that she kept a commonplace book and was allowed to see it, I knew that I had found a treasure worthy to serve as a model to young housekeepers.

The book itself should be of moderate size, with a good binding and not too thick paper. If it has not a pocket make a cover which will form one on the inside, as it will prove convenient to hold clippings or notes until you wish to enter them in the book. Many times it will be best to paste the cutting into the book instead of to re-copy. It should be divided into compartments, which will obviate the necessity of an index.

Miss Kitty began hers with the kitchen. In this department she entered all sorts of odd suggestions for kitchen use that did not necessarily belong in the cook-book, such as ideas for comfortable kitchen furniture, what should be kept in the table drawer, receipts for stove polish, for keeping the tins bright, for hanging kitchen towels, and a hundred little odds and ends picked up from the home corner in her paper, or from friends. She always slipped these clippings into the pocket until tried; then, if good, into their proper department in the book.

The laundry came next, with all sorts of advice on how to wash doubtful goods, to iron silk, to make starch, etc. The pantry and broom closet formed another department. In this were receipts for cleaning silver, glass, brass, steel, gilt and china; also washes for mattings, oilcloth and polish for hardwood floors, the care of brooms, etc.

The medicine chest contained directions for the treatment of burns, cuts, sunburn, freckles, and sundry minor ills common in every household. The sewing-room department told how to clean rusty needles and care for scissors, also had minute directions for cutting and fitting garments, just how to measure and where to take in and let out. No wonder Miss Kitty's dresses and sacques always fit so nicely. Then followed a few illustrations and directions cut from magazines and papers of how to make bows or to run a drawstring, examples of feather-stitching, directions for stocking knitting and darning. Hints on the care of gloves, shoes and wearing apparel also came under this head. Naturally fancy work was included. Another department had full directions for all sorts of entertainment—for instance, how to prepare for a peanut party or a cobweb party, a magic lantern evening, a rainbow bazar, and so on, including an "Easter Day," with full directions for coloring eggs, and an Halloween mystery and May Day outing; what to do and take on picnics. Last of all came traveling suggestions as to dress, bags and conveniences.

Of course every housekeeper will have

her own idea on the subject and arrange to put into the book that which is best suited to her own particular requirements, but certainly there could not be a more useful gift that an invalid sister or friend could make so easily and that a young housekeeper would appreciate more thoroughly than this commonplace book.

ABOUT PEOPLE.

In telling the story of her friendship with Oliver Wendell Holmes, Mrs. Phelps Ward declares that for so merry a man his sense of the universal misery was extraordinary. He once said to her: "Outside I laugh. Inside I never laugh. It is impossible. The world is too sad."

A writer, who gives in *McClure's* some reminiscences of Kipling in India, says that he always conceived his verses as a tune, often with a remarkably musical rhythm, and when once this took possession of him "the words and rhyme came as readily as when a singer vamps his own banjo accompaniment."

A Washington girl, Miss Marguerite McDonald, though only sixteen years old, is one of the cleverest designers of paper dolls in this country. As a child she showed great artistic ability in making paper dolls, and when only thirteen some of her productions came to the notice of a large art-publishing firm, who promptly made her an offer for original designs, and the little girl found that her play had become profitable.

Any fresh information about George Washington is eagerly welcomed, and it is especially interesting to learn of a new fact through the editor of an English publication who has been looking up the genealogy of the father of our country. It seems that he was of noble blood, having descended in direct line from John Baliol, the founder of Baliol College, Oxford, grandfather of the John Baliol who for a time reigned king of Scotland.

Mr. Longfellow was fond of Italians and was specially gratified by the love and honor accorded him in Italy. A letter from an Italian admirer addressed to "Mr. Greatest Poet Longfellow" amused him greatly. It distressed him to refuse the cross of San Lazzaro, the Italian literary decoration, which was offered him by the king of Italy, but, though no man was ever less a bigot in things civil or religious than he, he said firmly: "Of course, as a republican and a Protestant, I can't accept a decoration from a Catholic prince."

Writing in *The Atlantic*, Mrs. Fields describes Harriet Beecher Stowe as a small woman with pretty curling hair and far-away dreaming eyes, and declares that she has received scant justice and no mercy at the hand of the photographer. Mrs. Stowe said herself, during her triumphal visit to England, after the publication of Uncle Tom's Cabin: "The general topic of remark on meeting me seems to be that I am not so bad looking as they were afraid I was; and I do assure you, when I have seen the things in the shop windows here with my name under them, I have been lost in wondering imagination at the boundless loving-kindness of my English and Scottish friends in keeping up such a warm heart for such a Gorgon."

W. D. Howells, in his delightful paper in the current *Harper's* on The White Mr. Longfellow, speaks of the poet as the finest artist of all his gifted contemporaries, yet he says Mr. Longfellow was the most perfectly modest man he ever saw, ever imagined; that he was patient of all things and gentle beyond all mere gentlemanliness. Like Phillips Brooks he never denied himself to those who came to his door, and when asked if he were not much interrupted said, with a faint sigh, not more than was good for him, he fancied; if it were not for interruptions he might overwork. His generosity in the matter of autographs is well known, but we are glad to read that, when requested to furnish fifty signatures, he refused the lady who wished to offer them as a novel attraction to her guests at a lunch party.

THE ART OF LIVING TOGETHER.

In his suggestive little book having this title, Dr. R. F. Horton devotes a chapter to the art of living together in circumstances over which we have no control, and he mentions two laws for practical conduct—the Law of Caution and the Law of Kindness. Regarding the first of these he says:

When you find yourself obliged to live with any person, man or woman, you should lose no time in taking careful soundings and marking the chart. No good can come of it unless you know the coast line pretty well. As a picturesque object in the southern sea, with fronds of palm and volcanic mountains that gleam purple and gold in the glory of sunset or the clearing of the rain, this individual may be surveyed with a wide berth and enjoyed. But to live together is another matter. It involves coasting around, riding at anchor, occasionally landing. An unseen shoal may be as fatal as a threatening jut of pointed rock. With every person some topics are dangerous and should be avoided, for few people are without a touch of monomania. In the chart these should be as quickly as possible marked. Strange to say, religion, which should be the bond of peace, is frequently one of the dangerous topics. Perhaps this explains why we can seldom deal wisely in religious matters with those under our own roof. Generally speaking our religion is best shown by words to strangers and chance acquaintances, but by our lives to those who are always with us.

After dwelling on the Law of Kindness, which Mr. Horton says has two tables, Thou shalt not be unkind and Thou shalt be kind, this author says:

It will require much self-control to avoid unkindness toward those with whom we live for an obvious reason. We are like floes of ice on a Canadian river, grinding and crashing against one another by the mere force of the tide. If you give yourself free play in any house, you will be crushing and grinding against some one almost at once without knowing it. You must keep your own unruly personality well in hand, that it may not at any point go plunging and colliding against those around you. Your opinions need not be expressed, if they wound, unless there is a practical question at issue. Your sufferings are to be borne, not paraded.

The first commandment in the second table of the law is, "Without waiting for opportunities of great kindness thou shalt set about little kindnesses forthwith." I have known some people happily ingenious in these small services of life. They use their brains in doing a kindness. They give little presents that have an exaggerated attraction because they are just what you want. They say the right word—just what every one would say—only they say it at the right time. They have a promptness of manner which forestalls your comfort and helps you without any burdensome reminder that the help is given. Watching these genial and attractive people, I have often fallen into despair about myself, for all this seems like a natural gift, like music or poetry. But I have some reason to think that it is toilsomely acquired in the accustomed places—the oratory at the foot of the cross and the cave under the hilltop of duty.

One of the saddest domestic features of the day is the disrepute into which housekeeping has fallen, for that is a woman's first natural duty and answers to the needs of her best nature. It is by no means necessary that she should be a Cinderella among the ashes, or a Nausicaa washing linen, or a Penelope forever at her needle, but all women of intelligence now understand that good cooking is a liberal science, and that there is a most intimate connection between food and virtue, and food and health, and food and thought.—*Amelia E. Barr.*

Closet and Altar

Let prayer be the key of the morning and the bolt of the evening.

Even if, in the midst of an avalanche of work, God calls you "apart into a desert place to rest awhile," and even if the desert means only a headache, or a rainy day, make no complaint but follow close.—*Anna L. Waring.*

The greatest prayer is patience.—*Buddha.*

Then first do we attain to the fullness of God's love as his children when it is no longer happiness or misery, prosperity or adversity, that draws us to him or keeps us back from him. What we should then experience none can utter; but it would be something far better than when we were burning with the first flame of love, and had great emotion but less true submission; for here, though there may be less show of zeal and less vehemence of feeling, there is more true faithfulness to God.—*John Tauler.*

I would have gone; God bade me stay;
I would have worked; God bade me rest.
He broke my will from day to day;
He read my yearnings unexpressed,
And said me nay.

Now I would stay; God bids me go:
Now I would rest; God bids me work.
He breaks my heart tossed to and fro;
My soul is wrung with doubts that lurk
And vex it so!

I go, Lord, where thou sendest me;
Day after day I plod and moil;
But, Christ my Lord, when will it be
That I may let alone my toil
And rest with thee?

—*Christina Rossetti.*

Patience is endurance in waiting at the call of God. "In your patience ye shall win your souls," said our Lord to his disciples as he foretold their trial. Patient, hopeful waiting is hard work, when it is the only work possible to us in an emergency. But patient waiting is in its time the highest duty of a faithful soul.—*H. Clay Trumbull.*

Father of all grace and patience, who hast known our hearts from the beginning, keep them to the end that we fail not through lack of endurance in the quiet hours of life. When action ceases and we can only wait, when decision gives place to doubt, when weakness or ignorance leave room only for submission, when we have spoken our last word, made our final effort, and in our own strength can do no more; then, for the sake of Jesus who was tempted with our temptations and straitened in lingering days until his work might be accomplished, come thou to our aid! Assure us of thy presence when we sit in loneliness, that our vexed hearts may find their rest in thee. Speak the words in our perplexity which of old upon the lips of Christ brought calm to the troubled sea. Turn even our impatience to profit in the deepening of a purpose that is not dependent upon immediate attainment, and a faith that lays hold upon the eternal purposes of God. And when, by thine assistance, we have been enabled to keep the word of thy patience, suffer us not to fall away in the hour of death, for the sake of Jesus Christ our Lord. Amen.

Mothers in Council.

A BIT OF CHILD STUDY.

Rob is a fair-haired, blue-eyed boy of four; Mab a black-eyed little maiden of three. They are inseparable friends and companions; healthy, happy and frolicsome, but not at all precocious. The stories they have heard have been mainly founded upon matters of daily experience, with the exception of the rhymes of Mother Goose and other nursery tales of a simple nature. A short time ago, however, their father conceived the idea that a further awakening of the imagination was desirable. He began a course of training in this direction by reading to the children one evening, after they had been put to bed, the story of Little Thumb as told in Andrew Lang's Blue Fairy Book. The conception of a father and mother who would deliberately lose their children in a wood, and leave them to be devoured by wolves and bears, was entirely new to the children. By experience and training they had been taught to think of a parent as the embodiment of love and watchfulness, many of the kindergarten songs and stories developing this idea. As a consequence they were greatly shocked and impressed by the cruelty of the deed. Indeed, their father was somewhat startled by the result of his experiment, and tried successfully to dodge a repetition of the tale, for which the children begged with great eagerness on several successive evenings.

Meanwhile, their mother noticed in their daily play constant references to bears, to the little children who were lost in the woods and the "naughty papa and mamma." As the idea grew in familiarity they embodied the story in their games, personating first the bears, "who were going to eat the little children all up," then the poor little children, "who were all lost." The former personation was extremely realistic, the children going on all fours, growling fiercely and seizing their mother's dress with their teeth until forbidden to do so. It is a curious fact that the escape of the children seemed to make no impression upon them, though it had been dwelt upon at the time the story was told and afterward. Three or four days passed, and one evening when the children had been left alone to go to sleep their mother overheard this conversation:

Rob: "Our baby is a dear baby, isn't he?"

Mab: "Yes, he is."

Rob: "He doesn't knock down our block houses, does he?"

Mab: But sometimes we build houses for him to knock down."

Rob: "Yes, but he doesn't knock down houses when we don't want him to. If he did, what then?"

Mab: "Then we'd throw him away in a wood."

Rob: "And the bears would eat him all up, wouldn't they?"

Mab: "Yes, they would."

Rob: "And we'd get a better baby."

Mab: "Then we'd never see him any more."

There was silence for a moment and Rob's heart evidently relented at the thought of losing the little brother to whom he is devotedly attached. At length he said: "Well, if he knocks down our houses I guess we'd better whip him first, that would be better, and not send him off to the woods to the bears."

Many random remarks followed, showing that the lively imaginations of the children were busy with the newly-formed conceptions which they had received of unnatural parents and fierce beasts of prey. The semi-darkness of the nursery became peopled with fancied terrors, and a frightened outcry for "mamma" finally resulted.

As these children have been accustomed from infancy to going to sleep in a darkened room, and as their treatment of the baby has hitherto been gentle, their unusual timidity and the proposed punishment of the little brother may both be directly traced to the story of Little Thumb. Yet this is a comparatively simple illustration of a class of stories frequently told in our nurseries. Is it not possible that much of the so-called "natural cruelty of childhood" may be the result of poison injected into the mind during the most plastic period of development? Reasoning logically, what must be the effect upon the fresh imagination of a child of such nursery classics as Blue Beard and Jack the Giant-killer? Yet the careful mother who will shield her children from every physical ill will carelessly expose them to a moral and intellectual contagion which is far worse. Leaving entirely out of account the deliberate terrorizing of their wide-eyed charges on the part of ruthless nursemaids, the imagination of the average child is constantly subjected to undue stimulation. His natural and healthful interest in all that is new and wonderful becomes converted into a morbid taste for the abnormally exciting and horrible.

Life is short, the power of the individual mind is limited, and it is a question whether, as a result of the present agitation in regard to primary education, the teachers and mothers of the future may not discard much of the fiction upon which our children are now fed, substituting in its place science studies, bits of biography and snatches of history told in a manner as absorbingly interesting as the most charming of fairy tales.

DOROTHEA BIRD.

I CAN'T HELP IT.

We frequently hear these words uttered as an excuse for conduct that is unpraiseworthy, if not positively wicked. It is a common expression on the lips of children when reproved for wrongdoing, and is too often used by older people in justification of over-indulgence, impatience, anger or resentment.

"I can't help it if it does make me sick. I want this and I am going to eat it."

"I can't help it; when any one talks to me like that it makes me mad."

"I know I ought not to feel this way or that, but I can't help it."

I wonder if those who use this expression often, or hear it on the lips of their children, realize the gravity of the situation. What does it indicate but a lack of the fundamental principle of true manhood and womanhood—self-control. Of course it is not to be expected that the child will possess it in a very marked degree, but it is one object of education to develop this quality.

According to the United States census in 1890, there were 82,329 prisoners confined in our prisons, jails, houses of correction and insane asylums. Dr. Frederick H. Wines, in a recent lecture before the Harvard students on the Problem of Crime, comprehended all these, together with idiots, under the term "degenerates." "Self-control," he said, "is the principle of progress and the test of manhood. All degenerates are deficient in this power. The criminal is not necessarily one who has greater temptations than other men, but one who has less power of resistance, less self-control." Probably most of our 82,329 prisoners are the kind of people who "can't help it."

Dr. Wines, who speaks from an extensive and accurate knowledge of his subject, says that comparatively few criminals come from families where there is a large number of children. The majority have no brothers or sisters. This seems a startling statement, but the explanation of the fact will readily suggest itself to any thoughtful mind, and is one worthy of consideration. The only child is likely to be over-indulged, and therefore to have less opportunity to learn self-control. The boy or girl who mingles freely with other children in the home or school is generally obliged to acquire a measure of self-control. If his parents do not teach it to him, his playmates are likely to do so. He soon learns that the lack of it deprives him of their approbation and consequently of the good time he desires.

"He struck me and I couldn't help striking back," the boy says, with an air of conscious pride. The mother might reply: "Yes, no doubt it was the easiest thing to do, but it is a great deal braver to do the hard thing, control yourself and not strike back. I am sorry my boy wasn't strong enough for that."

Many a boy hates to be thought weak who does not so much mind being considered wicked. He needs to learn that weakness and wickedness are twin brothers; that the "I can't help it" spirit belongs to the idiot and the criminal. E. T.

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·AVOID IMITATIONS·

The Conversation Corner.

THE picture I have ordered the Despotic Foreman to insert for our Corner picture this week is not a "prize photograph," although it was a prize to me when I found it in the dear old town of the hill country, from which I showed you a home picture last week. Isn't it a pretty bit of farm life? The farmer did not know that I got possession of the picture, although I talked with him at the old homestead where he had lived all his life, and where his father and grandfather had lived before him. In fact, I believe he did not know that his daughter—who was on her vacation visit to the home town and accompanied her father one morning—took it as a happy snap shot with her kodak!

The farmer's ancestral farm sloped down towards the river which flowed through the valley and emptied into the larger stream that the Indians called in their own dialect "the long river," near the famous falls where in King Philip's war the Indians were surprised in camp and driven over the falls. But besides the meadow land and

the tillage land—the maple orchard which in my boyhood seemed to me the most profitable part of the farm, especially in the month of April, has disappeared—there is an ample pasture lot back on the hillside, perhaps a mile or two away. Up there once a week the farmer goes to salt his cattle—I wonder if some of our elderly Corner readers do not remember going with their fathers on the same pleasant errand. The sheep are enjoying the salt where the farmer has scattered it, and his favorite heifer is lapping the basket.

Did I hear some of you "guessing" the farmer's age? He said he was eighty-two, but I did not think he could be so old. Afterwards I looked in the old family Bible and found the date where his father had written it down, 1814. It must be true that the honest, wholesome life of the country tends to vigorous old age. Boys who have happy homes on the farm and opportunity to work there still, with fair returns, ought to consider carefully before exchanging them for the more uncertain life of the city. Many a merchant or lawyer or editor would like to go back to the simpler, healthier life of the country, if they knew enough to get a living there!

Speaking of old age, I have just received a letter from a reader in the hill country of Vermont, who says that his certificate as an honorary member reached him on his *ninety-eighth birthday*. He says:

I wonder if you have any members of your Corner who have lived more years than I have; if so, I would like to know of them.

G. U.

On the other hand, a little girl in Maine writes to ask how I knew to send her certificate on her sixth birthday. Of course, I did not know anything about it in either case—it was just a coincidence. Here is a letter from a Green Mountain member not quite as old as Mr. U.:

BARTON, VT.

Dear Mr. Martin: I would like very much to be a Cornerer. I am seven years old and I have a little borther three years old. I have a tricycle and like to ride it very much. My grandpa has a large field of strawberries and I help him some about picking.

CLEMMER S.

The way he spells his brother reminds me of a picture I recently saw on exhibition. It was an old anti-slavery picture of a fugitive slave, with this inscription: "Am I not a man and a brother?" The gentleman who loaned it said that when a boy he erased the second letter in the last word, so that it read: "Am I not a man and a *bother?*" (This was supposed to be the boy's feeling about the trouble of having so many runaway slaves around, the father's house being a well-known station on the "underground railroad.") So you see how much difference the change of a single letter makes. I would like to ask Clemmer if it is "half as hard again" to learn to ride on a tricycle as on a bicycle?

This conundrum reminds me that I have another from a little boy in Maine:

CHERRYFIELD, ME.

Dear Mr. Martin: I am nine years old. I go to school. I have a little pony. And two cats and two kittens. They are very playful and cunning. I have got a velocipede. I go to ride with my pony about every pleasant day. I wish to put a puzzle in the Corner. What coat is finished without buttons and put on wet? Answer: A coat of paint.

ARTHUR H.

Perhaps Arthur did not mean to have me put in the answer now, but I fear I shall forget it afterwards—as I have in case of one printed June 18—"Why is an elephant like a wheelbarrow?" Here is one boy's answer.

SAUGUS, MASS.

Dear Mr. Martin: Saturday some of us were up on Round Hill after some stones, and I found some jasper. After it has laid in the sun a long time it will be white on the outside and red inside. I send you one jasper. I am twelve years old. When I was looking for gypsy moth [Corner, June 18] I saw that the woodpecker has an appetite for the gypsy moth. I think the answer to that conundrum was that the elephant carries a trunk.

LAWRENCE S.

So said a boy in Worcester I called upon the other day, but the girl that sent me the conundrum gave this answer: "Because neither of them can climb a tree." But some Concord boys who have just called upon me say that it is not fair to have an answer like that; they might as well ask why—I cannot remember their illustrations! Here is another "cunnin-drum":

WINCHESTER, MASS.

Dear Mr. Martin: I think I will write you a puzzle. "Though I dance at a ball, I am nothing at all." It is a shadow. The one who takes care of us while mamma is away was making a cake and she put a cupful of salt instead of sugar she meant to put in. She thought it was horrible! ESTHER P.

One cupful instead of another cupful makes as much a difference as a change of a letter in a word. Better give the salt to the sheep and the sugar to the children who eat cake!

Mr. Martin

CORNER SCRAP-BOOK.

Abigail Adams. The *Scrap-book* of June 18, to which references are made in the preceding columns, had a note about that woman, in whose memory a cairn was to be erected at Quincy by the Daughters of the Revolution. She is the only woman in our history who has been the wife of one president and the mother of another. A Weymouth (Mass.) Cornerer sends a paper containing a Children's Day sermon, by the pastor of the Old North Church in that town, upon Abigail Adams, who was the daughter of Rev. William Smith, an early pastor of the church. One remarkable thing he mentions about her is that she never went to school—there were no girls' colleges then! But she was acquainted with the poets, learned French and some Latin, and knew how to write very excellent letters. She knew how to work, too, and was not ashamed, when the wife of the President of the United States, to skim her milk and make butter. It is said that she directed the making of the ice cream at General Washington's inaugural dinner, which was the first recorded occasion in which that foreign luxury was used in this country. She herself was the first lady to preside at the White House. She was diligent in business, and stood before kings—when her husband was ambassador to the court of St. James.

About Measures. An English magazine says that Sir Robert Rawlinson has recently called attention to the use of the half-penny in surveying work. The ha'penny is exactly one inch in diameter, and was originally made of that size for convenience as a standard of measure. The same paragraph says that a postage stamp (English) is an inch high, including the perforation. I do not think this is quite exact, as I find by measurement that the ordinary "2 1-2d." stamp is, like our two-cent stamp, seven-eighths of an inch, although if the perforations *at both ends* are included the statement may be true. A *foot* was originally the length of a man's foot. An *inch* (Latin, *uncia*, a twelfth) is the twelfth part of a foot, as *ounce* is the twelfth part of a pound. Compare also the old measures, the *ell* and the *cubit*, which represent the length of the fore-arm, and *fathom*, which is the length of the outstretched arms. Put this note in your *Scrap-book*, and write a composition next winter on *The Origin of Weights and Measures.*

The Russian Balloon. Keep on the watch for it this summer. The grown-up children of northern Russia and Siberia are asked to watch for it too. The Russian Geographical Society has issued a leaflet and distributed it all over that region, telling about Dr. Andree's balloon and asking the people to take care of the balloonists. This is the style of the appeal:

Three men who know a great deal will go up into the clouds, next summer, to get some more knowledge. They will be in a basket that is fastened to a great big bladder filled with a sort of air that puffs it out. This is a balloon and will look like picture No. 1. It won't hurt anybody. Look at picture No. 2 and see the people running to it when it comes down to the ground. They wouldn't run to it if it was anything to be afraid of, so nobody should be scared if they see the balloon. Neither should they be afraid of the three men in the balloon. They are good men and everybody should help them. It will be pleasing to God and the czar if those who see these men are kind to them, and give them food and take them to the nearest officials, and the king of Sweden will reward the good deed.

Would it not be a grand thing if the czar—who is a kind of magnified Despotic Foreman of all the Russias—should, instead of oppressing his people and keeping them in servitude and ignorance, provide schools for them, so that they would not need to be treated like little children when he addresses them a message?

L. H. M.

The Sunday School

LESSON FOR AUG. 16. *Ps.* 32: 1-11.

DAVID'S CONFESSION AND FORGIVENESS.

BY REV. A. E. DUNNING, D. D.

The Thirty-second Psalm is the second of the seven penitential Psalms. It is by its title ascribed to David. It has been generally believed to have been written by him after his public confession of his adultery with Bathsheba and murder of her husband. It thus becomes the noble part of a very ignoble experience. In nothing does David's greatness appear more exalted than in his penitence when no human power could punish him. No period of his history is more sadly and intensely interesting than this, because no other so closely reflects the Christian's experience of the curse of a guilty conscience and the relief of assured forgiveness after frank confession and full purpose to obey God. In five steps as here recorded we may trace the tragedy of the sin-burdened soul and its deliverance through the abounding grace of God.

I. *Sin concealed* [vs. 3, 4]. The first two verses express the general truth for which the Psalm was written. Then the concrete illustration begins. No experience makes one grow old so fast as struggling to keep down the voice of conscience. The sinner's mind and moral sense become disordered. His inward discontent makes his very bones wax old. The delicate machinery of his being, unoiled by trust or hope, grinds itself away. "His moisture is changed as with the drought." David, no doubt, put to himself the strongest arguments in his own behalf. Was he not the king? Had he not the right to do as he pleased with his subjects? Did not Uriah bring on himself his death? Did not other kings do the same things? But all this was only "roaring all the day long."

His concealed sin was not only making him miserable but was inflicting terrible sufferings on others. One who is angry with his better self is always dangerous to others. Probably the siege of Rabbah took place while David was in this condition [2 Sam. 12: 29-31]. One who is at peace with God would not put men to torture by saws and harrows and axes. A man who has wronged his keen conscience is a terror in a place of power. If David had not repented he might have become another Herod. If Judas had not hanged himself he might have murdered whole communities. Whoever fights his conscience puts many in peril.

II. *Sin confessed and forgiven* [v. 5]. David saw and coveted what he had no right to possess. So far he had wronged only himself and God. Had he then repented he ought to have confessed in secret only. But he took what he coveted, wronged others, caused the death of a faithful subject and risked the safety of his nation that he might hide his crime. Then his guilt was made known. After his first yielding to temptation every step in wickedness was a vain effort to recover what he had lost, and every step brought a keener consciousness that by it he had made his loss the greater. Confession to God and to those who were suffering from his evil deeds might have saved him at any point in his downward career. But at every step confession became more difficult, because it involved greater shame. Whoever has begun willfully to do wrong must face this fact—there is no alternative to confession except sinking deeper into sin and dragging more people down till confession becomes impossible.

David's first sense of relief must have been felt when he ceased his useless efforts to hide his guilt. Joab knew his secret. Nathan knew it. It was known to the people about the palace. Yet he had been for months trying to hide his real character and deceiving himself. Often men who have given themselves up after long efforts to conceal their crimes have declared their sense of relief from the nameless dread of discovery when the worst has already happened.

But the real relief came from the assurance of God's forgiveness. The awful barrier between David and God was at last removed. David had stopped lying about his sin. He had told the truth to God, who had accepted this evidence of his better purpose and received him again into favor. Punishment from man was a light thing, now that he could talk freely to God as his child. The sweetest experience in a sinner's life is the consciousness of being restored to God's favor following frank confession.

III. *Mercy to the penitent* [vs. 6, 7]. The Psalmist has learned by his experience of sin and forgiveness two things that the repentant sinner may appropriate, and these he utters in his song.

1. New confidence in prayer. Every offending saint "in the time of finding out sin" [R. V. margin] may pray to God. Men may not believe in his repentance. Those whom he has wronged may despise him, and he may be so humiliated as to feel that their aversion is deserved. But God will not turn away from him. "Let him pray," said David, "God will hear."

2. A hiding place from sin. No one can fully escape the consequences of his own evildoing. The wrong he has done to others will bring accusers who will harass him. The sins he has committed have made avenues through which temptations that once had little power may now assault him. He will never be the man he might have been. But if he can come to God without fear, he can take the sting from complaints against himself for what he cannot remedy, for he can confidently ask God for help. He can also escape from temptations, for when they assail him he will cling close to God.

IV. *Counsel to the sinner* [vs. 8, 9]. David, having told what had befallen him, says to those who are tempted, "I will counsel you" His advice is commonplace enough in itself, but it gains force because its meaning has been discovered by disregarding it. Be not perverse like a mule, who can understand only the compulsion of bit and bridle. Such a willful following after sin, from which nothing but force can hold men back, brings sorrows only and brings them in floods. Trust the Lord. Confess and renounce your sin as I have done, and as mercy has compassed me about with songs of deliverance, so it shall compass you. This is the teaching of one man's experience by which others may profit.

V. *Counsel to the righteous.* A sinner forgiven may congratulate those who cannot enter into his peculiar experience by which his joy is tempered by sorrow. For he is joyous notwithstanding his sin, and he cannot begin to tell of it without breaking forth in praise: "Blessed is he whose transgression is forgiven, whose sin is covered." But the climax of his song is for those who have continued faithful to God, shadowed by no shame of guilt:

Be glad in the Lord and rejoice, ye righteous:
And shout for joy, all ye that are upright in heart.

THE CHURCH PRAYER MEETING.

Topic, Aug. 9-15. Use and Abuse of Amusements. 2 Cor. 6: 16-7: 1; 1 Tim 4: 4-6.

What should be our aim in amusements? What makes amusements wrong? How may we use all God's gifts wisely?

(See prayer meeting editorial.)

The voters of the United States have several times, in dealing with financial questions, apparently been about to do the wrong thing, but always at the critical time the great common sense of the people has asserted itself, and the wrong thing has been put down and the right thing made to prevail.—*John Stuart Mill.*

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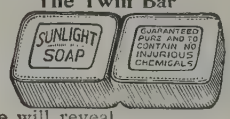

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PROGRESS OF THE KINGDOM.

FOREIGN MISSIONS AFTER A CENTURY.

(Parallel with The Congregationalist's September Topic for Missionary Meetings.)

Anniversaries in the life of foreign missionary societies are of the same value as in the case of an individual. They serve as vantage points from which to survey the aims and efforts, the triumphs and failures of the past, to face anew the problems and conflicts of the present as well as the opportunities and ideals of the future. In 1892 the whole Christian world, to a certain extent, joined with English Baptists in celebrating the hundredth anniversary of the organization, through William Carey's efforts, of the first modern British missionary society. The great English Congregational missionary organization, the London Missionary Society, had its centenary last year; the Church Missionary Society has already set on foot a "three years' enterprise" to signalize its hundredth anniversary in 1899; and before many years our own American Board, which was organized in 1810, will have rounded out its first century of existence.

In view of the activity of the church in organizing missionary societies; in view, too, of the opening up of the world to the entrance of the missionary and of the shelter and support afforded him by means of the great colonization movements; in view, again, of the enormous increase in Bible translation and distribution and the remarkable development of the missionary plant, evangelistic, educational, literary, medical and industrial—no wonder the past one hundred years have been characterized as "a century of missions."

This era has been, first of all, one of missionary organization. A hundred years ago the churches generally were just awakening to the needs of the heathen world, the professedly Christian governments and officials of the world withstood missions, the press and the literary men of the time scoffed at them or abstained from recognizing and encouraging the extension of Christianity. Nevertheless, though in conditions almost as unfavorable at home as abroad, where the doors of nearly every pagan nation were closed to the gospel, Christian England was beginning to be stirred with the enthusiasm of the great missionary revival which began with William Carey. By 1796 two missionary societies had been formed in England and a score or more of missionaries sent out. Contrast these small beginnings with the statistics of missionary enterprise in the world of today—our 220 independent foreign missionary societies, with their 5,000 principal stations and nearly 19,000 out-stations, their 11,579 missionaries and more than 70,000 native workers—and we gain some idea of the vastness and importance of one of the most significant movements of modern religious history. One hundred years ago all the evangelical converts in the non-Christian world numbered but a few hundreds; now the enrolled number of communicants is 1,157,668. The English Baptist Society received in its first year $415; last year the reported receipts of all missionary societies were in round numbers $14,441,000, of which $5,006,000 came from the United States alone, while the native Christians in mission churches connected with American societies contributed the noble sum of $590,000.

An important factor in the great missionary enterprise and one of the chief triumphs of the nineteenth century is the extent of Bible translation and circulation. "To the open world the open Bible is now being sent," some one has well said. The British and Foreign Bible Society was organized in 1804, the American Bible Society in 1816, and the number of similar organizations has grown to eighty. During the present century alone the Word of God has been translated into 250 languages—five times as many as during the preceding eighteen—and 350,000,000 copies and portions have been issued in nearly 400 tongues. These comprise the languages and dialects of nine-tenths of the human race. Last year more copies of the Scriptures were sent into circulation than existed in the whole world at the beginning of the century.

The rapid and unprecedented changes in the moral, social and political world have, in the providence of God, exerted an almost incalculable influence upon the progress of Christian missions. At the beginning of the century at least a thousand million souls were, with scattered exceptions, inaccessible to the Christian missionary. Japan had banished Roman Catholic missions as early as 1614, and closed its doors to all foreigners; in India as late as 1812 all Christian teaching was forbidden; China, Siam, Burmah, Korea were also inaccessible. The islands of the Pacific were known only through the discoveries of adventurous navigators, and their inhabitants were so savage that death was the penalty for landing on their shores. Madagascar was a nation of fierce idolaters, and the great interior regions of Africa were unexplored and unknown, while even a large part of Christendom itself—the Roman Catholic countries—was closed against the entrance of the gospel.

But this century has witnessed a marvelous growth in civil and religious liberty. It has seen the abolition of slavery, the conquest of India, the opening up of China and Japan, and the rise of the latter to a rank among the great Powers of the world, the world-wide expansion of British colonies, the rediscovery of Africa and its partition among the European Powers. Contrast the conditions of missionary effort a century ago with the present abounding opportunities of the Christian Church throughout the world. Emigration, colonization, exploration, commerce have drawn the alien nations and peoples together. Modern facilities of travel, of postal and telegraphic communication, of international comity, of financial exchange render inestimable service in promoting missions, and science, literature and philanthropy have had their share in the progress of the kingdom.

We have indicated some of the sharp contrasts between the non-Christian world of a century ago and the same countries today as to political and social affairs, educational and moral development, and we can only suggest the desirability of tracing the evolution of the missionary from the untrained, uneducated peasants and artisans who constituted the bulk of those sent out in the early part of this century to the wise, talented, finely-educated professional men—ministers, physicians, college professors—who represent Christianity today on the foreign field. Women's missionary organizations and all the efforts of women for their sisters of other races, the elevation and education of women in pagan lands during the century, would form a very suggestive topic of special study. Another way of taking up a single phase of this vast subject would be to select a certain country and picture the difference between the dawn and the close of the nineteenth century. See how, for instance, in India, infanticide and suttecism have been prohibited; government support withdrawn from idolatry; caste, to some extent at least, broken down; schools, colleges and hospitals have sprung up; churches and converts have multiplied, and heathenism is everywhere on the wane.

But what changes, we ask, has the century wrought upon the heathen religions and what place shall Christianity occupy in the future? In his magnificent chapter entitled The Spiritual Expansion of Christendom in Modern Missions of the East, Rev. E. A. Lawrence convinces his readers of the disintegration of heathenism, declaring that "every heathen state (with the solitary exception of China) either crumbles or is swept into the general current of Christendom; every heathen society is in process of disorganization and transformation; every non-Christian religion is in part simply dissolving away, in part reorganizing itself into a new existence." He goes on to say: "The one universal opportunity of the Christian era has dawned upon us. The precise hour for universal mission activity has struck. Every door swings open—physical, political, mental and spiritual. God is the great missionary; Christendom is one vast unconscious missionary society; the missionary church is but one, though the culminating and indispensable, agency." But Mr. Lawrence hastens to point out the dangers of the future, which he characterizes briefly as a scientific heathenism or a heathenized Christianity; the possibility on the one hand that the molten religions of Asia, instead of being caught while in flux and run in Christian molds, should be allowed to stiffen into scientific, national heathenisms and secularisms; or the peril on the other hand of a popular, but nominal and degraded, Christianity. Everything depends upon the Christian Church of today, and upon the expansion and extension of the divine life within the soul and of the soul within the church.

Sources of Information.

Foreign Missions after a Century, by Dr. J. S. Dennis.
Modern Missions in the East, by Rev. E. A. Lawrence
A Hundred Years of Missions, by Rev. D. L. Leonard.
The Report of the London Missionary Conference. Vol. I.
American Board Almanac for 1896.
A World-wide Survey and Facts that Tell, pamphlets published by the American Board.

CURRENT HISTORY NOTES.

The excess of expenditures over receipts by the national Treasury during July, the first month of the current fiscal year, was $13,000,000; the national debt increased nearly $11,000,000, and but for the contributions of about $23,000,000 in gold from the national banks during the month the gold reserve would have stood at $87,000 000 July 31.

The men of a Mennonite colony in Indiana, hitherto bound by its creed to abstain from voting, have revised their creed and decided to participate in the coming election.

Cholera is rampant in Egypt and Cuba; and the inhabitants of the southern part of the Indian Territory are threatened with famine and fever caused by prolonged heat, drought and blasting winds.

Russia asked for a loan of $200,000,000 from the French people last week, and it was subscribed twenty times over. New York and Brooklyn asked for bids on new issues of gold bonds last week, and failed to get enough bids to cover one-third of the proposed issues. In ordinary times the credit of American municipalities is as good as Russian credit. These are extraordinary times.

The Federal Treasury officials have compiled a pamphlet of fifty-four pages which will, it is thought, answer all questions, statistical and historical, which the citizens of the country may ask concerning the monetary issue; and it will be sent to all applicants who raise specific queries, with page and paragraph marked which answer the query or queries.

John Morley in the *Nineteenth Century* urges the British ministry to hasten and make secure the Anglo-American arbitration compact. The Irish Land Bill, with its provisions bettering the lot of the tenants somewhat, passed its third reading in the House of Commons last week, and has passed its second reading in the House of Lords. It would be interesting to know whether the recent report of a royal commission, showing that Great Britain for half a century has been taxing Ireland nearly $14,000,000 a year more than could have justly been demanded, has had any effect in mollifying Ireland's opponents and passing the measure of reform. Irishmen the world over are looking forward with greatest expectation to the conference of Irishmen, representing all lands and factions, to be held in Dublin early in September, where and when it is hoped that ways will be devised to hasten home rule.

Literature

CONCERNING STYLE.

An author's style is weight—or wings. When Henry James speaks of "the confused but comprehensive" work of Browning he is balancing the highest praise for thought against a serious criticism of manner, and one cannot help considering—idle as all such thoughts must be—how great a poet might have spoken in our generation if Browning's comprehensiveness could have been uttered in a style as lucid and with a care as great as that which Dante gave to the Divina Commedia. Why is it that Spenser, with all his wealth of exquisite imagination, is after all only "the poet's poet," whose praise the multitude is quite content to take on trust? It is not the fairy world in which he dwells—that is no more unlike the walks of common life than Prospero's island or the elfin realm of Oberon. It is not carelessness, but too much care—an overwrought and artificial method which robs the scene of its reality and makes us unwillingly drowsy at the last. And so it is with even the redundancies of Shakespeare, which have been meat and drink to the commentators but a sorrow to the lovers of his fame.

One has but to look, therefore, to the present or the past to see how style has aided or hindered great literary reputations. Carelessness leads to forgetfulness, but so also does excess of care, and the danger with writers of our own day lies, we feel, upon the side of artificiality. The fresh note which our authors seek to strike is too often nothing more than the note of affectation, which may for the moment fall with welcome upon the public's jaded ear, but which can bring no lasting music with it. And, if affectation palls, imitation has an even briefer charm. After some writer of real power has gained his vogue a host of imitators follows. They seize upon the artificialities which were clay in the hands of the master—molded as he would to forms of beauty—and stick them, like broken fragments of a temple frieze, upon the mud walls of huts which they would have us think are temples.

A generation of would-be prophets imitated Carlyle to the ruin of their English style, and now another generation of enthusiastic essayists and story-writers is beginning to copy the exquisite artificialities which Stevenson made glow and breathe by the fire of his genius. The note has been struck, and the teasing echoes begin to come from the empty hollows of the rocks. It is a pity that it is so, but we may use our privilege, at least, to warn the younger writers. If you cannot be original, try at least to be yourselves, as God has made you and you have used his gift, for that is, after all, the best originality. If you cannot astonish the world by depth of thought, at least you may, with toil and care and loving self-restraint, tell your thought so clearly that no one can mistake it. And this, when all is said, is the very hight of style and the very inner frame of beauty.

BOOK REVIEWS.

LATIN CHRISTIANITY.

A History of Confession and Indulgences in the Latin Church, by Henry Charles Lea, LL. D. These two learned and comprehensive volumes of research and narration are to be followed by a third devoted to indulgences, as these are devoted to confession and absolution. In order to insure perfect fairness Mr. Lea has referred only to Roman Catholic authorities, so that, his own opinions and conclusions aside, the work can only be controverted by showing either that the quotations lavishly cited from documents and books are falsified or garbled, or that they bear false witness to the practices and opinions of their authors and their age, which would amount to an overturning of the work of all the great Roman Catholic authorities.

To us Mr. Lea seems scrupulously fair and just, and the arraignment of the Roman Catholic system of governing the world through the confessional which grows with his statement of fact is therefore only the more crushing. It is an effective system, as history shows, but effective in making priestcraft an ever present factor in political and family life and crushing that private initiative from which the great advance of civilization must proceed. Let any one read the makeshifts of casuistry, and then consider the instructions in regard to sensual sins which were a part of the priest's training, and some of which are quoted here, in the light of the experience of the race, and ask himself whether such a system can ever be trusted in the relations of men, and especially of men and women. The author has no zeal in bringing out this side of his subject, and spares us much which might be added to confirm the conclusion which the evidence forces upon us, but he has given us quite enough to prove that the enforced confessional is a source of weakness and of peril which can never be readmitted to church life.

We are not surprised to find that Mr. Lea is convinced that religious teaching is not in itself necessarily conducive to public morality, requiring close oversight and discipline for its complete effect. "In fact, religion has much less influence on morals," he says, "at least on that portion of morals which falls under the jurisdiction of the police, than we are in the habit of believing, and our confidence in the ethical benefits derived from Christian teaching is unfortunately not justified by facts" (England being the conspicuous exception in the recent increase of crimes). This the author attributes to the absence of restraint founded upon immediate advantage and penalty, citing the discipline of the Society of Friends and the superior morality of the Protestants of France as instances where a close and perpetual oversight has produced notable good results. This is a plea for the upholding of church and family discipline which we cannot stop to elaborate here.

Mr. Lea's book is monumental in its research and will fully repay careful study. We shall look with much interest to the completion of the series which, together with the earlier series upon the inquisition, must be indispensable to all students of church history. [Lea Bros. & Co. 2 vols. $3.00 each.]

In the series of Present Day Primers Rev. Charles H. H. Wright, D. D., has prepared *A Primer of Roman Catholicism*, whose purpose is better described in its sub-title, The Doctrines of the Church of Rome briefly examined in the Light of Scripture. Dr. Wright properly begins with the rule of faith as contained in the decrees of the Council of Trent and the catechism of Pius V., with the more recent additions of Pius IX. and the Vatican Council. In the presence of an active and sometimes not over-scrupulous papal propaganda such a handbook as this is useful. Its facsimiles of indulgences, medals and the like, whose existence is pushed into the background by controversialists and historians who write with a Roman bias, will be helpful. The book is distinctly controversial, but is written by a scholar of competent equipment, and attempts to be fair in most of its statements of papal acts and accepted Roman Catholic doctrines. [Fleming H. Revell Co. 40 cents.]

LITERARY STUDIES.

The Epic of the Fall of Man, a comparative study of Cædmon, Dante and Milton, by S. Humphreys Gurteen, LL. D. A careful study and comparison of the two great English Christian poets make up the bulk of this handsome volume. Mr. Gurteen was a pupil of Masson and comes by his thoroughgoing literary study and his enthusiasm for Milton naturally. In many points, however, he places Cædmon above him as a poetic interpreter of the story of the angels' fall and man's disobedience. He has given us a smooth and sympathetic translation of the Anglo Saxon epic, which he appends to a critical discussion in which large quotations have already been made.

He makes it clear throughout this latter not only that Milton followed very closely in the track of his predecessor, but that they both used the prevalent thought of the Northern and Anglo-Saxon race in enlargement of the brief Scripture narrative, so illustrating again the fact that the greatest poets are the mouthpieces of their generation. How completely this legend (if we may call it so without making anybody think that we are referring to the Scripture story and not to the popular and poetic conclusions therefrom) has taken possession of the Northern and Puritan mind any one may prove to his satisfaction by reading again what the Bible says about the fall of man and the rebellion of the angels, and comparing it with the poetic superstructure which the popular imagination and the art of the poets has added to it.

To the study of these two English poets, Cædmon and Milton, a sketch of the cosmogony and picture of hell as drawn by Dante is added. Dante and Milton have often been compared and contrasted, and Mr. Gurteen has nothing very new to add at this point, but his comparison of the "three poetic hells" is interesting and essential to the completion of his task.

The illustrations of the book are reproductions of the illuminations in the one important surviving manuscript of Cædmon's epic and woodcuts illustrative of the cosmological notions underlying the poems. The former especially are extremely good. But why did the author, or the publishers, allow so careful and scholarly a book to go out without an index? [G. P. Putnam's Sons. $2.50]

TRAVEL.

A Parisian in America, by S. C. de Soissons. This is an amusing book and not lacking in suggestiveness for Americans who may wish to see themselves through the eyes of an intelligent Frenchman. It is true that we discover after a while that we are laughing partly at, as well as with, the author, whose Parisian airs and graces, hasty judgments and general air of condescending interest do not make us value all his opinions highly. Nevertheless it would

be a mistake to be deceived by his manner and to think that he does not have keen eyes for our national qualities as well as for our frivolities, and the interest he feels, however hidden under a careless mask, is usually for the higher life of men. The chapter on Protestantism is the most serious in the book and is well worth considering. In it he says that the Congregational Church "is to be considered as the national American church," and he seems to have felt the influence of New England very strongly in his travels and studies of our life. It is as a book of bright and sometimes witty sketches, therefore, and only now and then of careful studies, that the book must take its place among books of travel in America. [Estes & Lauriat. $1.25.]

At Hawarden with Mr. Gladstone gives the title to a book of seven papers of British travel by William H. Rideing. The enjoyable glimpse of England's greatest statesman in his home at Hawarden emphasizes the kindliness and modesty of the "Grand Old Man." The description of Quaint Old Yarmouth and the life of its fishermen is full of interest; the trip on "the Wild Irishman," the mail express which cuts its way through Penmaenmawr in its rush from London to Holyhead, is delightful; while the wonderful advance which a quarter of a century has made in ocean travel is forcibly put in Old and New on the Atlantic. Altogether the book is well worth reading. [T. Y. Crowell & Co. $1.50.]

STORIES.

Jersey Street and Jersey Lane contains six of the late H. C. Bunner's inimitable sketches. His delicacy of feeling, sympathetic nature and quick sense of humor all combine to make these pages delightful. Whether he talks of the organ grinder in the slums or the farmer who knows nothing of the great city he is equally happy. The Lost Child gives a phase of suburban life which will be new and seem almost incredible to many readers, while A Letter to Town could hardly be surpassed for unobtrusive humor and pathos. [Charles Scribner's Sons. $1 25.]

The XIth Commandment, by Halliwell Sutcliffe. This is an ambitious book, setting a wide stage for its actors and written with considerable power, which would, however, have been better for a much greater degree of self-restraint. The author holds a brief for a party of social destruction and reconstruction, and loses no chance to score the English aristocracy and the clergymen of the English Church, among whom his acquaintance seems to have been singularly unfortunate. All the "parsons" of the tale, save one, who is its hero and leaves the church at last, are either fools or fools and knaves. On this side the author's prejudice is virulent and the picture he draws is far from pleasant. If the average English clergyman were as the book describes him the Church of England could not last a year.

The story is of caste pride thwarting true love. The author, for the sake of a dramatic touch to be made later, conceals the marriage of the lovers to the moral confusion of the book and the injury of the heroine in the reader's mind. This and kindred dealings with the relations of men and women, together with the scene describing madness and the relenting anti-climax of the sequel, which gives the disappointed lover his lady after all, tempt us to believe that Halliwell Sutcliffe is a woman, but whoever she may be we hope that she will give us another story of equal power with less prejudice and greater breadth of view and self-restraint. [New Amsterdam Book Co. $1.25.]

Slight but clever and amusing is *A Marriage by Capture*, in which Robert Buchanan takes us into the remoter parts of Ireland and contrasts the old and new elements of social life and feeling very effectively. We would be curious to learn what comment the "new woman" would make upon the book. [J. B. Lippincott Co. 75 cents.]

FINANCE.

International Bimetallism, by Francis A. Walker, LL. D., president of the Massachusetts Institute of Technology, is as timely a book as could be desired at a time when men are most eager for light upon a supreme economic and political issue. Perusal of this book will give food for thought to those who accept unhesitatingly the dogmas of extremists on either side. They will find the question discussed dispassionately by one who has mastered the theory and history of finance, and who has served as a member of at least one great international monetary conference, having the honor to re resent the United States. President Walker believes that the United States should and will remonetize silver, but he scoffs at the proposition to have her attempt the task irrespective of the simultaneous and co-operative action of other nations. [Henry Holt & Co. $1.25]

MISCELLANEOUS.

In *Classes and Masses* Mr. W. H. Mallock has made a plea for the present constitution of society as against the Socialists. He calls his work "a handbook of social facts for political thinkers and speakers," and has attempted by the use of diagrams to make his meaning so plain that no one can mistake it, and with notable success. His conclusion is that "there are always social questions; but there neither is, nor ever can be, any social question. Every reform is a question of detail, of careful and circumstantial modification. It is not a question of revolutionizing fundamental principles; and though nearly all general statements are true only when allowance is made for many exceptions, the following general statement is almost general in its truth—that should a man wish to identify the points in the social system which are unalterable he will find them in the very points which Socialists and similar reformers most desire to alter." With so radically conservative a position his book will naturally call out severe criticism, but so far as Great Britain is concerned we think most of its conclusions are unassailable. [Macmillan & Co. $1.25.]

Seed-Babies, by Margaret W. Morley, with its charming illustrations, will interest children in the wonderful way in which plants and animals perpetuate themselves. Beginning with beans and ending with frogs, a good deal is told concerning the marvels of seeds and eggs. [Ginn & Co. 30 cents.]

NOTES.

—— The *Dial* says that 200,000 copies of a penny edition of selections from the poems of Matthew Arnold have been sold in England.

—— A portion of the library of Wordsworth is to be sold in London in August, including many presentation copies of works from younger admirers, like Matthew Arnold and Mrs. Browning.

—— By the death of Arthur Cleveland Coxe the church has lost one of its few successful hymn writers. His hymn, "O where are kings and empires now," has proved the most useful of all for many special occasions.

—— A volume of sacred song gathered from American sources is soon to be published in London of about the size and scope of Palgrave's Golden Treasury of Sacred Song. One hundred and fifty writers will be represented in its pages.

—— The burial of Mrs. Stowe on Andover Hill adds another to the claims which that locality has upon the attention of American pilgrims. It is already one of the places to which the children of the Puritans go up, and bids fair to become more and more so in the future.

—— In the death of Mr. W. H. Gibson the country has lost a teacher as well as an artist. In such books as Pastoral Days and Highways and Byways, he taught us with pencil and pen to see the beauties of our own neglected corners of field and forest. A New Englander by birth he turned from business to art, and won his way to success by hard and faithful work. The knowledge of the beauty of the world which is growing among us owes much to his efforts.

—— Apropos of "summer reading," we may perhaps be allowed to quote the story which the London *Standard* tells, presumably of two English girls who were talking of what they liked to read: "O, I choose a novel easily enough," said one. "I go to the circulating library and look at the last chapters. If I find the rain softly and sadly dropping over one or two lonely graves, I don't take it: but if the morning sun is glimmering over bridal robes of white satin, I know it is all right and take it, and start to buy sweets to eat while I read it."

BOOKS OF THE WEEK.

Ginn & Co. Boston.

EDUCATIONAL MUSIC READERS, I., II. and III. By L. W. Mason, N. H. Dole and others. pp. 90, 90, 122. 35, 35 and 40 cents.

PETS AND COMPANIONS. By J. H. Stickney. pp. 142. 40 cents.

WINTER. By Frances L. Strong. pp. 102. 35 cents.

COMPOSITE GEOMETRICAL FIGURES. By G. A. Andrews. pp. 57. 55 cents.

Lothrop Publishing Co. Boston.

MOPSY By Kate Tannatt Woods. pp. 331. $1 25.

MAKING FATE. By Pansy. pp. 396. $1.50.

Lee & Shepard. Boston.

THOUGHTS FOR THE PEOPLE. By Reuben Greene, M. D. pp. 272 $1.00

Silver, Burdett & Co. Boston.

AN INTRODUCTION TO THE LIFE OF JESUS. By Prof. A. W. Anthony. pp. 206. $1.00.

Lamson, Wolffe & Co. Boston.

KING NOANETT. By F. J. Stimson. pp. 327. $2.00.

Eaton & Mains. New York.

IN HIS FOOTSTEPS. By W. E. McLennan. pp. 111. 50 cents.

SUNSET MEMORIES. By Rev. Nicholas Vansant. pp. 271. $1.00.

STUDIES IN THE ACTS OF THE APOSTLES. By B. B. Loomis, Ph.D. pp. 71. 40 cents.

G. P. Putnam's Sons. New York.

THE BABE, B. A. By E. F. Benson. pp. 310. $1 00.

THE RELIGION OF MANHOOD. By J. O. Coit. pp. 99. 75 cents.

D. Appleton & Co. New York.

THE MONETARY AND BANKING PROBLEM. By L. G. McPherson. pp. 135. $1.00.

Christian Literature Co. New York.

THE ECUMENICAL COUNCILS. By W. P. Du Bose, S.T.D. pp. 350. $1 50.

J. S. Ogilvie Publishing Co. New York.

A SECRET OF THE SEA. By Cornelia M. Parsons. pp. 135. 50 cents.

C. W. Bardeen. Syracuse, N. Y.

A MANUAL OF COMMON SCHOOL LAW. By C. W. Bardeen. pp. 290. $1.00.

PAPER COVERS.

Ginn & Co. Boston.

GREEK COMPOSITION TABLET. By Prof. B. L. D'Ooge. 25 cents.

Recorder Book Press. Stamford, N. Y.

YOUR LITTLE BROTHER JAMES. By Caroline H. Pemberton. pp. 93.

MAGAZINES.

July. PULPIT.—WRITER.—PANSY.

August. SCRIBNER'S.—HARPER'S.—LIPPINCOTT'S.—TREASURY.—HOMILETIC.—ATLANTIC.—CHAUTAUQUAN.

STAFF CORRESPONDENCE.

FROM BOSTON.

Ecclesiastical and Personal.

The midsummer calm is upon the town. Church-going even on the part of the good people who stay at home is apt to become fitful and intermittent. There seems to be ample seating capacity in the city proper, despite the fact that three of our churches—Union, Central and Mt. Vernon—are closed as tightly as if they were hermetically sealed, and that two more—Old South and Shawmut—maintain preaching services only in the morning. This leaves a free field to Park Street and Berkeley Temple in the evening. Of the pastors in the city proper only Dr. Gordon remains on duty to preach to a good-sized congregation, nineteen out of twenty of whom are strangers. The Old South is probably the most popular resort, with the exception of Tremont Temple, for our friends from other sections of the country who consider Boston a desirable place to visit even in midsummer. Dr. Gordon took a portion of his vacation in a brief trip to England early in the summer, and is consequently now supplying his own pulpit until the middle of this month, though spending the week days at Andover. Certain Roxbury churches, influenced possibly by a desire to put more money into the contribution box and less into the hands of the visiting clergy, made their summer arrangements on a totally different plan from previous years. Three of them—Eliot, Immanuel and Walnut Avenue—are combining for six weeks. There has probably been less demand than ever before for the services of men from distant parts of the country, and this may partly account for the fact that we have seen fewer Western faces than usual. The Chicago editor of *The Congregationalist*, Dr. Williams, has been in this vicinity for the last three weeks and has made his customary thorough inspection of interesting matters, secular and religious, scouring the country in every direction with the unflagging zeal that only a long-time resident of the Lake Michigan metropolis can sustain. Professor Jernberg of Chicago Seminary has come and gone, leaving the impulse of his earnest spirit with the Norwegian churches that are his special care. Rev. J. L. Sewall of Kansas City, Rev. F. E. Hopkins of Dubuque, Superintendent Morley of Minnesota, Dr. Withrow, Prof. G. B. Willcox and Major Whittle of Chicago, Rev. H. A. Bushnell of La Grange, Ill., Dr. G. C. Adams, Rev. R. M. Sargent and Rev. C. S. Sargent of St. Louis have been among those who have sojourned hereabouts for a longer or shorter period.

Unabated Energy.

If Sunday schools and prayer meetings languish a little other forms of Christian activity bloom and fructify. Summer brings an increase of work to the City Missionary Society, and all the vacation which Mr. Waldron gets comes in escorting his fresh-air parties to Rosemary Cottage in Eliot, Me., and in conducting a series of picnics at Franklin Park, where in seven days about 8,000 persons have crowded into eight or ten hours enough happiness to last them all summer, or at least about all they get of that particular kind of pleasure during the hot months. To arrange for these great picnics, to provide ample and appetizing food, and to plan for the safe and easy transportation of these large numbers of little children and aged people would seem to be sufficient employment for one man without administering simultaneously the regular work of the society, which, through its twenty missionaries, goes on like clockwork, summer and winter alike. But, so long as Mr. Waldron maintains such a cheerful countenance and puts in evidence so much physical avoirdupois, he will never get the credit or discredit which belongs to the men who are overworking.

In more distinctively religious lines the Unitarians, this year as last, deserve commendation for embracing the opportunities for open-air gospel services which a thronged Common presents every Sunday afternoon. They have brought their best speakers to the front and are making more than a temporary impression. The Salvation Army's zeal seems to rise with the mercury, and on one of the hottest evenings of last week a demonstration was made at the Washington Street headquarters in honor of the new commander, Brigadier Cozens. The display of enthusiasm showed conclusively that those who have remained loyal to General Booth are with him heart and soul. Certainly the Volunteers have made little headway in New England. The original organization holds the bulk of the Salvationists, and as a rule it is the less capable and efficient men and women who have gone over to Ballington Booth.

The Advisory Board for the City's Philanthropies.

Mayor Quincy several months ago invited fifteen of the leading charitable and philanthropic institutions of the city to furnish him with the names of men and women from which he could select an advisory board of twenty members qualified by experience, knowledge and ambition to serve him in advising and carrying out reforms in the administration of the city's charitable, relief and penal institutions. Such names were quickly sent in, and from those presented he has selected six women, six business men, four physicians, two lawyers, one clergyman and one employé of a charitable organization—all men and women of highest character and reputation. In view of this action, it is reasonable to hope for a work of reformation sadly needed, which cannot be longer delayed without disgrace and sin.

Pleasure and Benefit Afloat.

To see is to believe in the "world of good" which has become the unwritten motto of the Boston Floating Hospital, and one who has the good fortune to be numbered among the happy "patients" on one of the semi-weekly trips of the Clifford—weather permitting—needs but a few hours to mark the symptoms of freshened vigor resulting from a day's furlough on the water from top-story tenements and "scrub" alleys. It is long before nine o'clock, the hour of sailing, on pleasant Tuesday and Friday mornings, that Atlantic Avenue in the neighborhood of Commercial Wharf becomes the objective point of scores of mothers burdened with their little ones. On their arrival at the boat side every family needs merely to show for each ailing infant a doctor's certificate, which also admits one well child from a family if he cannot be left at home. Restrictions, then, are not of race, sect or color, but merely of health and age, the limit being six years. At the gang plank the expectant voyagers run the gauntlet of inspection and assignment to various quarters of the boat, and immediate occupation of hammocks, cots and camp chairs on two decks transforms the airy craft into a miniature world of delight for weary mothers and convalescing children.

From Start to Finish.

The barge, which serves all at the same time as nursery, playroom, picnic ground and hospital, is furnished with every convenience and comfort for its intended purposes, and whatever service can be added by cheerful nurses, volunteer workers and young men attendants—altogether a force of about twenty-five—is promptly and repeatedly rendered. Moreover, every opportunity is taken for enforcing timely hints on the general care and comfort of the little ones. There is much hustle and bustle three times a day at the children's lunch hour, when their bottled portions of sterilized milk are being prepared and distributed. The older "picnickers" also have the assurance about noon that the inner man and woman will not be neglected, and their tickets, "good for one cup of coffee" and "for one lunch," materialize bountifully. It is about this time that the tow-boat, which has guided the barge well down the harbor, leaves it under the lee of a sheltering island, to swing quietly at anchor for a few hours in full range of the flooding sunlight and tempered sea breezes. The middle of the afternoon brings the order for return; but it is a set of new faces full of cheer and hope which are met by awaiting friends at the landing. "What permanent effect can be gained from one day on the water?" asks the unenlightened observer. The superintendent's records yield a gratifying response with the additional information that a child is not limited to a single trip, but is privileged to repeat the voyage as often as a physician's genuine recommendation is furnished. Tickets are secured from hospitals, dispensaries and doctors in sections of the city where there are likely to be applicants for the trip, and as a result of this generous distribution the number of "qualified" children is sometimes swelled to 150, the average, however, being less than 100. It is an exceptional day, then, when less than 200 souls are reckoned as the "cabin list" of the Clifford.

Who Receives the Thanks?

The system of operating this novel fresh-air excursion is the result of two former seasons of experience and the adoption of certain features of the work as it is conducted in New York city, where Rev. R. B. Tobey first saw and became interested in the idea. For two years after its beginning Mr. Tobey has shouldered the entire responsibility of the Boston undertaking, but now, although his active interest is still a prime factor in its continuance, Mr. P. B. Field is superintendent and the enterprise is "fathered" by the Ten Times One Society, of which Dr. E. E. Hale is president. The wholly unsectarian character of that organization promises a continuance and enforcement of that same principle of breadth and independence which has characterized this work, and the careful supervision which has developed its present degree of helpfulness distinguishes the project as especially inviting the consideration of those who through a direct channel are able and willing to relieve the necessities of "the other half." Despite careful economy the expenses of the work are unavoidably large. The contributions therefore, all of which are free-will offerings, need to be large and larger.

FROM NEW YORK.

The Committee's Verdict.

The committee of eleven appointed by the latest General Assembly to examine and report as to the wisdom and expediency of the recent change of base made by the Presbyterian boards is a body so substantial that its decision will carry unusual weight. Among its members are ex-President Harrison, Governor Beaver, John Wanamaker, Justice Harlan, Dr. Withrow and other men of note. Ten of the eleven—Justice Harlan being in Europe—met here this week, conferred freely with the officers of the boards and other competent judges and carefully examined the two properties in question: (1) the Lenox Mansion, at Fifth Avenue and Twelfth Street, given to the home and foreign mission boards by the late James Lenox and for some years used as offices by them; and (2) the new building at Fifth Avenue and Twentieth Street, erected by those boards as an investment of funds received from legacies of which the income only can be used for missions, and now occupied in part by the boards, the major part of the space being rented to other tenants, the income going into the missionary treasury.

The committee's full report has not yet been prepared, but no secret is made of the result—a unanimous approval of the erection of the new mission house and of the use now made of it; a unanimous indorsement of the integrity, fidelity and loyal service of the boards and of their wise administration of their trusts, with hearty commendation of them to the confidence and generous financial support of the churches. It is reasonable to expect that this report, when officially made public, will go far towards ending a somewhat heated discussion that has hindered not a little the grand mission work of the Presbyterian brethren.

The Broadway Tabernacle.

Only the auditorium of the Broadway Tabernacle is to be "closed" during its needed cleaning and decoration. The Sunday services are to be continued in the chapel through the summer. Dr. Nehemiah Boynton preached there again with great acceptance on July 26, and Dr. John E. Tuttle of Amherst College is expected to supply through August.

The New Church Uptown.

The embryo Congregational church on the west side of Central Park has so far matured that those engaged in it have called Rev. Dr. H. A. Stimson to take the pastoral charge, and he has accepted the invitation. They have also secured a comfortable hall at the Boulevard and Eighty-third Street as a temporary place of worship, and propose to begin public services there by the first of October, or a week or two earlier. Those personally concerned in the movement express themselves as fully warranted by the number and resources of their pledged adherents in expecting early and ample success in their plans for adding another to our little band of ten churches of the Pilgrim faith and order in the city.

A Beautiful Charity.

A well-known citizen of New York, Mr. Nathan Straus, has now for four years materially lowered the city babies' death rate and won the gratitude of thousands of poor mothers by his free daily distribution of sterilized milk for the use of sick infants of the poor. Since this beautiful charity began the percentage of fatal illness among children has been perceptibly smaller on this side of the river than in Brooklyn, with its generally conceded advantages of position, cleanliness and roomier tenements, and physicians have agreed in giving to Mr. Straus much credit for the improvement. Great, therefore, was the joy of Brooklyn's health board, this week, in announcing that one of her citizens, name withheld—it has since come out that he is our Mr. Straus himself—would provide for gratuitous distribution, under proper guards against imposture, 1,000 bottles daily of sterilized milk for the same class of little sufferers. There was some delay in arranging the preliminaries, but the distribution has begun, and the results will be watched with interest by the medical faculty of both cities. If New York's experience proves to be duplicated in Brooklyn, surely no time should be lost in making the experiment in all our large cities.

Still Coming Down.

Twenty more this week, making seventy-seven, of those rear tenement pest holes have been condemned to demolition by the health board, and not a moment too soon. The board has found that in some of these tenements the deaths have been four times the average rate of the city. Well done, so far; but what are these among so many? The authorities report that there yet remain something like 2,000 rear tenements—not all, indeed, as foul and dangerous as those already condemned—but all unwarrantably intruding on the breathing space that belongs of right to others. Let the good work go on, here and everywhere.

Personals.

Dr. Pentecost is supplying the pulpit of Dr. John Hall, and Dr. Pierson that of Dr. Davies of the Fourth Avenue Presbyterian Church.——Mrs. Ballington Booth led last Sunday's service in the State camp at Peekskill, thronging the tennis court and moving all hearts by the fervor of her address and the sweetness of the spiritual songs by her attendant Volunteer.——Rev. Dr. R. J. Kent of Lewis Avenue Church, Brooklyn, is summering with his family at Blue Point, L. I., where the best "half-shells" grow.——Dr. and Mrs. F. E. Clark received a rousing send-off from the Brooklyn Christian Endeavor Union, in Dr. Meredith's church, the evening before their boarding the Fürst Bismarck for their long pilgrimage over Europe, Asia and Africa. Both made addresses and received the Chautauqua farewell cheer.——Dr. E. P. Ingersoll is preaching in the Brooklyn churches and taking his vacation there among his loving friends. ——Drs. Griffis, Herrick, Walker of Amherst Agricultural College and Danforth of Philadelphia are among the Brooklyn pulpit vacation supplies.

HUNTINGTON.

"It was an act of God." Such was said to be the verdict of the Russian Government after investigating the terrible disaster on the Khodinsky Plain, probing having revealed the *fact* that the venality and disobedience of certain officials were responsible for it. Fortunately, the latest reports from St. Petersburg announce that there is to be no such whitewashing coupled with blasphemy as once seemed probable, and the prefect of the Moscow police, the president of the organization committee and the architect of the temporary buildings are to be tried by a body of judges of high standing and a jury representing all classes of the community.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Aug. 16-22. Seeing God in Nature. Ps. 19: 1-6; 24: 1-10.

One reason why it is so good to be living in these days is that people generally are awaking to the beauty of the natural world and to the part it is meant to have in the development of their better selves. Mr. Lowell in his fine essay on Winter has shown how distinctively a modern thing is this appreciation of nature. To be sure David had something of it and Jesus had it in the largest measure, but Paul had very little of it, and through all the centuries since then until our own, so far as we can gather from the various tokens that have come down to us, there was no widespread regard for the outward world and its teachings. Even the poets a hundred years ago were only beginning to venture timidly into this region of thought. Now the most graceful makers of verses, the most charming essayists, the ablest botanists, astronomers and naturalists deem it worth their while to try to state in simple language the things which they have seen and heard in the sky above them and in the air and earth about them. The result is that thousands of little children today know more about the wild flowers and the birds than many men who have a college degree. The annual exodus from city to country has helped forward this general knowledge. Modern life becoming daily more strained and artificial simply drives people into the fields and woods for recuperation. There, where they can talk with winged and furry creatures and like St. Francis of old call them their little brothers and sisters, tired souls become strong and calm and simple again.

Think, too, of how easy it is getting to be to lay hold of such supplies for our physical and spiritual natures. The bicycle and the electric car have come to bring them within easy reach. Athletic sports call us from our studies and our stores. Outing and tramping clubs enlist some who would not taste the pleasures of pedestrianism unless it had come to be more or less fashionable. In these and other ways all that is valuable in nature is brought close to our doors. We fancy sometimes that in order to see God in nature we must climb to the top of some high mountain, or await the rumble of an awful thunderstorm, or gaze upon some distant famous bit of landscape. But all around us are the glories of God's handwork, had we eyes to see them. Mr. Lowell—to allude once more to him—has a sarcastic word for the people who have to go over to the Alps to learn what the divine silence of the snow is, or who must run to Italy before they are conscious of the miracle wrought every day under their very noses by the sunset, or who must call upon the Berkshire Hills to teach them what a painter autumn is, while close at hand the meadows make all orioles cheap with hues that show as if a sunset cloud had been wrecked among their maples.

Nature will never mean much to us unless we have learned to see God in it, unless outward forms convey spiritual suggestions and stir the heart to noble resolves. Two men look at the same glorious prospect. One sees only the sweep and the dip of the distant hills, the gleam of the winding river, the broad meadows with their dancing flowers and grasses. The other man sees all this and vastly more. He sees the richness of the divine mind, the loving thoughtfulness of a Father in heaven, and because he sees them his heart throbs anew with hope and trust. Why does he see these eternal realities? Because he has already learned to see God in the providences of his life, in his daily duty, in the Bible and particularly in Christ, the interpreter of all of God's revelations.

Parallel verses: Job 28: 10; Ps. 50: 10; 95: 4; 121: 1; 144: 5; Isa. 43: 19; Mark 11: 19; 14: 26; Luke 12: 27, 28; Rev. 22: 1.

News from the Churches

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.— Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.— Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the Resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Our Illinois correspondent, who writes of the destructive fire which has left a church in that State entirely destitute of its property and any return for it, adds, "Query: How can church officers excuse themselves for being less careful respecting church property than concerning their own?" We await an answer from the other churches which for years have been following the same course, and despite warnings and warnings will still continue without reason for such neglect.

Times have changed, and standards too, since the "raising" of the old meeting house in an important northern New England city. It will set our readers at rest to know that the present pastor will not repeat all the details of the customs carried out seventy years ago.

The C. H. M. S. comes in for a large bequest from a loyal Connecticut Congregationalist. The tidings will exhilarate the officers and friends of the society, and go far toward compensating the dryness in the stream of benevolence which August always registers.

Special attention paid to the old members is already a regular yearly feature in some churches. Two others reporting this week from New Hampshire and New York held such occasions so successfully that one at least has made it an annual affair.

Several pastors whose plans for the fall are already under way are bearing in mind the need of better preparation for active work and will conduct among their young people schools for better Christian service.

The program of a central Massachusetts Sunday school for the summer presents a unique plan of work which will doubtless have continued attractiveness.

There are many young people's societies which would be glad to report as great summer activity as a New Jersey organization.

A Wisconsin church has reason to go on its way rejoicing.

AN ILLINOIS JUBILEE.

The First Church of Winnebago, Ill., celebrated its semi-centennial July 11, 12. The program of the first day included addresses by Rev. W. H. Ross, the pastor, the local pastors and others. The choir sang an original hymn composed by Rev. H. M. Daniels, who was pastor of the church for fourteen years, and after the roll-call of pastors loving memories of those who had finished their earthly work were called up. The women of the congregation served an excellent dinner upon the lawn, where an awning had been spread for an occasion of good cheer and hearty sympathy.

In the afternoon the people gathered again in the church, and after song and prayer listened to a historical paper prepared with great care by Mr. O. R. Gorham, who has long been a member of the church. He came to Winnebago in 1846 and so was qualified for his part.

Dr. T. N. Miller of Rockford, now a Presbyterian, but early in life a member of this church, read a paper concerning the former members, and every heart was touched by his references to those who had crossed to the other side. Dr. James Tompkins read an able paper upon Congregationalism Suited to the Present and the Future. With all confidence he declared the perfect adaptability of the simple New Testament polity of our churches to meet every demand of the times in carrying forward the work of Christ.

The roll was then called of all former and present living members of the church. Letters were read from many who were absent, and those present responded in brief remarks. Among those who sent items of special interest were Mr. Alba Miller of Mason City, Io., the only surviving charter member; and Mr. H. P. Sloan of Dehesa, Cal., a member of the first board of trustees. Mr. Wallace Gorham of Spirit Lake, Io., sent an original poem, and Mr. James Langwell of Owen, Ill., read an intensely interesting paper of reminiscences.

The services of Sunday were interesting and profitable. The anniversary sermon by Dr. Tompkins was helpful and full of encouragement. The communion service was peculiarly tender, and in the evening Rev. J. T. Chynoweth, a former pastor, preached to a union congregation.

The church has erected two houses of worship during its fifty years' existence—"the old stone church" in 1854 situated in the country, and the present beautiful edifice in the village in 1883. During the past year a neat and convenient parsonage was erected, largely as the result of the indefatigable labors of the present pastor.

The church enters upon its second half-century with faith and courage, and expects to win grander victories "In His Name."

R. T.

ANOTHER IMPROVED ORGAN.

The Compton Hill Church of St. Louis has just put in a pipe organ which represents a new system of construction but little used as yet. The distinguishing feature is a large air reservoir, or, as it is called, a "universal wind chest," which may be entered through two air-tight doors. From the inside the construction is easily seen. At one side is an electric motor, which drives three air pumps, and these draw the air in instead of forcing it. Along one side of the room is a "displacement board," which responds instantly to any alteration of pressure in the air chamber and instantly regulates the pumps and motor. Thus the pressure in the reservoir is always kept at exactly the same tension.

The pipes are located on the top of the air chest, each with a separate valve and all in direct connection with the air chamber. The valves, connections and other parts, while completely protected from dust, are in full view in the chest, and all are accessible, being attached to the top and sides of the room. There are no glue joints in the chest. It is framed, paneled and packed and secured by screws to the framework. Moreover, there are no glue joints or joints of any kind between the valves and the pipes. The connection is direct.

The key desk, about as large as a small reed organ, stands directly in front of the air chamber, and is so placed that the organist faces the audience.

The manuals, pedals, couplers and stops are constructed with a "tubular pneumatic" system. The action is prompt and the touch is light, elastic and noiseless. A series of "on" and "off" tablets brings on any desired combination of stops which has previously been made by drawing the registers. The keys require only a four-ounce pressure, which need not be increased when all the notes which can possibly be played by a given key are connected with it. The force which operates the couplers is the ordinary pressure of air in the chest.

The organ has been thoroughly and even severely tested and is giving good satisfaction. Compton Hill Church and Dr. G. C. Adams may be congratulated on the work which during these years of financial distress they have accomplished. The meeting house is completed and the organ is in place.

T. P. O.

NEW ENGLAND.

Massachusetts.

QUINCY.—The evangelical church has become incorporated under the name, Bethany Congregational Church. The pastor, Rev. E. N. Hardy, has recently completed the first year of his pastorate. Twenty-seven new members have been received into the church during the year. Extensive preparations are being made for the coming year. These include a training school for Christian service, the leading features of which will be a comprehensive course in Bible study and lectures on the various phases of Christian life and work.

LOWELL.—*Kirk Street.* The society has voted unanimously to expend $10,000 in renovating the house of worship, and a new organ has been presented as a memorial of a member lately deceased. An invitation to worship with the First Church during repairs has been accepted with thanks. The installation of the new pastor, Rev. W. A. Bartlett, will be deferred until the completion of these alterations.——The Lowell Street Railway Co. shows its appreciation of the work of the Armenian missionary, who preaches both in Lowell and in Nashua, N. H., by presenting him with a free pass between the two cities.

WORCESTER.—*Central.* During vacation the junior section of the Sunday school will, in place of the regular lessons, read Pilgrim's Progress under the leadership of the superintendent. The senior section will be turned into an informal conference, discussing themes on church polity and creeds; relations of the church and the family, the community and social relations; study of the Bible; church membership and responsibilities.——*Immanuel.* Rev. G. S. Dodge will spend part of the vacation at the Northfield Conference.

Maine.

SEARSPORT.—Misses Washburn and Hale have spent some time here and their work was greatly blessed. Two new members have joined the church at the harbor and 14 at the village. These two churches recently contributed about $35 in aid of the coast missionary work of Captain Allen, who succeeds Captain Lane. The lady visitors go now to Martinicus, a rocky island about 20 miles from Rockland. Barrels of clothing are much needed in this coast work, and may be sent to Rev. R. G. Harbutt of Searsport.

ALLEN'S MILLS.—This is an old church, but practically new since 1891, when a beautiful chapel was built and services were begun by the pastor, Rev.

W. B. Kenniston. He preaches also at the Free Baptist meeting house with good results, and there has been increased interest and accessions since the Week of Prayer. New voices are heard in the meetings and growth is manifest. An unusual point of interest of the church is the preponderance of male members.

BATH.—One result of the deepened spiritual life since the revival meetings is seen in the accessions to the churches. Eleven joined Winter Street on confession and one by letter, while at the Central nine members were added on confession and two by letter.

EAST SUMNER.—This little church, where Rev. P. E. Miller ministers, is rejoiced to receive six members on confession and one by letter.

New Hampshire.

EXETER.—*Second.* The old church building, having been sold, is now undergoing the process of demolition, and it is expected ground will be broken for the new edifice early in September. At the sale the stone and brick work were reserved, as also the pulpit and two oak beams in the bell deck, which belonged to the first meeting house of the parish, and will somewhere be put into the new structure. As illustrating the custom of the times it may be said that at the raising of the meeting house in 1823, Rev. Isaac Hurd, the pastor, sent to the workmen from the parsonage across the street a tub of excellent brandy punch. Pew No. 10, in which Abraham Lincoln sat when he spent a Sunday in town during the winter of 1860-1, was purchased by a parishioner and presented to Rev. G. E. Street, D. D., senior pastor. Other pews were also purchased on account of family associations. Beginning with the first Sunday in August the regular services of the church will be held in the Elm Street Chapel till the new house is ready for occupancy. During August the First Church will unite in worship here. The finishing touches are fast being given to Peabody Hall, the new dormitory of the academy erected in the rear of the church edifice. The rooms will be especially attractive, having not only charming views across the academy grounds, but every one an open fireplace surmounted by the seal of the academy handsomely wrought in iron.

KEENE.—*First.* An old folks' social held a few days ago made evident the fact that this church has a score of members who are between 80 and 90 years of age, while those who have reached or passed the mark of 70 increase the list to more than half a hundred. Three were present who joined the church 65 years ago. Two of these, Deacon and Mrs. William Metcalf, are soon to leave the city, and this unique social was planned that the congregation might do honor to them and the many others who have led the march and borne the burdens for decades. Light refreshments, a simple but touching program, and the assembling of so large a company from the generation that is passing made a happy and memorable occasion. Rev. W. G. Poor is pastor.

BENNINGTON.—On account of repairs going on in the interior of the meeting house, Children's Day was postponed till the last of July, but was none the less interesting and enjoyable. Seven little ones were baptized, and two who had been previously baptized were presented with commemorative Bibles. A special sermon to children was given by the pastor in the morning, and in the evening an excellent Sunday school concert was held. New pews for the audience-room of the church are expected to be secured early in September.

GILSUM.—The recent completion of a beautiful lawn in front of the parsonage renders the surroundings much more attractive than formerly, and is not the least of the many improvements made on the church property during the last two years. The pastor, Rev. J. S. Gove, and wife are to spend the larger part of August in study and recreation at Northfield, Mass. Meanwhile the regular services of the church will be sustained.

MARLBORO.—The pastor, Rev. J. S. Colby, is taking charge this week of the Hebrew department at a ministerial institute at Hedding camp ground, East Epping, a strictly Methodist enterprise. During the summer he is giving his people, for Sunday evenings in July and August, a course of patriotic sermons. The attendance reaches its maximum for the year these two months, owing to summer visitors.

MANCHESTER.—*First.* The pastor, Dr. T. E. Clapp, recently announced his purpose to give a personal offering to the Armenian Relief Fund, and the pleasure it would give him to receive additions from any who might feel disposed to contribute. Without further solicitation he received during the following week over $100.

Vermont.

RUTLAND.—The corner stone of the Christian Endeavor chapel at Mill Village was laid recently, there being many interested persons present. The C. E. Society of this city aided the new society in the village at first and the latter has been meeting in a schoolhouse The circle of King's Daughters has also aided the work for the chapel. The house will contain a room 32 by 24 feet for meetings and in the ell will be a room 16 by 24 for social purposes. Thus 175 seats can be provided.

Connecticut.

WEST HARTFORD.—The total amount of home expenses last year was $26,445. The method of raising the money is the voluntary pledge system. The seats are free and a weekly offering is received. Legacies received are the Cornelia Thomson Fund, $1,000, given by J. M. Thomson in memory of his wife, a member of this church, the income to be used for the purchase of reading matter for the free library, and $591 added to the Abagail P. Talcott legacy, the income to be equally divided between home and foreign missions. There is deposited in the bank to the credit of the Parsonage Fund, which was started last year, $615. The improvements of the year are a new sidewalk in front of the church, a water motor for the organ, new furnaces in both church and parsonage, and repairs on the parsonage.

EAST HAMPTON.—Abner G. Bevin, one of the best-known and most respected citizens of the town, died a week ago Saturday night at the advanced age of 86 years. He was a prominent manufacturer and served in many important offices of public trust, having served while a member of the General Assembly of 1873 as one of the committee which had charge of the erection of the present State Capitol, which is a source of so much admiration. He was a faithful member of the South Church for over 60 years, and served on the committee for the construction of the present church building, erected in 1854, and the parsonage, which was put up more recently. He taught a class in Sunday school until just before his death, and will be much missed in all the lines of church work.

BROOKLYN.—The two agents of the Connecticut Bible Society have completed a canvass of the town. Ten denominations are represented, the Congregationalists ranking second, with 107 families and 364 persons. Attending no church there are 201 Protestants as against 20 Roman Catholics. There are six nationalities represented, the French (Canadian) leading with 1,126 persons, while there are only 270 native-born Americans out of the total population of 2,391. Nearly one half are French, it will be seen, and are consequently Roman Catholics.

NEW BRITAIN.—The late Dr. Frank Woodruff left an estate amounting to nearly $200,000. The use of this sum, together with $10,000 outright, was given his widow with the understanding that upon her death it was to go to the Congregational Home Missionary Society after a few small bequests were paid from it. Mrs. Woodruff has just died and the society will get between $150,000 and $175,000, the original sum being reduced somewhat on account of the shrinkage in the value of the stocks in which it is invested.

MIDDLETOWN.—The labors of Miss Lord of the Connecticut Sunday School Association in that part of the town known as Johnson's Lane have been blessed by 30 conversions. The work has been carried on by house to house visitations and by special services.

HOCKANUM.—At a recent meeting the church and society were merged into a corporation to be known as the South Congregational Church of East Hartford. Officers were elected, with Elizur R. Eusign as president.

TORRINGTON.—The pastor, Rev. H. B. Roberts, is spending the month of August on the coast of Maine. Previous to his departure he was presented with a generous personal gift in cash by one of his parishioners.

COLLINSVILLE.—*Swedish.* The members of Pilgrim Church are making special efforts to reduce the church debt, subscription papers being circulated among the members. Over $400 have been pledged so far.

SOUTHINGTON.—The church will be closed during the vacation of the pastor. An invitation has been extended the members to attend the Baptist church during that time by its pastor, Rev. Mr. Breaker.

WETHERSFIELD.—The organ, which has been undergoing repairs for the last month, was used for the first time a week ago Sunday morning, when there was a special musical service.

WILLIMANTIC.—Rev. and Mrs. E. A. George are spending their vacation on Long Island. During the month of August there will be no Sunday services in the church.

HADDAM NECK. The lawn party given recently by the Sunday school was liberally patronized and resulted in adding $25 to the fund for purchasing new books for the Sunday school library.

CHESTER.—A mass meeting in the interests of the Armenian sufferers was held last Sunday evening and was largely attended. Quite a sum was contributed towards their relief.

PINE ORCHARD.—Nearly money enough has been subscribed to build the proposed new chapel, and the land has been given on which to erect it.

MIDDLE STATES.

New York.

CARTHAGE.—*First.* The Old Folks' Day, despite the indications of a wet day, found a good representation of the aged at the meeting house on a recent Sunday morning. The average age of the nine who occupied easy-chairs was 84½ years. The day was so successful and pleasing that Old Folks' Day will doubtless have its place in the special services of the church. Carriages were provided for the old people. Our oldest member is 102 years of age. He has been to church but once since he was 100. Rev. J. B. Felt has just completed three years of service here, in which time 72 persons have united with the church, 57 on confession.

BROOKLYN.—*Park.* Rev. R. C. Hallock was, at his own request, dismissed from the pastorate July 27. He has been here since Jan. 1, 1893. Church and council united in hearty commendation of Dr. Hallock's character and work, and the parish emphasized their kind words with a parting gift of $1,000. Dr. Hallock is a graduate of Princeton, and proposes to go thither in the early autumn for further study, preaching, meanwhile, as opportunity offers, before resuming pastoral care.

LITTLE VALLEY.—The church building here is now lighted by electricity. This church holds Children's Day services Aug. 9. The C. E. Society is raising funds to paper the auditorium. The weekly system of payments has been introduced and the people are taking hold of all lines of work with much interest. Congregations and the Sunday school show marked improvement in numbers. Rev. E. C. Woodruff is pastor.

MORAVIA—The pastor, Dr. W. H. Hampton, has given lectures on Sunday evenings all summer on timely themes connected with the present and historical work of the church. This new departure has doubled the evening congregation. On a recent Sunday he addressed the Masonic Fraternity before an unusually large congregation.

GRIFFIN'S MILLS.—The pastor, Rev. F. A. Kimberley, is greatly afflicted in the death of his wife. These young people, with much self-denial and consecration, have done a good work in this old church, now become small and weak.

EAST MCDONOUGH.—This new church received seven members on confession last Sunday, part of them being baptized by immersion and others by sprinkling, a Freewill Baptist minister conducting the immersion.

A new bell is one of the improvements in view by the church in Lisle.

New Jersey.

NUTLEY.—*St. Paul's* continues to prosper, notwithstanding the services are still held in a club house. Seven members were added at the last communion, five on confession. Strenuous efforts are being made to swell the building fund, two open air fêtes given by the Young People's Society having furnished $50 toward that end. The attendance at the services, even in the hot weather, is better than ever before, the accommodations being taxed to their utmost. One of the deacons, formerly a lay preacher in the Methodist Church, will supply the pulpit during the pastor's vacation. The King's Daughters send flowers each week to the neighboring cities.

UPPER MONTCLAIR.—The two years' work of Rev. H. S. Bliss has resulted in such success and progress that the question of a new edifice is prominent just now. The numerical growth has been particularly marked, but the end in view has been continually for more earnest individual consecration. The pastor is now away on his vacation, to be spent mostly in New Hampshire.

HAWORTH.—This town is growing and the church increasing. A movement is now a-foot to secure a resident pastor, which heretofore the church has never been able to accomplish. The financial year closes with excellent reports.

The Scandinavian churches in the State continue to move forward hopefully. The Dover church has secured a building lot and about $1,000 toward a house of worship. The East Orange church recently

had a successful concert conducted by Prof. J. A. Hultman of Chicago, and a visit from Rev. S. V. S. Fisher of Minneapolis, superintendent of Scandinavian work; and the pastor of the new Montclair church has just gone to Minnesota to be married.

The church building in Westfield will be closed for repairs during a part of the pastor's vacation in August.

THE SOUTH.

District of Columbia.

WASHINGTON.—*Plymouth.* The late Mrs. Harriet Webster, whose husband, Dr. Peter Parker, died here July 10, left $2,000 to this church. Dr. Parker was a member of the church 68 years.

Georgia.

BAXLEY.—Special services by Rev. G. N. Smith, pastor, assisted by Rev. D. F. Studley, resulted in an addition of 13 to the church, eight on confession.

Special services in Hoboken, closing July 9, have resulted in the addition of 21 to the church on confession.

THE INTERIOR.

Illinois.

DANVILLE.—Rev. James Hayes, located in this coal mine district, is laboring with his usual zeal and success. Several stations are under his care. In South Danville the house of worship is entirely too small to hold the congregations. To remedy this a well-located lot has been secured, on which one payment has been made. The people are bending every energy to raise the balance. In addition the church has rented a brick kiln, with permission to make 200,000 bricks with which to put up a building. Already 50,000 bricks are in the kiln. A month's time will be required to burn the requisite number of bricks. All the people—men and women—are deeply in earnest and are loyally following the leadership of their self-denying and devoted pastor. In the midst of all this effort to better their own condition, which has been going on for three months, the church has contributed and forwarded to the H. M. S. the sum of $20 to aid other struggling churches. A like course of action on the part of all the churches would make an overflowing treasury, and cause the Congregational wilderness of mission fields to blossom as the rose.

HAVANA.—The new church, Rev. J. M. Sutherland, pastor, is making sure and steady progress notwithstanding the fact that services can be held, for lack of a building, only at 1.30 P. M. these hot, summer days. It is expected that the contract for a church edifice will be let within a few days.

GARDEN PRAIRIE.—The church has met with a severe loss in the destruction of its house of worship by fire July 31. Only the organ, Bible and a few chairs were saved. The saddest feature of all is that the insurance had been allowed to lapse, thus making the loss complete.

Indiana.

EAST CHICAGO.—Rev. F. E. Bigelow is taking his vacation around his early home in northern Massachusetts. Meanwhile, excellent service is being done by Rev. William Davidson, late of Scotland, as supply. A renewed effort is being made to pay off the debt to the Building Society. A payment of $38 was made July 1, and there are to be quarterly payments hereafter until the obligation is met.

TERRE HAUTE.—*First* will be closed during August. When it opens, Sept. 1, supplies will be had until a regular pastor is secured. The church work is going on as usual. A few hundred dollars will be expended in repairing and decorating the present edifice, and it will be occupied at least another year. The church, however, proposes to sell and build in the near future.

THE WEST.

Iowa.

WINTHROP.—Since Rev. C. B. Carlisle became pastor about two years ago about 60 members have been added, all but eight on confession; a $1,300 parsonage has been built, and about $500 are now being expended on renovating and beautifying the church building. The Y. P. S. C. E. has already made of the lecture-room a handsome and attractive place of meeting. Unity and enthusiasm prevail among the members.

RODNEY AND SMITHLAND.—Rev. G. W. Tingle closes his pastorate Aug. 1, having decided not to accept the call for another year's work at these points and at Oto. During the past 12 months the work has progressed encouragingly. The membership has been increased by 28, and the average attendance from 15 to 40. A Sunday school has been organized at Smithland, also C. E. Societies there and at Oto.

SALEM.—Nine persons were added to the membership July 12, six on confession. Rev. F. N. White of Burlington recently gave an interesting lecture upon Japan—a subject on which he speaks from personal knowledge, having been a missionary there.

Minnesota.

DULUTH.—*Morley.* The new house of worship was dedicated July 28, with addresses from Rev. Messrs. C. H. Patton and J. H. Morley. The property is worth about $4,000 and is paid for with the exception of a mortgage on the lot given by Pilgrim Church. The church was organized two years ago and has made remarkable growth considering the financial stringency of the times. Situated in the best residence portion of the city, its future is assured. Rev. W. W. Newell was installed as pastor July 29.

HIBBING.—The work has suffered through the sudden departure of the minister. Rev. Messrs. J. H. Morley, R. P. Herrick, E. C. Lyons and G. E. Northrup held a service July 26, after which a Congregational society was organized and it was decided to push the work vigorously. Lots are to be secured, though building may be postponed until next year. The town is one of the best on the Iron Range. Rev. E. C. Lyons of Appleton has done good vacation service in reorganizing this work.

GRANADA.—Work has been opened at some outstations and the little church has grown in strength. The force has been somewhat divided by the incoming of another denomination. A series of meetings recently developed the spiritual life of the community.

ROSE CREEK.—A former pastor, Rev. F. J. Brown, has visited this church and Taopi, administering the sacrament of the Lord's Supper and baptism and encouraging the churches. They are supplied by a Methodist minister until a pastor can be secured.

ST. PAUL.—*Atlantic.* Rev. S. W. Dickinson closes his work this month. Eighty-seven persons have been added to the church roll during his four years' pastorate. He was formerly pastor of Fifth Avenue Church, Minneapolis.

MONTEVIDEO.—The edifice is being enlarged by an addition to accommodate the Sunday school. The auditorium is to be reseated with chairs and heated by furnace. The C. C. B. S. assists.

MADISON.—Before the departure of Rev. E. A. Powell several Norwegian women called on his wife and after a pleasant social gathering left a purse testifying to their esteem.

Kansas.

RUSH CENTER.—After an interim of four years with closed doors the church is experiencing a refreshing work of grace under the leadership of Rev. George H. Hull, the new pastor. Conversions have marked every Sunday evening service. Six new members were received June 29 and six others July 26. This renewal of church life took place after nearly ten years of crop failure and in the face of other discouragements.

DOWNS.—Six special Sunday evening services have been arranged for the summer months. Features are music, one recitation and an open conference of 30 minutes. Among the topics are: As the World Now Is Could All People Work in One Church? Why Do Not More People Come into the Churches? Is the Sunday School What It Should Be?—If Not, What Is the Remedy?

GOODLAND.—Energetic effort has resulted in the payment of the last installment due the C. C. B. S. and the raising of a sufficient proportion of the pastor's salary to secure his services for full time after Aug. 9. The town is on the extreme Western frontier, has 1,000 inhabitants and is the end of a division of the Rock Island R. R.

BLUE RAPIDS.—Responding to the labors of an Oberlin student in charge for the summer this church is taking forward steps. A weekly prayer meeting has been established and a Y. P. S. C. E. organized. Several persons are soon to become members.

JUNCTION CITY.—The membership has become reduced and at present cannot support a pastor, but a Sunday school is maintained in the afternoon for the neglected classes, and the church members are active in service to the poor and erring in the city.

LENORA.—Rev. J. H. Gowdey, who supplies here during the summer, is conducting revival meetings in the town and in outlying districts. The church membership already has increased to about 75.

ALMENA.—The Sunday school attendance is increasing, and the work in two out-districts is specially flourishing. In the Buffalo district 30 persons attend the weekly prayer meeting.

STRONG CITY.—Mr. Aaron Breck of Yale Seminary is pastor for the summer, and finds much to encourage him in the spiritual earnestness of faithful members.

KINSLEY.—This church, near the frontier, has carried unusual financial burdens, but it now has a resident pastor and is making good progress.

Rev. D. H. Platt, who has served two years as pastor at large in northwestern Kansas, after Aug. 9 will concentrate his labors at Goodland, one of his preaching points. His work has been laborious and exceedingly useful, holding churches together, encouraging scattered communities and cheering the disappointed and destitute on the frontier.

Nebraska.

BLAIR.—Mrs. G. C. Hall, acting pastor at Nebraska City, has spent two weeks here lately on account of the illness of her father, Rev. G. W. Wainwright, D. D., who returned to his home from his charge at Ainsworth in such poor health that he is likely to be compelled to resign his charge. Miss Nellie Wainwright, who has been engaged in foreign missionary work in Japan for the last nine years, is at home for a brief visit and has received a most cordial welcome from friends in Blair. After resting she will speak upon life and missionary work in Japan.

BUTTE AND SPENCER.—Rev. W. A. Hensel is encouraged to find the work constantly growing in interest and strength under his hand. Eight persons have lately united with the Butte church on confession and others are expected later. The Spencer church will soon call a council for the ordination of Mr. Hensel.

North Dakota.

HARWOOD.—Mr. D. G. Colp, who has done excellent work as acting pastor for a year and a half, will close his labors here in September to enter Yale Seminary. During his service the edifice has been repaired and improved. Mr. Colp was a member of the first class graduating from Fargo College.

INKSTER AND ORR.—The work is gaining here under the efficient lead of Rev. C. Y. Snell. Though crops are nearly a failure, religious interests are sustained with unflagging zeal.

DEXTER.—Mr. Lewis Vaughan, a student from Fargo College, is supplying this church in connection with Geneva and Wyndmere. It gives him a large and encouraging field.

Since the coming of Mr. W. A. Wilkinson to Abercrombie attendance upon the church services has largely increased.

Oklahoma.

SOUTH ENID.—Evangelist Parker has just closed a series of meetings. Thirty-five persons professed conversion, and 30 have united with the church.

The Outlook, Superintendent Parker's little paper, fails to make weekly calls for lack of financial support.——The pastorate at Pleasant Hill is made vacant by refusal of missionary aid.——Special services are in progress at Union, near Stillwater, in charge of the pastor, Rev. I. A. Holbrook, assisted by Mr. Lasswell.

PACIFIC COAST.

California.

SAN FRANCISCO.—*Seamen's Bethel.* The reading-room is a great attraction, some 20,000 to 30,000 visits having been made there last year. Thousands of men have also come to attend the social gatherings. Twice each week refreshments are served to visitors in connection with literary and religious exercises. In these occasions of rare enjoyment for those who "go down to the sea in ships" the Endeavorers of the city have been a great help.——The California Indian Association, meeting monthly in this city, has a branch in San José composed of wealthy and influential women. Together these organizations have engaged a Congregational minister to labor among the Indians in Hoopa Valley for six months at a moderate salary. He is much encouraged in his work. An Indian convention, attended by prominent delegates from the East, will be held here this month.

FERNDALE.—Rev. S. M. Wood has arranged for a summer school, with missionary extension as the central theme. Miss Williams of Oakland, president of the Young Woman's Branch, is to speak. Humboldt County, of which this is a prosperous town, is one of the richest counties in the State, but somewhat isolated, being 200 miles north of San Francisco by steamer. It has several Congregational churches.

LOOMIS.—Rev. E. E. Chakurian, an Armenian studying at Pacific Seminary, is spending his vacation with this church. Occasionally he visits neighboring fields and interests the audiences in the work of the American Board in Asia Minor. Due largely to his influence, seconded by earnest pastors, the churches of Placer County are raising money for the Armenians.

SAN QUENTIN.—Three conversions are reported at a recent Sunday afternoon service in the yard of

the State Prison. Rev. August Drahms has been the devoted chaplain for four years.

WEEKLY REGISTER.

Calls.

ABERCROMBIE, Ralph H., Bangor Sem., to W. Newbury, Vt. Accepts.
BUSHNELL, Campbell W., to be acting pastor at Rosalia and Oakesdale, Wn.
FORREST, Ned, Vinita, I. T., to Anna, Ill. Accepts.
FOSTER, Richard B., Perkins and Olivet, Okl., to Okarche. Accepts, to begin at once.
GRIFFITH, Robinson, to Welsh Ch., Denver, Col. Accepts.
HALE, Harris G., First Ch., Warren, Mass., to the church to be organized in Brookline, Mass. Accepts.
MERRITT, Geo. P., Hiram, Me., to be acting pastor at S. Williamstown, Mass. Accepts, to begin about Sept. 15.
PEASE, Wm., St. Clair, Mich., to Plymouth Ch., Newark, O. Accepts.
ROBIE, Thos. S., Highland Park, Ill., to W. Hawley, Mass. Accepts.
SNYDER, Chas. W., Jennings, Okl., to Newkirk. Accepts, and has begun work.
STIMSON, Henry A., recently pastor of Broadway Tabernacle, New York city, to the church to be organized on the West Side. Accepts.
THOMAS, David L., accepts call to Bowdle, S. D.
TINGLE, Geo. W., to remain another year at Rodney, Smithland and Oto, Io. Declines.
WIEDER, Franklin F. (Ger. Ref.), to Snyder Ave. Ch., Philadelphia, Pa.
YONKER, Wilto R., Howard City, Mich., to Eaton Rapids. Accepts.

Ordinations and Installations.

DEANS, Jno. P., *o.* Dayville and Williamsville, Ct., July 28.
FROST, Merle A., *o.* Sublette, Ill., July 23. Sermon, Dr. W. A. Waterman; other parts, Rev. Messrs. C. C. Jessee, J. M. Markley, Jas. Tompkins, D. D., C. A. Moore, D. D.
NEWELL, Wm. W., *i.* Morley Ch., Duluth, Minn., July 29. Sermon, Rev. G. R. Merrill, D. D.

Resignations.

CARLSON, Thos. A., Sidney, N. Y.
COLP, Donald G., Harwood, N. D., to take effect in September.
DICKINSON, Sam'l W., Atlantic Ch., St. Paul, Minn.
GOODRICH, Chas. C., Plymouth Ch., Springfield, Ill.
HALBERSLEBEN, Henry C., Linwood, Neb., to take effect Sept. 18.
MARBLE, Wm. H., Wallace, Kan.
MOORE, Gainer P., South Ch., Grand Rapids, Mich.
SLOCUM, Geo. M. D., Pilgrim Ch., S. Muscatine, Io.
SNELGROVE, Andrew H., Rosedale and Pine Grove, Mich.
STAFFORD, Burnett T., Smyrna, N. Y.
TILTON, Geo. H., Lancaster, N. H., to take effect Oct. 1.

Dismissions.

HALLOCK, Robert C., Park Ch., Brooklyn, N. Y., July 27.

Churches Organized.

MIAMI, Fla. —.
PHILADELPHIA, Pa., Snyder Ave. Independent Pres. Mission, organized as Congregational, 15 July.

Miscellaneous.

BUSHEE, Wm. A., and wife, were cordially welcomed to their new field at Northwood Center, N. H., by a goodly number of parishioners at the vestry July 22. This festive and profitable occasion opens the pastorate auspiciously.
CURTIS, Asher W., and family, have returned to their work in Raleigh, N. C., after a delightful six weeks' rest at Clifton Springs, N. Y.
EDDY, Wm. D., Norwood, N. Y., has accepted an invitation to supply for three months at Rensselaer Falls, N. Y.
GAYLORD, Eber W., and wife, were given a reception by their people at N. Amherst, Mass., on their silver anniversary, July 27. A purse of $40 was presented, with appreciative and congratulatory words.
GALLAGHER, Geo. W., of Dickinson, N. D., is spending August at Tacoma, Wn., his former home.
PERKINS, Jas. C., a missionary in India under the American Board since 1885, is now enjoying his first vacation. While visiting his parents in San Francisco, he has spoken in the Third Ch., of which he became a member 16 years ago.
RIVES, Chas. J., Morrison, Okl., is supplying at Jennings, left pastorless by the resignation of Rev. C. W. Snyder.
WEBSTER, Franklin G., will close his pastorate at Oswego Falls, N. Y., in September.

ACCESSIONS TO THE CHURCHES.

	Conf.	*Tot.*
CALIFORNIA.		
Long Beach,	3	6
Los Angeles, Park,	2	6
Mentone,	—	3
Nordhoff,	1	4
GEORGIA.		
Baxley,	8	13
Hoboken,	21	21
ILLINOIS.		
Caledonia,	4	6
Chicago, Douglas Park,	3	5
Forestville,	8	29
New Grand Chain,	15	15
Olmsted,	—	10
INDIANA.		
Alexandria,	—	3
Cedarwood,	3	3
E. Chicago,	6	8
Elwood,	2	4
Fort Wayne, South,	4	8
IOWA.		
Iowa Falls,	7	14
Perry,	—	54
Salem,	6	9
KANSAS.		
Blue Rapids,	—	7
Rush Center,	—	6
MAINE.		
Allen's Mills,	3	4
Bath, Winter St.,	11	12
Central,	9	11
East Sumner,	6	7
Hampden,	3	3
Turner,	—	3
MICHIGAN.		
Calumet,	8	13
Manistee,	14	18
Standish,	16	16
Stanton,	—	9
MINNESOTA.		
Minneapolis, First,	3	12
Fremont Ave.,	—	5
Lyndale,	—	7
Park Ave.,	—	8
Robbinsdale,	7	12
Sauk Center,	2	9
NEBRASKA.		
Butte,	8	8
Minersville,	3	3
Nebraska City,	2	3
Sargent,	3	6
NEW YORK.		
E. McDonough,	7	7
Saugerties,	3	3
OKLAHOMA.		
Enid,	—	5
S. Enid,	—	30
SOUTH DAKOTA.		
Tyndall,	19	19
Webster,	—	4
VERMONT.		
Arlington, East,	6	7
Burlington, First,	3	6
Hyde Park, North,	9	10
Rutland,	5	10
WISCONSIN.		
Chilton,	3	3
Clinton,	2	3
Lancaster,	4	6
CANADA.		
Brantford,	8	15
St. Elmo,	10	14
OTHER CHURCHES.		
Corvallis, Ore.,	15	15
Denver, Col., Welsh,	—	36
Nutley, N. J.,	5	7
Seattle, Wn., Plymouth,	4	12
S. Hamilton, Mass., Union,	—	17
Churches with less than three,	15	26

Conf., 319; *Tot.*, 655.

Total since Jan. 1. *Conf.*, 11,845; *Tot.*, 20,325

CHRISTIAN ENDEAVOR NOTES.

A C. E. scholarship in Illinois College has been founded by societies in the vicinity of Jacksonville.

The reformatory at Concord, Mass., has a society of 90 members, 45 being active. Messages from other societies will be welcome.

Fifteen sailors on a vessel visiting the harbor of San Diego, Cal., were led to a public confession of Christ by the Floating Society of Christian Endeavor.

A bicycle club has been organized among the Endeavorers in and about Hull, Eng., to hold open-air meetings in the villages around, where no active evangelistic workers are to be found.

A day was spent in picking blackberries by a society in West Salem, Ill., which gave the proceeds for home missionary work.—The protection of song birds has been taken up as part of its work by the sunshine committee of a Nebraska society.

A flower committee in Perryville, Ky., furnishes each week a package of flowers to a flower committee in Louisville that uses them in decorating its church, and then distributes them to the sick. Many city and country societies might arrange thus to work together to advantage.

During a rose carnival at Tacoma, Wn., one society set up in the park an arch with Y. P. S. C. E. in white roses, and the C. E. monogram, also in white roses, hung in the center. A card invitation to the various C. E. meetings of the city was also posted and attracted the notice of large numbers of passers-by.

Three new trustees of the United Society were chosen at Washington—Rev. H. K. Carroll, LL. D., to represent the Methodist Episcopal Church, and two others from denominations not before represented, Rev. W. H. Vogler, the president of the Moravian National Union, and Rev. U. F. Swengel from the United Evangelical Church, which has been formed within a few years, and has given the society formal recognition in its constitution.

The Chittenden County Union of Vermont at a recent meeting took for a subject The Evolution of a Citizen, and treated it under these divisions: The Mother's Influence, The Father's Influence, The Sister's Influence, The Influence of the Public Schools, The Influence of the Junior Society, The Influence of the Young People's Society of Christian Endeavor, The Wife's Influence, The Young Christian as a Citizen, The American as a Citizen of the World. The State president also gave an address on Jesus Christ, the Citizen's Model.

An "echo meeting" of the 1896 convention was held July 21, by the Boston Union, in People's Temple, and addresses were given by Rev. W. E. Barton, D. D., Mr. William Shaw, Rev. J. T. Beckley, D. D., and the delegates from England—Rev. Arnold Streuli and Rev. J. B. Morgan. The last part of the meeting was in the nature of a farewell to Dr. Clark, who replied to an address by Rev. Nehemiah Boynton, D. D. The next evening a similar meeting was held at the Tompkins Avenue Church in Brooklyn, and on Thursday, July 23, Dr. Clark and his family sailed for an absence of nearly a year abroad.

The Junior Societies in British Columbia are all in Vancouver, but so much interest was felt by their leaders in the presentation of the work at the British Columbia convention that they took many of their Juniors to Westminster, where the convention was held, and an entire program was given by the Juniors themselves. The annual address of the president laid especial emphasis on the matter of systematic beneficence. A circus reached the city on Sunday morning during the convention, and at the sunrise meeting plans were made for evangelistic work among the employés. Twenty-five Endeavorers conducted a helpful open-air meeting, which led to another meeting in the evening, and many of those connected with the circus went to the evening session of the convention.

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Results—blood purified, suffering relieved, strength restored, system built up, nerves strengthened, by taking Hood's Sarsaparilla.

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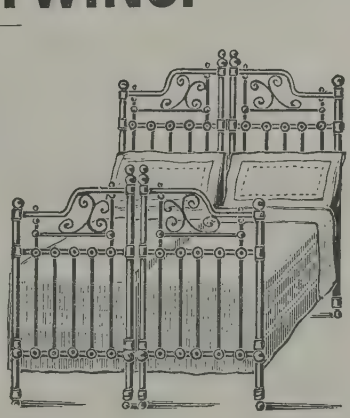
RELATED TWINS.

Twin Beds are each year more strictly demanded by social usage and custom. For every single pair we sold two years ago, we sold half a dozen last year, and shall sell a dozen this season.

We have Twin Beds now in every style and at every degree of cost. From the simple pair in enameled white iron and brass at $9 up to the elaborately carved twins in San Domingo mahogany, there is a wide range of election.



One of the popular novelties of this spring has been the united pattern in twin bedsteads, as shown in the accompanying engraving. Here the two beds are treated as one complete design, and the effect of increased size is thus happily avoided. Although taking a slightly larger space than a double bedstead, the appearance of "room filling" furniture is not to be noted.

We believe that any person who will price some of our twin bedsteads will surely purchase a pair. They are much lower than the usual cost.

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THE BUSINESS OUTLOOK.

When the country is in the throes of political turmoil, not too much can be expected in the way of general trade. And such turmoil! Not since 1860 has there been a presidential election fraught with the vital consequences of the one which is to come off next November. It is useless to pooh-pooh the silver party by calling them cranks, demagogues and repudiators.

That the free silver craze is spreading there is no manner of doubt, and even here in the East, which was regarded as absolutely loyal to gold, one can hear silver talk on all sides, and not from the rabble either, but from educated men of affairs who, moreover, have a stake in the country, as it is called. In the writer's judgment, this craze for the white metal is simply the protest of the great common people against the growing power and arrogance of the money kings. The masses are discontented with the actions and policies of Wall Street and the Chicago grain pit, with the scandals in American railway and manufacturing corporations, and the reckless use of the people's money in all that pertains to speculation and modern financiering.

Nor is this discontent peculiar to America alone. The same determined rebuke to the stock-broking, financial community found expression in Germany in the Bourse Bill, and in France and England in other measures aimed at the breaking of the increasing power of these speculators. The great bankers here have adopted the surest means to excite the opposition of the plain people, by forcing the Government to make such enormous sacrifices to maintain gold payments, the very thing that these same bankers are now preserving of their own volition when their interests are actually threatened. Had they done in the beginning what they, within a couple of weeks, agreed to do on their own account, much suffering, hard times, and a large increase in the national debt would have been avoided.

As to general trade, the dullness in nearly all industrial and commercial lines is something more than the usual midsummer inactivity. The prospects indicate a further reduction in prices for iron and steel, the steel pool having met in New York the latter part of last week to make a last effort to prevent any further break in the price of billets.

At all the large centers there are complaints of the movement in dry goods, shoes and clothing. In lumber the trade is all but demoralized, and prices are on a very low basis. Nothing of an encouraging nature can be said of wool or woolens or the cotton manufacturing industry, except that the heavy curtailment in production will probably avert utter demoralization in values. Bank clearings last week aggregated $881,000,000 for the whole country, or about eight per cent. less than in the corresponding week last year.

THE NEWER SOURCES OF WEALTH.

Some idea of the increase of the world's wealth in the comparatively brief time in which electricity has been employed as a commercial agent may be gained from the estimates of expert authorities, which were laid before some of those who attended a meeting of electrical engineers in New York on the day of the opening of the electrical exposition. It was then stated that the best estimate was that the commercial use of this force had, within a comparatively short period running back to about the beginning of the Civil War, created wealth equivalent in money to not far from $2,000,000,000. That is to say, that in forty years the wealth directly created by the employment of this force commercially approximates that created by railway development extending over a period of nearly seventy years in this country. Mr. Edison was asked a few years ago if he had ever made any estimate of the wealth created by the employment of electricity for lighting purposes, a use of the force which began not much more than fifteen years ago. He replied that it would probably be represented in dollars by not less than 200 000,000, that his own inventions gave employment to more than 150,000 persons, and probably supported twice that number, and that his own share in the development of this great wealth and in the employment of this vast army had been a little less than $3,000,000. —*Philadelphia Press.*

Marriages.

The charge for marriage notices is twenty-five cents.

HAYNES—GARY—In Raleigh, N. C., July 29, by Rev. A. W. Curtis, D. D., Rev. C. Stephen Haynes, M. D., pastor of Congregational church in Athens, Ga., and Florence Mayfield Gary of Raleigh.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BELDEN—In Clifton Springs, N. Y., July 31, of apoplexy, Rev. William H. Belden, D. D., formerly missionary of the American Board to the Bulgarians and more recently pastor in Bridgeton, N. J., and in Bristol, Ct.

HASKELL—In Whites Bridge, Sebago Lake, Me., July 24, Frank Haskell of Westbrook, Me., aged 52 yrs.

PARKER—In Washington, D. C., July 10, Harriet Webster, widow of the late Dr. Peter Parker, the well-known medical missionary of the American Board.

TUCK—In Springfield, July 30, Mrs. Tuck, widow of the late Rev. J. W. Tuck, formerly of Ludlow, aged 77 yrs.

MRS. HARRIETTE DAY FOSTER.

Mrs. Harriette Day Foster, wife of Rev. Addison P. Foster of Roxbury, Mass., after a lingering and painful illness of over two years, died Aug. 1, aged fifty-six years. She was the daughter of the late Sherebiah B. Day, Esq., of West Springfield, Mass., and niece of the late Rev. Pliny B. Day, D. D., of Hollis, N. H., and of the late Henry Day, Esq., of New York. She was a descendant of the Pilgrim stock, tracing back her ancestry to several who came over in the Mayflower. She became in consequence an enthusiastic student in genealogy and Pilgrim history. Possessed of an active mind and being an invalid for several years she found relief from pain in searching ancient records and collecting photographs. This led her into a wide correspondence both in this country and in England. Her collection of photographs reproducing the scenes connected with Pilgrim matters she gathered in three large volumes devoted to England, Holland and America respectively, and accompanied by a carefully written historical description. This collection is probably unequaled in the world and has excited much attention from historical specialists. Much disturbed that Myles Standish, her ancestor, should be represented by some as a Roman Catholic, to controvert this position she wrote an article, which was printed and which has never been answered.

Mrs. Foster was a devoted student of the Bible. For many years in her husband's parishes in Jersey City and in Roxbury she was in the habit of giving Bible readings at ladies' meetings. These were greatly appreciated by those who heard them. As health and time allowed she engaged actively in church work, modestly and unobtrusively aiding her husband in the parish, and so came to be greatly loved and honored.

She was a devoted Christian of a practical, commonsense type. She loved prayer; she was untiring in efforts to mold the Christian characters of her children; she held firmly to a Puritan faith and to Puritan morals. Yet with all this there was a vein of humor in her composition. She believed that home should be made a place of cheer, and tried to keep those around her hopeful and happy. She lived to see two sons and two daughters grow out of childhood and connect themselves with the church, and she found her reward for a mother's care in their devotion to her during the years of her confirmed invalidism.

WHAT you want when you are ailing is a medicine that will cure you. Try Hood's Sarsaparilla and be convinced of its merit.

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CAPITAL, - - - - - $2,000,000
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HAY FEVER.

A Discovery for This Malady at Last—Relief at Your Own Home.

No one but the sufferer from hay fever knows the agony that attends this torturing malady. A continual round of sneezing, eyes that are weak, watery and inflamed, a nose that runs without cessation, and grows more sore every hour, inability to breathe, nights that become hours of torture, days that are long drawn out and full of suffering—and all this continues until the sufferer is obliged to pack up and go to some locality where this disease does not thrive. Formerly it was considered that the only way hay fever could be relieved was by a change of climate, the mountains of New Hampshire being noted as one of the best places in the world for this purpose. Now it is known by physicians and patients alike that sufferers of this trouble can be relieved at home by the use of X-Zalia. The preparation is an entirely new discovery in medicine, its merits for the relief of hay fever only becoming known within the last year or two.

X-Zalia is made from the sap of a certain tree, combined with other vegetable ingredients found in New Hampshire, and contains the necessary medicinal properties that have made New Hampshire air famous for the virtuous qualities it contains for the cure of this disease. Many sufferers who were skeptical have tried X-Zalia, and, to their surprise, found relief. Among those who may be referred to are Mr. W. F. Lakin, manager Consolidated Store Service Company, Fiske Building, State St., Boston; Mr. George E. Armstrong, of the firm of Clark, Ward & Co., bankers, Equitable Building, Boston; Mr C. H. Stevens, Phillips Building, Boston; Mr. Walter L. Frost, 8 Congress St., Boston; Mrs. Wm. F. Richardson, 12 Elm St., South Framingham, Mass.; U. S. Senator J. H. Gallinger, New Hampshire.

It is expensive to take a long trip to the mountains for relief. It does not cost you much to try X Zalia right here at home, and be convinced as to whether it does what is claimed for it or not. Ask your druggist for X-Zalia. If he does not keep it send $1 to The X-Zalia Company, No. 3 Beacon St., Boston, Mass., and they will send one of their largest bottles, express paid, anywhere on line of railroad in the United States.

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and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

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THE FREE COINAGE OF SILVER AND GOLD.

The director of the United States Mint, Washington, is authority for the following statements, which he has prepared and printed to meet the unparalleled demand upon him from the people for light on the great economic aspect of the campaign now being waged:

All standard silver dollars coined by the mints of the United States since the passage of the act of Jan. 18, 1837, have been coined in the ratio of one to 15.9884, generally called the ratio of one to sixteen—15.9884 being very nearly sixteen. Still, to reach accurate results, the former and not the latter figure must be used in calculation. The ratio is obtained in this way:

The silver dollar contains 371.25 grains of pure silver and the gold dollar 23.22 grains of pure gold. If you divide 371.25 by 23 22 you will get the ratio of weight between a gold dollar and a silver dollar—that is, 15.9884. It is true that to be on a par with gold silver would (at our ratio) be worth $1.2929. The reason is this—a gold dollar contains 23.22 grains of pure gold. In an ounce, or 480 grains, of gold there are as many dollars as 23 22 is contained times in 480, or one ounce. If you divide 480 by 23 22 you get $20 67, the number of dollars that can be coined out of an ounce of pure gold; in other words, the money equivalent of one ounce gold or of 15.9884 ounces of silver at the ratio of one to 15.9884. Now, if 15.9884 ounces of silver be worth $20.67, one ounce will be worth $1.2929, as you can prove by simple division. The same result is obtained by dividing 480 grains or one ounce of silver by 371 25, the number of grains of pure silver in a standard silver dollar, at the ratio of one to 15.9884, which gives $1.2929.

Sixteen ounces of pure silver will coin a little more than one ounce of gold; 15.9884 ounces of silver will coin exactly the same amount of money as one ounce of gold—that is, $20.67. You can prove this by dividing 15 9884 ounces by 371.25 grains. The operation is as follows: 15.9884 multiplied by 480, divided by 371.25, equals 20 674.

It is not true that sixteen ounces of silver will coin only $16.80 at the ratio of one to sixteen.

As will be seen above, one ounce of silver will coin $1.2929. Multiplying $1.2929 by sixteen gives $20.68. You can make the same result in another way—sixteen ounces troy, or 7,680 grains, divided by 371 25, gives the number of silver dollars that can be coined out of sixteen ounces of silver; 7,680, divided by 371 25, equals 20.68.

What is meant by the free coinage of silver?

The right of individuals to deposit standard silver in any amount at the mints and have it coined into full legal tender coins.

What is meant by the ratio of sixteen to one?

The ratio in coinage of sixteen to one means that sixteen ounces of pure silver coined shall have the same value as one ounce of pure gold coined, namely, $20.67.

What is meant by bimetallism?

The unlimited coinage of both gold and silver on private account into full legal tender coins.

What is meant by single standard, gold or silver?

That only one metal shall be coined on private account into full legal tender coins, and that only the favored metal shall be coined without limit.

To travel is a pleasant and profitable diversion, and New England with its widely varying interests is a region through which one may tour indefinitely, and no matter which way you tour pleasing and interesting sights are always to be found. The White Mountains of northern New England are marvelously attractive, and the "Notch," the "Flume," the "Glen" or the "Summit" are but a few of the many features of this wonderful region which you should visit. To one sojourning hereabouts many drives or walks over mountain and dale may be taken, reaping a harvest of pleasure unequaled in these parts; likewise the opportunities for enjoyment that are afforded at the beach resorts are manifold, and the bathing, boating and fishing facilities attract many vacationists. In no other region can you find so comfortable quarters as those of the hosteiries of northern New England, which are homelike and commodious. The cuisine is invariably of the best, and the service fully equal to that of the metropolitan hotels. During the summer season the Boston & Maine Railroad sells round trip tickets to all mountain, seashore and lake resorts of northern New England and the Maritime Provinces at reduced rates, and the excursion book which is issued by the general passenger department of the Boston & Maine, and which is sent free of expense to applicants, includes a complete hotel and boarding house list, together with routes and rates to all principal points.

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CONSIDER THE COST. Suppose the building is 60x25x20. It will require to paint it, 14 gals. ready-mixed paint at $1.25 per gal.—$17.50; or, four 25-lb. kegs of white lead, $6.00; five gals. pure linseed oil, $2.50; four cans tinting colors, 80 cts.; ½ pt. Japan dryer, 15 cts.; ½ pt. turpentine, 5 cts. Total, $9.50—**a saving of $8.00 in favor of**

Pure White Lead

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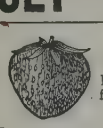

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SAPOLIO

CURRENT THOUGHT.

AT HOME.

Mayor Josiah Quincy of Boston, in the August *North American Review*, says, with truth: "It is the duty of conservative men, even though they have shrunk from the idea of assuming any share of the responsibility for the Chicago platform, with its possibilities, at least, of immense disaster to the country, to endeavor to understand the spirit and purpose behind the radical political program which has now been put forward, to appreciate the strength of the forces back of it, and especially to do whatever may be possible during the coming campaign to prevent political division from running on sectional or class lines."

The August *Forum* is valuable especially for its articles by C. S. Gleed of Topeka and T. S. Van Dyke of Los Angeles, Cal., showing that the West has men competent to deal ably and fairly with Eastern critics and local sophists. J. B. Bishop, in an article on The Social and Economic Influence of the Bicycle, says its "effects are remarkable enough to justify the frequent assertion that as a sociological revolutionary force the bicycle is without an equal. It is the first force of the kind which has damaged simultaneously the church and the theater. . . . One curious effect, which should afford some consolation to Sabbatarians, is that theaters in certain cities which were formerly open on Sundays have been closed permanently. . . . Of no other form of popular exercise or excursion can it be said that it is so conducive to good manners, simple conduct and kindly intercourse. . . . Fathers are made the companions of their sons as they seldom or never were before, and the beneficial influence upon the character and habits of the latter, exerted, as it often is, at the formative period of the boys' lives, cannot be overestimated. . . . Saloon keepers say that they suffer with others, that their saloons are deserted on pleasant evenings, and that riders who visit them take only beer and 'soft drinks.'"

The Watchman, interpreting The Real Issue of the present campaign, says: "We may concede all that may be personally claimed for the influence of demagogism, for the hatred of the debtor to the creditor and for the new desires, provoking discontent, which the advance of civilization has generated; but, depend upon it, the master secret of the present movement is the purpose to use the powers of government for the ends which will serve the interests of a class, as it is alleged they have been used to serve the interests of another class. Who shall say, in the face of uncontroverted facts, that these charges are baseless and that the alleged grievances have no just foundation?"

The *Christian Advocate*, commenting on the significance of the movement which was begun in and about Gainsborough, Eng., and commemorated last month by English and American Congregationalists, calls attention to the fact that "it was *John* Sobieski of Poland who checked the victorious advance of the Turks to the overthrow of Christianity and the conquest of Western Europe; *John* Huss, that reformer before Luther; *John* Calvin, who held Geneva against the papacy; *John* Knox, who fought Presbyterianism into permanent being in Scotland; *John* Robinson, who gave character and direction to the movement of the Pilgrims; and *John* Wesley, who raised up Methodism. Deduct Presbyterianism, Congregationalism and Methodism from the visible sources of Christianity, and how great would be the diminution! And had the Turks been unchecked, who can fancy what would today be the state of Christianity?"

The *Christian Register* asks: "To what crisis of agony must our fellow-human beings be tortured before the commanding voice and the uplifted arm of this great republic, in the name of common humanity and simple justice, compel the inhuman Spanish war fiends to curb their barbarous atrocities? Almost within earshot of our homes the shrieks of women and children are blending with the war cries of their murderers. . . . Whatever may be the claims of Spain in forcing a distasteful and tyrannical rule upon the inhabitants of Cuba, and however reluctant our Government may be to interfere in behalf of political freedom for that oppressed people, surely the inhuman barbarities to which Spain now resorts constitute an appeal to the holiest ties of human fellowship, which can only be ignored at the sacrifice of national manhood."

NOTEWORTHY FORTHCOMING MEETINGS.

Chautauqua Assembly, Chautauqua, N. Y., June 27–Aug. 24.
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1–Sept. 1.
School for Systematic Bible Study, Northfield, Mass., July 6–Aug. 24.
General Conference for Bible Study, Northfield, Mass., July 30–Aug. 12.
Conference of the Brotherhood of the Kingdom, Marlboro, N. Y., Aug. 3–8.
Association for the Advancement of Science, Buffalo, N. Y., Aug. 24–29.
American Social Science Association, Saratoga, N. Y., Sept. —.
Annual Congress of the National Prison Association, Milwaukee, Wis., Sept. 26–30.
American Board, Toledo, O., Oct. 6–9.
American Missionary Association, Boston, Mass., Oct. 20–22.
Convention of the Open and Institutional Church League, Hartford, Ct., Oct. 20, 21.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13–18.

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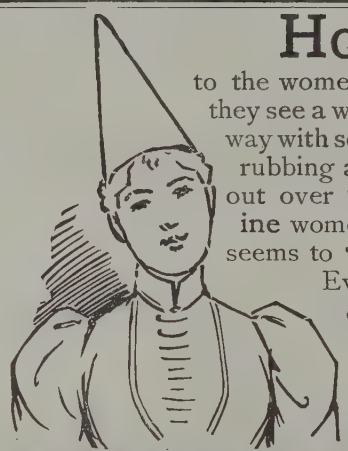

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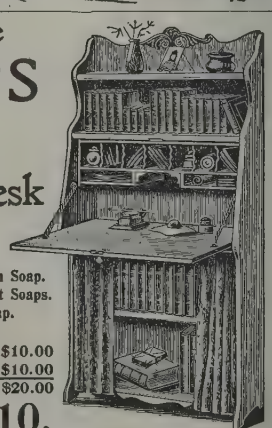

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NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soaps and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist.*

NOTE.—We have examined the goods and premiums offered by the Larkin Co. They are all they say. A man or woman is hard to please who is not satisfied with such a return for their money.—*The Watchman, Boston.*

DEMOCRACY.

In *The Nineteenth Century* for May Rt. Hon. John Morley, replying to Mr. Lecky's recent assault on democracy, says:

Whether as another name for universal suffrage, or as another name for a particular stage of civilization, it equally stands for a remarkable revolution in human affairs. In either sense it offers a series of moral and political questions of the highest practical importance and the most invigorating theoretical interest. It has shaken the strength and altered the attitude of the churches, has affected the old subjection of women and modified the old conceptions of the family and of property, has exalted labor, has created and dominated the huge enginery of the press, has penetrated in a thousand subtle ways into the whole region of rights, duties, human relations and social opportunity. . . . Nobody with an eye in his head believes that the accommodation of old social institutions to a state of society in which the political center of gravity has finally shifted is a completed task, or that the gravest problems involved in that task are not left outstanding and inexorable. . . .

Only a few weeks ago one of the two foremost of the free industrial communities of the world menaced the other with war, though the word itself has long been banished from the polite language of modern diplomacy. The second of these two communities a few days later, provoked by a dozen ill-chosen words which were believed to contain an aggressive intention, instantly flamed out in a blaze of anger, applauded flying squadrons and was as ready for arms as even was the aristocratic England of either the first or the second Pitt. And it is a singular and perplexing case of the irony of human things that today, after all Europe has been impregnated with democratic ideas and democratic institutions seem to enjoy a surely predestined triumph, the supreme keeper of the peace, the master in Western Europe and in Eastern diplomacy, should be the czar of Russia—Turkey at his feet, China ready to drop and France, the once radiant birthplace of all the immortal principles of '89, reduced to be a sort of Russian prefecture.

THE BIBLE.

Marvelous book! Itself also a subject or a parallel of every miracle and deliverance recorded in its pages. Proscribed and imprisoned, the angel of deliverance illumined the darkness, stripped off the shackles and awed into conscious obedience the self-opening doors. Exiled, it has created a new kingdom and shifted the center and balance of power. Carried away captive, it has broken down rival altars and overthrown false gods till the right of way has been accorded to it by friend and foe. Sold into bondage by false brethren, it has captured the hearts of its masters and ascended the throne of dominion. Driven into the sea, it has gone over dry shod, seeing its enemies overwhelmed in the flood and itself singing the glad song of deliverance. Burned on the public square by the public executioner, it has risen sphinxlike and floated away in triumph, wearing the smoke of its own funeral pyre as a flag of victory. Scourged from city to city, it has gone through the capitals of the civilized world, leaving behind it a trail of light attesting its divine authority. Cast into the lepers' pesthouse, it has purified the scales of contagion, restored the soft pink skin of smiling infancy, quickened the energies of romping youth, and recreated the sinews of heroic manhood. Betrayed by a kiss, it has stood erect in the calm majesty of eternity, amid the swarming minions of its enemies. Nailed to a felon's cross, it has illumed the darkness by the radiance of its own glory, and transformed the summits of sacrifice into a throne of universal judgment. Sealed into the gloom of a sepulcher, it has come forth with the echoing footsteps of Almighty God, rising to dominion over all intelligences. Marvelous book! Full of divine life and power. No one can touch even the hem of its garment without being healed. No one can come near enough even to stone it without being blessed. It stands alone, without a rival—even its enemies themselves being judges.—*Bishop Chas. Fowler.*

THE MODERN THEOLOGUE.

The *Yale Weekly* contrasts the theological student of today with the theologue of the past:

It is given to the layman's eye to notice a change which is as interesting as it is refreshing. It is a change of outward appearance, but it is significant. The theological student of today does not, if we may so speak, carry the insignia of his profession quite as conspicuously as in the older days. Certain conventionalities of dress were always insisted upon, with a regularity which used to be almost monotonous, and which seemed to indicate that the man thus appareled from morning till night, seven days in the week, was above all things a theological student. He might be, and very often was, in spite of this and other indications, very much a man among men; but that was not the point which he seemed to wish to emphasize.

Without criticising this habit, one may call it an interesting fact that it is very much less easy to pick out a theological student among the university's army of young men than it was a few years ago. This indicates a participation in the life of the community, which is identical with a similar change in the outside world, where the minister is not trying to keep himself aloof from everyday affairs, but is refusing to allow others to keep him from his share in the life of every vigorous man and citizen.

MONEY AND BANKING, published by Ginn & Co., is sent postpaid on receipt of sixty-five cents instead of fifty cents, as stated in their advertisement in last issue.

A CURIOUS HEADING.—Some of the advertisements in this paper are notable for their interesting and unique headings, but of none is this more true than of the interesting announcements of the Paine Furniture Company. Readers of this issue who suddenly encounter, in another column, the words "related twins," in large type, may wonder whether it is an announcement of a legacy which is seeking an heir, or a stray twin searching for his long-lost brother. In reality it is neither, but a clever announcement of the united pattern in twin bedsteads, which the Paine Furniture Company are offering as a novelty of the present season.

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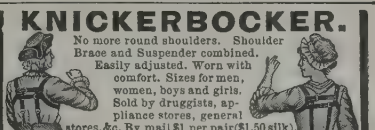

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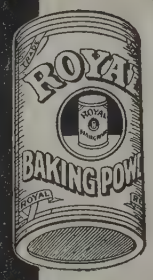

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Volume LXXXI **Boston Thursday 13 August 1896** *Number 33*

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THE business year of the American Board closes Sept. 1, and as the time approaches its friends watch the receipts with prayerful solicitude, hoping that, notwithstanding the business depression, contributions will come in during the remaining two or three weeks sufficient in amount to enable the Board to close its year without a new debt. If this desirable result can be accomplished it will bring encouragement to every burdened and toil-worn worker in our foreign field. The year closing has been an unusually trying one from the point of view of finances, owing to the strenuous and finally successful effort to lift the debt, and to the natural diversion of some funds for Armenian relief which might otherwise have gone to the regular work of the Board. Its regular receipts for the eleven months ending July 31 were $523,953, as over against $550,835 in the same period in 1895. Send in your gifts at once, brethren, that the year may close with all obligations fully met.

Previous issues of our annual educational number have brought us many commendations, but we venture to regard this week's edition as still more deserving of favor. Certainly it will well reward a careful reading. We have aimed to make it of interest and service not only to those who are professionally concerned with educational problems and movements, but to the great army of our readers who have a personal interest in such matters. Parents who have children at school or college, and pupils of almost every grade, will find suggestion and stimulus, while the general reader will be made aware of the close and vital connection between the educational institutions of the country and all that makes for the welfare of the home, the State and the individual.

Mr. Winship's article will encourage all friends of our present public school system; Mr. Putnam makes it evident that the best librarians today consider their office a public trust. Mr. Buckham's plea for the larger recognition of the Bible in the colleges will find many a responsive chord. The conspicuous solitariness in which Miss Quint stands as a feminine Master of Arts gives a peculiar zest to her article. The story of Armour Institute reveals the possibilities for good which lie in the possession of great wealth, while the description of such summer assemblies as those at Northfield, Chautauqua and Worcester open to view the special educational advantages with which every recurring summer is more and more prolific. Educational themes are made the subject of timely editorials, and the page of brief paragraphic note and comment will be found as instructive as any of the forty-eight.

We can sympathize in these torrid days with the bold image of the Hebrew poet who calls Jehovah in the climax of his song "a shadow from the heat." Patience is sorely tried in August experiences and does not always overcome. To many, we suppose, faith in God seems an ill-assorted remedy for the suffering which our summer atmosphere, blazing with sunlight and charged with moisture to the saturation point, causes to mortals. And yet it is the best of remedies. The words of the old Book are true, and God is still a shadow from the heat. At least he enables us to overcome impatience, if his breezes do not blow to bring us immediate outward relief. Faith in God rids us of haste and worry, and haste and worry are the coadjutors of heat. It is well in sultry days to take as a command and literally the promise, "He that believeth shall not make haste"; and there never is a better opportunity to practice casting all our care upon him who careth for us than when we are tempted to translate discomfort into anxiety. A quiet mind and busy hands are the best remedies for heat impatience, and these grow out of and accompany true faith in God.

In this critical and hypersensitive age there really ought to be some method devised for the expression of quotation marks in spoken language. The speaker cannot well stop the flow of his words for acknowledgment, and, if he is of a squeamish conscience, may be tempted to deny himself sadly-needed quotations, or be compelled to the sad experience of Mr. Candidate Bryan, who has just been obliged to put quotation marks to the most effective part of his convention speech in the printed and authorized edition. This peroration, which proves also to be a quotation, applying the incidents of our Lord's crucifixion to the uses of a political campaign, we cannot help thinking unfortunate from the lips of a Christian man in such conditions, and, as it seems likely to play a large part in the campaign, we desire to protest before the battle waxes hot and the participants become deaf to remonstrance against the threatened abuse of sacred names and images. The crown of thorns and cross of suffering are not emblems to be paraded through the streets by political clubs and torchlight processions in the interest of any merely political preaching.

Mr. Buckham's article in this week's issue, on Biblical Study in the Colleges, presents a problem involving many difficulties which have found only partial solution even in the most favorable cases which he considers. The fact is that some general acquaintance with the essentials of Bible history and with the devotional portion of the Scriptures should find a place in the course of preliminary education. To enforce this we do not see why our colleges might not add to their list of requirements for admission such a one as this: "Also an acquaintance with the facts in the life of Abraham, Moses, David, Isaiah, Jesus and Paul, as narrated in the English Bible." Surely the knowledge of these facts is as important to a right use of college opportunities as acquaintance with the career of Cæsar or of Xenophon. And the rudiments of Bible history ought not to take up the time of professors or of students in the college years.

COMPULSORY WORSHIP IN OUR COLLEGES.

The periodical agitation of this question arises, in our judgment, more from the fact that each generation of college students feels called upon to ventilate its opinions on the matter than from any inherent probability that the traditional policy of our Christian colleges is to be modified in the near future. Since the days when collegians were obliged to attend daily prayers at five o'clock in the morning and evening devotions as well, besides two or three services on Sunday, there has been a considerable and an extremely desirable advance in the direction of freedom. Few colleges now require attendance more than once on Sunday, and the hour for morning prayers is a reasonable one. The liturgical and musical elements have been greatly improved, and in a number of institutions some of the best preachers in the country are heard during the course of a year.

Nevertheless, despite these marked concessions to the spirit of the age, we find a prevailing disposition among the students at Williams and Amherst and at other institutions to demand the total abolishment of compulsory worship. Almost every week the college papers indicate the existence of this feeling, and the sentiment has in more than one instance crystallized in petitions to the trustees, to which have been affixed the names of a very large proportion of the undergraduates. In this way a large problem is thrust constantly upon the attention of those who are responsible for the administration of these colleges, while the more or less continuous agitation of the subject cannot fail to affect in many particulars the internal life of the college community.

In behalf of free worship certain respectable and now somewhat well-worn arguments can certainly be advanced. The word "free" has a captivating sound in the ears of some persons, whether applied to the coin of the realm or to personal habits and conventional usages. But unless the optional system becomes operative from the very beginning of the Freshman year, we cannot see why the student should object

more strongly to being compelled to attend worship than recitations. If his intellectual life is subjected somewhat to times and seasons, it is not an invasion of personal liberty to appoint safeguards for his spiritual life. College sentiment on that point ought not to be altogether decisive. It is easy for a few outspoken men to create and sustain a wave of feeling before which the more timid and conservative minds are swept along. But it is a noticeable fact that when men have been out of college half a dozen years, or even less, they not infrequently change their minds and become earnest advocates of the compulsory system. It is quite possible that the youth of eighteen or twenty may not be quite so wise as his parents, guardians, or teachers as respects what is best for him physically, intellectually and spiritually.

We think the cases where students are harmed by attendance on compulsory services are extremely few. A great many of them are expected to attend services when at home on vacations; why should all restrictions be thrown aside during term time? Nor can any one who has had no religious training and inherits no religious feeling suffer greatly in being required to begin each day by participating in a short and helpful service of worship. He must be a very weak and narrow man who is thereby alienated from the religious life and made a bitter critic of religious forms and institutions.

We should be sorry to see college authorities yielding to the clamor of undergraduates. Harvard is so essentially different in its internal life from most of our colleges that the fact that free worship has been established there cannot be cited as proof that it would work happily under other conditions. We agree entirely with President Franklin Carter of Williams, who, in his last Commencement report touching upon the agitation of the matter among his own students, says: "Whatever may be the ultimate solution of the religious problem for the New England colleges, the almost universal usage still prevailing clearly shows that the managers of these institutions do not believe that the method adopted by Harvard (in regard to the success of which very diverse testimony is received) is sure to promote elsewhere the best interests of the organism as a whole."

REDEEMING THE HARD TIMES.

That we have fallen upon evil days financially even the most rose-colored spectacles are powerless to conceal. From the capitalist, in whose brow the furrows deepen hourly as he anxiously scans the political horizon and the bulletins from Wall Street, to the bootblack, who sees with dismay some of his most reliable customers grow increasingly prone to do their own "shining," in every life this dread fact, like the ominous muttering of an earthquake, continually asserts itself above the surface chatter of ordinary social intercourse. Nor is the department of religious work exempt from this element of unrest. From various sources, both at home and abroad, come tidings of unpaid ministers, churches with closed doors, restricted gifts and abandoned enterprises—all for lack of financial support. A dollar has no more purchasing power in an ecclesiastical treasury than in a restaurant or a railway train. We cannot make bricks without straw. Shall we therefore abandon the struggle, lose all interest in our fellowmen and devote our energies to the furtherance of our own comfort and advantage? Shall we stop doing and giving because the Jumbo of hard times has stepped on our personal pocketbook and the bottom of the church treasury has dropped out? Is spiritual famine an inevitable result of a scarcity of money? Or is all this stress and strain divinely permitted, to test our loyalty, to develop powers hitherto unknown or unused, to show us that the mighty dollar is not *al*mighty, and that the kingdom of God moves forward to perfection independently of the fluctuations of the stock market?

Let us glance for a moment at the reverse side of the shield. Into a little Western town, blighted by crop failure for nine successive years, where four years ago the discouraged church discontinued services, comes a man of God with sufficient faith and courage to breathe new life into these disheartened laborers. He talks with the people in their homes; he bears them aloft on the wings of prayer; they crowd through the now open church door; their hearts melt in repentance and exult with a sense of sins forgiven; they join hands in God's service. A Sunday school is organized; an Endeavor Society quickly follows; and, like a host of armed warriors springing up in a night, an army of workers arises, poor as ever in this world's goods, but rich in a faith, fellowship and purpose which poverty and temptation are powerless to destroy.

The women of a church in a prominent Southern city, to help in raising its debt, have pitched a tent on the lawn, where delicious ice cream and home-made cake are served and orders taken for supplying them in quantity at homes. A woman's missionary society in the Interior buys commutation tickets to the nearest large city and rents them at less than the rate of single fare, dividing the profit between the buyer and the church—an arrangement entirely within the rules of the railway company. While the church is not primarily a money-making institution—nor should it be made such—yet the business principles of industry, economy and enterprise are just as creditable to a religious organization as to an individual. Indeed, they are infinitely preferable to debt.

Take the single item of vacation supplies. Strong city churches ordinarily pay from twenty-five to fifty dollars per Sunday for the ablest and best trained preachers obtainable, and keenly enjoy the privilege of hearing them. This year three churches in a New England city, whose hearts were larger than their bank accounts, unable without retrenchment to give as generously toward the debt of the American Board as they wished, emptied their purses into its treasury, at the same time agreeing to hold union services during the summer, thus saving two-thirds the cost of supplies. Another church arranges open conferences for summer Sunday evenings, choosing topics of popular interest. Still others—one in California we have specially in mind—invites educated laymen of unquestioned piety to fill its pulpit during the pastor's vacation.

Shall we not, then, work on hopefully and give with a liberal hand so long as we have means, though in order to make up the deficiency we must economize, co-operate, study our resources and develop all our powers? And if our bank account be exhausted we are not left empty-handed. We can still offer consecrated hearts and brains, remembering that the gift of God is not to be purchased with money. So shall even a lean treasury be made to yield rich spiritual fruitage.

> Who liveth best? Not he whose sail,
> Swept on by favoring tide and gale,
> Swift wins the haven fair;
> But he whose spirit strong doth still
> A victory wrest from every ill;
> Whose faith sublime
> On every cloud a rainbow paints—
> 'Tis he redeems the time.

AMERICAN HONOR IN TURKEY.

That public opinion is by no means satisfied with the relations of our Government with Turkey was made further manifest at Chautauqua last week by the unanimous adoption in one of its assemblies of a telegram to the President of the United States, reading as follows:

> Four thousand American citizens assembled at Chautauqua, indignant at the outrages committed on our fellow-countrymen at Harpoot, Turkey, ten months ago, and distressed by the fact that no indemnity nor satisfaction has yet been secured, respectfully urge you to use every means in your power to maintain the rights of our fellow-citizens and uphold the dignity of the United States in that land.

Among other matters not adjudicated between the American and Turkish foreign offices are the claims for indemnity for person and property referred to in this telegram, and the yet more urgent matter of the imprisonment of Mr. Knapp upon charges absurdly vague or evidently mendacious. Is it too much to ask that these matters should be urged to a conclusion, and that the delays and excuses of the Turk should no longer be listened to with patience?

We have already expressed our dislike of ill-advised attempts to force the President's hand by indiscreet appeals to popular assemblies, but with the respectful tone and the essential purpose of this telegram we are in full sympathy. While we are aware that Minister Terrell has gone back to Constantinople fresh from an interview with his chief and under pledge of action, and wish him to have a fair chance to carry out his instructions, nevertheless we feel that the honor of America is suffering by too long delay of redress for the suffering and losses of its imperiled citizens in Turkey.

This Administration can act decisively in international relations, as the President's message on the Venezuela boundary plainly showed, and nothing but prompt and decisive action will, in the long run, win the respect of the Turkish Government and make life safe for Americans residing in its territory. To such determined and decisive action we believe the Porte would yield, and a vexatious question would be settled to the permanent honor and advantage of America in the East.

THE HYMNS OF THE CHURCH.

Next to the Scriptures and the habit of prayer, probably the hymns of the church have done more than any other agency to unite Christian hearts and to promote their growth in grace. Doubtless there are some to whom they are of equal value with even these. They embody so much of spiritual experience, they are so rich in consolation and cheer, they incite to such noble and holy endeavor, that they touch and inspire the hardest hearts. Nowhere else do we read the history of Christianity written in

such fascinating and impressive terms. Nothing else so enables us to appreciate that all true believers are one with other, with the multitude of the redeemed on high, and with Jesus Christ himself. Without them our worship would seem barren and often vain, and our private spiritual life would be deprived of one of its most stimulating and delightful influences.

The prevailing type of any one's piety may be discovered readily from his favorite hymns, and it is worth notice that the simplest hymns often are popular with the most cultured Christians, and that the stateliest and most finished, considered from the literary and artistic points of view, are favorites with the common people. This is because they are genuine hymns, true to human nature, expressive of its actual needs, fears, hopes and joys. They are not artificial and merely made to order. They embody sentiments of which we all are conscious.

It is something to be thankful for that there are so many really fine hymns, and also that so many hymns, which in whole or in part are not of the best, have been so fruitful of blessing. A high standard ought to be maintained but not in a finical spirit. Thousands have found spiritual help in hymns which in themselves are open to severe criticism, but which at least have trained people to love sacred song and often to prefer the best quality of it.

It is an old saying that the devil cannot abide a good hymn and flees when he hears one. Certainly, nothing else except prayer is a more trustworthy source of help in sore temptation or sorrow. It is well for us all, even for those who cannot sing, to familiarize ourselves with good hymns, for they are a ceaseless source of comfort and strength.

CURRENT HISTORY.

"Unprecedented" Heat.

When the mercury persistently remains among the nineties day after day, and perspiring humanity precipitates itself by thousands to the seashore or seeks in vain for cool uplands, it is the most natural thing in the world to speak of "unprecedented" heat. Yet the weather record for July, a month which had some exceptionally torrid days, shows that the average temperature, in New England, at least, was less than two degrees higher than last year, and the variation for more than thirty years, taking the month as a whole, has been exceedingly slight. Probably August will register the same comfortable average, despite the fact that the last few days, particularly Sunday, have been almost unendurable. The number of deaths from heat in New York alone on Sunday exceeded seventy, with a record of 250 for the six days ending Monday night, while the prostration in Chicago, and throughout the entire West and South, has been equally unparalleled. Even Boston's famous east wind was not forthcoming and a high degree of humidity greatly increased the uncomfortableness. In extent of territory covered, in its continuance day after day and in excessive mortality the present hot spell may, indeed, be "unprecedented," but let us hope that the beneficent law of averages, at the end of the month, will bring comfort to those who now faint under the heat and burden of the day.

Mr. Bryan.

Spectacularly considered, the most striking event in the political arena the past week has been Candidate Bryan's journey from his home in Lincoln, Neb., to New York city. The ostensible purpose of his coming East just at this time is to receive at a great mass meeting in Madison Square Garden, Wednesday night, formal notification of his nomination. But both Mr. Bryan and his managers are acute enough to recognize the value of the trip in bringing him personally to the notice of a multitude of voters in many States. To that end receptions were arranged for him along the route, and wherever his train stopped for any length of time the crowd flocked to his car and in most instances were rewarded not merely by a glimpse of Mr. and Mrs. Bryan but by appropriate remarks by the presidential candidate which in more than one instance spun themselves out to a speech of considerable length. His utterances were not remarkable as a contribution to a candid and illuminating discussion of the great questions at issue, but were rather skillful and taking appeals to the prejudices of his hearers. It is evident that Mr. Bryan is bidding for the support of the Populists by endeavoring to make it appear that all the forces of intrenched wealth are in league against him and by showing that he has been raised up at this juncture to serve as a tribune of the people and to help right existing wrongs and abuses.

The Trend Among the Democrats.

The progress of the campaign makes more apparent and sharp cut the split in the Democratic party. The sentiment opposed to the Chicago platform and ticket has crystallized in a conference at Indianapolis attended by dissatisfied Democrats from all over the country, nearly every State in the Union being represented by men who have long been prominent in the party councils. After careful deliberation it was decided with general unanimity that a convention should be called at Indianapolis, Sept. 2, to formulate a platform upon which all sound money Democrats can stand and to nominate a ticket. This new organization has taken the name of the National Democratic party, and that veteran Democratic war horse, General Bragg of Wisconsin, appears to be the man most likely to receive the nomination for the presidency, if one is made, while his running mate may be General Buckner of Tennessee, who fought in the Confederate army. The possibility of such a combination indicates how complete has been the shifting of issues. If a Union general and a Confederate general are placed in nomination on the same ticket, it will appeal strongly to soldiers who fought on different sides in the Civil War. General Bragg considers his age an obstacle to his nomination, and, as he is not ambitious for political honors, would favor the choice of a man like Mr. Palmer of Illinois.

Curiosity as to President Cleveland's exact position has not been gratified by any deliverance on his part, though the intimation that Sec. Hoke Smith, whose paper has espoused free silver, is soon to retire from the Cabinet would indicate that the President was displeased with the course to which his cabinet officer has committed himself. There are also rumors that Secretary Lamont is about to cast in his lot with the Chicago nominee. Here in Massachusetts there is the prospect of a hard and earnest fight in behalf of the gold standard. Old and honored leaders of the Democratic party like ex-Mayor Prince and Charles Levi Woodbury are girding themselves for the fray, while the canvass of the Young Men's Democratic Club reveals adherence to the gold standard and opposition to the outcome of the Chicago convention on the part of a large proportion of the members of the club. George Fred Williams has not succeeded in carrying with him the younger and more thoughtful Democrats whom he once counted among his followers. The type of men now hurrahing for him and pointing to him as their popular idol certainly does not represent the things which the ablest, most patriotic and most intelligent young men who have in previous years allied themselves with the Democratic party believe in and for which they are still ready to fight.

South, East and West.

Other noteworthy developments of the week politically have been the sweeping victory of the Democrats in the Alabama election, their State ticket triumphing by a majority of over 40,000; the nomination by the Republicans of Michigan of Mayor Pingree of Detroit for governor, who has decided leanings toward free silver; the conclusion for the present of Chairman Hanna's conferences with Republican leaders in New York city and his return to Cleveland; and the convention of Maine Democrats to fill the vacancy for the head of the State ticket occasioned by the withdrawal of Mr. Winslow, who resigned on account of his lack of sympathy with the doings at Chicago. This second convention was a somewhat turbulent assembly, and the plucky little group of men who, under the leadership of Mr. W. H. Clifford of Portland, stood for honest money was finally hissed out of the meeting by the majority conscious of its power. The nominee for governor is Mr. Melvin P. Frank, and there will be an animated campaign for the next month, not because there is much hope on the part of the Democrats of carrying the State, but because they desire, through lessening the Republican majority, to further Bryan's cause throughout the country. Mr. Hanna has made a good impression in the East, showing himself to be a man of tact and breadth of sympathy. He has not, however, succeeded in calming the troubled Republican waters in New York State, the opponents of Platt being apparently determined to wage their warfare against him to the bitter end.

A Campaign of Education.

Indications multiply that this is not to be a campaign in which great mass meetings and oratorical pyrotechnics are to be the most influential factors as respects the final outcome. Conversation on the street corners and in other places where groups of men convene is likely to have a perceptible effect. For, as Mr. Reed said in another noble speech last week, after he was unanimously renominated for Congress: "Where you see two men engaged in animated colloquy the chances are that they are talking of the silver question." With his customary shrewdness and humor he went on to intimate that the probabilities were that neither knew very much about the real points at issue. To illumine people's minds several promising movements are now under way. The business men's non-partisan organization, which originated in Philadelphia, is getting a substantial foothold in Boston and other great cities. The appeal sent out by the campaign committee in charge of the movement in this city is

signed by forty representative business men, about half of whom have heretofore voted the Democratic ticket and hundreds of business men are hastening to enroll themselves under the same banner. It is to be strictly an association of those who believe in a "prompt, decisive and vigorous campaign in behalf of sound money." Feeling is growing that there ought to be a systematic effort to enlighten people through relatively small meetings, to be addressed by college professors and others who have expert knowledge of questions of finance and who would be able to answer queries upon the subject. Such assemblies as these would prove quite as influential as the conventional campaign gathering addressed by politicians only. The Republican campaign book, a volume of over four hundred pages, has just made its appearance. It is replete with information and arguments with reference to the money question. Railroad companies and the proprietors of great manufacturing establishments are instituting measures to get before their employés the question at issue in its direct bearing upon their own wages and future prosperity.

A Break in the Markets.

The madness of speculation has seldom found a more flagrant example than in the failure for several million dollars of Moore Brothers, a Chicago firm of brokers. They had organized and were sustaining, among other industrial enterprises, the price of the stock of two corporations, the Diamond Match and New York Biscuit Companies. They had planned to hold the price of the stock up to a very high figure in the face of a declining market, and had succeeded in doing so by large speculative purchases carried on margins when the break came. For several weeks it is said that almost the entire business of the Chicago Stock Exchange had been in these specialties. So the crisis could only be met by closing the exchange altogether for an indefinite period—said to be likely to extend until September. A syndicate has been organized to purchase and carry these stocks at a fixed price, and a widespread panic extending, perhaps, beyond Chicago has thereby been averted. In the meantime the business of the two corporations goes on as usual. One is the great match monopoly which Mr. George Gould is fighting, the other controls many of the best known cracker bakers of the East. Partly influenced by this failure and the consequent distrust in speculative business on the exchanges, the prices of stocks have fallen largely and are now at the panic level, though showing signs of recovery. It is to be noted, however, that the Chicago Stock Exchange is comparatively a small affair, the speculative center of that market being the produce exchange whose business is the largest in the world.

The Land Bill Fiasco.

The English Government has been singularly unfortunate, or singularly maladroit, in handling its parliamentary business. With an unprecedented majority it has been obliged to abandon most of its bills, and now has been defeated in the House of Lords by the adoption of amendments to the one bill which it had succeeded in getting through the Commons. The Irish noble landlords hurried across the channel to load down the bill with amendments favorable to their own interests, while Lord Salisbury sat by in silence. This selfishness has aroused a Tory cry against the upper house which may hasten its downfall. The defeat is thought also to portend a change in the ministry, with the resignation of the two Balfours and others.

Li Hung Chang in England.

English public and governmental opinion seems to have changed with regard to the importance of the Chinese ex-premier's visit, and he has been received with marked demonstrations of respect by the queen and people. His speeches have been models of courtesy and diplomatic reserve, but their tone seems to have been entirely friendly and he has sought modifications of treaties which would, by increasing the Chinese custom duties, put money for defense into the imperial treasury. On their part the English ministers have demanded guarantees for internal reform and the security of English merchants and missionaries in China, which Li Hung Chang had no authority to grant. The relation of the British Government to its colonies seems to have been as much of a puzzle to him as it is to most foreigners. When he inquired about the treatment of his countrymen in Canada and Australia he was told that England could not coerce her colonies. The thought of an empire made up of a central island and a number of self-governing colonies seems to have been quite out of his range of imagination. An interesting incident of his stay in London was his visit to the statue of General Gordon, "Chinese Gordon," his acquaintance with whom goes back to the Tai-Ping rebellion which Gordon suppressed. He examined the statue and made a deep obeisance before it, decorating it with a wreath of purple flowers and laurel signifying victory and white flowers standing for unselfishness, inscribed, "To the soldier and friend of China—a tribute of respect from Li Hung Chang." Li Hung is expected to arrive in this country in the course of a fortnight, but will make a comparatively short stay.

Spain and Cuba.

The news from Cuba is as contradictory as ever, more so than ever if we take its American developments. On the one side, there are rumors of new filibustering expeditions organizing in the South and to be sent out in evasion of the President's proclamation and the activity of the law officers. On the other, it is announced that Capt.-General Weyler and the insurgent chiefs have reached an agreement for a truce, and possibly for a settlement. In the meantime apparently authentic news of burnings of crops and buildings and of murders continue and the island sinks deeper day by day into the pit of anarchy. The pressure of the effort to subdue the "ever faithful isle" has become well-nigh unbearable in Spain itself. Tax riots have broken out in many cities, and the republican propaganda, of which little or nothing has been heard of late, seems to have been actively resumed. It is said that the disorders have been fomented by agents of the Cuban insurgents who have supplied arms. In Valencia, on Sunday, the streets were placarded with posters reading, "Long live free Cuba." The Spanish Government still continues to excuse itself for its failure in Cuba by alleging the unfriendly attitude of the American people, and there have been renewed threats against Americans residing in Spain as well as talk of war in the Spanish newspapers, but the unpopularity of the government grows as the taxes are found more and more unbearable and no word comes of real success in Cuba.

Crete and Armenia.

The situation in Crete takes on more and more of the air of a crisis. By refusing the proposition of the Powers to join in a blockade of the island, England at once gives notice to Turkey that she does not propose to act as her supporter and leaves a door of hope for the Greeks, who are ready to stake their national existence upon interference. The German newspapers are extremely bitter in their denunciation of England for this refusal, but public opinion as well as statesmanship left Lord Salisbury no choice. From Heraklion in Crete come rumors of massacres and of anarchy in the city itself, where bands of Mohammedans are attacking the foreigners and the Christians. The Russian vice-consul is said to have been maltreated, and the reports are so serious that a British and a French warship have been ordered to proceed thither with all possible speed. Crete is a capital instance of the divisive power of religious quarrels. All the Cretans are of the same race, but the descendants of the perverts to Mohammedanism are as overbearing and cruel in their treatment of their Christian blood brothers as if they had been descendants of the original Turkish tribes. The threat which King George of Greece has openly made of abdication in case the Powers positively veto the union of Crete to Greece shows how strong the Greek feeling is. "No news" from Armenia has become more than ever good news since every mail brought us knowledge of new massacres, and there is nothing new this week—only the old tale of starvation and fear. It is said that there is a complete change of Russian purpose toward Turkey, however, which, if it proves to be authentic, will do more to solve the question than any pressure which could be brought to bear in Turkey itself. According to the story, authentic documents telling the story of the massacres somehow reached the czar's own hands, and after reading them he immediately sent for Prince Lobanoff and commanded him to secure pledges from the sultan that the massacres should cease and reforms be carried out. This, if true, arrays the strongest Power in the East against further trifling with the Armenian question. It must be said, however, that the influence of Russia with the Porte seems to have waned recently, and the effect of the czar's change of front may not be so immediately effective as it would undoubtedly have been last autumn. If the story is true, it certainly casts a strange light on the condition of responsibility in Russia that the one man who has the power should also have been the one man who was ignorant of what every intelligent person must have known.

The Matabele War.

Pluck and endurance still have their part to play in modern war, as is shown by the feat of Captain Llewellyn of the British forces in South Africa, who stood his ground alone for an indispensable minute in the face of an overwhelming rush of the Matabele impis or regiments and saved the machine gun, whose fire turned the apparent defeat into a victory. It is hoped that the battle in which this took place will prove decisive, as the Matabele forces engaged were among their very best, but at least one further battle will probably be necessary before the rebellion is finally suppressed. In the meantime the condition of "Rhodesia" is described as

pitiable. Provisions are scarce and dear and those imported are at once absorbed for the needs of the army. Settlements have been abandoned, and settlers are withdrawing to the Transvaal and the Cape Colony, and the commercial company to which the development of the territory was intrusted seems likely to suffer financial losses as serious as its political difficulties on account of the Jameson raid.

IN BRIEF.

The *Independent* quotes Paul effectively against the claims of Pope Leo in his recent encyclical letter, as follows: "There is none other name under heaven among men but one whereby we may be saved, and that name is not Peter."

Preaching and listening were about equally trying experiences to the comparatively few faithful souls who ventured into the sanctuary last Sunday. But what a splendid chance the heated term affords for the practice of Christianity!

Two more of *The Congregationalist's* "pilgrims," Rev. L. L. Wirt and Rev. R. P. Hibbard, reached Boston last Saturday, full of enthusiasm over the trip. The name of Mr. O. C. Starrett was inadvertently omitted from the list of the first arrivals, mentioned last week.

The *Examiner* tells of a "feeble country church" in Watkins, N. Y., from which the seventeenth young man had just been ordained to the ministry. That is a record to be proud of, and we would like to hear of similar instances among our Congregational churches.

It is a curious comment on values that the latest one dollar silver certificate is worth a dollar and a quarter because it contains a misspelled word. The omission of a single "l" in the word "tranquillity" and the stoppage of the issue has added a value of twenty-five per cent. for collectors.

Let it be remembered with gratitude and admiration that Edward Farr, the engineer of the Reading locomotive, in the collision near Atlantic City two weeks ago, died at his post and was found with one hand on the throttle and the other on the air brake. "Be ye also ready, for ye know not at what hour your Lord cometh." "Here, moreover, it is required in stewards that a man be found faithful."

The Golden Rule calls attention to the fact that circulars bearing the Christian Endeavor monogram are in circulation, asking funds for the transportation of the Armenians to America, a scheme which it rightly calls "utterly impracticable." Congregational money to help the Armenians will be quickly transmitted through the assistant treasurer of the American Board, F. H. Wiggin, 1 Somerset Street, Boston.

Even in the demoralizing heats of August we think *The Pilot* might spare us the bad manners and worse uncharitableness of such a paragraph as the following: "'Is there another life?' asks Goldwin Smith in the July *Forum*. There is, Goldwin, but if you want to prepare for it you must get acclimatized in a warmer country than Canada, or avoid it by amending your principles." It is out of character as well as out of taste.

Men in church and state who are sacrificing principle to policy and following leaders in whom they have no confidence remind us of the speech of the clown in introducing his trick mule to the audience: "This, ladies and gentlemen, is the celebrated trick mule, Dot. After many years of effort I am able to say that I can make him do anything he wants to." After all, personal consistency and independence are among the best goods the market offers, even if the price seems high.

"Sport" is too often synonymous with cruelty, and we heartily indorse what the *Springfield Republican* says in comment upon a recent "sporting event":

"The birds were a splendid lot. Over 1,600 were killed." These are the humane sentiments expressed in one of the press dispatches about the trap-shooting tournament at Chicago. It may be sportsmanlike to force a pigeon into a box and then murder him with a shotgun when he tries to fly away, but we fail to see it.

Archbishop Langevin of Manitoba attempts to break the force of the revolt from clerical dictation in Quebec by saying that Laurier is a Roman Catholic, and that the Liberal candidates in the French constituencies were pledged to help the Manitoba Roman Catholics equally with the Conservatives. But this does not touch the real point, which is that the church authorities told the Roman Catholics of Quebec to vote one way and a large majority of them deliberately and with malice aforethought voted the other.

While the 8,000 delegates to the Milwaukee Convention of the Baptist Young People's Union seem but a fraction compared with the great C. E Convention at Washington, it is remembered by the delegates as "the greatest gathering of Baptists which the world has ever known," and as only a denominational and national, instead of interdenominational and world, convention it was certainly a splendid success. The report of the proceedings, just at hand, is an excellent detailed record of the four days of the meeting.

The sad news which came last week to a well-known Cambridge family of the accident and death of their son while mountain climbing in Canada calls to mind the bereavement which cast its shadow not long since over the Seelye family of Northampton at the death of a son as a consequence of a similar mishap on a much lower eminence. Whether scaling perilous hights alone, as in the latter case, or in company with others, as was young Mr. Abbott, the risks of mountain climbing are great and even the most scrupulous care of the climber for his own body or that of another may be, after all, without avail.

The Salvation Army believes in going out into the highways and hedges, or their city and slum equivalents, and "compelling them to come in." Its faith is often rewarded, and it is deserving of all honor for its enterprise. The latest plan for New York is to send ambulances around at night to pick up men who are too drunk to take care of themselves, bringing them to a shelter where they can rest and become sober. The army editors are developing an alliterative faculty, also, which would do credit to a circus poster man. The motto of a recent plan of organized help is "Soap, soup and salvation."

A striking coincidence was the unveiling at nearly the same time of memorials to Thomas Arnold and John Henry Newman, leaders both of the religious thought of England, but at the opposite poles of Christian belief. Arnold was the greatest of modern teachers, Newman exercised a powerful influence in and out of the pulpit. Arnold's bust finds a place in Westminster Abbey, where the men dearest to the heart of the English people are remembered; Newman's statue finds a place in a vacant lot in the vicinity of the oratory he founded in England in communion with a foreign church. The real power of each, it is well to remember, was based upon character.

Mr. Moody has been asked to conduct a conference in New York this fall on the general plan of the Bible Conference, now in session at Northfield, and has consented to attempt it. He will be assured of overflowing audiences, and much good will be done, but the sense of leisure and aloofness, which opens the way for the best impressions in the summer conferences, will, we fear, be lacking. The lesson of this power of thought in solitude need not be lost upon individuals, however, even if Northfield seems out of reach. Five unhurried minutes every day will be worth more spiritually to us than an hour of distracted thought and study, and at least five minutes reserved for God alone can hardly be outside the reach of any man.

The death of Bishop Arthur Cleveland Coxe is calling out stories of his stronger, if less elegant and learned, father, Samuel Hanson Cox, many of them spoiled in the telling. We are sorry to see *The Mid-Continent*, for example, miscalling the father, who was one of the greatest of Presbyterians a generation ago, "Dr. Coxe." One of the grounds upon which the father disapproved of the son was that he had added the weakening "e" to his name, and another that he had gone over to the Episcopal Church. We have heard the story so often that we assume that it must be authentic that Dr. Cox was once asked how many children he had, and answered, "Ten, madam. Five of them are wise, and five of them are Episcopalians." Bishop Coxe was fine looking, but the writer remembers Dr. Samuel Hanson Cox as one of the handsomest old men he has ever seen.

Rev. A. J. Lyman, D. D, of the South Church, Brooklyn, was the victim of a curious and almost unprecedented accident on his recent voyage across the Atlantic in the Lucania. When sound asleep one night his left arm was pressed against the metallic rail of his berth in such a way and for so long a time that the main trunk nerve in the arm suffered a temporary paralysis and became practically useless. Severe and prolonged pain ensued for the remainder of the voyage. Reaching Liverpool the Doctor put himself under the care of an eminent specialist and obtained, after a time, considerable relief, though recent private letters reveal the fact that he is practically a prisoner at Morley's Hotel in London, having abandoned altogether his intention to visit Cornwall and Wales. He has been dependent upon others for assistance in dressing and in taking his meals, but has experienced the utmost kindness from all his fellow-travelers and maintains a cheerful outlook even although all his plans for the summer are completely frustrated. Ocean traveling would possess additional terrors for the timid if an accident like Dr. Lyman's were not a good deal more rare than a collision with an iceberg.

Nothing is stable in this world except God's purpose and authority, and least of all can the value of commodities be absolutely fixed. The best we can do is to accept one commodity as a measure of the value of the others, and, by choosing that which is least liable to fluctuations of quantity and demand, reach an approximation to stability. The measuring rod in this country by law is a given weight of gold which the Government will weigh and stamp for any man and which for the convenience of giving it a name we call a dollar. But gold varies in value from day to day and the standard for measuring values with it. By changing to a given quantity of silver we should have a standard which varied more freely still. By attempting to use both we should have in practice only the one which self-interest would induce men to use—that is, the cheaper. The world goes round the sun with tolerable regularity in spite of the fact that the sun is moving, but if the world should attempt to go round two suns proceeding at irregular and constantly changing rates of motion its consequent wobbling would inevitably make us dizzy. The advantage of the gold standard is not that it is unchangeable, but that it is in practice the most nearly fixed measure of value for all other commodities which the world has yet discovered.

The Public Library and the Common School.

By Herbert Putnam.

Mr. Herbert Putnam's assumption of his duties as the working head of the Boston Public Library coincided practically with the occupancy of the magnificent new edifice on Copley Square. He was previously connected with the Minneapolis Public Library, and being a son of the well-known New York publisher, George P. Putnam, he has naturally been familiar from his boyhood with a great range of literature. His brother, George Haven Putnam, is specially identified with the international copyright movement. Boston is fortunate in having the services of so competent a man and of one who believes in making the advantages of the library available to all classes in the community.

What and how many text-books shall be used in the work of the schoolroom is a question not of library science but of pedagogics. The increasing tendency toward oral instruction may reduce the number within the limits desired by Matthew Arnold, who, in a letter to Miss Arnold, dated December, 1877, says: "My great desire in education is to get a few good books universally taught and read. I think twenty is about all I would have, in the direct teaching of the young and to be learnt as text-books. Young people may read for themselves collaterally as much as they like." This, however, assumes that the term text-book shall itself be limited, perhaps to the one manual in each study that is to form the basis of systematic instruction and in itself represent the skeleton structure of the course. Partaking, however, of the nature of text-books is a class of books used for what is called collateral reading (geographical readers, natural history readers, etc.) provided that we limit this term to such books as, though less didactic in style, are still systematic in structure and in effect parallel the text-book, though with greater abundance of illustration and charm of style.

Beyond this class is "supplementary reading." This may then include books not attempting a systematic presentation, but whose service is, as literature, to bring the subject into relation with literature and life.

Distinctions such as the above are useful, because at the outset of any scheme of co-operation between a library and the schools the question arises: What class of books is it the function of the school authorities to supply, and what remain to be supplied by the library? Whatever books may be termed the apparatus of the classroom should presumably be furnished by the school authorities. Text-books proper would be such; books for analysis in the classroom might reasonably be contended to be such. They are books selected from the main body of literature (as Ivanhoe, Evangeline etc.), read and reported upon by the individual pupils and discussed by the class as a whole. They are to the study of literature what the Apollo Belvedere might be in the study of art, or a flower or leaf in the study of botany—specimens for observation and analysis. A practical reason for grouping them with the material to be supplied by the school authorities is that, like text books, they represent but a few titles which must be supplied in a great number of copies and whose use is reiterated from year to year.

But, besides the text-books and books for analysis, there are a few reference-books needed for such constant use that they should be a part of the apparatus of the classroom—an encyclopedia, a gazetteer, dictionaries and certain manuals.

The library may then be looked to (1) for material to be used in the work of topical research; (2) for "supplementary reading"; (3) for general literature.

1. Topical research was formerly confined to secondary instruction, and comparison, even of the varying views of several writers, was assumed to be too difficult for pupils who were yet called upon for the much more difficult work of original composition. Now, happily, it is recognized that the critical faculty comes earlier in childhood than the creative, and topical research is in some degree introduced as a feature in our common school work. Whatever its value as an element of instruction on the particular subject, its value in teaching the proper use of books cannot be overestimated. It gives opportunity at the outset for teaching the use of the tools of the student—bibliographies, catalogues, reference-books; the function of preface, index, table of contents; the purpose and methods of classification.

Comparison of authorities has value as representing the judicial method in study, but it has value also in affirming and illustrating the difference between the literature of power and the literature of knowledge. It serves to make clear that while books of the former class are to be read, books of the latter class are to be culled from; that while the former are to be tested by the pleasure they give, the test of the latter is their success in answering specific inquiry. You do the student better service by inducing him to compare what three historians of differing views have said about one event than by inducing him to read what one historian has said about a hundred events. There is a faculty of observation to be cultivated in the field of literature, as in the field of science. An excellent exercise in literature, as in history, is to assign for reading certain of Plutarch's Lives, pair by pair, withholding the "comparisons," to call upon the pupils themselves to make the comparisons, and then to discuss these with the comparisons made by Plutarch himself. "Comparison of authorities" involves analysis of statement rather than analysis of character, but is similarly serviceable in the training of the critical faculty.

Now for this topical research, for comparison of authorities, the library itself should be the place of work. If a few books are selected out and sent to the school, the instruction in the use of library tools and the influence of larger contact are lost. Where schools are so remote from the library that daily access is impractical, visits should be arranged for at periodic intervals, say once a week.

2, 3. Supplementary reading; general literature. The limits here are indefinite, the methods more or less indifferent. The purpose being to render more vivid the facts of systematic instruction by appeals to the imagination, the range of literature is wide, the selection need be less formal, more may be left to the individual taste. The taste for good books, like other tastes, is a matter chiefly of association. If the pupil could be turned loose in a fairly large collection of good literature, and the initial impulse given by introducing him to some one of a class of books that was certain to interest him, he would be safe to proceed from that point on. But the initial impulse must be given, and given in a judicious way. The essential in supplementary reading is to interest, the incidental only is to instruct.

Here and there is some shyness of supplementary reading, on the ground that both teachers and pupils already have "work enough" to do. In answer it may be said that the purpose of supplementary reading is not to add new studies, but to render more vivid those already pursued, and to bring these into proper relation with life. Four-fifths of these pupils will step from the school direct into the business of life. The text-book is certain to be left behind them; whether other books go with them will depend. Unless already they have become loved for their own sake, they, also, will be left behind, and with them the opportunity for carrying forward into active life the academic spirit and whatever of conservative influence it may exert.

Hence comes the gain to the ends of instruction itself, in fostering in the school the love of good books for their own sake, since through them, chiefly, the influence of the school is to persist. The gain to the library is obvious: for the school children of today are the "general readers" of tomorrow. The gain to the community lies in utilizing to the full agencies already in existence. Here are these thousands of children brought together daily; here is a corps of teachers whose duty and whose opportunity it is to study these children, to guide them, to caution them, but, above all, to awaken enthusiasm in them. Not to utilize this energy seems a waste of mechanism. There is no longer the excuse that books for children are either sensational or lackadaisical. Plenty of them there now are which are wholesome and yet certain to interest, which children need only taste to hunger for.

Within my limits to illustrate is not feasible; but I summarize the plan which has been laid out for co-operation between the Boston Public Library and the Boston public schools, and the main features of which are being introduced as opportunity offers and funds permit:

1. The school committee to continue to supply all text-books and books for analysis in the classroom, and such few reference-books as are required for constant use in the classroom.

2. The library to issue to teachers special cards which entitle the holder to six books at a time, in addition to those drawn on the ordinary card.

3. The collection of reference-books belonging to the library (some 7,000 volumes at the central library and several hundreds at the branches) to be resorted to periodically, and their use studied by teachers as

well as by pupils, under guidance of library officials.

4. The library authorities, in co-operation with the school authorities, to compile and print lists of books for topical research and for reading supplementary to the school course. Larger works (*e. g.*, art folios illustrating the costume or habits of a people or period or other aspects of civilization) to be exhibited at the library to classes coming under the guidance of teachers. In cases where recourse to the library is impracticable, books for topical research to be sent direct to the schools and left there on temporary deposit, to be used under supervision of the teachers.

5. The library to print a list of good "general reading" for children of the school age, which teachers may safely recommend to their pupils, and

6. For the distribution of these and other books each school to be constituted a delivery station of the public library, with periodic deliveries of books by the library teams.

Public Library of the City of Boston, Aug. 1.

THE NEW CONGRESSIONAL LIBRARY.

Of the style of the Italian Renaissance, it is constructed of the purest white granite, quarried at Concord, N. H. The inner courts, however, were furnished by Maryland. The floor space, exclusive of cellar, covers nearly eight acres, and, with inner courts fronting on four streets, is lighted by about 2,000 windows. A massive staircase with a granite balustrade over an arched *porte-cochère* forms the approach to the edifice, and above the three entrance doors three carved spandrels represent, in female figures, art, science and literature.

The roofing is of sheet copper, the whole finished by a carved balustrade of granite. The dome—at apex 195 feet from the ground—is covered with gold leaf twenty-three carats fine, and above the lantern at the top the gilded torch of science burns perpetually. Sixteen elaborate pillars in front and twelve columns in each corner pavilion give an imposing effect. Upon the keystone of thirty-three window arches on the four sides are carved in granite as many human heads, types of races. Below the roof of the center pavilion on the west front four heroic figures represent Atlas, surmounted by a pediment, with American eagles forming the center of an emblematic group.

On the ground floor four wide corridors extend, one on each side, vaulted in masonry, with walls lined with choice marbles. The reading-room is approached through a marble vestibule with gilded ceiling. On each side is a marble stairway, the newel posts carved in festoons of flowers and finished by bronze lamp-bearers. The reading-room is nearly circular, eight noble pillars of Tennessee marble rising forty feet to the blue concave above. These are surmounted by two shades of marble, finished by heroic statues.

Twenty-four grand arches are inserted with pilasters and architraves in classic carvings, and above these fifty-three more arches, surmounted by a balustrade, run entirely around the hall. The concave above is decorated with stucco work, in which figures in relief are seen, while the center is frescoed with an allegorical group. The whole is lighted by eight semicircular windows thirty-two feet wide, and will seat 250 readers, giving each a screened desk and allow four feet of room. On the library floor above the corridors have white marble wainscotings, arched with paintings, and in nine circular tympanums on the walls are frescoed the Muses.

Opening from each side of the library-room is a book repository filled with iron cases of nine tiers sixty-five feet high, each tier being but seven feet, placing any book within reach. The floors are of white marble and the stacks are lighted by 200 windows of solid plate glass. The adjustable shelves are of rolled steel, smooth as satin, and, if placed end to end, would reach forty-three miles.

Sixteen bronze statues for the reading-room will represent art, history, philosophy, poetry, science, law, commerce and religion, besides nine immense granite busts occupying the central front of the façade above the pediments and in the circular windows above the grand entrance. The remaining space of this floor contains copyright record-rooms, office and committee-rooms, lecture hall and private reading-rooms.

The second floor is devoted to an art gallery, with a glass roof for works which have been acquired by copyright—many of them the choicest of engravings—and a map-room already possessing over 15,000 maps.

A restaurant and kitchen for use of the attendants and readers is provided in the attic. Seven passenger elevators and lifts for books, etc., are furnished, while an underground tunnel connects the building with the Capitol. In the basement are found rooms for bookbinding, for unbound books, periodicals and pamphlets, package and storage-rooms. The library will accommodate 4,500,000 volumes, and the entire cost of the building will be about $6,000,000. E. K. B.

CURRENT THOUGHT.

AT HOME.

The Golden Rule replies to *The Churchman's* anxiety about the "enormous" expense of the annual Christian Endeavor conventions, estimated by the latter at over $1,000,000, with the statement "that the total expenses of the Washington convention, including all the car fare, very carefully estimated, sleeper tickets where necessary, meals on the train and board at Washington, was not over half a million dollars, . . . an average of $25 for each delegate outside the city. Almost always our Christian Endeavor delegates are self-sent. . . . Does any one believe that this half a million dollars would have been given to the missionary boards or to Armenia, provided the Christian Endeavor Society were annihilated? . . . The figures for only the last year showed gifts from the Endeavorers to church work and missions amounting to over half a million dollars, and undoubtedly little of this would have been given without the stimulus of the Christian Endeavor movement. Aside from the conversions made at Washington and from the deepening of the spiritual life of many thousands—beyond price—we believe that the convention will pay for itself solely in the increased gifts. . . . Your own denomination will buy enough bicycles this year to double their foreign mission work. . . . But if the young people of this country choose to spend twenty-five dollars each on a religious convention instead of using three times that sum to buy a bicycle, don't you think we might as well let them?"

This interesting intelligence comes from the *Review of Reviews:* "Nothing is more remarkable than the emergence of India as the dominating military factor of the southern half of the Eastern hemisphere. For some time past Sir H. H. Johnstone has recruited his bodyguard in Nyassaland from the Sikhs of northern India. The construction of the East African railway has been placed in the hands of Indian contractors, who will execute it by Indian labor, protected by Indian troops. Suakim is now garrisoned by 4,000 Sepoys, and nothing is more probable than that the relief of Bulawayo will ultimately be effected by an Indian army landed at Beira. Mr. Rhodes dreaded this in the days when he regarded the Cape as his natural base. It is possible that he may take a different view of matters now. The fact that the whole of East Africa will be more or less under the military and industrial dominion of India lends great importance to the discussion which is raging as to whether or not the Indian exchequer should be saddled with the cost of the Suakim garrison. A paper has been published giving the opinions of the Anglo-Indian authorities on this subject, but there is very little doubt as to how the question ought to be decided. Africa ought to pay its own way. If it can call upon India for trained troops in case of need, it ought to pay for them. India is not a country that can afford to pay the cost of expeditions to other continents."

Remarking upon the many hundred thousand young men who leave Great Britain every year, the *North American Review* describes them as "the restless class; most of them have proved themselves totally unable to accept the conditions of modern life; they hate the desk, they hate books, they cannot pass examinations. For these young men, who in other respects are often the very flower of the flock, there are places where they can live without books. . . . Now, just exactly what England was formerly to the Angle or the Jute, so is such a new country as South Africa to his descendant of the present day—the land of enterprise, the land of wealth, the land of fighting, the land of possibilities. There are other places. British Columbia is not yet filled up. Canada, Western Australia, Tasmania, could support a tenfold present population. That is not, however, the question. Things repeat themselves because we are the descendants of our ancestors. The Frisian came over and settled in England 1,500 years ago; he made the place his own; he imposed his laws, his customs, his religion, and told the Britons to become absorbed or to disappear. It is discovered that our young brother does just exactly the same thing. He is in America; he is in Australia; he must move on; he must make for himself a new nest; he must fight for it if necessary."

Comparing English and American novels, Harry Thurston Peck says, in *The Cosmopolitan:* "That the English influence is still strong upon us is seen with sufficient clearness in some statistics lately published, which show that twice as many English as American novels were sold in the United States during the past twelve months; and this state of things might conceivably go on forever in the face of all the magazine articles that any one can write and get published. There is not the slightest use in telling the public what it ought to read. It will read exactly what it wishes to, and it will read English in preference to American novels just so long as it finds the English novels the more entertaining. Precisely why they are more entertaining is, of course, a well-worn subject of discussion; but the real explanation is certainly not the one that is oftenest given. It may be that the life depicted by the English novelist offers a field peculiarly well suited to the purposes of the fiction writer; that the clearly defined distinctions of its society afford especially effective contrast; and that its social picturesqueness appeals with unusual force to the imagination of the American reader. But this cannot be absolutely true, for, if it were, no American writer who draws his material from his own environment would ever succeed in overcoming the prepossession of his readers, and all alike would be destined to perpetual failure. That this is not the case is seen in the universal applause accorded to Miss Wilkins, for instance, and the earlier stories of Mr. Howells. Hence the real reason why our novels of American life do not hold their own with the public for whom they are written is to be found in the novelists themselves. These think that they are national because they draw their themes from American life, but they will never be truly national until they write with a perfect unconsciousness that there is any other life at all; until they cease to keep an anxious eye on English models, and until they give up their absurd attempt to produce English effects with American materials."

Charity Chance.*

A Serial Story by Walter Raymond.

III A PLIANT HOUR.

THE sweetest eventide that ever lighted upon hill or sank beyond the sea followed the rain. The pinks and mignonette were beaten down, the petals from the white rose lay strewn upon the ground. Yet the air never smelt so sweet, for the brown earth itself breathed forth a freshness and fragrance of its own. And every bird that had a tongue, from the thrush upon the tree-top to the blackbird hidden in the holly bush, burst into song.

So the party was over—thank goodness for that!

Miss Graham had gone upstairs, and Charity stole into the garden. She was quivering with emotion, and longed for the fresh air to cool her throbbing temples.

Up on a ladder by the window was John Sprake, putting a nail where the magnolia had been torn away by the storm.

"Massey 'pon us, Missie! There were a pity to be sure," he shouted at the top of his voice. "Why so much as ever you'd 'a 'had time to zwank round like, and show one another your new vrocks, when comed down cats an' dogs. Made 'em turn tail an' run to hole like rabbits. Iss did. Ay, so did, sure 'nough."

A fine philosopher and observer of human manners, John Sprake. He was at Babblecombe before Charity, and she liked to talk to him. But now she hurried by without reply.

"Ah, put 'em out a bit. I'll warr'nt did. To 't would, sure 'nough," he chuckled to himself, as he turned to the wall.

She strode quickly into the shrubbery, where the high bushes hid her on all sides. Alone at last, her pent-up indignation found a voice. What did these people mean who looked upon her so coldly? They were no better than she. Better, indeed! There was no one of them could do anything she could not do. And yet, in some indefinable way, they slighted her as a person of small account. Because she was an orphan—adopted, brought up on charity. Her spirit rose in revolt against the narrowness of this little Babblemouth world. She hated them all—every one. Her heart told her there was a nobility of which they knew nothing—somewhere, beyond this little coombe, in the great city, perhaps. She was not one with these people. She was not of the same blood. She longed to meet a human soul suffering disadvantage, to give sympathy and receive it. As to Theodosia Mortimer, *she* wanted Graham Poltimore, and made eyes at him. That was at the bottom of her behavior.

She walked restlessly on. At the end of the path a wicket gate opened into the wood, and against this she leaned. The place was quite solitary, and she remained so still that a rabbit in the copse went on feeding undisturbed a few yards from her feet.

Graham Poltimore loved her madly—she had no doubt of it. He gave her no peace, and she could no longer procrastinate. On the April morning, with the sun shining between the clouds, when he came to say "Good-by," his last whisper had been of love. Today, on his return, his first words beneath the copper beech were a passionate appeal.

It was heartless to refuse a love like that. She thought she could almost love him if he would only leave her alone, or do something more than hunt or shoot, and hope that he might just scrape through, as he called it; something noble and great—that she could worship. She would have him a scholar—a soldier. In fact she did not want to marry—unless—

To hear the Mortimer girls, one would think there was no aim in life but to catch a husband by hook or by crook, and she hated that. Her dream was of an irresistible passion, carrying all before it. Then an icy fear swept over her like a northeast wind. She had no feeling, no heart, no soul, no gratitude. That was why people were cold to her. That was why she did not return Graham's love.

Yet surely she did love Graham Poltimore. How could it be otherwise? When last winter a returning huntsman, riding slowly through the coombe, left word that young Poltimore had been thrown and hurt, did her heart hesitate? She blushed to think how she had run breathless into Babblemouth—so that even now people tattled and laughed. They said she wanted to catch Graham Poltimore—the fools! Sour-faced Mrs. Mortimer warned her of this—out of kindness, as she said.

The voice of John Sprake broke in upon her thoughts. Her ear could not distinguish the words, but his sing-song shouting seemed to fill the coombe. Miss Graham might be asking for her. She must go in. At thought of the little cripple, tears came into the girl's eyes.

The golden eventide rested like a crown upon the head of the wood, and every sentiment which could soften her into acquiescence burst into life and warmth within her bosom.

Dear Miss Graham! How good she had always been. And this marriage would be the one perfect joy of her life—the happy ending to an idyl which was no mere dream of the imagination, but a story in living flesh and blood. For Miss Graham had created her—made her what she was—brought her up as a flower with infinite tenderness, sheltered from the wind of adversity and protected from the biting frost of the world's unkindness. For such a friend could any sacrifice be too great? And she was capable of sacrifice—adored it, longed for it—some great and noble sacrifice! If *he* had been the cripple she would have married him without a moment's doubt, only to comfort his crumpled form against her bosom.

Suddenly the rabbit in the pathway raised itself alert and listened. If she married him her future was secure. He, at least, did not care who she was or whence she came. He was too generous for that. How angry all the Mortimers would be—at first, and then obsequious.

There came a quick step upon the gravel. She turned, and he was by her side. He had walked quickly, and his face glowed with health and careless irresponsibility.

"Sprake told me you were in the garden, Charity," he burst out, "and I came to find you at once. I was afraid you might be indoors, and that I should not see you alone at all."

"I was just going in," she interrupted him, nervously, turning toward the house.

"But not now. Not until you have told me. Charity, I think of nothing else. It is the dream of my life. I cannot live without you. And I cannot go on like this without knowing. If it is hopeless you must say so. I come and go—at Easter I came down and went again; but you managed—you always manage—to evade me. I cannot go on like this. If you know you will never love me I will go away and never come back. I will turn my back upon the place forever and go abroad. I do not care what happens to me—whether I live or die"—

In his excitement words failed him. He had spoken with the wild exaggeration of young romance, and yet it was all so real. How madly he worshiped her! A womanly pity pleaded for him against her doubt. It were no better than heartless cruelty to remain unmoved by such a love as that.

"But I am not sure," she faltered, "that I—that I care for you enough for that."

"But you love me a little."

"I am very fond of you, Graham," she replied, in a firmer voice. "You have always known that. But it seems different. Not like what you mean. Not like what you say you feel yourself."

"But that will come—that will come," he urged, eagerly.

"If I could be sure of that!"

The cry leaped straight from her heart and was tender with regret. There were so many reasons why she should love that this coldness troubled her.

"Charity!" he cried passionately, "how can you doubt it? You do love me, I know you do. I can hear it in your voice; and you say yourself you are fond of me. We were made for each other, and it is the one wish of poor Aunt Helen's heart. Why should we delay? It is not as if we could marry tomorrow, and I were asking you to bind yourself beyond all recall. But promise me now. Let us go in and tell her tonight. She will be glad beyond everything. And I will make you happy, Charity. I love you so much I cannot help making you happy."

His words almost persuaded her, but she remained silent, and turned to lean against the gate again.

"Let me tell her, Charity"—

"No, no," she answered, in a voice low but very clear. "Do not say a word, Graham. But, if you want to please me very much, go away quite early and I will tell her myself."

He could scarcely believe in his good fortune.

"Then—then, we are engaged?" he cried.

"Yes. I suppose we are engaged."

He threw his arm around her neck and would have kissed her. But she drew back.

"Not now—not now, Graham, dear," she said, quickly. "Come, let us go into the house. There is the bell."

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IV. THE MINIATURE.

They were in the drawing-room, and a maid was bringing in the lamp when Graham Poltimore rose to go. He had scarcely spoken to his father since his return, he said, and Miss Graham accepted the explanation without one word of question. During dinner conversation had been scanty, and the little lady's quick gray eyes, glancing from one to another, became at first perplexed and then sad. She felt that something had happened, and to her, as well as Charity, his departure came as a relief.

"You may leave the shutters awhile," she said, turning to the maid with nervous impatience. "The room becomes so warm when the windows are closed. Bring the book, Charity, and come and sit by me."

It was customary every night for the girl to read or sing, and sometimes they remained quite late, forgetful of time and place in the bright illusions of poetry and romance. Beside the sofa where they sat, upon a small round table, stood the lamp. But tonight the reading was slow to begin. Charity waited long, the book unopened in her hand.

"Did you mark the place, dear?" asked Miss Graham, with quiet self-repression; then, melting into sudden tenderness, she drew the girl toward her and fell to stroking the bright hair.

"Never mind, child," she whispered, sadly. "I understand it all quite well. When I longed for it so much, I only meant if it could really be—not against your heart's inclination, dear—not if it harbored a doubt. Nothing can ever lessen my affection for you, Charity—nothing. You may always rest assured of that."

"But you do not understand, aunt. Graham asked me again tonight and I accepted him."

"Then why did he go?"

"I wanted to tell you myself—all alone."

"And you are quite happy?"

"More than happy."

It was true. The delicacy of those tender assurances had gone straight to Charity's heart. They touched her deeply, and in an ecstasy of gratitude and gladness she threw her arms around the little cripple's neck. What if this promise were a sacrifice? The very doubt, which just now held her halting, filled her soul with joy. She also had something to give—some return to make for these years of kindness. She was conferring happiness upon the human being she most loved. Her quick, tell-tale face, ever ready to betray emotion, glowed with triumph at the thought.

To little Miss Graham this was all natural. She interpreted that look of joy in her own manner. Her eyes beamed brighter than ever, as they filled with tears of joy.

"Charity, darling!" she cried, with wild excitement and delight, "it has made everything right. All I have will be Graham's some day. Half of it should be his now, in justice to his mother. And he shall have it at once. There is no need to wait. Let him go back and get his degree, and you can be married next summer. I know what love is. There shall be no long engagement. I know what love is—at second-hand—always at second hand."

As she repeated the words, her voice sank into a wail of regret; then she paused a moment, and went on, in a deep, rapid whisper: "Charity, I cannot help talking to you tonight. Within this wretched, misshapen little body is a real woman's heart. It makes no difference, child. It is something of the soul. For the most perfect that ever walked under God's sun had no more capacity for loving, no greater longing to be loved, than I, who only hobble from chair to sofa, or hide my back and truckle along the road on wheels. I tell you, child, I was made living, and knew that I could never live."

BUT SHE DREW BACK.

Again she stopped. Her thin fingers eagerly unpinned the miniature upon her breast, and she held it toward the lamp, gazing lovingly upon the face.

"Look, Charity! Look at her, child! She loved. How she used to come and tell me! You could never have taken her for my sister—so well grown and graceful. But she hurt me; without knowing it, she hurt me. She would talk of him by the hour, and always as if I could not understand. Yet it was I who did it when they thwarted her. She could only sit and cry. She had given way until I stirred her into revolt and quickened her with my spirit. And so she followed her heart's desire, and married Poltimore in spite of all. What is it Thekla sings, child?

Ich habe genossen das irdische Gluck,
Ich habe gelebt und geliebet!

But what a little while she lived! And I, the useless one, to stay on all these years!"

With a sigh she laid down the portrait upon the table, and, turning toward the girl, placed a hand upon each shoulder.

"After she had gone the loneliness fell heavy upon me. It haunted the quiet, proud old house; the street was full of it, where everybody was a-stir, so quick and strong. Her marriage was a madness, they said. I was not even allowed to speak her name. One night a letter came—that was when Graham was born, and as I sat thinking there crept into my heart a longing. I knew that I, too, was made for maternity—I, who was never to bear a child. I wanted to know. I wanted to feel the warmth of it upon my bosom. And every day it grew and grew from a little loneliness to a great despair, until at last I found you, child. And ever since my one thought has been set upon today. Year by year I watched you grow up like a flower—and waited. You were so bright and warm, I could put my cheek against your hair and feel the day coming when you would love and live and learn it all. The hope kept my heart young. The touch of you kept my blood warm. It was like food and fire to keep a starving soul alive. And now you are to marry—you two, who are all the world to me. Kiss me, Charity. It shall be next year, and you shall live here. Kiss me, dear. I planned it all from the day when you first ran. And he has grown up such a man! Only sometimes I feared he did not care enough about things—books and poetry, I mean—to please you. Do you feel it cold, child?"

She stopped abruptly and glanced toward the still open window. A great moth had come in and was fluttering around the lamp. Moonlight fell across the lawn and glistened upon the dark beech tree. The rain had left a humid chilliness in the night air. But not from that did the girl shiver. The eagerness of the little cripple's words had moved her sympathies and made her shake like an aspen.

"No, no," she said, quickly; "the air is close." "Yet, shut it up; and at the same time ring. We will not read tonight. It has been a long and wearying day, but a glad day, Charity, both for you and me."

"Yes, the gladdest of all," cried the girl, carried away by her emotion.

"My stick has fallen. Come, give me your arm, dear, and we will go upstairs. You must be tired, too."

But Charity was not tired. Alone in her room she sat down in the square window, quaintly projecting over the porch and curtained off like another chamber. Never was sleep further from her eyelids. Never were her senses more alert. The slanting moonlight glanced between blind and mul-

lion, and she eagerly drew each cord until a flood of light filled the place from floor to ceiling. She looked down the quiet coombe at the roof of sleeping Babblemouth. Upon one higher than the rest, standing just under the hill, the smooth slates were shining like silver. How well she knew it—that largest house in the little town—the home of the "Babblemouth people"; tonight it stood out from the rest with an import strange and new.

Half-way over the gap and above the open sea hung the full moon. Neither fleeing cloud nor passing ship broke the serenity or burst in upon the solitude. The ragged bushes on the brow of the cliff lay flat and dark against the sky, and nothing moved but the broken ripple of the running tide, where the moonbeams danced down a broad trackway into the harbor mouth. The hollow under the hill lay hidden in gloom and mystery. Many times before she had looked out upon this moonlit sea, but tonight transcended all experience. The surpassing beauty held her senses captive—the wonder stirred her soul to some unknown, unfathomed depth.

Graham Poltimore's words came whirling through her memory: "Charity, I think of nothing else." "I cannot live without you."

The reality of his passion startled her. It agitated her like a wild strain of some strange music once heard and wanting interpretation. But it awakened no responsive echo in her heart. There was no triumph in this love. For him she felt a pity of the imagination, and for herself a fear. And the passionate yearning of her helpless little friend, longing for more than life could give, haunted her like a sad, sad song.

Her intention did not waver. She loved these people both and would make them happy. One way lay before her, straight and clear as that path of light, and she knew of no other. But there had come to her an undefined longing for something beyond all she knew.

She stood there, still in her white frock, until the moon had sunk behind the sea and the great black cliffs grew dim.

(To be continued.)

Prof. James Hardy Ropes of the Harvard Divinity School has called attention to the fact that the class of ten men recently graduated from that school and receiving the degree of Bachelor of Divinity is the largest class so honored that has ever been graduated. He points out the fact, which we called attention to some time since, but which is most significant and is not yet thoroughly understood, that of the class graduated this year one was a Baptist, three Trinitarian Congregationalists, two Methodists, one a Presbyterian and three Unitarians. He also calls attention to the fact that a number of the courses of the divinity school primarily intended for divinity students are now, through Radcliffe College, open to women.

President Warren of the Boston University School of Theology points out, in an open letter to New England Methodists, the ominous fact that of the thirty-eight young men just graduated from that institution not one came from New England, while Ohio sent thirteen, Maryland and New York three each, etc. He believes that the fundamental trouble lies as far back as the denominational academies and preparatory schools in New England, which are not keeping pace with the growth of the denomination in New England.

A WOMAN IN A MAN'S COLLEGE.

BY KATHARINE MORDANTT QUINT, M. A.

Miss Katharine M. Quint, a daughter of Rev. A. H. Quint, D. D., graduated from Wellesley College in 1889. Since then she has taught school in South Berwick, Me., and at Tabor Academy in Marion, Mass. Desiring to become a specialist in certain branches, she ventured to apply for admission to the post-graduate department at Dartmouth College, and after a thorough consideration of her claims the authorities received her as the first woman student in the history of the college.

Perhaps the title is not exactly accurate, but I accept it because it has been assigned to me. It may imply too much. The woman was admitted only to the graduate work and not to the undergraduate. The Wellesley B. A. was amply an equivalent of the latter. After some experience in teaching I had a strong desire for a more advanced course in Greek and English literature. Still I may venture to say that one of my pupils at Tabor Academy had, not long ago, been admitted, without a condition, to Harvard in Greek on examination and soon after had been placed in the honor division, but perhaps he will be better known from the fact that the young giant was almost immediately chosen to the football team and fought with distinction in the last great contest with Yale.

Naturally my mind had turned to the college of my father and brothers, the college which in my childish days had been to me the occasion of sorrow because I could not enter it. It continues to be true that Dartmouth does not admit girls to the undergraduate course; but this is balanced by the fact that Wellesley does not admit boys. Dartmouth has recently adopted a system of graduate work in various departments of high character, and the course which I wished to enter was the first put completely into operation under the new system. I had been pursuing advanced study in private, but a year's residence was necessary to obtain a degree, and I wanted the degree of Master of Arts. The opportunity for work was there. The only question was whether a woman could be allowed these privileges in the college. I think that the vote of the faculty was warmly in favor. But charters are awful documents and the trustees were a year in deciding. My appeal to the charter, which reads in a certain place "that there be a College erected . . . by the name of Dartmouth College for the education and instruction of Youth of Indian Tribes . . . ; and also of English Youth and any others," resulted in a favorable decision. For, although I was not an Indian, I felt sure that, if "English youth" was not broad enough to include me, "any others" ought. So I was admitted.

First experiences were not unpleasant. At White River Junction a student, whom I already knew, aided me in finding the proper train, and at Norwich he piloted me to the coach and found my luggage for me. I was not such a "new woman" that I did not gladly accept his help.

To get to Hanover one crosses the Connecticut, beautiful and picturesque. Then one climbs a long, wearisome hill to a plateau where the college is situated. Hanover is beautiful at any time, and at this time of the year was particularly charming in the crimson and gold of its many trees. The village seemed full of men and boys all shouting to each other "Hello," "When did you come?" and "Where are you rooming?"

Where to board? That was an important question. The town makes no provision for women in the capacity of boarders. People who take boarders have students, and the boys usually object to the female element at table. Finally I came to the conviction that the hotel owned by the college must be my abiding place for the year, and that I must there join the lady who was the efficient first assistant in the college library and the lady who was doing successful work as the high school principal, each of whom had had the same experience. One soon became accustomed to a dining-room which had in it less than ten ladies and five times as many men; for our table was our own and, although I believe there was a slight curiosity at first, the Dartmouth students were soon really courteously indifferent. When I think of the football team, which I am proud to say gained the championship, there comes before me a picture of the captain in that dining-room snapping grapes at the man who sat at the other end of the "training-table." He was an excellent shot.

It was not quite agreeable to have one's picture in a New York magazine, but whether the unpleasantness was lightened by the fact that the picture was not one of me at all, but that of a decidedly good looking woman, with showy diamond earrings, I am not quite sure. I had an appreciative letter from a scientific physician, who was an entire stranger, commenting very favorably upon the shape of the head, the breadth of the brow, the earnestness of the eye and much more; but, alas! it was all based upon that picture. A young girl from a neighboring town who became a pupil of mine at first thought that she was not talking to the right person. She had imagined a woman with short hair, very mannish, and six feet in hight, instead of an unpretending person of less than five feet three, and slender at that. A rumor or two came to me of an attempt at "snap shots," but a very few days made everything extremely prosaic. I became simply a student, attracting no peculiar notice and treated always with unobtrusive courtesy. Perhaps my surmise is correct that a new feather duster was brought into the Greek room, and it is not unkind to say that a few times, if a student in the great library reference-room had his feet upon a table, he instantly returned to ordinary methods when any lady entered. The kindness of the professors' families never abated. Indeed, one of the first to welcome me was the eminent ex-president, Samuel C. Bartlett, who honored me with an early call. When the Greek professor gave a lecture to seventy Sophomores at his invitation I attended, but it was in a group of several ladies and under a kind escort. At church a place was provided for the new student by a family which came to be regarded by me with the deepest affection. It was a privilege to go to the beautiful Rollins Chapel Sunday afternoon at college prayers, which I did with ladies from the faculty or other homes, and there specially listened to the always inspiring words and absorbed

the elevating thoughts of President Tucker, whose influence over the students was simply commanding. "William Jewett Tucker," said one of our professors, "has a suave manner, but underneath is an iron will directed toward the right." It is not surprising that under his care the new classes are rapidly increasing.

A month after my entrance a Smith graduate appeared and, although we were not in the same studies, the novelty was still further abated. The Greek professor, on the day after my arrival, kindly came to me and outlined the beginning of my work. On the same day I made the acquaintance of the professor of English literature. To be placed under the instruction of these two distinguished scholars and teachers was an event in life. The courses of study under the new system, which made graduate work essential to degrees, had been carefully formulated with a view to great thoroughness, and to as much breadth as the time could allow.

In Greek the work for this year was that of the Greek tragedy. Euripides, Sophocles and Æschylus were, of course, the authors, the first named receiving the most attention. I had special occasion, also, to read something in Aristophanes, although it was comedy. I think that this course, which was in itself almost severe, was made so by the authorities to give character to the graduate system of study. The same is true as to the department of English literature. I am very sure that the Greek work was not in any way made lighter because one of the students was a woman. Certainly it was extremely exacting. The perfect impartiality as to sex was very gratifying. The recitations were held in the Greek seminary room in old historic Dartmouth Hall, and I could not help thinking of the fact that my father had been a boy in that room when he was in college. My recitation work was usually with one fellow-student, but during the winter term there was a "seminary" once a week, in which nine Juniors were kindly allowed the privilege of joining us. During the year at least two dozen original papers were required upon assigned topics in the study of the Greek tragedy. All through this year of hard work I found the advantage of the admirable Greek discipline of Wellesley.

The course in English literature took the American division, in which the professor has such a brilliant reputation. During the first term we had studies in the social history of the United States as a foundation for a knowledge of the literary history of the American people. We read Captain John Smith, Bradford, John Winthrop, Sewall, Jefferson, and plenty more. During the second term we had Webster, Emerson, and others, and during the third term we had poetry, including Bryant, Longfellow, and the like. It is needless to say that this work was thorough for the object proposed. For convenience our small graduate class met at the professor's house. Hawthorne will always call to my mind a glowing open wood fire in a charming room, rich with many books. Poe will bring back the sun dancing on the dazzling snow. The "romantic movement" will suggest to me a piazza in early spring with the scent of lilacs in the air and, through the valley, the view of the beautiful Vermont hills.

It is not to be forgotten that the traditional character of Dartmouth as a college for boys is not changed. The departure is in the fact that the remarkable advantages which it affords to graduates of colleges are opened to a graduate of any college of suitable rank, without raising the question of sex. I hope I have made it clear also that the presence of a woman in such advanced studies came quickly to be regarded as a matter of practical indifference. If she attended to her own work, preserving the proprieties which belong to womanhood, nothing but courtesy would be experienced.

If I have written with almost apparent egotism, it seemed to be inevitable in writing at all about the admission of the first woman to the great privileges of Dartmouth, and to be due to the college which gave such facilities. But I am not sure that the amount of work which the graduate courses place upon the professors can be exacted without an addition to the teaching force.

When Commencement Day came in the old church it had much meaning. The exhibition of kindness was universal. The occasion honored Wellesley as well as Dartmouth. And was it weak in a daughter to cherish a pleasure in the thought that her diploma was given on the fiftieth anniversary of her father's graduation in the same old church, and that he was present to see not only the giving of this diploma, but the wonderful change which in these fifty years had occurred in the higher education of women?

IS THE AMERICAN PUBLIC SCHOOL HOLDING ITS OWN?

BY REV. ALBERT E. WINSHIP, EDITOR JOURNAL OF EDUCATION.

Albert E. Winship, editor and publisher of the *Journal of Education*, is a native of West Bridgewater, Mass., born Feb. 24, 1845. He studied for teaching at Bridgewater State Normal School, and taught in Newton, Mass., and in the Bridgewater Normal School, identifying himself actively with educational matters, State and national. He studied for the ministry at Andover and was settled over Prospect Hill Church, Somerville, Mass., for nine years, when he was called to the associate secretaryship of the New West Education Commission, in which work he was engaged for three years. He has been for eleven years editor and proprietor of the *Journal of Education*. Mr. Winship is active in all educational associations and identified with their kindred interests. He is president of the American Institute of Instruction, the oldest educational association in America.

No amount of research, no array of statistics can determine whether or not the American public school is holding its own. This must be largely a matter of opinion based upon extended observation backed by reasons that shall satisfy the reader.

There are three fairly distinct public school ideas in the North. East of the Alleghanies all school support comes directly from the people, with the school district, the township or the borough as the unit. From the Alleghanies to the Rockies the county is the unit, yielding to State control and receiving State aid beyond the Missouri. In California the State is the unit, paying the same salaries in the mountain fastnesses of Shasta as in Pasadena, all county superintendents being State officials.

One of the satisfactory phases of these socialistic times is that the schools lose nothing by the revolutionary movements, Governor Altgeld of Illinois, with all his anarchistic notions, being an excellent friend of the public schools from the kindergarten to the university, as he is of all eleemosynary institutions. Beyond question the public schools are holding their own west of the Mississippi.

In the East, and in some conservative centers between the Alleghanies and the Mississippi, one cannot say, off hand, that this is true. There are two sources of danger—one from the conviction of parents who are suspicious of its ethical influence, the other from the sentiment of those who are dissatisfied with the æsthetic conditions.

Prior to the Treaty of Paris (1763) there were no elementary or secondary schools, public or private, that met the æsthetic demands of parents of wealth and culture, and their children were educated in England. The revolt of 1763–76 required no greater sacrifice than in the matter of the education of American youth, and no other influence was more potent in making Tories than the educational conditions that independence made inevitable. There seemed no way open through which wealthy Americans could furnish their sons and daughters the needed æsthetic educational opportunities if they broke with England. No sooner did friction between the colonists and England manifest itself than the Congregationalists, representing the ethical and æsthetic elements, began the establishment of New England academies. About 1820 the Methodists, dissatisfied alike with the public schools and the New England academies from the religious standpoint, began to found conference seminaries. Baptists, Universalists and Episcopalians soon after began to educate their children largely in denominational schools. Sixty years ago the tuition in academies and private schools in Massachusetts was one-third of a million dollars.

With the educational reform, which began about 1835, all this changed, and at the close of the Civil War the academies and private schools were very generally apologizing for their existence, and only here and there was to be found an academy that did not live at a "poor dying rate."

But the war changed many conditions. It Americanized the Irish-American citizen, whose loyalty and soldierly success won him many friends and universal respect. He also reaped the greatest advantage from the flush times which followed. The afflictions of Ireland had impoverished multitudes who sought relief in this country. Men had come here in honest poverty, had fought an honorable warfare with adversity, using every spare dollar to bring their families and friends from their old home. These conditions largely prevented their affiliations with their new neighbors till prosperous times and opportunity to make a record for heroism adapted them to the new conditions, and they became Americans in a new sense.

Ten years after the war these citizens had a prominence, political and industrial, that commanded the attention of the public, and for reasons not wholly clear their religious leaders suspected the public schools of antagonizing their religion. Their convictions did not differ materially from those

of other sects, but their action was more intense and their antagonism was directed to the elementary schools, whereas with others it had been confined to the secondary. The other sects charged the public schools with neglect; these leaders charged antagonism to their faith, and between 1870 and 1885 parochial schools were opened in all centers of large Irish-American and French-Canadian population in which were educated nearly all their children of the lower grades.

For a time it looked as though there was to be a serious challenge of the public schools, but a variety of causes led to an early culmination of this reaction, and for ten years there have been few new schools established, and not a few of those already started have been abandoned.

There is reason to think that there is now no purpose to antagonize the public school, and there is no cause to fear that the public school will lose its prestige if they should. With the war and with the prosperity that the country has enjoyed most of the time for thirty years, great fortunes have been made and social ambitions developed which have made demands for special recognition. No problem has been greater with the families of large wealth than that connected with the education of their children so as to give them a distinct advantage. This has led to the opening of many private schools for the purpose of giving an æsthetic flavor which the public schools do not give. There was a demand for art and etiquette which should differentiate the graduate of —— school from the graduate of the public high school. For a while this threatened to jeopardize the school system, for, should the time come when the public school does not give to the children of the common people as good education as money can buy, it is only a question of time when the contrast will rob the schools of their popular support; for the public schools must never be for the poor, for the rich or for the middle class, but for Americans. There will always be room for the best of private schools and academies adapted to special domestic conditions and to special intellectual requirements, but they can never be for classes without the public school being for the masses, in which case the public school will fail of its mission.

Already there are indications that this ambition of wealth for extra æsthetic advantages is to prove a blessing to the common schools. One instance will serve as a type: Brookline, Mass., is probably the wealthiest town of its size in America. It is the home of a large number of people of great wealth and social distinction, and of very many poor people. For twenty years and more the society leaders did not patronize the public high school, and people of limited means made heroic efforts to send their children to private schools that had certain social advantages.

Six years ago the school board determined to have a high school with every conceivable æsthetic attraction. Today there is a beautiful building with every comfort and luxury, with every laboratory and scholastic advantage, and the walls of every classroom, hall-way and reception-room are adorned with choice pictures and statuary. The wealthiest and most socially ambitious families not only patronize the school, but have given large amounts for the adornment of the building. All the schools of the town have one session, which custom had proved so fashionable with private schools; and in the kindergarten a woman is employed a half-hour before and after school to look after wraps and overshoes of the children, so that the teacher shall in no wise be considered a servant. In Boston and in every suburb there is the same general tendency, and the latest glory of the public school system has come from what threatened to be the source of greatest concern.

If the public school is not holding its own in any direction, it remains for some one to call attention thereto. Apparently it has a vitality that is enduring and an elasticity which adjusts it to all necessities.

LEADERS OF CHILDREN IN CONFERENCE.

The Summer School of Clark University, Worcester, now has behind it four successful seasons, of which this summer's session, July 13–25, has been the most unique and enthusiastic and marked by the largest attendance. The total registration for the two weeks was between 300 and 400, almost double that of last summer. This includes transient visitors from local towns, but it is safe to say that about 200 students, coming from more than twenty States of the Union, were in regular attendance for the purpose of serious study, and were capable of doing high grade work. California sent twelve, and such distant sections of the country as Utah, Oregon, Colorado, Louisiana, Tennessee and Minnesota were represented.

Instruction was given largely in the form of lectures and laboratory work, but a helpful feature of each day was the conference, when the students had an opportunity to ask practical questions and to exchange ideas and suggestions among themselves. This affords an excellent occasion to study the *personnel* of the school. Normal school presidents and teachers predominate, but there was a plentiful sprinkling of college instructors of psychology and mental philosophy, superintendents and principals of city schools, kindergartners and educationalists of every sort. A good number, fully one-third, were men, while a large proportion of the remainder were young women.

In other respects the school has taken a great step forward since last year. It has dropped mathematics and physics, for which the demand was slight, and focused attention this season entirely upon pedagogy, psychology, and the kindred subjects of biology and anthropology, under the charge of six of the regular professors of Clark University, some of whom have won a wide reputation as scientific experts. The prominence given to child study has been the novel and attractive feature of this season, and Pres. G. Stanley Hall's lectures on this subject, embracing such topics as Foods and Appetites of Children, Fears, Anger, Toys and Games, Musical Education, the Religious Nature, Experience and Training of Children, have been unique and exceedingly popular. Much of his material represents an original contribution to science based on thousands of replies to a series of *syllabi* on such subjects as these. The study of fundamental facts along this line suggests a genetic method radically new and transforming for the study of ethics and psychology, and will, in Dr. Hall's opinion, eventually determine all the work of education. Rather more technical were the lectures on neurology by Dr. C. F. Hodge, whose researches in the line of fatigue of the brain have made him distinguished, on pedagogy by Dr. W. H. Burnham, a specialist in the science of instruction, on experimental psychology by Dr. E. C. Sanford, and on anthropology by Dr. A. B. Chamberlain, the first man to receive a doctor's degree for work in this science.

Perhaps the most eventful day was that devoted to the discussion of kindergarten methods, when the regular attendance was swelled by a number of the leading kindergarten teachers of the country. Dr. Hall predicted that in the next decade there will be a reconstruction of the practice in kindergarten work, particularly in the use of gifts. He says: "The understanding of the pyschology of toys, of dolls, which shows what an enormous educational value these things have, the study of children's feelings for natural objects and what comes from sympathy with nature, will work great changes in the kindergarten." So manifest were the advantages in child study made that the kindergartners present passed a resolution which practically closed the breach which has existed between them and the child study philosophers. It is hoped that this alliance will result in more rapid progress in both lines of educational effort.

POINTS WORTH MAKING.

The *Christian Register* quotes the following story of ignorance of the Bible from an English newspaper:

A contemporary tells the story of a man in a midland town in England who was deeply exercised in reconciling different Bible statements, especially those about the ark. "I do not like," he said, "to refuse to believe in its size or its build or in the number of animals it contained. That is all quite conceivable, and doubtless correct. But when I am asked to believe that the children of Israel carried it about for forty years in the wilderness, well, my faith breaks down.

So many people seem to think that the Bible needs no help from the dictionary!

Titus Munson Coan, worthy son of a noble sire, naturally objects to the statement of a correspondent from Honolulu writing to the New York *Evening Post*, who said, "They have had their morals corrupted . . . by the men who brought the bottle and the Bible in either hand." To which aspersion upon his father and the other noble missionaries to the Hawaiian Islands Mr. Coan replies:

No statement could be more absolutely opposed to the truth. I know from long residence at the islands that one of the chief efforts and anxieties of the missionaries was to keep alcoholic drinks out of the hands of the natives. Drink was one of their besetting sins, and for forty years or more the missionary crusade against it was unceasing. The missionaries themselves were to a man not merely temperate, but total abstainers from alcoholic drinks of every description; there was no exception to this rule. . . . If the Hawaiian missionary had one task more arduous than another, one toil more unremitting, it was to keep the pliable islanders from debauching themselves over the bottle that was offered them by the trader. It was by him that the Hawaiians "had their morals corrupted." It was with the Christian trader and sailor that the hardest struggle of the Hawaiian missionary was made.

In Olive Schreiner's absorbingly interesting article on South African race and sex relations, in the July *Fortnightly*, she tells of a Bantu who once said to her, "You say the devil is black, but I picture him as a white man with blue eyes and yellow hair"; and she tells of a native Christian preacher who said, "I know that the Lord Jesus Christ was a white man, yet I could not pray to him and love him as I do if I did not picture him as black and wool like myself." So much depends on point of view and upon racial and national standards. Thus, to cite the latest testimony from a land far removed from South Africa, viz., Japan, listen to Lafcadio Hearn in the August *Atlantic*, who tells of his experiences in spreading out before Japanese children copies of European illustrated papers. He showed some drawings from life in a New York periodical. The child asked, "Is it true that there are people like those pictures?" "Plenty. Those are good, common faces, mostly country folk, farmers." "Farmers! They are like *Oni* [demons] from the *jigoku* [Buddhist hell]." "No, there is nothing very bad in those faces. We have faces in the West very much worse." "Only to see them," she exclaimed, "I should die! I do not like this book."

Pilgrimage Letters. VIII.

Scrooby, Austerfield and Gainsborough, the Humble but Precious Shrines of Congregationalism.

During our stay in Lincoln we took that memorable drive to Scrooby and Gainsborough through a region more replete with religious history than any other part of the United Kingdom. It was a glorious morning and the lovely English landscape, with its wealth of green hedgerows, waving fields of grain brilliant with poppies, noble trees, winding streams and the little town of Epworth visible in the distance, never looked more fair to mortal eyes. With reverent feet we made our way to the old manor house in Scrooby where Brewster was born. Its former grandeur has passed away, and it was difficult to imagine Elizabeth and other sovereigns halting here on their royal progress up to Scotland, or the great Wolsey spending weeks in retirement beneath its roof. But little cared we just then for the doings of kings and cardinals. The one grand figure which loomed up from the past was the elder of Plymouth Colony, whose memory we shall revere anew after standing on ground hallowed by his feet and within the humble parish church in which he was baptized. The baptismal font has been removed to the New England Church in Chicago, but the carved oak which formed the Brewsters' family pew and other objects of interest are still to be seen.

SCROOBY.

Halting at Bawtry for refreshments, we pushed on next to Austerfield, the birthplace of Bradford, and again the past wove its magic spell about us. Impressive, indeed, was the quaint little church with its old Norman font, used for a time as a pig trough, but reclaimed from such base uses by the parish vicar. The restorations now in progress will rescue the fine Norman arches from the modern wall built into them on one side of the church, and when the work is completed this ancient house of worship at Austerfield will be one of the interesting relics of the Norman period.

BRADFORD'S COTTAGE, AUSTERFIELD.

The old register, too, opened for our inspection at the page which records the baptism of Bradford, was an object of absorbing interest. Still, the culminating point of all our journeying seemed to have been reached when we descended into the cellar of the humble Bradford cottage where, doubtless, the early Pilgrims convened for worship, as did the Christians of the first century in the Catacombs. We can imagine with what heavy hearts plans may have been laid here for leaving the mother country. Fifteen of us, perhaps, crowded into the little cell-like inclosure, and we felt the presence of saints from the Celestial City as we sang:

O God of Bethel, by whose hand
Thy people still are fed,
Who through this weary pilgrimage
Hast all our fathers led,

and the tender, fervent prayer of Dr. Richardson brought us still closer to the heart of the Eternal.

A graceful feature of the drive that day was when we were arrested by the inmates of a pretty cottage by the wayside, not with hostile intent, but to present each pilgrim with a basket filled with fresh roses and strawberries, and a bunch of forget-me-nots daintily laid on top. How beautifully symbolic was the offering of all that has been done for us in

This land of such dear souls, this dear, dear land,
Dear for her reputation through the world!

The flowers faded with the day, but the deed will be forever enshrined within our grateful hearts.

These rich experiences of the morning formed a fitting prelude to the grand occasion in the afternoon at Gainsborough. This

SCROOBY MANORHOUSE.

is one of the most interesting of old English towns, the scene of The Mill on the Floss, St. Oggs, along whose banks Tom and Maggie "wandered with a sense of travel," being none other than the Trent. The town was gayly decorated, and the British and American flags were everywhere in evidence. The presence of many distinguished English guests, as well as Ambassador Bayard, drew a throng of people from the neighboring towns, and it was an imposing scene when the Urban District Council, on a raised platform in front of the Town Hall, welcomed the ambassador. The square was packed solidly full, the windows of surrounding shops were filled with eager faces and shouts rent the air at the conclusion of the address and responses.

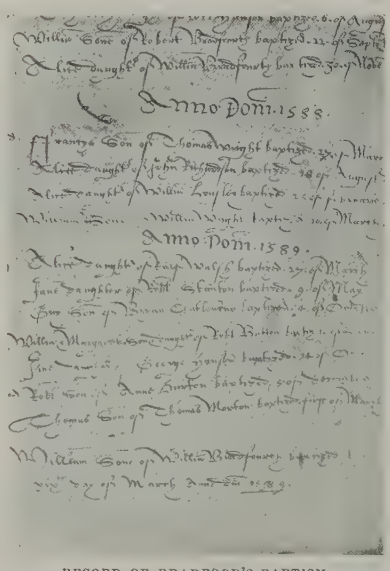
We then adjourned for luncheon to the Old Hall, one of the most picturesque structures of its kind that we have seen in all England. For several centuries it was the residence of the lords of the manor, and there is reason to believe that the

church to which John Robinson ministered held services there. It is certain that Wesley preached in the banqueting hall, but the house ceased to be used as a dwelling about 150 years ago. Within fifty years it has been restored by the present owner, Sir Hickman Bacon, who claims descent from the great Francis, and through whose hospitality we were permitted the rare privilege of feasting beneath its ancient roof. Oriental hangings adorned the walls and over the windows were curious armorial devices. Alderman Joseph Thompson of Manchester presided at the luncheon and proposed the first toast to the Queen. All rose and sang a verse of the national hymn, and in rising we heard murmurs from several loyal subjects of "The Queen, the Queen! God bless her, God bless her!" Earl Brownlow proposed the toast for the President of the United States. Ambassador Bayard responded, and a verse of America was lustily sung.

The next objective point was the site of the new John Robinson Memorial Church, whither we marched in a body, accompanied by civic authorities in official robes, denominational leaders in academic cap and gown, Sunday school children with banners and the Britannia band. The crowd had augmented, if possible, and a passage for us was kept clear not by armed sentinels but by little girls holding a rope of ribbon. Platforms were erected for the speakers and members of the Sunday school and Rev. J. Morlais Jones, chairman of the Congregational Union of England and Wales, presided. After devotional exercises Rev. Hugh Griffiths presented Mr. Bayard with a silver trowel, a gift from the Gainsborough church, suitably inscribed and ornamented with a design of the Mayflower, also a scene representing Robinson kneeling on the beach in prayer with his fellow-pilgrims before leaving Delfshaven. With this beautiful implement he performed the ceremony of laying the corner stone of the church. The difficulty of hearing in the open air detracted greatly from the enjoyment of the ambassador's really admirable speech and the addresses which followed from Dr. Mackennal and Rev. Morton Dexter. An enthusiastic mass meeting at Wesley Church in the evening, at which Albert Spicer, M. P., presided, and Dr. Guinness Rogers, Rev. C. A. Berry and others spoke, closed the exercises of this most phenomenal day.

F. J. D.

CHURCH IN AUSTERFIELD.



RECORD OF BRADFORD'S BAPTISM.

ST. PAUL.

St. Paul evermore beheld the world of suffering beneath and beside the world of joy, the innumerable multitude of the wretched, the forgotten, the lonely, benumbed by their long despair. His place was with them. His portion was their tears and toil. His affection was serious, patient, deliberate as that of a heart touched to its core by the universal woe in its length and breadth and hight. He was as one to whom the world was a great hospital and himself an unwearied nurse by the bedside of the patients. He strove to heal the wounds that from generation to generation remained unclosed, and he met each emergency as it arose with the calm wisdom which comes to saintly souls who have explored all and have looked at the worst in the light of reconciling love. He carried in his heart that inward Presence which was one day to be revealed. He saw the fires of love rising up from under the soil in the midst of a frozen world. He was willing to be accursed from Christ for his brethren, his kinsmen according to the flesh. Before him life spread as a great shipwreck. Existence was made up of pain. Men and women wore the burning crown. He possessed the secret, the anodyne that would turn the racking agony into peace, and wherever men needed healing or wherever the healed needed to be taught patience and strength, he was busy—bearing upon him the care of all the churches, coming out in every trouble with all his faculties roused and stimulated, knowing what to say and what to do, as a mother, by some divine instinct, knows by the bedside of her ailing child. It was typical of his life that he stood forth in the doomed ship in Adria, in the darkness and despair of the tempest, to take command and speak the word of heartening and hope.—*British Weekly.*

LUNCHEON IN THE OLD HALL, GAINSBOROUGH.

THE UNBELIEF OF BIRDS AND MAN'S UNBELIEF IN GOD.

The creatures treat me as I treat God—I mistrust him, they mistrust me. I talked to the squirrels and begged them to confide in me and allow me to come near to them, but they would have none of me and hid themselves. Then I begged the deer to let us look each other in the face, that they might see and know that I had nothing but love to them, but they shook their heads and would not endure my near presence. After that I went to the birds and said to them, "I am your lover; I abhor the gun and the snare, and will not infringe on your freedom; both you and your large liberty are sacred to me." But they refused to hear me and fled. Then the Spirit said, "When your race recover their relationship to God and confidence in his love, the creatures will recover confidence in them." We and they are in one case. Our unbelief has severed all links and filled us with suspicion, fear and unrest. Could we but grow up into love, universal love, and become forms, not of self-love, but of love, all the links would become attached to each other—the links between us and God, between us and the angels, between man and man all over the world and between man and all the animal races of the earth.—*John Pulsford.*

Study and Devotion at Northfield.

An Editorial Review of the Summer Gatherings There.

The Northfield summer work comes to its culmination with the Bible, or General Workers' Conference, which extends from July 30 to Aug. 16, bringing together speakers and hearers from the whole Christian world, with a yearly increasing attendance and interest. It has been preceded, as usual, this year by a college conference, attended by 600 young men from the universities of this country and Canada, and by a similar conference of young women from the colleges and from the Y. W. C. Associations of the cities, with 300 in attendance, including a delegation of sixty from the one city of Lowell, Mass.; and also by an all summer school of Bible study, whose sessions are merged into the separate conferences as they succeed each other. The General Workers' Conference began with an audience of over 900 on a stormy night, and will average from 1,500 to 2,000, with perhaps twice that number sharing some part of its opportunities. And the increasing numbers are not due to the new comers and curiosity seekers merely, but grow out of additions to a permanent nucleus made up of those who are able to return year after year.

A NORTHFIELD STREET.

Perhaps the newest and most typical sign of the times to this observer was a new edition of the Bible, the Northfield edition, consisting of one of the best of the English editions, in large print and well bound, without help or comment but fully interleaved. It carries a suggestion of study, of help from all quarters concentrated upon the simple English text, and of intellectual and spiritual accumulation by each student for himself, which is a fine expression of the Northfield educational idea.

The conference work has passed well beyond any necessity for sensation, and impresses the visitor by an increasing air of purpose and solidity rather than by any startling change of method or of scope. The speakers change, indeed, from year to year, but the central figure is still here, present at all the meetings and evidently, though quietly, holding the helm in his own hands. Over Mr. Moody himself some change has come. The old fire burns, but it burns more quietly. The abrupt and fiery speech survives, but it punctuates a quieter, more conversational and simpler manner. In personal appearance the great evangelist has also changed. When one sees him driving his guests about the village, or pointing out the special beauty of a view to a chance group, or guiding strangers to the short cuts of the seminary campus, or watches the animated play of his features in some moment of humorous illustration in his platform work, one ceases to think of the gray hair and the soberer look that follows in moments of repose.

Next in interest to Mr. Moody on the platform leading the work of the conference is Mr. Moody in his chair on the floor, watching with keen eyes the progress of the speaker and intent upon his thought. In these two attitudes we have the leader of men and the leader *through* men, a part of whose great life work is the modern Northfield, with its institutions and its summer schools and conferences. It is a rare and most instructive application of the practical American business spirit to the wise organization of spiritual and intellectual effort. The organizing business spirit too often fails to concern itself with Christian work; the power of spiritual impression too seldom has its way cleared and leveled by practical business sense and intuitive knowledge of human nature.

Mr. Moody's opening of this fourteenth conference was characteristic of his methods and perhaps suggestive of one reason for his success. By insisting upon the highest spiritual aims and the closest study of the Bible he secures unity of effect; by keeping always in reserve the element of variety and surprise he insures expectation. It was an unfavorable night when the conference began, with a thunderstorm moving across the broad river valley from east to west and making the vil-

NORTHFIELD FROM THE WESTERN BANK OF THE CONNECTICUT.

lage paths both dark and wet. Nevertheless, the central portion of the great auditorium was so largely filled that there was no sense of loss from the untoward weather or the tardy appearing of the late comers. Mr. Moody's taste is for the best in the rather heterogeneous collection of Gospel Hymns, and the appropriate first selection of the evening was the stately Scotch paraphrase:

> All people that on earth do dwell,
> Sing to the Lord with cheerful voice,

an utterance of pure and cheerful praise, followed by prayer of consecration and a characteristic sermon on humility from the text, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

In this Mr. Moody struck the keynote of the purpose and faith of the whole series of meetings, the high note of devout trust in God arming itself by self-forgetful prayer and study for service. The practical element is never long out of view when the real leader of the conference is speaking, as was shown again on the first Sunday morning, when the theme was Rest, a subject appropriate enough to the mood of many of his hearers, which he treated in his own strong and vital way as a necessity for the best use of the conference opportunities and for the work of life. The heart at rest in God is the heart prepared alike to learn and teach.

In these earlier meetings Dr. Torrey preached a strong sermon on the power of prayer, and Dr. Chapman, whose visit to the conference was brief, two on the Love of the Spirit and Grieving the Spirit, and the note of expectancy of Christ's coming, which is never obtruded but never omitted in these meetings, came early to the front. Of the three speakers from over the sea who gave its special character to last year's conference, only Dr. Meyer of London returns this summer. Mr. Webb-Peploe, for a gracious and inspiring personality and a remarkable knowledge and memory of Scripture, and Rev. Andrew Murray of South Africa, who seems to have left the deepest impress of devotional depth and suggestiveness of thought, will be much missed. Other men whose names and work are held in specially delightful memory are Professor Drummond and Dr. A. J. Gordon, whose growth with and service in Northfield are somewhat too slightly recorded in his recent biography. These two are the most affectionately remembered names after that of Mr. Moody among the habitual frequenters of Northfield in the conference season, but Mr. Moody himself is the most universally and permanently popular of all.

Cool winds from the north by day and showers at night have made the beauty of the Connecticut Valley doubly a delight in these summer days. The contrast of river meadow and rocky hight, each at their freshest and clearest, is before the eyes of the people as they come and go, and many climb the auditorium tower to enjoy the view. It is a mist take to think that there is nothing in progress in Northfield but Bible study and conference services. There are abundant opportunities of worship—six, at least, on Sunday—in the main program, but no one loses caste, even with the most devout, if he does not attend them all. The livery stables do a thriving business. "Lovers' retreat" and the other wood walks, with their frequenters going up in pairs, suggest the days of Noah, and the keepers of the ice cream booths seem to think that life has a smiling side. Nevertheless, the atmosphere of the place is distinctly devotional. The talk drifts naturally to Bible themes, and the presumption always is that the strollers are on their way to the next meeting. One may wander in the woods and climb the hights, indeed, without escaping the opportunity of worship, as the writer found when, at the end of a stretch of pine woods and the steep slope of a clearing, fragrant with sweet fern and tempting with ripe and abundant blackberries, he found himself courteously invited at the top to join a meeting of campers held on a great rock in view of the wide world of mountain and valley; and listened to an earnest and practical talk on the opportunities of the conference and its preparation for Christ's service in business life from one of the young men, followed by earnest prayer and song. The outdoor meetings, indeed, are perhaps the most characteristic of the whole conference. There is a delightful informality, especially about the twilight gatherings on the hill called Round Top, when the auditors stand or recline in a circle on the greensward, and the speaker stands in their midst, which is extremely attractive. Not one of the hearers, probably, but thinks of the Sermon on the Mount, and the desert audience beside the lake who were strengthened by the bread which our Lord broke and increased to the measure of their need.

Through the day, and from day to day, the effect of the meetings is cumulative. There may be criticism of a speaker's thought or manner, but it is seldom captious criticism; there may even be distinctly false notes struck on the platform, but day by day the impression of the reality of God's presence and the power and happiness of his Spirit's indwelling grows, and the ministers and teachers who have come for help go back to their work prepared to offer help to others. On the one hand—to borrow a convenient word—Northfield offers the opportunities of a "retreat"; on the other, it serves as the best of normal schools for Christian teachers. Men come up to meet with God in quietness that they may be prepared to bear a fuller and a more single-hearted witness in the tumult of the world. And out of the annals of the few years in which the conferences have been held instances of this marked deepening of spiritual life and enlargement of spiritual power might easily be multiplied; for always the receptive spirit is carried on to long for the blessing of those who give.

I. O. R.

INTERIOR OF THE NEW AUDITORIUM.

Some would have us think that fewer eyes are looking upward in reverent gratitude than in other days. But, however this may be, I feel sure that more eyes are looking around in loving desire to help the needy than at any previous epoch. And the happiest thought of all is that these eyes are young, observant and unwearied. To endeavor along Christian lines to increase the sum of human happiness seems to me to be not only the greatest, but the most evangelical, thing in the world. To begin to do is an end of controversy. The severed body of Christ comes back to unity the moment it ceases to preach and begins to practice.—*Frances E. Willard.*

The Home

COMFORT OF THE FIELDS.

What would'st thou have for easement after grief,
When the rude world hath used thee with despite,
And care sits at thine elbow day and night,
Filching thy pleasures like a subtle thief?
To me, when life besets me in such wise,
'Tis sweetest to break forth, to drop the chain,
And grasp the freedom of this pleasant earth,
To roam in idleness and sober mirth,
Through summer airs and summer lands, and drain
The comfort of wide fields unto tired eyes.

By hills and waters, farms and solitudes,
To wander by the day with willful feet;
Through fielded valleys wide with yellowing wheat;
Along gray roads that run between deep woods,
Murmurous and cool; through hallowed slopes of pine,
Where the long daylight dreams, unpierced, unstirred,
And only the rich-throated thrush is heard;
By lonely forest brooks that froth and shine
In bowldered crannies buried in the hills;
By broken beeches tangled with wild vine,
And log-strewn rivers murmurous with mills.

In upland pastures, sown with gold, and sweet
With the keen perfume of the ripening grass,
Where wings of birds and filmy shadows pass,
Spread thick as stars with shining marguerite;
To haunt old fences overgrown with brier,
Muffled in vines, and hawthorns, and wild cherries,
Rank poisonous ivies, red-bunched elderberries,
And pied blossoms to the heart's desire,
Gray mullein towering into yellow bloom,
Pink-tasseled milkweed, breathing dense perfume,
And swarthy vervain, tipped with violet fire.

To feast on summer sounds; the jolted wains,
The thrasher humming from the farm near by,
The prattling cricket's intermittent cry,
The locust's rattle from the sultry lanes;
Or in the shadow of some oaken spray,
To watch, as through a mist of light and dreams,
The far-off hayfields, where the dusty teams
Drive round and round the lessening squares of hay,
And hear upon the wind, now loud, now low,
With drowsy cadence half a summer's day,
The clatter of the reapers come and go.

Far violet hills, horizons filmed with showers,
The murmur of cool streams, the forest's gloom,
The voices of the breathing grass, the hum
Of ancient gardens overbanked with flowers.
Thus, with a smile as golden as the dawn,
And cool, fair fingers radiantly divine,
The mighty mother brings us in her hand,
For all tired eyes and foreheads pinched and wan,
Her restful cup, her beaker of bright wine.
Drink, and be filled, and ye shall understand!

—*Archibald Lampman.*

THE STEP FROM HOME TO COLLEGE.

BY MRS. MARGARET E. SANGSTER.

In these summer days many young girls are happily and eagerly anticipating their first real departure from the shelter of the home and the brooding care of the mother, a flight from the nest full of importance and full of possibilities for the future. Mothers, too, are wistfully and tenderly regarding the daughters for whom they desire the broadening influences and the intellectual discipline which college life affords. These fast flying weeks, for the girl the last of her childhood, for the mother the last of her daily eye-to-eye and hand-to-hand watchfulness, are very sweet and sacred.

"What will college do for this girl of mine?" the mother asks, in the solitude of her own chamber, in the hallowed silence of her closet. And the twin question follows closely, "What shall this daughter of mine do for her college?" Reciprocal obligations and interchanged impressions are the order in our life as fellow-beings. We cannot be entirely independent, nor is it desirable that in any social life on earth we should be. Probably to all eternity we will go on, mutually helpful, often modifying one another, growing by what we give, giving from soul to soul.

For the young girl who steps from her quiet home into the great world of a large college, the first lesson is perhaps a recognition of, in a certain sense, her personal insignificance. She is no longer a dictator to younger brothers and sisters, no longer even the first person thought of and considered, as in the household economy of an ordinary home the dear eldest girl is apt to be. One of a great number, she falls into line as the soldier on drill does, and presently she finds herself merging individual preferences and petty ambitions in the class feeling. She is of her class and for it, and insensibly she slips the sheath of home narrowness and unfolds like a bud into sweeter bloom. Next she becomes aware of certain things, strong and fine, but alien to her previous experience, for no young person can be admitted into a social environment to which North and South, East and West, send their representatives without learning that much of good exists beyond her former pale. Provincialisms drop off. The general speech becomes refined and homogeneous. The strength and sweetness of certain professors are infused into the very manner of the girls who study under them. Timid girls develop qualities of leadership hitherto unsuspected, and bolder spirits become gentler and less aggressive. The college does for its students very much more than it outlines in its catalogue. It carries them far on the road towards success in life, and not merely by teaching them the lore of the ages or the science of the period.

Does it seem a contradiction that the girl, at first conscious almost to the point of surprise that she counts for little, is able to do something definite for her college, indeed cannot avoid doing something for it, the measure of accomplishment being the measure of her own character? To the college of her choice each new student brings all that her home has made her, and her influence, apparently limited to the little group of her intimates, is felt through the whole assemblage of girls, not the less really that it is silent and imperceptible to the outward eye. No sincere girl carries her consistent Christian life to college without being a torch-bearer. No true hearted, high-minded girl but impresses her noble ideals, her pure thoughts, her singleness of aim on all the rest. Good has a vitality surpassing evil, and every mother who sends a sweet, pure, consecrated daughter from her own care to that of the college is sending a blessing to the mothers' daughters of the land.

We have arrived at the days, long familiar to youth of the other sex, when mothers and daughters belong to the alumnæ associations of colleges, and when a mother, taking her child to the dear scenes of her own girlish struggles and triumphs, renews her pleasant memories of the past. None the less is the step from home to college a step to be prayerfully contemplated, though joyfully taken. God bless the dear girls who are soon to make it. From their ranks will be drawn the most influential women of the future.

Parents who cannot throw themselves into the life of their children and live on that kind of equality in which the only superiority is intrinsic, the superiority of greater knowledge, more settled goodness and more reasoned love, do not achieve much in the work of training. —*Robert F. Horton.*

BENITO'S MIRACLE.

BY JAMES BUCKHAM.

A dark, sinister face peered in at the door of the little American mission school in the Mexican village of Santa Monica. The weather was warm—as it almost always is in Mexico—and all the doors and windows were wide open, so the owner of the forbidding face did not have to knock. He simply put one foot on the stone doorstep, bent forward and thrust his head into the room.

A low murmur of dismay caught the busy teacher's ear. She looked up, and saw the eyes of her pupils all staring at the door. Rising, she stepped from her little platform and confronted the stranger. He was a morose, cross-looking man about forty five years old.

"What dost thou seek, senor?" she asked politely, in Spanish.

"Carramba! I seek my boy, Benito!" savagely replied the man. "This is the third time he hath run away to thy heretic school. Let me but lay hands upon him this once, and he shall pray never to see another Americano!"

A low cry of distress came from the farther corner of the little schoolroom, and Miss Glover, the American teacher, saw her latest and most interesting pupil, Benito Perez, half-crouching, with hands stretched out to her for protection. She went immediately to him, gently raised him to his feet, threw an arm about his shoulder, and in this protecting attitude drew him forward until the pair confronted the angry father.

"Thou mayest take him," she said gently, yet firmly, "but thou shalt do him no harm."

"Be that as I will," was the surly response. The man took the boy by the arm and dragged him away. Miss Glover returned to her desk with troubled heart. She knew that Benito had come to school against his father's will, and she also knew how little authority or power she had to withstand the parent's will in this matter. Her school was simply an educational mission under the auspices of a Protestant religious organization. It had no support from the government, either local or state. In fact, the local Mexican authorities, being Catholics, were openly hostile to it, and the village *padre* lost no opportunity to condemn it in the ears of his flock as a "viper's nest of heresy." Pupils could be obtained only by the consent of parents in conjunction with willingness to come on their own part. No compulsion, or even undue solicitation, could be used. These were among the rules to which Miss Glover had pledged herself.

When, therefore, Benito's father appeared at the door and demanded his boy, Miss Glover knew at once that the child must go. It might endanger the welfare, the very existence of the school should she attempt to detain him. But it was with a sore heart that she saw the boy pass over the threshold. He was by far the brightest, the most interesting and enthusiastic of her pupils. During the few days when he had contrived to be present, Benito had shown such a passion for knowledge, such aptitude and quickness in learning and such winning gratitude for his teacher's efforts in his behalf that Miss Glover's heart had gone out to him. She would rather have lost any other six of her pupils—though they were few enough at most, heaven knows—than this bright-faced, ambitious

boy. "What a pity," she thought, "that fate should have assigned him to such a father—so prejudiced, so malicious, so determined! Why mightn't he have been born of one of the more indifferent, indolent village idlers, who, in spite of the *padre*, would rather have his child infected with heresy than take the trouble to watch him and keep him away from the mission school?" But, if Benito had been born of such a father, perhaps he would not have been Benito—very likely not!

For days after this sudden disappearance of her favorite pupil Miss Glover neither saw nor heard anything from the boy. Then, one evening, he came stealing up to the porch of the little mission house, where she lived, with a book, yes, a real English text-book, hugged tightly under his well-worn velvet jacket. It was a First Reader, which an American gentleman had given Benito, at the boy's own request, in return for a day's service as guide among the surrounding hills. And the boy was bringing it to Miss Glover to beg her to help him master its contents, by teaching him occasionally in the evening, when he could manage to steal away from his suspicious father. The American lady's heart was deeply touched by this evidence of the boy's earnestness and devotion, and she gladly promised to do as he wished.

And so for weeks the clandestine lessons went on. Benito mastered the First Reader and began to struggle with the deeper mysteries of the Second, a gift from Miss Glover. And he had just entered upon acquaintance with the fascinating art of penmanship when his father discovered what was going on. Thereupon the enraged Mexican determined to wreak his vengeance upon the school and its "heretic teacher," and so put an end at once to the "spell," as he superstitiously called it, which had been laid upon his boy.

One dark, windy evening four men gathered stealthily in the *padre's* chapel. They met there because they thought that in that sacred place they would be more secure from interruption or discovery than elsewhere. One of them was the *padre* himself. One was Jorge Perez, Benito's father; and the other two were swaggering, bullying, idle characters about the village, who were always ripe for any mischief that might be going, from stealing chickens to cutting a man's throat.

That they were there to plot mischief could easily have been guessed from the hang-dog expression and uneasy manner of the group. But, cautious and suspicious as they were, they little dreamed that another was present, all unseen, into whose intently listening ears every word fell as distinctly as if shouted through a trumpet. Benito that very afternoon had overheard the *padre* say to his father, "I will bring two of the devil's children, who have served angels before now! The chapel will be open after vespers. There we will meet thee."

Benito's heart sank within him as he heard these words. He knew that no good would come of that meeting, and he more than half-suspected that it was the school of the Americanos they were plotting against. At all events he would find out. So he stole into the chapel before vespers and concealed himself beneath the trailing altar-cloth.

It was even as the boy feared. The destruction of the American school was to be attempted that night. The *padre* advocated fire. The American school was not adobe, but wood. It would burn readily and quickly, he said.

"But not before helpers came!" cried Jorge Perez. "The building might be saved. Nay! let us do the work so it will need no mending. I have two sacks of the black mining powder in my closet. We will blow up the school!"

"Good!" said the *padre*, grimly. "Then they may pour water on what remains—the Americanos, the heretics!"

"And as for time, the second hour after midnight" whispered one of the dark-browed confederates. "Men sleep then, and even the stars are dim."

"So be it," said Perez. "Come to my house the first hour after midnight and I will go with thee. The good father may seek his couch, as is his wont. Such a deed ill befits his garb. But we will wake him merrily enough before cock-crow!" And with a croaking laugh the four men went out into the night.

To be blown up with powder! The school he loved, and that very night! Benito could hardly stir he trembled so. And yet he was the only one who knew of the plot. If the school were saved he must do it—but how?

He crawled out of one of the insecure windows of the chapel and ran blindly away into the night. He scarce knew where he was going till he came to the thicket 200 yards away, where he had left his little Mexican broncho. Once in the saddle, his mind seemed to clear; for a Mexican off his horse is like a sailor off his ship. He would go immediately to Miss Glover. She would tell him what to do.

Miss Glover had not retired. She was reading in her room when she heard rapid hoof-beats approaching. They stopped in the street below. Thrusting her head out the window, she saw a boy's face looking up. "Is that you, Benito?" she asked.

"Yes, signora. Will you come down? I have something to tell you very secretly."

Miss Glover turned pale when she heard Benito's story; but a woman thinks quickly, and often has inspirations in emergencies when men are helpless. Her face suddenly brightened with a thought that seemed to come to her from heaven.

"We will outwit them yet and use no force," she said, half to herself. Then, turning to the boy, she added, "Do you know where your father keeps this blasting powder, Benito?"

"Yes, signora. It is in a small closet, next to my room."

"Could you reach the bags without your father knowing it?"

"Yes, signora. I could remove a board between my room and the closet. But it would not be wise to take the bags, for if my father found them gone he would surely provide some other way."

"Yes, Benito, I know it. I had thought of that. We will take the bags, but we will put others in their places. Listen! In the mission storehouse at Tezcuco there are bags so like your father's powder-bags, for I have seen both kinds, that one would scarcely know the difference, unless he examined them carefully by daylight. And in those other bags there is also a black powder, but it is not explosive. It is called fertilizer and is for enriching the soil. Now, Benito, you see my plan. I will give you a note to Mr. Richards at the mission house in Tezcuco. He will hand you two of these bags without delay. You will take them home with you and exchange them for your father's powder-bags. Then we will see what will happen! But it is a long ride and there are only three hours before midnight. You will have to gallop as you never did before. Is the pony fresh? And will you try it, for my sake, little friend?"

Benito gathered himself up and a glad, proud light shone in his eyes. "Yes, signora!" he said, eagerly. "I will try my very best, since you trust me."

"Wait, then, just a minute, and I will bring you the note," cried Miss Glover, as she sped up to her room again. Five minutes later the clatter of hoofs on the hard, white street of the village told that Benito was off.

It was twelve miles to Tezcuco. Twenty-four miles the boy must ride in three hours, or a little more, besides the time spent in getting the bags. Could he do it? That remained to be seen. He would try, anyway, with all the faith and courage of his soul!

There were dark clouds in the sky as he galloped off. The air was damp and smelled of the distant sea. If it should storm—but he would not think of that! He would simply fix his mind and his will on Tezcuco, and ride, truly, as he had never ridden before. The little broncho fairly flew over the ground. A low, white building flashed on the left, and then faded into the darkness. It was the so-called "haunted ranch," a low adobe building on the trail to Tezcuco. Benito knew, as he passed it, that he had covered three miles of the twelve.

On he sped. Presently the wind began to sough dismally through the tall grass and scattered trees. Then there were a few warning drops of rain. Benito only urged his pony the faster. In a few minutes the storm overtook him. How it did rain! The black heavens seemed to bend down and trail themselves over the earth. The rising gale drove the rain in sheets about the flying broncho and his rider. Still they kept their wild pace. Another landmark fell behind them. Ten miles had been covered.

But now why does the boy suddenly draw rein and gaze, astounded and dismayed, into the blackness before him? Why does the pony stop, with one forefoot extended, with drooping head and shivering form? They had come to the bank of the creek that crosses the trail a mile north of Tezcuco. And behold! the little stream was a raging torrent already, and the bridge had been swept away!

For a moment Benito was on the point of turning back. Then he thought of the good American teacher, how kind she had been to him, and the peril of the school she loved so well. The next instant he had forced his trembling pony into the water, and the frightened creature was swimming for its life. How the current swept them! But the stream, though strong and swift, was narrow, and in a few minutes the pony emerged, snorting, on the opposite bank, and away they galloped for Tezcuco again.

It was a quarter of eleven by the mission clock when Benito turned back with the two bags given him by Mr. Richards. The storm, which had proved to be a passing cloud-burst, was over, and the moon was struggling out through rifts in the ragged sky. It was not such a frightful thing to swim the creek a second time, with the storm hushed and the moonlight shining on the opposite bank.

Off sprang the stout little pony on the

homeward track. At half-past twelve Benito saw the light shining in his father's window. There was but a short time to spare. As silently as possible he led his broncho behind the stable and tethered him there. Then he stole softly to his own room, with the bags under his cloak. How he feared his father would hear him and surprise him in the passageway! But the door of Jorge Perez's room did not open. Benito heard his father pacing heavily to and fro. Already he was nervously awaiting his confederates.

Once in his own room, Benito breathed easier. But he did not waste a moment of time. Very cautiously and slowly he began to work at the loose board between his chamber and the closet. After five minutes' careful work it yielded at the bottom, and Benito drew it toward him and thrust his arm through the opening. Yes, the bags of powder were still there! Quickly the boy drew them out, and substituted the bags he had brought from Tezcuco. Then he replaced the board, and hid the powder bags in the straw of his rude bed.

Scarcely had he done this, and flung himself upon his couch, when he heard steps outside and a low whistle. It was the two confederates. Benito's father spoke softly to the men, and then the boy heard him go to the closet and drag out the bags. Before he went away, Jorge Perez slyly opened the door of his son's room and peered in. Satisfied when he saw Benito stretched on the couch, he cautiously left the house.

When the footsteps of the plotters died away Benito rose and followed. Though he could not see the men in the darkness he knew where he should find them, and went straight to the mission school. There they were, kneeling down, and packing the powder bags under the wall. Jorge Perez took a double handful of the black substance and laid a train up to the mouths of the bags. Then the men all drew back, and Jorge touched a light to the farther end of the train. All fled at the top of their speed for a hundred yards or more, and then turned to look. There was no light, no blaze, no crash! The men, waiting, whispered together anxiously. Then they all stole back. The charred fuse lay where it had fallen in the powder, but not a grain was burned.

"The holy saints defend us!" exclaimed Jorge. He lit another taper and dropped it in the powder. With a strange fascination the superstitious men watched it burn out and die.

Jorge Perez crossed himself, and the others hastily followed his example. "The Holy Virgin protects them!" whispered Jorge, in an awed voice. "It is a miracle that dry powder will not burn. The place is sacred. Come, let us be going!"

The four men stole silently and swiftly away. And thus it was that the American mission school in Santa Monica was miraculously saved.

AFIELD WITH YOUNG NATURALISTS.

A FEW FAMILIAR FERNS.

BY EMILY TOLMAN.

The study of ferns is a fascinating pursuit for a summer vacation, nor need it be limited to the vacation season, since many of our wild ferns are quite easy to cultivate. I know a city back yard in which are growing twenty-one different kinds, the gradual accumulation of many outings.

In entering upon any new pursuit it is well to proceed from the known to the unknown. Perhaps no fern is more generally known and admired than the maidenhair.

> Those lowly sprays of quivering gauze
> Aërial in their slenderness

may owe their popularity partly to the fact that they are less common than many of our ferns. They hide away in deep glades and lonely ravines and escape the opprobrious epithet "brakes," given by the farmer to most of our larger ferns. While nearly every one can call the maidenhair by its common name, probably not one in twenty knows its manner of fructification, by which it is distinguished from other ferns. Look at the back of a fertile frond in July or August, and you will see that the edge of each lobe is turned back, covering the sporangia or spore cases.

The fern that is most nearly allied to the maidenhair, though strongly contrasting with it in general appearance, is the eagle fern, the common brake or bracken of our woods and thickets (*Pteris aquilina*). In this the entire margin of the fertile frond is turned back over the sporangia. The eagle fern is one of our largest and most widely distributed ferns, being found on sunny hillsides or wet woods nearly all over the world.

> The heath this night must be my bed,
> The bracken curtain for my head,

sings young Norman of Armandave in The Lady of the Lake.

One of our most common and beautiful ferns is the *aspidium spinulosum*, or shield fern, whose dark green, twice-pinnate fronds are found in many a damp woodland. It is like a fine piece of lace. One is constantly tempted to gather and press the lovely fronds, though at a loss what to do with them when pressed. They seem a little stiff for decorative purposes, while the more graceful maidenhair looks well in a vase all winter. The fertile fronds bear on their backs the round fruit dots characteristic of the genus *aspidium*, with the shield-shaped indusium or covering membrane which gives them their name, *aspidium* meaning a small shield. By these fruit-dots they may be readily distinguished from the spleenworts, which are known by their oblong fruit-dots, with the indusium opening lengthwise along the edge. The common shield, or wood, fern (*aspidium spinulosum*) and the common lady fern (*asplenium Filix-fœmina*) are very much alike in general appearance. I have had a large, handsome plant of the former in a pot all winter. It did not grow, but kept fresh and green, and was much admired.

An easy fern for the beginner in this interesting study is the evergreen shield fern (*aspidium marginale*). The fertile fronds are very common and the fruit-dots are conspicuous. It is dark green, of a thicker texture than the *spinulosum*, and grows not only in rich woods, but on rocky hillsides and along country roads. I have found in August, on a plant growing out of an old stone wall, fronds in various stages of development, from that in which the fruit-dots were covered with a greenish white indusium to maturity, when a perfect imprint of the frond was left in copious brown spores upon the paper in which it was pressed. A third well-known *aspidium* is the Christmas or sword fern, whose rigid, evergreen fronds are sometimes used in Christmas decorations. It is common in woods, often growing around old stumps, and is easily cultivated in a shady yard. Closely resembling the last in general appearance, though smaller, is the common polypody, often called rock fern, since it is usually found growing on rocks. Its fronds are less sharply toothed than those of the Christmas fern, and the fruit-dots have no covering.

A dainty, fragile fern resembling in shape the *aspidium spinulosum*, but of a thinner texture and more delicate color, is the *Dicksonia* or hay scented fern. It withers quickly when gathered, but makes a pretty specimen for the herbarium, where it long emits a pleasant odor like that of new-mown hay. The fruit-dots are inclosed in a minute, cup-shaped indusium attached to a reflexed tooth of the frond. The *Dicksonia* is very common in moist, shady places.

Were my title favorite, rather than familiar, ferns, I should omit the *onoclea*, which grows like a weed in wet meadows and thickets, sometimes taking possession of low pastures almost to the exclusion of other vegetation. It does not tempt the ordinary fern-gatherer. It has neither the airy grace of the maidenhair, nor the lacelike beauty of the *spinulosum*, nor the delicate fragrance of the *Dicksonia*. Like some homely people, however, it possesses a sensitive nature. It is, in fact, called the sensitive fern from its tendency to fold together on being handled. The sterile fronds are pale green and broadly triangular. The fertile fronds bear no resemblance to them, and may easily be mistaken for another plant. I have one before me now, a stout, smooth, green stalk bearing a raceme or spike of small, hard nutlets. Though the sterile fronds wither with the first frost, the fertile fronds stand all through the winter and may be found with the new growth of the following spring.

The three *osmundas*, or flowering ferns, so called from their peculiar manner of fructification, are conspicuous for their size and abundance. They grow in low grounds, damp woods, and sometimes along dry roadsides. The first of these, the royal fern, is well deserving of its name, and is worth transplanting into our gardens. It is a large, handsome plant, with smooth, pale green (reddish when young), twice-pinnate fronds, attaining a hight of four or five feet. The fruit is borne at the summit of the fertile fronds, which are found in May or June. The other two *osmundas* are difficult to distinguish from each other, unless one sees the fertile fronds. In Clayton's, sometimes called the interrupted, fern the middle divisions of some of the fronds are fertile, bearing sporangia which turn from green to brown. In the cinnamon fern, the most common of the *osmundas*, separate stalks covered with cinnamon-colored fruit may be found in June among the tall, green, sterile fronds.

We have many other native ferns, but these twelve are among the most familiar, and may serve as an introduction to a delightful study, which will lure us into fields and meadows and charming woodland nooks.

The longer on this earth we live
And weigh the various qualities of men,
Seeing how most are fugitive
Or fitful gifts at best, of now and then,
Wind-wavered corpse-lights, daughters of the fen,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty,
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

—*James Russell Lowell*

Closet and Altar

Let prayer be the key of the morning and the bolt of the evening.

We are to be but channels through which God's blessing shall flow past us to some other thirsting soul. To withhold our richness of comfort is more than selfish. It is absolute wrong done not only to God but to our fellowmen. It is the most sorely wounded spirit who should be able to give out the richest experience.

The light of eternity flashed in my face
As a loved one entered the gate.
I saw the work that remained for me
As in the vineyard I wait.
The hearts to gladden, the souls to win
That stumble along the way;
The eyes, now heavy with tears of sin,
To cheer with tidings of day.

Nothing is worthy of the name of comfort that is not strengthening, invigorating, inspiring. Life is a struggle and he who lacks courage lacks comfort in life's contests. He who would give comfort must in some way give strength and courage, and he who would have comfort must avail himself of aids to courage and strength. The promise of our Lord to his disciples was of the Holy Spirit as the "Comforter" in all their tribulations and conflicts. The word here translated "Comforter" is more literally "Stand-by." Its suggestion is of one ever at hand, ready to give support and help. All of us ought to have comfort—strength and courage—in the consciousness that the divine Stander-by is ever at our side and is sure to sustain us to the end. And if we ourselves are comforted we shall be a means of comfort to others.—*H. Clay Trumbull.*

Thou in mortal anguish lonely
Gavest thy life our hurts to heal.
Count not this my suffering only!
Woes of all who weep I feel.
Take our human consecration!
Help some sad soul through our pain!
Thou, whose wounds are our salvation,
Let no heart have bled in vain!

Blessed be thou, O God, who hast comforted us in all our tribulation that we might comfort others. We praise thee that when we have been cast down thou hast lifted us up, and we ask that this experience may give us wisdom and strength and cheer to help others in their extremity. Direct us toward those whom we can comfort and uplift, and open our eyes to discern the secret want and longing for sympathy in commonplace lives. Remembering him who bore our griefs and carried our sorrows, may we not refuse to give ourselves to others, dear though the cost may be. Help us to be patient with weakness, not forgetting thy forbearance with our infirmities. Give us large measure of faith and love that we may share largely with the troubled and afflicted of earth. And as thy sympathy arms us for trial and endurance, so may the comfort which we give be for the strength and not for the weakness of the souls we would help. O, cleanse us from all folly and self-seeking that we may become transparent mediums for the shining of thy light, and let us draw back from no experience of loss or loneliness or distress needful for thy purposes of help through us. And thine be all the glory, through Jesus Christ, our Lord. Amen.

Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

69. NUMERICAL.

"How 1-2-3-4-5 I make
My garden?" he would ask,
And 3-4-5 must undertake
To help him with his task.

The 5-6-7 he measured round,
Just ten feet by eleven,
But wondered how he could this ground
Best 3-4-5-6-7.

"5-6-7-8" of crops he knew
That he would like to grow;
At last he chose COMPLETE, that grew
In fragrant row on row.

1-2-3-4-5-6-7-8
He raised a mighty heap;
Indeed, to view the aggregate
Might make a Stoic weep.

70. AN ODDITY IN FRACTIONS.

A friend gave me last season a number of eggs, of which I unfortunately broke one-sixth of an egg more than one-sixth; when the others were set, one-fifth of an egg more than one-fifth of those set failed to hatch. One-fourth of a chicken more than one-fourth of the entire number of chickens hatched soon died. Of the survivors one-third of a chicken more than one-third have been marketed for the table; and eight, which is one-half a chicken more than half of all remaining, are now laying. How many eggs were given me? J. J. C.

71. METAGRAM.

(Example: Hart, part.)

As a ship that has weathered a storm-tossed sea,
Drifting for days
Over trackless ways,
Comes into a calm, still haven alee,
So come I, dear Father, at last to thee.

As a cloud, dear Father, sailing all day
With a PRIMAL fringe,
Loses its tinge
In the FINALED gold of the sunset sea,
So would I lose myself in thee.

CEPHAS.

72. BIBLICAL NUMERICAL.

1-8-5-4 is something Jesus effected for a woman. 3-4-2-1-4 is something Jesus left to his disciples. 5-7-9-2 names a town in Palestine where was great weeping. 6-2-7-9-2-6 is a king's prime minister in the Old Testament. 8-5 was a land east of Palestine. 9-7-6-6-2 was food in the wilderness. Whole, of nine letters, was a city in Palestine. E. P. A.

73. CHARADE.

(Partly phonetic.)

Brilliant in hue, but harsh in voice and note,
The FIRST darts swiftly through the summer air.
But when no more we see his gaudy coat
Nor hear his cry, when all the fields are bare,
When from the granary the golden corn
Has all been carried to the rumbling mill,
Within the storehouse—empty and forlorn—
He who shall seek will find the SECOND still.
Once WHOLE a-weary slept beside the way,
His pillow nothing softer than a stone,
Yet to him night was brighter made than day,
And sights none other ever saw were shown.

E. B. HILL.

ANSWERS.

66. Goal, gaol.

67. Assassinate (63 points); imaginability (242 points); oophorectomy (142 points). Total, 447 points.

68. 1. Haws, wash. 2. Plums, lumps. 3. Melon, lemon. 4. Pears, spear. 5. Peach, cheap. 6. Limes, smile.

Among answers received to July Tangles were: C. Jacobus, Springfield, Mass., 62; M. F. P., Cottage City, Mass., 62, 63; Rover, Providence, R. I., 62, 63; E. P., Newton Center, Mass., 61; Mrs. M. A. Harrington, Webster, Mass., 62; Mary E. Thomas, Forest Grove, Ore., 59, 60; W. S. Branch, Jr., Parker, S. D., 60.

Two or three lots of "Characteristic Initials" arrived too late to compete for the prize. Some of those from W. S. Branch, Jr., are particularly good, as these specimens will show: Alessandro Volta—Anchored Velocity; John G. Saxe—Jocund, Graceful Sage; John H. Vincent—Justly Helps Virtue; Samuel T. Coleridge—Strange Tale Constructor; James Russell Lowell—Justified Refined Literature; Samuel F. B. Morse—Sent First Brief Message; Lindley Murray—Language Molder. But the author's meaning is not quite clear in "Salmon P. Chase—Slavery's Pronounced Champion."

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The Sunday School

LESSON FOR AUG. 23. 2 *Sam.* 15: 1–12.

ABSALOM'S REBELLION.

BY REV. A. E. DUNNING, D. D.

David founded a splendid nation and admirably administered it. But he could not manage his own household. His weakness in governing his family not only brought misery on himself and disaster to his kingdom, but prepared the way for its disruption and final destruction. Here we are called to consider the dark side of the life of a great man and the consequences of his evil deeds in family life and in the wider affairs of the nation. Absalom's rebellion is only one illustration of the conditions which could not have come to pass but for the sins of David. It points us especially to those evils prevalent in modern society and our own country:

1. *Lack of family discipline.* David had six sons born to him in Hebron from six mothers. Three of these six sons appear only in the mention of their birth. The other three are chiefly known because of their criminal conduct. David did not consider it wicked to have many wives. Polygamy under Old Testament morals was permitted and the greatest saints, as Abraham, Jacob and Gideon, practiced it. In this matter, as in many others, we have learned better things than the chosen people of God knew, and the instructions given to them in these matters have been superseded by worthier laws and precepts suited to our times.

But polygamy carried with it a lax regard for marriage, which promoted licentiousness and the train of vices which goes with it. David had stolen the wife of one of his bravest soldiers and to avoid the shameful consequences of his crime had caused her husband to be killed in battle. While David's public repentance in a degree averted the evil influence of his sin on the nation, he still kept Bathsheba as his favorite wife. When, then, his eldest son, Amnon, did a shameful wrong to his sister Tamar, David could not punish him as the law of Moses commanded, for in doing that he must have condemned himself. It was left to Absalom to avenge his sister, and again David, through his own lawlessness, could not administer law in his own household. Absalom fled to live three years with his grandfather, and then returned to his father's court out of favor, where his purposes grew ripe for rebellion.

It is well to dwell for a time on this wretched history, because it shows how bad government in families makes a badly governed nation. Parents are the chief guardians of the public welfare. When they with kindness and firmness maintain order and obedience in their homes, they serve their country well and help forward the kingdom of God. The marriage covenant involves solemn obligations to one's country as well as to God. It should always be entered into with religious ceremonies. One of the most important lessons to be impressed on young people is that upon the recognition of the sacredness of marriage depends the welfare of the state.

2. *Selfish ambition in young people.* David fostered it in Absalom. He allowed him to go and live idly at the court of his grandfather when he deserved to go to prison. When the young man came home again his father furnished him with plenty of money, with no worthy object to occupy his mind. He lived like a prince, with a royal retinue, because David was weak enough to allow it. Many rich parents are doing just this for their children. Their fathers are too busy making money and their mothers are too much absorbed in society to look after them. There is no more dangerous class in this country than rich men's sons and daughters, growing up with plenty of money and nothing to do. Every father exposes his country to peril who does not provide some business for his children and teach them to attend to it habitually, living within their means.

The people, too, did their part to spoil Absalom. He was very handsome and everybody told him of it. He had winning ways, also, and because he was without principle his gifts became a curse to himself and to the people. Too many young men are growing up with the idea that their country is to be used to promote their ambition rather than to be served for the public good, and our Government is in a measure responsible for it. It would be better not to have public schools than to have only those which teach that natural gifts and acquired knowledge are to be used for selfish ends. No country is safe which does not aim to teach its children that these things are trusts, which add to one's obligations to serve God and his fellowmen. The inheritance of free men in America is the privilege of devoting themselves to make a righteous nation. Absalom has many imitators among us. Unchecked in the use of his father's property and the usurpation of his father's honors, he came to mistake his prospect of inheritance for the right of ownership. He went to work to satisfy his ambition by lying to every man he met. He was skillful in the arts of the unscrupulous politician. He made it his business to meet men in whom he pretended he had an interest which he did not feel. He pronounced judgment on their grievances without investigation. Being faithless to his father he became faithless to every one. Then he pretended to be pious, and asked permission to go to Hebron and sacrifice to God, when he wanted to go there to sacrifice his father. One who is aiming to win honor for himself by being untrue to his friends is an enemy to the state, and votes which can be bought for him are millstones around the neck of the nation to sink it.

3. *Well-meaning citizens careless of their responsibilities.* These are only less dangerous than those who use them to further selfish political schemes. When Absalom went to Hebron to begin a civil war he found 200 men of some prominence in Jerusalem ready to follow him without knowing what he had planned. Probably they were invited to some sort of a feast, and sold themselves for a dinner. When they got there and discovered the plot of course they could not go back without suspicion, and their only resource was to cast in their lot with Absalom. It is astonishing how many men there are who are ready to help put a man into office without knowing his purposes, simply because they are attracted by his plausible speech and popular presence; and how many more there are who count their responsibility as nothing and refrain from voting. Absalom's 200 are to be found this year in many a city, ready to support any leader if only he abounds in promises and compliments and has a fine appearance.

4. *Traitors in office.* Ahithophel had earned and won a high place. But he betrayed his trust when he thought the people were going to desert David and turn to Absalom. Among the greatest perils to a nation are leaders whose chief aim is to be on the winning side. Men worthy to be followed must be ready to be losers in defense of principle. Such were Washington, Sumner, Chase and Lincoln—more eager for justice to all than for popular honors. They would sooner be with David fleeing than with Absalom when it seemed as though he would gain the throne.

Our country needs a party devoted to high aims and with wise and true leaders. O, for statesmen who make platforms, not to win votes, but to secure a rallying ground on which defenders of righteousness can stand together; for those who will maintain the education of youth which will make the noblest men and women; real freedom for those of every race; citizenship for all who intelligently accept it as a trust, and no others; the banishment of intemperance from the whole land; the bestowment of public office on those best fitted to discharge its duties, and loyalty everywhere to the law of God.

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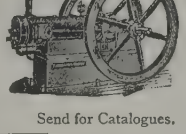
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Our Great Opportunity in China. All eyes are turned upon China, where the prospect grows brighter and brighter every month. Each fresh letter from the American Board's Foochow Mission brings added cause for rejoicing in the phenomenal turning toward Christianity. Miss Child, who so recently visited this field, gives a graphic picture in *Life and Light* of the present conditions, the result of this remarkable religious movement and the needs and opportunities of the work at this point. Churches, chapels and schoolhouses are dangerously overcrowded, missionaries have their hands more than full, and the supply of native helpers is pitifully inadequate to the demands of the villages, who send deputations "to invite Christianity." Under date of May 11 Mr. Beard writes: "At the communion held in the third Chinese month of this year—the month just closing—we count 145 additions to the churches, without having heard from Mr. Hubbard's field (the Chang Loh region) or from the Shao-wu field, and nearly as many candidates as were admitted were asked to wait until the next communion." Those who are inquiring as to the Christian doctrine are numbered by the hundreds, but the missionaries are extremely cautious about receiving only persons who appear to have the highest motives for becoming Christians and who give proof of genuine conversion. The aisles of the churches are filled with stools and the vestibules with benches, but they fail to accommodate the eager crowds. In the girls' boarding school ninety pupils and teachers have been occupying a schoolroom thirty-two by twenty feet large; three pupils sit at desks made for two, and in some recitation-rooms the girls stand huddled together because there is not room for seats. But the greatest need at present is workers, and particularly women workers. Miss Child was much surprised to find that the work for the Chinese women is far behind that for men. Of the seventy-nine who united with the church in February not more than half a dozen were women. Our Woman's Boards are supporting but three single lady missionaries in this region, while the Methodists have twelve and the English mission fourteen.

Bright Little Indian Pupils. The importance of planting Indian schools where the parents of Indian pupils can visit them is illustrated in a recent letter of Miss E. Jean Kennedy, one of the teachers at our Indian school at Oahe, S. D. She writes: "Our school doors at Oahe are closed for the summer and the pupils gone to their homes, to put into practice we hope the lessons learned and not to forget the longings for better things which inspired some of our older pupils this year. On the last Sunday we were together two of our girls were received into the church. The home influence of the school has been felt more by the older girls than it was last year, for they must know their teachers before they give their confidences to them. We have also succeeded to some extent in making the working hours as enjoyable to the small children as their play time, and often when they were making the little garments for the exhibition at the close of school the children have asked to have the work time extended, so eager were they to see them finished. It was a treat to watch the expressions on the faces of parents and children as the little people showed their own work to admiring friends and relatives and assured them, "I did sew every bit of it myself; she only cut and baste it for me." This was the time to speak out the joy and pride which filled the hearts of the relatives, and the little ones were duly rubbed down and patted and told in plain Dakota that they had done well. The parents listened quietly to the literary part of our program, expressing their pleasure in broad grins and low grunts which gratified the children, although the adults understood little of the songs and recitations."

From the Scene of the Latest Massacre. A long letter from Dr. Reynolds, dated June 23, describes the horrors of the recent massacre at Van, Turkey, and gives the latest news about this new distress. At the first alarm of danger the frightened people took refuge in the mission compound, and in describing the experiences of one terrible night our correspondent says: "We wended our way among the sleeping thousands who covered almost every inch of ground on the place, and the bright moonlight revealed the faces of men, women and children, some with bedding to cover them and some without. At least two acres of ground were covered as thickly as human beings could be packed, probably not less than 1,500 persons making up this aggregate of suffering humanity. One accustomed to the sight of the decks of Mediterranean steamers can form some idea of the scene. Houses, school buildings, stables, sheds, were thickly packed, over 1,000 persons being under the roof that usually finds it enough to shelter the lady missionaries and the girls' school." After quiet and order had been restored through the wise, prompt and heroic action of the British consul, aided by our American missionaries, and the announcement of the sultan's pardon had been made to the people, the crowds dispersed. "And so is ending, I trust," writes Dr. Reynolds, "this terrible week of suspense, terror and suffering. Our gardens are a waste, our houses are like pigsties. But O how thankful we are to have been able to minister in some measure to the safety of this community! The condition of the villages is likely to prove unutterably sad. Hundreds have already come in naked, starving and wounded, adding themselves to the hungry, houseless throngs for whom we must contrive in some way to provide. We need money as never before, but I fear the good people have become weary of giving and I do not see what is before these wretches."

THE WORLD AROUND.

A Protestant Preacher Honored in Italy. Almost at the same hour that Mr. Bayard, surrounded by the descendants of the Pilgrim Fathers and representative English Free Churchmen, was delivering a noble tribute to the "men of the Mayflower" at the laying of the foundation stone of the Robinson Memorial Church in Gainsborough, another company, standing for similar principles and including veterans of the wars of Italian independence, was assembled in the English cemetery at Rome, at the unveiling of a monument to Father Gavazzi, the Italian soldier, reformer and preacher, and friend of Garibaldi. The ceremony was marked by an unconventional simplicity befitting the personality of one whose "noble strength on fire" was consecrated to the glorious mission of emancipating Italy in civil and religious concerns from the thrall of Rome. The principal inscription on the monument reads: Ashes of the Christian patriot, Alessandro Gavazzi. Born at Bologna, March 21, 1809. Died at Rome, Jan. 9, 1889. At the back: Conducted the Roman Crusade to the wars of 1848. Defended Rome in 1849, and after ten years' exile followed his friend and leader, Giuseppe Garibaldi, in all the Italian wars until Mentana. On the right side the inscription is as follows: Minister of the gospel. Fought with eloquent words and with praiseworthy writings the errors of the Papal Church. Founded, with other patriots converted to Christ, the Italian Evangelical Church, of which he was head until his death. Among the autographic treasures of the writer that of Gavazzi's is specially prized, with the appended verse in the Italian tongue, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Assuredly Gavazzi belongs to the priesthood of freedom whose record will stand the test in the supreme court of time.

Chinese Students Here. An evidence of the changed sentiment in China regarding foreign influence and education is the recent arrival of thirty young Chinese lads to be educated in this country. They are under the care of Rev. Hule Kin, a Presbyterian minister in charge of a mission in New York, who went to China a few months ago to make arrangements for this experiment. The boys are children of farmers, who represent the middle class in China. Their parents were willing to make sacrifices in order to give them an American education, and have agreed to the payment of sixty dollars annually for the education of each student. The lads' ages range from twelve to sixteen years, and they are described as exceptionally bright and eager for an opportunity to receive educational advantages. During the summer the party will be given employment on a farm in Metuchen, N. J., but in the fall they will begin courses of systematic study at the mission in New York, and after receiving a preliminary education they intend to enter college. Eventually they will return to China, well equipped to promulgate foreign educational methods in their native land. Three of the boys are already Christians. It has been fifteen or twenty years since a similar purpose brought several Chinese youths to the United States, some of whom were seen in our New England colleges.

PEN AND SCISSORS.

The absurd charges made by the Turkish Government against Rev. George P. Knapp are printed in the current *Missionary Herald*, and are worth reading to show what lies the Turk can invent.

A summer home for foreign missionaries at Old Orchard, Me., known as Minnie's Seaside Rest, was dedicated last month, several eminent missionaries taking part in the exercises and Dr. Cyrus Hamlin presiding. The building was erected by Mrs. Charles Green of Baltimore as a memorial to her daughter.

District Secretary Hitchcock of Chicago is pushing a scheme which he calls the Sunday School and Christian Endeavor Quick Relief Fund, to obtain in small sums from these young people's organizations money enough to retain the native preachers and teachers of the American Board who are now left unsupported on account of reduced appropriations.

For the first time in its history the Baptist Missionary Union is obliged to hold back well-equipped and experienced missionaries from their fields for want of funds. The past three years the society has been burdened with heavy debts, amounting one year to the immense sum of $203,000, and in spite of repeated reductions in expenditures a deficiency of about $163,000 still remains.

The French correspondent of one of the English papers prophesies the probable recall of M. Laroche, French Resident-General in Madagascar, who is accused of over-deference and amenity in dealings with Queen Ranavalona. The real difficulty, however, is in regard to religious matters. M. Laroche is a Protestant and, therefore, his enemies argue, is more in touch with the sphere of British religious influence, and he has showed an unsectarian willingness to acknowledge the great services rendered to the cause of civilization by the Norwegian and English Congregational missionaries.

I hope that more and more in our American education the ideal of the well-trained and vigorous body will be maintained neck-and-neck with that of the well-trained and vigorous mind as the two co-equal halves of the higher woman's education. The strength of the British empire lies in the strength of character of the individual Englishman, taken all alone by himself, and that strength, I am persuaded, is perennially nourished and kept up by nothing so much as the national worship, in which all classes meet, of athletic, outdoor life and sport.—*Prof. William James of Harvard.*

The Great Education Fiasco in England.

By the English Representative of The Congregationalist.

The English people have just been experiencing the sharp shocks of an educational earthquake. The stormy petrels of the great crisis were those two notoriously able and restless gentlemen, Mr. R. Diggle and Mr. Athelstan Riley. Mr. Diggle was for years chairman of the London School Board. In order to devote himself to the duties of this important position, which he occupied with indomitable zeal, he abnegated his "orders" as a clergyman of the Church of England. Mr. Riley is a wealthy and influential member of West End society and an intimate personal friend of the Archbishop of Canterbury. He is one of the most implacable sacerdotalists living, though a layman. These two gentlemen and their followers for three years fought hard to convert the London School Board into an instrument for the rapid promotion of sectarian tests in popular education. All through that time the public mind was bewildered by embittered controversies which kept the board in a constant ferment. When the new Tory government came into power last year it was felt by the High Church party that at length they had found their long-desired opportunity for the virtual repeal of the Act of 1870.

That beneficent act is generally spoken of by old politicians as "Forster's Act." Its great object was the emancipation of the public teacher, for the first time in English history, from clerical control and theological tests. It was under the operation of that memorable measure that school boards were instituted all over the country. But it was carefully provided that side by side with the new board schools, which were rapidly built, the old voluntary schools should continue to exist wherever they could prove their efficiency. As long as this was done a certain amount of public money was annually voted as a subsidy in aid. School boards were elected wherever the voluntary schools of the Church of England and other denominations could not overtake the needs of the increasing population. The voluntary schools are supported by private subscriptions and the allotted public grant. Of course they must submit to regular government inspection, but otherwise they are under no control of local ratepayers. The board schools give education at the entire expense of the ratepayers, and therefore they are subject to the jurisdiction of popularly elected local authorities.

The famous conscience clause was a chief feature in the Education Act of 1870. By this clause it was provided that, in all schools aided by the government grant, the children of any parents who objected to the religious instruction imparted should be exempt from such teaching. This is constantly alluded to as the "compromise clause." It has been a complete success, for it has oiled the educational machinery so efficaciously that the greatest harmony has prevailed throughout the country in consequence. But all the time the majority of the bishops and clergy have been nursing animosity to the system, and for some time a conspiracy has been forming for the destruction of it. The head centers of this conspiracy have been the archbishops of Canterbury and York and the prime minister. Lord Salisbury is a typical representative of the proud Cecil family, which from the days of Queen Elizabeth has striven for the privileges of the aristocratic and priestly castes against the popular progress. It is impossible to understand the meaning and the motif of this struggle over popular education without taking all these factors into account. The conflict belongs to the long war between the devotees of class exclusiveness on the one hand and the aspirants after democratic freedom on the other.

Now, as was inevitable, the voluntary schools have of late years greatly suffered in the competitive race with the board schools. Subscriptions have tended to fall off in arithmetical ratio. Therefore the cry was raised for the subvention on a liberal scale of these schools, while it was strenuously demanded that they should remain under sectarian control. This was the genesis of the new bill.

Sir John Gorst is now one of the most famous men in England. To him, as minister of education, although he has no seat in the cabinet, was committed the charge of the matter. But it so happened that on education affairs Sir John is far more advanced than most of his Conservative colleagues. He was not only compelled to incorporate in the measure all the cherished ideas of Lord Salisbury and the bishops, but he went in for a stupendous attempt to revolutionize everything educational. He brought out a measure of such amazing complexity that he soon succeeded in stultifying "clever Mr. Balfour," the leader of the House of Commons, as well as himself. The country rang with the laughter of popular derision—the very thing certain to kill any bill—as it became day after day fully evident that Sir John did not fully understand his own bantling, and that Mr. Balfour was in such confusion that he actually confessed he "knew little about education." Mr. Balfour has much astonished the country by taking to the plea, in the most artless manner, of childish ignorance on more than one subject of great public importance. Surely in the whole of parliamentary history there was never submitted to the House so complicated a measure. Its multiplicity of clauses related not only to elementary but to higher education, with which the Tories had never before shown any sympathy, and with which they did not want Sir John to meddle. Technical education and secondary schools were provided for, and these clauses were excellent. But it was at once contended that such matters would have been more appropriately dealt with in a special enactment.

The design to attack Nonconformity was so plainly the *raison d'être* of the whole scheme that a tempest began to rage forthwith. Indeed, one of the fiercest politico-religious controversies of the nineteenth century has convulsed the country, in the press, in society and in the churches. Certain phrases which have been uttered by eminent parties to the strife have become catchwords which will often be quoted. Lord Salisbury, unluckily for himself, talked of "capturing the board schools" in the interests of Anglicanism, as one of the prime objects to be aimed at. He also blurted out before a great meeting that a "threepenny rate" should be the financial standard for popular education. He has by such utterances so incensed multitudes of progressive minds that it will be long before he ceases to be assailed with the echoes of his words. The favorite expression of the clergy is that their voluntary schools are being subjected to "an intolerable strain."

The two distinctive points of the bill which overshadowed all others were contained in the now notorious fourth and twenty-seventh clauses. Round these two citadels of controversy the storm of conflict raged for weeks, until the government despaired of passing the bill, and at length suddenly withdrew it. The fourth clause was that on which the clergy generally laid most stress. It was simply financial, providing four shillings extra for each child in the voluntary schools. The twenty-seventh clause was in relation to spiritual matters, for it stipulated that henceforth if any reasonable number of parents desired any particular sectarian teaching, such teaching should be permitted. The appalling result which would accrue from this extraordinary arrangement is too obvious to need indication. It would turn school after school into a veritable bear-garden. The clergy welcomed the bill with acclamations as far as the fourth clause was concerned, but they were dismayed at the prospect opened up by the twenty-seventh, for they saw that heretics of all shades would be able to secure admission to church schools. Other clauses of this ponderous bill provided for the creation all over the country of curious mongrel committees. New controlling bodies were to be constituted in the most complicated manner, and the great central Privy Council in London was to be shorn of much of its prerogative. No wonder that after a few days mutterings of discord were heard in the ranks even of the Tory party. Nonconformists were everywhere up in arms. Dr. Guinness Rogers, Dr. Clifford and Mr. Price Hughes lifted up their voices with such eloquence that Sir Richard Tangye of Birmingham declared that between them they had killed the bill. The attempt to force the measure through Parliament was such an astounding failure that whereas the first informal reading was carried, with the help of the Irish Roman Catholic Home-Rulers, by a majority of 267, yet, when the second reading came on, the government, with all their supposed invincibility, never succeeded in carrying through more than the first twelve words of the first clause! On some of the amendments the divisions resulted in majorities which were sinking lower and lower, so that signs of defeat loomed ahead for this "strongest government of modern times." It soon became apparent that the bill was producing two effects. It was splitting the church party, and it was uniting the Liberals and Nonconformists into a compact whole. In this country it has long been known that Nonconformist homogeneity is irresistible. The small wing of the Liberal clergy attacked the government bitterly, and so did some High Churchmen. The radical Archdeacon Wilson of Manchester was as vehement as the ritualist, Canon Nunn. Lord Cranborne, son of the prime minister, actu-

ally expressed very different views from his father on some essential details. Strangest of all, the Archbishop of Canterbury was rebuked by the Archbishop of York for pushing things much too far in the attempt to make the most of the opportunity, while the Bishop of Hereford, the very broad-minded Dr. Perceval, loudly dissented from the utterances of the Bishop of London.

The government collapse was complete. Mr. Balfour announced, after secret consultation with his following, that it would be impossible to carry through the bill in face of the flood of amendments and of the garrulity of the House, about which he was very sarcastic. The bill would be hung up till January. Even the expected expedient of an autumn session was not proposed. That, of course, would block the grouse shooting, so precious especially to the Tory gentry. No government with a huge majority has ever experienced a greater rebuff at an early stage in its career. Far-seeing people are of opinion that the plan that must ultimately be adopted as the religious basis of popular instruction is for the Bible to be read, and if possible explained, without any dogmatic creeds or sectarian instruction. This is exactly what prevails in Canada, although the priests there of course desire to upset it, especially in Manitoba. Dr. Parker and a few other Nonconformists have advocated a purely secular system, but this finds no great favor.

BIBLICAL STUDY IN THE COLLEGES.

BY REV. JOHN W. BUCKHAM, SALEM.

Many readers of *The Congregationalist* are perhaps familiar with the experiment recently made by the president of a Western college to discover how much the entering class knew of the Bible. Using selections from Tennyson which contain Biblical allusions, he found that of the thirty-four young men in the class, nine did not understand the quotation: "My sin was a thorn among the thorns that girt thy brow." Eleven did not know what was meant by "the manna in the wilderness." Sixteen were ignorant of the "wrestling of Jacob with the angel." Twenty-six were at a loss to explain "Joshua's moon," and twenty-eight had no light regarding "Jonah's gourd."

Such a revelation of ignorance of the Bible reflects upon the home and the Sunday school as well as upon the youths themselves, and points an emphatic lesson. It also suggests the question why instruction should not be given in the college itself, not so much in these elementary matters, but in the Bible as literature; so that during the college course some conception might be gained, not only of the literary grandeur of Homer and Cicero, and Goethe and Shakespeare, but also of Isaiah and Job and Paul.

This question has been made exceedingly pertinent by an editorial utterance of Charles Dudley Warner, not long ago, which awakened much attention. He says: "Now, wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought, and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. It is not at all a question of religion, or of theology, or of dogma, it is a question of general intelligence. A boy or girl at college, in the presence of the works set for either to master, without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly."

To ascertain some facts indicative of the extent to which instruction in the Bible as literature is afforded in our higher institutions, letters were sent to a number of the leading colleges and universities of New England asking for information touching this point. The colleges addressed were Amherst, Bowdoin, Dartmouth, Harvard, Middlebury, Williams and Yale.

President Gates writes that instruction in the Bible as literature is given at Amherst. From the catalogue it appears that this is an elective in the first and second terms of Junior year and the third term of Senior year. He adds: "A course of lectures was given last year, at the request of the students, by members of the faculty, upon these themes: The Bible and History, The Bible and Biology, The Bible as Literature, The Bible and Political Economy, The Bible and Practical Ethics, The Bible as the Source of Life. President Hyde of Bowdoin writes: "There is a course in the New Testament conducted by the professor of Greek, and regarded as a portion of the regular course in Greek, which covers four hours a week for one term. In addition there are occasional voluntary classes conducted by some of the professors."

President Tucker of Dartmouth writes: "There are three courses on the Bible bearing on this point: (1) History of the English Bible—lectures and study of the literary content and language of Wycliffe's New Testament; (2) New Testament Greek—introductory lectures upon the New Testament language and the oldest manuscripts, with readings from the New Testament; (3) Old Testament history." At Harvard, "except that in some of the courses given in Semitic the Bible is studied, it is studied nowhere except in the divinity school." At Middlebury and at Williams no such instruction is given apart from Sunday Bible classes.

The report from Yale is as follows: "Since October, 1887, with the exception of one year, regular instruction has been given in the English Bible, or in portions of it, from a literary standpoint. The principal course in Biblical literature in English is a two years' course, purely elective, covering two hours a week, one year covering the ground of the history and literature from the earliest times down to the captivity, and the second year beginning at the captivity and covering the history and literature of the remainder of the Old Testament and of the New. Besides this main course there are usually offered three or four courses in English, which take up in a more thorough and detailed way the study of specific portions of the Old and New Testaments; for instance, for the current year there is a course of one hour a week on the minor prophets, and a course of one hour a week on the Hebrew wisdom writings, and a course of one hour a week on the Pauline epistles. In addition to these courses there are the usual opportunities for beginning or advanced studies of Greek or Hebrew or the Semitic languages."

Of the seven colleges addressed it will be seen that four report regular instruction in Biblical literature. Ten years ago such an innovation had hardly been thought of. Today our colleges, many of them, are giving the Bible, not only a formal, but a real recognition as a body of literature, to be studied not only for its religious and moral effects, but also because of its extraordinary literary interest and educational value. Among those who have done most to bring about this result should be mentioned President Harper and President George S. Burroughs, whose article upon The Bible in the College in the *Andover Review* for September, 1892, brought the subject to the attention of educators.

Hitherto the inference has been that, unique as the Bible is religiously, it has no other value and ought not to be degraded by literary or critical treatment. Yet if such disclosures of ancient ideas and customs and manners had been found in any other collection of ancient literature, it would have been seized upon and examined with avidity by our institutions of learning; and if such passages of literary power and beauty as, for instance, the 104th Psalm, or Isa. 60, or the prayer of Habakkuk, or the Sermon on the Mount, or 1 Cor. 13, or portions of the Apocalypse had been found in profane literature, they would have been held up before the student of literature as the consummate flowers of human thought and expression. When extrinsic values are magnified, intrinsic are in danger of being overlooked. Not only as life, but as literature, the Bible must be allowed to stand on its own intrinsic merits. Thus will its inspiration be most clearly discerned by the student.

There are, of course, serious difficulties in the way of the study of the Bible in colleges. Sectarian and denominational differences may intrude. The secretary of Harvard University writes: "Some years ago an attempt was made by the English department to give a course of study in the Bible, treating it purely as literature. The attempt gave rise to so many difficulties, because of the varying creeds of students attending the course, that it was abandoned." This is, however, a bugbear which is rapidly disappearing, and would hardly be met with in most institutions.

A more serious difficulty is stated by President Tucker. "In regard to the general policy of studying the Bible as literature in the colleges," he says, "I have not yet arrived at a clear decision. My difficulty is the amount of time required for anything like a fair understanding of the critical questions involved. Very few college students are interested in these questions. These questions belong to the seminary and even there largely to specialists. Still they are necessary to a proper understanding of the Bible as literature."

It will be noticed that in the case of every institution above cited the study which we are considering is an elective, as President Tucker suggests, and not a part of the required course. Only a very general treatment of parts of the English Bible, with a fragmentary study of the Greek Testament, can, it is true, be made. But even this cannot fail of being of great value to the student. In recent examinations of one of our leading theological seminaries, the most marked and remarked defect of the students examined was their lack of knowledge of the English Bible. And yet, as was said by one of the professors, that is a deficiency which the seminary itself, with all its other branches of study, cannot well supply. For this training, so essential, not only to the minister but to every well-educated person, we have a right, it would seem, to look to the home, the Sunday school and the college.

A Morning in the Armour Institute.

By Rev. E. F. Williams, D. D.

"It may be interesting to know how this work began," said Dr. Gunsaulus, the president. "We had the mission, with thirteen or fourteen hundred children, on our hands. Plymouth Church was doing its best with them, through meetings on Sunday and during the week. Mr. Armour provided everything for the neighborhood—reading rooms, a fine Sunday school library, kindergartens, a free dispensary, every possible moral and religious influence, but the boys were going to ruin. They were well taught, but they did not know what to do with their hands. Their bodies were full of passion. They could not control themselves. We saw that they must learn how to take care of themselves. It was almost as bad with the girls. Many of them were very pretty. They were going down town for work, and by reason of their small wages were exposed to great temptation. So the institute was started to teach boys and girls the secret of self-help and self-control. The result has been all that we could expect, more than we had anticipated. There are now about a thousand pupils in the institute. Our buildings are not large enough. More pupils apply than we can receive. The institute has changed the entire character of the region. In fact, its influence extends over the whole city."

THE ARMOUR INSTITUTE.

The impression made by the buildings and their equipment is that money has been used with princely generosity. Yet nothing has been spent for simple ornament, only for that which is absolutely necessary and of permanent value. The building for the institute proper, with its furnishings, cost $438,000. The yearly expense of the establishment, $75,000, and of the mission opposite is met by the income of 250 flats, which occupy the entire block on which the mission is located and half the block set apart for the institute. Tuition is so moderate, and so many are taught who are unable to pay anything, that the income from this source is hardly counted. Everything about the premises is neat and attractive. The corridors are ornamented with rare engravings, which are changed every month. Under each picture is a short description of its meaning. Splendid mineralogical specimens, instead of being gathered together in a museum rarely visited, are also found in these halls and are passed many times a day by the students.

AN INTERIOR VIEW.

The library is a source of great power. It is under the best possible management. The school of library science connected with the institute has acquired a fine reputation. It has at present eighteen students, but applications for graduates exceed the ability to meet them. The library contains about 15,000 volumes, and is steadily growing. It is rich in English literature, and in the technical books which students in the different departments of the institute need to consult. The reading-room is nearly always full, and its treasures are much in demand. In order to create an interest in good books thirty traveling libraries, containing ten volumes each, have been provided. These are children's books of the best class. Saturday afternoon a young woman goes out with one of these libraries to a home in the vicinity, gathers the children about her, allows them to invite in other children to the number of ten, and then reads to them from one of the books. Mothers are thus interested. They want to hear the story or the history which is read. They are anxious to borrow one of these books. This they are allowed to do. Inquiries are soon made about the cost of books, and parents who desire to purchase for themselves are helped to obtain them at a low price. As these libraries are frequently changed, and as they are all in constant use, their elevating influence can easily be inferred. Dr. Gunsaulus believes in the educating and refining effects of art. One of the special features of the institute is its frequent art exhibitions, free of cost, for poor and overworked mothers. These are given in such a way as not to interfere with the work of the students, and so as to make the impression that special pains have been taken to prepare an exhibition of real value. For this purpose some of the choicest works of art from Mr. Armour's house and Mr. James W. Ellsworth's gallery are borrowed, and descriptions of them given the visitors which do not fail to create a desire to look at the pictures carefully. Many surprising revelations have been made in the questions which these toiling women ask when in the presence of some of the choicest of these paintings or engravings. "Do artists think that beautiful? We have always thought such things beautiful, but we did not think that artists thought as we do."

The institute is connected through its kindergarten department with the Chicago Free Kindergarten Association. The mornings of five days in the week are therefore set apart for the children, who, to the number of at least 150, are gratuitously taught. In the afternoon there is a normal class for kindergarten teachers. The instruction is of the most thorough kind, and is resulting in the raising up of a large number of teachers whose future influence on the little children of the poorer classes in the city will be productive of untold good. There are at present about 125 in this normal kindergarten class.

Special attention is paid in this school to the physical culture of the pupil. Indeed, no one is received whose parents or guardians object to regular exercise under competent instruction in the gymnasium. It is surprising what changes in the appearance of a pupil are often brought about by this simple regulation. Bent forms, round shoulders, a shuffling gait, total inability to manage one's limbs, both on the part of girls and boys, soon disappear. In their place come ruddy cheeks, upright forms, brisk, elastic movements indicative of health and perfect control of one's self. It is not so much that these pupils need exercise; they require the training which gymnasium work alone can give. The room set apart for the gymnasium is on the top floor, and

is large, light and airy. On this floor, also, are rooms for the drawing classes, which are always full. As an elevator is in constant use there is no trouble in reaching them.

The cooking school in this institute enjoys a high reputation. It is patronized by the daughters of the wealthy and by housekeepers, as well as by the daughters of the poor. Instruction is scientific and exact. Only one lesson is given a week. The course extends through three terms of twelve weeks each. So this school is making itself felt, not only in the homes of the poor but in those of wealth and culture also. As a test of the ability of the young ladies receiving instruction, Dr. Gunsaulus frequently asks a few gentlemen to a lunch which two of the young ladies are chosen to prepare. One of them is taken from a home of comfort and plenty, the other from one of poverty or neglect. Connected with the kitchen is a model dining-room. China and linen are of the best. The table is spread with the utmost neatness, and as good a lunch as can be provided with the money which the Doctor furnishes is expected.

As an illustration of what is sometimes accomplished an actual occurrence may be mentioned. At a lunch given some time ago, the daughter of a man who may be called O'Flarrity was one of the two who served. Her associate was a young woman who knew how a table should be set, and how gentlemen should be waited upon. Miss O'Flarrity went home and began to think. Her mother was dead, the care of the house was in her hands. Her father worked hard. He was in the habit of coming home tired, drinking a great deal of beer, soon falling asleep, and then throwing himself upon his bed in the clothes which he wore during the day and which he usually kept on through the night. One evening the father came home, as usual, and found the table nicely set. A clean white cloth covered it. The daughter said: "I want you to sit down here. We are going to have things a little different. We will begin with soup." "But I don't want any of your soup." "But this is very nice. All respectable people eat soup. You must taste it." The father tasted it, liked it and ate a second dish of it; perhaps a third. Other food followed. After that supper no beer was wanted. That night Mr. O'Flarrity slept in his bed like other men. Soon he wanted a better tenement, and now is paying $25 a month for one of the Armour flats, and his daughter, of whom he is justly proud, and who has made a new man of him and filled him with new ambitions, is a teacher in the mission and universally respected and honored. All this was brought about, as the father assured Dr. Gunsaulus, by an Armour Institute lunch.

The sewing school is also working a revolution in the ideas of the people whom the institute seeks to reach. There are classes for beginners with the needle as well as for those who wish to learn dressmaking thoroughly. The same is true as respects millinery. There are five classes a day of an hour each. The course for beginners lasts three months. Skillful teachers are employed, women from the best establishments in the city. Of twenty-five girls in the highest or "order department," where work is done for those who order it, fifteen young ladies are supporting themselves, and thus, by their own energy, are enjoying the advantages of the institute. This department has been so skillfully managed as to prove a source of small profit. For these special departments special fees are paid.

The institute, both in its academical work, which is extremely important and made very prominent, and in the college course, gives unusual attention to English literature. Other branches are not neglected, but it has been thought that the pupils of this institution would be profited even beyond those in most other schools by a thorough knowledge of the literature of their native language. They are fortunate in their professor, who is an enthusiast in his department. The course begins with the first term of the preparatory academy and is carried through at least two years in the college course. At the end of this long period of training the student is enabled to appreciate the beauties of an author, and to write according to the laws of the language which he speaks. It is one of the drawbacks to the work of the institute that so poor instruction in English literature is given in the grammar schools of the city. Among the many things which the professor in this department teaches is the use of books. The works of great authors, the makers of literature, are studied, and in the later years of the course rhetoric and logic.

The school is strong on its practical side. Its electrical course is extensive and thorough. No institution west of Cornell University has a better electrical equipment. Its graduates are in demand everywhere. Into this department alone $68,000 of apparatus have been put. Experiments requiring the greatest skill are here performed, and experts even are willing to receive suggestions from its teachers and to give instruction themselves if need be.

The department of physics, in which instruction is of the best, has removed to the flats across the street. Here, too, Latin, in a flat of its own, is taught. Class rooms for the modern languages are still found in the institute building. While all the work of the institute aims at teaching young men and young women how to make their way in the world, the most practical departments of all, perhaps, are those in which about one hundred pupils are taught how to work in wood and iron, steel and brass. After three months of handwork in wood, three months' work in iron are required. By junior year a student is almost an expert. He is fitted to go into a shop and become a master of every department of his trade in a very short time. Opportunities for work in iron and wood are as good as could be desired, and the results of the training given and earnestly sought are exceedingly promising.

Not long ago there were two students in chemistry who boasted of their anarchistic sentiments. They said they were learning how to manufacture and use dynamite at Armour's expense. They were allowed to remain in the institute. No attempts were made to change their opinions, although they could scarcely fail to perceive that few agreed with them. The fifth of July, 1894, one of the awful days of mob rule in Chicago, Dr. Gunsaulus was in one of the upper stories of the institute looking down on the mob below. It was surging along the railroad tracks, threatening destruction wherever it went. All around were burning cars. Some one cried out, "These are old Armour's buildings." No attempt was made to destroy them. Dr. Gunsaulus went down to the mob and selecting ten men from it asked them to go with him through the building, and see what Mr. Armour had done for the laboring people. They were shown everything. They were permitted to meet the anarchists who were at work in the laboratory. Nothing was said about the strike. The buildings suffered no injury during the disturbances. Later the young men essentially modified their opinions, and while they would now probably call themselves Christian socialists, they are as grateful as thousands of others are to Mr. Armour for the privileges they have enjoyed.

From what has been said it will be inferred that the institute is divided into departments, each with its own corps of teach-

ers. There are six of these departments—the scientific academy, the technical college, and the departments of domestic arts, of commerce, of music and of kindergartens. The technical college includes the departments of mechanical engineering, of electricity and electrical engineering, and that of chemistry and chemical engineering, each requiring a four years' course of study. It includes, also, the departments of architecture and of library science. By arrangement with the Art Institute instruction in artistic and technical work is given in the rooms of the Art Institute at the foot of Adams Street on the Lake Front, while Armour Institute furnishes scientific and mathematical instruction.

It is not true that the institute was designed for any one section of the community, least of all for those alone who are too poor to avail themselves of the advantages offered by other institutions. Mr. Armour has desired to create a desire in young men and young women for a liberal education, and while enabling them to preserve their self-respect to make it possible for them to secure such an education. If the sight of the more than 1,500 young people, chiefly from the poor, in Armour Mission Sunday school first gave rise to the purpose to found an institution where they might receive suitable instruction, the purpose steadily grew broader, till now any are received who are fitted to enjoy its advantages. The aim is declared to be "broadly philanthropic." It seeks to give knowledge, skill and culture. Manual training, while a part of the technical course, especially in mechanical engineering and in the department of domestic arts, is not regarded as an end in itself. The school is avowedly a Christian school. It is the week day complement of Armour Mission, and is intimately connected with it in sentiment and association, if not in name. It recognizes "the standards of Christian culture," of course in no denominational sense. Great pains are taken to elevate sentiment, purify the taste and refine the manners.

Twenty-two hundred pupils are now connected with Armour Mission Sunday school. While there is no church organization here, preaching services are held twice each Sunday. There are prayer meetings, mothers' meetings, meetings for boys and girls, clubs for young men and young women—in short, organizations for every kind of work which is carried on in the best and most active of our churches. There are three Societies of Christian Endeavor. The mission has a pastor of its own.

Dr. J. H. Hollister, one of our best physicians, for many years superintendent of Plymouth Mission, out of which Armour Mission grew, and the first superintendent of the new mission, now has it in charge. For several years it was under the care of E. B. Smith, Esq., an enthusiast in the work, who now resides in a distant quarter of the city and is engaged in Sunday school service nearer home. The property of the institute and the mission, situated at the corner of Thirty-third Street and Armour Avenue, is beautiful to look upon. Its value cannot be far from $2,000,000. It is set apart for the support of the mission and the institute. For the mission $100,000 were left by Mr. Joseph F. Armour, to which his brother, Mr. P. D. Armour, has added a far larger sum as the needs and possibilities of the work have opened before him. The property is in the hands of trustees, who are pledged to see that its income secures the object which the donors have had in view.

The Sunday school met in the Armour Mission buildings the first time Dec. 5, 1886. Six years later, Dec. 24, public announcement was made of Mr. Armour's gift for the institute. About three years' work has been done in the latter. That thousands have been taught the way of life in the mission, and other thousands encouraged to try and get an education, is a fact which those who have known the history of the work in this once desolate and depraved section of the city joyfully recognize. They are thankful, too, that one so competent in all directions, so fully in sympathy with Mr. Armour on the one hand and with young people on the other, as Dr. Gunsaulus is at the head of the institute. He is imparting to it something of his own enthusiasm and impressing his own rare personality upon it. It is also a matter for gratitude that Plymouth Church stands so loyally back of its pastor, and by its generous gifts renders it possible for him to furnish clothing and tuition to not less than 300 persons every year, who but for such aid could not be in the institute at all. The part which Plymouth Church has taken in the work of the mission, and is now taking through its sympathies and its contributions in the work of the institute, deserves a recognition which it rarely receives. The three years' work above reviewed is only the beginning of what the friends of learning and religion hope for.

MASSES AND CLASSES.

A WRONG AND HARMFUL DISTINCTION.

Writing in the *Boston Transcript*, Barrett Wendell of Cambridge utters this warning against the growth among us of antipathy between capital and labor, and points his lesson with a reference to the late ex-Governor Russell:

Masses and classes are new words in American politics, and words which no patriotic American can welcome. That the well-being of any fixed body of our citizens can coincide with anything but the well-being of the commonwealth is a fact not contemplated by our institutions. Nor does any one seriously believe even now that a state of affairs disastrous to capital can benefit labor, or that one disastrous to labor can really strengthen capital. As the wealth of our country has increased, however, the inevitable inequalities of fortune which growing wealth involves insidiously affect the temper of rich and of poor alike. Insensibly the classes and the masses begin to think and to live in manners which tend to differ more and more. This is not a moment to enter into discussion of what has happened to emphasize these differences, nor yet of what may happen in the future. Of one thing, however, all sincere and rational people must feel sure: Whatever fundamental, ineradicable differences may arise between masses and classes, these are by no means the whole question. The very differences of life and of education which are bound to exist between people of ample means and people of straitened means are bound to give rise to endless innocent, mischievous lines of mutual misunderstanding. In such event, masses and classes alike will always welcome a public figure whom both alike can comprehend. Such a figure we have lost in Russell. The profound sense of public bereavement so spontaneously evinced, then, is no trivial fact; unconsciously, perhaps, but for that very reason all the more sincerely, it expresses how classes and masses alike realize the transcendent value of an interpreter.

The only cure for erroneous criticism is more and better criticism.—*Prof. Marcus Dods.*

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Aug. 23–29. The Duty and Joy of Church Membership. Matt. 10: 16–33.

Connection with an organization is a duty, and becomes a joy only when one is in thorough sympathy with its principles and aims. No amount of argument can convince me that it is my duty to join, or that I should find any pleasure in belonging to, a fire-engine company or to the State militia or to a farmer's grange. For such organizations, when properly conducted, I have a great respect, but just at present I have other and more absorbing interests. It is just as vain to labor with a man with reference to church membership, unless he cares in a hearty, earnest way for Christianity. And if he has become a Christian he ought not to need much urging.

If his Christian life be at all deep and strong and purposeful, he will go where he belongs. What Christ, his Master, wants him to do will weigh considerably with him. What most of his fellow-believers have done will also have its influence. He will reason about it in the same sensible fashion which he has used in settling other relations. He has allied himself with a certain political party, not because its opinions as expressed in its platforms are in every minute particular his own, not because the party is absolutely free from men whom he dislikes and distrusts, but because, on the whole, he wishes to be counted among those who are known as believers in certain political doctrines, and because he thinks that through such an alliance he will be better able to fulfill the duties of a patriotic citizen. In short, the true disciple of Christ does not usually hide behind excuses which are simply pretexts. He is too manly and straightforward to indulge in a specious kind of reasoning, which if applied to other human relations, would cut him off entirely from all formal association with his fellowmen.

Now and then, let us frankly admit, we find exceptions—men who are humble and sincere Christians and yet not connected with any church. But what is the most frequent and the best excuse which these friends of ours have to offer? Is it not this, that they think they can be just as good Christians without joining the church? Possibly they may be so different from the rest of their kind that this claim of theirs is true. Perhaps they are superior to the help and inspiration of the church. Its noble worship, its stately hymns, its blessed sacraments, its history and traditions, the thought of all its saints and martyrs may carry no appeal to such a one; but if he cannot be persuaded by considerations of his own need of the church, will he not remember that others weaker than he are by his example deprived of the strength which might come through church membership. And the better the man is who stays outside the more harmful is his influence, for others point to him as one who is "just as good as your church members and a good sight better than many of them."

As respects the joy of church membership, it will be real and large according to the strength of our purpose to make much of it. If we look upon it as one of the most sacred and precious relationships of our lives, we shall find it yielding greater and more solid satisfactions day by day.

Parallel verses: Ps. 24: 3; 43: 3; 84: 10; 93: 5; Isa. 60: 13; Acts 2: 47; 20: 28; Eph. 5: 25; Col. 1: 18.

THE CHURCH PRAYER MEETING.

Topic, Aug. 16–22. The Hymns of the Church. Ps. 150; Col. 3: 15–17.

Their history; their private and public use. What are your favorite hymns?

(See prayer meeting editorial).

The Conversation Corner.

DEAR CORNERERS: I have one other picture to show you which I brought from my native town. It represents a part of the wall in the "front room" of an old farmhouse situated on the road leading from the falls on "the long river," referred to last week, to Vermont. It is only a quarter of a mile from the Common, and the house on the corner of it shown you two weeks ago, and I used to go past it very often in my boyhood. But, curiously enough, I never saw or heard of the pictured room then, I suppose because the house was occupied by an invalid lady, who kept everything very quiet; perhaps the "best room" was almost never opened. Her father, who had died years before, was a physician, well educated but eccentric. He was also the old-time postmaster of the village, and the little building beside the main house, which was still standing in my boy-

hood, my father called "the old post office." It was never opened, but we boys understood that it was full of all sorts of curious canes which the old doctor had collected.

But now for the pictured room. It was the northeast room and must have been cold enough in the "old-fashioned winter." Of course there was no "air-tight" stove then, but the fireplace was open and the bellows in frequent use. The story about the pictures is that in the War of 1812 a deserter from the British army strayed into the interior and was kept, if not secreted, by the old doctor. To while away his time, or perhaps in part payment for board, he painted the walls of this room. The groundwork is buff, with ferns in blue, and with uncounted clusters of strawberries. It was a curious freak of the artist that no two clusters were alike, either the number or the grouping being different.

The picture over the mantel was evidently the artist's masterpiece. It is certainly a very unique combination of scenery. The ship, the brig, the schooner, are all under full sail in a land-locked harbor, with a four-horse coach, larger than one of the houses, close by. The tradition is that he intended it as a reminiscence of Boston Harbor. Be that as it may, a party of soldiers appeared one day, arrested the artist, handcuffed him and took him away, and the family never heard of his fate. In contrast with this bit of old-time romance of sea and war, we have now a boy's vacation letter from the seaside, close to a famous navy yard:

NEW CASTLE, N. H.

Dear Mr. Martin: I am keeping the names of most all the vessels that come in. I have the names of lots of schooners and other different boats. When we got here there was a five-masted schooner in the harbor, and it just got through unloading coal at Portsmouth this noon. A government boat, named *Geranium*, came in and we rowed out to it and looked all over it. Edward and I have been fishing and rowing. We had our boat painted since last year. It is painted different and is not so pretty. I just found the name of a schooner yacht with some opera glasses, and found it was *Widgeon*. A brick barge just came in, named the *Elliot*. Edward is down on the beach playing now. HARRY T.

I was just thinking about you, Harry, and Portsmouth, this morning, when I saw a newspaper clipping about the old ship *Constitution* there, and that there is a plan to have her "repaired and taken to Washington next year, which is the 100th anniversary of her launching." Have you ever boarded her?

BETHEL, CT.

My Dear Mr. Martin: I am a little girl seven years old, and want to become a Cornerer. I live about two miles from Putnam's Park, which is located on the camping grounds of Putnam's army in the war of the Revolution. The old fireplaces are still in place, and a large monument has been erected, also log cabins such as the old settlers used in 1776. Who knows any facts about Gen. Israel Putnam's life? PAULINE S.

BRIDGEPORT, CT.

Dear Mr. Martin: I thank you very much for the certificate. Will you please tell me why the eagle is our national bird? Also, why it is used as a book rest upon the lectern in Episcopal churches? HERBERT G.

A bright thought has struck me while I have been copying these letters. Here are three questions, all of a historic and patriotic character, which we ought to know about. So I propose to you to write on these three subjects: The Story of the Frigate Constitution; The Story of General Putnam; The Use of the Eagle as a National Emblem. You can write on one subject or all. You are limited to 500 words, making it shorter if you wish. Mr. G. U., of last week's Corner, is shut out of the competition because he is ninety-eight years old, and all others over eighteen. You can have until Sept. 15 to write and mail your letters. To the boy or girl writing the best article on either of these subjects, I will send a *Corner Scrap-Book* (illustrated, paged, indexed). If the winner has one already, I will substitute some other book of similar value. The lectern part of the eagle subject need not be considered, although I presume some one will answer that question.

Mr. Martin

CORNER SCRAP-BOOK.

Presidents of the United States. The last president of the nineteenth century is to be chosen by the people of the nation in November next. The election is perhaps more important to the public welfare than any since the close of the Civil War, and the campaign will be a vigorous and exciting one. Although most of us Cornerers cannot vote and need not shout, we ought to be interested in the election and know something about it. Thinking it would be useful for us to remember who have occupied this great office in the past, I have prepared for you a list of all the presidents in their order, with the date of inauguration, the State from which they came, their age at inauguration, and the political party by which they were elected. A * indicates those who died in office. In those cases names that follow are of men who were elected as vice-presidents. The dates show what presidents continued in office for two successive terms. *Fed.* stands for Federalist, *Dem.* for Democratic, *Rep.* for Republican:

1. Washington,	1789	Va.	57	
2. John Adams,	1797	Mass.	61	Fed.
3. Jefferson,	1801	Va.	57	*Rep.*
4. Madison,	1809	Va.	57	*Rep.*
5. Monroe,	1817	Va.	58	*Rep.*
6. J. Q. Adams,	1825	Mass.	57	*Rep.*
7. Jackson,	1829	Tenn.	61	Dem.
8. Van Buren,	1837	N. Y.	54	Dem.
9. W. H. Harrison,	1841*	Ohio	68	Whig.
10. Tyler,	1841	Va.	51	Whig.
11. Polk,	1845	Tenn.	49	Dem.
12. Taylor,	1849*	La.	64	Whig.
13. Fillmore,	1852	N. Y.	52	Whig.
14. Pierce,	1853	N. H.	48	Dem.
15. Buchanan,	1857	Pa.	65	Dem.
16. Lincoln,	1861*	Ill.	52	Rep.
17. Johnson,	1865	Tenn.	56	Rep.
18. Grant,	1869	Ohio	46	Rep.
19. Hayes,	1877	Ohio	54	Rep.
20. Garfield,	1881*	Ohio	49	Rep.
21. Arthur,	1881	N. Y.	50	Rep.
22. Cleveland,	1885	N. Y.	47	Dem.
23. Benj. Harrison,	1889	Ohio	55	Rep.
24. Cleveland,	1893	N. Y.	55	Dem.

Remarks on the List. Washington was elected unanimously both times, receiving the entire electoral vote. This has never occurred again, although Monroe at his second election received every electoral vote but one, a New Hampshire elector casting his vote for John Quincy Adams, in order, it is said, that Washington alone might have the glory of a unanimous election! John Q. Adams was elected by the House of Representatives, none of the (four) candidates receiving a majority of the electoral votes. Washington was elected without reference to party. The four presidents from Jefferson to J. Q. Adams were elected by the "Republican" party, although they were not at all identical with the present Republican party. That was organized as a national party in 1856 to oppose the encroachments of slavery.

Questions on the List. Can you give at sight the *full names* of all the presidents? Of all the vice-presidents? How many were elected to a second term? What State has the honor of producing the largest number? Who of the list were elected on account of their military achievements? What is the constitutional age of a candidate for the presidency? What has been the average age of our presidents? Who in your opinion was the best president of all? Who in your opinion will be inaugurated March 4, 1897?

N. B. Cut out this column for your Scrapbook. Add to the list the names, etc., of the present candidates.

L. M. M.

Literature

BOOK REVIEWS.

THE LIFE OF DR. A. J. GORDON.

It would be hard to find a more significant example of Scotch blood ripening in New England surroundings than is afforded by *Adoniram Judson Gordon*, whose biography has been prepared by his son, Ernest B. Gordon. The strength of the New Hampshire hills and the clear beauty of its skies and streams seemed reflected in a singularly single hearted, pure and helpful life, richly blessed in years of service to his church, the city of his adoption, and his generation in America and the world. It was no singular or partial praise which made Dr. Withrow, now moderator of the Presbyterian General Assembly, but for ten years a Boston Congregational pastor, say of him, "He impressed me as being the most Christlike man I ever met." It was the blending of strength with unselfishness, the simplicity of faith with high courage and persistency which made him stand for so much as a leader of spiritual energies.

Dr. Gordon's life was not in the ordinary sense of the word eventful. A boyhood on the farm, an education made possible by the self-sacrifice of the family, study at Brown University and Newton Seminary, a suburban pastoral apprenticeship and a city church made up the outward events of its history, but Dr. Gordon was a man who would have made any surroundings heroic.

A man of intense and often unpopular convictions, sternly opposed to many of the usages of his own church, and exceedingly plain spoken, it must not be imagined that he was narrow minded or forbidding. The large men are humor-loving men, and Dr. Gordon was no exception, nor has his biographer denied us some of the good things which he enjoyed. A Calvinist of the strictest school, he was one of the most genial of companions; a firm believer in the pre millennial and speedy coming of our Lord to reign in person on the earth, he neither made that belief a test of fellowship nor gave it a larger than its proportionate share in his pulpit teaching. It colored his theory of missionary work, but not so as to hinder his becoming the most trusted of advisers and coadjutors. He was a believer in the authority and historical trustworthiness of the whole Bible, and yet he had no harsh word to speak of the "higher critics," realizing with characteristic good sense that the only way to work a problem of this kind out is to let men think it through. He was the trusted friend and co-worker of Wendell Phillips and of D. L. Moody, hymn writer, musician and composer of doctrinal and practical books of the first order, one of the most popular preachers to college boys in the country—surely a large and widely-gifted soul well worth studying in the pages of his biography, now that he has gone from our midst.

The book is, for the most part, admirably and carefully done, though in style and matter it is marked by a few youthful indiscretions. If Mr. Gordon could have spared us his French it would have been an improvement. His handling of Emerson and the transcendental movement seems to us shallow and unfair, resting upon an imperfect knowledge of the history of New England thought and undervaluing the spiritual side of Emerson's teaching. In like manner he misreads and misunderstands a chance remark of Hawthorne. Dr. Gordon's relation to and growth in the Northfield work seems to us to have hardly its full share of space. Worst of all in a book of the significance and importance of this one, a topical index is wholly lacking. We hope this indispensable matter will be attended to in a second edition. When we have said this we are done with fault-finding, and can heartily commend the book as a well-balanced record of a remarkable life. [Fleming H. Revell Co. $1.50.]

EDUCATION.

The ceaseless broadening and deepening of American university education finds a witness in *Graduate Courses*, a Handbook for Graduate Students. It is all the more significant because it is prepared under the supervision of the Federation of Graduate Clubs, an organization of the post-graduate students themselves for common needs and advantage. Mr. C. A. Duniway of Harvard is the editor-in-chief, and is assisted by twenty-four assistant editors representing as many different institutions of learning. Four of these represent Barnard, Bryn Mawr, Radcliffe and Wellesley among the women's colleges, and more than half of the others are co-educational. The book is strictly a hand-book, covering the courses offered for 1896–7 in the different institutions, together with some useful statistical information in regard to the courses and teachers. The result is a book on much the plan of the German "*Universitäts Kalander*," which is the inseparable companion of every student and which is studied eagerly with a view to making the most of the university opportunities. To the tendency already visible in American college life to go from university to university in order to get the courses of a famous or favorite teacher this hand-book will add strength, while it is worth careful study as an index to the growing work of our schools of pure learning. [Leach, Shewell & Sanborn. 30 cents.]

Teaching the Language Arts, Speech, Reading, Composition, by Prof. B. A. Hinsdale of the University of Michigan, belongs to the International Education series. It is edited by W. T. Harris, LL. D., United States Commissioner of Education, who adds an appreciative introduction. The book is a careful and suggestive study of the arts of speech with reference to the teacher's work and to possible and needed improvement of method in the schools. In his own preface the author discusses the causes of the backward state of English composition among our boys and girls, and finds it partly in the lower intellectual tension of American society and partly in the ineffective methods of the primary work. The discussion is valuable and the whole book clear and helpful. [D. Appleton & Co. $1.00.]

A convenient hand-book for teachers is C. W. Bardeen's *Manual of Common School Law*. This is a new and revised edition of a useful book. Its references are especially to New York statutes and decisions, but its scope has been enlarged by references to the decisions in other States. [C. W. Bardeen. $1.00.]

STORIES.

The Governor's Garden. A relation of some passages in the life of his Excellency, Thomas Hutchinson, sometime Captain General and Governor in Chief of His Majesty's Province of Massachusetts Bay, by George R. R. Rivers. The title of this book renders its purpose plain. It is an attempt to do justice to the very able but much maligned colonial governor of Massachusetts, whose loyalty to the king exasperated his contemporaries in New England against him and led to his practical banishment from the country he loved so well. Under the guise of fiction, but with strict regard to historical accuracy, the author has managed to convey a good many wholesome lessons of which the reading public is in need, and by skillfully delineating his characters has given us a picture of the troublous years of 1774–5, upon which it is very pleasant to look. The love story is finely managed, and the adventures of the lover presented in a way to suggest thoughts of the Arabian Nights. Mr. Rivers has made an interesting and attractive book and one which should find many readers. [Joseph Knight Co. $1.50.]

In *A Parting and a Meeting* Mr. W. D. Howells returns again to his experiences among the Shakers. An engaged couple visits one of the Shaker settlements and the man is fascinated by the neatness, industry and business success of the colony and then and there decides to join the order. This brings about the "parting" of the title. In old age, the girl, grown to be a grandmother, returns to visit the settlement, and the power and pathos of the book is in its description of their meeting and discussion of what might have been. [Harper & Bros. $1.00.]

In *The Victory of Ezry Gardner*, by Imogen Clark, we have a strong, simple, lovable character. A lonely, Nantucket-reared fisherman, Ezry, goes through life despising himself as a coward, because, in the Civil War, he could never overcome his physical fear. He broods over his weakness, confessing it to his one love—a beautiful white pony—and, unknown to his fellows, longing for affection and recognition. These came to him at last, when, without a moment's hesitation, he risked his life to save a stranger, and, with amazement, he found himself loved and applauded as a hero. [T. Y. Crowell & Co. 75 cents.]

A Stumbler in Wide Shoes is the sad story of a weak man and a strong, noble woman. After years of sorrow and self-sacrifice, through which the neglected wife never wavers in her love, at last she rescues her husband from his weakness and after that marriage means happiness for both. The scene is in Holland and England by turns, and the story is often thrilling in its intensity. [Henry Holt & Co. $1.00.]

TEXT BOOKS.

HISTORY.

The Oxford Manuals of English History, edited by C. W. C. Oman. The hurry and preoccupation of the age makes brief handbooks by masters of science necessary and desirable, and nowhere more than in the domain of history, where the longer works discourage too many readers by their bulk and detail. We have three volumes of this series, out of six which are projected by the editor—*The Making of the English Nation*, by C. G. Robertson, lecturer in modern history, Exeter College; *King and Baronage*, by W. H. Hutton, fellow and tutor of St. John's College, Oxford; and *King and Parliament*, by G. H. Wakeling, fellow of Brasenose College, Oxford. The style of the books is necessarily very much condensed, but the authors have not sacrificed the flavor of good English. By grasping the

human interest and putting the emphasis of the description upon the development of character and work in the great personalities they have, indeed, succeeded to an astonishing degree in making the narrative interesting. It is not the student alone who will appreciate these manuals, nor the seeker of a swift method of getting at the bare facts of history, but those who are already familiar with the subject will find them a delightful recapitulation of what they already know. Two volumes of the three now under review deal with periods remote from present interest, and the only evidences of bias which we have discovered are in the color favorable to modern Anglican claims of continuity of church usage given to parts of Mr. Hutton's book. The third deals with the still glowing controversy of the Stuarts and the Puritan revolution and is fair and candid in its treatment. The volumes are all fully indexed and the maps are helpful. [Charles Scribner's Sons. 3 vols. Each 50 cents.]

MUSIC.

The First, Second and Third Readers of the Educational Music Course, by Luther Whiting Mason, James McLaughlin, W. W. Gilchrist, George A. Veazie and Nathan Haskell Dole, make half the course contemplated, without counting additions of a primer at the beginning and six charts to be added at the end. Paper and print are admirable and the form is convenient, and the substance is clear in method, carefully graded and well done both musically and in the literary handling of the songs, which are written or adapted by Mr. Dole. Altogether the books are both attractive and promise to be useful. [Ginn & Co. 3 vols., 35, 35 and 40 cents.]

LANGUAGE STUDY.

Practical Rhetoric, by John D. Quackenbos, *emeritus* professor in Columbia, is a text-book for students' work, but not at all like the old dry and repellent text-books which made rhetoric a word of horror to so many scholars. It is founded on an æsthetic basis, and shows a fine appreciation of literary beauty throughout. Approaching the subject from this side, the pill of study having to do with the tools of expression is sugar coated. In the hands of a good teacher, and in connection with careful language work and actual independent practice, the book seems to promise much. [American Book Co. $1.00.]

Views in Africa, by Anna B. Badlam, of which we have Parts I. and II., belongs to a series of geographical reading-books called The World and Its People, edited by Larkin Dunton, LL. D., head master of Boston Normal School. In a series of chapters an attempt is made to give a good idea of the physical nature, scenery, history and life of Africa. It is a large subject and the idea of furnishing material for school reading had to be kept in view throughout. The idea is a commendable one and has been comprehensively carried out, but the author's style has neither the elevation nor the limpidity which is desirable for the use of learners, and the effect is rather scrappy at times. Nevertheless, she carries her load of varied information with astonishing facility. [Silver, Burdett & Co. 2 vols. 48 cents each.]

All the Year Round, Part II., Winter, is rightly called a Nature Reader. It is compiled by Frances L. Strong and illustrated by Gertrude A. Stoker, both of St. Paul, Minn. We are glad to see that it emphasizes the independence of teachers and their duty of originality in teaching, for which the well-written and selected natural history studies give ample scope. The illustrations are effective and most of them reasonably artistic. [Ginn & Co. 35 cents.]

Pets and Companions is a Second Reader by J. H. Stickney. The note of interest in the life of the world about them finds expression in reading matter and pictures of a sort which is sure to interest children. We wish the pictures might have been better, and the chapters of suggestion for teachers are not models of careful or melodious English, but the reading matter for the children is good in substance and in manner. The book has a very taking cover which will delight the little folks. [Ginn & Co. 40 cents.]

GEOGRAPHY.

Home and School Atlas, by Alex Everett Frye. This is a cheap and admirable reference atlas, with an added series of relief and special maps, and a useful table of pronunciation for geographical names. A special chapter on the United States, with a series of illustrative maps of climatic and industrial conditions, adds to the value of the book. [Ginn & Co. $1.15.]

The Oswego Normal School is one of the most successful in the State of New York, and Mr. Amos W. Farnham, its teacher of geography methods, has issued *The Oswego Normal Method of Teaching Geography*. It is condensed and practical, and will be useful to teachers, especially in the primary grades. [C. W. Bardeen. 50 cents.]

MATHEMATICS.

Elements of Geometry, by Professors Andrew W. Phillips and Irving Fisher of Yale University. Founded upon the work of the late Professor Loomis, this treatise is, in arrangement and method, essentially new. The illustrations are of high quality and admirably illustrative, and the mechanical execution of the best. We have not recently seen a better specimen of advanced text-book making and printing. [Harper & Bros. $1.75.]

Composite Geometrical Figures, by George A. Andrews. This is a book presenting material for supplementary and original work, and for use in reviews. It grew out of the author's experience as a teacher, and will be helpful to others. [Ginn & Co. 55 cents.]

A School Algebra, designed for use in high schools and academies, is a practical and complete text-book of algebraic principles and practice by Emerson E. White, LL. D. It is the fruit of long experience and should prove useful. [American Book Co. $1.00.]

FOREIGN TONGUES.

School and college texts are *The Plutus of Aristophanes*, edited by Prof. F. W. Nicholson of Wesleyan. It is beautifully printed with notes at the bottom of the page, and the stage hints so essential to the understanding of the movement of the comedies of Aristophanes are added in English. These changes seem to us modifications in the interest of good sense and the comfort of scholars. [Ginn & Co. 90 cents.]

Selections from Viri Romæ, edited by Robert Arrowsmith and Charles Knapp, professor of Latin in Barnard College. Here, too, the notes are in sight, maps and illustrations are clear and helpful and half the book is devoted to exercises for translation into Latin. [American Book Co. 75 cents.]

Die Vierzehn Nothelfer, by W. H. Riehl, edited for school use by K. E. Sihler, Mount Holyoke College. These pleasant German stories are attractively printed with notes and a vocabulary and make a useful book for students. [American Book Co. 30 cents.]——From the same publishers comes *Krambambuli*, von Marie v. Ebner-Eschenbach, and *Memorien eines Offizierburschen*, von Oskar Klausman, edited for school use by A. W. Spanhoofd. [30 cents.]

NOTES.

—— Mr. H. C. Bunner has made Prof. Brander Matthews his literary executor.

—— A memorial bust of Dr. Thomas Arnold —"Arnold of Rugby"—has just been placed in Westminster Abbey.

—— Mrs. Rundle Charles, better known as the author of the Schönberg-Cotta Family, has written a book of autobiographical reminiscences which will be published in England in the autumn.

—— In August, 1897, the International Geological Congress will be held in St. Petersburg. The czar has promised a free pass to members during their stay, good upon all the railroads of the country.

—— Something like a systematic exploration of the remains of Indian burial mounds and the relics of the earlier Mound Builders in Louisiana is to be undertaken by the State Historical Society in connection with Tulane University, New Orleans.

—— The family of the late Mrs. Harriet Beecher Stowe request that any persons having letters of Mrs. Stowe will send them to Houghton, Mifflin & Co., 4 Park Street, Boston, or to A. P. Watt, Esq., Hastings House, Norfolk Street, Strand, London, with reference to their possible use in a contemplated Life and Letters of Mrs. Stowe. These letters will be carefully returned to their owners after copies have been made of such as are found to be available.

BOOKS OF THE WEEK.

City Street Department. Boston.
ANNUAL REPORT FOR 1895. By courtesy of B. M. Wells, Superintendent. pp. 432.

Eaton & Mains. New York.
BETTER THINGS FOR SONS OF GOD. By G. T. Lemon. pp. 184. 75 cents.

American Book Co. New York.
A SCHOOL ALGEBRA. By E. E. White, LL.D. pp. 394. $1.00.

Funk & Wagnalls. New York.
THE PROHIBITION HANDBOOK. By G. B. Waldron. pp. 158. 50 cents.

A. J. Rowland. Philadelphia.
SONGS TRIED AND PROVED. Edited by R. H. Conwell and T. E. Perkins. pp. 192. 30 cents.

Flood & Vincent. Meadville, Pa.
THE GROWTH OF THE FRENCH NATION. By Prof. G. B Adams. pp. 350. $1.00.
FRENCH TRAITS. By W. C. Brownell, pp. 316. $1.00.
A STUDY OF THE SKY. By Prof. H. A. Howe. pp. 340. $1.00.
A SURVEY OF GREEK CIVILIZATION. By Prof. J. P. Mahaffy. pp. 340. $1.00.
A HISTORY OF GREEK ART. By Prof. F. B. Tarbell. pp. 295. $1 00.

PAPER COVERS.

Ginn & Co. Boston.
MONEY AND BANKING. By Horace White. pp. 488.

Fords, Howard & Hulbert. New York.
THE GOSPEL ACCORDING TO JOHN. Edited by Pres. R. D. Hitchcock. pp. 48. 10 cents.

Cassell Publishing Co. New York.
THE THIRD VOLUME. By Fergus Hume. pp. 356. 50 cents.
SONS OF BELIAL. By William Westall. pp. 294. 50 cents.

University of Wisconsin. Madison.
THE PROVINCE OF QUEBEC AND THE EARLY AMERICAN REVOLUTION. By Victor Coffin, Ph.D. pp. 288. 75 cents.

MAGAZINES.

July. AMERICAN UNIVERSITY.—OUR DAY.—BABYLAND.—BULLETIN OF BOSTON PUBLIC LIBRARY.
August. ART AMATEUR.—NORTH AMERICAN.—FORUM.—CENTURY.—NEW ENGLAND.—McCLURE'S.—REVIEW OF REVIEWS.—POPULAR SCIENCE.—DONAHOE'S.—AMERICAN KITCHEN.—PREACHER'S.—MUSICAL RECORD.—BOOKBUYER.—JOURNAL OF HYGIENE AND HERALD OF HEALTH.—UNITARIAN.—CHAP-BOOK.

A GERMAN CRITICISM OF AMERICAN EDUCATION.

To see ourselves as others see us is sometimes an amusing, often an instructive and too frequently a humiliating experience. In reading the reports of foreign visitors to America at the time of the Chicago exposition made to the home authorities on their return and translated for us in the report of the Commissioner of Education, perhaps educators will find most instruction, though the elements of amusement and reproof are by no means lacking. We have not space to summarize them here, but may follow some of the opinions and suggestions, and especially those of Professor Hausknecht of Berlin, whose paper shows him to have been a peculiarly close, fair and accurate observer.

Naturally enough it is coeducation which excites most comment and discussion. The fact that boys and girls sit in the same room and follow the same studies together all the way from the primary to the university courses awakens an often expressed surprise. Professor Hausknecht's comment, for example, is as follows:

> As a makeshift coeducation is better than nothing. As a principle it entirely ignores the needs of the separate sexes arising from the difference in the development of boys and girls. Boys and girls in the ages from fourteen to eighteen must be differently treated, both in regard to the intellectual and the emotional nature. Coeducation is possible, however, in America more than in Germany or elsewhere, because custom and education have given to the girl and the woman greater freedom and determination in their manners and appearance, and have also given them strong protection against encroachment and improprieties.

This is high praise for our social system from an unexpected quarter, and goes far to offset the criticism and even to reconcile us to some of the other effects of this freedom which sometimes make us doubt its value.

Next to coeducation the preponderance of women in the profession of teaching seems to have been the astonishing fact, and, as both cause and result of this, the comparative instability of the profession. A teacher's work in Germany is a professional career, with a fixed social position, ending in retirement and a pension; in America both men and women make it a step to something else in which permanency is sought.

An intelligent German, studying the conditions of physical training, could not help feeling the difference between the outdoor sports which absorb so much of the time and interest of American boys and girls and the more purely gymnastic work of his own home schools, and this strikes him on the whole favorably, though he not unnaturally comments on the luxurious appointments sometimes provided in connection with sports and gymnasiums, devoting a footnote, for example, to an appliance in one of the woman's colleges for drying the hair quickly after a bath.

The method of modern language study in the high and grammar schools Professor Hausknecht condemns unreservedly (with the exception of that employed in the Boston schools). "It is a waste of time and calls for no intellectual labor on the part of pupils and teachers," he says. The effects of the absence of religious instruction in the primary schools he finds not unfavorable to religion. "It cannot be said that therefore an atheistic atmosphere prevails in schools and society. Nowhere is religious life as active and intense as in America." The teaching of self-reliance he finds admirably developed and fed by the presence everywhere of books of reference, to which the pupils are encouraged to resort.

The most important criticism which he makes upon the American school system, however, is its lack of coördination and its waste of time in the primary grades through inefficient teaching. In Germany a child's destination is settled from the first and his studies directed accordingly. In America there is no such determination and supervision. Of the plan pursued the professor says:

> While thus, in theory, the course through the American common primary, grammar and high school leads to the college, the facts do not correspond to this everywhere. The colleges distrust the education of the high school, and, indeed, the transfer from a high school to a college is possible only when the former has observed the conditions of admission required by the college and when it stands in more or less intimate relations to the respective college.

And the same is true, he adds, in the relation of the grammar schools to the better class of high or preparatory schools.

Perhaps amusement and instruction are best combined in the paragraph in which Professor Hausknecht describes the causes of the universal American desire for education. After speaking of that freedom in the change of occupation at any time of life which is always such a puzzle to the old world people, he goes on:

> Every inhabitant of that country has an exalted opinion (mostly exaggerated) of his own capacity, hence it is not to be wondered at that the intense aspiration toward an "education" for practical reasons permeates all the laboring classes. Every sensible workman who likes to speak of the equality of all citizens, and yet instinctively feels the inequality caused by difference in social position, aspires to be, or at least wishes to be, considered a gentleman in his appearance, manners and actions. As a gentleman he does not drink liquor, and smokes little or not at all. However [he adds in a footnote], chewing and spitting seem to be allowed to a gentleman. Children, even young girls (but scarcely of the better classes) chew gum or nibble popcorn.

We have quoted thus fully from Professor Hausknecht's report because it seems to us to bring out, in a very interesting way against the background of the Prussian fixed and strenuous system, both the strength and the weakness of our American education. It is strong because it rests upon a fixed popular purpose and ambition, which has cleared away the obstacles of conventionality and left it free to develop in its own way under the conditions of life in America. It is weak because a disproportionate amount of care has been given to the superstructure, and not enough to the foundation. We are working from the university downward, but we need also to work from the primary grade upward. And the greatest delusion of the century in education is that economy in teachers can ever be permanently justified by results. Until teaching in the lower grades becomes more fully a permanent and honored career, the best results of training must ever remain out of reach.

Ten students from the University of Wisconsin, Northwestern University, the University of Indiana, Harvard and the University of Chicago are to work in Chicago under the direction of the Bureau of Charities during the summer. They will reside at the several settlements—Hull House, Elm Street and Northwestern University settlement—and study especially the condition of the poor, present methods of improving their condition and the charitable institutions and societies of the city.

CHAUTAUQUA AS AN EDUCATIONAL CENTER.

There may yet be some people who look upon the Chautauqua movement as a distinctively religious and narrow sectarian affair, making a superficial effort to touch on subjects of general education. For such the only remedy is a visit to the assembly where the whole work started in 1874, and where from a small beginning it has developed into one of the strongest educational forces in America.

When it is remembered that there were no Christian Endeavor Societies, no institutional churches and no college settlements when Chautauqua made its beginning, one can realize how it may have been an important aid in reconciling diverse elements and making public opinion favorable to new departures in church and social life. In the early days of the assembly, and even after the collegiate department was started, college men were inclined to shake their heads over education thus popularized. Now ministers and teachers who wish their own work to have power in the communities where they are placed visit Chautauqua to study the methods of presentation which have made great subjects popular there. The work at Chautauqua has two distinct departments, which are blended harmoniously during the assembly season.

The C. L. S. C., the work of the various clubs and the general assembly program are in charge of Mr. George E. Vincent, and together are known as the assembly department. The C. L. S. C. course continues popular, thousands of new names being enrolled every year. The assembly program is arranged with due reference to the reading for the current year. This season Prof. J. W. White of Harvard University has given a series of illustrated lectures on Old Greek Life, and Prof. Shailer Mathews of Chicago University has described the period of the French Revolution. These courses will be especially helpful to those who read the Greek and French history prescribed for the coming year.

The collegiate department, of which Pres. W. R. Harper of Chicago University is principal, includes twelve schools open to students for six weeks during July and August at Chautauqua and the correspondence college, designed to aid students at home throughout the year. The twelve schools offer more than a hundred different courses, with the eighty instructors employed. The most popular courses are those in pedagogy and in the arts and sciences, nearly one thousand pupils, or almost two-thirds of the whole number present, being found in these classes. About sixteen hundred were registered for the first half of the six weeks' course, and a still larger number will be in attendance for the remainder of the season. The meeting of the National Educational Association at Buffalo early in the summer brought many visitors to Chautauqua, a large number remaining for the entire season.

A proof of the public appreciation of the work done at this great summer school is the appropriation made for it by the New York legislature. Three summer normal institutes were established last year at Chautauqua, Glens Falls and the Thousand Islands, and together these receive $6,000 annually; presumably, since Chautauqua attracts the larger number of pupils, it receives a corresponding share of the appropriation. In accordance with this arrangement over two hundred and fifty teachers from the State of New York have been enrolled here this year. They are admitted for one month without fee to the grounds and to any two courses in the collegiate department.

The college building has a library of about fifteen hundred volumes for general reference. Other books are loaned each season from the State library at Albany. Instructors furnish a list of books which will be required in their departments and these are sent to the library early in the spring, and the books are forwarded to Chautauqua in ample season for the summer work. Mr. Dewey, the State librarian,

co-operates with the Chautauqua faculty in every way in his power.

The geographical distribution of students in previous years may be taken as a guide for the present season. The majority come from Ohio, Pennsylvania and New York, while all other States have representatives. Among religious denominations Presbyterians lead, while Methodists, Baptists and Episcopalians are about equal in numbers, and almost every other sect has some adherents.

That Chautauqua's first object was Bible study and the more thorough preparation of Sunday school teachers is not forgotten. The schools of sacred literature offer courses in the study of the English Bible, New Testament, Greek, Hebrew, etc. A normal class for primary Sunday school teachers is conducted by Mrs. Mary C. Foster. Rev. J. L. Hurlbut, D. D., began his normal class for Sunday school teachers the first Monday in August. President Harper leads a large congregation in Bible study every Sunday forenoon at nine o'clock. At three in the afternoon a general exercise is held in the amphitheater, and then the different sections separate for Bible study.

Secretary W. A. Duncan is an important officer of Chautauqua, having been connected with it for twenty years, at first with the Sunday school work and now for thirteen years as secretary and general superintendent of the grounds. Notwithstanding his care of business details Dr. Duncan has not forgotten his interest in the Sunday school, and this year has aided in starting a new branch known as the home class. This is arranged at an hour convenient for the college students and others who have charge of the rooms, wait on the tables and are employed in other capacities at the time of the regular Bible study. Moreover, a thorough canvass of the cottages is made to invite all residents on the grounds to attend the regular classes. The missionary spirit naturally prevails at Chautauqua, and each Sunday an organist and teachers, provided with lesson helps, go to settlements near by, outside the assembly grounds, to conduct Sunday school exercises.

Less rigid in their requirements than the classes in the collegiate department, but with some form of organization, the various clubs form an important part of the assembly work. There are daily classes for Bible study for very little people, for the older boys and girls and for the grown up people. Then there is a woman's club, the outlook for girls over fifteen, the junior outlook for those between seven and fifteen, a kindergarten, a boys' club and a glee club. All these are educational and yet have a valuable social influence in such a community where the population is constantly changing. A weekly census for the season would show an average population of over ten thousand persons, though it is estimated that the average stay of individuals is not over ten days.

The only persons unprovided for by the clubs are the business men—for there is a ministerial club—and yet there seem to be many of them at Chautauqua. But the community itself, and the way it is conducted, affords many lessons in municipal housekeeping to citizens of similar communities. This is the more wonderful when it is remembered that only for a quarter of the year is the town to be lighted, supplied with water, and the garbage and sewage to be disposed of, that the necessary machinery, instead of working continuously, must be started promptly and at the close of the season left in good condition for another year.

The permanency of Chautauqua is indicated by the care bestowed upon these details, and also by the quality of the buildings more recently erected. Higgins Memorial Hall contains a lecture-room seating 400 and reception rooms. The building is made of pressed brick with terra-cotta trimmings and is a great addition to the assembly grounds.

The subjects considered at many of these club meetings are closely connected with home life, and this year a new interest was given to such matters by a conference on domestic economy. This was planned and carried out by the Cooking School Teachers' League formed last year at Chautauqua through the efforts of Mrs. Emma P. Ewing, who has had charge of the cooking school for more than a decade. A committee was chosen to forward the progress of domestic science by preparing schedules for the necessary outfit, courses of study and suggestions for its proper correlation with other branches of instruction.

As an indication of the practical tendencies of the time, it is worth noting that a Harvard professor, who came to deliver a lecture upon psychology, after attending to his part of the program was not ready to leave until he had taken a practical lesson in bread making at the cooking school. Another professor from a Western school takes his daily lesson in the art of cookery.

Sociology appears to be a favorite subject with Chautauqua's speakers, and directly and indirectly receives considerable attention. It is not an easy matter to decide what class of people are in the majority here; still it is evident that there is nothing here to attract any but those ready to work for themselves and for others. The kind of society described by Dr. Gunsaulus as "a lot of minus quantities adding themselves together evening after evening in a vain effort to produce a plus" is not found here.

The lectures by Dr. Gunsaulus upon Savonarola and Oliver Cromwell abounded in epigrammatic sentences and brilliant word pictures of the social conditions at those periods of the world's history.

For the Sunday morning service the great amphitheater has few vacant seats, and an audience of 6,000, with a chorus of 500 voices to lead the singing, is an inspiration for any minister. On the first Sunday in August the sermon was delivered by Rev. George A. Gordon, D. D., on the reality of the invisible and the power of unseen forces on man's outer and inner life.

Though Chautauqua audiences are always enthusiastic, few speakers received a heartier welcome than did Rev. Booker Washington. The handkerchief salute was given with good will, and the applause throughout his address was evidence that his points were well made. In such a large audience it is curious to note the second wave of laughter and applause from those who do not catch an idea quickly.

That there is no bigoted sectarian spirit at Chautauqua is indicated by the announcement made each week for the Sunday services, including a meeting for Roman Catholics at the college chapel. This was a new departure last year, and apparently gives satisfaction to all concerned. A priest comes from a neighboring city, and the service is attended by about one hundred believers of that faith.

Chautauqua does not admit visitors on Sunday; no steamer touches the pier on that day even to bring the mail. On any other day the lake front is a lively place, for pure recreation and athletic education are by no means neglected at this school. In the evening there are out-of-door concerts by the band, electrical displays from the power house and a flash light, which sometimes proves embarrassing to the young men and maidens who prefer to spend the evening on the lake front instead of in the amphitheater.

There is an atmosphere of education surrounding everything which makes Chautauqua altogether different from the ordinary summer resort. Even the popcorn man on the steamboat peers over the shoulders of a group of people who are examining a book of photographs of the Holy Land, and later, when he sees that the book is closed, comes back again to discover its title.

There are some carpers, of course. Two theologians were heard to discuss the program and to decide that there was not a name of national reputation to be found upon it; presumably this was because their own sect was not sufficiently represented, or that their individual merit had not been recognized. One could not but wonder where men like President Eliot, Prof. George Adam Smith, Booker Washington and many others were to be classed. Moreover, it is not always the men and women whose names are best known who will have the most influence in a school like Chautauqua.

No account of Chautauqua would be complete without mention of the man from whose inspiration it is an outgrowth. Bishop Vincent established Chautauqua with the desire of bringing education to those who could not otherwise attain it. He has grown with the movement to be one of the large-minded men of his age. No speaker is more cordially received by a Chautauqua audience, and his words are always few but leave a lasting impression.

President Miller and Chancellor Vincent are no longer young men, save in spirit, and the fear has been expressed that the Chautauqua movement would not outlive them, but their sons, who have grown up in the work and are now actively engaged in it, are men of the same purpose as their fathers. Moreover, the Chautauqua idea of today is too large to be made or marred by any one man or group of men of whatever party or creed.

Those who see signs of degeneration in the human race will have more hopeful visions if they will spend even a few hours at Chautauqua. That it stands for the most hopeful tendencies of American life and will aid in solving vexed questions in the future was apparent to all who witnessed the flag-raising exercises a few days ago. Veterans of the Civil War, Union and Confederate, walked side by side in the procession and heartily applauded the addresses by Hon. C. R. Skinner, superintendent of public instruction of the State of New York, and Bishop Vincent. Then in the afternoon the same men were ready to greet Booker Washington. Chautauqua attracts many from the Southern States and socially breaks down prejudice on both sides.

A similar work has been done between religious denominations. In the words of Bishop Vincent: "When folks of different denominations look into each other's eyes and shake hands it does away with much religious prejudice, and when we have destroyed such prejudice in connection with the public schools we have done more than anything else to establish them." The aim for the future of Chautauqua was thus expressed by Bishop Vincent within a few days: "Chautauqua looks for mutual grounds of sympathy and co-operation and she finds them. . . . This is her lofty idea: One church; one Jesus Christ; and for the present as many varieties of external organization as are necessary to administer to the convictions and preferences and tastes of the people; one nation with one flag; a small army, gradually diminishing; no more war here or elsewhere; and a devotion of one humanity to the great ends of culture, personal and universal."

A. B.

The Assembly at Keuka College, N. Y., is in session Aug. 6–19 and is able to announce on its program such speakers and lecturers as Rev. A. C. Dixon, D. D., Col. G. W. Bain, John G. Woolley, Rev. J. L. Maile, Rev. C. C. Creegan, D. D., Rev. N. M. Calhoun, president of the college, and Dr. Kate Bushnell. The regular fall work will begin Sept. 8 and the prospects are bright for a good Freshman class. The college will stand for thoroughness and cheapness. Lectures by experts on topics of vital interest will be a prominent feature. The Bible training department is designed to meet the wants of Christian workers and to furnish helpers for pastors. An industrial department is to be opened in the near future.

Facts and Opinions About Education.

—— The recent international Socialist Congress held in London passed resolutions demanding free education for all, from kindergarten to university.

—— Syracuse University will receive $10,000 from the estate of the late Nathan F. Graves, thus assuring an income which will perpetuate the annual course of lectures on missions hitherto paid for by Mr. Graves.

—— The last American Newspaper Directory lists 170 journals devoted to educational propaganda in the United States and Canada. Of these about ten have a general circulation throughout the country. The others are local.

—— The library of the State of Michigan has co-operated heartily with the "study clubs" of that State during the past year, reports from many of which, with programs of the year's work, have just been published in a bulletin prepared by Mrs. Mary C. Spencer, the State librarian.

—— The *Railway Review* says complaints are heard on all sides of an apparent decrease in the supply of skilled, all around machinists in this country. The result is attributed to the development of specialists, owing to the methods of dividing labor; and the remedy suggested is a renaissance of the old apprentice system.

—— American money builds the memorials of European authors and scientists erected on European soil. Again and again has it been demonstrated that we are more appreciative and generous than other folk. Thus of $5,000 recently contributed to erect a statue as a memorial to the late Wilhelm Mayer of Copenhagen, the largest sum, $1,500, came from the United States.

—— John Morley recently seconded Freeman's dictum that "the finished historian must be a traveler, and must see the very spots where great events have occurred." He also is impressed with the light that archæological discovery and interpretation sheds, not only upon the social life of ancient and remote communities, but also by its revelations respecting "the mysterious modes and simple faiths of the older world."

—— Georg Frese, instructor in singing at Harvard University, Radcliffe College and Andover Theological Seminary, is in Europe, making a special study of methods of instruction in vocal music. During his six weeks' stay in London he received courtesies at the Royal College of Music, as well as at the hands of Dr. Bridge, choir master at Westminster Abbey, Dr. Martin, organist and choir master at St. Paul's, and other leading musicians. He is now on the Continent, receiving like courtesies and enjoying fine opportunities for adding to his store of knowledge.

—— The report of the Chicago Public Library for the year ending June 1 shows that 1,173,586 volumes were circulated from the library and its sub-stations during the year. The city of Manchester, Eng., had a circulation of 975,944. Boston follows next, with 847,321; and Birmingham, in England, had 818,312 volumes. This statement shows that Chicago leads the world as a reading center. Its public library contains 217,203 bound volumes, and this indicates that each volume was read by an average of over five persons during the year. Here are impressive figures taken in connection with the facts which Mr. Putnam sets forth elsewhere in this issue.

—— President G. Stanley Hall of Clark University, Worcester, in a recent talk to educators, pleaded for natural methods in teaching music to children. "First instruction," he says, "should be acted song-stories taught by imitation. There should be plenty of animal noises, interjections of the ding-dong, chu-chu, pat-a-cake, hurrah order, with onomatopœsis and Mother Goose and other forms of speech-music prominent. As the story element grows and action decreases, the songs should be first read affectively. Wide intervals, like Scotch songs written in the old five-note scale and in any key suitable to the child's voice, can be used. Notes should never intrude at this stage between the mind and its object; music and words should be kept together, should be divorced as little as possible."

—— In connection with the reference of Rev. A. E. Winship in his article on another page to the common school system of Brookline, Mass., it is of added interest to consider the latest reports of the assessors of this, probably the richest, town in the country. Its total valuation is set at $60,912,000, consisting of $15,129,300 personal, $16 640,600 buildings and $29,142,100 land. The increase in real estate balances heavily against the shrinkage in personal property, leaving a net gain of $1,909,400. The increase in polls assessed gives a total of 4,556. The tax rate is $12.40 Brookline's public library, under the management of Charles K. Bolton, a son of our old editorial associate, Mrs. Sarah K. Bolton, is increasingly useful to the community, there being twice as many children who visit it this summer for purposes of study and reading as in any previous year.

—— A special commission to investigate the eyesight of the children in the public elementary schools of Great Britain has just reported to the British education department that out of 8,125 children tested only 3,915 were found to have normal vision. Commenting on one interesting aspect of the problem, namely, the inferior vision of city children, the report says:

The visual power of London children is not cultivated by their environment. They see the other side of the street in which they live and the carts and omnibuses of the thoroughfares. With a country child the case is widely different. He has an expanse of landscape before him, presenting numerous objects under visual angles rendered small by distance. He finds attractions in every hedgerow, flowers, insects, birds, nests, many of them disguised by their resemblance in color to their surroundings and requiring close scrutiny in order that they may be distinguished.

—— Chauncy Hall School, Boston, has long been recognized throughout the United States as one of the finest preparatory schools in the country. In consequence of the death of its senior principal it has now become consolidated with the Berkeley School, which has been coming rapidly into public favor since 1884. In deference, however, to the age and fame of Chauncy Hall that name will be retained, together with the best elements of both schools, thus giving Boston a private institution peculiarly adapted for fitting pupils not only for Harvard and the Massachusetts Institute of Technology, but for all collegiate and professional schools. There is also a post-graduate course open to graduates of high schools and to others of mature age, whereby students may be perfected in languages, literature and mathematics, or prepared for professional schools without going through college. The principals, Messrs. Taylor, De Meritte and Hagar, Chauncy Hall School, Boston, will furnish all necessary information. Mr. Taylor is a well-known and active Congregationalist, being particularly prominent in Sunday school work.

—— The third annual session of the Biblical and Sociological Institute of eastern Washington, held at Medical Lake, July 15-23, was full of interest and profit. The books reviewed were Gordon's Ministry of the Spirit, Ely's Social Aspects of Christianity and Bradford's Heredity and Christian Problems. The missionary day and Sunday school and Christian Endeavor day were devoted to practical subjects pertaining to the work here. The evenings were given to lectures, Professor Hauerbach of Whitman College speaking on The College as a Social Leveler, President Bryan of the Agricultural College on Social Problems, Rev. A. J. Bailey on The Home Missionary Meeting at New Haven, Rev. W. C. Fowler on Ethics of Gambling, Dr. Semple, superintendent of the Insane Asylum, on Heredity and Environment, Rev. J. Edwards on How the Bible Came to Us. This institute is the only attempt made in eastern Washington to have a summer gathering of this nature. So far it has been managed by Congregational ministers, but it is now proposed to invite the co-operation of other denominations and continue the annual sessions on a broader basis.

—— Vacation schools in New York city, originating in 1894 through the Association for Improving the Condition of the Poor, with the co-operation of the Board of Education, which gives the use of the schoolhouses, have largely vindicated the wisdom of the experiment. The first year there were three schools with 933 attendants; the second year six schools with 3,296 attendants and eighty-four teachers; this year 5,762 applied at the opening of the doors July 20, and hundreds had to be turned away for want of room. These thousands of boys and girls are every day taken from the crowded tenement houses and filthy streets of the slums, compelled to be cleanly, orderly and respectful without severe discipline, and are taught, not chiefly book knowledge, but carpentry, carving, modeling in clay, designing, drawing, sewing, singing, etc. The small expense is met by private donations, and the givers who have kept informed of the work's progress have felt repaid manifold for their outlay, though only a beginning has been made in an enterprise whose possibilities for good to thousands of tempted and hitherto neglected boys and girls can hardly be imagined.

—— One of the most interesting and significant of recent events was the decision of the French Government to make such concessions respecting the admission of American students to French universities as it is hoped will result in the departure of not a few American students for French as well as German universities. Dr. Harry Furber, Jr., to whom most of the credit for the matter must be given, in a recent interview said:

The changes brought about through the efforts of the committee in Paris are quite radical. They have removed the restrictions considered most irksome by foreign students, and allow many of the privileges accorded by the German universities. The movement in this country will be in the hands of distinguished men. The members of the American branch of the Franco-American committee are: Presidents Low of Columbia, Dwight of Yale, Eliot of Harvard, Gilman of Johns Hopkins, G. Stanley Hall of Clark University, Schurman of Cornell and Whitman of Columbian University, Washington; Professors Gould of Chicago, Ill., Simon Newcomb, Washington, and Messrs. G. Brown Goode, W. T. Harris, S. P. Langley, Carroll D. Wright and the Hon. Andrew D. White. Our movement is not designed at all to interfere with the universities of Germany. Indeed, I certainly do not think that our students have acted unwisely in going to Germany, and would regret if the present enterprise should affect the clientele commanded by those institutions. At the same time the French present a far different idea of culture. They are the best representatives of the Latin element in our civilization. Intellectual relations between the countries would be closer and more intimate as a result of this movement.

—— Helen Keller, the famous deaf and blind girl, who expects to enter Radcliffe College next fall, in a most remarkable speech made at the recent meeting of the American Association to Promote the Teaching of Speech to the Deaf, said:

If you knew all the joy I feel in being able to speak to you today, I think you would have

some idea of the value of speech to the deaf, and you would understand why I want every deaf child in all this great world to have an opportunity to learn to speak. . . . It brings me into closer and tenderer relations with those I love and makes it possible for me to enjoy the sweet companionship of a great many persons from whom I should be entirely cut off if I could not talk. I can remember the time before I learned to speak, and how I used to struggle to express my thoughts by means of the manual alphabet, how my thoughts used to beat against my finger tips like little birds striving to gain their freedom, until one day Miss Fuller opened wide the prison door and let them escape. Of course it was not easy at first to fly. The speech wings were weak and broken and had lost all the grace and beauty that had been theirs; indeed, nothing was left save the impulse to fly, but that was something.

One can never consent to creep when one feels an impulse to soar. But, nevertheless, it seemed to me sometimes that I could never use my speech wings as God intended I should use them; there were so many difficulties in the way, so many discouragements; but I kept on trying, knowing that patience and perseverance would win in the end. And while I worked I built the most beautiful air castles, and dreamed dreams, the pleasantest of which was of the time when I should talk like other people; and the thought of the pleasure it would give my mother to hear my voice once more sweetened every effort and made every failure an incentive to try harder next time. So I want to say to those who are trying to learn to speak, and those who are teaching them, "Be of good cheer." Do not think of today's failure, but of the success that may come tomorrow.

It will be remembered that Mr. Charles Dudley Warner recently said that in his opinion Miss Keller "is the purest minded human being who ever existed"—excepting Christ, of course—and the above quotation certainly justifies his other statement that her superiority is due to the fact that she has never known other than the best literature and never come in contact with other than noble people. "Her mind is not only vigorous but pure . . . in love with noble things and noble thoughts." And no wonder he uses her case as a text for the remark: "If children in the family and the public school were fed with only the best literature, if their minds were treated with as much care in regard to the things sown in them as are wheat fields, what a result we should have."

CURRENT HISTORY NOTES.

Lady Tennyson, who died at her home in Aldworth, Sussex, Monday, was an invalid during the larger part of her married life, but her intellectual and spiritual qualities made her a fit companion for the great laureate.

Strikes in Cleveland and among the tailors and garment makers in New York have been accompanied with violence and intimidation. In neither case has a settlement been reached.

The record for the swiftest passage from Southampton to New York is now held by the St. Louis of the American line, which made the run last week to Sandy Hook in six days, two hours and thirty minutes.

The verdict in the railroad collision near Atlantic City exonerates the tower man and holds the engineer of the express guilty of carelessness. He expiated his carelessness by dying at his post, as we have elsewhere noted. Four of the jurors, however, blamed the tower man and both the engineers.

The Volksraad of the Transvaal Republic has taken one step toward meeting the complaints of the Uitlanders whose children may now learn their mother tongue in the schools where all instruction hitherto has been in Dutch.

By way of St. Petersburg it is stated that the Korean Government has granted a concession to an American company to build a railroad from Seoul to Chemulpo and for the development of the mineral resources along the road. As this comes from what seems to be the headquarters of influence in Korea at present we suppose it is trustworthy.

News from the Churches

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

We record this week two instances of sermons being read by laymen during the pastors' vacations. While we would not lessen the opportunities for preaching so sorely needed by unemployed ministers, it seems to us that in churches whose means will not admit of paid supplies a ringing sermon by some great preacher, rendered intelligently and with reverence, is an excellent substitute. Barren indeed would be the soil that would fail to respond to such seed sowing.

The prosperity of that Minnesota church, so long a weak and timid dependent of the H. M. Society, shows the wisdom of heeding the apostolic injunction to "stablish the things that remain, that were ready to die." From the same State come also tidings of an agricultural project for raising a building fund.

Together with the expressed wish of a church, heard from a few weeks ago, that its supplying preachers for the summer should not travel on Sunday, might go a word from the preachers that the people should not run away from their own services if they spend the vacation at home.

A western pastorless church, which has been besieged by applicants for filling the pulpit, may, perhaps, consider the latter explanation given in the item as carrying most weight, but may also regard itself as one of many parishes which are thus sought.

A certain Michigan community is quite as deserving of a meeting house as any other place, and yet without it the work seems unusually progressive.

A church whose pastor relieves it of all responsibility of his support is indeed placed in a novel situation. Such is the condition in an Illinois parish.

A western Massachusetts church has held its own as to membership much more firmly than the town has maintained its population.

An Ohio field worker receives a present than which no better choice could have been made for his convenience.

An Interior city furnishes a good suggestion as to co-operative work which can be accomplished by C. E. Societies.

A revival in midsummer, however unusual, is not unheard of. Note one started in an Indiana town.

NEW ENGLAND.

Boston.

Park Street. Last Sunday notice was given of a special meeting of the church to be held Aug. 13, to act upon the relations of the church and society with the pastor, Dr. I. J. Lansing, and upon matters of pecuniary interest. It is understood that, owing to some technical flaws in previous proceedings, a new course of action will be begun.

The program of preachers in the city pulpits last Sunday included a number of strangers, among them Dr. Charles Wood of Philadelphia at the Harvard Church, Brookline; Dr. C. I. Scofield of Northfield, Mass., at the Second Church, Dorchester; Rev. Walcott Fay of Arlington, Mass., at the Old South; Dr. J. L. Withrow of Chicago, Ill., at Park Street; Dr. H. M. Tenney of Oberlin College at Shawmut; and Dr. S. S. Mitchell of Buffalo, N. Y., at Walnut Avenue.

Massachusetts.

LYNN.—*North.* During a thunder shower last week the spire was struck and set on fire, resulting in damages of only $50, however.

ASHBY.—The church has recently been thoroughly renovated at a cost of $1,500. The organ has been brought from the rear gallery to the front, new pulpit and pews have been put in, beside a steel ceiling. All bills are paid and the treasury is in excellent condition. During the four years' pastorate of Rev. W. J. Robinson over 50 persons have been added to the church. While the population of the town has decreased the church membership has increased.

BELCHERTOWN.—The new pastor, Rev. G. I. Newton, has arrived on his new field of labor. He was formerly at Cohasset, where he went in 1895 to be pastor of the Beechwood Church of that place and of the First Church, Scituate.

PITTSFIELD.—*First.* Pres. W. J. Tucker, D. D., of Dartmouth preached last Sunday and a number of his college students were present to hear him. The day was observed as "hospital Sunday," a large donation being raised for a local object.

WESTFIELD.—*First.* The meeting house was reopened last Sunday after being unused four weeks. ——*Second.* The house of worship will be closed for three weeks.

SHEFFIELD.—Rev. E. W. Bond has opened his work auspiciously with this church. His classmate, Rev. W. W. Wallace of Bridgewater, Ct., who is under an appointment from the American Board, gave a missionary sermon Aug. 9.

Maine.

NORWAY.—*First.* Mr. W. B. Tuthill from Hartford Seminary has been engaged to supply the pulpit during the absence of the pastor, Rev. B. S. Rideout, on his vacation. The people feel that they are fortunate in securing this service during vacation.——*Second.* Rev. B. S. Rideout, pastor of this church also, has been here nearly nine years. Two fires have deprived the church of a place of worship 16 months in the past four years. Now there is a fine house of worship completely furnished. Pastor and people are working harmoniously.

ASHLAND.—The church has been incorporated and has bought a lot which will be occupied by a church building as soon as possible. At the July communion there were three baptisms. The interest in Sunday and evening services is excellent, and numbers increase steadily.

CUMBERLAND CENTER.—Rev. Addison Blanchard of Denver, Col., who has been visiting his native place, gave a Bible reading while here which was much enjoyed.

CRANBERRY ISLES.—Rev. C. E. Harwood returns invigorated, and preached on four islands last week, holding seven services.

New Hampshire.

MONT VERNON.—The annual meeting of the society was held Aug. 3. The building committee made its final report in detail, showing the finances to be in an excellent condition, leaving no embarrassing burden of debt. The money pledged at the dedication has been nearly all paid in, also several generous subscriptions made since. It is hoped this fine equipment in its completion will inaugurate the beginning of a happy era of spiritual prosperity, greatly enlarging and strengthening the church. The 300 summer visitors already in town furnish large congregations and inspiration to the pastor, Rev. T. J. Lewis.

HOPKINTON.—The pastor, Rev. J. S. Curtis, has felt the warm-hearted influence of sympathizing friends, as shown by a well-filled purse of money lately given him as a testimonial of tender feeling for him on account of the severe illness of his wife. Rev. C. E. Harrington, D. D., who is resting at his summer home in town, supplied for him Aug. 2.

WINCHESTER.—The pastor, Rev. H. A. Hanaford, is giving a series of three sermons on revivals, briefly sketching those of the Old and New Testaments and those of later times. He emphasizes as the great need of the church today the enduement of the Holy Spirit. After Aug. 16 the pastor will take a vacation of three or four weeks.

MERIDEN.—During the vacation of the pastor, Rev. C. F. Robinson, the pulpit was supplied by Rev. Dr. Bacchus of Brooklyn and Rev. Burdett Hart, D. D., of New Haven. About $9,000 are already pledged for a new stone meeting house, to take the place of the one in this village destroyed by lightning two years ago.

By the new members to be received in East Alstead at the last communion three generations were represented from the grandmother down.——The Alton church is saddened by the death of its chorister, D. M. Mooney, after 25 years of service.——The Lyme church receives $100 from the late Deacon G. W. Randlett.

Vermont.

The Newport church has filled a box for shipment to Armenia.——A contest in oratory by the old folks of late was an occasion of much interest in Hardwick.——The outing of the Sunday schools of Franklin and Grand Isle Counties recently in Swanton was attended by 3,000 persons.

Connecticut.

THOMPSON.—This church has recently observed several anniversaries. The last Sunday in April the centennial of the ordination of Daniel Dow was suitably recognized, papers being prepared by Rev. Messrs. S. W. Dike, J. P. Bixby, Prof. Williston Walker and Miss Larned. Dr. Dow's pastorate lasted nearly 54 years. The second Sunday evening in July, Miss Larned presented a historical paper on The Ten Meeting Houses of Thompson, as connected with its growth. The occasion was the 40th anniversary of the dedication of the present house of worship. The pastor, Rev. G. H. Cummings, spent the last two weeks of July with his family at Hampton Beach, N. H. On his return he found a fine bicycle at the parsonage, with a note of presentation from a group of friends, mostly summer residents. The church paper, *The Monthly Record*, has an abstract of Miss Larned's paper in its August issue. The village is unusually full of summer visitors.

MONTVILLE.—This church, Rev. G. H. Morse, pastor, has closed its house of worship for internal improvement. The walls are to be newly painted, the pews varnished and the ceiling is to be frescoed. Meanwhile services are held in the neat and commodious chapel.

TERRYVILLE.—As a result of special solicitation for the Armenian relief fund $110 were raised for the cause at a recent meeting.

ROCKVILLE.—*Union.* Rev. A. S. Walker, D. D., who occupied the pulpit a week ago Sunday, was pastor of the First Church, now united with Second to form Union, thirty years ago. On his coming here he found the church in a discouraged state and the members about ready to unite with the Second Church. He aroused them to make one more effort, money was pledged and the church started forth anew. During his stay the church paid off a debt of $7,000 and the church building was much improved. Dr. Walker was warmly welcomed by a number of his former parishioners.

WHIGVILLE.—Rev. Mr. Holden of Burlington has inaugurated a series of open air meetings on the schoolhouse lot that are largely attended and a source of much comfort to those who are far removed from the churches.

STONINGTON.—*Second.* The flower committee recently sent to the flower mission in New York 345 bouquets.

MIDDLE STATES.

New York.

ROCHESTER.—Rev. E. P. Armstrong, who has been for two years superintendent of the Central Presbyterian Sunday school, closed his labors there Aug. 2, to enter upon pastoral work again. At the farewell mass meeting about 1,000 persons were present. Hearty expressions of affection and appreciation were offered to Mr. Armstrong. During his term of service 821 new members have been added to the school, and the average attendance has increased by nearly 100. Moreover, 263 new members have been added to the church from the school. This period of work has fitted Mr. and Mrs. Armstrong specially well for the pastoral service for which they are now available.

Pennsylvania.

PHILADELPHIA.—*Central* has fully canvassed the question of individual cups for communion and by a unanimous vote decided to use them. The form of service decided on is that made by Rev. J. G. Thomas at Lima, O. Dr. C. H. Richards, the pastor, is dividing his vacation between his former Western home and his native town, Meriden, N. H. During July the church was supplied by the two former pastors of the church, Rev. Edward Hawes, D. D., and Rev. J. R. Danforth, D. D. During August the house will be closed for repairs and cleaning.

THE INTERIOR.

Ohio.

CLEVELAND.—By co-operation between the Endeavor Societies of Pilgrim Church and the North Ridgeville Church pleasant country vacations have been secured for a number of poor children from the former in generous homes at Ridgeville. Pilgrim Church has recently added to its other means of ministering to the neighborhood a stone watering trough, which is in almost constant use by passing teams. It stands near the drinking fountain erected and maintained by the Pilgrim Endeavor Society. Rev. C. S. Mills spends a two months' vacation in the Adirondacks and New England. The church offices and reading-room are open daily through the summer, and both morning and evening services are held every Sunday in charge of Rev. I. W. Metcalf.——The City Missionary Society has secured an option on an eligible lot for the Lorain Street Mission. A dwelling house on the lot has been fitted up for the temporary use of the mission, and regular Sunday school and preaching services are held there every Sunday in charge of Rev. Rufus Apthorp, who is doing efficient work in this needy and growing neighborhood. Money to complete the purchase of the lot and to erect a chapel is greatly needed.——*Olivet.* Rev. Joseph Wolfe has closed his labors as temporary supply, and the pulpit is acceptably supplied at present by Mr. Erasmus Thomsen, a Berea College student who is spending his vacation in this city.——*Archwood Avenue,* formerly Brooklyn Village, under Rev. J. W. Hargrave's efficient lead, is going ahead with a greatly needed and extensive enlargement of its building. Services will be held in a public hall until the building is ready.

HUDSON.—The social-room and kitchen of the meeting house have been repapered and painted. The pastor, Rev. C. H. Small, has just returned from his vacation, spent in Washington and Chautauqua.

Rev. A. T. Reed, State evangelist, is holding successful meetings during the summer with Ohio country churches. From 10 days to two weeks are spent at each stopping point. Places recently visited are Hampden, Thompson, North Madison, Grafton, Rockport and Greenwich. Friends in the Medina church, of which he was formerly pastor, have presented him with a fine bicycle for use in his work.

Illinois.

WAVERLY.—From 25 to 30 applicants for this pastorate within a month of Rev. Dr. Fairbank's farewell indicates a plentiful supply of preachers, or a particularly attractive field. The church proposes to make extensive improvements upon its building before calling a pastor. Preaching services are suspended for the present, but the Sunday school and Y. P. S. C. E. meetings are kept up.

SPRINGFIELD.—*Hope* is fortunate in its pastor, Rev. J. M. Darrah, a mechanic, chosen right out of the shop where he supports himself by his labor. The superintendent of this Sunday school also has wide repute as a worker.

GRAY'S LAKE.—The present pastor, Rev. J. C. Dazey, has received 42 persons to the church during his pastorate. In many ways, notably the missionary offerings, is the general prosperity of the church marked.

Indiana.

INDIANAPOLIS.—*South Side.* Rev. F. E. Jeffery, who comes to this important field, was from 1890-4 a missionary of the A. B. C. F. M. in Madura, India. Later he took charge of the Ewing Street enterprise, Chicago. Matters of health compel a longer residence at home. Mrs. Jeffery is advised by her physician to defer return to the tropics. Mr. Jeffery formerly labored in Indiana as a student with Hosmer church and later he inaugurated the movement which culminated in the Second Church, Terre Haute. He is gladly welcomed by his many friends to the leadership of the new church providentially brought into fellowship with us from the Christian Disciple connection. He is a young man 34 years old. He graduated at Knox College in '87 and at Chicago Seminary in '90. Mrs. Jeffery was her husband's classmate at Galesburg. He has been enthusiastically received by his new parishioners.

AMBOY.—Rev. W. A. Walker lives on a farm, labors with his own hands, and is thus enabled to supply the pulpit without home missionary aid. Thus has it been for three years. The church is anxious for him to live in town and devote his whole time to his ministry, which is acceptable to all. There are prospects at two other places of organizing Congregational churches, if this can be done. The home missionary brethren of the State would gladly aid in this forward project, but on account of straitened finances are compelled to postpone taking up the work.

WASHINGTON.—The church has recently paid up all its obligations to the C. C. B. S. The church is now moving toward the erection of a parsonage. Rev. Rockliffe Mackintosh accompanied his wife to New York, Aug. 3, where she took passage for England for an extended visit. Mr. Mackintosh will after a short vacation in the East return to his work.

ELWOOD.—Rev. Richard Powell is providing catechetical instructions for his Sunday school and the young people. One of a series of questions is answered by the scholars at the close of each Sunday school session. A like course is pursued at the final service of the after meeting Sunday evening.

BRIGHTWOOD.—Rev. C. E. Grove is rewarded for earnest presentation of the truth by the breaking out of a revival of some extent. Recently 14 new members have been welcomed. The house is not large enough to accommodate the crowds which are attracted.

Rev. D. Q. Travis, formerly of Indiana, now pastor at Pocatello, Idaho, is taking his vacation with a camping party of church people in Yellowstone Park during August.——Rev. J. S. Ainslie of Fort Wayne will visit Boston to confer with the Education Society about Ridgeville College and spend some time at the White Mountains and Ithaca, N. Y.——Rev. H. T. Sell has supplied for several Sundays the La Porte Presbyterian church.——Rev. W. C. Rogers of Brecksville, O., is visiting his father, Deacon Clayton T. Rogers, of Alexandria.——Rev. Prof. A. M. Hall, late of Butler College, Irvington, has closed his supply of the Worthington Christian church and has gone to Paris, Ill., for a few weeks before going to New Haven, Ct.——Rev. W. E. Davidson of Delavan, Wis., is visiting his friends during August in Central, Ind.

Michigan.

LEWISTON.—Within four years the changes which have taken place are marked by a church building and parsonage. While the pastor, Rev. J. M. Warren, has been here, no communion has passed without accessions.

CENTRAL LAKE.—The meetings of Evangelist Gordon have resulted in 16 or more conversions. This will encourage the earnest home missionary work of the region.

BIG ROCK.—At this place there are three church memberships, five preaching points and five Sunday schools, but no church edifice.

Wisconsin.

ANTIGO.—Owing to the call of the pastor, Rev. C. C. Campbell, to a position in Ripon College, his parishioners to the number of 200 recently gathered at his home and protested against his acceptance. The action was of avail, and this important church is happy in the pastor's decision to remain. The work touches five Sunday schools besides its own local field.

TOMAH.—The meeting house is greatly improved by a recent expenditure of $300. The pastor, Rev. E. L. Morse, spends August at Durand with his family.

THE WEST.

Iowa.

MANCHESTER.—The 40th anniversary of organization was celebrated Aug. 3, with addresses by prominent ministers and laymen, and the reading of letters from others. The original membership of eight has been increased to 281. Rev. H. W. Tuttle is the present pastor.

CLARION.—Five persons have become members recently, all heads of families and all on confession. The pastor, Rev. Edwin Ewell, has been doing good work among the people in outlying neighborhoods. At present he is taking his vacation at Clear Lake.

EMMETSBURG.—The corner stone has been laid of a new house of worship, which has been greatly needed to accommodate the congregations. Services will be held in the Court House during its erection.

GRINNELL.—A promising Intermediate C. E., called the Plymouth Society, has been organized. It includes many who, too old for the Junior grade, do not feel at home in the Senior society.

DECORAH.—Rev. Mahlon Willet of Oakland, Cal., just called to this pastorate, spent his boyhood here, was converted and united with this church during the ministry of Dr. Ephraim Adams.

BELLEVUE.—Church and Sunday school audiences are well sustained during the summer heat. The pastor, Rev. G. W. Sargent, does not expect to take a vacation this year.

IOWA CITY.—The pastor, Rev. M. A. Bullock, remains at home during the summer, preaching each Sunday morning. In the evening the various congregations unite.

ALLISON.—The church mourns the loss of one of its charter members, Mr. H. N. Walker, whose death occurred Aug. 1 at his home in Butler Center.

Evangelist Williams is now at Marshalltown conducting special union meetings.——A new church building is well under way at Newburg, and will be ready for dedication soon.——A new five-foot cement sidewalk around the church and parsonage lots is a recent improvement at Rock Rapids —— The Garner people have improved the church property by an addition to the parsonage.

Minnesota.

MINNEAPOLIS.—*New Brighton.* During the summer the evening service has been put in charge of the C. E. Society, while Rev. T. H. Lewis preaches at Mayflower Church, also under his care. Financial skies are brighter on account of the opening of one of the packing houses and the prospective opening of another.——*First Scandinavian.* Rev. L. C. Johnson has closed his pastorate of five years to take up work among the Lutherans. An edifice has been erected, a church formed to which there have been occasional accessions, and considerable advance has been made, though the crowding of other denominations into the field after the formation of this church has somewhat retarded growth. A new minister will be secured.

BRAINERD.—*Second.* The meeting house is too small and plans are forming for a larger edifice. This church, frequently pastorless, sometimes disbanding its Sunday school, sometimes a prey to dissensions, has been held up for years by the H. M. S., almost against the advice of the brethren. At present the city has taken a new start. Changes in business and population, the incoming of new families and a minister just adapted to the field have made the enterprise hopeful. All church services, including prayer meetings, are well attended, and it is hoped that a larger building will be secured before snow comes. The lumber company has agreed to sell material at the lowest price and to make a donation besides.

WALKER.—This new town on the shore of Leech Lake is beautifully situated, is the center of a lumber trade with Indians and is destined to be a summer resort and, probably, a county seat. A missionary was sent there a few weeks ago, a little church of five members was organized by Rev. C. B. Fellows, being recognized by council in orderly fashion. A meeting house is nearly inclosed, and the infant church, with no other English-speaking church of any denomination within 40 miles, is building the kingdom of Christ on no other man's foundation.

BIG LAKE AND ORROCK.—These two churches were greatly afflicted last winter by the loss of their pastor by death. They have kept up the salary to his widow for several months, the pulpit being supplied by neighboring ministers. Recently a lay evangelist has visited them and they are trying to secure him as pastor.

LYLE.—This church, which a few years ago had only a name to live, is just losing its pastor, Mr. E. E. Day, who goes to Yale Divinity School. It has begun the erection of a parsonage and hopes soon to have it completed and occupied by a new pastor who has just been called.

FAIRMONT.—Since the coming of Rev. J. P. Dickerman interest in missions has developed. The Y. P. S. C. E. takes a fourth share in the Howard Roll of Honor, and plans are developing to interest the whole church. A new house of worship is needed.

ST. PAUL.—*Hazel Park.* On a recent Sunday 12 children were presented for baptism and four adults received into fellowship. The total membership, including these accessions, is less than 30. This is the only church in a territory of four square miles.

BARNESVILLE.—Rev. L. C. Frost has preached at two country appointments, and plans have been made for forming a church. Five persons have united upon confession. The home department of the Sunday school is vigorous.

BELLEVIEW.—A Sunday school has been formed, and plans have been made for organization and building. The H. M. Society has made arrangements to man this field and other destitute points near.

KRAGNES.—A site has been selected for an edifice. Organization will follow soon. A quarter section of land has been set apart to be cultivated next year, the proceeds to go to church building.

LAKE BENTON.—Repairs costing $100 have been made upon the church. The pastor preaches at Lake Stay and at Tyler. At the latter place there is an encouraging increase of interest.

ST. CHARLES.—Ten accessions to the membership, with a number who are trying privately to lead Christian lives and whom we expect later to see brought into fellowship, are reported.

Nebraska.

HAVELOCK.—The church has been pushing its Sunday school work of late, especially the home department, which is superintended by an active and thoroughly consecrated woman, whose visits do much good. A Gothic alcove has been built at the south end of the edifice to give increased ventilation and more room for the pulpit platform. The audience-room has also been neatly papered and the Ladies' Aid Society is making regular payments on the debt for the assembly chairs. The Y. P. S. C. E. has charge of the public evening service during July and August, and a delightful twilight meeting for prayer and meditation is deepening spiritual interest. Three persons have lately committed themselves to the cause of Christ. Rev. Samuel Wood is pastor.

LINCOLN.—*Vine Street.* The Young Ladies' Missionary Society, in the absence of the pastor, took entire charge of the morning service July 26, and the church met with the Endeavor Society at the evening service and listened to a report of the Washington convention.——At *Butler Avenue* the Ladies' Missionary Society had charge Sunday afternoon, July 26, Mrs. L. M. Bross, secretary of the State W. H. M. U., giving an address.——*First.* Rev. Lewis Gregory preached Aug. 2 for the last time before his vacation, and expects to be absent in the East for the rest of the month. The pulpit will be supplied by Rev. Messrs. Wilson Denney and G. E. Taylor, and Supt. Harmon Bross.

LONG PINE.—All the services of the local church for the two Sundays of the Chautauqua assembly were omitted, but a conference was held with Superintendent Bross with reference to continued work and it was decided to take steps at once to secure a pastor. It is expected to unite this with some neighboring church to form a field. All debts are paid except a small sum due the C. C. B. S. on the parsonage.

STOCKVILLE.—This church, unable during the hard times to support a regular pastor, has been ministered to efficiently by Rev. A. H. Bartlett, who lives on a farm near the village. The meetings are held in the Methodist building, alternating with the services of that denomination. Arrangements are in progress for securing more of Mr. Bartlett's time.

SPRINGVIEW.—This church, which has been pastorless for some time, with an occasional supply by Missionary Paske, has maintained its working power with commendable persistence. A union C. E. Society includes the young people of the Methodist Episcopal church.

HARVARD.—This church, ministered to for the summer by Mr R. H. Potter of Yale Divinity School, is encouraged at the progress already made. The Y. P. S. C. E. has bravely undertaken to raise between $60 and $70 toward the expenses of the summer campaign.

CURTIS.—The pulpit is to be supplied for several Sundays by Emory Ellis, a Doane College student, during the vacation of Rev. C. W. Preston.

North Dakota.

GRAND FORKS.—Since the coming of Rev. I. B. Tracy to this field the church has been greatly encouraged and strengthened. The congregations are much larger and several persons have become members.

HEBRON.—This is an important out station in connection with the work at Glen Ullin. Rev. F. C. Emerson regularly ministers to this field and a church will probably be organized in the near future.

NEW ROCKFORD.—Rev. N. W. Hankemeyer has resigned the pastorate of this church and gone to New Mexico on account of the failing health of his wife. The work has progressed under his care.

The work at Abercrombie has greatly prospered since Mr. W. A. Wilkinson assumed the pastorate.

Supt. E. H. Stickney has made an extended trip in the western part of the State in the interests of Sunday school work, and has found large opportunities for service.

PACIFIC COAST.

California.

SAN FRANCISCO.—The Monday Club, which has led a somewhat languishing existence of late, shows a marked improvement in attendance and spirit. Its list of topics for the next six months is most suggestive, embracing historic, denominational, doctrinal, practical and educational subjects, and also touching missions, the Salvation Army and the home At a recent meeting Mr. Straus, formerly a deacon of First Church and an artist of reputation, read a paper on Christ the Inspiration of Art, drawing his material from experience as well as from history.

CLAYTON.—Rev. Francis Watry, formerly a Roman Catholic priest, now a Congregational pastor, publishes a readable, anti-Romanist paper, *The Searchlight*, which finds its way into many homes.

SANTA ROSA —A cordial reception was given Rev. L. D. Rathbone and wife by their new people. All the pastors in the city, including the Episcopal and Roman Catholic, were present.

Rev. J. A. Jones of Adin and his flock are rejoicing over the provision of individual communion cups.

Oregon.

PORTLAND.—*First.* Rev. F. B. Cherington, D. D., of Westminster Church, Spokane, Wn., supplied the pulpit July 12 to Aug. 2. Rev. A. W. Ackerman, Sheffield, Ill., has been called to this church. Evening services will be omitted during August.——*Hassalo Street* and *Sunnyside* will suspend all services this month.——*Mississippi Avenue.* This church now has the second largest Sunday school in the State, the average attendance being 150 for the past four months. The church finances are in good condition.——*Sylvan.* This is a new church in the suburbs, organized with seven members. The field is promising, there being no other church within a mile. City Missionary Gray has it in charge. A flourishing Sunday school has already been gathered.

SALEM.—*First.* July 26 was the 44th anniversary of the organization. Special services were held, with large attendance, and an old debt of $1,000 was liquidated to signalize the event, a success beyond the hope of the most sanguine. Dr. W. C. Kantner, the devoted pastor, whose ill health in the spring promised to become serious, has nearly recovered, and is able to do his regular work.

RAINIER.—A new house of worship is being erected to be ready for occupancy Oct. 1. Prospects are bright, though the field is difficult. The pastor, Rev. C. W. Wells, divides his time with the Cathlamet (Wn.) church, 25 miles distant.

SHERIDAN.—A new organ has just been put in. The pastor, Rev. F. O. Krause, recently from Yale, is encouraged by the promise of permanent results in response to his efforts. Congregations are good and constantly increasing.

OTHER CHRISTIAN WORK.

Rev. Dr. A. J. Diaz, the Cuban patriot and exile, has just returned to Boston to fill his engagements. His post office address for a few days is: Care, J. S. Paine, 48 Canal Street, Boston.

Great Britain has accepted the award of the arbitrator, Portugal, and resigned her control of the little island of Trinidad off the coast of South America, which she had occupied as a telegraph station. The larger Trinidad, off the mouth of the Orinoco, which is indisputably her property, must not be confused with this small and barren island, which now reverts to Brazil.

[Publisher's Department.]

Abbot Academy, Andover.

The town of Andover is widely noted for the number and character of its educational institutions. Situated about twenty-three miles from Boston on the slope of a hill, it commands an extensive view of the picturesque valley of the Merrimack. Nowhere could be found a more ideal spot where nature is so in keeping with the spirit of culture and learning.

One of the most prominent institutions is Abbot Academy for young women, named in honor of Mrs. Sarah Abbot. Imbued with the spirit of its founders, it has always been distinctively Christian in its instruction and influence, and aims to prepare girls for useful, earnest lives by providing opportunities for thorough culture and by endeavoring to secure the best development of character.

From the establishment of the academy in 1829 until 1853 the principal was a man, frequently a student of the theological seminary. In August of that year Miss Nancy J. Hasseltine accepted the principalship, and it was under her care for six years. In 1859 Miss McKeen took charge and remained as its head for thirty-three years. During this unusually long term of service she saw the school grow in strength and proportion under her guiding hand. After a wonderfully successful administration she retired in 1892, to be succeeded by Miss Laura S. Watson, under whose able leadership the school is today.

The grounds comprise twenty-three acres. In one part of this the buildings are grouped, facing a beautiful lawn. Behind the academy, but entirely within its own grounds, is a large grove of stately oaks whose branches shade the numerous gravel walks, thus affording abundant opportunity for healthful and pleasant outdoor exercise, which is required of all.

MISS LAURA S. WATSON.

The equipment of the school in reference to its buildings is most complete. Abbot Hall, the old academy building, contains the assembly hall, class rooms, laboratory and gymnasium. Draper Hall, the newest of the buildings, named in honor of Mr. W. F. Draper of Andover, who made the largest donation toward its erection, is one of the most artistic school buildings in the country. It furnishes boarding accommodations for all pupils pursuing English and German. There are separate floors for music and art, a commodious well-lighted reading-room and carefully selected library of five thousand volumes. The building is lighted by electricity, and the arrangements for ventilating are admirable; it is heated by the Mills hot water system, and the appliances to be used in case of fire are exceptionally complete. The larger number of rooms are *en suite*, allowing parlor and bedroom for two young ladies. There are also a few single rooms. Each pupil has a single bed, her own bureau, closet and toilet conveniences.

The music rooms are confined to one end of the third floor. There is a large room which is used by the instructor. Adjoining this, but separated by corridors, the walls of which are padded and entrances guarded by double doors, are a number of practice rooms. The whole department is isolated from the rest of the house by the same method of deadening sound, thus giving absolute freedom in vocal and instrumental practice.

The art rooms in the upper story are lighted from above, and are arranged with special regard to the accommodation of the different departments. The collection of art illustrations numbers over three thousand. Ample facilities are afforded for painting in oils and water colors and clay modeling.

In the very top of the building is stationed the infirmary, recently equipped by the Abbot Academy Club of Boston. Everything that would add to the comfort and speedy recovery of the patient has been thought of. It is apart from the activity of the school and under the supervision of a competent nurse.

Smith Hall, the home of the French students, affords very pleasant accommodations. The rooms are arranged for the most part singly. A pleasant dining-room and parlor are for their exclusive use. French is the language of this family. Especial thought and care have been taken to make the department of modern languages as strong and efficient as possible, and it is to accomplish this end that the French students, as just stated, all live in Smith Hall with the French teacher, while those pursuing the German course occupy, with their instructor, one wing of Draper Hall, and are provided with special tables in the dining-room where German is almost invariably spoken.

The faculty which Miss Watson has secured to assist her are able scholars, and the instruction in all the courses, which include a general, classic, modern literature and college preparatory, is of the best. That Abbot Academy has always stood for the highest literary attainments is evinced by the number of her alumnæ who are among the prominent writers of today, among whom are "Octave Thanet," Anna Fuller, Kate Douglas Wiggin and Lily Dougall.

In the character of instruction and the class of students Abbot Academy holds an enviable reputation among the leading institutions for young ladies in the country. Under its present management there is excellent reason to believe the future will show even greater advancement in the education of young women at Abbot Academy than its brilliant history of sixty-seven years has already shown.

ABBOT HALL. SMITH HALL. DRAPER HALL.

WEEKLY REGISTER.

Calls.

ACKERMAN, Arthur W., Sheffield, Ill., to First Ch., Portland, Ore.
BILLINGS, Evangelist C. S., to Third Ch., Los Angeles, Cal. Accepts.
BLAIR, David G., Ransom and S. Jefferson, Mich., to Kinderhook. Declines, to accept a call to remain with his present charge.
CAMPBELL, Andrew, Andover Sem., to Deerfield, Mass. Accepts, to begin at once.
CAMPBELL, Clement C., Antigo, Wis., to be financial agent of Ripon College. Declines.
DICKERSON, Orson C., Godfrey, Ill., to N. Aurora. Accepts.
DORODING, W. H., Chicago, Ill., to Lunenburg, Mass.
DREW, Chas. E., Plymouth, Ill., to Farmington. Accepts, and has begun work.
HANNUM, H. O., Minneapolis, Minn., to Southwick, Mass. Accepts.
JEFFERY, Franklin E., Galesburg, Ill., to South Side Ch., Indianapolis, Ind. Accepts.
JENKINS, J. Alex, Mt. Carmel, Pa., declines call to Williamstown.
LAMB, Sam'l G., Marshall, Ill., to Highland, Cal. Accepts.
LINCOLN, Winfield S., Richfield, O., to Detroit, Minn.
MARTIN, A. A., Arbor Vitæ, Wis., to Pittsville. Accepts.
MILLER, Albert P., late of Dixwell Ave. Ch., New Haven, Ct., to Lincoln Memorial Ch., Washington, D. C. Accepts.
NEWTON, Benj. G., Plymouth, Pa., accepts call to Franklin Ave. Ch., Cleveland, O.
SWAIN, Carl J., Sauk Rapids, Minn., to Lyle.
TERBORGH, Isaac, Ada, Minn., to Portland, Mich. Accepts.
WILLETT, Mahlon, Pilgrim Ch., Oakland, Cal., to Decorah, Io.

Ordinations and Installations.

BEDDOES, Arthur E., *o. p.* Maplewood Ch., Chicago, Ill., June 30. Sermon, Rev. J. C. Armstrong; other parts, Pres. C. A. Blanchard, Professor Strong and Rev. Messrs. A. M. Thome and J. H. Parr.

Resignations.

BLOMFIELD, Frank, Dexter, Mich.
BROWN, Aurelian L., Dayton and Ranchester, Wyo.
DAY, Ernest E., Lyle, Minn., to study at Yale Divinity School.
DAZEY, Jona. C., Gray's Lake, Ill.
ECKLES, Jno. G., Porterville, Cal., to take effect Oct. 1.
HANKEMEYER, Nath'l W., New Rockford, N. D.
HENDERSON, Thos. H., Paso Robles, Cal.
JONES, Burton H., Windsor, Mo., to finish his studies. Resignation will take effect Sept. 1.
NOSTROM, Jno. O., Swedish Ch., Ottumwa, Io.
PARSONS, Jas., Vacaville, Cal.
PEIRCE, Albert E, Liber Memorial Ch., Portland, Ind.
VOORHEES, J. Spencer, W. Winsted, Ct., to take effect Nov. 1. He will engage in post-graduate work at a theological seminary.
WASHINGTON, Alonzo G., Nevinville and Good Hope, Io., to take effect Oct. 1.

Churches Organized.

TEMPE, Ariz., (Mexican)—
WALKER, Minn., rec.—, five members.

Miscellaneous.

BROWN, Victor F., was recently given a picnic by his people at Strawberry Point, Io., in honor of his twenty-seventh birthday. Mr. Brown and his wife are now making a vacation tour in Iowa, Illinois and Wisconsin.
CAMPBELL, W. A., pastor at McPherson, Kan., is spending a few weeks in Colorado for needed recuperation.
CURTIS, Jno. S., has received a purse of money from his people in Hopkinton, N. H., as an expression of sympathy in the severe illness of his wife.
LAYFIELD, Robert L., the evangelist, has regained his usual health and is now holding open air services at Siloam Springs, Mo. His permanent address is 1019 Michigan Avenue, Kansas City, Mo.
PRATT, Parsons S., and wife, of Dorset, Vt., celebrated their golden wedding July 22, all their children being present. They were also cheered by numerous and valuable gifts from their parishioners.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CALDWELL—In West Palm Grove, Fla., the wife of Rev. A. Caldwell. She went in bathing one afternoon and died at midnight, leaving a family of small children.

CURTIS—Entered into life immortal in Marlboro, Mass., July 18, Deacon John E. Curtis, aged 67 yrs. "Blessed are the dead which die in the Lord."

HYDE—In Jamestown, N. Y., Rev. William L. Hyde, a retired clergyman, aged 77 yrs. He was graduated from Bowdoin College and Bangor Seminary, was in the ministry from 1849 to 1862, served for three years as chaplain of the 112th N. Y. Vols., and spent the last of his life in literary work.

MATHER—In Hartford, Ct., Aug. 5, of paralysis, Mrs. Sarah J., wife of Roland Mather. She was for many years president of the Hartford Branch W. B. M., and active in various local charities.

SOULE—In Somersworth, N. H., Aug. 9, Sherrod, Jr., son of Rev. Sherrod Soule of Naugatuck, Ct., aged 1 yr., 7 mos.

REV. EPHRAIM W. ALLEN,

Who died in Newark, N. J., on Sunday, May 17, was born in Newburyport, Mass., Oct. 9, 1813. He was graduated at Amherst College in 1838. He studied theology one year at Andover and two years at Yale, being graduated from the Yale Divinity School in 1841. He was ordained to the ministry and installed as pastor of the Congregational church at North Reading, Mass., May 17, 1843, and was settled afterwards successively at Salem, Mass., South Berwick, Me., Haverhill, North Middleboro and East Taunton, Mass.

His last charge was relinquished Sept. 15, 1890, after nearly fifty years of active service, and he died on the fifty-third anniversary of his ordination, leaving his companion of more than fifty years, two sons and two daughters to mourn his loss here and to anticipate a reunion with him beyond. The father of Mr. Allen, who bore the same name in full, was for many years editor and publisher of the *Newburyport Herald*. As a child the son was often under the care of William Lloyd Garrison, who was apprenticed to his father and was a member of the household for several years. Mr. Garrison was aided by Mr. Allen, Sr., in his first newspaper venture, the *Newburyport Free Press*.

Coming of such stock and having such early associations, Mr. Allen would be expected to be, as he was, a man of pronounced opinions on the rights of man, without limitations on account of color or class distinctions. On the outbreak of the War of the Rebellion he strenuously maintained the cause of the Union, and thereby incurred the enmity of certain influential members of the church and community where he was settled. But none of these things moved him. His entire life was marked by an unflinching performance of duty and a readiness for self-sacrifice when occasion called for it.

He never feared to declare his convictions, nor lacked ability to maintain them whoever might oppose. He was no time server nor trimmer. As a preacher his matter was excellent for he was a student, and his manner was spirited and convincing for he believed what he was saying and was anxious to persuade others to accept his message. They who heard him in his latter years were astonished both at the vigor of his thought and the force of his delivery, and will always think of him as "that old man eloquent."

With all this, from first to last, he had the gentleness of a child and the affectionateness of a woman. Indeed, to the last there was a youthfulness and a sprightliness about him that, notwithstanding physical infirmities, seemed to set age at defiance and defer "the inevitable hour." One day, when the writer expressed this idea to him, he replied, "Yes, but some day I shall not be here." It was plain that "all his serious thoughts had rest in heaven."

He was the most loving and lovable of men, and, unlike many of those who pass the fourscore limit, is mourned and will be missed as are they who die young.

On the day of his death he rose in the morning as usual, breakfasted, conducted family worship and prepared partially for church. He was seized with nausea, became unconscious and remained so until early in the evening, when he passed away.

The manner of his death befitted his life and character. It was not like the setting of the sun in clouds and gloom with the darkness of the night to follow, but rather like the merging of the day-star into the glory of the dawn.

He sets as sets the morning star,
Which goes not down behind the darkened west,
Nor hides obscured amid the tempests of the sky,
But melts away into the light of heaven.

E. N. P.

JONATHAN E. PORTER.

In North Brookfield, Sabbath, Aug. 2, Jonathan Edwards Porter, son of Colonel Moses and Amey Porter of Hadley, aged eighty-one years. He was the great grandson of President Edwards, and trained in the doctrine and piety that name represents. In all his long life, pure in principle, upright in conduct, strong, steadfast, Christian in character, he gave to various enterprises in public life and in civil and Christian benevolences a wise and constant service. In the church he was as James and Cephas, "who seemed to be pillars," constant in worship and in prayer meetings, for many years a teacher and superintendent in Sabbath school, and with open hand helpful in all church affairs and charities. His end came through gentle decline. The natural desire to live gave place to a sweet, childlike longing to be taken home to Jesus. He is survived by his wife, C. C. (Haskell) Porter, and a daughter, the wife of Rev. S. D. Gammell of Tallmadge, O. W.

NOTEWORTHY FORTHCOMING MEETINGS.

Chautauqua Assembly, Chautauqua, N. Y., June 27–Aug. 24.
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1–Sept. 1.
School for Systematic Bible Study, Northfield, Mass., July 6–Aug. 24.
Association for the Advancement of Science, Buffalo, N. Y., Aug. 24–29.
American Social Science Association, Saratoga, N. Y., Sept. —.
Annual Congress of the National Prison Association, Milwaukee, Wis., Sept. 26–30.
American Board, Toledo, O., Oct. 6–9.
American Missionary Association, Boston, Mass., Oct. 20–22.
Convention of the Open and Institutional Church League, Hartford, Ct., Oct. 20, 21.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13–18.

It Induces Sleep.
Horsford's Acid Phosphate.

Dr. S. T. LINEAWEAVER, Lebanon, Pa., says: "It induces a quick sleep and promotes digestion."

"A STITCH IN TIME SAVES NINE.—So a few doses of Adamson's Botanic Cough Balsam taken when there is noticed the first symptoms of throat soreness, or a cough, will save pain, illness, loss of time and even life itself. It cures in every instance. Sold everywhere.

SURE TO WIN.—The people recognize and appreciate real merit. That is why Hood's Sarsaparilla has the largest sales in the world. Merit in medicine means the power to cure. Hood's Sarsaparilla cures—absolutely, permanently cures. It is the one true blood purifier. Its superior merit is an established fact, and merit wins.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, headache.

Pure

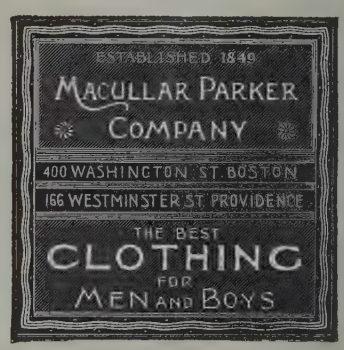
Rich blood is the basis of good health, and Hood's Sarsaparilla purifies, vitalizes, and enriches the blood.

"I was suffering with salt rheum, and have taken three bottles of Hood's Sarsaparilla and it has cured me. I am thankful for what it has done for me. I can say I believe it will cure the diseases for which it is recommended."—ABBIE BRUMMETT, Cochituate, Mass.

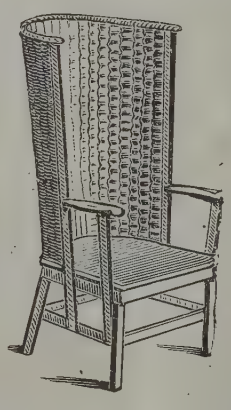
HOOD'S
Sarsaparilla

Is the One True Blood Purifier. All druggists. $1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure nausea, indigestion, biliousness. 25 cents.



SCREEN CHAIRS.



You recall the remark of the gallant Mormon: "*You can't have too much of a good thing.*"

The only objectionable feature in connection with a visit to our exhibition of Summer Furniture is the fact that you can't have enough of it. You can't own all the chairs you see there, and choice is difficult. But remember the Mormon's logic, and do not be content with less than half a dozen at least. The cost is a mere trifle.

We have so many novelties that it is almost invidious to select any one pattern for description here. As a random choice we take this Screen Chair. It is interesting, for it is the only chair of its kind in this country, and positively cannot be bought except of us.

The frame is of Malachite Oak, but the rest of the chair was made in the East Indies and imported expressly by us. The entire back is a curious weave of the tough, long-fiber Indian grass, and is as stout as the heaviest rattan work.

JUST ISSUED.—General Catalogue for 1896-97. *Square octavo, 256 pp., 300 illustrations. Sent to any address on receipt of five 2-cent stamps for postage.*

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

NOTES.

The parties organized at great expense at home and abroad for observation of the total eclipse of the sun seem to have been only partially successful, because of cloudy weather at the critical moment. The English observers in Norway appear to have been more fortunate than the American party in northern Japan, but full details of success and failure have not come to hand as we go to press.

The opening of the largest canal lock in the world in the Sault Ste. Marie Canal calls attention to the magnitude of the commercial interests of that waterway. As compared with the Suez Canal it passed in 251 days 17,956 vessels against 3,434 passing Suez in 365 days, with almost exactly double the tonnage. In other words, the Sault Ste Marie Canal is by far the greatest artificial waterway in the world.

Electricity is not to have a clear field as a motor for cars in city streets. Several of the transit companies in New York, where the trolley has never been admitted, are experimenting with compressed air, and apparently with satisfactory results. The removal of the dangerous trolley wire from our thoroughfares would be desirable, but any new system must offer speed, security and economy to enter into the competition. In Washington, after a hot contest, the trolley was rejected for all streets within the city limits, so that now on the electric road at the capital overhead wires are not in evidence until a prescribed boundary of the city is reached. If the underground electrical connection now in use at Washington is found to work successfully why should not other cities insist upon its adoption.

CHRISTIAN ENDEAVOR NOTES.

An appeal has been sent out asking 2,000 societies of the Interior to give $5 each to the American Board before Sept. 1 toward a Sunday School and Christian Endeavor Quick Relief Fund, in order that it may not be necessary to discharge native teachers and preachers, and thus cripple important work.

The campaign against Sunday baseball has been joined by the local union of Providence, R. I., as its members have refused to attend games of the Providence club until the Sunday engagements are canceled. The union of Springfield, Mass., is preparing literature to send to societies in the places where such action is needed.

The good literature committee in the society at the International Institute, San Sebastian, Spain, sends to former members a monthly letter giving information of interest about the society, as well as other matter about Christian Endeavor. The Sunday school committee has done good work by making and distributing books to children in the day school.

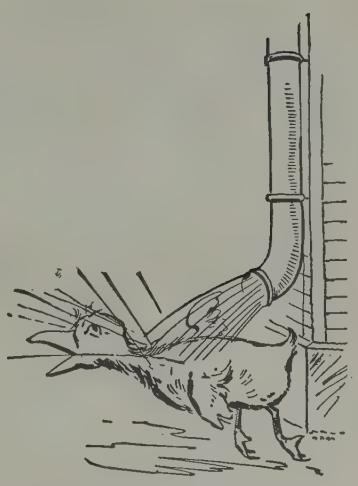
The lookout committee of the local union of Toledo, O., lately arranged a reception and conference for the corresponding secretaries of the State. The committee has sent to each society a request that at every meeting some time be set apart for prayer for special objects, one object being assigned for each meeting, and the list including different officers, committees and meetings, associate members, church loyalty and greater faithfulness to Christ.

The preaching services on Sunday evenings, sustained by the society at Madanapalle, India, have been attended by audiences numbering 7,500 in the course of the year. Members of the girls' school at Fatehgarh take, as part of their work, the reading of the Bible to persons that are blind or cannot read and the teaching of the Sunday school lesson to children in the orphanage. A junior in Mainpuri, fearing that another might not keep his pledge, took care to read the Bible with him a few minutes every day after the close of the school.

BIOGRAPHICAL.

REV. WILLIAM H. BELDEN, D. D.,

Secretary of the International Missionary Union, which held its annual meeting at Clifton Springs, N. Y., last June, died suddenly at his home in that town, July 31, of apoplexy. Five years ago, while pastor of the Congregational church in Bristol, Ct., he was struck down by the same disease, but was so much improved in health this year that he was able to perform in large measure his arduous duties as secretary of the union. His death last Friday evening was very sudden. Mr. Belden belonged to a family of educators, and was himself a man of fine attainments and of marked facility as a writer. He was born in Newark, N. J., Aug. 3, 1841. He graduated from Yale College in 1863 and from Union Theological Seminary in 1867. Five years later he was ordained to the ministry at Branchville, N. J., and became a missionary of the American Board in 1879, purposing to devote himself to the publication department as editor of the mission paper, the *Zornitsa*. He was connected with the New York *Tribune* before going to Bulgaria in 1879. His connection with the Board closed in March, 1881, and after his return to this country the same year he became a pastor in Bridgeton, N. J., and subsequently in Bristol, Ct. Before his death he had made excellent progress in the preparation of a concordance of the New Testament in Bulgarian.



Under the Weather.

That is the common Spring complaint. You feel "logy," dull. Your appetite is poor. Nothing tastes good. You don't sleep well. Work drags. You cross every bridge before you come to it. There's lots of people have felt like you until they toned up the system by taking the great spring remedy

Ayer's Sarsaparilla

It's been curing such cases for 50 years. Try it yourself.

Send for the "Curebook." 100 pages free.
J. C. Ayer Co., Lowell, Mass.

ESTABLISHED 1836.
ISAAC RILEY,
Successor to Baird & Riley,
PLUMBER AND SANITARY ENGINEER,
85 Joy St., Near Cambridge St., **Boston.**
Telephone, Haymarket 294.

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in *The Congregationalist*

Hay Fever time is here

Don't exile yourself to the mountains for relief. Don't stay at home and sniffle and sneeze. Thousands were cured last year by the **Australian "Dry-Air" Treatment, Booth's**

"Hyomei,"

which "*cures by inhalation*" Asthma, Catarrh, Bronchitis, and all diseases of the respiratory organs. Don't dose your stomach — try nature's way. **Price, by mail, $1.00.**

Mayflower Cottage, Kattskill Bay,
East Lake George, N. Y., July 31, 1895.
Enclosed please find $1.00 for two extra bottles of Hyomei. I am entirely cured of Hay Fever, but I do not like to be without your remedy.
(Mrs.) R. A. Linendoll

Brooklyn, N. Y., Feb. 8, 1895.
Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity and I am sorry it is not better known I add my name to the "Pass-It-On-Society,"
Sincerely yours,
(Rev.) J. M. Farrar, D. D.

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with **Hyomei**, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, public speakers and thousands who have been helped and cured.

Pocket Inhaler Outfit, Complete, by Mail, $1.00, to any part of the United States; for foreign countries add $1.00 postage; outfit consists of pocket inhaler, made of deodorized hard rubber, a bottle of **Hyomei**, a dropper, and full directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that **Hyomei** cures. Are you open to conviction? Extra bottles of Hyomei inhalant by mail, or at druggists, 50 cents. Hyomei Balm, for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute.

London Office:
11 Farringdon Ave., E. C.,

R. T. BOOTH, 23 East 20th Street, New York.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

THE BUSINESS OUTLOOK.

The fall trade has begun to appear in a slight increase in the distribution of goods. The volume is considerably less than a year ago, and in some departments trade is almost lifeless. Men are taking counsel of their fears, with the result that merchants throughout the country are only buying for immediate wants. The extreme heat in the West and South has also been a deterrent influence upon the movement of merchandise.

Iron and steel continue extremely dull, and in spite of the curtailment of production the stock of pig iron is understood to be steadily increasing. Prices are not firm and on large lots concessions can be obtained. What is true of iron is also true of the cotton and woolen industries. The cotton yarn mills have agreed to reduce their production by fifty per cent. during the current month.

A summary of the situation shows that financial and mercantile interests are so doubtful of the future that they are restricting their operations to actual necessity. Merchants do not propose to be caught with a large stock on hand in case of a storm. Money has tightened considerably, and even if business men were disposed to operate on a more extensive scale they could not obtain necessary accommodation from the banks. Time money is unobtainable under six per cent., even where the collateral is gilt-edged. Banks are not buying new paper and refuse to renew old, except where they are obliged to do so.

The stock market has been in bad shape, some stocks selling below the panic price of 1893. Chicago, Burlington & Quincy stock has declined to the lowest price since 1861, and the price today discounts a reduction or absolute passage of the dividend. Manhattan has also gone off badly, but both these companies have been showing constantly declining net earnings.

THE NEW ENGLAND FAIR.—The "New England Fair" is an institution holding an honored place in the esteem of all true New Englanders, and its growth has been of such a steady character that the exhibition now embraces every known contrivance which trends to benefit and improve the methods in agriculture besides the display of stock and produce, which alone is of sufficient prominence to attract thousands Rigby Park is the ground upon which the "New England Fair" will be held on Aug. 17, 18, 19, 20, 21, and every effort has been made by the management to make the Fair a memorable success. Rigby Park is but a few miles from Portland, and the exhibition grounds are so arranged and perfected as to place them among the best hereabouts. It might be said that there are a thousand and one attractions, which are, every one of them, unique and interesting and well worth seeing. Racing, as usual, will be a prominent feature, and for both the horse and bicycle races there are many crack entries. Johnson, the famous world's champion bicyclist, and many noted English and French, as well as the best American, experts are entered. Tuesday is Press Day; Wednesday, Grange Day, Thursday, Governor's Day; and Mayor's Day will be on Friday. Band concerts, balloon ascensions, parachute drops and divers other novelties are on the list for amusements, while talks of a practical nature will be given at City Hall by persons of no less renown than Olive Thorne Miller, Col. J. H. Brigham, master of the National Grange, and others. The famous cattle from Hood's Farm will be exhibited, and the French coaching horses from Sanborn's stables will be shown off to the best advantage. There is to be a "Midway" far more complete than last year's, with many new attractions, and, taking all in all, it is the greatest show of the season. From every station on the Boston & Maine System tickets will be on sale, which include an admission to the Fair Grounds. Information regarding rates can be obtained at station ticket offices.

Financial.

8% **First Preferred Gold Certificates**

Guaranteed. Issue Limited. 25 per cent. subscribed in Advance. Remainder allotted in order of application, at par.

MUTUAL REALTY & LOAN CORPORATION, 100 Broadway, New York.

Financial.

7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. GATES,
3628 Portland Avenue, Minneapolis, Minn.

Free Coinage and Prosperity.

The original champion of the Free and Unlimited Coinage of Silver at the ratio of 16 to 1, without waiting for the aid or consent of any other nation on earth.

The Rocky Mountain News,

T. M. PATTERSON, Editor, DENVER, COL.

Daily Circulation, 27,000.
Sunday Circulation, 35,000.
Weekly Circulation, 5,500.

The largest, handsomest and best edited daily paper in the West. Employs the best artists—its cartoons arouse the admiration of all its readers. Publishes all the important news from the gold and silver camps of the world.

IT'S AN EDUCATOR.

Clear and convincing on the silver question. By mail, 65 cents per month; three months, $1.90; one year, $7.50.

A Profitable Medium for Advertisers.

£ A BANK ACCOUNT IN LONDON for users of **Cheque Bank Cheques,** which are available everywhere.

Send for circular. Agency of United States Cheque Bank, L'd. 40 and 42 Wall Street.
Fred'k W. Perry, Manager.

A SOLID INVESTMENT.

—Stock of the—

East Tennessee Lumber & Mfg. Co.

For Sale at Par—**$25.00 per Share,**

By JAMES I. BROOKS & CO.,

246 Washington St., Boston,
Rooms 16 to 20. Send for Circular.

YOU SELL WE BUY

DO YOU WANT TO SELL A Western Mortgage on Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead. State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation. **THE BOSTON REALTY, INDEMNITY AND TRUST CO.** *Send for our Bond List.* 33 Equitable Building, Boston.

8% Interest in sums of $50 to $1000 1 year or over. Gilt-edged mortgages on improved Indiana real estate. No finer investment when absolute safety is considered.
O. H. HOVEY Indianapolis.

Hotels and Travel.

Egypt and Palestine.

H. GAZE & SONS, Ltd.,

In whose hands were intrusted *The Congregationalist's* Oriental Tour of 1895 and the Pilgrimage to England and Holland of this year, ANNOUNCE a delightful and comprehensive tour under personal escort, sailing from New York Oct. 3d, per North German L. S. S. Ems, visiting

Gibraltar, Algiers, Italy, Egypt, Palestine, Constantinople and Greece.

STRICTLY FIRST CLASS.
113 DAYS. ALL EXPENSES, **$860.**

Annual 'Round the World Party leaves in September, via San Francisco.

For program and particulars apply to

113 Broadway, New York. **H. Gaze & Sons, Ltd.,** 201 Washington St., Boston.

Railroads and Excursions.

THE NORTH-WESTERN LIMITED

LEAVES CHICAGO 6.30 P.M. DAILY VIA THE NORTH-WESTERN LINE C. & N. W. RY. ARRIVES ST. PAUL, MINNEAPOLIS, THE SUPERIORS AND DULUTH EARLY THE FOLLOWING MORNING

NEW COMPARTMENT SLEEPING CARS
NEW BUFFET SMOKING AND LIBRARY CARS
NEW STANDARD SLEEPING CARS
NEW DAY COACHES
NEW DINING CARS

ALL AGENTS SELL TICKETS VIA THE CHICAGO & NORTH-WESTERN R'Y.
PRINCIPAL AGENCIES—NEW YORK, 423 BROADWAY—BOSTON, 5 STATE ST.—CHICAGO, 208 CLARK ST.

UNION PACIFIC

The Overland Route—World's Pictorial Line.
THE ONLY LINE WEST OF MISSOURI RIVER RUNNING BUFFET SMOKING AND LIBRARY CARS.

THE ORIGINAL OVERLAND ROUTE.

It was the Route in '49!
It is the Route Today, and
Will be for All Time to Come!

'49 '96

Fastest Train to the West,
"THE OVERLAND LIMITED,"
CHICAGO to **SAN FRANCISCO** daily
in **3 Days from Chicago.**
21-2 Days from Missouri River.

Pullman Palace Sleepers; Dining Cars; Free Reclining Chair Cars; Buffet Smoking and Library Cars.
For tickets and full information call or address any Union Pacific agent, or E. L. LOMAX, Gen. Pass. and Tkt. Agt., Omaha, Neb.

THE A LA CARTE DINING CAR SERVICE OF THE CHICAGO GREAT WESTERN RAILWAY.
Popular Route BETWEEN CHICAGO ST. PAUL MINNEAPOLIS DES MOINES ST. JOSEPH KANSAS CITY
F. H. LORD G. P. & T. A. CHICAGO
NEW YORK OFFICE 319 BROADWAY
THE MAPLE LEAF ROUTE
UNEXCELLED

THE ST. DENIS,

Broadway and Eleventh Street,
Opposite Grace Church, - **NEW YORK.**
EUROPEAN PLAN.

"There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which insensibly draws you there as often as you turn your face toward New York."

Guaranteed 25 Years.

With
HOLMES & EDWARDS,
Sterling Silver Inlaid

Spoons and forks you have a well furnished table.

A piece of solid silver is inlaid in the back of the bowl and handle before plating.

See that the trade-mark is on each article.

E. STERLING INLAID HE.

For sale by all Jewelers.

The Holmes & Edwards Silver Co.,
BRIDGEPORT, CONN.

New York Salesroom, 2 Maiden Lane, 2d door from Broadway. 50

Beautiful muslin for wedding trousseaux—"as fine as linen, as soft as silk."
For sale by all leading retailers.

Shirt Waists

After the busiest season in Shirt Waist selling that we ever saw we find several small lots left on our counters, and now offer them *at prices which practically give them away.*

These Waists are all right in every particular, and in the lots are included some of the more stylish patterns that have been in greatest demand.

$2.50 Shirt Waists, closing out price only **$1.25**

$2.00 Shirt Waists, closing out price only . . . . . **98c.**

$1.25 and **$1.50** Shirt Waists, closing out price only . . . . **69c.**

Wm. S. Butler & Co.,
TREMONT STREET, BOSTON.

Established 1857.

The Great CHURCH LIGHT

FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, softest, cheapest and best light known for churches, halls and public buildings. Send size of room. Book of light and estimate free.

Don't be deceived by cheap imitations.

I. P. FRINK,
551 Pearl Street, New York.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist.*

THE SOLUTION OF THE NEGRO PROBLEM.

A little while ago a ship sailed for Liberia with 500 Negro emigrants. The news flashed through the country—this is the solution of the Negro problem! But they forgot—they forgot entirely—to take into consideration that the very morning the ship sailed before breakfast 500 more Negro children were born in the South. So the problem was not got rid of in that way.

Hon. John Temple Graves of Atlanta said to me that the real way to solve it is to set aside a territory in the West and colonize all the colored people there, and let them prove to the world their capability of self-government. There are two difficulties in the way of that solution. In the first place, you'd have to build a wall all around that territory to keep the blacks in, and in the second place, you'd have to build another higher wall around it to keep the white man out. If you were to build ten walls about Africa you couldn't keep the white man out of Africa—especially if he heard there was any gold there.

A gentleman I met on a train the other day said that his solution is that the Negro is fast bleaching out, and would in time be merged in the white race. But he did not consider what you know is the fact, that the moment a man is proved to have a drop of African blood in his veins he becomes a Negro—falls to our pile every time. So we're a stronger race than the white race, you see—we have a stronger power of attraction.

So the problem can't be solved in that way. There is only one way to solve it. That is Hampton's way; that is God's way. Simply treat the Negro as a man—no more, no less—that's all.—*Booker T. Washington.*

MYSTICISM.

The legitimacy of mysticism forces itself on every thoughtful spirit. Reflecting on ourselves, we perceive that in every true thought there is something which goes beyond its logical expression. There is ever in our desires something which eludes thought; the heart has its reasons, which cannot all be put into words. Light is not enough for us; we need warmth; to demonstrate the existence of God does not satisfy; we must have acquaintance, contact with God, which logical proof cannot give, even granting that, without such contact, such proof exists. The reason will not allow us to grant that this thirst may remain forever unsatisfied; for reason is but the affirmation of a harmony between the mental structure of man and the laws of the universe, without which pre-established harmony all knowledge would be impossible. Reason, I said, but logic should have been the word; for reason is mingled with the thirst we speak of. . . . Legitimate mysticism is the corrective, the natural counterpart, of legitimate skepticism. We can demonstrate nothing, but we see and we believe.—*Charles Secretan.*

The Vassar
Is one of the famous
S·H·&M·
REGISTERED TRADE MARK.
BIAS VELVETEEN SKIRT BINDINGS.

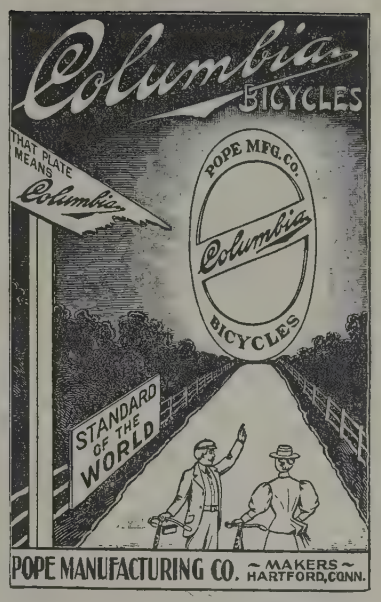
A bias corded velvet with a cord edge especially rich and elegant for finishing silk skirts.

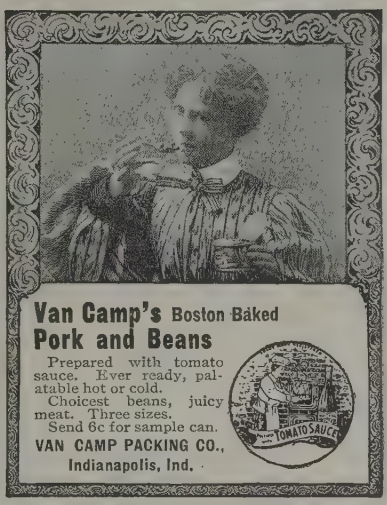
If your dealer will not supply you we will.

Samples showing labels and materials mailed free.

"Home Dressmaking Made Easy," a new 72 page book by Miss Emma M. Hooper, of the Ladies' Home Journal, tells in plain words how to make dresses at home without previous training; mailed for 25c.

S. H. & M. Co., P. O. Box 699, N. Y. City.





Van Camp's Boston Baked Pork and Beans

Prepared with tomato sauce. Ever ready, palatable hot or cold.

Choicest beans, juicy meat. Three sizes.

Send 6c for sample can.

VAN CAMP PACKING CO.,
Indianapolis, Ind.

INVESTORS' ATTENTION.

A live young church wishes a loan of $2,500 for 10 years at 4 per cent. Security first-class. For particulars address L. F. M., care of *The Congregationalist.*

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Desired, a position as teacher of French, German and English. Smith graduate. References furnished. Apply Box 105, Granby, Mass.

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE POST OFFICE ADDRESS of Rev. ISAAC C. WHITE is Plymouth, Mass.

LAY COLLEGE FOR CHRISTIAN ENDEAVORERS, Station R, Boston, fits for all kinds of Christian work.

THE REV. DR. FRANCIS E. MARSTEN, of Columbus, O., may be addressed by correspondents until Oct. 1 at Attleboro Falls, Mass.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES, *Treasurer.*

The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist,* and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist,* Boston

CLERICAL YARNS.

Rev. Samuel Bradburn, one of the early Methodist preachers in England was a poor man, and Wesley once inclosed a five-pound note with the following letter: "*Dear Sammy:* Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt also be fed." To this Bradburn sent answer: "*Rev. and Dear Sir:* I have often been struck with the beauty of the passage of Scripture quoted in your letter, but I must confess that I never saw such *useful expository notes* upon it before."—*Indian Witness.*

OUT OF THE QUESTION.

Rose: "Couldn't we get up a lottery for the benefit of the church?"

Daisy: "A lottery! Our minister is so opposed to lotteries that he has conscientious scruples about performing the marriage service."—*Brooklyn Life.*

NO SUPERSTITION THERE.

A minister, while evangelizing in the South, one day passed a cornfield and was surprised to see long strings of pawpaw bark knotted together and tied to stumps. He asked his guide what it meant, and was informed that it was "to bring luck."

"And does such a foolish superstition exist all over this community?" asked the minister.

"O, no," said the mountaineer, "the old preacher over in the settlement yonder says pawpaw vines don't do no good."

"Intelligent man!" interrupted the minister. "I'm glad to find one man who isn't lost in ignorance."

"Yaas, sir," the native continued, "he 'lows that yarn strings beat pawpaw strings all holler when it comes to bringin' luck. Fact is, he don't use nothin' *but* yarn strings."

A STARTLING PULPIT ANNOUNCEMENT.

A clergyman anxious to introduce some new hymn-books directed his clerk to give out a notice in regard to them immediately after the sermon. The clerk, however, had a notice of his own to give out with reference to the baptism of infants. Accordingly, at the close of the sermon, he rose and announced: "All those who have children they wish to have baptized please send their names at once to the clerk." The clergyman, who was deaf, assuming that the clerk was giving out the hymn-book notice, immediately rose and said: "And I should say, for the benefit of those who haven't any, that they may be obtained at the vestry any day from three to four o'clock; the ordinary little ones at one shilling each, and special ones with red backs at one shilling and fourpence."—*Vermont Chronicle.*

A young man went to the country to spend Thanksgiving at the old farm in the hills where an uncle and aunt had succeeded the grandparents. On Thanksgiving morning the sermon was admirable, but to the young man's embarrassment the old gentleman presently lost consciousness and slept evidently and audibly.

"Shall I wake uncle up?" he whispered to his aunt.

"O, no," she returned hastily, "on no account. Let him be. The only good sleep he ever gets he gets in church."—*Christian Intelligencer.*

A CONSERVATIVE LIBERAL.

Wife: "I don't see why you think the minister is so narrow-minded. I am sure he rides his wheel to church every Sunday."

Husband: "But nothing on earth could induce him to ride another make."—*Portland Transcript.*

Surely nothing in ancient alchemy was more irrational than the notion that increased ignorance in the elective body will be converted into increased capacity for good government in the representative body; that the best way to improve the world and secure rational progress is to place government more and more under the control of the least enlightened classes. The day will come when it will appear one of the strangest facts in the history of human folly that such a theory was regarded as liberal and progressive.—*W. E. H. Lecky.*

MISTAKEN KINDNESS TO THE "YOUNG BROTHER."

A phase of the problem to the discussion of which we have given much space recently is touched on by Rev. Dr. H. L. Wayland in the *Examiner:*

I am attending a council to consider the question of ordaining a young brother. The candidate has been examined; there is no charge against his character; but there is no evidence that he has been called to the ministry, that he is fitted for the work, that he can edify a church, or that he can secure in the ministry a maintenance for himself and his family. His general education has been very slight, professional education he has had none. He proposes to go into a pastorate directly from the paths of business or labor; the church has called him and has called the council to ordain him, and wants him ordained, now, this evening, and has provided supper for the council. To affirm that the brother is wanting in preparation for the ministry, to recommend that he spend some further time in study, would hurt his feelings, and the feelings of his friends, and also *her* feelings, and the feelings of her mother, and the feelings of the church; and, besides all this, supper is ready, and you can smell it in the adjoining room; and the people want to get the things cleared away so that they can attend the ordination services in the evening. The usual motion is made, a few discreet brethren oppose the motion, or ask for delay, a few brethren of experience urge that the crying need of the denomination at the present time is not an increase of uneducated and unprepared ministers, that we do not need a larger number of ministers so much as we do a number of larger ministers. But brethren, good-natured, impulsive, sympathetic, kindly disposed, not imbittered by experience, sustain the motion, and it goes through. Methinks, this would have been a time when the remarks about the dignity of the ministerial office, and about standing by our views, even when we are in the minority, would have been in point.

Have You Tried TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.

It cures Constipation, Sick Headache and Biliousness in such a gentle, coaxing way that the unpleasant results of more active remedies are avoided. *Sold by Druggists for 50 years.*

"IT TASTES GOOD, TOO."

How to Disinfect.

We desire to mail you **free,** a valuable illustrated book prepared at great expense. Simple directions on disinfecting in cases of contagious diseases and in everyday life—sinks, sewers, etc. Send your address.

* * * "Sanitas" Co. Ld., 636 West 55th St., N. Y.

THE GENUINE DR BLAUD'S IRON PILLS

have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for

Poorness of the Blood and Constitutional Weakness.

Imported by **E. Fougera & Co., N. Y.**

To avoid imitations **BLAUD** is stamped on each pill.

Does Your Hair Fall Out?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

CORNS—big, little, old, new, hard, soft—all yield to **A-Corn Salve.** As harmless as it is sure. 15c. box—druggists or by mail. GIANT CHEMICAL CO., 305 Cherry St., Phila.

Both Liquid and Powder. In every package a bottle of liquid Sozodont (use daily), a box of fine Sozodont powder (use twice a week). No other dentifrice so complete, so safe, so certain to give the best results.

Sozodont FOR THE TEETH AND BREATH.

A sample of liquid Sozodont by mail, provided you mention this publication and send three cents for postage. Address the Proprietors of Sozodont, HALL & RUCKEL, Wholesale Druggists, New York City.

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CONTENTS

EDITORIAL:
Paragraphs 209
Compulsory Worship in Our Colleges 209
Redeeming the Hard Times 210
American Honor in Turkey 210
The Hymns of the Church 210
A German Criticism of American Education 239
Current History 211
Current History Notes 242
In Brief 213
CURRENT THOUGHT 215
CONTRIBUTIONS:
The Public Library and the Common School. Herbert Putnam 214
Charity Chance. Chaps. III., IV. Walter Raymond 215
A Woman in a Man's College. Katharine Mordantt Quint, M. A. 218
Is the American Public School Holding Its Own? Rev. Albert E. Winship 219
Pilgrimage Letters. VIII. Scrooby, Austerfield and Gainsborough. F. J. D. 221
The Great Education Fiasco in England. Albion 231
Biblical Studies in the Colleges. Rev. J. W. Buckham 232
A Morning in the Armour Institute. Rev. E. F. Williams, D. D. 233
THE HOME:
Comfort of the Fields—a selected poem 225
The Step from Home to College. Mrs. Margaret E. Sangster 225
Benito's Miracle. James Buckham 225
Afield with Young Naturalists. A Few Familiar Ferns. Emily Tolman 227
Closet and Altar 228
Tangles 228
Conversation Corner. Mr. Martin 236
Corner Scrap-Book 236
THE SUNDAY SCHOOL—Lesson for Aug. 23 229
Y. P. S. C. E.—Topic for Aug. 23-29 235
Notes 247
PROGRESS OF THE KINGDOM 230
LITERATURE 237
NEWS FROM THE CHURCHES 242
Weekly Register 246
MISCELLANEOUS:
The New Congressional Library 215
Leaders of Children in Conference 220
Points Worth Making 220
St. Paul—a selection 222
The Unbelief of Birds and Man's Unbelief in God—a selection 222
Study and Devotion at Northfield 223
Masses and Classes—a selection 235
Chautauqua as an Educational Center 239
Facts and Opinions about Education 241
Deaths 246
Noteworthy Forthcoming Meetings 246
Biographical 247
Business Outlook 248
The Solution of the Negro Problem—a selection 249
Mysticism—a selection 249
Clerical Yarns 250
Mistaken Kindness to the "Young Brother"—a selection 250

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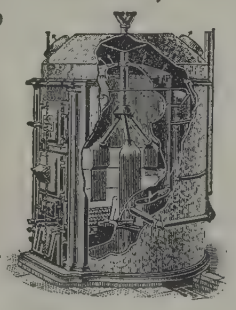

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Volume LXXXI

Number 34

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Boston Thursday 20 August 1896

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ONE of the best views of the cathedral is from the railroad station; looking northwestward, we see it in the near middle distance, and realize its enormous length, the grace of its octagon and the stern majesty of the tall tower which rises like a great cliff in a land where man might well build cliffs since nature had built none. . . . But there is, in truth, no spot whence the great monarch of the fenlands may not be admirably seen until we get so far off that it drops behind the horizon's rim. Wherever, however, it may reveal itself, it is always immense, imposing, majestic; and only upon the plains of Egypt or Mesopotamia has nature assisted the effect of man's work by such entire suppression of herself.

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CONTENTS

EDITORIAL:
- Paragraphs 257
- The Power of the Deepening Life 257
- Remedies and Nostrums 258
- Our Literary Sentinels 258
- Christian Giving 258
- Current History 259
- In Brief 260

CURRENT THOUGHT 268

STAFF CORRESPONDENCE:
- New York 261
- The Interior 262

CONTRIBUTIONS:
- Charity Chance. Chap. V. Walter Raymond 263
- Two Kinds of Ownership. Rev. Henry van Dyke, D. D. 266
- Pilgrimage Letters. IX. Guests of the Dean of Ely. F. J. D. 267

THE HOME:
- Dirge for a Sailor—a poem. Clinton Scollard 269
- Paragraphs 269
- Snap-Shots at My Fellow-Travelers. Elizabeth Cumings 269
- How Esther Sees Stars. Lucy Noble Morris 270
- Within—a selected poem 270
- Hurrah for Old New England—a selected poem 271
- An American Queen and an English Princess. F. J. D. 271
- Closet and Altar 271
- Mothers in Council 272
- Conversation Corner. Mr. Martin 273
- Corner Scrap-Book 273

THE SUNDAY SCHOOL—Lesson for Aug. 30 274

Y. P. S. C. E.—Topic for Aug 30–Sept. 5 281

Notes 280

LITERATURE 275

NEWS FROM THE CHURCHES:
- How One Church Reaches Young Men 277

MISCELLANEOUS:
- They Went to Church After All 266
- George Adam Smith at Chautauqua. M. B. Fuller 268
- Noteworthy Forthcoming Meetings 280
- An Open Letter 280
- Business Outlook 282
- A Big Bill—a selection 282
- Education 283
- Australian Christians Believe in Brotherhood—a selection 283
- Marriages and Deaths 283

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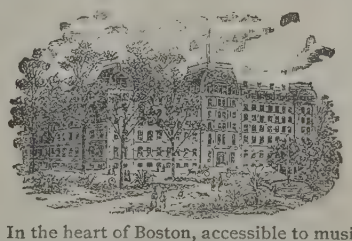

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THE CONGREGATIONALIST

Volume LXXXI **Boston Thursday 20 August 1896** *Number 34*

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THE closing meetings of the Northfield Bible Conference on Sunday were marked by a deep enthusiasm and gave every evidence of the genuine success and lasting influence of the meetings. Among all the other attractions there is always a renewed call for Mr. Moody, and on Sunday he gave himself without stint, speaking five times, from seven in the morning until eight at night. The utilization of religious feeling in practical service was the burden of Dr. Meyer's address, and he pressed home the duty of consecrating money, time and talents with incisive power. The Bible School, under care of Mr. Schofield, and the camp continue, and the training school follows as usual in the Northfield Hotel in October. A great crowd came in from all around for these final gatherings, but the richest blessing was for those who had been able to follow the meetings from the beginning. Full reports of the conference are to be printed in the fourth number of the *Northfield Echoes*, which is published at Northfield four times a year under the editorial care of D. L. Pierson and W. R. Moody.

Two business results have already followed from the possibility of a change of our monetary standard, both of them quite independent of the stock market or the "money syndicates." One is the hoarding of American money in England. A Boston merchant to whom money was due in London went to an international banker to arrange to open an account at the London branch until the election was over, instead of having his money transmitted to him here, and learned that he was only one of a number who were doing the same thing. In other words, the mere dread of a change in the standard is making London more decisively than ever the financial center of the world, and the reality would only confirm its hold. The other effect is the demonetization of American silver in Canada, where it has been in free circulation for some years and where some millions of it have been in use. This means wide inconvenience and loss to American travelers and merchants across the border and the necessity of using international money—that is, gold—in the one country where convenience and our national credit had made our subsidiary currency good.

The raising of over one hundred thousand dollars for foreign missions during a single meeting at a seashore convention is not an event to be passed over without comment. It was mission day at the Christian Alliance Convention at Old Orchard, and the crowd which listened and gave consisted of 10,000 people, making an average of $10 apiece in gifts. Of the whole amount one quarter was given by a New York broker, and a large part is the estimated value of jewelry and other valuables given or dedicated to the cause. We do not wish to discourage gifts or missions, and we raise no question now as to the methods used in disposing of the money, but we wonder how many of the givers repented of the impulse of giving afterwards? That man who is reported to have said that he gave his last dollar and that his wife and children must depend upon the Lord until he earned more ought to have repented, and that woman who is said to have given the money which was to pay for the treatment of a sick sister. Nor do we think that this method of impulsive giving under strain of an eloquent appeal is the safest or most permanent method of raising money for the work. The apostle's plan for the churches [1 Cor. 16: 2] involved deliberation, system and forethought, and expressly excluded "gatherings when I come," and this seems to us the permanently trustworthy method. But of the need of more enthusiasm and liberality in the cause of evangelization we have no doubt.

The number and frequency of quotations from eminent statesmen and financiers, living and dead, is noticeable in the speeches and newspaper and magazine articles to which this campaign is giving rise. It is not pleasant, however, to see so many garbled quotations, the effect of which is both to misrepresent the persons quoted from and to mislead the hearers and readers. This method of adducing desirable support to one's cause is, we regret to admit, not infrequently employed in theological debate, though just now it is in the political arena chiefly that we are seeing so many lamentable instances of the practice. He who strives to be perfectly fair will, when he quotes, bear in mind the context, and will also—which is even more important—have regard to the fundamental position and the spirit of the person whose authority he is endeavoring to bring to his own support.

Ministerial indiscretions have already been far too common in this campaign. It ought to be understood that the pulpit is no place for personalities, and least of all for the picturesque and abusive talk which is so familiar on the stump. Nor should the preacher in discussing the ethical aspects of the questions involved go beyond his positive knowledge. Rash assertions are boomerangs. A more pitiable and laughable spectacle than that of a preacher entangled among the meshes of his own spinning, using terms without knowing how to define them and phrases in contrary meanings, it would be difficult to find. Of all men the preacher can least afford to be laughed at in his pulpit work—the solemnity of the associations makes the laughter so much more irresistible. It is only with caution, therefore, and with a firm tread on the solid ground of well-mastered information and sound logic and under the sense of a great responsibility, that even the ethical side of politics should be referred to in the house of God. And the preacher never should forget that he must speak with caution in a place where no one is allowed to challenge or to answer him.

"Sometime in the past he had a genuine religious experience, and he is trying to live upon it today." So said one man of another in our hearing the other day. Pathetic, indeed, is it to think of nourishing a soul on feelings and convictions that have not undergone a freshening for a score of years or more. The man thus characterized passes for a Christian man and there can be no doubt regarding the reality of his conversion. His title to heaven, too, may be sure, but meanwhile he gives the impression that he is holding on to his Christianity partly because it is a respectable thing to do and partly because it did mean something to him in the long ago. It is, we fear, of little practical value to him today, so far as influencing his daily conduct. It would be a blessed thing if something should happen to him to renew his former sense of sin and need and bring him once again into intimate and constant contact with his Saviour.

THE POWER OF THE DEEPENING LIFE.

It is a striking fact, too much neglected or overlooked, that the resemblances of the great and universally beloved teachers and pastors of the church exist upon the spiritual rather than the intellectual side. They were alike in humility and devotion, however unlike in mental gift, or point of intellectual view, or breadth of knowledge. The power of God manifest in Christlike character was evident in every one of them, although working in widely different circumstances and surroundings.

It is on this side also that we must hope for the uprising of men today who shall continue the apostolic succession of greatly useful and devoted souls. The interests of the church demand the highest culture for pastors and teachers, but it is an error to insist upon intellectual culture alone as if that were sufficient in itself for the true pastor's education. It is essential, but it is useless or mischievous if it stands alone. Pure intellect untouched by the divine fire of love to God and love for souls is, indeed, so much worse than useless that it creates a barrier between the teacher and the taught, and bears false witness to the essential nature of Christ's message to sinning men.

If we need breadth in the ministry we also need hight and depth, the deepening down of humility, the lifting up into the atmosphere of communion with God, and

need them far more urgently. He who knows one thing well, and that one thing the gospel of good news, will be of far more use than he who knows a thousand and leaves this one indispensable thing in the background of his teaching. Character is the dominant note in the true preaching of the faith. It is the power behind the word, behind the life, bringing all knowledge into true relations and due subordination. It comes of God's training, it grows in God's presence, it is manifest after communion with God as Moses's experience on the mount was manifest in the shining of his face as he returned to the people. Nothing will hold a congregation permanently but this life of prayer and communion, evident in its fruits. This is the end of living for every man, and the man who preaches it must also lead his hearers in the way. In this particular Geoffrey Chaucer drew the good pastor's portrait half a millennium ago:

> But Christes lore, and his apostles twelve,
> He taught, but first he folwed it himselve.

The secret of permanent ministerial success, we believe, lies here, and only here. To this end all the studies and preparations of the student must be directed. Every effort must be inspired by this enthusiasm, or it will fail to carry conviction to the hearers. Our congregations do not care much for intellectual subtlety. They do not even care much for intellectual breadth. But the transparent simplicity of a holy life, joined with heartfelt earnestness in reaching out with help for others, commands support from the first and grows in the appreciation of the people as it grows in intellectual power. It is this element first, last and always which the people really value in their pastor, and he who has it never fails to win their confidence and love.

This Christlike character cannot grow in over hurried days, it is incompatible with merely selfish ambition. It only grows as the slow ripening fruit of an abiding trust in God. Prayer and meditation are essential to its very life. Whatever time our pastors take for retirement from the world with this in view is time well spent. If meetings for conference, like the Northfield meetings, help to nourish it, they are doing a great work. Learning we can spare if necessary, polish of manner or of style, however desirable in themselves, are not indispensable; but this quality of spirituality we must have in our pastors and teachers if they are to lead our hearts to God and feed our souls with his true bread of life.

REMEDIES AND NOSTRUMS.

In opposing the free and unlimited coinage of silver at the present ratio of value *The Congregationalist* does not mean to say that it approves of everything in our present commercial or social order. We believe in taking up one question at a time, and the most urgent first, and nothing can be more important to a commercial nation or to the individual who has his bread to win than the integrity of the standard of value.

We do not ignore the rightful complaint of the public against monopolies when we say that the wrong remedy is suggested by our free silver friends. We are not forgetful of unlawful combinations between middlemen and transportation companies when we oppose general robbery through a lowered measure of value even if some of our fellow-citizens have been cheated and spoiled. We are not out of sympathy with the poor and struggling workers of the East or West because we oppose a measure which would inevitably take bread out of the workman's mouth and the opportunity of labor from his hands.

When the time comes for social redress *The Congregationalist* will always seek to be upon the side of righteousness. Up to the limit of its power of understanding truth it will uphold the truth. But wrongs are not righted by further wrongs, and leisure to consider and reform comes of confidence in the stability of the measures of value. "Go to!" said the sick man, "I am ill; therefore let me take a dose of poison!" With such a treatment of the ills from which the body politic suffers we decline to have anything to do.

Let us be sensible, brethren, and in approaching our commercial troubles let us not mistake a nostrum for the remedy. "In quietness and confidence shall be your strength," is the text for the preachers of commercial honesty to preach from. Quiet is departed from us for a season and confidence is fled. Our very fundamental commercial definition is in peril of change. Ninety per cent. of our money circulation is credit, and the stream of credit is checked. The debasement of the dollar would immediately and immensely contract our money exchanges. What could hinder the collapse of business with credit withdrawn and currency dwindling? Let us make sure of our standard definition of value now, and afterward consider remedies for the other ills from which we suffer.

OUR LITERARY SENTINELS.

M. de Soissons, in his book of travels in America, tells us that he once said to a witty critic: "I am so ashamed that I have not read the last new novel," naming it. "Well," said he, "you will be much more ashamed of yourself when you have read it."

The story is timely in this day of doubtful novels and contains a principle of criticism which may be applied to stories, plays and poems. There is a kind of literature which no healthy man or woman can read without losing self respect, just as there is a kind of talk to which no one can listen without degradation of character. There is no sanctifying quality whatever in the printer's font. Type makes manifest, it does not change the moral quality of thought. Any work of literature or art which leaves us with diminished self-respect is, for us at least, immoral.

As there is no manifest moral quality in the printed page, so there is no assurance of warning against corruption. No one who values his self respect reads a novel nowadays without some inkling of its moral quality—much less puts it into the hands of his sons and daughters to be read. Even parents who admit the crime-saturated and sensation loving newspapers of our cities to their homes would be shocked at the thought of admitting all modern novels indiscriminately. We ought to have—and we thought we did have—sentinels upon the authors' road whose vigilance no book could come by without the passwords of honor, decency and literary power.

It used to be the publisher who held the sentry's post. There are firms in America whose imprint was considered a guarantee, if not always of the highest literary power yet invariably of respectable moral quality. It needed no more than their name upon the title-page to make any book sure of a welcome to the public library and the home. Neither impiety nor looseness of speech and life could pass their guard. It used to be so, but we regret to find that it is so no longer. Books which have passed their scrutiny need to be challenged anew, and are too often condemned in the court of decent public opinion. The profit of indecency, the pruriency of the public and the clamor of second and third class story tellers for the enlargement of their field of work at any cost have proved too much for the scruples of the publishers.

What they have failed to do it now falls to the critics to attempt, and many of them have done their duty nobly. One difficulty with this line of defense for the public, however, is that men read books who never read reviews. Let a book get a certain start through preliminary puffing or skillful advertising and thousands will read it whatever the critics say. Indeed, the publishers discovered long ago that, like water on burning oil, adverse criticism only intensifies the flame of public curiosity to read a questionable book, and many of them welcome condemnatory criticism as a good advertisement accordingly. Again, the critics themselves are subsidized, sometimes by the appeal to their pocket through positions held at the will of the publishers, sometimes by the appeal to busy reviewers of the flattering and often utterly unscrupulous "publisher's notice" which accompanies every book sent out to be reviewed. Such criticisms are mere echoes, utterly valueless, and too often wholly misleading.

It remains, then, to discriminate among the critical authorities and to listen to the independent critics, the men and papers whose opinions are never in the market and never given without deliberate and conscientious thought, and to accept their warning before reading in order to close our homes and, so far as possible, our public libraries against demoralizing books. Contemporaneous writing has a claim upon us, but surely not an exclusive claim! If necessary we can find material enough among the proved books of the past, following the issues of the press at an interval of a year or two, by which time most of the third and fourth-class books and practically all of the priapean sort are already gone to their own place. Lubricity, in England and America, at least, it may be noted gratefully, is seldom the literary co laborer of enduring power.

CHRISTIAN GIVING.

This is the age of noble giving. Probably during the last ten years more very large and conspicuous gifts have been made to colleges, missions or for philanthropic objects than in any previous half-century of the world's history. Indeed, it is quite possible that so many such gifts never have been made before in all time. This will be regarded hereafter as one of the most noteworthy facts in the later history of the nineteenth century. Moreover, general benevolence is on the increase. More people give for good purposes and they give more on the average than ever before. The amount of money thus bestowed year by year is enormous.

Nevertheless, when the average is calculated as closely as may be, the conclusion is less cheering. What is given, large as the absolute sum is, is found to be surprisingly less than it ought to be. In proportion to

the wealth in Christian ownership, the average gift is much too small. Is it too severe to call it disgracefully small? Thousands, literally, give to God a hundred, fifty or even ten dollars a year, who could multiply their contributions tenfold and not suffer.

Loyalty to Christ means giving "until it hurts," as one has expressed it, that is, giving until some real, even if not severe, self-sacrifice is caused. The true view is not to see how little can be given in order to fulfill duty but how much can be given and still have enough left for reasonable personal and family needs.

The great benevolent societies which the different branches of the Christian Church maintain should be helped of course. That they are allowed to run in debt is a shame. But among the scores of minor appeals which come to each of us, discrimination is necessary. Reckless giving is often as evil as penuriousness. We thoroughly believe in the frequent duty of relieving cases of distress which become known to us personally but it must be done with the utmost caution and not without careful study. We believe with equal heartiness that giving to house-to-house beggars, no matter how piteous their tales, is almost invariably mischievous and that such benevolence is bestowed far more wisely through organizations.

One word more. With the rarest exceptions, our duty is to give to our own. There are dozens of Baptist, Methodist or other worthy institutions in this country which have been largely built up by the gifts of Congregationalists who have not heeded the greater obligation to support our own similar and equally worthy institutions. This is all wrong. If our own were fully provided for and our pockets were overflowing with money for which no call existed from Congregational schools, colleges and societies, no proper objection could be made to such promiscuous benevolence. As the case stands it is mistaken and evil.

CURRENT HISTORY.

Ashfield's Annual Literary Feast.

The Ashfield dinner is one of the social and literary events of the New England year. Personalities change, and most of all the central figure—that of George William Curtis—is missed and remembered, but the intellectual level is maintained at the old high point. Professor Norton spoke of the purpose of the gathering and the needs of the hour: "The motive, the only motive, for this dinner is the education of the town which lies wrapped up in the prosperity of the academy. . . . We do not feel the responsibility enough that rests upon us. . . . We are in danger, in America, of degenerating into a trivial sense of duty." Other speakers were United States Civil Service Commissioner Rice, Professor Thomas of Lake Forest University, Miss Elizabeth B. Curtis and others. Miss Curtis's characterization of her father was strong and fine: "He was a man who preserved his ideals to the last, untarnished and undimmed. Though he never underrated the evils with which he had to cope, he never dreamed that evil could conquer right. Beyond Ashfield he saw the ideal New England and beyond New England he saw America, the America which was founded on an idea, whose bloodiest war was fought for another idea, the right of man to be free. And he went from here refreshed to do his part toward making the future of his country a reality and not a dream."

Mr. Bryan's New York Speech.

Fairness to Mr. Bryan compels the recognition of the fact that his much-heralded Madison Garden speech was delivered under the most adverse weather conditions. Moreover, in a critical city like New York, facing an audience made up of very heterogeneous elements, he could hardly be expected to equal the success he attained in Chicago. As a demonstration the gathering failed to prove as impressive as the party managers desired and the audience, instead of being held spellbound, kept constantly dwindling during the delivery of the speech, which was two hours long. Any mortification consequent upon such unappreciativeness may, perhaps, in Mr. Bryan's opinion be neutralized by the thought that the speech was delivered to the country quite as much as to those who heard it fall from his lips. Indeed, perhaps the army of newspaper readers who perused it quietly the next morning were in a position to enjoy it quite as much as the sweltering multitude that flocked to the garden.

At any rate, the speech in type can be judged more candidly and it already has been pronounced, even by those disposed to be fair toward Mr. Bryan, as falling considerably short of what the occasion demanded. The Nebraska orator altered his style considerably from that of the speech which thrilled the Chicago convention. He employed a manuscript and the address bore evidence of having been carefully pruned and weighed. In this respect Mr. Bryan acted wisely. Even his opponents ought to credit him with exhibiting a conciliatory spirit and avoiding exaggerations. At the same time the address cannot be called a weighty contribution to the literature of the campaign or a forceful and convincing setting forth of the Democratic position. Much of the speech was devoted to the contention that agriculture and labor since 1873 have suffered because of the prevalence of the gold standard, and he endeavored to show that the scheme for free coinage at 16 to 1 is virtually bimetallism and a return to the financial policy that prevailed before 1873. Here his argument was labored and weak, and, as respects the future and the benefits that would result from a Democratic triumph, the orator indulged in assertions and prophecies that at best can be considered only guesswork.

Various Political Matters.

Hon. Hoke Smith's definite declaration for the Chicago ticket puts him, at last, in a consistent attitude with his Georgia paper, but in the President's Cabinet he stands in a conspicuous minority, though intimations are almost every day thrown out that Postmaster-General Wilson or some other secretary will follow Smith's example. Senator Gorman is apparently disposed to put his shrewd sense and his knowledge of past campaigns at the service of the Democratic committee, but Chairman Jones has to listen, on the other hand, to remonstrances from the South and West where any cooperative effort on the part of the old line Democrats of the East is held in suspicion. Senator Sherman has opened the Ohio campaign with a speech characterized by the sound sense and ample learning which have made the Ohio senator an authority for many years when he opens his mouth on financial questions. We quote two pregnant paragraphs from the address:

It is sometimes said of creditors that they are bloodthirsty Shylocks, aristocrats, bloodsuckers, extortioners. It may be that there are among money-lenders some men who merit these epithets, but the great body of the creditors of our country are among the thrifty, industrious and intelligent men and women of every community. One great body of creditors here is the 970,000 Union soldiers, their widows and orphans, who are creditors of the United States to the amount of over $140,000,000 a year for services and sacrifices in the Union Army. It would be an act of perfidy and meanness beyond expression for this great country to pay them with money of less purchasing power than gold coin, merely because the overproduction of silver in the United States has reduced the market value of silver bullion contained in a silver dollar. To take advantage of this decline in order to reduce the value of the pittance to these pensioners is worse than to rob the graves of the dead.

There is another class of creditors that the free coinage of silver will greatly injure. It is the depositors in savings institutions and kindred organizations, who, according to official statistics, number nearly five million people, and whose deposits amount to more than $1,800,000,000. Will you cheat them by reducing the value and purchasing power of the dollars they have deposited? Free coinage will also wipe out nearly one-half the value of life insurance which provident people of the United States have paid to secure, in case of their death, some support and protection to wife and children. It will affect injuriously the multitude of clerks and employés who depend upon monthly pay, and will reduce the purchasing power of all salaries of officers and employés in the public service of the United States and of every State, county, city or township in this broad land.

It is becoming more and more apparent that the middle West is to be the fighting ground, and here the managers of both parties are concentrating their forces. Naturally the claims and predictions that emanate from official headquarters have to be subjected to some discount, but there is ground, we believe, for the confident feeling cherished by the Republicans that most of these doubtful States will be found in the McKinley column. At the same time the strength of the free silver sentiment among the farmers makes it difficult to speak with great assurance, and renders necessary an earnest, persevering and aggressive campaign in the interest of the sound money position.

A Distinguished English Jurist.

England's Lord Chief Justices do not visit America often enough to make the arrival in New York last Saturday of Lord Charles Russell an event of little consequence. He comes for a six weeks' stay which will be devoted principally to sightseeing and recreation, his chief public service being the address that he is to deliver before the American Bar Association at its annual meeting at Saratoga. Historically, it may be noted, Lord Russell's appointment marks the end of a period, as he is the first Roman Catholic appointed Lord Chief Justice since the Reformation. He has taken a forceful part in such famous cases as the Bering Sea arbitration, the Parnell suit against the *London Times*, the Maybrick case, and quite recently he presided with marked vigor and impartiality during the trial of Jameson, the South African raider. He is considered one of the best cross-examiners in the world, while his genial bearing makes him widely popular. He owes his present position to Gladstone, in whose 1886 cabinet he served as attorney general. Lord Russell was warmly welcomed in New York by the leaders of the bar and will be the recipient of many courtesies while he remains on this side the water.

A Step Nearer the North Pole.

Dr. Nansen's three years of Arctic travel repeat the story so often told of real advance toward the pole, of great additions to scientific knowledge, of failure in reaching

the end desired and hardship in fierce winter cold and difficult travel and insufficient food supplies. Dr. Nansen left Jugor Strait, at the northwest of Siberia, Aug. 4, 1893, in his ship the Fram, which had been specially constructed to resist ice pressure. For a month and a half he made his way along the coast eastward, choosing a place to be frozen in the ice and drifting north and northwest all winter across the frozen ocean. In the summer of 1894 they drifted, still fast in the ice, southward again; but with autumn the northward drift began again and by Jan. 1, 1895 they had reached the highest latitude attained by man. Toward the end of the winter Dr. Nansen, in company with Lieutenant Johansen, left the ship with dogs and Eskimo skin boats and struck northward, only to be baffled on the frozen sea by increasing difficulties of travel, and after reaching latitude eighty-six degrees, fourteen minutes, or nearly three degrees beyond the ship, the struggle against the cold, the southward drift of the ice, and the roughness of the surface became too severe and they turned southward, reaching a wintering place at the end of August a year ago, and making their way again southward in May and June, and returning from Franz Joseph's Land in an English relief ship which had been sent thither with provisions for another party of Arctic explorers. The Fram is still in the ice under command of Captain Sverdrup, and Dr. Nansen believes will drift across the Pole. The scientific preparations for the voyage seem to have been highly successful. Electric light supplied by a wind mill made the ship cheerful. Enormous pressure of ice only lifted the hull of the Fram without crushing it, and neither on the ship nor in the ice travel and wintering was there any scurvy. The discovery of most general interest was of unlooked for depths in the polar sea, the surface water underlaid by warmer and more saline waters of the Gulf Stream. We may hope that the Fram is drifting in the right direction and that there may yet be news in store for us from the pole.

Venezuela Again.

The close of the British Parliament was marked by one of Mr. Balfour's jaunty speeches, ending with the declaration that "a great peace had descended upon the land," which sounds like a sigh of relief from a defeated champion who dreaded further contests. The most important and serious declaration of the speech was the confident tone in which he predicted the final settlement of the Venezuela question during the parliamentary recess. No particulars were given, but the negotiations have evidently reached such a stage that the English leader does not anticipate any further difficulty. It is known, of course, that the trouble in reaching an agreement concerned British settlements which might be found on the Venezuelan side of the line as allotted, and this point has probably been specially considered and provided for in the treaty as drafted.

The Eastern Questions.

In the queen's speech proroguing Parliament, distinct warning was given the sultan that he could no longer depend upon British sympathy or support—previous knowledge of which fact may have made it easier for him to send a commissioner to Crete with power to settle the matters in dispute between the Christians and Mohammedans. Indications seem to point to a scheme of home rule under the suzerainty of the sultan, similar to that which has worked well in other Christian provinces of Turkey. It is pleasant to record, for once, that the reports of massacres seem to have been exaggerated and all is quiet again in the chief city of the island. Rumors of trouble in Macedonia and rumors of steps toward agreement between England and Russia are current, but of the one we have no trustworthy details and the other is largely newspaper conjecture or marks a step in the formation or testing of English popular opinion. The resignation of the Bulgarian cabinet seems to have no direct connection with foreign questions.

The Death of Millais.

The presidency of the Royal Academy, London, again becomes vacant by the death of Sir John Everett Millais, who succeeded the late Lord Leighton in that office only last February. In May the operation of tracheotomy was performed for the relief of cancer in the throat and while unsuccessful his life was prolonged, the pain being greatly mitigated, as the attendants affirm, by the use, for the first time, of ozone as an antiseptic. He was born in Southampton in 1829, became a student in the Royal Academy at the early age of eleven, and with William Holman Hunt and Dante Gabriel Rossetti formed what they termed, half in jest, the "pre-Raphaelite" school of painting, to which Ruskin, later on, gave his cordial support. Among the honors bestowed in recognition of his genius was the ribbon of the Legion of Honor in 1878 and a baronetcy in 1885. The latter was granted upon the recommendation of Gladstone, the portrait of whom is considered one of Millais's finest efforts. Cardinal Newman, the Marquis of Salisbury, Lord Rosebery and Dr. Fraser, Bishop of Manchester, are some of the other eminent persons whose portraits he painted.

NOTES.

Four Irishmen convicted of conspiring against the Government of Great Britain in the attempts at explosion in government buildings by the use of dynamite some years ago are to be released from prison.

Olin Levi Warner, the sculptor, was a Connecticut boy. After study in Paris he returned to America and made many statues, including that of Governor Buckingham in Hartford and William Lloyd Garrison in Boston. He died at the Presbyterian Hospital in New York from the effects of a fall from his bicycle.

The committee drafting the charter for greater New York is making considerable headway and several chapters are now before the public. It is good news that the departments are all to have single heads, while Colonel Waring's excellent system of street cleaning is to be extended over the entire greater municipality.

The relations of England with the Transvaal seem to be always at the danger point of late, it having been reported in the London papers that the Transvaal Government had concluded a treaty with a foreign power in contravention of the convention of 1884, which gave control of foreign relations to Great Britain, and that the British Foreign Office demanded an explanation, to which a satisfactory reply denying the rumor was at once given by the Transvaal Government.

The tale of woe concerning last week's torrid wave is doubtless not quite as shocking as it might have been had not New York city authorities acted promptly in offering such temporary relief as the free distribution of $5,000 worth of ice, the flushing of streets and the provision of other comforts. Nevertheless, the 1,545 fatal prostrations in six days caused every sort of a conveyance to be pressed into service for the removal of the dead. Moreover, the death of 1,000 horses occasioned extreme inconvenience.

Hard upon the recently established claim of the American liner St. Louis to the swiftest passage ever made from Southampton to Sandy Hook comes a record of six days and thirty-one minutes—nearly two hours quicker—made by the St. Paul, the sister boat of the St. Louis, of the same line. The contest for time was a fair trial in both cases, since each steamer had been carefully prepared for the test. A comparison between these American liners and the English Cunarders, Campania and Lucania, which average less than a knot faster than the former, show the pleasing fact that the American boats have 10,000 horse power less than the English and burn little more than half as much coal.

Hon. Samuel Shellabarger, who died in Washington, Aug. 6, in his eightieth year, was one of the ablest of our public men. He was in Congress during the war period and was one of President Lincoln's strongest and most intimate coworkers. In the reconstruction period, through his arguments and personal work, he accomplished quite as much as any one of America's able statesmen. In the contest involving Mr. Hayes's right to his seat, Mr. Shellabarger was the attorney of the president-elect, and made a superb presentation of the case. After retiring from Congress Mr. Shellabarger resumed the practice of his original profession, the law, and was for many years a prominent figure in the Supreme Court room. He was majestic and commanding in appearance, yet as simple as a child in his manners. He was a devout Christian from his early years, and was an intelligent, fervent and effective Bible class teacher.

IN BRIEF.

Read Dr. van Dyke's article, and realize how rich you are!

Why not write your pastor a friendly letter while he is apart a little from his parochial world endeavoring to gird himself anew for his work? It would be all the more acceptable if you couched it in words that will free him from the obligation to reply.

The nemesis that follows crime seems to have overtaken the sultan's government. From the ruined cities and devastated fields of Armenia no taxes can be gathered, while military expenses steadily increase, so that the Turkish Government is in sore financial straits.

"Clever wire puller" and "perpetual wind storm" are the epithets which the *Catholic Review* bestows upon a Methodist bishop and a Baptist pastor. Perhaps it is some time since the editor read the epistle of Jude, the 9th verse of which we respectfully commend to his consideration.

At least one Boston pastor seems to have been considering the lilies—of the pond if not of the field. Dr. Barton gathered a thousand water lilies from the Foxboro ponds on Saturday, sent 650 of them to the City Hospital and the rest for the decoration of Shawmut Church at the Sunday morning service and for distribution to the congregation afterward.

Either the pope loves to tantalize the public by the air of mystery with which he surrounds himself or he does not know his own mind. It is said that he has appointed one man to succeed Satolli in America, and then that he has appointed another. There is summoning and running to and fro and rumors *ad nauseam* fill the corners of the newspapers, and in the meantime America looks on in amused surprise.

A New York doctor, Stephen H. Emmonds by name, is said to have said that he has discovered that silver and gold are different forms of the same substance and that he can by a chemical process transform one into the other. Instead of spending their money on Bryan's campaign, why do not the silver men of the West subsidize Dr. Emmonds? And with what satisfaction would the alchemists say, "I told you so!" if their spirits could get a chance to speak.

The Watchman wisely says that there are three classes of political leaders in this campaign who are unsafe guides—those "who have been denouncing a certain policy as radically dishonest, but are now supporting that policy and the candidates pledged to it," those "who for political purposes are misstating facts," and those "who in pursuit of their ends seek to set one class in society, or one section of the country, against another." Against all these it would be well for us to be on our guard.

As an instance of how men should not argue we quote from a bit of special pleading from a Methodist pulpit:

> Silver has always been a treacherous metal, it has no staying qualities. About thirty pieces of it was the price of a slave. It was the price of Christ's blood. It was paid by the Jews to Judas for his betrayal. It was the price of the field of blood. It never can become of itself a national standard for convenient international commercial relations.

This is the worst sort of irreverent folly.

The Canadian Congregationalist announces its change of editorship from Rev. Charles Duff, whose service lasted a year and a half, to Rev. J. P. Gerrie of Toronto, who is now serving as our Canadian correspondent. The former editor finds his time too much occupied with other duties to continue this work. Mr. Gerrie has proved his abilities to cultivate successfully this field of journalism, and his former and present close connections with Congregational bodies have given him a wide acquaintance in the Provinces.

Now is the time, in the absence of a large proportion of the officers and congregation, when each member of the rank and file counts for at least ten, and his presence and co-operation are of far more value than in midwinter. Will not this thought nerve us to throw off our natural disinclination to exert ourselves in hot weather sufficiently to attend at least a reasonable number of meetings? And if a brother be asked to render some unusual service, let him welcome the opportunity. It is sure to be worth more to him in the way of development than to the church even.

The death at Hamilton, Mass., of Mary Abigail Dodge, better known to the world as "Gail Hamilton," removes one of the most original thinkers and unique personalities among the prominent women of the country. She was stricken with paralysis while sitting at the breakfast table last Sunday morning and died the following evening. Ever since her serious illness in Washington last year her health has been precarious, and she was fully aware that her tenure upon life was uncertain. We defer until next week a full sketch of her life and character.

When we think of the thousands of sick rooms whose inmates have felt so keenly the fierce heat of the recent days, or of the hundreds of thousands of men, women and little children herded together in tenement districts, those of us who have reasonably good health and comfortable quarters must feel rebuked for our complaints concerning even this unprecedentedly warm summer. We have Scriptural authority for it that God made the summer as well as the winter. While few of us possess the temperament to exult in torrid heat, we all can find it more bearable and can make our presence more tolerable to our fellow-creatures if we spare our epithets and invectives and think compassionately of the great army of sufferers whose discomfort far exceeds ours.

The Roman Catholic summer school at Madison, Wis., has just closed a three weeks' session. There were forty-seven lectures on various subjects. As the income from all sources was not less than $4,000, and the expenses under $3,200, the financial condition of the school is certainly prosperous. The ability and attractiveness of the lectures have received much praise. The fact that Catholics have thought it wise to establish such schools as that at Madison, and another for Easteners at Plattsburg, N. Y., shows that they are not insensible to the spirit of the age or unaware of the fact that if they would continue to have followers they must make the people acquainted with the results of scientific and Biblical investigation, as well as with principles of any other kind of learning.

It would be interesting to find out the exact position in this campaign of pronounced social reformers, the men and women who work in college settlements and that increasing class of educated persons who in recent years have exhibited in various ways marked sympathy with manual toilers. We noticed the other day among the names of a free silver campaign committee in New York city that of a pioneer in social settlement enterprises, but he is probably an exception to the ruling feeling among his fellow-workers, even though some of them are far from being wholly committed to the Republican platform. Professor Herron's absence abroad renders it unnecessary for him to declare himself as he might feel called upon to do were he in America. He is at present in the Hartz Mountains and contemplates staying in Europe for a year or more, his health being still not firmly re-established.

Here's a bit of vacation experience from a member of our staff who is roaming on a wheel through the highways and byways of our own New England country. It shows what unadulterated pleasure is to be had by almost anybody at a very little expenditure of energy and money:

> I have not thought much about free silver or Crete, but I have chased rabbits and chipmunks along roadsides, surprised pheasants and had them nearly scare me off my perch with their sudden "whirr," picked most luscious blackberries, drunk from crystal springs, lounged on mossy banks of cool lakes, filled my lungs to nether depths with pine-scented ozone, gazed with awe on castles in Spain resting on altitudinous slopes, plunged madly down sandy and pebbly hillsides, pedaled for miles along level stretches where the only hard roadbed was a strip of packed sand, at best not more than a foot wide, where a swerve of an inch to right or left meant a spill in the sandy rut or a dive into the bushes and stone walls.

It is not so long since Dr. Griffis separated himself from the circle of Boston pastors that his erect figure and scholarly face have become a memory only, but his many friends hereabouts are glad of the opportunity to renew the associations of other days furnished by his stay in the city for a week or ten days. He comes chiefly now to deliver a lecture in the Old South course and to secure material for the memoir of Charles Carleton Coffin which he is preparing. He preached last Sunday at Harvard Church, Brookline. Since he went to Ithaca, where large numbers of Cornell students are among his auditors, he has discarded altogether the use of the manuscript. Dr Griffis does not wander outside of Biblical limits in order to secure impressive themes. His two discourses last Sunday bore upon the supreme value and the practical uses of the Scriptures. Dr. Griffis is remarkably successful in unveiling to others the treasures of the word which his own delving has revealed. Incidentally in his evening discourse he expressed his total lack of sympathy with present day efforts to regenerate men in the mass. He considers it a great mistake to fail to discriminate between different types of working men—the temperate and the drunken, the saving and the spending, the upright and the ne'er-do-wells.

STAFF CORRESPONDENCE

FROM NEW YORK.

The Big Fiasco.

The two chief and well-nigh exclusive topics here of late have been the weather and the long heralded coming of the great Western orator who was to lift the roof from Madison Squa e Garden by his silvern eloquence. Our people of all intellectual grades and political preferences had really been wrought up into expecting something far beyond all former experience. His forerunner, the notorious Mrs. Lease of Kansas, on Monday night at the Cooper Union had given a truly realistic, hair-lifting showing of what Western brass and lungs and bravado can do with free silver and practical populism before an audience of Socialists and "gold-bug" haters, but was supposed to be not within sight of the boy orator. He came. Through nearly two mortal hours in the suffocating heat he tamely read the same old free silver talk, rethreshed the beaten straw of the last twenty years—but the great speech is now before all the world for judgment, and it only need be said that nothing was added to its power by the delivery. In the language of the Yale boys of the olden time the affair is pronounced a decided "flunk." The ultimate issue remains to be seen. The immediate effect was a rapid cooling of the political atmosphere and a melancholy lengthening of the countenances of Tammany expectants of four coming years of spoils, for which the few dollars gained by selling their share of tickets to the show are a sorry substitute.

The Heated Term.

And now people are wondering where some as effective method may be found for reducing also the atmospheric temperature under which, in common with most of the country, New York has been for a dreadful fortnight perspiring. Oldest inhabitants say there was as hot a time and as long continued back somewhere in "the fifties," but nothing like it since. It certainly has not been easy to work, or even to move about the city, but why should a living man complain so long as his name is not enrolled upon the daily list of hundreds of poor workers prostrated by heat, or that sadder list of the dead, the latter numbering in the metropolitan district some days nearly 200, and the former 500, victims. Yet aside from the effects of the terrific heat the health of the city, including that of infants, has been better than usual—thanks, under Providence, to good Colonel Waring and his street-cleaning corps; thanks, too, to the mayor and his helpers for new measures to benefit the poor and sick. East Side streets are flushed daily from the hydrants, the free baths are made accessible at all hours of the night, and $5,000 are voted from the city treasury for ice to be given to the poor and sick. And those bands of summer doctors and of volunteer Christian workers are busier than ever. Friday's thunder, lightning and rain promise at least partial relief from the long sweltering.

The Newest Attractions.

Parties looking for new-fangled, irresistible attractions to Sunday services may take a hint from one of the caterers for Sunday guests at a German beach "concert hall,'

down on Staten Island. Hans, the proprietor, has long depended on "sacred" concerts to draw big crowds to his saloon for their Sunday guzzle. What "sacred" concerts are in such suburban resorts hereabouts is fairly well known. They are just about as sacred as the beer. Somebody found fault with them, and Hans, bound to be up to date as to sacredness, hired a local corps of the (real or imitation) "Salvation Army" with a rousing brass band from the city, and his Sunday patrons found the stage occupied, in lieu of the funny man, the comic singer and the skirt dancer, with a band of singers, pray-ers and exhorters who kept up the services with brass band accompaniment, while the guests throughout the saloon were shouting their orders and the prespiring waiters were running from able to table with the lager. Hans says it is the best paying scheme he has ever tried.

Another experiment in the way of modern attraction is to be tried early this fall by one of our city's reputable Methodist churches—not of the "institutional" sort. The trustees have contracted for "a first-class bowling alley," wherewith to draw to its services the young men in its neighborhood. Instead, however, of placing the alley in the basement of the church, it is to be under the parsonage, adjoining the sanctuary, and is to have an entrance from each. In mercy to the parson and his household it is to be hoped that the balls will not be allowed, particularly on Saturday nights, to roll into "the wee sma' hours ayont the twal."

Booth's Volunteers.

The Volunteers packed the Thalia Theater in the Bowery on Tuesday night to hear Commander and Mrs. Booth, Major Watkins and others of the new army. The commander reported the new body as now having 100 organized posts, three regiments, nine battalions and about 300 commanding officers.

Mrs. Booth made a partial statement of her new plans for the salvation of prisoners. Well aware of the common lack of faith, even among earnest Christians, in this class of work, she is going into it with the greatest caution and the help of wise advisers. She has already made a most promising beginning at Sing Sing, and the work there and elsewhere will be widely heard from in due time. The prisoners, while in confinement and specially on their release, are to be the object of her most careful Christian and helpful watch, and she is not alone in expecting results heretofore unheard of.

Personal and Other Items.

The Easthampton (L. I.) people are hearing Dr. T. B. McLeod, his brother James, Drs. H. A. Stimson and Talmage this summer. In Flushing the Congregational and Reformed churches unite in services through August. Drs. E. W. Gilman, K. Twining, J. W. Chickering and W. A. Rice supply the Congregational church in September. Dr. Gunsaulus gave his closing sermon in Clinton Avenue last Sunday. He has given hard blows to the free silver heresy. On this topic, however, Dr. MacArthur of the Baptist church seems to be the leader, considering the craze as fatal to the country's welfare, yet a matter on which the pulpit is criminally silent, while "the newspaper statements on the subject are made up," he says, "of lungs, lunacy and larceny." The wife of Rev. W. T. Pannell, pastor of the Congregational church of Morristown, N. J., was very seriously injured, lately, by being thrown from her bicycle while she and her husband were riding to visit friends in a neighboring village. Rev. Horace Porter preaches every Sunday morning in Plymouth pulpit during Dr. Abbott's sojourn in England. After being open every Sabbath for twenty years, Pilgrim Chapel, under care of Rev. E. H. Byington, Dr. Storrs's assistant, is now closed three weeks for repairs. Good news is reported from Rev. John Brittan Clark of the Lee Avenue Church, who is gradually recovering at his home in Nantucket from his injury by a bicycle accident some weeks ago.

HUNTINGTON.

FROM THE INTERIOR.

The Churches.

Of religious news in Chicago and the Northwest there is, just at present, a dearth. Pastors are absent on their vacation, or are doing as little as may be during this month. Sunday, Aug. 9, Dr. C. O. Brown of San Francisco preached at the Covenant Church in the absence of its pastor, his cousin, Rev. Allan A. Tanner was at the First Church, Dr. Frank Crane of the Trinity Methodist Church preached to his congregation and that of Plymouth Church in the house of the latter, Rev. Mr. Brodie of Wisconsin was at the South Church, while its pastor, Dr. Scott, supplied the Elgin Church. Everywhere the intense heat thinned the congregations and greatly diminished attendance at Sunday schools. Within ten days Plymouth Church has been greatly afflicted in the loss, by death, of two important members, Mr. C. M. Hotchkin and Mr. S. K. Martin. Both were under sixty years of age and active business men. The former has long been superintendent of the Plymouth Sunday school, and interested in every branch of the work of the young people, while the latter, a millionaire lumber merchant, contributed generously to the support of the church. The question is often heard, Who will take the places which these men, so suddenly summoned hence, are leaving vacant?

The Heat.

Since her history began Chicago has not had such a season of oppressive and destructive eight days' heat as came to an end Wednesday. Although the thermometer had fallen twenty degrees, several deaths were reported on that day and several prostrations. Business has been almost at a standstill. Mail carriers have, in some cases, been unable to make their customary rounds. Even the mail itself has been unusually light. Horses have suffered terribly, and dogs also. For the first time within the writer's knowledge people have been allowed to pass the night in the parks, and thus escape the oppressiveness of the tenement districts. Elderly people and babes have been the chief sufferers, although no age has been exempt. For a long time we shall feel the effect of a visitation which, in its fatalities, has been hardly less serious than an epidemic of disease.

The Silver Debate.

While the principals in this great debate are getting their ammunition ready for use the people seem to have begun the battle. At almost all the street corners one sees groups of men intensely in earnest, discussing the issues involved in free silver. The police find it difficult to prevent these crowds from gathering, or from so arranging themselves as to interfere with the necessary use of the streets. These discussions exhibit curious phases of humanity. Arguments are nearly always assertions, no matter on which side the speaker may chance to be, and they are nearly always the arguments found in Harvey's books or in the columns of the newspapers. On the whole, the tendency is towards a belief that to change our present standards would be unwise, although a great deal is made of "the crime of 1873," when "silver was demonetized."

These knots of men, earnest, well behaved, not altogether unintelligent, are only an indication of the seriousness of the present campaign, and the necessity party leaders are under to make it a campaign of instruction. It is for this reason that some of our best known citizens, the managers of some of our largest manufacturing and business concerns, have taken measures to furnish their workmen the data on which to make up their minds in reference to present issues. It is not felt here that assertion is argument, or that anything is gained by applying unseemly epithets to those who belong to opposite parties, but that, with such clean and personally unobjectionable candidates as Democrats and Republicans have nominated, attention may be given entirely to a consideration of the merits of the questions which are this year to be answered at the polls. The fusion of Populists and silver Democrats in this State, with Altgeld at the head of the ticket and a certain number of Populist presidential electors associated with him, furnishes at least a hope of success. Republicans, however, are sure that the State will go against Altgeld, who ran behind his party thousands of votes in '92, and became governor on account of the popularity of Cleveland, and that working men, in general, will see that it is for their interest to allow no substitution of a silver for a gold standard in our currency. Probably the most significant event of the week—for Mr. Bryan's address Saturday night, Aug. 8, seems to have had little influence, or his conference with the leaders of his party—is the issue by the sound money Democrats of a call for a State convention to meet in Chicago, Aug. 25, to nominate presidential electors, delegates and alternates for the National Democratic Convention to be held early in September. The appeal to the party formulates severe charges against the proceedings and platform of the convention of July 7, and is signed by the best known Democratic leaders of the State. It is thought that the nomination of a third ticket will help to render Mr. McKinley's election more certain.

While business men do not accuse those who disagree with them of dishonesty, it cannot be denied that most business men here feel that the platform of July 7 proposes repudiation, and that success under it would bring a discredit to our Government, to say nothing of the losses it would cause to thousands of small investors, from which we could not recover in a century. Divisions along Republican and Democratic lines are not so apparent as formerly. Emphasis is put on patriotism and honesty. Measures will be taken to overcome the mischief wrought by such books as Harvey's Financial School, and to show working men that their real friends are those who will give them work and pay them for it in money which is good the world over and which no financial schemes can depreciate.

Chicago, Aug. 15. FRANKLIN.

Charity Chance.*

A Serial Story by Walter Raymond.

Summary of the Previous Four Chapters.—The scene of this story is Somerset, in the west of England. Miss Graham, a maiden lady of means and a cripple, has adopted Charity Chance, who calls her aunt. Miss Graham's nephew, Graham Poltimore, the son of her dead sister, seeks the hand of Charity Chance in marriage and makes a declaration at the close of a garden party attended by representatives of the wealth and aristocracy of Babblecombe. He is accepted, though the girl has some misgivings in relation to the depth of her affection for him. Miss Graham is delighted to have her heart's desire thus gratified, and Charity, who cherishes her fondly, finds a satisfaction in having acceded to her patron's wishes for her.

V. MERE MONEY MATTERS.

STRANGE mixture of fine feeling and fastidious sensibility was this little lady of Babblecombe House. She dwelt in a garden of poetry—a sort of fairy island of her own—where, alas! at times she suffered rude shocks from the tempests that sweep across the sea of life. Then she cowered in a corner until her sorrow was forgotten in sunshine and flowers, as the garden bloomed afresh.

It was a heavy blow when her father died unreconciled to Irene. Good repute and the respectful admiration of Bath constituted the breath of that great physician's professional nostrils, and the scandal of his girl's elopement went near to break his heart. He scented the pump-room gossip. He detected the covert smiles of rival medical practitioners, and they made him mad. In reality he felt these more deeply than the loss of his daughter, although Irene had been a belle in Bath, as the good bishop remembered. In his wrath he swore that that rascal Poltimore should never touch a penny of his money.

But in little more than a year, stepping from his brougham to pay a visit, he dropped suddenly upon the wide pavement in Milson Street, and neither spoke nor opened his eyes upon the world again.

In her loneliness Helen Graham sent post-haste for her sister, who hurried home to the great shuttered house, bringing Graham, a baby in arms. How good to be restored to each other! They wept together—in sorrow for the dead, in joy of the new born.

But Dr. Graham had kept his word. After the funeral it was found that every farthing was left in trust for "my daughter Helen," with power of appointment to her by will. She could not part with the money during life, although she could leave it as she would. Between baser spirits this must have opened an impassable gulf, but it seemed only to knit the sisters in closer affection. They spoke of it with bated breath, scarcely daring to call in question the justice of the dead or defeat his intention. After all, the money might have been lost, which now must be secured to little Graham. Bless him! And meanwhile Helen could pay Irene's bills. Then, to be near her sister, the little cripple bought the mansion at Babblecombe, with the cottages, the wood and the small farm let with the mill. Scarcely had she come there to live when Irene died.

For a while sorrow brought closer intimacy between the bereaved neighbors. Helen Graham was constantly driving into the town to the little motherless boy. And Henry Poltimore, then agent to Lord Babblemouth and steward to his lordship's vast estates, was no less frequently at Coombe. She could not do without him. He advised her concerning the mill, the cottage and the farm. She esteemed him highly. She pitied him with all her heart. And if at times a manner somewhat too large jarred upon her nerves—as when he boasted of his own gentility, or talked of his lordship at unnecessary length—such little matters must be forgiven to a man of business. She had always understood discreet reserve and perfect self-restraint to be the exclusive possessions of upper professional circles and the pick of the aristocracy. As a man of affairs, as a man of heart, Henry Poltimore was perfect; and he also had loved and lost Irene.

About this time one of the trustees under her father's will was called to his last account. She gladly appointed Henry Poltimore. Who so fit to accept this trust as the father of the child to whom the property should some day fall? This was reasonable and readily agreed to by the remaining trustee.

Then suddenly came a blow which shook her soul's belief in human nature to its profoundest depths. It was delivered by Mrs. Mortimer, then the rector's young bride, who one morning hurried panting from Babblemouth and entered the French window as pale as Hamlet's ghost. Not that she was affected by the news she bore, but, driven by excitement and a laudable desire to be friendly and tell Miss Graham first, she had traveled with inexpedient speed.

"Mr. Henry Poltimore has married again!" she gasped.

"Married again! When? Where? To whom?"

"To a governess—in Wiltshire—they say she is the daughter of a farmer"—

"The daughter of a farmer," interrupted Miss Graham, indignantly; "I do not believe it! He is broken-hearted! He is inconsolable.

"But he has written to the rector. He could not bear the solitude, he said. They married quietly—nine in the morning—none present, because Mr. Poltimore is still in mourning. The rector thinks it positively indecent. So very soon, you know. You will certainly get a letter when the post comes. But I thought you would like to know at once."

It was too true. The prediction was little sooner uttered than confirmed, for the postman was already upon the gravel path.

"He might at least have married a lady," said Miss Graham, with bitter self-control. But her hand shook, and the letter dropped upon the floor.

That was all she said. It was reported in Babblemouth and afterwards repeated to the second Mrs. Poltimore, on the authority of the rector's wife. But although she sat in her chair, stiff with dignity, tears rushed into her eyes at the thought of Irene, sweet and beautiful as an angel, and only a few months in heaven.

She was too proud to give expression to her pain. When Mr. Poltimore brought home his bride she called. But her constant visits were discontinued. They must send over the little boy on every fine, warm day, she told them. She should be pleased to welcome them at Babblecombe at any time, of course, but she had given up going out. Thus they sank into comparative insignificance as "the Babblemouth people." A little later, in spite of their remonstrance, she adopted Charity Chance—an act of benevolence which so far had brought her nothing but happiness and love.

Then Mr. Henry Poltimore suddenly became rich, retired from his stewardship, and blossomed into Briggs. He bought a small estate close to Babblemouth, and farmed it to the admiration of surrounding agriculturists. It was like a garden. "But la! it never couldn't pay," they said. He bred prize cattle of marvelous length of pedigree and price, and rented the shooting of Babblemouth Park when his lordship went abroad, and added a wing to his house, and built new stables, which everybody said were better than most people's cottages. The hillside above the town glistened with his conservatories, and his grapes, exhibited at all the flower shows, became the despair of every gardener in the west.

Thus he grew and grew, and many people thought he ought to be made a magistrate for the county. He thought so himself. His devotion to public business deserved no less. For he sat on every board and council in the district, and spoke, too, at considerable length. Thus his name was in every mouth. As elections were frequent it brightened every hoarding, and enlivened every blank wall in the neighborhood. Gate posts bloomed perennially with invitations to "Vote for Poltimore-Briggs." And what a friend he was—a friend to the farmer—a friend to the landed interest—a friend to the poor man. Nothing was too high or too low to be included in the friendship of Poltimore-Briggs. And at last this broad humanity, assisted by persistent pushing of himself, was to reap its reward. The Agricultural Association had determined to run a candidate for Parliament, and upon whom should its maiden fancy light, but Mr. Poltimore-Briggs!

No wonder, when at last he was left sole surviving trustee, Miss Graham did not appoint another. Such a thought could not enter her head, for everything was managed to perfection. Her dividends were never a day late, not even the rent of a cottage went into arrears.

Some days had elapsed, and the buzz of excitement following Charity's engagement had settled down. It was a lovely summer

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morning, and John Sprake had already toiled half-way up the hill, when Miss Graham suddenly leaned forward in her chair.

"Have the horses been exercised, John?"

John Sprake, who, although a very steady man, was no fool, hearing himself thus addressed, speedily turned around the little wheel and respectfully rested.

In Miss Graham's opinion nobody in this world was so good as John Sprake—in his own station in life, of course. Nobody could pull the chair like John Sprake. She could trust no other in the same way, for several excellent reasons. He was a coachman, and understood driving, and had never been known to go fast or have an accident in his life. He was clean shaved, with white, wavy hair, which reminded her of the late dean of Bath. He had buried two wives, poor man, and married a third; and brought up fourteen children and lost four; and looked very respectable in church in top boots and a blue livery; and during his whole twenty years of service had never done anything giddy or lost his head. Therefore she placed implicit confidence in John Sprake.

"Regularly?" She looked him keenly in the face. Something evidently weighed upon her mind.

Ever so small a spot upon John's conscience made him unduly to protest.

"Iss mum. Every day so sure as the sun—zo to speak—unless 'tis vor some good reason."

"And are they in good order?"

"Zo vat's butter."

"Yes, but I mean quite quiet?"

"Zo quiet's mice."

"Then bring round the carriage this afternoon at three. Miss Chance is going for a sail, and I shall drive into town with her."

This unexpected termination to a cross-examination, pressing perilously close upon detection, took John Sprake's breath away. As he explained at leisure, when subsequent proceedings attracted attention in the village: "I wur that tookt aback, that wh'er or no I wur 'pon my head or my heels I couldn' ha' told. There! If you'd 'a' stuck Jan Sprake wi' a knife thik minute he wouldn' never ha' blood."

However, he managed to murmur, "Iss mum," and turned and plodded wisely on his way.

No wonder the man was startled. Jan Sprake bestriding one fat carriage horse and leading another was the most familiar object in the Babblecombe landscape. He did very little else, and many a distasteful duty did John avoid by urging the immediate necessity to exercise his horses. He had been known to refuse to haul the chair because he must take out his horses. And this with such a serious shake of his hoary old head that the poor little woman was nearly moved to tears by the contemplation of such devotion to dumb animals. She had not set foot in a carriage for years. The splendid chariot, its wheels picked out with yellow, and the brougham in which her distinguished father formerly paid his visits stood in the coach-house side by side in solemn state. She would not have parted with them for the world. Sometimes a visitor must be fetched from the station, five miles over the hill, and the mere thought of a hired fly made her shudder. But ten years ago, when alighting, she had stumbled and fallen in Babblemouth Street; and since then, except upon those rare occasions, the carriages had remained at rest.

But with Charity's engagement over everything had come a change. The little lady started life anew. Her tenderest hope, hitherto liable to be cut off by any frost, was at last hardened into a set purpose. She could look forward to flowers and fruit.

Of late a doubt had often troubled her mind. If Charity did not marry Graham, she must be provided for in some manner consistent with the luxury in which she had been brought up. To educate and then to leave her poor would be cruelty indeed—for education, in the opinion of this little lady, added a grace only. It was not meant for the work-a-day world. Common people were better without it, with its restless, upsetting influences, leading only to discontent. And the pay which an accomplished lady could command was a mere pittance. Yet to leave money away from her own kin seemed to savor of robbery, and was scarcely a righteous act. She almost fancied it might follow her beyond the grave, and meet with disapproval both in this world and the next. For in this woman's heart was a fair mixture of fine old family pride.

But now that Charity was to be her niece indeed, all doubts were blown to the winds. People called, letters came by every post, and the very air became quite bracing with congratulation. In her joy, with every hour Miss Graham evolved a new and loftier idea. Graham should add the name of Graham, as his father had taken Briggs, and Charity become the mother of a fresh line of Grahams. It was a noble mission. Only to think of it brought the color to the little cripple's cheek. The girl whom she had always loved so well was now worshiped, and this order for the carriage was an act of sacrifice and devotion.

To the intensity of this new found fervor witnessed every word and look. The reality of it unconsciously impressed John Sprake so that he hauled and wheeled in silence, without stopping for argument or rest.

Nor did his wisdom afterward invent any specious obstacle, and the carriage was brought round upon the stroke of three.

"Put the footstool closer, Charity dear, and draw the shawl over my shoulder! To Mr. Poltimore Briggs's, Sprake."

Thus she courageously started, but all along the Babblemouth road and down the one street which forms the town she nervously clutched the girl's hand. Tradesmen, scarcely able to believe their eyes, popped to their shop doors to be sure it was Miss Graham who passed. Two of the rector's daughters upon the causeway turned back at once to carry home the news. Quite a little crowd of children gathered round as the carriage drew up before the house of Poltimore-Briggs.

A large house of red brick, three stories high, with a paved court in front, inclosed with tall iron railings against the raised causeway. An old fashioned, ornamental arch of wrought iron, bearing an heraldic shield and a square frame to hold a lamp, bent over the gates. The windows were long and narrow, with thick sashbars, and above the brass knocker on the front door, in places of panels, were panes of glass to light the hall. It was a fine old place, this ancient house of some forgotten merchant, and above the brass knocker it frowned down upon street and harbor with the solemn dignity of a bygone age.

MISS GRAHAM SUDDENLY LEANED FORWARD.

Scarcely had the carriage stopped when the door quickly opened and Poltimore Briggs himself came hurrying hatless down the steps and across the paved court. He was carefully attired, as at the garden party; his face shone with pleasure and his bald head glistened in the sun.

"Now this is kind; Helen, this is delightful. Let me help you. Take care of the step"— Suddenly remembering Charity he gave her his hand without looking at her, still talking all the while. "I saw you from the window and could hardly believe my eyes. But you are in no hurry. You will stay. Sprake must put up the horses. Yes. Put up the horses, Sprake. Really not? Then wait, Sprake. Take care, Helen, take care. The polished floor is slippery"—

And so, with blusterous zeal, he led her across the hall, bending down that she might take his arm.

"You have come at a fortunate moment," he cried, unable to conceal his pride. "I have been invited to stand for Parliament. A deputation—a most influential deputation, from one of the most powerful organizations in the division—has just left me. You must have passed them in the street. I admit I was gratified—deeply gratified. But I have not yet given a reply. We shall find the others in the new room"—

"I wanted to talk to you," she whispered, in that sudden way of hers which sounded so abrupt.

"To be sure. To be sure. Let us go in here. We shall be alone. You'll find the others, Charity, somewhere or other. They are waiting for you, and the boat is ready. Graham has an old school friend with him. A poet, or something of the sort, so they say. Alfred—Alfred Prentice."

As a man of affairs, he laughed at the bare idea of poetry. Then, as he opened the door, he added with respect: "But I've seen his name in the papers."

They went into a large dining-room with three tall windows looking out upon the street. It was paneled half way up the walls, and furnished with pieces of old oak, picked up during many years at sales in the neighborhood. It had an odd look, as if it belonged not to the place—this flotsam from the seas of bankruptcy and death. Many of the chairs were out of place, and on the long oak table stood empty decanters and glasses, to prove how well the thirsty deputation had refreshed itself. Over the mantelpiece hung a life sized portrait of Poltimore-Briggs himself, smiling round at a visitor, pen in hand, and upon his face a light of intelligence such as, without the advantage of baldness, human forehead dare not hope to sustain. The attitude was justified, the quill no mere poetic flight. In the local newspaper he had once waged bitter war, the Incidence of Local Taxation being the theme.

The paint upon the picture was scarcely dry, but a host of old familiar objects recalled the past. A bookcase from the old house in Bath, a pencil drawing, by an artist of that city, of Irene, a schoolgirl, with hair half way down her back—these moved the little woman deeply, and for a while after she was seated she did not speak.

But Poltimore Briggs blustered heedlessly on.

"Why, it must be twenty years, Helen, since you were last here. Did you notice we've thrown the little room into the hall. A wonderful improvement, I flatter myself. Some of the deputation said frankly they had never seen anything carried out so thoroughly and well. You must look when you go out. And you wouldn't know the gardens now. I don't know what I've spent upon them, I'm sure. Thousands! More than I was justified. More than I shall ever see again. Lord Babblemouth came in only the other day—when he was down about the new quay. He wanted my advice—he thinks a deal of my opinion—and he was astonished. He said: 'Poltimore'—he said—he always forgets and calls me Poltimore still—'Poltimore, you have the prettiest place in the west of England—for the size, of course.' I said, 'I am gratified to find you like it, my lord.' And so I was, I confess. And so it ought to be, for it costs a pretty penny to keep it up. Four men summer and winter, and sometimes five in the spring."

He paused for some note of admiration, some expression of surprise, and looked larger than ever, with his hands thrust in the pockets of his white waistcoat. But little Miss Graham had scarcely heard his words. Only when he ceased she became conscious of what he had been saying.

"I have something to tell you, Henry," she began, and her voice was tremulous and very low, "a secret that you must not repeat. I only tell you now because I want something done. I should have sent for you to come over if I had not seen you today. I have been thinking over it for some time, and I want your help and advice."

Her earnestness arrested his attention; she was shaking from an agitation she tried in vain to repress.

"You know, Helen," he replied, in his large way, with a wave of the hand, "that I am always at your service. I"—

"Yes, yes. You have been very kind. You have been most good; but—but"—She paused, in doubt how to begin, and then, summoning all her courage, continued: "Do you remember the story of the Spartan boy who concealed a fox in his bosom?"

He nodded assent. She has found out that rascal Sprake, he said to himself. For in his mind was the fable of the man who cherished a snake, and he thought it meant ingratitude.

"And then it gnawed into his heart, and he died."

"What do you mean, Helen? What do you mean?"

"I want to arrange and settle everything without delay. I have known it for some time. But I could not speak of it. And I do not want any one to know. Henry, I have only a little while to live. Perhaps two years at most. Only two years to live."

Her voice sank into a wail. But now that her sorrow had found utterance she at once regained composure, and she looked up with her keen gray eyes, as if eager to observe the effect upon him of her words.

He was standing upon the hearth rug, and the light from one of the windows fell full upon his face. His brows were knit in perplexity, as if he did not quite catch her meaning, but the color left his cheek. He became pale with alarm. He could not have appeared more startled had he just heard his own doom.

"Do you mean you are ill, Helen?" he asked, eagerly, in a hoarse whisper.

"Beyond hope. There is no chance of recovery," she moaned. Then she burst into passionate lament. "And I do not want to die. I want to live. I want to live for years and years."

"But what are you doing? Why don't you take advice? Call in Bibberly. He's a good man, Bibberly. I should have every confidence, and"—

"Do you think I would have such as he prying at my poor body?" she cried, with sudden nervous irritability. "No. I wrote to a physician at Bath. I sent Charity out for the day, and John Sprake fetched and drove him back, and nobody knew. Besides, I have read about it in one of my father's books. Nothing can be done. He did not propose anything. It must just grow and grow. I can see it grow."

"But—eh, surely"— he hesitated, groping in his brain for the thing to say. "Surely, Helen, you will take a second opinion?"

"It is no good. Besides, they might want to do something."

She shuddered at the thought, and then again came upon her this great longing for life.

"And yet I do not want to go. I could not lose it for the world, little as it is. To be wheeled out into the sun. To watch in winter for the Christmas roses in the corner. And the daffodils in spring, so bright in the meadow along the brook. And the bluebells in the wood, quite thick, as if the sky had fallen between the trees. And I want to see Charity married—and to sit like a grandmother, with children running around my chair. There are people who say they are tired of life—people who have it all. But I was never tired. I could never do enough to get tired."

She stopped in her sudden way, and asked, quickly: "You were not averse to Graham's engagement?"

The look of fear vanished from his countenance. The question implied a doubt, and again he was important and self satisfied as ever.

"I will not seek to hide from you, Helen," he began, slowly, and in his most sententious manner, as if he were addressing a board of guardians, "that I had cherished other hopes for Graham. My position and his—his expectations, I think I may say—justified me in hoping that he would make a suitable match. I was ambitious for him, I confess to you. It was only natural. Personally, I say nothing against Miss Chance. Thanks to your bounty, she is well brought up, intelligent, accomplished—but"—

"You would be too generous to speak of that," she broke in with warmth.

He graciously accepted the attribute: "Well, well! Graham has chosen, and we need say no more."

With his patronizing wave of the hand he would have dismissed the matter, but she had still her errand to fulfill.

"But I want to see everything clear. I love her as if she were my own, and I want to know that, whatever happens, she will be provided for," she cried, with glowing enthusiasm. "Of course, I have left all to Graham, and that is only just. But there is the money that has been saved. That seems to me quite different. I want to give her that at once. To settle, or secure, or whatever you call it. So that it can never be lost or taken away, you know. Now, in my lifetime, I want to do it. So that if anything comes between them she will have it just the same. And when they marry it can make no difference."

He turned to the window, and stood with his back toward her, looking out into the street. She felt that he disapproved of her intention. The old opposition, she thought, offered to poor Charity from the very first. This made her more determined.

"You see," she urged, "I do not want to have to think of these things again. Soon I may have to tell Charity, and I want all this settled first. As if it were for the marriage, and as much for his sake as hers."

He walked slowly back, and leaned with his elbow upon the mantelpiece. He looked ten years older than the portrait now, and the lines upon his forehead were very deep.

"I have been taken by surprise, and what you tell me of yourself pains me very deeply, Helen," he faltered. "Let the matter rest. I will think how your wishes can be best carried out. Leave it for the present. Leave it; I will not forget nor delay. But such things want looking at—careful looking at"—

There came a step across the hall, the door was thrown open, and Mrs. Poltimore-Briggs, like a little whirlwind out of breath, broke in upon their conference. She was full of regrets, and overflowing with apologies. Her rapid trivialities, pitched in the highest key of exaggeration, were in

strange contrast to the deep sorrow hidden in Miss Graham's heart.

"My dear Miss Graham! How could he bring you into this disreputable room? I was beside myself when Charity mentioned it. I rushed away at once in the most frantic haste. Why, you must be quite worn out and exhausted. Now do let me take you into the other room to have some tea! Let me take your arm. I won't trust you to him any longer. Open the other window, Henry, do. It is as close as an oven."

So the interview came abruptly to a close, and he was left alone.

The cool air blowing in from the sea was grateful to him, and he stood looking down upon the harbor mouth. It was high tide, but below the clear, deep water he could distinguish lighter streaks of sand between masses of weed covered rocks. There came a moment of insight. Between the whirling eddies of his vanity, and the varying agitations of his social ambition, he caught glimpses of the unchanging realities of life.

In his perplexity he passed his hand across his forehead. It was wet with beads of perspiration.

"Two years! Two years," he muttered. "He must marry her at once."

Between the cliffs lay a cutter in readiness to go out. He could hear the creaking of her gaff and the hoops of her mainsail against the mast, as it flapped idly when she rolled upon the swell of the tide.

Two members of the deputation strolled down and stood upon the quay. One of them, in gaiters and with a back of the broadest acreage, raised his stick and pointed at her.

He knew they were talking of him—saying, perhaps with envy, that she was his. An hour before he would have been gratified—very gratified; but now the thought was bitter to him.

"I wish to God I was dead and in my grave!" he hissed between his teeth. And at that moment he meant it, too.

(To be continued.)

TWO KINDS OF OWNERSHIP.

BY REV. HENRY VAN DYKE, D. D.

We were keeping Sunday afternoon together on the edge of a green hill, surveying the gentle valley of the Gale River and uplooking to the Franconia Mountains. The placid air of the day seemed to shed a new tranquillity over the ever restful scene. The lilies that never toil nor spin, the birds that sow not neither gather into barns, appeared to be enjoying a repose deeper and more serene than that of common days. Slight and indefinable touches in the landscape, perhaps the mere absence of the tiny human figures laboring in the distant fields, or the light curl of smoke rising lazily from the farmhouse chimney, or the family group sitting under the maple trees before the door, gave a look of quietness to all things, and diffused a Sabbath through the world.

"Father," said the little boy lying on the grass beside me, "who owns the mountains?" I happened to know the names of two or three of the lumber companies that had lately bought some of the woodland slopes, and told him who they were, adding that there was probably quite a large number of different owners, perhaps two or three hundred, whose claims taken altogether would cover the whole range of hills.

"Well," said the boy, after a moment of thought, "I don't see what is the good of owning them. Everybody can look at them."

There they lay, stretched out before us in the sloping sunlight, the sharp peaks outlined against the tender sky, the vast ridges of forests sinking smoothly towards the valleys, the deep hollows gathering purple shadows in their bosoms, and the little foothills standing out in rounded promontories of darker green from the mountain mass behind them. Far to the east the long comb of Twin Mountain extended itself back into the untrodden wilderness. Mt. Garfield lifted a clear-cut pyramid through the translucent air. The huge bulk of Lafayette ascended majestically in front of us, crowned with a rosy diadem of rocks. Eagle Cliff and Bald Mountain stretched their line of scalloped peaks across the entrance to the Notch. Beyond that shadowy vale the swelling summits of Cannon Mountain rolled away to meet the tumbling waves of Kinsman, dominated by one loftier crested billow that seemed almost ready to curl and break in snowy foam. Far down the sleeping Landaff Valley the undulating dome of Moosilauke trembled in distant blue.

They were all ours, from crested cliff to wooded base. The solemn groves of firs and spruces, the plumed sierras of lofty pines, the stately pillared forests of birch and beech, the wild ravines, the tremulous thickets of silvery poplar, the bare peaks with their wide outlooks, and the cool vales resounding with the ceaseless song of little rivers—we knew and loved them all; they ministered peace and joy to us; they were all ours, though we held no title-deeds and our ownership had never been recorded.

What is property, after all? The law says there are two kinds, real and personal But it seems to me that the only real property is that which is truly personal, that which we take into our inner life and make our own forever by understanding and admiration and sympathy and love. This is the only kind of possession that is worth anything.

A gallery of great paintings adorns the house of Midas, and every year adds a new treasure to his collection. He knows how much they cost him and he keeps the run of the quotations at the auction sales, congratulating himself as the price of the work of his well-chosen artists rises in the scale and the value of his art treasures is enhanced. But why should he call them his? He is only their custodian. He keeps them well varnished and framed in gold. But he never passes through those gilded frames into the world of beauty that lies behind the painted canvas. He knows nothing of those lovely places from which the artist's soul and hand have drawn their inspiration. They are closed and barred to him. He has bought the pictures, but he cannot buy the key. The poor art student who wanders through his gallery, lingering with awe and love before the masterpieces, owns them far more truly than Midas does.

Pomposus purchased a rich library a few years ago. The books were rare and costly. That was the reason why Pomposus bought them. He was proud to feel that he was the possessor of literary treasures which were not to be found in the houses of his wealthiest friends. But the threadbare Bücherfreund, who was engaged at a slender salary to catalogue the library and take care of it, became the real proprietor. Pomposus paid for the books, but Bücherfreund enjoyed them.

What does it profit a man to be the landed proprietor of countless acres unless he can reap the harvest of delight that blooms from every rood of God's earth for the seeing eye and the loving heart? And who can reap that harvest so closely that there shall not be abundant gleaning left for all mankind? The most that a wide principality can yield to its legal owner is a living. But the real owner can gather from a field of golden-rod, shining in the August sunlight, an unearned increment of life.

We measure success by accumulation. The measure is false. The true measure is appreciation. He who loves most has most.

How foolishly we train ourselves for the work of life! We give our most arduous and eager efforts to the cultivation of those faculties which will serve us in the competitions of the forum and the market place. But if we were wise, we should care infinitely more for the unfolding of those inward, secret, spiritual powers by which alone we can become the owners of anything that is worth having. Surely God is the great proprietor. Yet all his works he has given away. He holds no title deeds. The one thing that is his is the perfect understanding, the perfect joy, the perfect love of all the things that he has made. To a share in this high ownership he welcomes all who are poor in spirit. This is the earth which the meek inherit. This is the heritage of the saints in light.

"Come, my boy," I said to the little lad, "let us go home. You and I are very rich. We own the mountains. But we can never sell them, and we don't want to."

THEY WENT TO CHURCH AFTER ALL.

It was a sultry Sunday morning at a summer resort. On the hotel piazza the guests gathered after breakfast, the women with their novels, the men with their Sunday newspapers. Most of those who even considered the subject of church attendance had announced at table that "it was too hot to go to church." Conversation drifted into politics, fashions, the theater. One gentleman said nothing, but sat a little apart quietly reading. "What can so absorb the lively Mr. S.?" asked a lady in a rallying tone. "I was just reading a little story in *The Congregationalist*," he returned. "Would you like to hear it?" "Certainly," was the polite reply. The hum of conversation ceased as the reader began; faces grew interested, then earnest. As he closed several voices broke out in eager discussion. The tide was turned; all thoughts were diverted into a new channel and the tone of conversation was raised for the whole day.

Two or three people fidgeted about. One looked at his watch. "Guess I'll go to church," he said; "there's time enough if we don't fix up too much." "Who wants to fix up such a day as this?" asked a lady. "Let's go in our shirt waists, just as we are." In a pleasant flutter of excitement the party was organized.

Great was the amazement of pastor and people as a dozen or more strangers, in unconventional costumes, it must be confessed, but fresh and summery, filed up the aisle that hot Sunday morning. But their earnestness and reverence were not to be mistaken; and after the unusually heavy contribution plate was received at the altar there was a thrill of gratitude in the preacher's voice as he prayed for a blessing on "the strangers within our gates," and the hearty grip with which he greeted them after service spoke volumes of the courage he had received from this unexpected evidence of appreciation.

Was it worth while—this loyal effort of a disciple to win reverence for the day hallowed by the rising of his Lord? I. E. K.

Pilgrimage Letters. IX.

Guests of the Dean of Ely.

The little town of Ely in the fen lands of East Anglia, the scene of Kingsley's Hereward, where, for a single night, the pilgrims laid aside their "staff and sandal shoon," will ever abide in their memories as a veritable Chamber of Peace. Whether or not our gracious host, Dean Stubbs, surmised that we had reached that point in our journeyings where we needed "time to repair our nature with comforting repose," his plans for our entertainment conduced wonderfully to that end. The very invitation to a "tea in the cloister garth" had a soothing sound and refreshed our jaded spirits like a rest in music.

We arrived late in the afternoon, and lowering skies and a chilly atmosphere soon drove us from the garth into the deanery drawing-room. What a lovely, reposeful, homelike interior it was, with its recessed windows, its wealth of choice pictures, its atmosphere of antiquity and, above all, the cordial hospitality of members of the household. And what converse we had in the low-ceiled, wainscoted rooms as we lingered "over the tea cups," listening chiefly to the dean as he told us a little of his theories of life, especially as related to the working classes, for whom he manifests a deep and practical interest. We had read something of the way in which, when vicar at Granborough, he divided his glebe into acre lots for the benefit of the villagers, and of the night school in his laundry for two winters in another parish, but this personal interview gave us a new conception of his work. Over his study fireplace is carved in oak these words from Goethe: *Gedenke zu leben* (Think of living). This sentence and another from the same book, "Earnestness alone makes life eternity," have served as his watchwords for many a year. In his forthcoming book, A Creed for Christian Socialists, may be found the essence of the dean's ideas on socialism, which is that Christ should be dominant in all realms of living, in politics and industry no less than in theology and ethics. He believes in a spiritual unity but not outward conformity between different branches of the Christian church, and rejoices in the opening of English universities to Nonconformists, because this common educational bond must ultimately prove a strong unifying influence. It was a rare privilege to hear themes of such import discussed by one who has been styled "the broad-minded, scholarly, terribly earnest, yet blithe and happy, dean of Ely."

DEAN STUBBS.

At length, as sunset shadows appeared on the wide-spreading close, we followed him into the noble minster, through the splendid Galilee porch, down the long Norman nave, pausing beneath the great octagonal lantern, through whose traceried windows prismatic colors were now shimmering, and came finally into that wonderful chapter house with its inconceivably delicate carvings of fruit and flowers. This was one of the places, however, where we had no disposition to boast of our Puritan ancestry as we saw how their ruthless hands had shattered peerless statues and made havoc of unparalleled specimens of mediæval and classic art. All these points of architectural and historic interest were explained by the dean in his own inimitable fashion, but he had reserved for the evening the most unique feature of our entertainment in the shape of a "moonlight" organ recital in the cathedral.

At nine o'clock we grouped our way to seats in the western end of the nave, the huge pillars looming up like giants on either side and the only light coming from the distant south transept. This dim illumination was ingeniously arranged to have the effect of moonbeams, softly stealing in at the clearstory windows, touching here and there with a mystical light the pillars and arches of the beautiful octagon, making of this incomparable architectural feature, which is the glory of Ely, a vision out of the darkness—a dream, beautiful enough to be dissipated by the first awakening to everyday realities, yet indeed a dream in stone, and its impression upon the entranced beholders as enduring as the stone itself. A fugitive beam of light caught now and then the hand or the violin bow of the player as he stood upon the choir steps, and we could well imagine one of Fra Angelico's playing angels with his golden nimbus just behind the screen of darkness.

Presently from out of the stillness came a message from the old master, Bach, first in soft, mellow waves of sound, creeping along the groined arches, and ending in a thunderous fugue with all the organ's power. The lofty strains died away, to be succeeded by one of Schumann's melodies on the violin, played with a power and pathos that no words can describe. O, the haunting sweetness of that music as it swept along the vaulted roof till it seemed as if it were caught up and echoed back by a choir of angels! One selection followed another till an hour had passed away. Then, in exalted mood, with hushed hearts and moistened eyes, we retraced our steps, past the door where the dean stood in the shadows to receive our subdued but grateful farewells, out through the deanery gate, back to the quiet, well-kept Lamb Hotel, to lie down and dream of celestial harmonies in the temple not made with hands. Ah, who of the pilgrims will ever forget that evening? F. J. D.

Our Baptist friends will hardly be pleased with the conclusion which Bishop Hugh Miller Thompson, in an article on the Sunday school in the *Church Standard*, draws from their objection to infant baptism:

> The Baptist alone accepts this principle in its full logical results, and, in consequence, refuses to baptize children. He rightly, therefore, instructs a child on the distinct understanding that he is not and cannot be a Christian as yet. But his humanity gets the better of his divinity, and instead of holding, as he is logically bound to do, that since the child cannot be a Christian, therefore he cannot be saved, he makes an exception in his case and generally concedes that while a *man* cannot be saved without being a Christian, a *child* may be. To be sure, it seems very queer that a soul good enough to go to heaven is not also good enough to be a member of the Baptist Church. At all events the result is the very remarkable one that, on their own principles, there are but two places in the universe whence children, because they are children, are hopelessly excluded—hell and the Baptist Church.

This is witty but neither fair nor true. For our part, though we disagree with the principle, we think that, granting his premises, the Baptist's position does credit to his logic and his humanity. But in all fairness the bishop should have said infants—not children. All good Baptists teach a child that it may become a Christian at once, so soon as it is teachable at all, and a good proportion of the membership of most Baptist churches consists of children.

We must lie fallow before we can produce greatly, and we must enrich ourselves inwardly before we can spend generously in creative work.—*H. W. Mabie.*

GEORGE ADAM SMITH AT CHAUTAUQUA.

A PEN PICTURE OF THE MAN AND HIS WORK.

BY MARY B. FULLER.

Henry Drummond, Principal Fairbairn, Prof. A. B. Bruce, George Adam Smith are the Scotch leaders and inspirers in religious thought who have come to Chautauqua. Each man has met here with the appreciation of scholars, with the admiration of lovers of literary style and with warm personal interest. Dr. Smith has just left us. No review of his seven lectures or rereading of his sermon is necessary to make sure the fact that Chautauqua will remember him. The echoes hanging around the pillars of the Hall of Philosophy, the bits of stray comment on the walks and the new pronunciation of the word "Israel" linger behind him. Yet to try to find out how many deep brain and heart furrows his words and personality have made would be like trying to trace the seeds of his own Scotch thistles. Laying hands, however, on the most evident reasons for his influence, we take hold at once of his confidence-inspiring personality. This was the background which set forth all that he said. Earnestness, reverence and an entire lack of self-consciousness were the elements of his strength. A close meeting with the searching truth of his eyes was a humbling experience; and no one would have told him society lies before, any more than after, hearing his sermon. Dr. Smith carried with him also the sense of reserve power and of variety of ability. His humor, for instance, was hidden until the last lecture on Proverbs, when it flashed out delightfully.

The sermon on the character of Esau said some plain things in strong Saxon words. The people who think it vulgar to do any particularizing about the "miserable sinner" phrase of the confession were shocked. I doubt, however, if any young man left that service without a new kind of determination to be straight and manly. A shock rightly given and taken is the only genuine inspiration.

In the lecture on Proverbs the difference was pointed out between the wise man and the prophet, the difference between a certain shrewdness and inspiration. The maxims of the Hebrew wise man, their literary and practical value, were illustrated by selections from the book of Proverbs. Dr. Smith advised the student to sift out these admonitions and to group them by subjects—the family, friendship, truth, wisdom, etc. Perhaps the best words in this, the most miscellaneous of his lectures, were those of his own on the character and mission of true friendship.

Everything that the Scotch critic said was interesting, but the greater part of his originality came in the lectures on Hebrew poetry. The audience was not of the straggling variety which goes to sample. Natural selection drew those fitted to understand and to sympathize with Dr. Smith's point of view. The look of absorbed interest on all faces was genuine. It came from an appreciation of the fact that to hear such profound knowledge, expressed in such a clear and delightful style, was a rare privilege. They saw too the man's fine sense of proportion and his unusual power to understand how his hearer's mind met his own. The fascination of the Scotch accent, and a voice full of cadence and melody, gave pleasure which few popular orators can give.

The subject matter was developed in a logical and well-ordered fashion. The most stupid listener must have had a tolerably clear analysis of each lecture in his mind, and an understanding of its connection with the lecture before and after it. First, he outlined the characteristics of the Semitic race, tracing their development from the situation of the people and their habits of life. He followed this with the general qualities of the Hebrew poetic genius springing from their racial character. Then came the story of local peculiarities in this genius, and from the general the qualities of the particular poets. On this outline Dr. Smith drew a vivid picture of the Hebrew people. He has the veritable power of a Monet in creating an atmosphere. That is, all his figures and picturesque phrases kept his hearers in the Semitic land because every expression came from the vocabulary of Israel. The listener was set at once in the Arabian desert. He saw the loneliness, moved with those people on their long journeyings, shared in their starved patience and fierce outbreaks of hungry cursing. He watched with them under the stars. Then the change from the nomadic life to the home in Palestine assumed a place of new meaning in historical events, because he knew what came before it. Constant illustration from familiar passages of the Bible linked the historical movement of Israel with its emotional expression.

Once in Palestine the lecture on Hebrew poetry of nature made one see the connection of geographical situation with human feeling. This lecture was richest of all in beauty and force of words, while it opened up the reasons why Hebrew poetry is a universal poetry, whether expressing nature or human experience. Some listeners had never realized before that the Hebrews wrote about the same world we live in. Their mountains have the same kind of formation, the sky was just as blue and the flowers were just the same as in many of our own States. The lecture on Miriam's Song, on Deborah's Song, and on the Song of the Well brought the hearer from the poetry of nature to that of human life. The poetry of everyday labor is illustrated in these songs, and here Dr. Smith took the evident text and preached. Perhaps the moral help gained was worth the artistic sacrifice.

The last lectures were on the Psalter, the Songs of David, and David himself. Here was a searching into the breadth and depth of this poetry which expresses every longing of the heart 2,000 years ago, as well as every yearning of the heart today. We all use David's words to voice our penitence for sin, though our sin may not be of the same degree as his. We use his expressions of loyalty and devotion, though we may not even approach them in sincerity. His poetry and that of the other grandest Hebrews is summed up in Dr. Smith's own word, "whole-hearted." It is full of paradoxes—picturesque and unpolished, passionate to frenzy and grandly calm, broken and musical. For this it is all the more human: it shows the difference between God and man while it expresses the faith of man in God.

We shall have to pass over Dr. Smith's careful discussion of Hebrew verse form, the musical quotations from the original, and the fresh interpretative reading of the English version. The Song to Saul and Jonathan and the Nineteenth Psalm never will have the same meaning as before to those who heard them read by this Scotchman.

The whole effect of these lectures was to bring a vivid breath of real life into the old writings. Many word and sentence surfaces, worn smooth and impenetrable, were broken up. The treasures of meaning beneath were heaved out into sight and touch. Yet this wider intelligence brought with it no loss of faith. The Bethel of Jacob is just as full of spiritual suggestion when we know that, asleep at the foot of the mountain, he saw the angels on the ladder of its rocky side. Is the naturalism of misty wooden rungs any more helpful to faith? While Dr. Smith thus gave us a truer historical knowledge of the incidents and motions of Hebrew literature, he deeply impressed us with his humble spirit and a reverence beyond our own. The familiar words of our English poet,

> Let knowledge grow from more to more
> But more of reverence in us dwell,

are the best expression of the appreciation which Dr. Smith found, and of his influence which remains at Chautauqua.

CURRENT THOUGHT.

AT HOME.

The Morning Star notes some differences between the American Volunteers and the Salvation Army: "The new movement is in close sympathy with the churches. Many in the Salvation Army had endeavored to work, as far as possible, with the churches, but objection was made at headquarters. The Volunteers will put no hindrance in the way of their converts joining the different churches. They will observe the sacraments, though there is as yet no decision as to the form and method of baptism. More effort will be made in instructing their workers than the Salvationists make. Property will be held by trustees chosen for the purpose, instead of being deeded over to one man. So far as they can, without neglecting slum work, they will strive to reach a middle class of working men for whom no Christian body is specially working."

The Knapsack gives this account of the Boys' Brigade, of which it is the official organ: "The U. B. B. of A. has doubled in point of numbers. And yet we have not started as yet. This time next year should and will witness, we feel confident, a much greater and quicker growth than the one just past, and no far distant date see a regiment of a thousand boys in every large town throughout our land. What an army that will be in the years to come, when they have reached manhood and are prepared to battle for their country's good under the banner of the cross!"

The *Christian Leader* draws a distinction between reading the Bible and reading about the Bible, and adds: "We do not desire in this age to re-establish 'Bibliolatry,' but if in the light of all that is known about the Bible there could be instituted a more general reading of the Book itself, the work of the church and the minister would be greatly simplified and aided. If parents were so familiar with its contents that their incidental mention of it would lead their children to *want* to read it instead of being driven or bribed to the reading, or if it were so read in pulpit and Sunday school that the hearers would hear it not simply as a part of the service, but as a taste of a feast they can hardly wait to begin for themselves, perhaps the Bible would be a more familiar feature of the next generation. . . . The most interesting book in the world is the Bible, and now that the mask of superstition has been removed from it put it in the hands of the people and let them find the good things for themselves, and the good things will do them more good and be of more value to them, and they will enjoy the good, just as the manly man enjoys most the fruits of his own earning rather than those bestowed in charity."

I am sure that there is no difference of feeling in this country, and that the predominant sentiment in America now is a desire that there should be a decision and an early settlement of the dispute that has arisen. And I confess I am getting a little impatient that that settlement should be so long delayed. It is to settle a question of that kind that diplomacy exists, and I think I am speaking the sentiment of the majority of the people of this country when I say that what we desire to see is a settlement by peaceful arbitration of the differences between Great Britain and the United States of America, and that no personal pride, no diplomatic obstinacy, should be allowed to interpose to prevent a settlement to that end.—*Sir Vernon Harcourt.*

The proportion between the values of gold and silver is a *mercantile problem altogether.* . . . Just principles will lead us to *disregard legal proportions* altogether, to inquire into the market price [ratio] of gold in the several countries with which we shall be principally connected in commerce.—*Thomas Jefferson.*

The Home

DIRGE FOR A SAILOR.

BY CLINTON SCOLLARD.

Beyond the bourns of time and sleep,
Beyond the sway of tides,
A voyager o'er death's darksome deep,
His ship at anchor rides.

He who from boyhood never knew
A garden save the foam,
Whose only rooftree was the blue,
At last has found a home.

And what more fit than that the wave
He loved through life to stem
Should sing above his green sea grave
This sailor's requiem!

In many quarters there exists an unreasonable prejudice against the use of postal cards, yet one of England's greatest men, Gladstone, does not hesitate to avail himself freely of this convenient form of correspondence. Would that his example might influence a certain class of Americans who resent having their friends send them any missives by mail which are not screened by envelopes. Strict adherence to this arbitrary rule often occasions real inconvenience, especially when traveling, and Mr. Gladstone's plan of carrying postal cards, pen and ink with him wherever he goes is far more sensible. There are obvious limitations to the use of these cards which all well-bred persons would naturally respect, but let us not erect false and artificial standards against an article that is a positive blessing to all who carry on a large correspondence.

Public sentiment in regard to what constitutes the ideal home is being reflected in the Boston *Journal*, which offers a prize for the best description of such a home and daily prints some of the communications received. Naturally these differ, according to the character of the writer, yet we are impressed by the fact that the consensus of opinion favors Christianity as the foundation of the ideal home. All agree that neither money nor style, nor house nor furnishing is as essential as love and confidence, and that "the art of being kind is more than the art that adorns the walls." One sketch strikes a high note when it pictures a home "where love governs the household guided by the highest wisdom of intellect." Mother stands for the ideal home in the minds of many, and nearly every person assumes that there can be no perfect home without well-bred children. Though the spiritual ideal is made prominent, practical details are not ignored. It is generally thought that the housekeeping must be neat and systematic, the surroundings cheerful, furnishings not necessarily expensive, but dainty, healthful and comfortable. And we note that flowers, music, good books and pictures are as a rule considered necessary, and hospitality is often emphasized. We think too little about our ideals in this busy age, and the *Journal* is doing a real service in calling attention to such a subject.

There is nothing so luxurious as a constant congeniality of companionship. What is an armchair, or a cosy fireside or a well-spread table compared with souls that scintillate and respond at your touch, the quick comprehension, the never-varying harmony of spiritual kinship.—*R. F. Horton.*

SNAP-SHOTS AT MY FELLOW-TRAVELERS.

BY ELIZABETH CUMINGS.

I.

They were a most unromantic looking old couple, Judge B. and his wife, who occupied the section next mine all the way from the Pacific coast to St. Paul. He was not unlike a monster olive in figure, with a big head, on which the hair was thinning, and spindle legs. She was lean and tall and smoky of complexion, and it was difficult to imagine that either of them had ever been young. They were apparently about sixty. The Judge called his wife "Mother," and she called him "Father." They had with them photographs of their children and grandchildren, and it was a regular part of each day's program for those pictures to be taken out and looked at. They were excellent travelers, considerate of each other and every one else, but the Judge was a bit nervous as they drew near to St. Paul, where they were to change cars. Being one of those fidgety beings who prefer to wait long rather than to hurry one minute, he rose early, taking great pains, however, not to wake his wife. He was quite dressed, and had gathered up all their belongings, and at last must rouse her. A sudden swaying of the curtain disclosed him bending over her and kissing her. She was quite deaf, and it was impossible for me not to hear his words. "Wake up, sweetheart!" he cried, with the tenderness of a young lover and stroking her faded hair.

II.

It was snowing fast, and melting as it fell. A score of smells, each one worse than the other, beset your nose. The lights in the great station twinkled smokily, and as I climbed into the train, stumbling in the dark, and saw that the car contained only men, my heart went down with a queer, cold dread. Many of the men looked rough and several were chewing tobacco, and spat every now and then audibly. There was no parlor car, and it was pressingly expedient that I take this train into southern Indiana. I had been warned that the journey would not be pleasant and I tried to fortify my courage by thinking of my forefathers who served at Valley Forge. But my spectacles steamed over, and as I groped my way to a seat I secretly felt as lost and forlorn as if I were in Kamchatka. I discovered a moment later that a woman had come in directly after me. She was just a fat, common looking, elderly person with a basket. As she took a seat across the aisle she threw back her blanket shawl. On her breast was a knot of white ribbon. My spirits rose. I was no more afraid of those men I had heard cursing than if a United States soldier were beside me armed with a gun. Perhaps the cursers also saw the white ribbon. I heard no more oaths all the two hundred miles of my journey.

III.

It was at Falls View and the express had stopped for the passengers to have a five minutes' glimpse of the matchless beauty and terror of Niagara. A party of young Germans stood looking down at the wonder with bared heads, and whispered their appreciation in jerky gutterals. Two Arabs in blue night-gowns, their belongings in what looked like potato sacks, were just beyond, their dark faces glowing, their long fingers pointing. All sorts of travelers jostled each other, for the train was long and crowded. The sun low down the west filled the American falls with wonderful combinations of lilac, pale rose and green tints sifting in with its diamond white. The great leap of the Horse-shoe was emerald. A deep organ-like chord came up out of the gulf. Nowhere else is the spectacle quite so exquisite. Returning I saw a young woman crocheting at a window. She was also chewing wax. "I've seen it twice," she was assuring some one incisively. "What do I want to see it again for?"

IV.

It was in my own New York. The folk were well dressed, and evidently prosperous. There was a baby of two years with them, not the only child of the family for there were two others, a boy and a girl. The baby was an adorable creature, and while it was awake they kept it making faces. It was the mother who had discovered the infant's talent in this direction, and when it did not of its own will draw its cherub mouth and cheeks into some strange contortion, she incited it to new effort by crying, "Make a face for mamma now!" "Make a face at papa, and Auntie Nell." Just what the older children had been stirred up to do in infancy I cannot imagine, but they were loudly and intensely disagreeable, and would not be put down by such admonitions as, "For mercy sake keep still! I never saw such young ones in all the born days of my life," etc., for two hot hours, while the helpless on-lookers reflected upon the sayings of Solomon and the training of twigs in the way they should grow.

V.

It was a shabby station in central Iowa. It was a junction, and many people from many points of the compass were waiting. It was midsummer, and it seemed that the folk living in the little towns of Nowhere round about were going for brief outings to other Nowheres. A pretty, apple-blossom-faced woman attracted me so that I drifted over and sat down beside her. A freckled-nosed boy sat on the other side of her. It was plain that the two were mother and son, and great cronies. It was plain, too, they were very poor, for the woman's costume suggested much making over, with the help of unsatisfactory paper patterns. After a time a mouse crept out of a hole under the bench on which we sat, and I drew the boy's attention to the creature. He dropped some bits of cake down to it, but it fled, scared. It soon returned, and then, perhaps, to make a sensation, ran into the middle of the room. Then went up an absurd series of shrieks and shouts, the boy, meanwhile, sitting beside his mother, perfectly quiet, and smilingly patting her hand.

"Are the women really afraid that they scream?" he asked, when the mouse had disappeared, and quite as if his mother were another boy, "or is it because they're not ladies?"

A candy peddler came in and the mother bought five cents worth of taffy and laid it in her son's hand.

"But your new bonnet," he expostulated, putting his head close to hers. "I don't want you buying me treats till you have that bonnet."

"You must eat, Davy dear," she replied; "I can spare the five cents."

"I hope you can," he said, evidently doubtful. "I do so want you to have a bran-span new bonnet, mumsie dear."

VI.

"Your train's late, miss," said the station master when I asked why I must wait at Richland, instead of going on as I had expected. "It'll be along in about an hour."

I found an old lady in the dim, barn like station. She at once informed me she was "dreadfully worked up" not to go at once to "Utiky," as she had expected. "I live at Utiky," she volunteered, "and I'm going back home prob'ly to wait on one of his everlasting nieces." Then with a sudden change in tone, say a drop of 100 degrees, she inquired if I was going on a visit. When I replied that I was not she again became friendly. "July an' August are terrible tryin' with no help when you've only your own family to do for," she resumed, "but some folks think it's just the time to saddle themselves on somebody. I'm married to my second, and he has consid'able means, an' we might take comfort. We do, some. My first had lung complaint and I had five children. I know what it is to work. But a body gits tired in thirty years. My children are all gone, an' my second he never had but one, a daughter, and she is gone. As I've said, we might take comfort, but I've got nine nieces an' he's got seven. There ain't any of 'em that write me unless they want something. Then I git a letter beginning, 'Dear auntie'— Humph! I know I'm elected when I see one of their envelopes. Sometimes they bring fancy work. But generally, they don't bring anything but story books. They all sit around so." She folded her hands in a droll rabbit fashion across her ample breast. "I do my own work. I can't git used to havin' a girl 'round plaguing. Of course when I git breakfast I want it eat when it's hot. But my nieces and his'n—they're women grown—won't git up to seven o'clock breakfast. They say they come to my house to rest. Now there ain't much rest in that for me, for I have nettle rash in summer, an' I have asthma, too. I'm willin' to be accommodatin', the dear knows, but I don't like being made a convenience of, an' I don't like to have grown up women as ought to have some sense callin' me 'Dear auntie,' an' then comin' an' makin' me git two breakfasts. An' I don't like bein' called from the islands when I was takin' my comfort either."

"It is too bad," I sympathized, "to have your outing broken in upon by an undesired visit."

"You may well say it!" The old lady's mouth went together with a snap. Then a sudden gleam shot over her face, and she bent forward and spoke low, as if to prevent any possible listener from hearing: "I believe I'll tell you just what I'm aimin' to do. I'm aimin' to git to Utiky for the south-bound train and to go down Sherburn way to make some visits. My husband, Mr. Fitch, he don't know about Almiry's letter. She isn't on his side, any way, and she's the most aggravatin' of the whole lot. It'll look as if I missed gittin' it. Almiry dreadfully needs a dose o' jus' such medicine."

A far-away whistle tooted. I was soon on my way to Syracuse. How very much I would like to know if Mrs. Fitch was able to carry out her scheme for the suppression of an inconsiderate visitor!

No work begun shall ever pause for death.—*Browning.*

HOW ESTHER SEES STARS.

BY LUCY NOBLE MORRIS.

Somewhere in his writings Thomas Carlyle laments the fact that in his younger years those who had charge of his education made no attempt to familiarize his mind with the names of such common objects as the wild flowers and constellations. Esther, a young girl living in a quiet country parsonage, can make no such complaint, for she is fortunate in having guardians who have taken pains to instruct her in nature's ways, and is favored in the acquaintance of a man much older than herself and of like tastes, who has made "friendship with the stars." He began his astronomical studies with an opera glass, and has recently indulged in a 2 1-4 inch telescope that he would not exchange for a Yerkes or Lick. One day when he presented Esther with a field glass her enthusiasm knew no bounds. That and her planisphere are numbered now among her dearest treasures.

She is an ordinary girl with an ordinary education, and never expects to discover a comet or double star. We cannot all be positive scientists, and heaven help the world if we could be, but what is to hinder our becoming enthusiastic star students like Esther and her old friend? We would get ten fold as much enjoyment out of life if we were familiar not only with the "faces" of the stars, but with their names, histories and formations. Star names are a study in themselves, and the countless allusions to the stars in the literature of our own as well as other lands are well worthy the attention of young people as they read Tennyson, Browning, Lowell and others.

Let us imagine ourselves attendant satellites on Esther as she goes out star gazing one of these calm August nights. Near the zenith Boötes leads his hounds, Asterion and Chara, as he drives the great star herds, almost touching with his spear Corona Borealis, the crown that Bacchus gave to Ariadne and so sometimes called Ariadne's Crown—a constellation famous from classic times and very like the object for which it is named, certainly more so than is usually the case with our sky figures.

From this point Esther turns to look at the "vast convolutions" of Draco, who with "immense meanders parts the Bears." Job's allusion to the "crooked serpent" is recalled and dim recollections of the Custos Hesperidum, the watcher over the golden fruit, come floating along with memories of the old serpent that tempted Eve. Standing on Draco is Hercules, while on the Scorpion's back are Ophiuchus, the serpent bearer, and Serpens, the serpent. Of the royal family only Cepheus and Cassiepeia are noticeable, for Andromeda, their daughter, and Perseus, their son in-law, are better studied among the autumn constellations. The queen is the most interesting by far, for her old husband is very dim and inconspicuous.

Leaving Cassiepeia Esther's attention is next attracted by "the streaming tresses of the Egyptian queen," for Berenice's hair (or, as Hudibras wrote, "Berenice's periwig") is a favorite constellation with young students. As Garrett P. Serviss writes in his charming book, Astronomy with an Opera Glass, "one might think the old woman of the nursery rhyme who went to sweep the cobwebs out of the sky had skipped this corner, or else that its delicate beauty had preserved it even from her housewifely instincts."

Toward the east is Pegasus, a winged steed, or rather half a one, for so the old astronomers pictured some others of their constellations—Taurus, Argo and Equuleus. Lowell's beautiful poem, Pegasus in Pound, is in Esther's mind as she gazes on the familiar square. The Eagle, the Dolphin, Taurus Poniatowski and Lyra, with the azure colored Wega and epsilon, the double-double, are all near the zenith; the Scales, Libra, where Saturn is now shining, Scorpio with the fiery Antares, and Sagittarius, the zodiacal Centaur, with his crown, are all in the south.

In full flight down the Milky Way is Cygnus, the Swan, with Albireo, the loveliest colored double star in the heavens, at the beak of the bird. This constellation is interesting as containing the nearest star of the northern heavens—61 Cygni, 43,500,000,000 miles away—and also a region about 5° in breadth made up of 331,000 stars. Indeed, just here is one of the richest parts of the Milky Way, that "mosaic of stars," the diameter of which is not traversed by light in less than 13,000 years. Who does not love that

> Broad and ample road, whose dust is gold,
> And pavement stars,

the pathway of the gods!

When we think that each one of the 20,000,000 stars that comprise this luminous zone are suns, and not only suns but centers of planetary systems greater than our own, are we not impressed with the comparatively small part planet earth plays in the drama of God's spheres?

Our nearest neighbor is 4 3 "light years" away from us, to speak in the astronomer's language. Light travels 186,327 miles a second. Alpha Centauri then being 4.3 light years away, you have only to multiply 186,327 by the number of seconds in 4.3 light years to get the miles of distance. Figure it for yourselves and note your sensations as you realize you are ciphering about a sphere that for all you know may be extinct ere this. When you look at Sirius you see it as it was eight or nine years ago. There are stars visible in our great telescopes probably many thousand times further off from us whose light must have occupied a period of not less than a thousand years in its journey to the earth.

Remembering these facts, exalted and enlarged to all the limit of her vision on this summer night, is it any wonder that to Esther the "sky is full of God?" The impression created on her mind as she gazes up into the heavens in the still hours when the turmoil of the day is hushed, when even the flower world is asleep, is one of humility, "What is man that Thou art mindful of him?" of reverence, "How wonderful are Thy works!" and of aspiration, "That which I see not teach Thou me."

WITHIN.

To fail in finding gifts, and still to give,
To count all trouble ease, all loss as gain,
To learn in dying as a self to live—
This dost thou do, and seek thy joy in pain?
Rejoice that not unworthy thou art found
For love to touch thee with his hand divine;
Put off thy shoes, thou art on holy ground;
Thou standest on the threshold of his shrine.
But canst thou wait in patience, make no sign,
And where in power thou fail'st—O, not in will—
See sore need served by other hands than thine,
And other hands the dear desires fulfill,
Hear others gain the thanks that thou wouldst win,
Yet be all joy? Then hast thou entered in.

—*Anna C. Brackett.*

HURRAH FOR OLD NEW ENGLAND.

[See Conversation Corner.]

This is our own, our native home,
Though poor and rough she be,
The home of many a noble soul,
The birthplace of the free.
We'll love her rocks and rivers
Till death our quick blood chills,
Hurrah for old New England,
And her cloud-capp'd granite hills.

CHORUS.

Hurrah for old New England,
And her cloud-capp'd granite hills.

Shall not the land, though poor she be,
That gave a Webster birth,
With pride step forth to take her place
With the mightiest of the earth?
Then for his sake whose lofty fame
Our farthest bound'ries fills,
We'll shout for old New England,
And her cloud-capp'd granite hills.

They tell us of our freezing clime,
Our hard and rugged soil,
Which hardly half repays us for
Our springtime care and toil;
Yet gayly sings the merry boy,
As his homestead farm he tills,
Hurrah for old New England,
And her cloud-capp'd granite hills.

Others may seek the western clime,
They say 'tis passing fair,
That sunny are its laughing skies
And soft its balmy air;
We'll linger round our childhood's home
Till age our warm blood chills,
Till we die in old New England,
And sleep beneath her hills.

AN AMERICAN QUEEN AND AN ENGLISH PRINCESS.

BY F. J. D.

A little incident occurred in Holland on the Fourth of July which I am sure will interest all the young readers of the *Congregationalist*. I might hesitate about making the affair public were it not for the impression which it made upon some English people who were with the "Pilgrimage Party." It is well sometimes "to see ourselves as others see us," and here is the exact reply of a charming English young lady when I asked her what features of the trip had particularly impressed her. She said:

"I do not think I shall ever forget one simple scene which took place in the Parliament House at The Hague. The party was assembled in the large hall looking at the seats of the councilors, the president and the young queen, Wilhelmina. It struck one of the gentlemen that we had among us a girl just about the queen's age, so he came up to her, offered her his arm and said with a profound bow, 'May I conduct your Majesty to the throne?'

"The girl got up, allowed him to lead her up the steps, and took her seat on the throne with a charming modesty and a wonderful absence of self-consciousness. After the ubiquitous kodak had done its work another gentleman put the finishing touch to the scene by coming up to the girl, putting his hand on her shoulder and saying: 'I arrest you as a usurper. Come with me to the dungeons,' and we all followed the queen and her jailer."

It was a trifling episode in a day's travel, yet it demonstrated that refined and gentle manners, true modesty and a sweet forgetfulness of self are queenly qualities as engaging in a simple American girl as in one of royal blood. It was gratifying, too, that a cultured Englishwoman should observe these traits in our little American queen, because, alas! young ladies from "the States" have too frequently the reputation abroad of being bold and ill-bred, so we are always glad when we can refute this charge by living illustrations to the contrary.

Somehow this thought that in the kingdom of girlhood all may attain the crowning grace of a lovely character, whether she be peasant or princess, came forcibly home to me shortly afterwards when I saw a real princess royal receiving the homage of a nation on the occasion of her wedding. The bride was Princess Maud, the youngest of the three daughters of the Prince of Wales, and the groom was Prince Charles of Denmark, who, by the way, is about three years younger than his wife, who was born Nov. 26, 1869. The ceremony was performed in Buckingham Palace and of course all London was astir with excitement. Streets and buildings were profusely decorated, the Danish colors of red and white appearing in all sorts of floral and other designs. The procession was more picturesque than anything we have in America, because there were so many soldiers, also companies of policemen adorned with Jubilee medals, military men on horses clothed with red and gold cloth rugs, the band of the Life Guards, each man wearing his long, gold-faced coat, jack boots and velvet hat, the famous Beefeaters in their quaint costumes and gorgeously gilded state carriages.

But none of these novel features interested me half so much as hearing what the people said about the bride, and seeing their genuine love for her. It was evident that she is one of the most popular of all the English princesses, and when I asked the reason for this the reply invariably was, "O, because she's so good and kind, just like her mother." So here was another girl who had won the hearts of people, not on account of royal birth or the possession of priceless jewels, but by her qualities of character. The bride's mother, it will be remembered, was a daughter of the King of Denmark, so the two nations will be bound together more closely than ever by this marriage of young people belonging to the second generation. Princess Maud has been carefully trained and her mother has been exceedingly strict in regard to her reading, no novels at all being allowed in the school-room, and even now the daughters are not permitted to read any book which has not been previously scanned by their mother or a lady-in-waiting. Prince Charles is a sailor and last year made an expedition to Iceland, where he was very popular on account of his modest and manly bearing. He is credited with being the first to introduce the bicycle into the Danish royal household.

We Americans are interested in this marriage of Victoria's grandchild because, as one of the English papers said, "There is one keynote which, during her reign, has guided her own family life and that of all the royal circle, and that may be expressed in the sweetest word in our language—home."

I define a fanatic as the first man who sees a question. When more see it he is called an enthusiast, and when everybody sees it he is a hero.—*Lady Henry Somerset.*

Progress, man's distinctive mark alone,
Not God's and not the beasts'; God is, they are,
Man partly is, and wholly hopes to be.
—*R. Browning.*

Closet and Altar

Let prayer be the key of the morning and the bolt of the evening.

Be sure of this, that the one longing which will never be disappointed, nor when answered will prove to have given us but ashes instead of bread, is the longing to be like God and like Christ.—*Alexander Maclaren.*

Art tired?
There is rest remaining. Hast thou sinned?
There is a sacrifice. Lift up thy head;
The lovely world and the over-world alike
Ring with a song, a happy rede,
"Thy Father loves thee."
—*Jean Ingelow.*

When Christ becomes so close a friend that we are ready, even in our times of discouragement, to act upon his bare word, as Peter did when he had toiled all night and taken nothing and yet could say, "Nevertheless at thy word I will let down the net," our prayers are not likely to return to us without sufficient answer. Acquaintance with God is the true preliminary of successful prayer. It comes from living with God rather than from study, however deep or long. Those who live with him become partakers of his purpose and learn to ask according to his will. This power in prayer is the possession of the friends of God like Abraham and Elijah, neither of whom seem to have been users of books. Of all prayers, therefore, the safest and most fruitful for a beginner must ever be the prayer that God would reveal himself to us through Christ.

An easy thing, O Power divine,
To thank thee for these gifts of thine—
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow;
But when shall I attain to this—
To thank thee for the things I miss?
—*T. W. Higginson.*

If we would ask anything in the name of Jesus, we must be sure that we are ourselves in that name, our life being hid in his life, our name in his name. Then let us be sure that what we ask we want for his sake, and that it is something he would ask for us if he were actually standing in our stead and putting up our petitions for us. Coming thus to the Father we come in the name, in the spirit and in the likeness of his Son; and the Father will hear us and answer us because we are representatives of his Son, enwrapped by and dwelling within his very self as the supreme representative of the Father.—*H. Clay Trumbull.*

Grant, Almighty God, that our meditation of thee this day may be sweet; that pondering upon thine unchangingness we may the better bear the changefulness of our lives; thinking of thy constancy we may better bear the fickleness of our feeling; meditating upon the largeness of thy love we may the better bear our own coldness. Whatsoever there is evil in us forgive. Whatsoever there is in us that is good, may the circumstances of our life, the friends of our soul, the meditations of our heart, foster and enlarge; so that knowing that which is good in time, we may better hope for that which is good in eternity, and rise through the poor goodness of mortal man to the understanding of the infinite goodness of the Lord our God. Amen.

Mothers in Council.

EXIGENCIES OF CHILDHOOD.

As childhood is a season of emergencies the wise mother will prepare to meet and combat them. Some of them are trivial, but many of them are of grave importance. A physician is not always at hand when the numerous accidents which befall a child occur, so it is well for the mother to be informed of preventives and cures in cases of most common occurrence.

Convulsions. To an inexperienced person no moment is more terrifying than one in which a child suddenly goes into convulsions, although they are of quite common occurrence. They may be produced by many different causes, but are generally the result of indigestion, teething or worms in the intestines. Sometimes they are the first symptoms of diseases of the spine or brain. Usually they occur in children from five to twelve months of age, and seldom after the eighteenth month. No particular alarm need be felt when a healthy child has a convulsion, for it will pass away as soon as the cause is removed and leave no bad effect. Convulsions begin with a twitching of the face and limbs, rolling of the eyes, stiffening of the body and unconsciousness. When such symptoms are observed the child should be immediately undressed and placed in a bath as hot as the water can be borne, into which has been stirred a handful of mustard, and cloths wrung out of cold water should be placed on the head. After the muscles have become relaxed the child may be dried, wrapped in warm covers and put to bed. If the attack has been caused by undigested food the administration of an emetic will give the quickest relief. If the bowels are constipated an enema may be given, followed by a gentle cathartic.

Bruises. A restless, active child falls so often that some part of its body is usually marked by black and blue spots, caused by the blood pouring into the tissues from the rupture of the small blood vessels. Any further flow of blood into the bruised surface may be prevented by either a very hot or very cold application. An excellent remedy is the application of cloths wrung out of hot oil, and removed as fast as they cool. A good and less troublesome treatment consists in binding a cloth wet with witch-hazel about the bruise. If a child falls on its head it may be stunned for a short time, perhaps will vomit and then go to sleep. These symptoms need not alarm the mother, as they are very favorable to its recovery.

Cuts and wounds. Second in frequency to bruises are cuts, and if mothers understood dressing such injuries many bad scars could easily be prevented. Cleanliness is the first and greatest factor in successfully dressing a wound. If the mother is to undertake the operation she should first wash her hands in hot water and see that her nails are perfectly clean. Boiled water should then be poured into a clean vessel, and a soft cloth, which has been previously washed in hot water, be used to remove from the wound any blood, dirt and other foreign substances. If these precautions are observed they reduce to a minimum any danger from blood poisoning. Then cut adhesive plaster into strips about a quarter of an inch wide and as long again as the wound. Some one should then hold the two edges of the wound so they will come together closely and accurately while the mother warms a piece of the plaster and places it diagonally across the wound, fastening it firmly to the skin at each side. Other strips may be placed in the same way, leaving a small space between each one. Only in case of a tiny cut is one justified in covering the entire wound. If matter of any kind is discharged it should be carefully wiped away without removing the dressing.

Nose bleed. The nasal cavity is lined with small blood vessels and they may be made to bleed by too sudden and rapid beating of the heart, mental emotion, over-exertion, or picking the nose. The bleeding may be stopped by pressing the fingers firmly against the side of the nose near the upper lip, if the bleeding is from the arteries which cross the face. Occasionally it is necessary to apply ice cold cloths to the forehead or to the back of the neck, and it is a good plan to have the child lie down. Bleeding of the nose is frequently seen in typhoid fever, some diseases of the heart and liver and yellow fever.

Burns. The quickest method of relieving the sufferer is to cover the burn with common baking soda. Then mix equal parts of linseed oil and lime water, apply to the parts and cover with cloths.

Insect bites. When a child has been stung by a spider, bee, or any other insect, look for the sting, which is often left in the wound, and remove it. Then apply a paste made of baking soda and water; if this does not speedily give relief touch the spot with ammonia or witch-hazel.

Accidents to the eyes, ears, nose and throat. A child not infrequently gets cinders, dust and other foreign substances into the eye, and unless the mother knows how to remove the cause it may suffer very much, and perhaps permanently injure the eye before a physician can be reached. The child must not be permitted to rub the eye, as it will only add to the irritation. The mother may place a lead pencil over the upper lid and gently turn the lid back over the pencil, exposing the eyeball to view. The cinder or other substance may then be seen, and removed with a soft cloth. If it is found impossible to hold the child quiet enough for this treatment, place a flaxseed in the eye, and after a few minutes the offending matter may be removed with the tears and the mucous from the seed.

A child may sometimes put a bean or button into its ear, or some foreign body may enter it by accident, or an insect may fly into it. In case of the latter accident throw a little warm water into the ear with a small syringe made for the purpose, and hold the ear downward; the insect will float out in the water. If the foreign substance is a bean it is advisable to have it removed as soon as possible, as it will swell when moistened and produce much pain. If the mother attempts to remove it she must be very careful, as it is dangerous for an inexperienced person to tamper with the ear if she is using a hard instrument. If a foreign substance gets into the nose press firmly upon the opposite side and have the child blow its nose violently. If this does not remove it, it must be pulled out with a curved instrument.

Sometimes to a mother's great horror she will see a pin, button, tack, or other small article passed into the child's mouth. If she can quickly turn it head downwards and strike it rather sharply between the shoulders, she may prevent its swallowing the object. If she fails the child should be fed for several days upon oatmeal, rice, graham bread and other coarse foods, which will carry off the object without harm. Accidents will happen in the best regulated families, but if the mother is prepared to meet them with practical knowledge she has nothing to fear.

MAUD C. MURRAY.

THE MOTHER'S LIBRARY.

We always welcome any fresh suggestions in regard to books, and therefore make room for this communication from a mother in Illinois:

"The Mother's Reading Club should have Bushnell's Christian Nurture. Possibly the first part may be passed over, as it is of a doctrinal nature, but the last and more practical portion of the book is a wonderful help to those who are training children.

"It gives me pleasure to recommend another book which I have found a most valuable aid in the study of nature with my children. The Reading Club might not find it desirable, possibly, but the mothers individually will appreciate it as a treasure. This book is Systematic Science Teaching, by Edward Gardiner Howe. It is No. 27 in The International Education Series, edited by Hon. W. T Harris, our Commissioner of Education at Washington. We do not know everything if we are 'grown up,' and it is refreshing to find a book which talks to the mothers as if they were children. It answers for us just the questions our children are constantly asking, and plans out just the simple lessons we would so gladly teach them." M. H. R.

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·AVOID IMITATIONS·

The Conversation Corner.

IN line with the Mexican transportation pictures shown you a few weeks ago is the cut below of the famous Japanese carriage. As I never rode in one nor saw one, I asked a Corner member, at whose home I happened to call, to tell us about it, because her father had been for many years a medical missionary in Japan.

WORCESTER, MASS.

Dear Mr. Martin: This picture is a carriage that the Japanese ride in. It is called a *jinrikisha*, which means man-power-carriage. It is drawn by one man, and when there is a steep hill there are two, one in the shafts and the other pulling on a rope which is fastened to them. The jinrikishas are generally single, seating one person, but they also have double ones, seating two. The fare is three *sen* a mile, and a man runs five miles an hour, but when hilly about three miles. A man can easily run forty miles in a day, with one or two stoppings for water or for a lunch. They are taught to run when they are boys, and that makes them very strong.

The jinrikisha was not invented by the Japanese, as many people think, but by an American Baptist missionary in Japan, who was one of the first to go to Yokohama. His wife was lame, so he made a large baby carriage with two wheels It was but a very rough looking one at first, but has since been improved. A Japanese saw it and liked it, and after a while one was made at Tokyo and now there are a great many.

Sometimes accidents happen to jinrikishas. One time we had a dog whose name was Benkei. When he would go too far from home and want to get back he would jump in a jinrikisha, and when the man would tell him to get out he would not stir. Then they would read his name and address on his collar and pull him home, and of course ask for money for bringing him back. One day papa was going to ride and Benkei was behind. After a while he became tired and jumped into the jinrikisha when it stopped. After the man started, the dog thought he would get up on the seat beside papa. This made the backward weight so heavy the man suddenly lost his balance and back went the jinrikisha, upsetting both my father and Benkei.

Before the jinrikisha was invented the Japanese used a kind of a basket chair which was carried by two men, suspended between their shoulders, and called a *kâ-go*. It is still used to go up mountains, and also by the richer class of people and those who like to keep up the old custom. The kâ go of the rich people is made of wood, lacquered and closed in on both sides. They have little doors and windows made of bamboo, so that the inmates may look out, and yet not be seen. The size of the pole on which the kâ-go hangs depends on the caste of the owner. The thicker and larger the pole, the higher the class of the person. The heavy ones require three or four men to carry them. The kâ-go men must keep very good step so as to make it comfortable for the rider. HELEN B.

It is rather singular that this old Japanese conveyance was called in their own language *car-go*, and that the new carriage, with an American inventor, should have such an expressive name as *jin*, man; *riki*, power; *shâ*, wheeled vehicle; that is, a *Pull man car!* I wish that Helen, or some other American girl in Japan, could have got a snap-shot of that jinrikisha with Dr. B., the missionary, B., the dog, and the unknown jinrikishaman upsetting together —it would have been equal to the grotesque scene when the bicyclist finds himself and his wheel suddenly tumbling over each other in the ditch! Two missionary girls from China told me a day or two ago of riding on the jinrikisha in China, and Mr. Gulick, the missionary, informed me that this conveyance is now used in all the great coast cities of China and Siam and to some extent in Ceylon.

The mention of Siam introduces a ? about that country:

Dear Mr. Martin: I am a little girl sixty years old (quite small of my age), and I read the Corner. I have just read An English Governess at the Siamese Court, by Mrs. Leonowens, written in 1870, and I wish to know more of Siam as it is now. Can you tell me of any recent book upon that country? I often wish some one would publish a book, perhaps in almanac form, at the beginning of each year, giving a brief summary of the rulers of the principal countries of the world, with their names, ages, etc. Do you know of any such book? MISS G.

Yes, exactly such a book has been published for many years in London (Macmillan), called the Statesman's Year Book, a Statistical and Historical Annual of the States of the world. The issue for 1896 has six pages on Siam, including a bibliography, from which I quote two recent books: Vincent's Land of the White Elephant; Younghusband's 1800 Miles in a Burmese Tat, through Burmah, Siam, etc. [That must be the narrative of a bridal tour!—D. F.] Knox has Boy Travellers in the Far East, and Butterworth, Zigzag Journeys in the Antipodes.

And now I must answer two other literary questions, asked July 16, if for nothing else than to stop the flow of letters about them. "The little Schoolma'am's" wish for the poem, "Hurrah for old New England," is abundantly gratified by several copies from various members: E. S. and E. F. R., Newton Center, Mass.; E. B. R., Taunton; Mrs. S., Brighton; C. M., Holliston; Mrs. F., Marlboro, N. H., who says the words and music may be found in the "Trumpet of Freedom"; E. M. L., Norwich, Ct.; Miss P., Windsor, Ct., who says that "the Daughters of the American Revolution sing it"; Mrs. D., West Suffield, Ct., who copies them from an old singing book, The Nightingale; J. C. A., Chicago, who says it was "sung in the West by the Baker Family"; and others. Dr. G. writes about it from Andover; he says that at Savannah, in the winter of 1865, a quartette of the 14th N. H. V. band wished to use it in serenading General Sherman, and he remembered the air, having heard it once in Walpole, N. H., and it sounded sweet in the Southern night. A lady in Keene, N. H., writes:

The song was originally written "New Hampshire," afterwards changed to "New England." Its author, Mr. W. P. Chamberlain, is a prominent merchant here, but in his youth was at the head of a company who often sang this song.

The "Little Maine Schoolma'am," and all other New Englanders who wish to join in this patriotic and poetical *Hurrah*, will find the poem in full in the Home Department of this week. The other ? is—[is postponed to next week—for I wish to use this space to tell you, Cornerers, that I will "go you one better" than Mr. Martin on a prize. I am anxious to see something that goes faster than a Mexican ox-team or Japanese go cart, and will offer for the best "transportation picture"—land vehicle or water craft, yacht, catboat, dory, canoe, carriage, wagon, dogcart, saddle horse, bicycle, or anything else that has some "go" to it—one of Mr. Martin's Corner Scrap books (I know where he keeps them) and one dollar besides. I will give you till Sept. 16 (one day longer than Mr. Martin's offer), and any under *nineteen* can compete. Send to *me*, Care *The Congregationalist*.—D. F.]

Mr. Martin

CORNER SCRAP-BOOK.

Why Don't You Chew? Somewhere during my vacation trip I saw that question in great letters. On the next line, in smaller type, was the name—I have forgotten what it was—of a particular kind of "plug tobacco" which the placard was intended to recommend. I thought, as I walked along, that that ? was easily answered. It is a filthy habit. It is an unhealthy habit. It is an expensive habit. If it had been an intelligent boy instead of a cheap sign that asked the question I should have asked him another—Why *do* you chew? What possible reason—*good* reason, I mean—have you for filling your mouth and wearing out your jaws with that dirty stuff? I have queried in a similar way when I have seen signs and placards urging passers-by to smoke this or that cigar, as though it were a particularly beautiful and beneficial thing to do.

"Smoke Yum-Yum." I saw this sign frequently in one city. What is "yum-yum?" Why smoke anything? I suppose it is called a little more respectable than chewing a "plug"; it is certainly more fashionable. But of what good is it to you? It picks away your money, a good deal of it—enough in a week to buy a book, in a year or two to buy a bicycle. What do you get in return? "*Yum-yum*" —nothing. It is not food. It does not make bone nor brawn, blood nor brain. It does not add strength to your body nor clearness to your mind. When you come to think of it, does it not seem ridiculous for intelligent, refined men to go about the streets burning a poisonous weed in front of their faces, so as to suck in and puff out its sickening smoke? To me it looks frivolous and foolish—"*yum-yum!*" Boys who have begun to smoke ought to read a Chicago teacher's report in the *Youth's Companion*—I copy a part of it.

About Cigarettes. The teacher (in a public school) found that eighty of her scholars smoked, using from two to twenty cigarettes a day. Only six of the eighty did good work in their classes. The others suffered constantly from headache, drowsiness and dizziness. Many could not write well because their hands trembled. Some were "shaky" when they walked. They were sure to fail if asked to memorize anything. Several were five years too old for their grade, their progress ceasing after they began to smoke. But those boys who stopped the habit and joined the Anti-Cigarette Society said they "felt like different boys."

L. H. M.

The Sunday School

LESSON FOR AUG. 30. 2 *Sam.* 18: 9-17, 32, 33.

ABSALOM'S DEFEAT AND DEATH.

BY REV. A. E. DUNNING, D. D.

Absalom's abilities and opportunities to do good deeds were great. He was a king's son, his father's favorite, had rare personal gifts, command of great wealth, many devoted friends, and was popular with the entire nation. But not one good deed is recorded of him. He prostituted his abilities to selfish indulgence, threw away all his opportunities and, just when he was making his supreme effort to gain the throne, he died helpless, like a fool, executed by the just act of one who had served and loved him. The record of the end of this evil life directs attention to these facts:

1. His death welcomed. The battle in the forest of Ephraim was one of the most important in the history of the world. If Absalom had won, the building of the temple would have been postponed, the character of the people would have been degraded, and probably the kingdom of David would have been destroyed. And all these perils were centered in the life of one bad man. With Absalom dead, his followers would no longer have any motive to fight. His death was good news to good men. Joab, Ahimaaz and the Cushite slave would all have run after Absalom so long as they had faith in him. But now they represented the various classes in the nation who rejoiced that his influence was ended. So weak and blind were many that that influence could have been ended only by his overthrow and death. Joab was ambitious, sometimes unjust and cruel. But he did a merciful thing when he thrust his darts through the heart of the pretender.

One man may become the evil inspiration to thousands. With pretended love to them he may live in their thoughts, kindling hopes as false as his own. Every selfish life absorbs into itself something in others that might have been sweet and helpful. Who has not known conspicuous cases which illustrate the far larger numbers in private life? It may be a political leader like Absalom, who professes to be a defender of the poor and oppressed, open-handed with his wealth and lavish with his praises of his followers. It may be a minister of the gospel, with unusual gifts, fine appearance and generous with money borrowed from his admirers. When at last he appears as a moral wreck all good people who knew his real character rejoice that it has been discovered. They are sorry that he was Absalom, but glad that men have ceased to follow him.

2. His death mourned. Could there be any one solicitous for the life of such a scoundrel? There was one man who mourned for him, the man who had most at stake in that battle. David sat in agonizing suspense waiting for news, first of Absalom, then of the battle. The contrast between the father's love and the heartlessness of the ingrate son is sharply drawn. David charged all his generals before the battle, "Beware that none touch the young man Absalom." On the other hand, "Ahithophel said unto Absalom, Let me now choose out 12,000 men, and I will arise and pursue after David . . . and I will smite the king only. . . . And the saying pleased Absalom well."

David's fear for the tidings that he felt were coming was sharpened by his sense of his own responsibility for Absalom's evil character. Many a son of saintly parents, like Aaron Burr, has become conspicuous in wickedness. But Absalom had shown evil tendencies which an upright father might have checked. Yet David's example had hindered him from governing his son wisely. His weakness had made his love a curse. He had tried to win Absalom by mistaken favors rather than by firm and just guidance. He had lavished money and honors on his splendid, reckless boy. He had condoned his crime and restored him, unrepentant, to favor—and Absalom despised him for his weakness and hated him for favors withheld which he had yet power to give. Where in the Bible is there a more miserable figure than that of the old king sitting between the gates of Mahanaim, with his kingdom trembling in the balance, almost certain to be lost if the idol of his heart should be saved? What more wretched picture can be conceived than that of a man who had gone on shirking his responsibilities as a father till his only hope of further prosperity lies in the sacrifice he most dreads, the death of his own child.

3. His false hopes. Absalom expected to make for himself a great name. He planned to be king of Israel. But while he was plotting to gain the throne he did not forget that he was to die. He could look calmly at death and yet be stirred by no good motive to use his life. He built his own monument and it stood long after, but only to keep in the minds of men his misuse of life and his disgraceful end.

We can be remembered only for what we are and have been. Any one who has opportunity and ambition is in danger of the temptation to live like Absalom and of desiring a monument like his, which will commemorate, not character, but gifts misused. Without unselfish aims at the outset of life there is no safeguard against false hopes concerning its monument.

4. His utter and final failure. There was nothing in the life of Absalom which men would wish to remember. There was much that would cause his memory to be detested. The only thing he bequeathed to his family was misery to the father whose love he had spurned. That was so keen that the barred doors of the chamber over the gate could not shut in the most pathetic moan in all history: "O, my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" The people came together joyful with victory, but the wail of their bereaved king in that upper chamber so awed them that they stole away silently as in mourning. The heartless son had, in his death, broken his father's heart.

We close this study with two impressive lessons. The first springs from this revelation of a father's love. It has its parallel in the sobs of Jesus as he looked on Jerusalem from the Mount of Olives: "O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her! how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." So God feels toward the sinner who has thrown himself away. What will not God do to save his lost children!

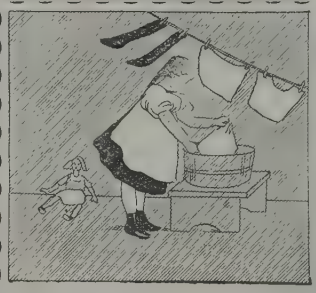
The second lesson springs from the unanimous verdict on Absalom of every generation from his death till now. There is, in the valley of Jehoshaphat, a monument, which is called the Tomb of Absalom. Every Jew who passes it throws a stone against it, saying, "Cursed be the memory of Absalom! and cursed be every child who rises up in rebellion against his parents." Everywhere it is the verdict of mankind that indifference to parents is a crime, and that the enmity of sons against loving fathers deserves only universal execration. But every one owes to God all that a child ever owed to a loving father. Is it not written in the very constitution of man that he who hates his Father in heaven and persists in rebellion against him shall be punished with everlasting destruction from his presence?

THE CHURCH PRAYER MEETING.

Topic, Aug. 23-29. Christian Giving. Luke 14: 12-14; 2 Cor. 9: 6-15.

How affected by loyalty to Christ? How by the objects to which we give? What is the true principle of giving? How should we distribute our gifts?

(See prayer meeting editorial.)



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Literature

BOOK REVIEWS.

The Spirit in Literature and Life, the E. D. Rand Lectures in Iowa College for the year 1894, by John Patterson Coyle, D. D. Dr. Coyle's early and, from our earthly point of view, untimely death makes the task of the reviewer at once more difficult and more delicate. The opportunity of the E. D. Rand lectureship brought out in order thoughts over which the author had long been brooding, but had he lived he might have both amplified and corrected his teaching.

The spirit of the book is delightful; its breadth of thought and sense of the intimate relations of all knowledge, and its feeling of the onmoving world purpose of which Christianity is the most perfect and most powerful expression fill us with enthusiasm as we read.

Dr. Coyle begins by an attempt to show that there is a domain of study which science has left on one side in its search for the facts of the world—the domain of spirit. He defines what he means by this term, showing that it bears the test of objectivity, and that, while the spirit of a man, a cause, a nation is derived, it is nevertheless real and must be reckoned with. It is phenomenal and must be studied as a phenomenon. This he proceeds to do with reference to the spirit of the Old and the New Testament peoples and the inworking Spirit of God. The book is rich in suggestive material, often exceedingly fresh in thought and fully alive to the social aspects of modern life. "In short," says the author, in his summary,

> we discovered a spiritual force operating from the first in Hebrew history and strangely differentiating and integrating it, maintaining in it a marked individuality and exclusiveness, while at the same time it kept it in organic relationships with world history. . . . a man was produced, evidently through the quickening of that spirit, fitted to stand at the center and summit of the world's development, and able to take and hold his place there and to compel history henceforth to revolve around him. This spirit became his spirit and has been his chief agent in mastering men. . . . So far has this imperial movement now gone that its destiny is within reach of scientific prediction, and it is manifest that it will re-create humanity. . . . Whether or not this faith is or ever will be scientifically verified or verifiable is not here said. What is affirmed is that it is scientifically certain that such faith will prevail.

This unifying and vivifying thought makes the substance of the book and it gains power from the self-restraint with which the author thinks and speaks. It is a noble monument of thought which the author has left to us. Some lesser hand must in a new edition add the topical index for lack of which the present edition suffers. [Houghton, Mifflin & Co. $1.50.]

HISTORY.

Volume IV. of Theodore Roosevelt's *The Winning of the West* covers the history of Louisiana and the Northwest from 1791–1807. It contains the story, vigorously grasped and narrated, of the great movement which changed the seaboard republic of the war for independence to the continental republic of today. The defeat of St. Clair and the victory of Wayne, the intrigues of the British on the North and the Spaniards at the South, the lingering Indian wars, and the effects of the land hunger and land speculation of the settlers, the conspiracies against the Government which have made the names of Wilkinson and Burr infamous, and the purchase of Louisiana are scenes in the drama enacted on the broad theater which Mr. Roosevelt has chosen for his narrative.

It is a pity that Americans are not more interested in the stages of national progress, and better acquainted with the elements from which our people's life has grown. It would help us to understand much of our nation's past, as well as to obliterate much sectional prejudice and passion, nor would it be wholly without fruit in enabling us to grasp the meaning of popular movements still existent among us and full of significance for our political life.

Mr. Roosevelt pays a well merited tribute of honor to the home missionaries who had so large a share in molding the opinion and leavening the social life of the new States and Territories. He is frank and outspoken in his opinion that it is a national duty to be strong and aggressive in maintaining our rights, in dealing with internal disturbers and with foreign nations, for which opinion the timidity and blunders of Washington's Secretary of War afford him a convenient text.

The proof-reading of the book is careless at times, and the style not free from roughnesses and defects, but the scene is so fresh and the author's enthusiasm so delightful that we are not disposed to be captious. There is a full index and an admirable map. For patriotic information and inspiration we wish that all Americans might read this book. [G. P. Putnam's Sons. $2.50.]

RELIGIOUS.

New Testament Conversions, Their Manifoldness, by Rev. William Charles Roberts, D. D, LL. D. Dr. Roberts came to the secretaryship of the Presbyterian Home Mission Board after successful pastoral experience East and West. He has taken a fruitful theme and done a useful work in showing that there are manifold experiences outwardly through which the Spirit works the miracle of the new birth. For instruction and for comfort to those who feel that because their conversion experience has not been the same as that of other men it may not be genuine, the book will be of the highest worth. [Presbyterian Board of Publication. 75 cents.]

Light on Life's Duties, by Rev. F. B. Meyer, M. A. Mr. Meyer is the successor of Newman Hall in his London pastorate, and is now in this country for the purpose of taking part in the Northfield Bible Conference. This book, made up of discourses and occasional papers, is intensely practical and will be of service on the lines which are most characteristic of the public ministry of its author—those of deepening and clarifying the faith and practice of the life with God. [Fleming H. Revell Co. 50 cents.]

Rev. A. W. Pitzer, D. D, of Washington has embodied in his book, *The Manifold Ministry of the Holy Spirit*, a condensed sketch of Christian belief in regard to the doctrine of the Spirit of God. The book has both the faults and virtues of an epitome. Its vigor and compactness, however, make it readable and valuable. [Presbyterian Board of Publication. 25 cents.]

Among writers of books of religious meditations John Gerhard holds an honored place. Published in Latin in 1606, his *Sacred Meditations* has been frequently translated and now comes to us in an agreeable English version by Rev. C. W. Heisler. It is a very practical book, not hesitating to deal with the duties of the common life as well as the aspirations of the spirit, and will be wholesome reading for Christians who are ambitious of a larger and deeper piety than they have attained. Like all the writings of its age, it attempts to make the thought of hell an impulse to repentance by heaping up imaginative pictures of the tortures of the lost and the duration of eternity, a process which is in unpleasant contrast with the reticence of Scripture, and which has produced, perhaps, too great a reaction, but there is a spirit of love and devotion in the rest of the book which makes it highly enjoyable. [Lutheran Publishing Society. $1.00.]

TRAVEL.

A beautifully illustrated account of a voyage along the coast of Norway, by Thomas Sedgwick Steele, bears the title *A Voyage to Viking-Land*. The pictures are so pretty and so well chosen that one is fain to keep his eyes on them rather than on the text, which is mainly an enthusiastic narration of what this particular party did on what is getting to be a popular and common summer trip. The frontispiece is a fascinating portrait of a girl in the becoming "Hardanger costume," while the views of characteristic Norwegian scenery give an excellent idea of the region to the unfortunate stay at homes. Altogether the book is attractive, including a good map of Norway, and would be valuable to tourists going over the same route. [Estes & Lauriat. $2 00.]

William Root Bliss is already well known for his studies of colonial times, and in his new volume, *Quaint Nantucket*, there is evidence of the same careful and thorough research noticeable in his earlier work. In it he gives an interesting picture of the island as it was 200 years before "the summer boarder" began to modernize it. Naturally the Quaker element is prominent, and there are many amusing and some pathetic evidences of the bare and monotonous life that Nantucket young people had to endure on account of the strict watchfulness of their narrow-minded elders. Old sea journals, town, court and Quaker records, as well as various public and private manuscripts, have served to make the volume valuable. [Houghton, Mifflin & Co. $1.50.]

Mr. Marion Crawford's bright and chatty description of Bar Harbor comes to us in a charming book beautifully printed and fully illustrated. Those who know Bar Harbor will enjoy reading and owning it, and those who hope to know it may have some of the pleasures of anticipation from its pages. [Charles Scribner's Sons. 75 cents.]

STORIES.

The Seats of the Mighty is a strong historical novel by Gilbert Parker, who has an established reputation in this kind of writing. The scene is laid in Quebec, just after the death of Braddock, and there are vivid pictures of the condition of the fated city and the causes which led to its fall, as well as of the final decisive battle on the Heights of Abraham where Wolfe laid down his life. But, accurate and valuable as is the historical setting, the love story dominates the book and is a thrilling tale of constancy and devotion. The plot is bold in conception and powerful in development; the characters are strong and fascinating. The hero is a young Virginian who is unjustly held in Quebec as prisoner, is finally ac-

cused of being a spy and is condemned to death. During the early months of imprisonment he was allowed the freedom of the city, and won the love of a noble girl whose skillful maneuvering several times delayed his execution. After long and cruel confinement, much of the time in a dungeon, he finally succeeds in escaping, and discloses to General Wolfe the plan of attack which results so successfully. The hero's enemy, Doltaire, half peasant, half king, fascinating yet evil, is wonderfully portrayed. Alixe, though the character seems a trifle overdrawn, is a noble tribute to the author's faith in the power of woman's love. [D. Appleton & Co. $1.50.]

Camilla, a novel translated from the Swedish and Danish of Richert von Koch, with illustrations by Edward H. Garrett. This is a bright and breezy book whose wayward heroine fascinates the reader as she did the other characters of the story, including both her lovers. How she went to the verge of reckless thought and speech, and was cured by a woman's challenge and her own awakened love for a noble man, is charmingly told; and there are lifelike glimpses of Swedish life and the ferment of modern Scandinavian thought. [Thomas Y. Crowell & Co. $1 25]

The Finding of Lot's Wife, by Alfred Clark, is a clever bit of Rider-Haggardish work, dealing with uncanny adventures and mysteries of the Palestinian desert. The statue of Lot's wife, gazing upon which made men (but not women) mad, is effectively used and the monastery on the top of the rock capitally described. Indeed, we find the stage machinery of the book rather more interesting than the actors. [Frederick A Stokes Co. $1.00]

Venus and Cupid, or a trip from Mount Olympus to London, by the author of The Fight at Dame Europa's School. The writer of this book describes it as "a new fantastic romance." A broad burlesque would be a more exact description. We fear that the humor will not always appeal successfully to our readers. It is quite too much to make respectable divinities so utterly childish and silly, and the human characters are not sharply enough drawn to be really interesting. After Lucian, who brought these same gods and goddesses to earth to satirize their claims to worship, a repetition of the device without a touch of serious purpose is like offering us bread without salt. But there are many humorous situations in the book for those who are easily amused. [J. B. Lippincott Co. $1.00.]

A King and a Few Dukes, by Robert W. Chambers, is an amusingly improbable romance so well told that few readers will quarrel with its absurdities. It represents an American cynic as having rented a valley of the Caspian Mountains with the understanding that he shall entertain all travelers. The king of Bosnovia and two dukes come upon him unexpectedly, making themselves very much at home, and later the royal aunt appears with her *cortége*. The novelty of the situation and its complications make entertaining summer reading. [G. P. Putnam's Sons. $1.25.]

STORIES FOR YOUNG PEOPLE.

Ruth Endicott's Way, by Lucy C. Lillie. The heroine of this book is the pet of the school and the model of all perfection. Her story of disappointment, poverty, self-reliance and recovered prosperity is pleasantly told with abundant good lessons upon morals and manners. It is a mistake, we think, to have made the heroine so faultless, but the book is of the class that girls love and pore over and Ruth will quite satisfy their ideal, no doubt. We suppose the confusion of "will" and "shall" is put into the mouth of one of the characters as a lifelike touch. [Henry T. Coates & Co. $1 25]

A Child of Nature, by Abner Thorp, M. D., which appeared first as a serial in the *Western Christian Advocate*, is undoubtedly written with a high moral purpose, but is precisely the sort of story which we wish might be kept away from young people. The "child of nature," Janie, is a sentimental young lady who converses in the most stilted, unnatural fashion and bursts into tears as readily as the heroine of any eighteenth century novel. One longs to set her spinning on a bicycle or rowing a boat, or to put her to some other physical exercise in order to infuse healthy blood into her body and sensible ideas into her mind. The other characters are overdrawn, and even the sound, ethical lessons which underlie the story cannot atone for its unwholesome sensationalism. [Curtis & Jennings. 75 cents.]

The Earl's Granddaughter, by Brenda, is a wholesome story of the life of a large family of rollicking boys and girls who loved outdoor sports and scorned conventionalities. Although poor, they sighed neither for money nor fine clothes, their chief delight being in helping those poorer than themselves. Their intimacy with an earl's granddaughter, and the contrast between her character and theirs, occupies a large part of the tale, which is much too long. [A. J. Bradley & Co. $1 50].

MISCELLANEOUS.

Primer of Philosophy, by Dr. Paul Carus. This is a revised edition of a book which has for some time been before the public. We recognize the essential reverence of its spirit while disagreeing with its postulate that nature and experience are the sole grounds of knowledge. Those who are thoroughly familiar with its topic will find it suggestive of the aims of men who are attempting to reconstruct "natural religion" on the basis furnished by evolutionary science, but it will only confuse the reader, we fear, who accepts the personality of God and his self-revelation to men. [Open Court Publishing Company. $1 00.]

A tasteful little book, which will be appreciated by lovers of Christina Rossetti, is *The Rossetti Birthday Book*. It is in the familiar form of brief quotations for every day in the year and corresponding blank spaces for the names or autographs of friends. The selections were made and the book is edited by Olivia Rossetti. [Macmillan & Co. 75 cents.]

In the series Practical Lessons in Nursing we have *How to Feed Children*, by Louise E. Hogan. The author quotes from the noted English physician that more mischief results from erroneous habits of eating than from the habitual use of alcoholic drink. She then gives clear and concise directions in regard to the proper food for children of all ages, with numerous well-tested recipes. She emphasizes the need of giving children—even babies—plenty of fresh water, having found mothers ignorant of the fact that the washing out of the digestive apparatus is quite as important as external bathing. She notes the fact that perfectly ripe bananas are easily digested, while before reaching that stage, and as commonly eaten, they are extremely indigestible. Mothers are told what food to give their children in winter, summer, when traveling and during illness; and the book, being thoroughly indexed, will prove a convenient and valuable aid. [J. B. Lippincott Co. $1.00.]

Volume X. of the sixth series of *Littell's Living Age* makes a handsome book and garners much of interest and permanent value from the English reviews and magazines.

NOTES.

—— The three autumn numbers of *Scribner's* will reproduce in colored frontispieces designs made by E H. Blashfield for a piano.

—— A third volume of selections from the unpublished poems of Emily Dickinson, edited by her friend, Mabel Loomis Todd, will appear in the autumn.

—— Ex-Secretary John W. Foster, who will entertain Li Hung Chang on his visit in September, has written an interesting sketch of his life and character for the August *Century*.

—— Nearly completed is the War Correspondents' Memorial Arch at South Mountain. It will be dedicated in the autumn, and bears the names of the newspaper men who accompanied the armies.

—— The *New England Magazine* for August contains an interesting article by George Willis Cooke upon the Institutional Church. The majority of the churches described and illustrated in the article are Congregational.

—— In answer to the *Youth's Companion's* offer of eight cash prizes for amateur photographs over 6,000 pictures were sent in. A free public exhibition of them in the *Youth's Companion* building in Boston shows how much the standard of amateur photography has advanced of late.

—— The Eugene Field monument committee have printed an illustrated book called Field Flowers, made up of the poems of the lamented Chicagoan, which they offer for sale at $1.10, for the purpose of raising a fund for a monument and for the comfort of the poet's family. The work of the thirty-five contributing artists is a gift to the fund.

—— An English author, in an article entitled Books for the Holidays, evidently written before Mrs. Stowe's death, says of her Old Town Folks:

Here is a book as simple as Cranford, as human as the Window in Thrums, more delightfully humorous than the first and not less full of human feeling than the second. In fact, all the beginnings of the modern idyl are here, and the whole picture of New England life is masterly in the highest degree. For a holiday no book could be better; it breathes the very air of the countryside and is a delight alike to mind and heart.

BOOKS OF THE WEEK.

H. L. Hastings. Boston.

A SQUARE TALK TO YOUNG MEN. By H. L. Hastings. pp. 95. 75 cents.

Harper & Bros. New York.

BLACK DIAMONDS By Maurus Jokai. Translated by Frances A. Gerard. pp. 459. $1 50.

A STORY OF THE HEAVENLY CAMPFIRES. By One with a New Name. pp. 219. $1 25.

THE PITH OF ASTRONOMY. By Samuel G. Bayne. pp. 122. $1.00.

American Baptist Pub. Society. Philadelphia.

SHADOW AND SUBSTANCE. By George C. Needham. pp. 199. 75 cents.

CONFLICT AND CONQUEST. By George C. Needham. pp. 123. 50 cents.

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EPISCOPO & CO. By Gabriele D'Annunzio. Translated by Myrta L. Jones. pp. 122. $1.25.

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THE GOLD AND SILVER QUESTION AT A GLANCE. 10 cents.

MAGAZINES.

July. CRITICAL REVIEW.

August. CHRISTIAN LITERATURE.—OUR ANIMAL FRIENDS.—COSMOPOLITAN.—CATHOLIC WORLD.—MUSIC.—WINDSOR.—PANSY.—LEND A-HAND.

News from the Churches

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

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WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892. and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

There will be little excuse now for not having the needed new building in a Vermont town.

The summer visitors at that California resort made a fine record in church attendance. May their tribe increase!

The consecration of such a house in a Wisconsin town is a suggestion of a decided change of taste such as will benefit every phase of life in the community.

A New England church which had the courage to solicit pledges under the disheartening conditions of extreme heat and a small congregation did not find itself regretful at the close of the attempt.

That Nebraska pastor who discovered and put out a fire in the meeting house before any damage was done is indeed a true shepherd, far removed from the hireling who, in time of danger, fleeth because he careth not for the sheep.

Hot weather in Connecticut resulted in the substitution of open air services for those held regularly indoors. In another place of that State an opposition is started to suppress a disturbance which is of common occurrence in many localities. Success in the attempt may encourage such efforts elsewhere.

It would seem to be a work of mercy which, if long delayed, may become one of necessity, to excuse that Iowa pastor from some one of his five Sunday services. The same treatment would doubtless work equally well in the case of that other minister in the Hawkeye State whose regular program for the blessed day of rest includes the preaching of four sermons.

As long as such glowing reports of progress come from that New Hampshire church on the hill we can hardly refrain from repeating the insertion of its name. The enthusiasm which it has lately shown over its new equipment is not allowed to die out, but, with the hope which the church expressed at its dedication, its spiritual activity is strongly reenforced. Without question other churches, having outgrown their present quarters, need only the invigoration which comes with the effort to provide larger opportunities to broaden their inner, as well as their outward, life.

HOW ONE CHURCH REACHES YOUNG MEN.

That young men cannot be drawn into the active work of the church by the older, conventional methods is generally admitted. As to how far the church would better depart from its time-honored routine is not so unanimously agreed upon.

The tendency of the times in the attempt to reach *all* classes is toward the institutional church. In general churches are taking on that form in a greater or lesser degree. As

A GROUP OF LEAGUE MEMBERS.

a rule, however, the popular idea has been that such methods are in the main adapted only to specific fields in the large cities. And yet we find the new idea taking root in suburban towns also, where the so-called "masses" do not live. Such a transformation has been gradually taking place in the church at Melrose Highlands, Mass.

A community could hardly be found which would seem less adapted to the institutional idea. Situated in the midst of a population almost universally provided with beautiful homes, with no constituency of what would be called poor people, this church might seem to have little need or opportunity for the application of the new idea But since the coming of the present pastor, Rev. B. F. Leavitt, about three years ago, the church has been continually widening its activities according to modern methods. And this, too, under the leadership of a pastor who is in his theology a conservative of the conservatives. On his arrival in this field Mr. Leavitt was told the old, old story that greets so many a new pastor's ears—that there were "no young men" in the church or congregation. Soon after his settlement the new leader gave his attention especially to the question of organized work for young men.

While the town of Melrose has one of the finest equipped Young Men's Christian Associations in the country, the Highlands community is so situated that there is little opportunity for that organization to reach this section of the town.

Mr. Leavitt invited any young men that there were in the church and congregation to meet him one Sunday morning. Those who came consisted mainly of one Sunday school class of young men about sixteen years of age which had been held together for several years, but for which, several years before, the superintendent had been unable to secure teachers because the boys were not by nature pious and failed to be impressed by solemn warnings.

With this class, now composed of young men most of whom were not nominally Christians, a few older members being leaders, the Young Men's Christian League was formed. The compact which was signed read:

We, in love and loyalty to our Saviour and Master, hereby enter into compact that we will seek by mutual and personal prayer and effort to stimulate ourselves and other young men to the perfect manhood to be attained only through personal faith in Jesus Christ.

The newly organized league then tendered a supper to the young men of the congregation, which was attended by about forty-five. Of these thirty-five signed the compact. Many of the latter were not church members nor professedly Christians, but after the organization of the league they came along one by one and joined the church. In one instance nine joined together.

The league now has an associate membership, for which a modified compact is presented for those who are in sympathy with the organization but are not church members. At first the only work was the holding of a Sunday morning meeting. Occasional socials followed. For the first year the work of the young men was confined almost entirely to their own class in the church and congregation, but later a reading-room project widened the influence of the society towards the young men of the community in general. A room in the old church was provided with papers, magazines, games, etc., and was open evenings.

When the new edifice was built provision was made for a reading-room and a gymnasium at the request of the young men themselves. The gymnasium is a modest affair, provided with dumb-bells, Indian clubs, chest weights and a striking bag. A running track was also arranged. During the last winter a regular athletic class was conducted by a member of the league. A junior class of boys has also been conducted on Saturday afternoons. By the latter means the younger boys have been drawn into the Sunday morning meetings. Races were held and the records of the men in these, with other athletic events, were kept. With this athletic departure the influence of the league on the outside young men began to assert itself. One incident illustrative of this is worthy of notice. A young fellow who had not been identified in any way with the organization became a constant visitor to the gymnasium, where he spent his time diligently in ferocious assaults upon the striking bag. On inquiry it was learned that just before this an altercation had arisen between himself and another fellow which had led to blows. The contestants had been separated, but had made a mutual arrangement to meet several days later in a more secluded place. Suffice it to say that the fight never came off and that one of the principals is just now a regular prayer meeting attendant.

On Memorial Day a public outdoor athletic meet was held at which some good records were made. A number of outside youths entered the lists and attended the banquet which followed and at which the prizes were awarded. The organization has won the

highest respect of the young men of the community. In all matters which are of general public interest its members are the leading spirits. The diversity in its make-up is marked. In its membership there are Harvard and Technology students, grocers, High School boys, painters, clerks and carpenters.

While we have given emphasis to this athletic side of its work, the league is not an athletic club. This is only an incidental of its work. Frequent socials for young men only are given. A debating society is one of its intellectual features. Occasionally the Sunday evening service is in its charge.

A memorial service was held under its auspices in connection with Memorial Day. On another Sunday evening its members presented the work of the league under these subjects: Christian Manhood, The Christian Man at School, The Christian Man in Business and The Christian Man in Athletics. At the close of this meeting the young men in the audience were invited to remain and learn more about the league.

The main center of the life of the organization has remained in its Sunday morning meeting. Here the young men meet, and in a frank, open, informal, manly way speak words of mutual encouragement and help.

It was at first thought that this organization, with the Young Women's League and the Women's League side by side with it, might diminish interest in the work of the Young People's Society of Christian Endeavor. But, on the other hand, its members are also the life of the Endeavor work, and that society has been stimulated by the new organizations.

This is only one of the means which Mr. Leavitt is using to reach the community at large. The work of the church, moreover, is not laid aside during the summer. Indeed the "neighborhood work" is increased during the summer months and is carried on by a special committee. The athletic feature gives opportunity for the continuance of the work of the Young Men's League during the vacation period.

The success of this organization demonstrates that young men can be reached best by young men, and that they can best be reached by *young men's means*. Young men as a class are open and susceptible to the influence of a virile Christianity. An appeal such as this organization makes on behalf of a Christianity which includes the cultivation of physical, mental and spiritual manhood will not fail of a response when it is presented in an open, manly way by open, manly men.

C. S. M.

NEW ENGLAND.

Boston.

Park Street. At a meeting of the society, which is made up of pew owners, held on the 13th inst., action was taken, with apparent unanimity, which seems to tend in the direction of an amicable removal of difficulties in due time. The votes requiring the pastor to join in calling an ecclesiastical council, which indeed were defective in point of legality, were rescinded, and a committee appointed to ascertain the exact pecuniary relations of the pastor and the society by friendly conference with him as well as by obtaining judicious legal opinion. This removal of what has caused great friction is certainly honorable to the society, and, if followed by similar action on the part of the church, will afford opportunity for a peaceful solution of any existing difficulties.

The pulpits of the city churches were filled last Sunday by visiting and home preachers as follows: Old South, Dr. G. A. Gordon; Park Street, Dr. F. E. Hopkins of Dubuque and Dr. David Gregg of Brooklyn; Second, Dorchester, Dr. E. N. Packard of Syracuse; Brighton, Dr. A. A. Berle; Harvard, Brookline, Dr. W. E. Griffis of Ithaca; Shawmut, Rev. I. O. Rankin of Boston; Walnut Avenue, Dr. G. L. Robinson of the Roxbury Presbyterian Church, in exchange with Dr. A. H. Plumb; Seamen's, Dr. W. S. Alexander; Pilgrim, Dorchester, Rev. F. W. Palmer of Auburn, N. Y.; Berkeley Temple, Rev. H. H. Kelsey of Hartford.

Massachusetts.

ROSLINDALE.—Work is progressing so satisfactorily on the new edifice that it will probably be ready for occupancy in the autumn. The auditorium is so connected with the chapel where worship is now held that accommodations will easily be provided for 700 persons. The pastor, Rev. R. B. Grover, is recreating in the White Mountains.

HAVERHILL.—*North.* Rev. G. H. Reed is at Chocorua, N. H.——*Center.* Rev. C. M. Clark is at Conway touring the mountains by bicycle with Rev. L. F. Berry of Groveland.——*Riverside.* Rev. G. L. Gleason is at his farm in Topsfield.——*West.* Rev. J. N. Lowell is visiting his former home in Maine.——*Union.* Rev. George Benedict is camping on the banks of the Merrimac, continuing his pulpit and pastoral work, and anticipating a vacation later on.——*French.* Rev. S. P. Rondeau will visit friends in Canada.

FOXBORO.—The church edifice is in process of great improvement in the way of elegant frescoing, new carpets and pew upholstery, a change in the form of the long side galleries to the octagon outline, a remodeling of the pulpit and its platforms, and more especially in an extensive addition to the pulpit end for the accommodation of the organ and choir. Rooms are beneath this for pastor and choir, and under all, level with the vestry floor, is a fine large kitchen with all its conveniences, also a Sunday school library room.

LANCASTER.—Improvements are being made on the meeting house, consisting mainly of a new choir gallery at the left of the speaker and a removal of the fine organ to a recess prepared for it.

SPRINGFIELD.—*Park.* Rev. W. H. Ashley of Shelburne Falls preached last Sunday.——At *North* Dr. J. L. Scudder of Jersey City filled the pulpit, and at *Hope* Rev. G. C. Needham of Northfield.

STOCKBRIDGE.—In honor of Rev. Mr. Rich and his bride a pleasant reception was held in the parlors last week. Many parishioners attended and several wedding presents were the tokens of esteem which the pastor and his wife were presented.

Maine.

SQUIRREL ISLAND.—The 25th anniversary was observed pleasantly Aug. 8-10. Hon. Nelson Dingley gave a historical sketch of the island, Rev. S. P. Merrill of Rochester, N. Y., read an original poem, and there were games, music and festivities. On Sunday there was a large audience to listen to Rev. Cortland Meyers of Brooklyn. There was also fine music for the occasion. A praise service was held Sunday evening, conducted by Rev. Mr. Hiscox of Malden, Mass. On Monday Hon. W. P. Frye addressed the people on the financial question.

DUNHAM.—An afternoon service is held, supplied by the ministers of North Cumberland Conference. At Raymond Hill and Raymond Village Rev. E. M. Cousins of Gray preaches on alternate Sunday afternoons.

New Hampshire.

MOUNT VERNON.—The completed external equipments of the church have given a new impulse in other directions. At a late meeting a motion was made to adopt the free pew system, and temporarily laid on the table to give time for proper consideration, with a strong probability when a final vote is taken of its adoption. Also the music committee has been given authority to raise money to supply the pews with a new hymn-book placing on each the society's label of ownership. And finally a special committee has been appointed to determine its present membership and to endeavor greatly to enlarge the list if possible. It is hoped a satisfactory increase of membership will follow the effort.

JAFFREY.—Services were resumed in the newly-repaired, seated and carpeted meeting house, Aug. 2, the pastor, Rev. W. W. Livingston, improving the occasion by a historical discourse covering the 116 years of its organized existence. On July 31 23 little ones, with ages ranging between three months and seven years, belonging to the "cradle roll," were gathered at the parsonage, as is their annual custom, with their mite-boxes of pennies, to enjoy a pleasant time together.

NORTHWOOD CENTER.—The unusual heated term has not led to the closing of the church during the vacation season. The influence of an eight months' pastorless condition, as was to be expected, made itself felt in the Sunday school, but with the advent of the new pastor the tide of withdrawal has begun to turn and new interest is being awakened, especially in the primary department under the zealous enthusiasm of the teacher.

HANOVER CENTER.—Rev. C. A. Downs of Lebanon, who is stated supply of the church, on a late Sunday made the sacredness of our burial places the subject of his discourse which speedily bore fruit, many volunteering the next day to make improvements in the appearance of the local cemetery. A meeting was also appointed for an early day to take into consideration the propriety of forming an association for the regular continuance of such care.

PIERMONT.—Arrangements have been made to procure new singing-books for the Sunday school. At the close of the session a blackboard exercise is sometimes given by the pastor illustrative of the lesson, and with the design to make a deeper impression. A teachers' meeting has been started, meeting at the parsonage every Friday evening. The C. E. Society connected with the church is steadily gaining in numbers and interest.

HAMPSTEAD.—Mrs. R. P. Gardner, wife of the pastor, who has been severely ill almost to the despairing of life for several weeks, is now by skillful medical attendance and careful nursing slowly convalescing, to the great joy of her family and a host of friends.

LITTLETON.—The church sustains two prosperous Sunday schools in the outskirts of the town, and is thereby doing a good work. Much religious interest is being developed, and already several persons have professed to begin a Christian life.

ATKINSON.—The pastor, Rev. G. H. Scott, has begun a series of sermons on the Lord's Prayer, one for each petition, reading in place of one of the morning lessons Matthew Henry's paraphrase of the text for the day.

Vermont.

MCINDOE FALLS.—Mr. W. H. Gilchrist has made a liberal offer to provide for one-half the expense of building a new chapel, which has been needed for a long time.

Connecticut.

BRIDGEPORT.—*Olivet.* Rev. E. K. Holden has returned from his trip abroad. A reception had been planned to welcome him home, but on account of his coming sooner than was expected it was decided to postpone it until the extreme hot weather had passed.——*North* was closed the first two Sundays of this month, and *South* will now unite with it during the remaining three. The corner stone of Bethany Mission chapel between this city and Trumbull was laid with impressive ceremonies on the 9th inst.

NEW BRITAIN.—Five of the leading churches are located near Central Park where the street car company transfers its passengers. The incessant ringing of the car bells during church services is a great nuisance, particularly in summer when the windows are open, as it interferes with the worship to an appreciable extent. A movement has been successfully inaugurated to prevent the ringing of these bells during the hours when meetings are being held.

NEW HAVEN.—The gospel tent meetings, which have been held the last two weeks on Howard Avenue, have been successful. There have been good speakers each night, and many have attended who would hardly endure the heat inside a house.——*Center.* The services a week ago Sunday evening were held on the green. The temperature in the church was unbearable and required a retreat into the outer air for worship.

GLASTONBURY.—Three thousand dollars will be expended this fall in putting in a new heater, painting and repairing the edifice and paying off the church debt. A week ago Sunday there was a small congregation present on account of the excessive heat, but, notwithstanding the small number, over $1,600 were pledged. There is little doubt but that the remainder will be subscribed shortly.

HARWINTON.—C. P. Huntington has been here looking over the old stone chapel, which he attended when living here 40 years ago, and has made arrangements to have it thoroughly repaired. The little house of worship will be considerably embellished, but its ancient appearance will not be altered.

REDDING.—Mr. Jedediah Hawley, for nearly 75 years an active and prominent member of the church here, and for a long time one of its deacons, died recently at the advanced age of 92 years. Rev. C. F. Luther is away on his vacation, and the meeting house will be closed during his absence.

WOLCOTT.—Rev. Mr. Kellogg, father of the pastor who has been quite severely ill ever since last spring, is now much improved in health and was able to be at church a week ago Sunday for the first time since his illness.

IVORYTON.—Rev. L. S. Griggs occupied his pulpit a week ago Sunday much improved in health. The communion service was held in the evening, and one person was received to membership.

PLYMOUTH.—Owing to the extreme heat a week ago Sunday evening services were held in the open air, with the result of a large attendance and an interesting hour.

POQUONOCK.—The church edifice will be closed

until the first Sunday in September, the pastor, Rev. N. T. Merwin, and his family, being absent on their vacation.

CANTON VILLAGE.—Regular religious services will be held here, beginning in a few weeks. They will be in charge of a student from Hartford Seminary.

MIDDLE STATES.

New York.

MIDDLETOWN.—*First.* Dr. W. A. Robinson returned from his vacation abroad Aug. 1. His people gave him and his wife a pleasant welcome at a reception Aug. 4. The pulpit of his church has been acceptably filled in his absence by Mr. C. P. Pierce of Yale Divinity School.——*North Street.* Rev. J. W. Norris is now in Connecticut enjoying a well-earned respite from his work. The past few months have brought upon him repeated and sore bereavements. He has since December buried his wife, his father and his mother. But the past year has been one of progress on the part of his church under his efficient ministry, and his influence has been increasingly felt in the city as a power for good.

ITHACA.—*First* has, except on two Sundays in July, been open all summer, and the midweek prayer service and Sunday school continued in operation. The audiences have been good, a large contingent of the worshipers coming from the two summer schools for teachers and others which have been held in the high school and in the university. On Aug. 16 Dr. Griffis preached in the Harvard Church, Brookline, Mass., and Prof. George B. Stephens of Yale Divinity School supplied the Ithaca pulpit. Among recent visitors was Rev. W. F. Blackman, former pastor and now professor of Christian sociology at New Haven.

A new church building has just been completed in Corning at a cost of $15,000.

THE INTERIOR.

Ohio.

DOVER.—Pres. W. G. Frost of Berea College, the brother of the pastor here, has aroused not a little interest among the congregation of late in the institution which he represents. About $100 were subscribed for the college. A men's Sunday evening club has been organized recently.

Illinois.

CHICAGO.—*Lake View.* Dr. Philip Krohn recently gave his lecture on General Grant at Macatawa Park Assembly.——Rev. J. M. Campbell has also lectured on The Doctrine of the Holy Spirit in Relation to Modern Christological Thought. The course was fully up to the expectations of the hearers and aroused much interest.——Rev. N. A. Millard is giving a popular lecture on The New Polities which is creating thought and good among his audiences.——The appointment of Mrs. Mary Foster Bryner to assist Sec. W. F. McMillen as missionary and primary instructor in Illinois, Ohio and Indiana is hailed with enthusiasm wherever she is known. This is the first appointment by this society of a woman to such a position. Mrs. Bryner during the past seven years has taught the primary department of Union Park Sunday school and is an active leader in the Primary Teachers' Union. Besides being a popular instructor and skillful organizer, she is specially gifted in interesting and stimulating others in the work. It is hoped that she will be heartily welcomed by the women's missionary societies as well as by the churches and Sunday schools in these States.

HENNEPIN.—*First.* On the departure of the pastor, Rev. William Excell, and his wife, who have made themselves much beloved and of great usefulness among this people, resolutions of appreciation of their efforts were passed, recognizing their abilities as spiritual leaders.

GARDEN PRAIRIE.—The loss of the meeting house of late has brought a kind invitation from the Methodists to worship with them. The church has suffered from removals to quite an extent.

Michigan.

LANSING.—*Plymouth* unites with the First Presbyterian for a month. Between these churches and parishes there is good fellowship and mutual effort for the right——*Pilgrim.* Rev. E. B. Allen has been North in the interests of Olivet College. He was welcomed gladly everywhere.

BRIMLEY.—Mr. Martin, the general missionary, held a grove meeting in the Robinson neighborhood the first of this month and did much good. A Sunday school is already organized, and the people are holding services in a private house for want of a meeting house.

STANTON.—A house to house visitation was recently carried out in the city according to districts. Each family was recorded by name, number and church connection or preference.

Wisconsin.

CABLE.—Though lacking a preaching service Sunday school work is continued. Two prayer meetings each week are held. There is only a pioneer Sunday school organization at Cable.

SUN PRAIRIE.—The coming 50th anniversary of the church is absorbing much interest just now and preparations are being pushed for the celebration.

PRENTICE.—This church, Rev. Alexander Chambers, pastor, is feeling the existing financial straits, but continues good work in every way.

HUNTING.—The Sunday school has turned a forsaken saloon into a neat chapel. Two weekly prayer meetings are well sustained.

THE WEST.

Iowa.

BURDETTE AND POPEJOY.—Rev. Charles Wyatt, pastor here and at Grape Schoolhouse, is among the hard-working home missionaries. He preaches four times a Sunday—once in the morning, twice in the afternoon and again in the evening. In reaching his appointments he is obliged to ride 19 miles.

CORNING.—For two weeks, from July 14–26, the churches united with the Y. M. C. A. in a series of tent meetings, attended by considerable interest and good results. During the month of August union services in the open air are held Sunday evenings.

DICKENS AND HARMONY.—The work on these fields is reported to be in better condition than ever before A series of Demorest contests, held among the young people, has aroused much interest and has also aided financially. Rev. J. C. George is pastor.

AVOCA.—*German.* Rev. John Single is now in the fifth year of his pastorate. Since his coming the church has been organized, and a house of worship and parsonage have been built. Self-support in the near future is practically assured.

DAVENPORT.—*German.* Repairs have been made on the building amounting to about $1,033. Of this amount all but $300 have been paid. A number of accessions are expected at the next communion. Rev. C. F. Finger is pastor.

GARDEN PRAIRIE AND KELLEY.—The pastor at these points and at Slater, Rev. B. C. Tillett, preaches three times on Sunday—once at each field—teaches a Sunday school class at 10 A. M., and attends a C. E. meeting at 7 P. M.

AGENCY.—Rev. Allen Clark tendered his resignation July 30. The church will be closed for a few Sundays during the hot season, but it is expected to resume services in the fall.

MUSCATINE.—*Pilgrim.* The church has voted not to accept the resignation of its pastor, Rev. G. M. D. Slocum, and he has decided to remain.

Minnesota.

RANDALL.—A new building, costing about $900, was dedicated Aug. 9, Rev. R. P. Herrick preaching the sermon. Much of the credit belongs to Mr. W. R. McClane, who has labored unweariedly at small pay. This is the only church in the community. Mr. McClane returns to college and efforts are making to secure a pastor who will work here and in the surrounding region.

CLARISSA.—This new church has decided to build at once and has begun work upon the foundation. Efforts are making to secure more pastoral service. A large work could be done in the surrounding towns if a resident pastor could be secured, but home missionary funds will not allow of this at present.

LITTLE FALLS.—Since the coming of Mr. Malcolm Dana, who supplies during the summer, money has been raised to pay a part of the debt on the church. An application will be made to the Congregational Church Building Society to assist in adjusting the finances.

MINNEAPOLIS.—*Oak Park.* To the great regret of the church Rev. C. M. G. Harwood, who has labored with good spiritual results, closes work Sept. 1. Though the church has suffered from removals it has paid a part of its debt and is hopeful for the future.

PRINCETON.—Missionary interest is developing in this church, long the child of the H. M. S. Contributions for all the societies are made. The pastor's salary has been raised and he has been requested to remain indefinitely.

SPRINGFIELD.—Since the departure of the last pastor the church has been closed and the people are discouraged by removals. Efforts will be made to secure a minister this fall who will also preach at neighboring points.

DULUTH.—*Mayflower.* Since the coming of Evangelist J. J. Sandford much interest has developed in Bible study, and congregations have increased. Hard times retard the growth of the community.

Nebraska.

BRUNSWICK.—Lightning struck the meeting house Aug. 2. The chimney was demolished, the end of the building torn out and other damage done. The loss will probably be about $100. The building had a narrow escape from burning, as the bolt passed through the floor and set fire to some grass underneath. Fortunately the pastor, Rev. G. T. Noyce, saw the flames, crawled under the building with a pail of water and put out the fire before the woodwork caught.

CARROLL.—This *Welsh* church, Rev. Samuel Jones, pastor, has lately purchased an excellent organ, which is a great help in the service and proves a strong attraction to the young people.

South Dakota.

HOWARD.—Rev. J. M. A. Spence has been supplying the Congregational and Methodist Episcopal churches, which worship together during the summer. They have expressed a desire to call him to their united service, but the consummation of the plan waits the approval of the Methodist Episcopal presiding elder.

TYNDALL.—Rev. A. H. Mulnix leaves this field Sept. 1, when Rev. J. P. King, a recent Andover graduate, will immediately take charge. Nineteen members were received at a recent communion.

CARTHAGE.—The Esmond meeting house has been successfully moved to this place, a distance of seven miles. The first service after removal was held in it Aug. 2.

PACIFIC COAST.

California.

OAKLAND.—*Pilgrim.* Dr. Mahlon Willett has resigned to accept a call to Decorah, Io., where he is already at work. For nearly 20 years a pastor on the Pacific coast, more than half of this time at Santa Cruz, Dr. Willett has a warm place in the hearts of Congregationalists in this region and it will be difficult to supply his place.

BAKERSFIELD.—The indefatigable pastor, Rev. J. W. Phillips, was overcome by the heat July 14. The San Joaquin Valley is noted for its hot summers, but such experiences as his are unusual. Though convalescent he goes to the mountains for much needed rest. The morning service will be omitted until September.

FRESNO.—Rev. H. E. Banham has spent his vacation at his old parish in Sierra County, among other things lecturing on Congregational History and Church Polity. Both at Beckwith and Sierraville former parishioners gave him a cordial welcome.

AVALON.—On a recent Sunday the house of worship, which seats nearly 300 persons, was so crowded that a considerable number were turned away. At the following midweek meeting about 70 were present, most of them summer visiters.

AUBURN.—The church sustains a great loss in the death of the wife of Rev. Charles Van Norden. At her request no eulogistic remarks were made at the funeral, the service consisting of music, Scripture reading and prayer.

ALAMEDA.—Rev. W. W. Scudder has begun his 12th year of service here. Coming direct from Hartford Seminary he has shared in building up one of the strongest and most efficient churches in the State.

Three or four conversions each Sunday for the last month or more are reported from the State prison at San Quentin.

Washington.

At an institute recently held at Medical Lake, Mr. George Brinkerhoff was approbated to preach. He is to enter Pacific Seminary this fall.

Rev. Mr Newman, a Baptist clergyman of Colfax, has withdrawn from his own denomination and become a Congregationalist.

Y. M. C. A. NOTES.

After successful efforts in developing religious interest at a number of the leading educational institutions around Boston, Mr. R. E. Lewis has resigned his office of college secretary of the Boston Y. M. C. A., to enter the student volunteer movement as traveling secretary for the United States and Canada. The headquarters of the organization are in Chicago, from which place as a center Mr. Lewis will travel to colleges in these countries to arouse interest in foreign missions.

The sessions of the central international committee of the Y. M. C. A.'s of the world were held last week in Geneva. The committee represents 5,700 associations with a membership of 500,000—1,400 of the associations and 265,000 members being in America. The secretarial force was somewhat increased and a subdivision of the work provided

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or. The next world's conference was appointed for August, 1898, in Basle, Switzerland.

CHRISTIAN ENDEAVOR NOTES.

The Endeavorers working in a summer hotel at Portsmouth, N. H., have formed a society of 20 members, with a committee to care for the sick.

A Junior society in Texas voted down their superintendent's suggestion that they take a summer vacation, and set to work to organize an orchestra to add to the interest.

The New England Society of Aurora, Ill., had a stirring missionary meeting on Armenia, at which they decided to give, through the American Board, not less than 10 cents a member toward relieving the sufferers.

Weekly meetings for policemen at one of the station houses have been maintained for several months by a few Philadelphia Endeavorers, and the meetings have been marked by increasing attendance and interest.

At the time of the year when most families are canning fruit a missionary committee in Australia supplies to all that will take them two or three cans to be filled and afterwards forwarded to missionaries by the committee.

A bicycle club of 20 has been formed by the local union of Traverse City, Mich., for the purpose of visiting neighboring societies and organizing new ones. They have already had six invitations to help in starting new societies.

A large number of the members of an Illinois society each wrote a letter to some missionary of his denomination who was at the time in this country. The missionaries were asked to tell what influences led them to the work and what advice they would give young people about entering the foreign field. The reading of the answers formed a part of the exercises at a later meeting.

The missionary committee of the New York local union has sent out a circular to the Endeavorers of the city, asking all that practice giving a tithe to have their names enrolled, as a means of influencing others to take the same step. The names are not to be made public, but an account is kept of the number, and each one enrolled receives a certificate of membership in the Tenth Legion of the New York City Endeavor Union, the title being a reference to Cæsar's famous tenth legion and to the need of like faithful consecration on the part of Christ's soldiers in the present missionary crisis.

WEEKLY REGISTER.

Calls.

BAKER, Wm. H., Lodi, O., to new church at Portsmouth. Accepts.
BRYNER, Mary F., Chicago, Ill., to be missionary and primary instructor in Ill., O. and Ind., under the C. S. S. and P. S. Accepts, to begin Oct. 1.
BURR, Wm. N., Perris, Cal., has not accepted call to W. Ferndale, Wn.
BUSHNELL, Campbell W., accepts call to be acting pastor at Rosalia and Oakesdale, Wn.
CHANDLER, Fred. D., Charlestown, N. H., to Chichester. Accepts.
COMIN, Jno., Andover Sem., to Chamberlain, S. D. Accepts.
DICK, Sam'l M., Chicago, Ill., to First Ch., Lowell, Mass., as acting pastor for one year. Accepts.
DONOVAN, David, New Paynesville, Minn., recalled to Madison.
HOUSE, Alfred V., New Salem, Mass., to Enfield.
JENNEY, E. Winthrop, Chamberlain, S. D., to be general missionary of the C. H. M. S. Accepts, to begin Sept. 15.
LESLIE, Wm. W., W. Williamsfield, O., to Richfield. Accepts, and has begun work.
MOORE, Chas. D., to Princeton, Minn., where he has been acting pastor.
RIGBY, Wm. E., Chicago Sem., to Kewanee, Wis. Accepts.
TILTON, Geo. H., Lancaster, N. H., to Woburn, Mass. Accepts.
WILLETT, Mahlon, Pilgrim Ch., Oakland, Cal., accepts call to Decorah, Io.

Ordinations and Installations.

BUTLER, Frank C., *o.* Edmonds, Wn., Aug. 5. Sermon, Rev. W. C. Merritt; other parts, Rev. Messrs. Sam'l Greene, A. J. Bailey, T. W. Butler, Ph. D., brother of the candidate.
TICHNOR, Owen E., *o. p.* Reno, Neb., Aug. 6. Sermon, Rev. A. E. Ricker; other parts, Rev. Messrs. J. B. Brown, L. Coolidge, W. P. Pease, Harmon Bross, D. D.

Resignations.

BRUCE, Chas. R., Plankinton, S. D.
CLARK, Allen, Agency, Io.
FIELD, Fred A., Redondo, Cal.
HARWOOD, Clement M. G., Oak Park Ch., Minneapolis, Minn.
LAWRENCE, Harry A., Clarence Eastman Memorial Ch., Clay Center, Kan.
SLOCUM, Geo. M. D., Pilgrim Ch., Muscatine, Io., *withdraws* resignation.
TANGEMANN, Gottlob D., De Witt, Neb.

Churches Organized.

OTTAWA, Can., Second Ch. Rev. H. J. Horsey is pastor.

Miscellaneous.

LEONARD, Delavan L., Oberlin, O., has supplied his former pulpit at Northfield, Minn., during the pastor's vacation.
McCLANE, Wm. R., closes his pastorate of eight months at Randall, Minn., and returns to Carleton College.
MILLIGAN, Jno., since closing his pastorate at Nordhoff, Cal., has been resting at Ventura, but is now ready for new work.
NEWELL, Arthur F., pastor of Vine St. Ch., Lincoln, Neb., who is spending his vacation abroad, just after leaving the steamer at a French seaport, was struck by a swinging crane. His leg was broken in two places and he was otherwise so seriously injured that he will be obliged to remain in a hospital for several weeks.
SIMS, Josiah, Nevada City, Cal., whose pastoral service has been one of the longest on the Pacific coast, has just been elected great sachem of the Improved Order of Red Men.
ST. JOHN, Benj., of Des Moines, Io., is in S. E. Iowa, in the territory occupied by Father Turner and other of the Iowa patriarchs, collecting material for an illustrated home missionary lecture.
WALTERS, Wm., of Wyoming, Ill., spent Sunday, Aug. 2, with his former church at Hastings, Neb. An informal reception on Monday evening was largely attended and gave him an opportunity to meet his many friends.

ACCESSIONS TO THE CHURCHES.

	Conf.	*Tot.*		*Conf.*	*Tot.*
CALIFORNIA.			NEBRASKA.		
Compton,	—	3	Arborville,	3	5
Los Angeles, First,	—	7	Ashland,	7	7
Redondo Beach,	1	7	Aurora,	2	3
San Francisco, Bethany,	3	6	Cambridge	3	3
Park,	4	4	Camp Creek,	—	4
Third,	1	4	Lincoln, First,	—	3
MASSACHUSETTS.			Omaha, Saratoga,	—	4
Malden, First,	4	8	OREGON.		
Paxton,	7	7	Astoria,	2	3
MICHIGAN.			Portland, Hassalo St.,	2	3
Central Lake,	6	6	Sylvan,	4	7
Ellsworth,	—	10	OTHER CHURCHES.		
MINNESOTA.			Clarion, Io.,	5	5
Barnesville,	5	5	E. Alstead, N. H.,	—	3
St. Charles,	—	10	Rumford Point, Me.,	—	6
St. Paul, Hazel Park,	—	4	Churches with less than three,	8	13
Walker,	—	5			

Conf., 67; *Tot.*, 155.
Total since Jan. 1. *Conf.*, 11,912; *Tot.*, 20,480

NOTEWORTHY FORTHCOMING MEETINGS.

Chautauqua Assembly, Chautauqua, N. Y., June 27–Aug. 24.
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1–Sept. 1.
School for Systematic Bible Study, Northfield, Mass., July 6–Aug. 24.
Association for the Advancement of Science, Buffalo, N. Y., Aug. 24–29.
American Social Science Association, Saratoga, N. Y., Sept. —.
Annual Congress of the National Prison Association, Milwaukee, Wis., Sept. 26–30.
American Board, Toledo, O., Oct. 6–9
American Missionary Association, Boston, Mass., Oct. 20–22.
Convention of the Open and Institutional Church League, Hartford, Ct., Oct. 20, 21.
National W. C. T. U. Convention, St. Louis, Mo., Nov 13–18.

AN OPEN LETTER.

To those planning to enter Amherst College in the fall, or having friends who are to enter:

The Young Men's Christian Association of the college wishes to be of the greatest possible service during the next year to the new men. To this end it sends out this letter, hoping thereby to gain some information which shall fit it for more intelligent work. We can, perhaps, be of service to some who may desire help in becoming acquainted quickly with the college and town. To all who wish to make inquiries before the term opens we will give any assistance in our power. We will be very glad to receive from parents or friends any suggestions that will enable us to be of special service.

All incoming men are cordially invited to make the Y. M. C. A. room, in Williston Hall, their resort. An information bureau will be open there at the beginning of the term, and men acquainted with the college will be present to give any needed help.

CARL M. GATES, *Pres. of the Asso.*
JOHN E. TUTTLE, *College Pastor.*

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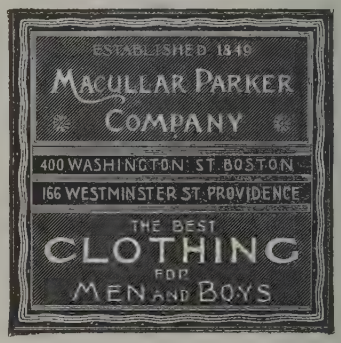

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Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Aug. 30–Sept. 5. The Happiness of Heaven. Rev. 21: 1–7, 22–27.

The thought of the holiness of heaven has often clouded the thought of its happiness. Children have been led to picture it as a place where prolonged Sunday services are held with the accompaniment of harps and with everybody on his good behavior. Such a representation of the future life does not always appeal to children's ideas of happiness, and Dr. Parkhurst is right when he says that it is far better to let the child imagine heaven as a place where there is an abundance of dolls and drums and all things that appeal to the childish heart provided that he or she gets the idea that heaven belongs only to right-minded persons. We want, above all things, to think of heaven in a way that will make us cherish eager anticipation of it and thus gain another set of impressions for our daily way. Call to mind the happiest moment of your life, the richest experience through which you ever passed, and then be sure that the bliss of heaven as far exceeds that earthly joy as St. John's glowing description surpasses ordinary writing on the subject.

The joy of heaven consists, first of all, in the absence of that which blights and mars our earthly life. Existence here, under the most favorable circumstances, means the mingling of the sweet and bitter. The happiest life has its undertone of sadness. Pain, sickness, sorrow, doubt and fear are close at hand, even if for a time they do not cross our own threshold. But they are utterly absent from the heavenly life, while it furnishes experiences and satisfactions about which we can only vaguely guess—association with a society each member of which is doing the perfect will of God and the sense of his immediate presence among his redeemed ones.

We may find it difficult to translate into common language the apostle's glowing imagery, but while we are sure that the happiness of heaven is different from that of earth we may be equally sure that it possesses elements of likeness to it, otherwise the transition would be too abrupt. In proportion as we have grasped on earth the sources of the highest happiness shall we enter easily into the joys of heaven, for the life there must be continuous with the life here, though on a totally different scale. To be really happy there we must have learned here on earth to appreciate the beauty of holiness, the rewards of moral and spiritual struggle, the joy of self-sacrifice, the glory of Jesus Christ. Heaven's highest happiness has its roots in that which is purest and loftiest in our earthly existence.

Parallel verses: Ps. 73: 25; Acts 7: 55; 13: 52; Luke 15: 7; Eph. 3: 15; Col. 1: 5; John 14: 1–3; 16: 22; Rev. 22: 4.

A politician . . . may be very ill-informed respecting a question, all his notions about it may be vague and inaccurate, but speak he must, and, if he is a man of talents, of tact and of intrepidity, he soon finds that, even under such circumstances, it is possible to speak successfully. He finds that there is a great difference between the effect of written words, which are perused and reperused in the stillness of the closet, and the effect of spoken words, which, set off by the graces of utterance and gesture, vibrate for a single moment on the ear. He finds that he may reason sophistically and escape unrefuted. He finds that even on knotty questions of trade and legislation he can, without reading ten pages or thinking ten minutes, draw forth loud plaudits and sit down with the credit of having made an excellent speech.—*Macaulay.*

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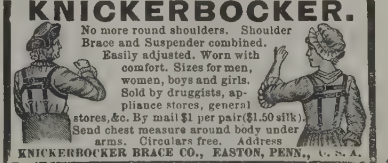

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Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks	$469,914 59
Real Estate	1,705,895.91
United States Stocks (market value)	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493.00
State and City Bonds (market value)	855,927.93
Bonds and Mortgages, being first lien on Real Estate	463,009.13
Loans on Stocks, payable on demand	426,550.00
Premiums uncollected and in hands of Agents	515,227.06
Interest due and accrued on 1st January, 1896	52,185.92
	$9,853,628.54

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,395,659.00
Reserve for Unpaid Losses and Claims	752,514.13
Net Surplus	1,705,455.41
	$9,853,628.54

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THE BUSINESS OUTLOOK.

It cannot be said that there is much improvement in the prospects for fall trade. The movement of merchandise continues on a limited scale, with many different industries running on short time. The number of unemployed is large, and indications do not point to any early reduction of this number. Although there has been some reaction against free silver, the political outlook continues sufficiently doubtful to cause the utmost conservatism in operations of all kinds.

Crop prospects are favorable, but large crop this season may not prove an unmixed blessing, because of the low prices prevailing for farm products. Take corn for example. Last year's crop was a large one and the price so low that a great deal of it has remained cribbed on the farms; now comes another large crop, which will prevent any important advance in the value and probably cause more cribbing.

The wool market is dull and receipts of new wool exceed the demand. Manufacturers are small buyers, the mills working only on orders as they are received. Dry goods are quiet, and not much snap is expected until after the political situation has become clearer. Iron and steel show absolutely no improvement, and prices are unsatisfactory in spite of the heavy curtailment of production.

Money rates are stiff and funds are difficult to borrow. Business paper is not sought and the banks are merely looking out for their own customers. Collateral is scrutinized very closely, and securities, which are not listed on the Stock Exchange, are not wanted. Even bonds are not wanted and stocks of the rattle-trap order are preferred, because they are more quickly sold at current quotations than bonds.

The stock market has ruled stronger of late, reflecting the more hopeful sentiment which developed after the fizzle of the Bryan notification meeting in New York, a week ago, became duly appreciated. Investment buying of securities is still conspicuously absent, however, the major part of last week's advance in the stock market being due to the buying by the bear operators to cover their "short" contracts. Bank clearings last week were seven per cent. less than the preceding week.

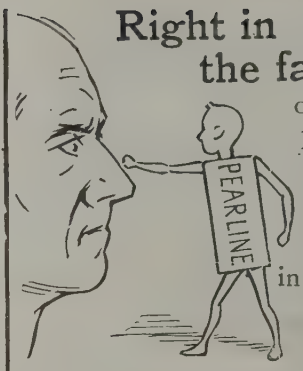
A BIG BILL.

The Fourth Estate gives an interesting estimate of the cost of one item—telegraphing—of our late political conventions:

Probably very few people . . . have even the most inadequate notion of the money, brains, labor and thought which have gone into the columns of type which have given them entertainment, information and various emotions. . . . There is no unusual profit to the newspapers in these conventions, although their publishers are put to an abnormal expense. . . . The press bureau of the Western Union gives the following estimate of the total number of words from special correspondents alone telegraphed by that company to all parts of the United States to daily newspapers: From the Republican convention 3,000,000, from Chicago 4,000,000, from the Populist-silver conventions 1,000,000. Now, the average price per word received from newspapers for press matter is about six mills and a fraction. . . . At this average charge of one half cent a word (under the real mark) the total charge . . . would be for 8,000,000 words $40,000. . . . The superintendent of the Postal Telegraph gave this estimate of the number of words . . . sent over the wires by his company: total, 5,250,000.

At the same average rate of one-half a cent a word this would amount to a bill of $26,250, which, added to the Western Union bill, would make a grand total of $66,250 which the newspapers of the country paid wholly on account of the conventions.

Atheism is rather in the life than in the heart of man.—*Francis Bacon.*



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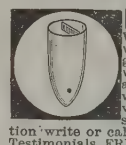

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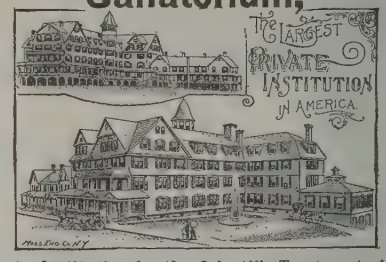

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IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

EDUCATION.

—— Radcliffe College has acquired over 20,000 feet of additional land near its present property in Cambridge.

—— Prof. Jesse Macy of Iowa College, who was obliged by a physical breakdown to take a year's rest abroad, is again in Grinnell and ready to resume his work in the chair of political science.

—— Lasell Seminary, Auburndale, Mass., has just received a medal and a certificate of award from the World's Columbian Exposition for excellence of equipment and work in all departments, including manual training. The medal is of bronze.

—— Prof. O. C. Palmer has been elected principal of Ahtanum Academy, Washington, and accepts. He has as his associates Mrs. Palmer, Ernest Woodcock, a graduate of Whitman College with a year of post-graduate work in Columbia College, and Miss Grace Cobleigh who takes the music department. ——A project for an academy in Colville, Wn., which for a time seemed likely to be a failure, has been revived.

—— On Wednesday last the trustees of Williston Seminary unanimously elected Prof. Joseph H. Sawyer principal, to fill the vacancy made by the resignation of Dr. Gallagher, who goes to Thayer Academy. Professor Sawyer graduated from Amherst College in 1865 with high honors. In 1866 he became a member of the faculty of Williston Seminary, and has remained in that position ever since. On three different occasions Mr. Sawyer has been acting principal of the seminary and is thus familiar with the administrative duties of the position. He enjoys a high reputation as teacher and scholar and will come to his position with the hearty support not only of the trustees and the faculty of the seminary, but also of the citizens in Easthampton and the alumni of the seminary in all parts of the land.

AUSTRALIAN CHRISTIANS BELIEVE IN BROTHERHOOD.

At its last meeting this representative body made the following gratifying utterance:

The Congregational Union and Mission of Victoria desires hereby to place on record its deep thankfulness that the danger of war between the British nation and the United States has passed away, and that in view of the terrible results which would accrue from hostilities between these nations who ought to be ever united in all forms of human activity, and especially in the spread of civilization and Christianity throughout the world, it is of opinion that an international tribunal of a permanent character should at once be created, to which all questions wherein the interests of these nations may seem to be opposed to one another may be immediately referred, and by the decisions of which authority duly constituted and recognized by both nations the conditions of peace and war would be entirely removed, both from the possibility of the sudden and unintelligent passions of the people and from the peril of the individual or party designs of politicians.

The council would further express its satisfaction at the endeavors which are being made, both in the British Islands and in America, for the furtherance of such international tribunal, and trusts that the public opinion of Australasia may be led to express itself in sympathy with this endeavor to promote the peace and brotherhood of the nations of the world.

Marriages.

The charge for marriage notices is twenty-five cents.

THACHER—JEWETT—In Grafton, Aug. 12, by Rev. B. A. Roble, at the residence of Dr. F. A. Jewett, father of the bride, John Thacher of Attleboro and Harriet R. Jewett of Grafton.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CHAFFEE—In Springfield, Aug. 8., Dr. Calvin C. Chaffee, aged nearly 85 yrs He was one of the original founders of the North Church, represented the State for two terms in Congress, and was active in several charitable organizations.

DOUGLASS—In Minneapolis, Minn., Aug. 4, Rev. Ebenezer Douglass, aged 70 yrs.

KNIGHT—In West Hartford, Aug. 10, Rev. Merrick Knight, aged 79 yrs. He served a long and useful life in the ministry and often supplied pulpits until within a few years. One of his three sons is Rev. E. H. Knight of Springfield.

NEWTON—In New Haven, Ct., Aug. 12, Prof. Hubert A. Newton, aged 66 yrs. He was head of the mathematical department of Yale University and the oldest professor in active service. He was a Fellow of the Royal Society of Great Britain.

SMITH—At Auburndale, Aug. 16, Elinor M., wife of Rev. William S. Smith.

DEACON WILLIAM BATES LOVEJOY.

The subject of this brief sketch was widely known a generation ago in the business circles of his native city of Boston, and until his death by the Congregationalists of eastern Massachusetts, among whom he had been for many years somewhat prominent in the work of the denomination.

His early religious associations were with the Salem Street Church, which he joined when only sixteen years of age. In this church he was for many years a deacon, as was his father before him. He was also a deacon for the past twelve years of the Maverick Church, East Boston, and was greatly instrumental in the maintenance of the Maverick Chapel, of which he might well be considered the father.

The Lovejoy family came from Holland in 1638. Through all the generations the family seems to have represented worthily the best traditions of New England manhood. Few men have in this age better embodied and illustrated the Pilgrim spirit. He was a man of strong and even intense convictions; for these he would have made any sacrifice, even to blood. They were a part of him and entered into the very blood and fiber of his character. He was, however, tolerant of opinions, making the distinction, not always recognized, between opinions and convictions

In his religious life he was devout, earnest and consistent. Religion was with him the chief business of life. He sought the kingdom of God first and subordinated all other interests to it. In social life he was "a gentleman of the old school." Dignified, courteous and urbane, he seemed never to forget what belonged to the Christian gentleman. He will be greatly missed in the church of which he was so conspicuous an ornament, but he has left to it and his family a legacy of character more precious than gold.

He died July 31, aged seventy-two years, and was buried at Forest Hills.

DARIUS BETTES

Was born of Methodist parents in Brighton, Can., May 12, 1818. He was carefully trained in the religious life and early showed an interest and desire to preach the gospel. This was especially marked after a startling personal religious experience which occurred when he was about seventeen years of age, which filled his heart with joy and a desire for service. He entered at once into preparation for the ministry at Coburn College, completing it at Madison University, New York. He was then ordained as a Methodist preacher in Canada, and in 1845 married Miss Mary White, who after fifty years in this happy union survives him. Two sons and four daughters, all living, serve the community usefully. In 1875 Mr. Bettes removed from Canada to Michigan, and, not finding the Methodist connection congenial, came into the Congregational fellowship, serving the churches at Ada, organizing Ada Second Church, and at Croton, White Cloud, Eastmanville and Ionia. Failing health caused him to remove to Grand Rapids in 1884, where he became a member of the Second Church and later on of the First Church. In the providence of God, in the later years of his life, the outer man was afflicted with diseases which destroyed his strength, and in the last few months a cancer upon his face brought him untold suffering. But these last days of trial were a benediction to his family and his friends. The qualities of patience and faith that characterized his whole life never showed to better advantage, and the Master whom he had served so lovingly and enthusiastically did not leave him desolate at the end, but cheered and strengthened him by the divine presence so that his welcome as the guest of God was foreshadowed in the closing days. His children were with him to see him pass over the river, and at the funeral services beloved friends in the ministry spoke tender words, and six ministerial members of Grand Rapids Association bore his body to the grave.

GEORGIA L. KENT.

Miss Georgia L. Kent, oldest child of Deacon Hervey and Eliza J. (Hanson) Kent, died Sunday of nervous exhaustion, aged 51 yrs., 25 dys. Always of delicate health, she has been steadily sinking for the past year, and for the greater part of that period had been confined to her home.

Born in Newton, Mass., Exeter had been her home since the autumn of 1862, and here she had won the love of all brought into intimacy with her. Marked characteristics were the strength and beauty of her spiritual life and the zeal and energy she had manifested in religious work along many lines. The Second Church has had few more worthy and devoted members. Of sunny, sweet and affectionate disposition, in the home she loved she was the ideal daughter and sister.

Besides the parents she leaves a sister, Mrs. John J. Bell, and in Pittsfield a brother, Mr. George E. Kent.

The funeral, conducted by Rev. A. P. Bourne, was held on Tuesday afternoon, with burial Wednesday morning.

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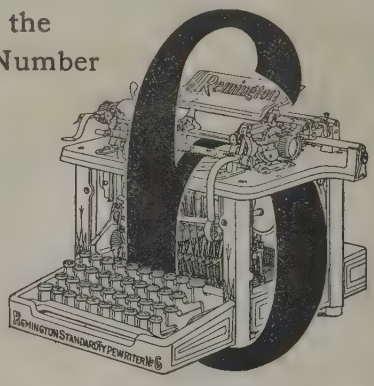

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Ian Maclaren on The Veiling of the Soul Character Sketch of Li Hung Chang

Volume LXXXI Number 35

THE CONGREGATIONALIST

Boston Thursday 27 August 1896

In August-Tide.

O YOU who yearn, while August suns are wheeling,
For care-surcease, and for some cooling calm,
Know you the gracious power for spirit-healing
In tufts of red bee-balm?

In green fern-fastnesses where pungent savors
Breathe from the bruised bark of the sassafras?
In meadow hollows where the sweet-flag wavers,
And the blue-flowered marsh grass?

Come, I will lead you to these pleasant places
By paths made sweet by mellow under-song,
Where bough with bough and leaf with leaf enlaces,
And twilight lingers long.

There, from the cruel gyves that chafed and bound you,
You, like a prisoner freed, shall know release;
And with the healing quiet wrapt around you,
You shall be one with peace.

Written for The Congregationalist, by
CLINTON SCOLLARD.

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WILLIAM TAYLOR.

Marriages.

The charge for marriage notices is twenty-five cents.

ALLEN—TRIPP—Aug. 19, by Rev. S. L. B. Speare, Harry Dexter Allen of Newton and Marion Beatrice Tripp of Watertown.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BULLARD—In Hartford, Ct., Aug. 7, Augusta Spencer, wife of Rev. C. H. Bullard and daughter of Deacon George Spencer, formerly of Deep River, Ct.

HOLMES—In Kingston, July 25, Abby Inglee, widow of the late Edward Holmes, aged 79 yrs.

YOUNG—In Colorado Springs, Col., Aug. 10, Rev. Charles S. Young, pastor of the Congregational church of Little River, Kan.

LEES—In Lowell, Mass., Aug. 15, Columbia Willis, wife of the late Samuel Lees, aged 82 yrs., 5 mos.

WELL TAKEN.—The point is well taken that it is the last few dollars upon any purchase which so often makes or mars it. A very good illustration of this is given by the Paine Furniture Co. in their announcement in another column. The advantages of a hall stand at $18 over a pattern at $15 is out of all proportion to the slightly increased expense. Yet how few persons have the good sense to withstand the temptation to economy at such times.

WITHOUT parallel for pains, *Pond's Extract. Avoid druggists' old song "Just as good," for imitations.*

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

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Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

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CONTENTS

EDITORIAL:
- Paragraphs 289
- From a New England Hillside 290
- The Church of His Boyhood 290
- Still Needed in Japan 290
- Jesus, the Carpenter 291
- Current History 291
- Current History Notes 301
- In Brief 292

STAFF CORRESPONDENCE:
- The Interior 293
- The Northwest 294
- Canada 294
- Japan 295

CONTRIBUTIONS:
- In August-tide- cover poem. Clinton Scollard 285
- The Veiling of the Soul. Ian Maclaren 296
- Charity Chance. Chap. VI. Walter Raymond 297
- Pilgrimage Letter. No. X. The Magnificent Cathedral at Norwich. F. J. D. 299
- Li Hung Chang. R. Van Bergen 300

THE HOME:
- Laborare Est Orare—a selected poem 302
- Home Money Matters. Kate Upson Clark 302
- Afield with Young Naturalists. Wayside Weeds. Mrs. S. J. Bucklin 302
- How Ranger Made Amends. Ann Dudley 303
- The Home Should Help—a selection 303
- Closet and Altar 304
- Tangles 304
- Conversation Corner. Mr. Martin 305
- Corner Scrap-Book 305

THE SUNDAY SCHOOL—Lesson for Sept. 6 306

Y. P. S. C. E.—Topic for Sept. 6-12 307

PROGRESS OF THE KINGDOM 307

LITERATURE 308

NEWS FROM THE CHURCHES 310
- Weekly Register 314

MISCELLANEOUS:
- Marriages and Deaths 286
- Notices 310
- Business Outlook 312
- Biographical 314

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THE CONGREGATIONALIST

Volume LXXXI **Boston Thursday 27 August 1896** *Number 35*

HANDBOOK No. 11 (July, 1896).

Anglo-American Comity. By Rev. WASHINGTON GLADDEN, D D

HANDBOOK No. 10 (April, 1896).

Eighty Years of Congregationalism. WALKER.
Eighty Years of Christian History. HURST.
Eighty Years of Political History. HART.

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THE finance committee of the Congregational Sunday School & Publishing Society has taken action looking to the transfer of Mr. J. H. Tewksbury, its Chicago agent, to Boston. Mr. Tewksbury has managed the Western business very successfully for the past nine years, and he is admirably qualified to take the position at headquarters recently made vacant by the death of Mr. George P. Smith. A formal appointment as agent cannot be made until the October meeting of the board of directors, but Mr. Tewksbury comes to Boston in September at the request of the officers of the society to organize the fall work. Mr. Edward Herrick Brown, for several years in the employ of the society in Boston, goes to Chicago and will be in charge of the business there for the rest of the society's fiscal year, during which time Mr. Tewksbury retains nominally his position as Chicago agent. Mr. Tewksbury will have a general oversight of the business in both Boston and Chicago and eventually relieve Mr. Whittemore, in part or wholly, of his duties as business manager, from which position the latter has desired to retire for some time past.

It will be something gained if this campaign clears the public mind in one particular, namely, the definition of the words debtor and creditor in ordinary business life. Every business man, as a rule which has very few exceptions, is a debtor and has an interest in making it easy and cheap to borrow. Every prudent man who saves something from his earnings is a creditor. He lends to the savings bank, which lends to business men. He takes out a life insurance policy in a company which lends to business men. He holds shares in a loan association which lends, or he invests directly in other men's business. Only the man whose savings go into an old stocking fails to become a creditor, and the creditor's interest is to have lending safe. Above all every man who works for wages is a creditor for wages due and has a direct interest in his employer's credit which makes work possible and wages secure. The interest of borrowers and lenders is therefore identical—what hurts one injures the other. Here is the West with its thousand opportunities of development needing capital. Here is the East with its piled up millions wanting opportunities of investment. Let them agree upon a fixed definition of the money standard and they will trust and serve each other. In the prevailing uncertainty the West gets no loans and the East no returns of profit. Men are begging for money in one quarter, while money goes begging for trustworthy users in another.

A phase of the hard times which is specially trying for some of the weak churches and for our own church building societies is illustrated by the experience of the American Baptist Home Mission Society, whose lending fund for church building is all out. It is the rule of the society to call for payment of mortgages after they have run five years, save in exceptional conditions. But the whole fund being lent out the society finds that all conditions are exceptional this year. It is obliged to carry the churches which it has already aided to build until better times, and to refuse new opportunities of aid, because its working capital is all locked up in loans which cannot be called in. And this is only a single foretaste of the trouble which the degradation of the unit of value would make for all our missionary and benevolent societies.

The Bay Conference of California has very naturally replied to the vote of the Dubuque (Io.) Association, which had censured it sharply for its course in suspending from fellowship Rev. C. O. Brown, D. D., recently pastor of the First Church, San Francisco. The conference, which met Aug. 11, sustained its former action by a vote of fifty-five to ten and criticised the Dubuque action with great frankness, but, as it seems to us, with simple justice. It requested the Dubuque body to rescind its votes and reminded it, as was explained in our own editorial, that the proper remedy for any alleged injustice was a mutual ecclesiastical council. We cannot but hope that the Iowa body will see the unjust and un-Congregational character of its former course and repeal its votes. Since the action of the Bay Conference, however, it is stated in the public prints that Miss Overman, who had charged Dr. Brown with misconduct and then before the council declared that she had been guilty of falsehood and forgery and testified in his favor, has made another confession which on Tuesday, the 18th inst., was read before the ministers at Oakland, in which she declared that her testimony before the council was false and that her original charge of misconduct was correct. The effect of this statement is yet to be seen, but we cannot place much reliance at present upon the testimony of a witness who has been guilty, according to her own statement, of such contradictory lying. Dr. Brown continues in the most positive manner to affirm his innocence, notwithstanding the repetition of the charges.

The *Philadelphia Church Standard* shows an ignorance of the churches which it condemns as "sects" which is amusing. "The only body in the land," it says, "which demands only Christianity as a test of membership, which does not supplement Christianity with some ism as an essential to fellowship, is the Protestant Episcopal Church." This is the exact contrary of the truth. Take, for a single example, the Presbyterian Church, which is strong in the *Standard*'s own neighborhood. There is a creed for the ruling and teaching presbyters, but none for the members. One does not have to be even a Calvinist to become a Presbyterian. He will be received into the catholic church by its ministers upon simple confession of his faith in Christ. And is there no test for deacons and presbyters in the Protestant Episcopal Church?

Sermons are not considered the most promising of literary speculations, nor is their publication a probable short cut to fame. A notable exception, however, must be made in the case of Spurgeon's sermons, which continue to be published week by week in the English newspapers and have been circulated in book form among hundreds of thousands of readers in England and America. To him belongs, also, what is probably the "record" book order of all time—the recent order in England for a million copies of sermons for distribution through an enrolled band of 3,140 distributors, the expense to be borne by an unnamed contributor. Except the Sermon on the Mount, no sermons have ever had so wide a circulation nor, indeed, can any work of secular literature compare with them in the number of probable readers in a single generation. And the power is not in style, which is of the simplest, or thought, which is neither deep nor subtle, but in adaptation of evangelical truth to the heart and conscience of the plain people.

The comparative summary just published by the Presbyterian Church shows some encouraging features. The number of Sunday school members for the first time passes the million mark, exceeding the number of communicants by about 60,000. Expenses for the support of the home churches have risen to ten and a half millions, nearly the high-water mark in this respect of 1893. The whole amount raised for all purposes for the year is $14,150,497, an average of nearly $15 per communicant. Of this, however, over $300,000 belongs to the special "million dollar" fund, leaving the whole amount of regular contributions half a million less than last year. The deficit, unfortunately, falls upon the benevolent work of the church, some of whose mission agencies are in real distress. The Board of Education announces that it must cut its aid to $60 per student, and the home mission board has made a horizontal reduction of ten per cent., which will be distributed by the presbyteries in refusing new work or curtailing aid to old work, as they elect. Altogether, it is a time of shrinkage and of trial of faith for the Presbyterian

Church, though not without encouragements as well.

FROM A NEW ENGLAND HILLSIDE.

The long hill slopes down from meadow to bushy pasture, and from pasture to wood, beyond whose irregular and varied green stretch the glistening levels of the lake. From the opposite shores, broken by quiet coves and rocky wood-crowned capes, the land rises again to a panorama and sky line as varied and suggestive as any that even New England can show. To the left are the houses of the distant village against the green slope of a hill, and in their midst the white spire of the century-old church. Farm clearing and pine wood, crag and hollow, fill the middle distance, and behind all are the crests of the White Hills, from Ossipee upon the left, past central Chocorua, with its gray peak glistening in the sun, to the huge mass of the Presidential Range, against which Kearsarge seems but a hill, while still beyond is the sharp gap of the Carter Notch.

To one who has watched these peaks and valleys from different points of view, and looked from the summits of many of them to see what new aspect the world had to offer, it is no mere catalogue of names which the mind runs over. Each peak has its own individuality of form and station, and the thought of each brings back its surroundings of shaggy wilderness or wild river valleys. But nearest and best beloved of the mountain brotherhood is Chocorua, landmark and goal of the advancing settlers in the days when the whole western world was new, and landmark still for the traveler who sees its scarred peak through the long vista of the Notch, or from the top of Washington, or from the lakes and hills of the wide south. Now the sunlight falls upon it and its white granite ledges lie glimmering in silver light. Now a cloud shadow falls and it becomes as black as the spruce clad walls of the Carter Notch far to the north.

Thus the mountains are companionable from afar as well as to the few who linger in their valleys, or thread the mazes of their forest paths, or stand upon their summits. Even the sailor knows them like a cloud against the sunset in clear summer days. From this distant Maine hillside the eye delights in them and the free imagination goes among them with far less toil and strain, indeed, than the climber feels on their steep crags and ledges. They have one beauty for the eye and the imagination of him who never walked among them, a beauty vague and misty and unreal; but to him whose memory comes to the aid of his imagination what real yet glorified visions arise. We forget the crisp gray moss and checkerberry, the hawkweed and golden-rod under and about our feet on the stony hill pasture. Again we lie on the top of yonder peak, watching the serried clouds that march in stately ranks and companies from north to south, and throw their moving shadows over lake and hill and wood. We are climbing over the steep and slippery crags in well-loved company, and the pauses for rest are full of sweet converse and genial fun. We explore the great ravine by a rough track that winds among the fallen rocks and look up to the ridge that shuts us in. We climb and climb, over the edge and up, by grassy hollow, over rough bowlders shattered by the frosts of innumerable winters, and from the very topmost peak the world of New England is beneath our feet.

Blessed is imagination which can take such lofty flights, but happiest when memory has pleasant places for her visiting, where evil comes no more and all the good remains. To lay up such good memories in store, to find the best and love the loveliest of all surroundings, to hold true and sweet relations with our mother nature and our brother man—surely this is no small part of our joy and privilege on earth. To have been among the hills and not to love them, to have passed a thousand beauties day by day without notice and without thought—surely this is to leave the imagination poor for all the life to come. This hillside were enough without the mountains, the poorest square yard of moss and lichen and tufted grass under the shadow of the fern, without the hill; but all the beauty of the world is useless wealth to him who has not learned to see.

The wind pipes louder in the trees, the armies of the clouds are mustering for battle, and one afar has settled down upon the peak of Washington. Long is the road before us, and it leads through valley lands with little hope of outlook over lake and hill. Let us gather a handful of sweet fern, whose odor brings so many fragrant memories, and turn away, for the vision is at an end.

THE CHURCH OF HIS BOYHOOD.

As a Christian revisits his birthplace in these vacation days, among the tenderest memories that throng upon him, second only to those connected with the homestead itself, are those centering in the village meeting house, his earliest church home. It looks smaller to him now than it used, less lofty and spacious, perhaps, and surely rather rusty as to paint; but its spire still points heavenward as faithfully as the teachings he was wont to hear within its walls. In the bright-faced urchin approaching, one hand tightly clasped by his father, the other clutching his Testament and quarterly, he sees his former self—the boy of long ago. Entering and walking up the familiar aisle, he remembers where everybody used to sit, and as he takes his place in the old pew all his boyhood's associations with the place return. How long the service sometimes seemed! How hard it was to refrain from sticking a pin into his revered parent when he "lost himself" during the long prayer! How his hand just ached to skim that fly off the bald head of Deacon Brown, sitting in the pew in front! He recalls some parts of the sermons, too. How they made his boyish heart swell with the longing to be good and great, to do something to uplift the world—be a missionary, perhaps. He had always favored that phase of religious work because it involved visiting foreign countries and seeing no end of lions and tigers and all the rest of the menagerie.

But that was long ago. Today, instead of being in the jungles of India, he is a prosperous city merchant. As he goes into Sunday school, the children of his old playmates look at him and wonder if they will ever attain such eminence, while he sees in the different classes a reproduction of his own youth at various stages. When a little girl stands up and repeats a Psalm he remembers how sweet Mary Ellen looked the day she recited a part of the thirty first chapter of Proverbs, and wonders if that picture of the ideal woman had anything to do with making her the efficient helpmeet she has proved to him in all these years. As he sits there, being a practical business man, his thoughts move forward as well as back. Suppose that little girl who said the verses, or one like her, should marry his Dick when she grows up? In these days, when country girls go to college, one never knows what may happen. Suppose this bright boy in the Bible class, who has asked for a place in his store, were to become the foreman of his business? Suppose the minister's son, who has taken honors at college and is just entering the theological seminary, were to care for the souls of his children or grandchildren in time to come? "Bless me!" he says to himself, "it's a long time since I have thought of this little church; but it had a deal to do with the making of me, and I'm not sure but it's going to be mixed up with my whole life."

Times are hard and few can give as liberally as in past years or as they hope to do in years to come, but before our friend leaves town he puts a substantial sum in the hands of the church treasurer, "just to help them keep out of debt," he says. How could he better serve city, state or nation than by aiding this struggling country church in its work of purifying the spring at the fountain head?

STILL NEEDED IN JAPAN.

In the opinion of the American mission in Japan, the time has not yet come for the policy of abandonment. The exceptionally interesting staff letter which we print this week tells the story of the recent annual meeting, at which this important subject was thoroughly discussed by wise and far-seeing men. In our opinion, also, there is still room in Japan for American men and women. Their peculiar work is not yet ended because the position of the essential truths of Christianity in all the churches is not yet perfectly secure. It is true that it is Japanese and not American churches which the American Board has planted and helped to sustain, but the Board and the mission, while having every confidence in the Japanese Christians and pastors, feel that their own witness for the essential things is not yet finished. Until the testimony of the Doshisha is once more beyond doubt or cavil evangelical, or is replaced by that of another training school, and until the public opinion of the Japanese churches is thoroughly established in the simplicity of the faith, there is room for an American witness of co-operation and fellowship.

We hope the re enforcements asked for can be sent. They ought to be picked men and women, fit coadjutors of the missionaries already on the field, broad-minded, sympathetic, not bound to American fashions or Occidental modes of thought, but ready to give way in all but the essential things in order that they may hold these all the faster. If the needs of Japan at the moment are peculiar, they are not so peculiar but that they may be met from the material which the Board has at hand, tested as it tests its missionary candidates for every field. There is neither room for nor purpose of dictation, but surely there is still room for co-operation. It is not the Americanization but the Christianization of Japan which we seek, and while differences of administration and opinion are inevitable there need not and ought not to be real differences of aim or spirit between the

churches of the empire and their American helpers.

JESUS, THE CARPENTER.

We know little about Jesus as a laboring man, in the common acceptance of that term, but that little brings him very close to us. We have reason to believe that he learned the carpenter's trade with Joseph and worked at it, like other men, during his early manhood.

This fact illustrates his sense of the dignity and value of labor, labor of the mind in planning and calculating and labor of the hands in executing. Why he chose to be a carpenter rather than a farmer, a shepherd or a stone-mason, we are not informed. Probably he merely followed the custom which led most sons to adopt the employment of their father if it offered opportunity of service. At any rate, he allowed no restless ambition to tempt him away from the humble but honorable craft of the family into which he was born. Honest, faithful work at the bench was good enough for him.

His experience at his trade qualified him also to understand working men and their modes of thought. He knew their points of view, their methods of argument, the objections to the claims of the religious leaders of their time, their opinions about politics, etc., and he knew them from the inside. Through his connection with his own trade and his acquaintance with men of other occupations he learned to know all working men, not merely by his divine superiority of wisdom but by actual human intercourse and experience. He was a true man among his fellowmen, an actual working man among others.

He has left little recorded about such questions as those which now are rife concerning the relations of employers and employed. But what he did say covers all cases in principle. Were he to come among us again in the flesh he would counsel mutual confidence and good will, fair dealing, a large measure of self-sacrifice for the sake of avoiding possible offense. He would hardly approve of strikes or lockouts, but would favor conciliation and arbitration of differences. He would condemn overreaching, cheating, misrepresentation and violence sternly and no matter by whom exhibited. He would bid employers treat their operatives as they themselves would wish to be treated if they were operatives, and would bid the employed to banish prejudice, avoid bitterness and seek to understand the inevitable perils and natural fears of the capitalist.

Is this only saying that he would merely remind us all of the Golden Rule? Well, if it be so, would he need to do much else or more in order to sum up his whole teaching. If all of us, employers and employed alike, were to begin at once to practice the Golden Rule faithfully, would there not be an immediate and final end of what we call labor troubles?

The arrangements for the reception of Li Hung Chang include the unusual honor of a journey by the President to meet him in New York. He is to be the guest of the nation there and on his journeys to West Point, Washington and Niagara Falls, at which latter place the Canadian authorities will arrange for his journey westward by the Canadian Pacific. It is rather a pity that he is to see the west of Canada rather than "the States," but he is evidently in a hurry to get back to Peking.

CURRENT HISTORY.

Lord Russell at Saratoga.

The Chief-Justice of England has surpassed even the highest expectations cherished with regard to him in his address last Thursday before the American Bar Association, in convention at Saratoga. It will go on record as one of the greatest and weightiest of speeches of recent years. Its literary quality was noticeable, its logic strong and its spirit broad and beautiful, the moral gravity of the address being its most impressive characteristic. His theme was International Law, which he defined to be the "sum of the rules or usages which civilized States have agreed shall be binding upon them in their dealings with one another." He went on to show the part which American and European jurists have had in efforts to clarify and codify the rules and usages that have come to be binding. When he reached the topic of International Arbitration his utterances were listened to with the intensest interest. His was a well-balanced treatment of the important theme, frankly recognizing the inherent difficulties and admitting the necessary limitations, but giving unmistakable evidence of his own sympathy with every reasonable endeavor that has in view the substitution of mediation for warfare. It is true that Lord Russell appears to be less strongly convinced of the wisdom and usefulness of a permanent tribunal of arbitration than many advocates of such a court could wish. At the same time he makes it clear that he is in hearty sympathy with the sentiment prevailing among the Christians of both countries, which is now so pronounced and influential as to make the thought of war almost inconceivable. Lord Russell's definition of civilization is one of the finest ever framed, and we quote it herewith:

> It is not dominion, wealth, material luxury; nay, not even a great literature and education widespread—good though those things be. Its true signs are thought for the poor and suffering, chivalrous regard and respect for woman, the frank recognition of human brotherhood, irrespective of race or color or nation or religion, the narrowing of the domain of mere force as a governing factor in the world, the love of ordered freedom, the abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice.

And his words about the incalculable influence which England and America leagued together can exert are also worth remembering: "No cause they espouse can fail; no cause they oppose can triumph. The future is, in large part, theirs. They have the making of history in the times that are to come."

A Grist of Speeches.

Bourke Cockran's speech to a great audience in Madison Square Garden Tuesday of last week was a brilliant and vigorous rejoinder to Candidate Bryan's address in the same place on the previous week, and far more successful as an oratorical effort. He confined himself chiefly to a discussion of the bearing of the free silver coinage at a ratio of 16 to 1 upon wages, and he made it clear that the chief sufferers by such legislation would be the great army of working men dependent upon employers for their day's wages. Designed to voice the dissatisfaction of the old line democracy with the Chicago platform and ticket, Mr. Cockran's speech did just that and doubtless confirmed, as well, the faith of the great bulk of his auditors who were in sympathy with him and, perhaps, converted some who had been wavering in their sympathies.

That this is a campaign of speechmaking finds further illustration in the practice of the two candidates, who continue to speak frequently and whose words are telegraphed all over the country. Major McKinley, it is true, is not, technically speaking, on the stump, but since his nomination has made more than fifty speeches to delegations that have visited him at his home in Canton, O., and he is likely, during the next two months, to accord his visitors the privilege of hearing him discuss the issues of the campaign in this somewhat informal manner, though it is not expected that he will, to any extent, address audiences at a distance from his home. Mr. Bryan, on the other hand, after being the guest of John Brisbane Walker, the publisher of the *Cosmopolitan*, at his summer home on the Hudson, has been going into the campaign in earnest, addressing audiences almost daily. Last week he was in the rural counties of New York and plied the farmers with free silver arguments.

In Democratic Circles.

The guardians of the movement which is probably to crystallize at Indianapolis Sept. 2, in the nomination of a third ticket acceptable to the sound money Democrats, have received much encouragement during the week. A relatively small, but compact and enthusiastic, representative assembly of Maine Democrats has expressed its hearty sympathy with this independent movement, while Kentucky Democrats have also put themselves in line with it. The drift seems to be toward Henry Watterson of that State as leader, though greatly against his own desires. Here in Massachusetts both wings of the Democracy are putting forth strenuous efforts, and the State convention is sure to be an animated gathering. George Fred Williams, who leads the adherents of the Chicago platform, has burned all his bridges and is attacking bitterly the State committee and the Boston city committee in so far as they harbor in their membership men who have not followed him, and who have shown no disposition to indorse Mr. Bryan.

Managing, a Fine Art.

The position of campaign manager on either side cannot be considered a sinecure. Mr. Hanna has to vibrate between Cleveland and New York, apply the oil of conciliation to opposing factions, raise and disburse the funds required in conducting a thorough and aggressive campaign and oversee its ongoing in every direction and in every section of the country. He spent last Sunday in Beverly Farms in this State. His visit to New England was largely for recreation and consultation. This section is counted on as in the Republican column without any such strenuous campaigning as must be put forth in the middle tier of States. On the other hand, New York State presents a far greater problem, in view of the hostilities between the Warner Miller and the Platt factions, and the possible emergence of Mr. Platt himself as a candidate for governor.

The task of Chairman Jones, however, is far more arduous. He has much less money at his disposal, which, to be sure, may have its compensating advantage, but his chief difficulty will be to keep in line the heterogeneous elements which are nominally united in the support of Mr. Bryan. The

fact that he has not formally accepted the nomination of the St. Louis Convention of Populists has caused a disposition in some quarters to repudiate him and nominate another man. It is probable, however, that he will command the support at the polls of most Populists, though Mr. Watson and not Mr. Sewall will be their choice for vice-president in many cases. The fusion of Democrats and Populists in the Southern and Western States is not yet in every case a harmonious one, for it is not always easy to reconcile elements that have been so radically opposed in past campaigns, even though common devotion to free silver has a powerful effect in softening ancient animosities. This is, indeed, a campaign when individual action is the order of the day to a gratifying degree. The finger of scorn is no longer pointed at the bolter and the Mugwump. This, in the long run, will be a gain to the cause of honest politics and good government.

Prof. Josiah Dwight Whitney.

By the death in Lake Sunapee, N. H., Aug. 19, of Professor Whitney of Harvard College the country loses an eminent geologist who in practical field work occupied an unrivaled position among scholars of this science. He was born in Northampton in 1819, graduated from Yale College in 1839. He studied in Europe under well-known scientists and traveled widely, returning to be employed by the United States Government in the survey of the Lake Superior region and of Iowa. But Professor Whitney's most important work was his conduct of the elaborate topographical, geological and natural history survey of California as State geologist, which position he held from 1860 to 1874. In 1865 he was appointed professor of geology at Harvard, having in charge the school of mining and practical geology. Dr. Whitney was an author as well as a scholar and a practical scientist, having published several valuable scientific works.

Meeting of the Canadian Parliament.

The eighth Parliament of the Dominion of Canada was called to order at Ottawa on the 20th. The most significant allusion in the governor general's speech was to the question of the Manitoba schools, expressing "every confidence that when Parliament again assembles this important controversy will have been adjusted satisfactorily." This is taken to mean that the new premier has already arranged a satisfactory compromise with the provincial authorities. The question of the tariff, the ministry promises, is also to be investigated during the recess, with a view to relieving the burdens of the people. After voting supplies the Parliament will be adjourned until the time of its regular meeting early next year.

The Journey of the Czar.

Official Europe is in a state of perturbation over the arrangements for the journey of the czar. The French are preparing to give him a welcome to Paris, which shall be a full expression of the value they put upon the Russian alliance. In Germany Berlin is disturbed because his meeting with Emperor William is not to be at the capitol. His visit to England is to be a strictly private one, made to the queen at her residence in the Highlands, though *The Speaker* announces that he will give an audience to Lord Salisbury which may be fruitful of great political consequences. The visit means much more to Paris, which has not welcomed a reigning monarch since the shah of Persia was there in 1873, than to any other city, but the czar seems to be everywhere in the greatest social demand.

The Advance on the Nile.

The evidences of premeditation and far-seeing purpose which marked the sudden direction of the English forces against the Mahdi last March continue. A new advance, which has evidently been waiting only for water high enough to float the steamers past the obstructions on the Nile, has been ordered, and newspaper correspondents have been forbidden to send news from the front without official examination and approval. With the steamers in the clear channel above the Semnah Gate, a long and rapid advance is probable. At the same time comes the news of the appearance of a Belgian force under Baron Dhanis, in which are many British volunteers, on the Upper Nile, at Lado, in the extreme northeast corner of the Congo Free State. If this force advances down the Nile as the British and Egyptian force ascends, the Mahdi's people will be caught between two fires. The strengthening of the British hold on Egypt, involved in the reconquest and occupation of the Soudan, will be sure to rewaken French hostility to England and make the path of Sir Edmund Monson, who has just been appointed to succeed Lord Dufferin as British ambassador in Paris, a difficult one.

IN BRIEF.

So widely and deeply is Dr. George Leon Walker of Hartford loved that the news of his serious illness will bring sorrow to a multitude of hearts. He suffered last Saturday a severe paralytic shock at his summer home in Brattleboro, Vt. A letter just at hand from his son, Prof. Williston Walker, states that his father's condition is a very dangerous and disabled one, though no immediate fatal result is anticipated. He is conscious, but the physicians are not yet willing to encourage a positive hope that he will be better. We shall all pray that this strong and trusted leader may yet be spared to his friends and the world.

Why not call the united city into which New York, Brooklyn and other towns are soon to be merged by a characteristic and euphonious name like Manhattan. Then the present names will survive as names of localities with advantage and without confusion.

Mr. Bryan's own explanation of the fact that he read his New York speech is that "it would be better to disappoint those who listened than to risk an unfair or partial report by the opposition press." This bit of pessimistic distrust proved an exceedingly bad venture—but then, perhaps the managers of the campaign had something to say about it.

President Cleveland's silence in the midst of the temptations and excitements of the campaign will have the approval of every sober-minded and self-respecting American. The President of the United States holds too high an office to be in the thick of the political skirmish line. That he will declare his opinion at the right time we all expect, but it will be done with the dignity becoming in the Chief Magistrate of a great nation.

The movement to make Rev. S. J. Barrows, editor of the *Christian Register* of this city, the Republican nominee for Congress from the tenth district has our hearty sympathy. Editors of religious newspapers, so far as our experience and observation go, are not often sought for in this connection, but we know of no one in our circle of journalistic *confrères* who is better qualified than Mr. Barrows for honorable and capable public service.

General Booth's great Salvation Army show in London the other day must have been worth seeing. There are advantages in autocracy, and the general was able to bring together exhibits, human and otherwise, from the ends of the earth, as well as to show some of the results of his social experiments. Whether it is profitable for the recruits to be made a show of is another question.

It is refreshing to learn of a vocation in which there is an excess of opportunities for labor. Police Commissioner Roosevelt advertises for 800 new policemen in New York city and says the supply is not yet adequate to the demand. The calling, to be sure, may not be quite as remunerative as it was before the Parkhurst crusade, but its legitimate pay is sure and it must still possess many attractions for the unemployed.

Prince Bismarck is now, we see it stated, a doctor of medicine, having received the honorary degree of M. D. from the University of Jena. We suppose it is as the man who treated the bodies corporate of Europe with his celebrated course of "blood and iron" that he was thought deserving of this title. Or, perhaps, since he holds all the other doctorates, they reserved this one for his old age lest he should take a fancy to engage in actual practice.

Ian Maclaren's American trip has been now somewhat definitely marked out. He sails from Liverpool on the Germanic, Sept. 16, and the first of his Lyman Beecher lectures at Yale will be delivered Sept. 28. He expects to return home before Christmas, having in the meantime visited different sections of the country. It is not too early to say: Welcome, Ian Maclaren, prince of story tellers! Welcome, Dr. Watson, gifted preacher of Christ's gospel!

The Chicago judge who recently allowed alimony to a husband in a suit for divorce brought by his wealthy wife upon the principle that women now stand upon an absolute equality with men, and that "every reason of right, justice and morals is in favor of the proposition that the duties which the husband and wife owe each other are reciprocal," may have earned the gratitude and affection of the "emancipators" of the downtrodden sex. But we have our doubts about it.

In connection with the awful tidal wave which our Japanese correspondent describes this week, there were several extraordinary occurrences. One foreigner, a French Catholic priest, lost his life, owing, it is stated, to his having delayed a moment to tie up his shoes. His Japanese associate, who was not thus hampered, escaped unharmed. One hundred and fifty-five convicts were set free from one of the prisons when the death-dealing wave broke over the town. Four days later they all voluntarily returned to jail. Let America match that if she can.

Dr. Gunsaulus's oratorical gifts are put to good use when, as at Plymouth last week, he sets forth the issues of this campaign looked at from the point of view of honesty and the welfare of all the people. His words will be of great service to the Republican ticket wherever he can be persuaded to take the platform, for he speaks not as a partisan but as one who is convinced that widespread disaster would be liable to follow a Democratic victory. Dr. Gunsaulus's words are all the more weighty because of his identification with Armour Institute in Chicago, and because he dares to speak out against the oppression and greed of unscrupulous capitalists and is in thorough sympathy with all movements that make for the real upbuilding and betterment of the common people.

In reply to the call sent out last May, by a committee consisting of Rev. Lyman Bartlett, Miss Carrie Borden and Mrs. M. W. Wiggin, for clothing for destitute Armenians in Turkey, casks, barrels, boxes, packages about a hundred in number, have found their way to the Congregational House. In the neighborhood of 7,000 articles, valued at $9,000, have been received and, through the courtesy of the American Board, carefully repacked in its packing rooms. By the cordial co-operation of the Cunard Steamship Company all this clothing, about twelve tons in weight, is being conveyed to Constantinople and Smyrna free of cost. In order to transport boxes from Constantinople to the interior, however, where is the greatest destitution, $150 is imperatively needed at once. Contributions, in the form of money orders or checks, may be sent to Rev. Lyman Bartlett, 7 Congregational House, Boston.

Family reunions usually abound at this season of the year, and we have heard of more than one interesting gathering of members of clans that have a common ancestry. One of the largest in New England this summer was the reunion of members of the Lee family at Farmington, Ct., Aug. 13. A hundred or more of those who are proud to bear that name came together to participate in exercises suitable to the occasion. The main address was by Rev. F. T. Lee of Chicago, once a member of *The Congregationalist's* staff, who has been spending several weeks in this vicinity. His brother, Rev. L. O. Lee, is one of the missionaries of the American Board in Turkey. Any family owes a debt of gratitude to the man who is willing to expend the time and labor necessary to epitomize properly its history. Not every family would discover through such researches, as did Mr. Lee, that doctors have predominated among the masculine descendants of the original American ancestor, while lawyers have been remarkably scarce.

No one looking into Park Street Church last Sunday would have guessed from the size of the congregations, morning and evening, that it was a hot August Sunday. Dr. Gregg was in his old pulpit and many who once heard him regularly there were present to greet him. One young man, a college student, was heard to remark after the morning service that he considered it the best sermon he ever heard in his life. Its theme was The Indifference of Men to the Church and Religion, and the discourse was a noble plea for larger masculine interest in, and allegiance to, the church of Christ. Dr. Gregg was frank enough to intimate that narrow-minded preachers, who frame elaborate theories and set forth complicated dogmas, may be one cause of the unfriendly disposition of some men toward organized Christianity. We used to think when Dr. Gregg was located in this city that he knew how to preach, but his three years in his Brooklyn pulpit have made him still more interesting and effective. When a man loves to preach he does not often lack an audience.

A current impression that Miss Clara Barton has closed her work for the suffering Armenians and is on her way back to the United States, due to the fact that she has left Constantinople for a rest with friends in Germany, is most unfortunate. She is in readiness to return to Constantinople in the fall and has left the relief work in competent hands. Instead of relaxing efforts to raise money and to keep up supplies the National Armenian Relief Committee reiterates its demands for help from the people of America in view of the horrible suffering from cold and hunger that is before the Armenians during the long winter months. It is expected that the relief work will become more truly international and official now that Europe is waking up to the situation. Germany is to open orphan asylums at Harpoot, Oorfa and Cæsarea, under the protection of the government and in the care of the Kaiserwerth Deaconesses; Switzerland has relief committees at Geneva, Zurich, Basle and Berne; and England is making strenuous efforts to keep up supplies for the winter.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Macatawa Park Summer School.

Although this school is undenominational its management from the first has been almost entirely in Congregational hands. Situated on the east shore of Lake Michigan, a short ride from Chicago, its attractions as a summer resting place have drawn thither a good number of permanent summer residents, among them the families of some of our well-known ministers. Professor Taylor has a cottage here and Rev. Mr. Westervelt of Morgan Park, the founder of Macatawa, has a home here. So has Rev. J. H. Parr, the principal of a prosperous private school on the south side. Rev. G. H. Wilson of Paxton, formerly of Hinsdale, Ill., now the manager of the program for summer study and lectures, also finds here his summer rest. It is a favorite resort, too, for such men as Prof. S. I. Curtiss and Rev. Dr. E. A. Adams of the Bohemian Mission. The lecture course this year has been rich. Rev. J. M. Campbell of Lombard, Ill., has discussed in sixteen lectures the doctrine of the Holy Spirit in its relation to modern Christological thought. Those who are familiar with his writings will not need to be told how stimulating his lectures were. Professor Taylor and Z. S. Holbrook, Esq., of the *Bibliotheca* have also spoken on subjects pertaining to their departments of study. Dr. Philip Krohn of the Lake View Church has given a lecture growing out of his recollections of the war. Rev. Theodore Clifton of Trinity Church and Rev. E. T. Lee of the Douglass Park Church have been among the speakers. Macatawa is a beautiful spot, and is fast becoming a very popular resort. The brethren who have worked together in organizing and establishing the summer school there are deserving of a more generous assistance in the way of financial aid than they have yet received.

The Rockford Messiah.

The man Schweinfurth, claiming to be the Messiah and living on a farm of 400 acres a few miles from Rockford as the head of a company of devoted followers, numbering fifty or sixty, many of them women, has been exposed by a former believer as an impostor of the worst sort. To the relief of the good people of Rockford, he is now in Minneapolis, it is said on a visit. It is also reported that he intends to remove his "heaven," as he calls it, to California, although charges now pending against him in the courts may have first to be met. The farm, which is mortgaged, has been deeded back to its original owner, who is glad to get it even with the burden which rests upon it. Schweinfurth succeeded a Mrs. Beekman, who claimed to be the Messiah and gathered quite a large following, although his moral influence has never been as good as hers. Some of the original Beekmanites are among the more bitter of Schweinfurth's assailants.

Subject for a New Play.

Sunday, Aug. 16, more than a thousand people met at Starved Rock, on the Illinois River, one hundred miles from Chicago, to witness a play in which the dramatic incidents and material of more than two centuries ago were set forth by Herver Merker of the *Staats Zeitung*. The play is called Tonti, after the gallant Frenchman who accompanied La Salle on his explorations, and who, with the Illinois, passed a winter on the rock in a fort erected by himself and La Salle, with the approval of the Canadian authorities, as a means of defence against the Iroquois. The rock is in the town of Utica and furnishes a view from its summit of great beauty. Nature herself provided the scenery for the stage. The actors, who had been carefully selected, did well. The performance began at 3 P. M. and lasted two hours. The grand council between the Iroquois and the Illinois over the slaughter which had taken place in the village of the latter, which lay at the foot of the rock, Tonti, Barbe, the niece of La Salle, whom Tonti marries, the return of Tonti after his visit to Texas where La Salle was killed, are said to have been represented vividly and impressively. Mr. Merker has taken some liberties in dealing with historical facts. Mr. E. B. Mason, the best living authority on the early history of Illinois, says that the village which was destroyed was at the foot of Buffalo Rock, near Ottawa, on the north side of the river, and was removed to the plain at the foot of Starved Rock after the massacre. In this he disagrees with Parkman, but seems to have good grounds for his opinion in a letter by La Salle himself.

Massacre at Fort Dearborn.

This occurred eighty-four years ago, Aug. 15. Till quite recently it was believed that the only extant account of this cruel affair is contained in Waubun, a book written by Mrs. John H. Kinzie, in which the chief feature is the description of the old fort, of those who occupied it, and their terrible fate at the hands of infuriated Indians. Another book has now been discovered, antedating Mrs. Kinzie's by about four years, bearing the title Wau Nan Gee, or the Massacre at Chicago, a romance of the American Revolution, by Major Richardson. The preface is dated at New York, March 30, 1852. It is not yet known who Major Richardson was, though it is conjectured that he was in the British service. His story, of great interest to all who care for the early history of Chicago and for the fortunes of Mr. Kinzie, the famous Indian trader and for many years one of our most prominent citizens, is painful though instructive reading.

An Advance Step.

Every friend of the Sunday School and Publishing Society must rejoice at the decision to employ a lady missionary and primary school instructor. The society is to be congratulated on the choice of Mrs. Mary Foster Bryner as that missionary and teacher. She is a woman of rare gifts. She has been in charge of the primary department of the Union Park Sunday School for seven years, and has made it one of the best in the country. Her entrance upon this new work is a serious loss to Union Park, although she has trained others who will now take her place while she enters that wider field for which her endowments and her experience so richly fit her. It is confidently expected that the 750 Sunday schools in this district will provide for her support by extra offerings, and that more than enough will be given Rally Sunday, Sept. 27, to meet all the additional expense connected with her employment. Her presence in any

school, even for a single hour, cannot fail to be an inspiration.

Mr. J. W. Tewksbury.

While Chicago is far from willing to give up Mr. Tewksbury, the Chicago agent of the Congregational Sunday School and Publishing Society, and while his removal from Chicago takes a family of earnest Christian workers out of the Union Park church, one cannot help feeling that his experience and success in the management of the Chicago store have prepared him admirably for the position of agent at Boston, made vacant by the death of Mr. Smith. The store here has never been in a better condition than at present, and sales have steadily increased each year. Mr. Tewksbury will be greatly missed by hosts of friends, and by none more than by the Congregational ministers and churches of the Northwest whose interests he has so earnestly striven to further.

Municipal Economy.

Commissioner Downey, since his appointment about a month ago as chief of the department of public works, has been bringing consternation to the minds of his employés. Supernumeraries, men unable to do good work for fair wages, have been dismissed by the score. Recently twenty on a single day left the city's service for the city's advantage. Several inspectors, whose duties others can discharge without cost to the city, have also been permitted to retire from their lucrative posts. A number of contractors have been notified that their work is not according to contract, and that the city will neither accept it nor pay for it. In all this taxpayers rejoice, for they are convinced that, if the enormous sum of money employed in running the city were judiciously expended, our streets would be clean and every department of our public service have funds enough and to spare.

Chicago, Aug. 22. FRANKLIN.

FROM THE NORTHWEST.

The University Summer School.

Minnesota makes ample provision for summer schools, and a large number of teachers and students devote a part of their vacation to these sessions held in different parts of the State. The university has one of the largest, if not the largest, schools in the country, with nearly forty instructors and about 1,300 pupils enrolled. These four weeks are also used by many in doing post-graduate work. The curriculum includes not only the branches taught in our higher schools and universities, but physical culture and domestic economy also, as well as lecture courses by prominent educators. Methods acquired here are carried back to the home study and schoolhouse and an enthusiasm enkindled in the university atmosphere which is not elsewhere attainable.

Good Citizenship League.

This new society in Minneapolis is growing rapidly and branches are being organized in nearly all the wards. Already in some of the wards rousing mass meetings have been held and names proposed for aldermen, and the best people are determined to see to it that these men shall be supported at the primaries by selecting delegates favorable to them in the convention. The people are agreed for the present to do one thing, and that is to get such aldermen for the next two years as shall not be without occupation or visible means of support aside from the $500 aldermanic salary. It is not only true that we have been having too much national politics in our municipal affairs, but that it has also been of the wrong kind. Less national and more municipal politics is what is needed and the voters of the Flour City are out on this crusade to win, however long and severe the fight may prove to be.

Rev. William J. Gray.

The pastor of the Open Door Church, Minneapolis, has no option but to seek a milder climate in which to work. For over four years Mr. Gray has been doing a most successful work in a very difficult field, owing to the change of people in the community—Americans going out and foreigners coming in. Not a member of the church but that regrets the necessity for the resignation. Aside from this he has been actively identified in civic reform movements, and in all denominational work he has won a prominent place. We congratulate the church at Everett, Wn., on his acceptance of their call, and assure them that they have chosen well.

Our Dollar.

The political furnace, which is to test our gold and silver dollar, is growing hotter. Judging from the silver tongues heard on all the streets the white metallists are the only aggressive missionaries in the field. But indications within a few days are not wanting that an educational campaign for the best dollar in the world must begin at once, and the gravity of the problem cannot safely be intrusted to the enthusiasm of the days just before the election. If a gold standard alone makes our dollar the peer of the best in any of the greatest nations of the earth then let those who believe it say so and keep on saying so. J. A. S.

FROM CANADA.

Congregational Notes.

Two months have gone since the union at Montreal, and already the fruits of that gathering are apparent. The secretary is carrying out his instructions, and is forwarding to the vacant churches names of properly accredited candidates. In this way it is hoped to help in guarding them from unworthy men. The college board has appointed a committee to look for a successor to Principal Barbour, whose resignation takes effect next June. It is probable that the new principal will be found in either England or the United States. The secretary of certain allied labor organizations, which memorialized the recent denominational gatherings, has just made public the fact that the only churches which had the courtesy to take any notice of their address were those of the Congregational Union, and further adds: "They not only acknowledged its receipt, but expressed their sympathy with the objects of the address." Though few in number the Congregational churches of Canada have always stood in the front of the great movements of the day. Among the individual churches the laying of the corner stone of the Southern Church, London, on Aug. 10, by Mayor Spencer of that city, is announced. Mr. Matthew Kelley was ordained at Listowel a few days earlier, while Rev. C. E. Bolton of Kincardine has just been called to Garafroxa and Belwood.

Sunday Street Cars.

The question of Sunday street cars is up again in Toronto. The citizens have twice declared against their running, and now a third vote is proposed. To secure this a deputation waited on Mayor Fleming a few days ago, and asked that a vote be taken in September or October. A counter deputation followed soon after and urged that if a vote be taken at all it be deferred until January, when the municipal elections will be held. The difference of a few months may seem of little moment, but it is just here that the verdict may turn. In January the attractions of the parks and outside resorts are mostly gone, while at the municipal elections the polls are well guarded against personation and fraud. The former voting may throw some light on the matter of time. In January, 1892, Sunday cars were voted down by 14,287 against 10,351, and in August, 1893, by 14,157 against 13,154. Mayor Fleming favored January, when it is likely the vote will be held. It may be added that the question is one of more than local interest, since decision in the courts has been pending for some time in the case of the Hamilton Street Car Company for violation of the Lord's Day Act.

Temperance Legislation.

The suppression of the liquor traffic in the Dominion is also the subject of general attention. Different reasons may be given for this. At the recent elections some fifty members were returned who are friendly to the cause of prohibition. Added to this is the pledge of Hon. Wilfred Laurier that if called to power a *plebiscite* will be given, and if the people pronounce in favor of a prohibitory measure it will be enacted. At a recent convention in Toronto, under the auspices of the Dominion Alliance, a committee was appointed to wait upon Mr. Laurier and urge an early vote, while arrangements were made for the organization, funds and literature of the campaign. A deputation from the convention also waited on Premier Hardy of Ontario and were assured that his government is a temperance one, and will promote the cause to the full extent of its constitutional power. The friends of prohibition are greatly elated, and believe that the prospects were never so bright for the triumph of their cause.

Canadian Politics.

The composition of Mr. Laurier's cabinet has given general satisfaction, and well it might, since to it have been called the ablest men of the Liberal party, among whom are five former Provincial premiers. The country is now turning its attention to the policy of the new government, and asking what changes will be made. The suspense has been in a measure relieved by the premier in a recent speech at St. John's, Quebec. Careful investigation will at once be made into the needs of manufactories, after which tariff reform will follow. Agriculture is promised help by the reduction of duties on articles purchased, and by an increase on prices of articles for sale through quicker communication with European markets. More friendly reciprocal relationship with the United States, it is thought, can be brought about with a view to the revival of the treaty of 1853-56, when prosperous times prevailed in Canada. Attention will be given to the development of the Northwest, while the vexing Manitoba school question, Mr. Laurier affirms, will be amicably settled within six months. Other ministers have made similar speeches at their nominations for re-election, so that the new government may be expected to carry out the policy enunciated.

The American Elections.

Though occupied with election matters at home the Canadian mind has not been indifferent to the political movements across the line. A great deal of interest centered on the conventions that were held for the selection of presidential candidates. The nomination of Major McKinley at St. Louis was expected, while the result of the Chicago convention was a surprise, inasmuch as the nominee was wholly unknown in Canada. In the earlier stages of the campaign it was the tariff question which was the supreme topic of interest, and it may be stated here that there is little sympathy with Mr. McKinley because of his high protective views. Within the past few weeks attention has been turned to the money question, and many pages of the Dominion press are now devoted to its discussion. If the Canadian mind is opposed to a high protective tariff across the line it more strongly disapproves of the adoption of a silver basis. In money matters there is much in common between the two lands, and as a result of the free silver agitation the Canadian banks are calling in their loans from the United States. The Bank of Toronto alone has within the past month brought over more than a half million of gold coin from the Republic.

British Columbia Gold.

Canada is interested in the gold question in another form at home. In British Columbia the mining fever seems to be at white heat. Rossland is the chief center of operations, and every day almost brings reports of rich gold strikes. The Slocan Star Mine alone promises a dividend of a million dollars within the next twelve months, and is pronounced on good authority to be the richest lead and silver mine on the American continent. As might be expected there has been a great rush for the west, and many have found to their sorrow that "it is not all gold that glitters." Living is expensive, wages are comparatively low, work for many is not obtainable and capital is needed before investments can be made. The gold fields are far from being the poor man's paradise.

J. P. G.

FROM JAPAN.

Tidal Wave.

Poor Japan! She seems to be ever fighting the elements. Earth, air and sea are her greatest foes. As the cable told you weeks ago, this time her enemy was the sea. About 8 P. M. June 15 something happened at the bottom of the ocean along the northeast coast of Japan's main island—whether an earthquake or an explosion the scholars are not agreed. But as the result an immense tidal wave, or rather several in succession, rolled in upon the land, killing 29,000 people, injuring 7,000 more, destroying 9,000 houses, and almost paralyzing the season's fishing along 100 miles of coast line. No such calamity has visited Japan since the great earthquake five years ago, and the loss of life by this one act of the sea is more than three times that caused by the earth's gyration in October, 1891.

Court and people, Japanese and foreigners, missionaries and merchants have vied with each other in furnishing relief funds—something like $130,000 having been contributed already, aside from grants out of the public coffers.

Mission Meeting.

The missionaries of the American Board in Japan have again met in annual session. For the sixth time in succession this yearly gathering was held on the grounds of Kobe College. Dr. Gordon of Kyoto presided, giving as the keynote of the occasion Col. 3: 17. Rev. H. Pedley of Niigata gave us a clear-cut message in the annual sermon, Mr. Allchin read a fine and timely paper on Mission Fellowship, Dr. J. H. DeForest enlightened us as to Present Day Theological Tendencies, and all the discussions were strong, serious and unusually helpful. Four of the mission children united with the church, three of them on confession; the C. E. Juniors held a delightful public meeting, Stanley Allchin, aged ten, taking the prize for the best set of answers to seven Biblical questions. All the meetings of the week were of a high spiritual order.

Interest and discussion centered chiefly around two topics. First, our relations to the Doshisha. As *The Congregationalist* readers are aware, the Japanese trustees of this well known Kyoto school recently voted to close relations with the mission and the Board at the end of the present year, though they apparently desired and expected that the missionaries would continue aiding the school as individuals. Since the break must come in December it was felt it would be fairer to the school to have it come at once, so that the trustees could plan intelligently for the new school year. Moreover, the trustees have so persistently disregarded the wishes and convictions of both the foreigners and a large section of the Christian Japanese constituency of the school, especially in the retaining of Professor Ukita as a teacher in the school and promoting him to be dean of the college department, that the missionaries residing in Kyoto were unwilling longer to remain upon the faculty.

After careful and prayerful deliberation the mission voted unanimously to instruct their members in Kyoto to resign at once from all the departments of the university. A carefully prepared letter sent with the resignations has been acknowledged by President Kozaki, in which he stated that the trustees would shortly take action on the matter. As yet no further word of any importance has come, and there are no marked indications of a speedy change for the better.

Furthermore, the mission committee met a strong committee of the alumni and friends of the school who are making a persistent effort to bring about a reconciliation between the Doshisha trustees and the mission. Our committee laid down three propositions as the probable basis on which the Board would consent to co-operate once more with the school of Neesima and his successors.

First, that the Board, through the mission, be officially represented in the management of the school. This is no more than has been granted heretofore and seems a reasonable provision if there is to be genuine co-operation.

Second, that no one be allowed a place on the board of trustees or faculty who is not in general sympathy with the work of the American Board and the Christian foundation of the school.

Third, that the board of trustees (Japanese) be so reorganized as to make it truly national. One criticism for years has been that too large a proportion of the managers of the school came from one section of the country and represented one set of ideas.

What the outcome will be it were idle to prophesy, but that eventually the right will prevail no one doubts. That a very large and influential body of Japanese friends of the school is thoroughly opposed to its present management is an open secret. Deep as is our love for the school and willing as we are to go to great lengths in the interest of liberty and progress, we missionaries felt to a man that in justice to our own consciences, to the cause of Christian missions in Japan, and to the American founders and friends of this historic institution, the time had come for a dignified but emphatic protest against the undue and divisive influence of two or three men who are almost monomaniacs in their antagonism of evangelical Christians and foreign missionary movements.

Those, and they are thousands, who love the Doshisha and revere the memory of its great and good founder may well pray earnestly that the leading of the "unseen hand" may be increasingly recognized at Kyoto, and this school, so honored in the past, rise into a newer, diviner life out of the present grave of doubt and dissension.

The second live question before us was the one of an increase of our working force. Twenty-two adult members of our mission returned to America last year, and several of these will not be seen again in Japan. Only three of our number came back to us across the Pacific during the same period. Our present force, forty six on the field and twenty two at home, is the lowest figure we have touched for ten years. At this rate of progress backward it is easy to foretell the end, and it is not surprising that the expression decadent mission was often used. Dr. Davis and Mr. Bartlett headed a strong move for large re enforcements, but the final decision was a unanimous vote in favor of urging all now absent on furlough to return as soon as health allowed, and a vote, thirty to five, asking for two new families and four single ladies to fill some of the vacancies caused by recent resignations. This means that the mission protests against dying at so rapid a rate as during the past three years, but is not yet prepared to plead for any real increase of its living force.

Worthy of Mention.

An editorial committee of the mission, headed by Dr. Greene of Tokyo, has begun to issue a Japanese monthly entitled *The Fukuin Soshi* (evangelical magazine). It devotes itself largely to translations of the best newspaper and magazine literature of the Christian world and will fill a long-felt want. Lafcadio Hearn, whose Japanese name is Y. Iwaizumi, and who is a writer of charming essays on Japanese life and character, always writing from the standpoint of ardent admiration of things Oriental, has been appointed professor of English literature in the Imperial University. Did he have sweetness and light enough to cease sneering at foreign missions, and true liberality sufficient to be just, not to say loyal, to the Christian religion, he might accomplish an immense work for his day and generation. He idealizes the Orient, which is excellent, but fails to realize the deeper, spiritual truth and life of the Occident. Competent critics affirm that *the* novelist of the day in Japan is a lady, Miss I. Higuchi. Not much above twenty, she is showing herself a gifted writer, especially of short stories, portraying the vices and miseries of society. Who says Japan is not abreast of the times?

Okayama, July 17. J. H. P.

The Veiling of the Soul.*

By Ian Maclaren.

In one of his Twice Told Tales Hawthorne describes how a much loved Puritan minister conceived the weird idea of concealing his face with a veil, and how his people were affected with a sense of painful mystery as he went in and out among them with covered countenance till the end of his days. His betrothed forsook him; the bride trembled before him at her marriage; children fled from him on the road; people whispered as he passed. One realizes in an instant, as he reconstructs the scene, how much of the confidence and joy of life depend on our beholding one another, literally, with open face. Imagine the change and horror if one morning each man's face were covered with black and impenetrable to his neighbor. Laughter would cease on earth; who then would have the heart for mirth under this cloud? None would be able to comfort his neighbor, for none could estimate his brother's sorrow. Speech would languish, for it would have no visible response. Love itself would die when every emotion was masked. The very power of association and the instinct of trust would be destroyed when every man had withdrawn into darkness. Were there no revelation of the face, then there would be neither faith nor fellowship possible on earth.

It is allowable to give the image a more spiritual direction and a more searching meaning. St. Paul in his great chapter on Charity imagines that the covering is really upon the soul, and he is much affected by the fact that we see nothing, neither truth nor people, clearly. We see not "face to face," but rather as those studying one another "through a glass darkly." We do not understand our neighbor, we speculate about him. He is to us an unknown quantity, and we deal with him as a chemist with a new material. There are about him certain properties—evidence he has flung out, as it were, for our guidance—his looks, his speech, his actions, his habits. These we collect and analyze; we form a list of components; we strike a balance; we conclude he is this or that. Very likely we assign him a label, and speak as if he were classified. Yet we are aware of our ignorance and helplessness; we are bitterly conscious that the very essence of the man has escaped and defied all our tests. Sometimes we remark of some one, "He is difficult to know"; perhaps it were nearer the truth to say that it is impossible to know any one.

Consider, for instance, how seldom six sensible and charitable people will agree as to the character of some mutual friend, so many considering that his strong point is sweet temper, while the others insist that it is self-restraint. Consider, also, what a power of surprise lies in even shallow natures, so that one whom we thought the weakest develops an immovable obstinacy, and one whom we considered unfeeling shows himself capable of immense unselfishness. What unexpected loyalties or treacheries; what deeds of heroism or meanness; what intellectual achievements or imbecilities emerge in lives we prided ourselves on having surveyed and sounded. Times there were when we seem to have mapped out every inch in a friend's life; times there are when it seems as if we had only sailed along the coast. We may ascend some open river for a distance, but the heart of this continent remains a mystery. Is it not the case that a man and a woman may live together in the sacred intimacy of wedlock, sharing, as it appears and as they imagine, every feeling, hope, belief, and yet discover with a shock of disappointment that each is completely fenced round and secluded from the other?

This veil is not to be thought of as an expedient of the individual to preserve his privacy, for he cannot remove it any more than his neighbor. For one thing it is physical, and must last while we are in this present environment. If the body be an instrument of revelation so that by our eyes and mouth and hands we declare ourselves, it is also a thick cloak of concealment, so that only as one pierces through the flesh can he reach the soul. No doubt the countenance, as the years pass, is dominated by the soul and grows into its likeness, so that the saint looks out on us through a clear window and the evil-liver has his character written on his face. One, however, knows how often in the beginning the shape of the body is a contradiction of the soul; for nothing is more common than a perfect face giving a deceptive certificate to hollowness and insincerity, or homely features discrediting honesty and affection. We are indeed so sensible of this anomaly that our minds are almost inclined to accept it as an axiom that where nature has given the form of Apollo it is safe to expect folly, but where she has condescended to the face of Socrates there one may be certain of wisdom.

And this veil is also another patent proof that the mercy of God is over all his works, for surely we ought to be thankful that in this present life our souls are screened from public view. As nature conducts her initial processes in secret—and it were cruel to lay them bare—so does the divine Spirit pursue his work upon the soul in darkness. If it were permitted to any human hand to expose a soul, then none in this life could stand the trial. What motives of self interest, movements of unholy passion, base feelings of envy, hot fits of anger disturb and defile the soul even of a saint. It is indeed through this very discipline of temptation and ceaseless conflict with evil that the soul is purified and strengthened and comes at last to perfection. While we are still struggling through our purgatorio no prying eye can criticise or condemn; in the paradiso the veil can be safely dropped from God's finished work.

If this veiling of the soul be inevitable in the present dispensation, it has serious dangers which we must remember and conquer. Every one of us is liable to be misunderstood and to suffer injustice. If we could explain ourselves and let everything be known, then they had not called us ungenerous, or proud, or bigoted, or heretical, or something else that may not be worse than what we are, but happens not to be true of us. It is quite fair we should be condemned for our faults; it is not fair we should be condemned for our no faults, and yet for the most part any protest is useless. Many a private person in a household, many a laborer in the public service, many a teacher in the church, has been misconstrued and misjudged all his days without relief. Do not complain overmuch. When one remembers how hard it is to understand himself, and how often he has erred both in self depreciation and self-approval, it is not wonderful that one should be misunderstood by other people. The situation is not without its consolations—through all his life, from Nazareth to Calvary, Jesus was never once understood.

Perhaps it were better for most of us to complain less of being misunderstood and to take more care that we do not misunderstand. It ought to give us pause at a time to remember that each one has a stock of cut and dry judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfishness get the name of self sacrifice, and other silent, heroic souls are condemned for want of humanity.

Perhaps the saddest calamity of our veiled state is the misunderstanding that sometimes arises between people who are of the same family or are close friends. It is not easily removed or explained; it may rather deepen than lessen with the years; it may last for life. Nothing surely can be a sorer cross than the alienation of one whom we love, whom we trust, whom once we made our confidant. Whether the outside world appreciate one is of secondary importance; it takes the heart out of one to be daily misread by his own. How one longs for the shining of the sun and the dispersion of the cloud! That day may never come this side the grave; in such an event let it be our consolation that those who have been estranged shall at last know even as they are known. Like ships that start on the great voyage together, and lose sight of one another in the fog, what can friends do but feel their way with caution and patience, lest there be collision and disaster, till at the final sunrise they cast anchor side by side in the fair haven of peace, and see one another "face to face."

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East London has been suffering in the summer heat from a short supply of water. The London supply is in the hands of private companies and the unusual drought has curtailed the amount at the disposal of the East London Company so that its customers, who are, it must be remembered, the people of the poorest quarter of the city, complain that it only runs for two hours a day and is nearly undrinkable at that. Wherever the line of state socialism is drawn, the water supply of a great city ought never to be under control of a private monopoly.

Charity Chance.*

A Serial Story by Walter Raymond.

Summary of the Previous Five Chapters.—The scene of this story is Somerset, in the west of England. Miss Graham, a maiden lady of means and a cripple, has adopted Charity Chance, who calls her aunt. Miss Graham's nephew, Graham Poltimore, the son of her dead sister, seeks the hand of Charity Chance in marriage and is accepted, though the girl has some misgivings in relation to the depth of her affection for him. Miss Graham is delighted to have her heart's desire thus gratified, and Charity, who cherishes her fondly, finds a satisfaction in having acceded to her patron's wishes for her. Miss Graham visits her brother-in law, Mr. Poltimore-Briggs, the sole surviving trustee of her property, to inform him that she has but a brief time to live and to arrange to settle some money upon Charity, but he advises postponement, and the interview is interrupted, to his evident relief.

VI. Alfred Prentice.

POET? Alfred Prentice? Yes, there sometimes appeared verses in the magazines signed with that name. Charity had seen, but scarcely read them, or if so they left no deep impression on her mind. But the mere thought of a poet made her heart quicken with interest and enthusiasm. In her restless impatience with Babblemouth and its trivialities, one thing she longed for more than all—intercourse with people whose minds were lifted above littlenesses upon great ideas. No poet had ever been known in Babblemouth, except the little shoemaker on the quay, who recommended inelegant boots in limping verse, and drove a thriving trade in consequence.

Attracted by the sound of voices, she went quickly down a long passage to a door at the back of the house. It opened into a paved court at the foot of a terrace, beyond which a large walled garden ran up the hillside.

Here in the cool several people were seated. Theodosia Mortimer, with her mother and some of her sisters, Mrs. Poltimore-Briggs and Graham. They had gathered in a semi-circle around a stranger, who leaned back in his chair smoking a cigarette. Upon the ground close to his hand, which hung over the arm of the chair, lay a small red volume he had just put down.

As she came into the doorway Charity was greeted with a chorus of mingled welcome and regret.

"We are ready and waiting for you, Charity," said Mrs. Mortimer, with her never-ceasing smile.

"O, Charity! What a pity you were not here before. You have lost the most delightful treat," piped Mrs. Poltimore-Briggs. "Mr. Prentice has been good enough to read us one of his most beautiful poems."

"And you so fond of poetry, too," chimed in Theodosia.

The poet languidly rose from his seat and stood in an attitude combining ease with angularity. Less than the middle hight, and very slight, beside Graham Poltimore he looked quite small. His hair, of which there was a great deal, was black as jet; his shaven face thin and pale and his eyes large and bright. He wore a soft hat, a velvet jacket and a lace cravat.

At the first glance there came to Charity a strange feeling of mistrust—an intuition of something new and not yet understood, which brought the color to her cheek, and caused her to abruptly turn away. "How happy she looks, now she is engaged!" thought Theodosia Mortimer. "What luck the girl has had."

In the movement and flutter of excitement, for a moment the poet seemed likely to be overlooked.

"Present me, Poltimore."

The voice was deep and rich and almost tragic.

"I beg your pardon, old man. Mr. Alfred Prentice—Miss Chance."

Graham was in the best of spirits. With youth, expectations and the superabundant health which runs to irresponsibility, how could he be otherwise? "Come, let us go on at once," he shouted, in his light-hearted way.

As they walked down to the quay he looked gladly down at the girl he loved and at last had won, and burst out in rapid eulogy of his new-found friend.

"You will like Prentice, Charity," he cried, with enthusiasm. "He is not exactly a Hercules, but he's a very good fellow—and clever, very clever indeed. Just the sort of literary chap you will like to talk to. I fell across him this morning sitting upon the wall at the end of the jetty. I asked him what he was doing. He said he was busy. Incubating a poem, I told him. We were at school together, but he is older than I. O! he's a very good chap. He did my verses and Greek play for years. That's why he made such a reputation so young in life. He got the learning meant for me, in addition to his own. Those verses he read just now really belonged to me. He did them vicariously, you know."

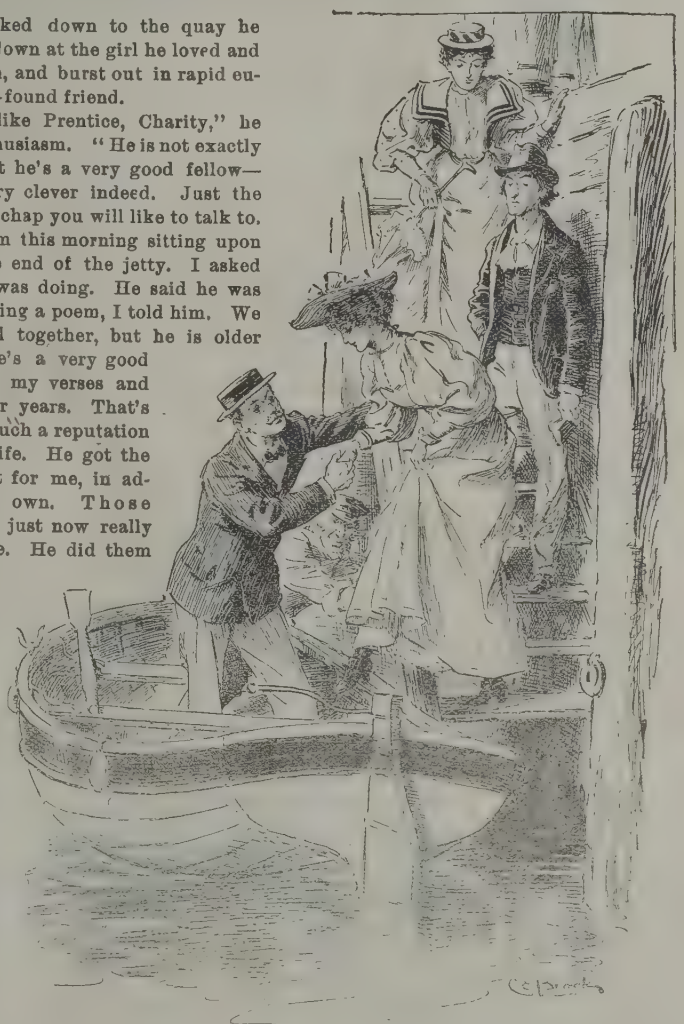
Then he laughed in his light-hearted way. Now that she had promised to marry him, he had not a care in the world.

With quickened curiosity the girl glanced again at the stranger. He was striding along by the side of Theodosia, apparently rapt in thought. But then, as Charity asked herself, how could a man of genius talk to Theodosia? Inadvertently, no doubt, he had brought away the little red volume and carried it, a finger between the leaves. Would it surprise him, she wondered, when he found this out? And would he read again? She hoped that he would read again.

"He seems so self conscious," she said, almost to herself.

"Don't be prejudiced against him, there's a dear," whispered Graham, in her ear, for they were now upon the steps in the quay side. It was easy to him to like people, and Charity was always so critical. "There is generally something odd about these poets. But they can't help it, you know. Prentice is a man of deep feeling—of really fine feeling. I want you to like him. I have asked him to stay with us. Let me help you. Step upon the seat."

A boat was already waiting for them. A flash of oars upon the silent harbor. Then the rattle of a block as the foresail was run up, and the Halcyon filled her white wings and stood up the channel, close under the cliffs.



"LET ME HELP YOU.' STEP UPON THE SEAT."

The wind was scarcely enough to make the ship heel, although at first she moved through the water briskly enough. The girl leaned back in her chair and looked up into the clear summer sky.

Graham was lying on the deck beside her.

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The others, with the humorous consideration due to lovers newly betrothed, had left them to themselves, but for a long while they did not talk.

From a sharp rock, jutting out of the water, a seagull rose and slowly wheeled over the passing cutter. How beautiful it was. She could see each feather, as it hung for a moment just above the mast. Everything was sweet and calm, and lulled her soul into contentment. For the first time since her engagement she fully acquiesced in her own happiness. For Aunt Helen was so happy. Graham was so happy. And yes, she was happy, too.

He raised his finger and slowly followed the bird as it circled overhead, as if he had been pointing at it with a gun.

"I should hate you if you could kill it!" she cried, suddenly raising her head to look at him. "Could you kill it?"

"Not on those terms," he laughed.

The gull uttered its shrill note, dropped astern and settled again upon the rock. But all her restlessness had returned. There was never an escape from her own sensibility when a sight, a sound, or even the cadence of a word could awaken all the vague longings of her heart.

"They build upon the ledges of the cliff, and jackdaws in the crevices, too. I used to creep along at low tide and pick up the young birds. They get tired and drop when they first begin to fly. Once I stayed too long. You see the slope where it is not quite so steep? I had to climb up there. Half-way up I got stuck. But there was no going back. I had to go on, and I did."

The girl glanced at the dizzy hight with its meager foothold, and shuddered. For a moment she was silent; then she spoke with animation: "You had to go on, and you did. That expresses it exactly, Graham. If you had to go on you would."

"What a moralist you are, Charity," he told her, with half-amused indolence. "From reading so much poetry with Aunt Helen you expect every man to be a hero."

Her eyes sparkled and the color rose upon her cheek. "I could worship a man who did something!" she cried.

"What?"

"No matter what."

Startled at the feeling into which she had been betrayed, and for a moment disconcerted, she again leaned back and looked up at the cliffs. The tide was running faster now and made a gurgling sound against the cutter's side. Above it they could hear the distant voice of Mrs. Mortimer, in earnest discussion with Mrs. Poltimore-Briggs: "Yes, of the palest apricot, cut very full indeed, and interlined, of course, with crin"—

"Listen to the words of wisdom, Charity," he whispered, with his imperturbable good humor.

"O, I hate it!" and she clenched her hands and quivered with nervous excitement. "Always the same—the same—the same. Except when they talk of each other, and that's worse. One would suppose there was nothing to think about, and nothing to feel. And it is all so weak and insipid. It isn't living. There is no interest in it. It is like sailing when there is no wind. That always makes me long for a storm. I've been watching the rocks now, and we haven't gone five yards in five minutes. I wish it would blow a hurricane—and carry us over to Wales—so that we had to beat back in the dead of night—in the teeth of a driving rain—with all of them as wet as drowned rats, and afraid, too. That would be sailing."

"You would be just as wet as the rest."

"I shouldn't care. I can picture it. Hailstones have beaten down Mrs. Mortimer's back hair. She cannot turn her face to the gale, and one long, tapering lock clings round her neck like damp seaweed. The unsuspected frame is revealed to the eyes of man. And her artificial set shakes and chatters until the front teeth fall out. Then I hold on tight and am glad in my heart."

Their eyes met and they burst out laughing. Whatever its intensity her ill humor was short-lived and died in whimsicality. But it left her glowing with animation, and to Graham she had never looked more beautiful.

"What an emotional girl you are, Charity!"

"O! I don't know what I am," she said, quickly. "Aunt Helen would never tell me. When she took me I became hers, she said. Do you know, Graham?"

"No," he hesitated.

"But do you know?" she insisted, with increasing eagerness.

He paused. "Truly, I do not know, Charity," he told her.

"Sometimes I believe that I am a different animal to the rest of them, and that they resent it, too. That's common in the animal kingdom, you know. O, you haven't the least idea what you have undertaken to marry, Graham."

"We have known each other long enough."

"You don't know me a bit," she cried, with decision. "They all come and congratulate me now, of course—even Theodosia. But I know what they say to each other. They surmise what Aunt Helen has to leave you, and what you'll get from your father, and then they say, 'Charity Chance has done well for herself.' They hate me for that. I don't care, only it is all so mean; and it's not true. I could love you ten times as much if all of a sudden you hadn't a penny, and we had to begin in a house the size of a hutch—and struggle on—and fight it all out—and watch it all grow up. That would be living!"

With growing enthusiasm her voice had risen, and she stopped as if fearing to be overheard. But Mrs. Mortimer had been to a flower show the day before and her store of interesting information was inexhaustible.

"A blouse of a medium shade of green, accordion-kilted chiffon, with sleeves of cream and pink *chiné* silk, green satin ribbon at the waist, carried three parts of the way up the figure"—

Then the boom came home and this excellent woman ducked her head.

"You ought to go and talk to them!" urged Charity. "There is Mr. Prentice receiving none of the attention he deserves and longs for."

"He's all right," replied Graham, with a glance at the empty sail. "Besides, there's plenty of time. The wind has dropped and we sha'n't get home for hours unless it freshens. I'll break it to them and come back."

The wind did not freshen. The sun sank behind a sea as smooth as glass, and the gray night crept along the cliffs and wrapt the rocks in gloom. The Halcyon drifted slowly homewards on the tide. The girl stood with her hand upon the stay and watched the stars peer clearer and clearer through the darkening sky. It was all so unspeakably beautiful and deep with mystery that she could scarcely keep from tears. The women were cackling about being so late, but she did not hear them. Graham had spoken more than once, but she did not reply.

"We shall have to tow her in," he said. "I'll get in the boat and take an oar."

The boat was brought alongside. He stepped into her and Charity was left alone.

To the creaking of the oars against the rowlocks they slowly glided into the harbor mouth.

It was quite late. The lights of Babblemouth were mostly in the upper windows, and long reflections fell in shimmering lines across the black water below the quay. Charity sighed. The gloom of the harbor was so much sadder than the pale starlight of the open sea.

"Every candle there is the beacon of a tragedy."

She started. Unobserved, Alfred Prentice had stepped upon the deck, and was standing where Graham had just now stood.

"You quite frightened me," she gasped. "I did not know any one was near. But surely that is not so. It would be terrible to think that people are not happy."

"Only the unimportant is happy."

Certainly no gayety detracted from the importance of Mr. Alfred Prentice. He was oracular out of the profoundest depths of sad experience.

The words made a deep impression upon the girl's mind; but before she could firmly grasp them to reply, the moment had come to go ashore. Upon the quay the party quickly dispersed. It was too late to loiter and Graham walked home with her at once. But along the road she was silent. "Only the unimportant is happy." The phrase haunted her. Yet she could not get hold of it. It was shadowy and illusive—this ghost of a great truth. "Only the unimportant is happy." Of course! people who were satisfied with trivialities could get them—they were common as blackberries in all conscience. But "only the unimportant"—that was so sad.

A touch of sadness could always fire this girl's sympathy, which, once aglow, must needs shine on the nearest object.

"I have been quite horrid to you tonight, Graham. I know I have," she confessed, as they stepped under the porch.

Then she put her hands upon his shoulders and raised her face to his.

"Not at all, Charity. You have been delightful, as you always are," he cried, in rapture.

It was the first time she had kissed him of her own free will.

(To be continued.)

Li Hung Chang's visit in England has produced some amusing incidents and stories. He is said to have been very much taken with the English ladies, one of whom he allowed to paint his portrait, but asked them some embarrassing questions, demanding to know their age, and if they were married and, if not, why not. "He could not understand old maids," says a correspondent, which perhaps is not surprising. A laughable picture is that of his condoling with the colonial secretary, Mr. Joseph Chamberlain, who habitually wears a single eyeglass, upon his loss of an eye. He is also said to have asked him if he had a surplus and what he did with it. Perhaps when he reaches New York we can get him to cross-examine Boss Platt or Boss Croker.

Pilgrimage Letters. X.

The Magnificent Celebration at Norwich. Farewell to Old England.

Rich as our experiences had been heretofore, the transcendent privilege of the trip was still awaiting us at Norwich, for here was focused in a single day several of those distinctive features which had characterized the preceding weeks. The greeting from our Nonconformist brethren, full of inspiration and touching our hearts with memories of the heroism of the past and the spiritual sympathies of the present, together with all that is impressive in the architecture and pageantry of the Established Church, its clergy acting as our hosts at a grand social function, and a delightful garden party conspired to make this occasion typical of the English pilgrimage. The ancient cathedral was celebrating its 800 h anniversary, and a more imposing ceremony probably none of our party will ever see again. We were overwhelmed to find that some of the choicest seats in the building, in the organ gallery and in the choir, had been reserved for us. We supposed that our good friend Dr. G. S. Barrett, who was indefatigable in his kind services, both before and during our stay, had secured for us this exceptional privilege, but he assured us that Dean Lefroy himself had extended the courtesy. This is the more remarkable when it is remembered that we as Nonconformists represented a faith which, to a certain extent, repudiates the forms venerated by the Church of England. We had scarcely taken our seats when from the far distance came the sound of male voices, accompanied by trumpet and cornet, singing the triumphant hymn:

Lift the strain of high thanksgiving!
Tread with songs the hallowed way!
Praise our fathers' God for mercies
New to us their sons today;
Here they built for him a dwelling,
Served him here in ages past,
Fixed in it their sure possession,
Holy ground, while time shall last.

This was a token that the procession had started from the cloisters, and as the stately body moved with slow and measured steps down the nave the congregation caught up the strain and the magnificent volume of praise did not cease till the last ecclesiastic, His Grace the Lord Archbishop of Armagh, Primate of all Ireland, who preached the sermon, was seated within the altar rails. A more dignified and impressive scene can hardly be imagined. First came the civic functionaries led by the Norwich Corporation in their splendid regalia, and preceded by an official bearing the mace, glittering with beautiful rock crystals, a gift from Queen Elizabeth. Next came other mayors in the diocese in official robes and chains, members of Parliament and of the grand lodge of masons, barristers in powdered wigs, officers of the Princess Royal's Dragoon Guards and, most imposing of all, the clergy and cathedral body, wearing cassock, surplice, stole, hood of their degree and college cap. The choir boys were in blue and white; the doctors of divinity were easily distinguished by their scarlet gowns and the bishops by their immense lawn sleeves.

Last of all came the Lord Bishop of Norwich, before whom was borne his silver crosier, escorting the Archbishop of Armagh, the entire procession numbering nearly 400. A deeply interesting thanksgiving service followed, in which it was noticeable that a prayer for the President

REV. G. S BARRETT, D. D

of the United States was included in the general collect, then a sermon showing how cathedrals may truly minister to one's spiritual life, and at its close a marvelous rendering of Stainer's sevenfold Amen by the choir. As the waves of almost divine harmony swept over the bowed heads of the great congregation new depths of reverence were opened in our hearts and to worship before the Almighty seemed the very transport of human joy. During the recessional hymn the same body of ecclesiastics and other dignitaries slowly marched out of the cathedral, and the return, from our advantageous point of view, gave a fine opportunity to study their faces.

NORWICH CATHEDRAL.

About a hundred of the more eminent guests, including nine bishops and many of the nobility, had been invited by Dean Lefroy to luncheon in a spacious marquee on the deanery grounds, and to this number he added the entire American party. This distinguishing act of hospitality, on an occasion when he might have ignored our presence in the city without the least discourtesy, shows the catholic spirit of the man. Nor was our invitation an afterthought, for among the toasts on the daintily printed *menu* cards was one to "Our Kinsmen Beyond the Sea." This was proposed by the guest of honor, the Archbishop of Armagh, Dr. Alexander, whose wife wrote

There is a green hill far away,

and other beautiful hymns, and Dr. Dunning responded in a manner that made us nowise ashamed of our leader. His Grace said he believed that the American visitors would carry back with them a message of honest, downright love from one people to another, so as to make the notion of a war between England and America utterly inconceivable. The sentiment evoked enthusiastic applause, nor was it the only expression of a similar kind during the feast. The Bishop of Norwich, speaking of the passion for freedom which had brought forth such glorious fruit in England, making it the happiest and freest country in the world, added, "Of course, I include our Anglo Saxon kinsmen across the Atlantic." Canon Jessopp, too, eminent as an antiquarian, who has written some fascinating stories of old abbeys and friars and is an authority on folklore, paid a fervent tribute to the founders of America, characterizing the Pilgrims as "apostles of freedom—men before their age." What a reversal of opinion since the day when some of them were "clapt up in prison and others had their houses beset and watched night and day" because they taught "strange and dangerous doctrine!"

Careless seems the great Avenger . . .
but behind the dim unknown
Standeth God within the shadow, keeping watch
above his own.

The afternoon began to wane when we realized that we must surrender these social delights for a scene quite different in character but most elegant in all its appointments. Mr. J. J. Colman, the millionaire manufacturer, and the Misses Colman, had arranged for a garden party in our honor to which about five hundred guests were invited. After a cordial reception by our host and his charming daughters we strolled about the gardens, which cover over a dozen acres and occupy the site of an old Benedictine priory. Parts of the original edifice are still preserved and have been transformed into a unique sort of lodge, full of art treasures and objects of historic interest. The fireplace in the library bears the escutcheon of Isabel Wygan, who was prioress in 1514. A few years ago the shaft of a Norman column was accidentally discovered in the gardens and now, by the help of an expert antiquarian, the outline of the whole group of early buildings, including the church, is plainly defined. Greenhouses filled with

rare exotics, a wealth of native flowers, shady groves, winding avenues of noble trees and velvety lawns lured us to prolong our rambles over this beautiful estate, which stands on a hight commanding a superb view of the surrounding country. An abundance of choicest fruits from the adjoining hothouses and cream from what is said to be the finest dairy farm in England were among the delicacies served from three large tents for our physical refreshment. Music was furnished by the band belonging to the Carrow Works, as the vast manufactories close by are called. From 1,200 to 2,000 persons are employed in them and the following day, when some of our party made a tour of the mammoth establishment with Mr. Colman, they were impressed by the cordial relations which evidently exist between this Christian employer and his employés. Schools and a hospital for their use are external signs of his devotion to their welfare and Dr. Barrett's church, where he worships, is another object of his generous beneficence.

Full as the day had been, it detracted nothing from our keen appreciation of the evening reception in the Old Meeting House, given by our own brethren in the faith, the mayor himself presiding. The plainness of both edifice and assembly offered a sharp contrast to the splendid spectacle in the cathedral a few hours before, and thereby accentuated to our thought the cost of our religious liberty. Here was a city in which the first Congregational church was founded by Robert Browne in 1580; here John Robinson spent the first years of his public ministry, and four of the early pastors of this very church suffered bitter persecution, having been ejected from the Establishment by the famous Act of Uniformity. These and other thrilling facts were eloquently presented by Rev. J. Lewis, the present pastor, in his address of welcome, which was beautifully engrossed on vellum. Several speeches, from both Englishmen and Americans, followed, and we heartily indorsed the words of Dr. Barrett when he said: "This little Pilgrim band will leave England with full hearts and tender memories. They will never forget the kindness and welcome extended to them on all hands, they will never forget English hearts and English homes." The next morning both he and the mayor devoted themselves to showing us points of interest about the city. We were glad to enter Dr. Barrett's own church, with its spacious Sunday school rooms, accommodating nearly a thousand pupils, and to examine at the Guildhall the rare old silver pieces used at the corporation banquets. There were massive tankards and sauce boats, salt cellars and loving cups of quaintest designs, a rose water bowl of delicate *répoussé* gold, all historically interesting as well as intrinsically beautiful. The Elizabethan mace already mentioned, and used only on state occasions, and the mayor's rich regalia were also seen.

Another element of pleasure during our stay in Norwich was to be entertained at the Maid's Head Hotel, which had an existence twenty years before the discovery of America by Columbus. While modern conveniences have been added, enough of antiquity remains in the shape of latticed windows, wide fireplaces and old carved furniture to fascinate the visitor for hours together. The writer was fortunate in being assigned to the identical apartment occupied by Elizabeth during her visit in 1578, and one could almost believe that the old-fashioned canopied bed and the queer little ewer and pitcher were a part of the furnishings then. In the assembly room, where

INTERIOR NORWICH CATHEDRAL.

famous men in wigs and ruffles and noted beauties in wondrous headdresses and costumes once made a brilliant show beneath the blaze of wax candles, the diminutive gallery for the fiddlers is still preserved.

Something of the sadness—though for a far different reason—which filled the hearts of the early Pilgrims as they bade farewell to old England gave a tinge of melancholy to our departure that afternoon. The land that Shakspeare calls "this precious stone set in the silver sea" is endeared to us by a thousand new ties,

> For there runs
> The same blood in our veins as in your sons;
> The same deep-seated love of liberty
> Beats in our hearts. We speak the same good tongue,
> Familiar with all songs your bards have sung.

And sweeter and stronger than all other links in this chain of international fellowship is our common love and service for the same divine Master. F. J. D.

LI HUNG CHANG.

BY R. VAN BERGEN.

As this paper goes to press one of the most remarkable men of our times is approaching our shores, and before long the real ruler of autocratic China will make the acquaintance of the grand republic of the West. What impression will this statesman carry away with him to his home in the far Orient? May we hope that, seeing the evidences of our civilization, he will be induced to alter or moderate the views he holds about his country and people? Portentous questions these where the interest of 400,000,000 of our fellow beings are involved.

Li was born in 1825 in Anhui, in the central province of Hunan. His being able to graduate as Siutsai, or B. A., in 1847 proves that his family must have been influential. His ancestors probably were of the mandarin class, for it was soon after graduating that he was first brought into contact with those of our race in the capacity of financial commissioner at Soochow. He proved his ability and personal courage during the Taiping rebellion, when he took an active part in restoring order. In 1858 he was the principal leader of the government against the Wangs in the valley of the Yang tse. This led to his promotion, in 1859, to the governorship of Fuh Kien, and again in 1862 when he became Fu tai, or governor of the rich province of Kiang su.

It was at this time that Li was instrumental in securing the services of Capt. Charles Gordon, R. E., against the rebels, and a friendship began which lasted to the death of Chinese Gordon in Khartoum. There was, however, a serious interruption when Li, in violation of the promise made by Gordon, caused the leaders of the Taipings to be put to death. Li Hung Chang could not understand this keeping faith with an enemy, and considered it a mere Don Quixotism. But as Gordon had a sincere respect for Li as a statesman the chasm was bridged over, and the former pleasant relation was resumed. In 1867 Li, then viceroy of Hu-Kwang, was again in the field, this time against the Shan-tung rebels. His success led to his appointment of viceroy of the province of Chihli (of which Peking, the capital, is a part) and he removed in 1870 to Tientsin, where he has since resided.

Prince Kung, one of the ablest men of the empire, together with the late Empress Dowager, whose influence cannot be overestimated, have been Li Hung Chang's steadfast friends. As Senior Grand Secretary of State, the direction of foreign affairs has been almost entirely in Li's hands, although the jealousy of his rivals at court has handicapped him in influencing home affairs. To this must be ascribed the disas-

trous and humiliating ending of all the international negotiations in which Li has been an actor. In 1878 China was compelled to submit to the annexation of the Loo Choo Islands by Japan. In 1885 she lost considerable territory in the south of the empire by the Li-Fournier Convention. Again she has been repeatedly compelled to pay heavy indemnities for murder and destruction of missionary property. Only a little over a year ago Li was obliged to leave his beloved country to sue for peace from the despised Japanese, and, while he escaped death by the assassin's bullet, he was forced to deliver beautiful Formosa into the hands of the hated Japanese.

To the outsider, then, it looks as if Li's career as a statesman has been a series of blunders or failures, or at least as scarcely compatible with the reputation he enjoys. But it must be remembered that Li Hung Chang, although essentially a Chinaman by birth, education and sentiment, has saved his country from far greater disasters threatened by the insolence and ignorance of his colleagues in the government. Every Chinese mandarin, without exception, is conservative and opposed not only to foreigners but to any foreign innovation of whatever sort it may be. Poorly paid officially, the very existence of the magistrates of every rank is threatened by progress, and any proclivity toward that direction raises a storm of indignation and the cry of treason.

It is, then, very much in Li Hung Chang's favor, and proves the vast influence he possesses in his own immediate territory, that he was able to build and equip the railroad from Tientsin to the Taku Forts (at the mouth of the Peiho River), and to continue that line for a distance of sixty-seven miles to the rich Tungshan and Kaiping coal fields, which he owns. Chang Chih Tung, Li's great rival in influence and wealth, a man who hates foreigners with all the bigotry of which a Chinaman is capable, was sent to Nanking as viceroy of the two kiangs, and is now engaged in building the railroad from his provincial capital to the Imperial City. The rivalry and jealousy existing between these two statesmen has caused the violent death of more than one poor missionary who devoted his life to the lifting up of China's enslaved millions, for Chang Chih Tung would gladly embroil the grand secretary with foreign Powers, that he might discredit him with the imperial court at home.

Remembering Li Hung Chang's education and the tendencies engendered by it, he must indeed be classed as the foremost Chinaman and a statesman of no mean power. Laboring under the disadvantages of the semi-religious sentiment known as ancestral worship, Li has shown remarkable liberality. That he is patriotic and has laid ambition aside has been repeatedly shown by his refusal of offers from foreign Powers to place him on the throne of the Manchu. In how far his present experience will influence China's awakening to the march of progress will depend upon his vigor when reaching home. If his health allows, he will impress upon his imperial master a sense of the wealth and power of foreign nations and obtain the Dragon Seal upon edicts guaranteeing life and immunity to the foreign residents of the Middle Kingdom.

That Li Hung Chang's principal object in undertaking this journey in his old age was to provide for alliances in case further attacks upon China's integrity are made may be taken for granted, and it is not improbable that he has taken measures to frustrate Japan's hopes for future aggrandizement. At the same time Li will have observed and examined closely into whatever came within his sphere of contact, and will understand and appreciate occidental progress as compared with Chinese conservatism. He knows that reforms must be made to prevent China's dismemberment. Will he prevail upon his associates to embrace his views? That is the question, and it involves the welfare of the Middle Kingdom.

Li Hung Chang's yâmen is off the official quarter of Tientsin. Like all similar residences a wall seems to block the entrance—to ward off the evil spirit who, according to Chinese belief, can only enter in a straight line. The courtyard, badly paved and in a filthy condition, as well as the mean-looking

LI HUNG CHANG.

buildings, scarcely do credit to the occupant, reputed to be worth 500,000,000 taels. (A tael is, at the present time, worth about seventy-three cents.) At the entrance of the hall is a hideous looking painting of an abnormally ugly idol representing the god of avarice—a hint to the mandarin not to squeeze too much. Upon being admitted to Li's presence, he is found in a dirty, whitewashed, bare apartment of the size of an ordinary parlor. The only furniture it boasts of is a common table with dirty tablecloth and some very ordinary chairs. It is of no use to interview Li unless you understand the mandarin dialect, and even then he persists in doing the questioning, which is frequently, if not altogether, of a personal nature. "Where is your family? How many children have you? Your wife living? What is your salary?" and such questions are unintermittingly hurled at the visitor, whose discomfiture is philosophically, but none the less thoroughly, enjoyed by his Excellency.

In person Li Hung Chang is about five feet, eleven inches tall, with a commanding presence. His usual dress is a gray silk robe and black silk cap, but on state occasions he wears the jacket of imperial yellow silk and the peacock feather. Li has three children, two sons and a daughter. One of his sons, Prince Li, a fair English scholar, being educated by a former United States consul at Tientsin, accompanies his father as interpreter on his present trip. He is likely to succeed to his father's ability as well as to his estates. Li's daughter was married to Chang Pei Lun, who, in 1889, was banished to the Russian frontier on account of excessive peculation. All Li's influence, powerful as it is in foreign affairs, has not been able to obtain a commutation or pardon.

Li Hung Chang owns several large cotton mills and silk filatures, as well as the rich coal fields in Manchuria. He has a bodyguard of 35,000 fairly drilled troops, successors of the Black Flag army of 1860. Their loyalty, and they acknowledge no master except the viceroy, insures him against the intrigues of rivals at court. His full title now is, Viceroy of the Province of Chihli, Senior of the four Grand Secretaries of State, ex Grand Guardian of the Heir Apparent, President of the Board of War, Superintendent of the North Sea Trade, Count Shinu Ki of the First Rank.

CURRENT HISTORY NOTES.

A plot to dethrone the sultan of Morocco has been discovered and suppressed. It is sad to think that the peace of the world is perhaps dependent upon the ups and downs of these penny-ha-penny Oriental despots.

The shipment of several millions in gold from the other side is a refreshing novelty which has a practical as well as sentimental value—or rather value in its effect upon public sentiment—which is quite another thing.

The sultan has yielded and agreed to the plan of autonomy for Crete, to which we referred last week. This means self-government under a chief appointed from Constantinople and a payment of tribute to the Turkish Government, and is one step more toward the settlement of the Eastern question.

Close upon Dr. Nansen's return from his perilous Arctic experiences comes news of the arrival of the Fram, which he left adrift in the ice, in the neighborhood of the North Cape. All on board are well, and apparently have little to add to Dr. Nansen's own report. Andree, the explorer, who expected to sail across the pole in a balloon, to be launched from Spitzbergen with a favorable wind, has abandoned the attempt for the season.

A fatal accident marked the yacht racing in the English Channel, in which the small, American-built yacht Isolde, belonging to Baron von Ledwitz, was run down by the Emperor William's Meteor. Baron von Ledwitz was rescued, but had been so badly injured that he died before reaching the shore. On account of this tragedy, the Prince of Wales and the German Emperor have put their yachts out of commission, and the racing season is at an end.

Sir John Millais, president of the London Royal Academy, whose death we reported last week, had a notable funeral. Lord Rosebery, the Earl of Carlisle, Gen. Lord Wolseley, the Marquis of Granby, Sir Henry Irving, Holman Hunt, R. A., and Philip Calderon R. A., were the pall bearers. Most of the shops were closed along the route of the procession, and the crowds in the streets and the cathedral bore witness to the hold which the dead artist's pictures have upon the popular imagination.

The retirement from the Secretaryship of the Interior of Hon. Hoke Smith had been long expected, owing to his espousal of the Chicago platform and nominees. Mr. Smith's administration has been a creditable one, being devoid of such scandals as have smirched the Interior department in previous years. Mr. Smith's successor, David R. Francis of Missouri, has been popular in his own State as mayor of St. Louis and as governor, being elected to the latter office in 1888 by one of the heaviest majorities ever registered by the Democratic party in Missouri. He is considered a sound money man.

The Home

LABORARE EST ORARE.

"Although St. Francesca was unwearied in her devotions, yet if during her prayers she was called away by her husband or any domestic duty she would close the book cheerfully, saying that a wife and mother when called upon must quit her God at the altar to find him in her domestic affairs."—*Legends of the Monastic Orders.*

How infinite and sweet, thou everywhere
And all abounding Love, thy service is!
Thou liest an ocean round my world of care,
My petty every day; and fresh and fair
Pour thy strong tides through all my crevices
Until the silence ripples into prayer.

That thy full glory may abound, increase,
And so thy likeness shall be formed in me
I pray; the answer is not rest or peace,
But charges, duties, wants, anxieties,
Till there seems room for everything but thee,
And never time for anything but these.

And I should fear, but lo! amid the press,
The whirl and hum and pressure of my day,
I hear thy garment's sweep, thy seamless dress,
And close beside my work and weariness
Discern thy gracious form not far away,
But very near, O Lord, to help and b'ess.

The busy fingers fly, the eyes may see
Only the glancing needle which they hold,
But all my life is blossoming inwardly,
And every breath is like a litany,
While through each labor, like a thread of gold,
Is woven the sweet consciousness of thee.

—*Susan Coolidge.*

HOME MONEY MATTERS.

BY KATE UPSON CLARK.

Most men hate to talk over money matters with their wives. The general accusation against men has been, ever since we began to hear anything about the matter, that they did not let their "women folks" know anything about their financial affairs. Consequently, the sudden death of the head of the family usually plunged those dependent upon him into financial chaos, out of which dishonest executors and lawyers evolved such elements as they chose.

Probably in some cases this reticence on the part of men is wise. Some women cannot bear the strain of uncertainty and worry which business men often carry with, at least, outward calmness from one year's end to another. Women's nerves are tenderer, and they feel none of the excitement of competition which often supports men in their crises. The very magnitude of the interests involved almost paralyzes women sometimes, and it would generally be foolish for men conducting large mercantile concerns to attempt to acquaint any members of his family, not directly and actively at work with him, of the daily progress of his undertakings. But the smaller financial pros and cons of the domestic order, the final arrangement of the property in case of death, the amount of insurance, the proportion to be laid by in each year, these are affairs which should be thoroughly understood between husbands and wives.

Not long ago a rich man, who had insisted upon the making of a will by each of his younger relatives, died suddenly without himself having made any will whatsoever, thus throwing unexpectedly weighty cares upon his heirs. This is only one more illustration, added to dozens which everybody knows, of the way in which we all hold theories in regard to personal financial management, yet do not practically carry them out.

"But my husband simply won't talk about money," sighed one intelligent woman. "If I say after dinner in the evening, 'George, let's discuss the various bills which are due, and see about settling them,' he says: 'Why will you spoil my evening, Maria, when I am so tired? For pity's sake, give me a little peace! I have been worrying about money matters all day.' As he had had at least three months of evenings without them, I felt that he might give up this one to the detested work, but I obediently kept still. The next morning, perhaps, I ask him again. 'O, I mustn't go to my business all worked up about money,' he says, and so on. There is never a time that he likes."

This situation exists oftener than we think. The consequence is that possibly as many as half the whole number of well to-do wives hardly know whether or not their husband's lives are insured. Even if they know this much, they cannot tell for what sum nor in what companies, nor whether the insurance is for their own benefit entirely, or for that of others. Few women know how much money their husbands have in bank, or in stocks or bonds, or how it is distributed. It is safe to say that while many, perhaps most, women keep some sort of an account of their personal expenses and are called on frequently to tell their husbands how they have spent every ten dollars which has been handed to them, the husbands rarely render such accounts to the wives; though in order to reach the best results in the joint management of the family funds each should know how much the other requires per week for personal expenses. Many a man would be surprised to find what an able helper he would have in his wife, in the close financiering necessary in most homes, if he would only confide in her. It is in little ways that the income leaks away fastest. Woman, with her constant and necessary attention to minute details in the conduct of the home, is better fitted than most men to stop these little leaks.

As the happiness or misery of a family depends largely upon the wise management of the income, it follows that considerable thought and care should be expended upon it. In the ideal home the entire management is the result of joint debates between husband and wife. Neither one should be arbitrary or stubborn. Reason should rule, and each one should be able and willing to enforce his or her position by sound reason or else abandon it. The money branch of the family affairs should be included under this rule, along with the education and discipline of the children, attendance upon social functions, religious observances, dietary and all the other departments of family life. Is it because wives have so often proved unequal to the trust that husbands have come to shut them out of their confidence? Or is it because those who have the power use it arbitrarily and selfishly?

It is said—how truly, who shall decide?—that those families in which the mother has an independent fortune and in which the father is largely dependent upon her aid are the happiest. It would be interesting to study the statistics of such unions, but, alas! they are not to be found. Meantime, in view of the success of women in managing, as they almost invariably do, the small shops—and often the larger ones—of the old world, the sensible course would seem to be for fathers and mothers to summon courage enough frequently to discuss and arrange together the family expenses, even though it may be prosaic and disagreeable business. And is not the sensible course always the course most consistent with true religion?

AFIELD WITH YOUNG NATURALISTS.

WAYSIDE WEEDS.

BY MRS. S. J. BUCKLIN.

The noontide of the year is past,
Now wanes fair summer's afternoon,
When autumn shadows gather fast,
And flowers fade, alas, too soon.

My August walk took me along the shady side of a public highway on a hot afternoon when even a peep into the green depths of woodland seemed to bring cooling refreshment. Ferns and low shrubs formed a thick hedge on both sides of the road, enlivened by pink hardhack, white spirea, yellow wild indigo and white wild carrot. On a brake a snake was lying, his weight not even bending the slender support. At a safe distance I admired the distinct marking of his body in narrow black, white and yellow stripes, and an old springtime couplet came to mind.

Break your first brake and kill your first snake
And you'll surely go through with all you undertake.

Yellow predominates in the color of August flowers. Yellow suggests wealth, warmth, high noon. Golden is August sunshine—golden the hours that are fast leaving behind the noontide of the year. Among the yellow flowers of humble birth are St. John's-wort, buttercups, evening primrose, the flaunting sunflower, the ever-cheery golden-rod, graceful meadow lilies and

Like stars dropped down from summer skies
Besprinkling field and meadow gay,
The hawkbits ope their golden eyes
Along each sunlit, grassy way.

The hawkbit belongs to the Compositæ family. It blooms early in August and is common in eastern New England, springing up on lawns, in grassland and by roadsides, having a slender stem, branched at the top, bearing flowers like small dandelions. Another plant called hawkweed blooms about the same time, but is of coarser, weedy growth, bearing on its branched stalk forty or fifty flowers. The similarity of the flowers of these plants will be readily noticed by an observer. The hawkbit has been falsely called arnica. I find no authority for assuming that arnica grows in Massachusetts, as it is credited to the White Mountains of New Hampshire and the Essex Mountains of New York.

A species of St. John's-wort known as *Hypericum perforatum* is a hardy weed prevailing in dry pastures and growing along roadsides. A curious feature of this plant is its punctate leaves, in which tiny holes may be seen when the leaf is held between the eye and sunlight. The evening primrose is found in fields and waste places. Its large, numerous yellow flowers open at night and wither the next day. This gives it the language of inconstancy. The root is said to cause a thirst for wine. More than ten varieties are mentioned, blooming from May to October in all parts of the United States.

I picked my first spray of golden-rod this year early in July. This universal favorite seems to herald summer's close and the approach of autumn's cheer. It lingers till harvest is over, when asters, purple and white, illumine field and mead. More than fifty species are described, varying from the small, weedy denizen of dry, sterile pastures to the large, handsome variety growing luxuriantly by the seaside. The coast golden-

rod is peculiarly beautiful. Its flowers are large, grouped in a dense terminal raceme. White golden-rod grows on the edge of woodland. The language of this flower is encouragement and suggests the thought of brave endurance and adaptation to its situation in life.

The most beautiful of August flowers are the graceful lilies, which dangle their golden bells where

> O'er meadow grasses dark and damp
> The firefly swings his tiny lamp,
> While in the copse on pine-clad hill,
> Complains the hoarse-toned whip-poor-will.
>
> The drowsy crickets in the grass
> Chirp a good night to summer cheer,
> And slowly lengthening shadows creep
> Along the dial of the year.

Two kinds of these lilies frequent our meadows in August. One has yellow drooping flowers clustering in groups of one to three and the other is like the cultivated tiger lily. A brilliant scarlet lily grows in the edge of woodland, and the fragrant water lily is still opening its lovely flowers on placid lake and stream.

Among wayside weeds we must notice plants distinguished for their milky juice. Most of these belong to the Asclepiads. The coarse stocky plants called milk or silk weed are Asclepias and have curious blossoms in closely packed heads. Each flower has a little horn in which the feet of bees become caught. Remember to look for this when you see a milkweed flower. The plant seems to possess a linen-like texture. The fiber of its stalk has been used in the manufacture of thread, cloth, nets, and for ropes or bands used in wells, as water does not rot them. The silky hairs around the seeds have been used in manufacturing textile fabrics alone and with wool and silk. I have the nest of a Baltimore oriole made almost wholly of strips of the inner bark torn from a dead stalk. It is very strong, gray in color and silky in appearance. Nearly 1,000 Asclepiads are known, including the fragrant *Stephanotis*, cultivated in hothouses, and the *Hoya carnosa*, or wax plant, of which it is said, "From every flower a drop of honey is always found hanging."

Another plant with numerous small, bell-shaped flowers is the dogbane, found along roadsides, stone walls and fences. The milky juice of this plant has poisonous principles. The common spurge is an old-fashioned plant sometimes seen in door-yards and burial places. It belongs to another race of plants with milky juice, the spurgeworts. While this whole order is more or less poisonous it furnishes tapioca from the roots of one species. When fresh this root is a violent poison, but loses this property by washing and exposure to heat. Castor oil is expressed from the seed of *Ricinus*, another member of this family. Common spurge has a short stem thickly covered with fine, narrow, straight leaves, terminating in a bunch of insignificant yellow flowers. An example of the poisonous character of some plants came into the experience of the writer when a teacher in a large school for boys. A number of the boys were leveling ditch banks and found some roots which were sweet like chestnuts. Some of the boys ate freely and were taken violently ill. The poison produced temporary insanity and only by the use of strong emetics were their lives saved.

Every young naturalist should know what plants may be used and which to avoid, and thus enjoy the abundant provision that the Creator has made for the benefit of man.

HOW RANGER MADE AMENDS.

BY ANN DUDLEY.

Such a bright, beautiful, birthday morning. Such a busy morning, too, for a famous dinner, with plum pudding for dessert, was to be prepared by the Widow Greenleaf. The four little Green*leaves* were in various states of agitation according to age. The mother, aided by the oldest boy, a lad of fifteen, had a hard time supplying the ordinary necessities, and unusual self-denial of the younger ones had made this birthday dinner possible, in honor of the delicate, lame sister, twelve-year-old Minnie, the favored member of the household.

A fairly large piece of corned beef was put on early to boil, and by ten o'clock was ready to cool that it might be sliced for the three o'clock dinner. Mrs. Greenleaf placed the beef in one pan, covered it with another and carried it to a bench outside, on which stood also a tin can holding a tall, slender branch of pine that the children had used for a plaything the day before. Ranger, a fine, large retriever, lay at a little distance in the yard sunning himself. Presently an unusually severe gust of wind toppled the can over, and the fall jarred the upper pan off the meat.

Ranger sprang up startled. A delicious fragrance greeted his nostrils and he proceeded to investigate. O, what a treat! A great bone with meat all around it! This, too, for a dog whose breakfast had been forgotten in the hurry of the morning work. Ranger knew perfectly well that it was not intended for him, but was ever a hungry dog so tempted? Steps were heard in the kitchen, the door opened and out came Mrs. Greenleaf. Ranger slunk back guiltily, fully conscious of the mischief he had contemplated doing.

"Ranger, Ranger, you miserable dog, eating our dinner like this," cried the little woman, for good, tender meat was not an everyday matter. "You never stole before and I'll teach you never to do it again." And seizing the pine branch she struck him two or three times quite smartly.

Such an experience was an unknown quantity in Ranger's life. Hitherto, a sharp word or reproachful look from his friends had been sufficient to make him wretched. Now his pride, sense of dignity and self-respect, so conspicuously exhibited in well-treated dogs, were wounded beyond description. He fled to a clump of currant bushes in a corner of the yard, and lay among them peering forth with great, gloomy eyes. At the end of an hour the sound of a gun was heard in the distance. The whole aspect of the dog changed, he listened intently, seemed to meditate for a moment, then rose and with a look at the kitchen window trotted forth in the direction of the sound. There was a river a short distance away, a favorite hunting ground where plenty of snipe were to be found. Ranger had been there frequently with both friends and strangers, for he would go with any one who carried a gun and a bag and return by himself when the sport was over.

Several sportsmen with a dog were slowly walking down the bank. A crackling in the bushes announced Ranger's approach. Panting and in a quiver of excitement he took his place by one of the men, a self-elected member of the party. Suddenly he flushed a widgeon which fell to the gun of one in the party and, of course, instantly dived. Ranger galloped down stream fifty or sixty yards, entered the water and began working up stream making a great commotion till he came where the hunter stood. There he landed and began to hunt the bank some distance down, crossed to the opposite side and diligently explored that bank. Several minutes elapsed and the party proposed to move on when their attention was called to a sudden change in the dog's demeanor. His "flag" was up and going from side to side in the energetic manner which every sportsman knows to betoken hot scent. Away went the waving tail until thirty or forty yards from the bank opposite to where the party stood there was a momentary scuffle. The bird rose from the ground, the dog sprang into the air, caught it, paused irresolutely eyeing the hunters, turned and disappeared at full gallop from the gaze of the astonished party.

Ranger never slackened speed until he reached his own door, which, hearing a little muffled whine, one of the children opened. The dog slipped past him and deposited the wounded bird in Mrs. Greenleaf's lap as she sat stoning raisins.

"Well, if this isn't a river duck!" cried the good woman. "How in the world did you get it, you blessed old dog; dear old fellow, he has tried to make amends for his mischief this morning and indeed he has."

Of course Ranger was petted and caressed to his heart's content. He had a ribbon tied in his collar and was rewarded with such a dinner as he never had before in his life.

THE HOME SHOULD HELP.

Discussing some defects in our present educational system, in an article in *Good Housekeeping*, Charles Dudley Warner speaks of the growing disuse of the Bible as a book generally read in the household, and says that this neglect brings about a distinct loss in vigor of mind, in historical breadth, in language and style, in literary taste and discrimination. He adds:

The schools, driven on by an unintelligent public sentiment, administered usually by men who have not the least conception of what education should be, are constantly overloaded with courses and studies beyond the capacity of the young mind to assimilate. The sole object set before them is the passing of an examination in order to get into the next grade or the higher school. In this crowding of studies and push for going higher, in this attempt to stuff the young minds with a mass of general text-book information, there is no time for reading, no time for acquiring a taste for literature, no wholesome broadening of the mind by real cultivation.

Now, what happens by wholly turning over education to the public schools, to the state, when there is no love of reading learned at home? Hosts of young men and young women come up for examination in colleges, and are admitted, who have never read any books except the text-books they are required by the examination to know. Of the whole world of history, biography, fiction, poetry, science, outside of these meager text-books, their minds are a blank, and thousands annually go through the district and high schools, following every turn in our mechanical scheme of education, without any habit of reading, any love of books, any conception of the world of thought, which is the important world.

This state of things will continue, and be intensified, unless the schools change. And even if they do change, if they simplify their courses, if they try to train the mind instead of trying to stuff it, if they attempt to teach literature, to instill a love for books and for reading, under the most competent teachers, they cannot supply the want of some intellectual atmosphere in the home.

Closet and Altar

Let prayer be the key of the morning and the bolt of the evening.

Has the water that Christ has given thee become, O Christian, a well in thee? Hast thou within thyself a well of perennial purity and bliss, of beautiful thoughts, delight in God, willingness to do his will, peace, strength to resist temptation, love to your fellowmen, anticipation of glory? If there be in thee this inexhaustible well of all that is desirable, then hast thou enough not only for thyself but for thy neighbors, for all mankind in fact. Yes, if thou alone of all the family of man were in possession of such a well, from thee there might go forth streams to make glad the entire face of the earth, to satisfy the entire wants of men. For this well in thee is Christ in thee.—*George Bowen.*

There may be many tongues and many languages of men, but the language of prayer is one by itself, in all and above all. It is the inspiration of that Spirit that is now working with our spirit, and constantly lifting us higher than we know; and by our wants, by our woes, by our tears, by our yearnings, by our poverty, urging us, with mightier and mightier force, against those chains of sin which keep us from our God. —*H. B. Stowe.*

To do more we must be more. To be more we must see more of God. It is the divine appearing that liberates and reveals the forces of the soul.—*W. R. Nicoll.*

Weary, Lord, of struggling here
With this constant doubt and fear,
Burdened by the pains I bear,
And the trials I must share—
Help me, Lord, again to flee
To the rest that's found in thee!
. . . . . .
Fettered by this earthly scope
In the reach and aim of hope,
Fixing thought in narrow bound
Where no living truth is found—
Help me, Lord, again to flee
To the hope that's fixed in thee!
—*A. D. F. Randolph.*

Forgive us, O Lord, if we have this day said or done anything to increase the pain of the world. Pardon the unkind word, the impatient gesture, the hard and selfish deed, the failure to show sympathy and kindly help where we had opportunity, but missed it; and enable us so to live that we may daily do something to lessen the tide of human sorrow and add to the sum of human happiness. We have our own sorrows, O Father. We wait for footsteps that do not come; we yearn for sympathy which is not given; we knock at doors that do not open; we think of graves that hide our dearest treasures. We fear the loneliness, the changes and chances of this mortal life and the mystery of that unknown future that stretches away in the dark like a moor beyond the light of home. But thou art ours and we are thine—nothing can ever separate us from thee. Do not leave us orphans, but come to us by thy Son and by thy Spirit. Only let us not miss the lesson of pain and sorrow and long waiting, but be made perfect through suffering, so that there need be no turned lessons in our life. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

74. TRIPLE LETTER ENIGMA.

(The TOTAL has three parts, each of which is a word formed by taking a letter from each of the three quotations.)

In "truths" distorted much,
In "logic turned" aside,
Faulty "philosophy" and such,
Is TOTAL spied.

The ONE is not a dainty term,
Yet names a food, I can affirm.
Whoe'er would other men convince
Abandon must TWO TOTAL, since
It THREES to hold uncertain ground,
While truth is always elsewhere found.

C.

75. FOR THE FAIR.

Among other things found by agents of the Paris World's Fair of 1900 are the following: In an island belonging to Great Britain, (1) a body of lawyers, (2) a fine-blooded horse, (3) a bustle and (4) a number of female deer. From some mountains in Europe, (5) something mightier than the sword, (6) a mimic and (7) baseball players. From a county in Georgia, (8) a hut or shelter, and (9) an instrument that calls to worship. From another county in the same State, (10) a head of false hair. From another of the States of the Union, (11) the first boat on record, and (12) another State. From a country in Asia, (13) a kind of worsted blanket. From a country of Africa, (14) a bottomless pit, and (15) that which causes men to sink into it. From an island said to belong to Spain, (16) a lion's whelp. From a coast of Africa, (17) an English coin. From one of the United States, (18) an aboriginal, and (19) a Roman goddess: From two other States, (20) an old time slaveholder, (21) his wife, (22) unmarried daughter, and (23) beast of burden. From some islands belonging to Spain, (24) a former Spanish king, (25) part of the face, (26) a peg, and (27) a valuable timber tree. From a mountain in Maine, (28) a seat, and (29) something to put it on. From a country in Europe, (30) a cave, and (31) one of the evangelists. From a State of the Union, (32) a rule, and (33) articles offered for sale. From a country in Asia, (34) part of the face, and (35) fine porcelain. From a town in South America, (36) a ledge, (37) a Japanese coin, and (38) a hot seasoning. From a county in Indiana, (39) a bonus, (40) a nut, (41) a container for liquids, and (42) a kind of boat.

DOROTHEA.

[The editor's selection of the works of one of the poets, nicely bound in cloth, will be given the sender of the best list of the objects described in this puzzle. In case of tie, the list that is best arranged and neatest will be given preference.]

76. WORD CHANGES.

1. Change PAPER to CLOTH in seven moves. 2. Change READ to TALK in six moves. 3. Change BIRD to WOLF in five moves. 4. Change BOOK to READ in four moves.

ROSS W. SANDERSON.

ANSWERS.

69. Shallot.
70. Forty-seven.
71. Sable, fable.
72. Capernaum.
73. Ja(y)-cob.

Among answers received to July Tangles were: Mrs. M. A. Harrington, Webster, Mass., 68; J. L. B., Providence, R. I., 66, 68; Mary H. Moody, Isabel E. Stiles, Melvin, N. H., 61, 62, 63, 64; Millie Bradbury, Chelsea, Mass, 61, 62.

A Newburyport solver would greatly reduce the number of "moves" in the Word Changes (No. 62). He would "change pen to ink," for instance, in this way: "Pen, pin, ink." He overlooks the fact, however, that he not only changes the letter at each "move," but he changes the place of the letter, which is doing more than was specified.

A man must give his mind to a wife and a wife must give her mind to a husband, as well as the heart, if they are to make a success of married life —*R. F. Horton.*

Just Now

When inferior, low grade alum baking powders are being urged upon the public, it is well to remember that alum is unwholesome; its use in bread making is prohibited in some countries and baking powders made with alum are required in some States to be so branded.

The only acid ingredient used in Cleveland's baking powder is pure cream of tartar; no alum, no ammonia, no adulteration of any kind. It costs a few cents a pound more than alum powders, but it is worth more.

No flour is "just as good as"

"Duluth Imperial" Flour

except in the minds of dealers who want to palm off poor brands for bigger profit. If you *really want* DULUTH IMPERIAL, see that you get it. **20 loaves more in every barrel.**

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

DEAR BOYS AND GIRLS: Isn't D. F. "a man and a *bother*"? I have just received the proof of last week's Corner, forwarded to me from a post office in Maine, where the office secretary had sent it! What do you suppose are my feelings as I see that he has not only left out the second literary item, but substituted his curious prize offer? I am afraid now he has mixed up the whole matter so that you will not understand how to compete for any of the prizes. These are the different

PRIZE OFFERS.

1. *Publisher's offer.* (See Corner June 15.) For best photograph of vacation scene, historic place, or other suitable picture for this page, accompanied by short description. Choice of $2 book. Time not mentioned, but better send photograph soon after return from vacation.

2. *Mr. Martin's offer.* (See Corner Aug. 13.) For best account of the Frigate Constitution, of General Israel Putnam, or of the Eagle as a National Emblem. Limited to 500 words. Copy of Corner Scrap Book, or other book of similar value. Limit of time, Sept. 15; of age of competitors, 18.

3. *D. F.'s offer.* (See Corner Aug. 20.) For the best photograph of any vehicle of travel, on land or water. Copy of Corner Scrap Book and one dollar. Limit of time, Sept. 16; of age of competitors, 19.

The motive of this offer of our Despotic Foreman is apparent, but I forgive him, and the worst wish I have is that you Cornerers will just deluge him with every possible "land vehicle or water craft" you can think of, from a schooner to a skiff, from a coach to a camel, from a balloon to a bicycle. I happen to know that just before this paper is issued he starts off on his vacation sojourn at his North River cabin. Let him have pictures enough to occupy his leisure while he is frying his fish, or stewing his sand-peeps! I give this confidential hint to Corner boys in that region, that they may look him up (close to the boundary line between Scituate and Marshfield), and get a snap-shot of him in his boat or on his "bike"—they would win his prize!

This introduces a letter from my last summer's companion in the Old Colony:

DUXBURY, MASS.

My Dear Mr. Martin: I am in Duxbury again, and thought you might like to hear from me and the old "Alphabet." There was a boat race here a while ago, but for some unknown reason the **26** did not appear. She may have been out on some voyage. When I was on the top of Mt. Washington on the twenty-ninth of June I saw a boat in the lake above the clouds which greatly resembled Captain Myles's boat. Do you suppose it could have been? KINGSLEY B.

There is nothing unreasonable in supposing that our venturesome and mysterious old Captain may have been on the summit of Mt. Washington, or anywhere else on the round earth. Now that I think of it, D. F. hinted a few days ago that he thought of going up to the White Hills, but as he has suddenly changed his plan, I should not be surprised if Captain Myles and the **26** are back again in salt water. I have written Kingsley to keep a sharp lookout for them, and report to us anything of interest.

And now for the answer, not inserted last week, to the "American Girl's" inquiry (July 16) for the poem beginning:

'Twas autumn, and the leaves were dry,
And rustled on the ground;
And chilly winds went whistling by,
With low and pensive sound.

I have had a deluge of letters about it, and copies enough of the poem to run the "first class in reading" of a "district school." It contained seventeen four-line verses, and was entitled "The Little Graves." It was published in John Pierpont's National Reader of over sixty years ago. In that and in Town's Progressive Third Reader no author is given. In No. 5 of Angell's school readers, published in Providence, R. I., also about 1835, the piece is signed "Memnon." Considerable inquiry has been made for the original of that *nom de plume*, but as yet without success. In a book of "Anonyms" I find a piece—perhaps not the same one—entitled "The Three *Little* Graves," attributed to Miss Clarence Cadey. That possibly may be a clue. I will quote from only two of the many letters kindly sent in regard to these quaint, pathetic verses of the old time and style:

GREAT BARRINGTON, MASS.

. . . I learned it sixty years ago and at first thought some of the verses were forgotten, but they came to me, and I am quite of the opinion that nothing is really forgotten. If that is so how important it is that the mind should be stored with memories that will give pleasure and profit instead of pain. MRS. D.

AUGUSTA, GA.

. . . The poem recalls pleasant memories of teachers and school in far-away Providence, R. I. As I sit in my adopted Southern home, I try to imagine a salt breeze from old Narragansett, but it is too tantalizing! MRS. S.

This for the sixty and seventy years old Cornerers—now for the children.

MALDEN, MASS.

Dear Mr. Martin: . . . In my garden I have violets, bloodroot, columbines and corydalis. I tried to make some wild lilies of the valley and loosestrife and Solomon's seal grow, but they all died. There's a boy lives near me who said he would like to join the Corner. Our Sunday school had a picnic at Lynnfield Pond. We went out rowing and we had a ball game and races. I beat in the running broad jump. GEORGE B.

Why did you not give that boy's name? I remember going to a S. S. picnic, too, at Lynnfield Pond, but it was a long time ago.

RAVENSWOOD, ILL.

Dear Mr. Martin: I went up to Beloit and I saw some squirrels and blue jays. Once a lady gave the squirrel some nuts. When he was on the window sill getting a nut a blue jay lit on his back. The squirrel jumped and the blue jay fell off. I am going to get a wheel. Elizabeth walks, holding on to chairs. FRANK G.

I have just had a call from a young fellow who walks in precisely that way, but almost before we know it he, and Elizabeth, too, will be not only running on their feet, but riding on their wheels! These two letters remind me to report about the "America" sweet peas sent from Frank's home a long while ago, that the neighbor boy to whom I gave them for planting brought me in, on my return from my outing, some gorgeous blossoms of patriotic colors.

Dear Mr. Martin: I am seven years old. I live in Montclair, N. J. I go to Dr. Bradford's church. I go to school. I am just learning to write. I want to be a Cornerer. HALDANE J.

Six good things about that boy!

Mr. Martin

CORNER SCRAP-BOOK.

That Arctic Balloon. Have our readers, who were to be on the lookout for Dr. Andree's balloon, bound for the North Pole (*Scrap book*, Aug. 6), noticed the news about it from Spitzbergen? He had to wait a long time for southerly winds and then found four rents in his balloon. As the season of the midnight sun was nearly passed, he had to abandon his little trip for the present.

The Spitzbergen Expedition. News has come from this too. This was not an aërial excursion but one on solid—very solid—land. It was undertaken by my namesake, Sir Martin (Conway), of England, in order to cross and explore this dreary, uninhabited and practically unexplored land. You will see by your maps that this island (or archipelago) is exactly north of Norway, and northeast of Greenland. It is within seven hundred miles of the North Pole. The wise men who know what was going on three millions of years ago say that at that time Spitzbergen had a climate like that of the United States now. (We would like to have had a bit of Spitzbergen in our climate a few days ago!) Instead of perpetual snow and enormous glaciers were meadows, pine forests, pond-lilies, bees, butterflies and grasshoppers. Two centuries ago the Hollanders carried on extensive fisheries there, occupying for a few years a flourishing summer town, and in the middle of the last century seven Russian sailors were cast away on the coast and lived for seven years in a Robinson Crusoe style. Even now men go up there and bring down from the eider duck. Our readers will find the story of that strange country an interesting one to look up. Much information will be gained by this expedition of Sir Martin, which has succeeded in crossing the frozen land.

Nansen's Expedition. News has also just come from this famous Norwegian explorer, who left Christiania in 1893, in the little steamer *Fram*, planning to reach the polar ice by a new route and then drift with it into the supposed open sea. In March, 1895, he left a party on the *Fram* to do the drifting. That was in Lat. 84, and Long. 102° 27′. With another party he then proceeded northward over the ice with twenty-eight dogs and two sledges, having also two kayaks for possible open water. On April 7 he reached Lat. 86° 14′, nearly four degrees nearer the pole than Greely made in 1882. (How far was he from the pole then?) They went some further on skis, but saw nothing but rough ice and frozen breakers. For three weeks the temperature was 40° below zero. They then began their march to Franz Josef Land, losing all but two of their dogs. Aug. 12, they discovered unknown islands and a fortnight later—a year ago yesterday—went into winter quarters, building a hut of stones and moss, with a roof of walrus hide, tied down with ropes and covered with snow.

They remained there until May of this year, living on bear meat and walrus blubber, and sleeping in bear-skin sleeping bags. Cruising along Franz Josef Land on ice and in open water they met by strange accident on an ice-floe, June 17, Jackson of the British expedition, near whom they had been for some time, though neither explorer knew of the fact. They were taken to the headquarters of the latter expedition, and subsequently by its steamer to Norway, whence comes this message. Boys will be interested to know that Fridtjof Nansen, when a boy in Christiana, used to go to school four miles in all weathers, and also became one of the best snow-shoe runners in Norway. We shall await with interest news from the *Fram*. Next week I hope to give you tidings from another Arctic friend of yours.

L. A. M.

The Sunday School

LESSON FOR SEPT. 6 1 *Chron.* 22: 6-16.

DAVID'S LOVE FOR GOD'S HOUSE.

BY REV. A. E. DUNNING, D.D.

One must know the history of Israel in order to understand the significance of the temple. It came to be regarded as the only appropriate place for the worship of God. It was the source of all authority in the government of the nation. It was the visible center of national unity. Toward it the Jew, wherever he was, turned his eyes when he prayed. The hope of rebuilding it, after it had fallen into ruin, survived among the captives in Babylon for more than a generation and impelled a great company to return and make again a house for the Lord. Such a love for the place where men meet to worship God is a great power in forming character and shaping national life. David had that love, and had also the statesmanship to provide for its cultivation among his people after his death. To foster such a love in our own nation is to do for it a great service. How can it be promoted among us? We may learn something of the way to cultivate this love by David's experience.

1. David's plan for building the temple. It had long been in his thought, so long that each part of it was distinctly outlined in his mind. He regarded the plan as imparted to him by God in all its details [1 Chron. 28: 11-19], as Moses had received the plan of the tabernacle in the mount [Ex. 25: 40]. He had thus during his life on the throne reflected on this building which he meant to erect because he was the king of Israel and because he was a priest for his people. The temple was to be the dwelling place of God. There all the people were to seek and find him, and from it the law of God was to go forth as the guide of their lives. There, through appointed sacrifices, they were to be reconciled to him and their sins were to be forgiven.

David's plan, then, included not only the structure of the temple, but its relations with the life of the people. He sought to build the knowledge of God and love for him into the national character. That was what distinguished Israel from other nations and fitted them to give the true religion to the world. The Messiah was not only the offspring of David, but of the people whom David through the temple and its meaning taught to look for and desire him. No one can have a loftier mission than to give the kingdom of God to mankind, and whoever realizes that as his mission, as David did, belongs in the list of heroes "who through faith subdued kingdoms, wrought righteousness, . . . waxed mighty in war, turned to flight armies of aliens."

But David was not permitted to see his plans realized. The Lord of Hosts fought his battles for him, but peace is essential to the highest mission in building the kingdom of God, and the great warrior could not also be the temple builder. He could only prepare the way for another to do the work which was his highest ambition. The man of peace is more honored by God than the man of war.

2. Solomon's plan for building the temple. He accepted his father's plan. It came to him as an inheritance, to be the greatest work of his life. Such it proved to be. He did not extend the dominion which David placed in his hands. The crowning splendor of his reign was the temple which he built, after plans and with materials placed in his hands when he ascended the throne. In taking up the purposes of his father for the religious life of the people and carrying them forward in ways suited to his own times he did the work which has made his name memorable. To continue and carry forward to larger results what our fathers have done to make known to men God's love and truth is to do the best service of which we are capable.

3. Solomon's equipment for building the temple. First of all he must be assured of the approving presence of God. He could build only under divine direction, and in the constant consciousness of it. "The Lord be with thee; . . . build the house of the Lord thy God, as he hath spoken concerning thee." Next he needed wisdom and understanding, which only the Lord can give, and which he gives only to those who diligently seek these gifts. Piety alone does not qualify any man to build a temple of God. He must know how to build. Those who seek to be teachers of divine truth without having learned it, who expect that God will give them wisdom without study, dishonor him and mar his building. Solomon needed to know and to obey the statutes and judgments which God gave to Israel through Moses. Then he needed strength and courage. With the most abundant materials, the most devoted piety and the best equipment, there are still many obstacles in the work of building the temple of God, and whatever part we have in it we can find strength and courage for it only by having daily recourse to the source of strength.

4. David's preparation for building the temple. In the midst of all his labors in organizing the nation and conquering its enemies, he had been busy both in collecting materials and in training workmen for the great object which he kept before him. It is hardly possible that the figures given in v. 14 are correct. There was not, probably, as much gold in use at that time in the whole world as one hundred thousand talents, which would be equal to nearly three billions of dollars. The total amount in the year 1870 was about eight billions. But the statements in the text are sufficient to show that David used his opportunities as king above all other things to build a house for God. For this purpose he gathered treasures in war, for this he lived, and for this achievement every Christian is indebted to the founder of the nation through which the knowledge of God and salvation through Jesus Christ have come to us.

The temple of Solomon is not the antitype of our modern houses of worship, nor can we apply to them the language which belonged to that temple. Church edifices are precious to those who worship in them, because of their sacred associations; but the true temple of God today is composed of believers in Christ, who, "as living stones, are built up a spiritual house!" Jesus Christ is its foundation stone," in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the spirit"

Therefore it is only when believers in Christ are gathered together in a house of worship that it can truly be said that "the Lord is in his holy temple." Every true disciple led to join such a company is a stone added to the temple of God. All efforts to bring men in every nation into fellowship with Christ are work acceptable to God in building his temple. It is the most precious thing in the world and when it is completed the glory of the Lord will appear in it, the final, perfect revelation of himself to mankind. Our noblest work is to build this temple of God, and every one who loves him is called to have a part in it.

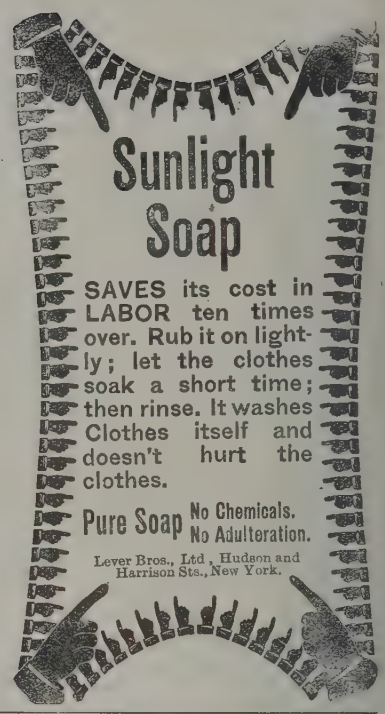
THE CHURCH PRAYER MEETING.

Topic, Aug. 30-Sept. 5. Jesus the Carpenter. Mark 6: 1-6; 1 Thess 4: 9-12.

The mission and teaching of Jesus as affected by his trade, the society in which he lived, his habits of toil. What was his view of the relations between wage-earners and their employers?

(See prayer meeting editorial).

The essential elements of giving are power and love—activity and affection—and the consciousness of the race testifies that in the high and appropriate exercise of these is a blessedness greater than any other.—*Mark Hopkins.*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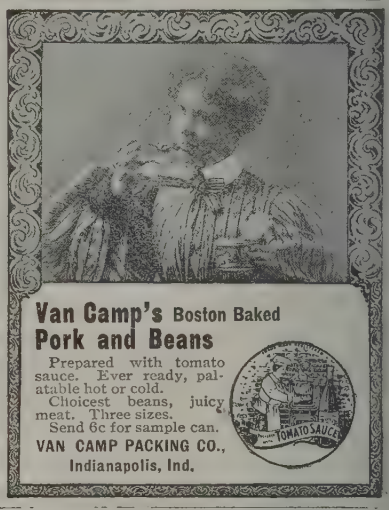
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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Dr. Kimball's Return. Dr. Grace N. Kimball of Van, whose courage and energy in organizing and superintending relief work among the suffering Armenians have made her name well known, is on her way back to this country. She went to Van under the American Board in 1882, but returned in 1888 to take a full medical course, going once more to Van as a medical missionary in 1892. But no efforts during these four years have been availing to secure a permit from the Turkish Government allowing her to practice legally. Hoping that the desired diploma would be secured in time, she threw herself heart and soul into the relief work, manifesting so much wisdom and executive ability that the American Board had reason to be proud of such a missionary. Her services in this line, however, were at an end, the government forbade apothecaries to fill her prescriptions and the opportunity to practice her profession seemed so hopeless that Miss Kimball decided to return home and has accepted the position of medical assistant at Vassar College.

Waiting Thousands. The Foochow Mission is not the only one in China to feel the awakening of eager interest in Christianity. From North China comes news of many inquirers and constantly increasing church membership. Mr. Chapin of Lin Ching reports some fruitful meetings at that station. Three services daily were held for a week and he writes: "Our Chinese churches seem to have reached that stage of growth when revival services, resulting in a quickening of the church and gathering in of many who have known the truth for a long time without making a profession, are most helpful and stimulating. The revivals of the last two or three years clearly show that our work has entered upon a new stage. In some fields there are thousands, possibly myriads, who have lost all faith in idolatry and who are quite ready to accept the statement of there being only one true God. One of our teachers has said that the sale of incense, mock money, etc., has materially lessened in hundreds of villages around Pang-chuang. Now all that is needed is a great quickening of the church, a large outpouring of the Holy Spirit, to bring thousands under the power of the gospel. That such a revival is not far away, I myself fully believe."

THE WORLD AROUND.

The Greek Church in Japan. We of Protestant countries are prone to think that we are the elect of God and that other faiths have no such high-souled, unselfish missionaries as ours. To gain broadness of mind and a due appreciation of Christians belonging to another branch of the holy catholic church we recommend the perusal of interesting articles in *The Japan Evangelist* on two noble Russian missionaries, both representatives of the Greek church in Japan—Bishop Nicolai Kasatkin and the Countess of Kraftokine, otherwise known as Sister Olga. A well-informed Japanese writer has said that Japan has had three great missionaries, Francis Xavier, Dr. S. R. Brown and Bishop Nicolai, the only one of the three now living. Feeling an interest in foreign missions and the country so recently opened to other nations, Nicolai went to Hakodate as chaplain to the Russian consulate in 1861, and began his preparatory work by so devoting himself to the language and literature that he has long been one of the most scholarly and eloquent speakers among the foreign residents of Japan. The baptism in 1866 of the first Japanese convert to the Greek Church and the zeal of others who were won in the next three years led to the founding of a mission in Japan, with Nicolai as the first missionary. In 1871 he made Tokyo the center of operations, and since then has had his residence in that city. From that time the history of the Greek Church in Japan, with all its activities, has been inseparably interwoven with the history of this man who became its bishop in 1879, and whose tireless energy, sincere piety, commanding ability and intense personality have made it what it is. Instead of one believer thirty years ago, there are now nearly 25,000 guided by a band of native chaplains. Instead of being an unknown quantity, the Greek Church today is recognized as one of the great religious forces of Japan.

Sowing the Word. It is scarcely possible to overestimate the importance of the work of Bible translation and distribution in the evangelization of pagan lands, and the annual report of the American Bible Society, just issued, is always interesting reading. The issues of the society during its eighty years of existence amount to the enormous sum of 61,705,841. The total issues for last year alone, at home and in foreign lands, were 1,750,283. Over a thousand of these were volumes for the blind, making the whole number of books issued since the society undertook to print Bibles for this unfortunate class, fifty-four years ago, 21,565. In regard to translations and revisions now on hand the report shows that progress is being made by Rev. John Edwards, who has been engaged in translating into Choctaw the book of Proverbs and revising the New Testament, as well as by the revisers of the Shanghai Colloquial Scriptures and the committee in China having charge of the union version of the Bible. Rev. John Carrington of Bangkok has been carrying through the press new and revised editions of the Siamese Scriptures, and a translation of the four gospels into the language of the Bule country, by the late Dr. A. C. Good of the Gaboon Mission, West Central Africa, has been printed together with the Bible in the ancient Armenian. Steps have been taken also to give the Scriptures to the aboriginal people of South America. The report is full of interesting accounts of colportage in foreign lands as well as in the home field, but we regret to note that the society's receipts for benevolent purposes were considerably less than those of twenty years ago. But for its reserve legacy fund a serious deficit would have resulted.

PEN AND SCISSORS.

A hopeful feature of the revival at Aintab, Central Turkey, is the increased attendance at the Sunday schools, which now have a membership of over 3,000 children. It has been necessary to refuse to admit adults because there is no room to accommodate them.

During the past year the islanders of Kusaie, Micronesia, have built three new churches of the native coral rock to take the place of those destroyed by a hurricane five years ago. It required the labor of all the natives on the island for several weeks and at the dedication service the people attended in a body.

A new movement in Japan, not unlike the Salvation Army in its motive and nomenclature, is the Missionary Army, whose rank and file are made up of active Christians from seven *Kumiai* churches, one Presbyterian and one Methodist church in Osaka. It is distinctively a city missionary enterprise.

Several of the American Board missionaries in Turkey have established industrial enterprises to give employment to the starving people. Dr. Kimball was the first to work along this line in Van, but now Miss Shattuck at Oorfa has started some of the women in embroidery and Mr. White of Marsovan reports the employment of many persons in the manufacture of a gingham cloth which is in demand.

China is full of contradictions. Just as we are beginning to think she is looking favorably on Western agencies of civilization we learn by a letter from Mr. Ament that the new railroad line from Tientsin to Peking has been torn up by an enraged mob of boatmen and carters. They evidently feared injury to their business, but it is said that even the government support of the plan for a railroad was altogether lukewarm.

An English Unitarian minister, Rev. J. T. Sunderland, recently made a tour of India for the purpose of preparing the way for co-operation between the Unitarians of the West and the Brahmo-somaj. At a meeting of the British and Foreign Unitarian Association he advised educating three students for the Brahmo ministry in the Manchester Theological College, but two Indians who were present frankly affirmed that Unitarians could not make much progress in India so long as they called themselves Christians.

Speaking at the Evangelical Alliance Jubilee in London, Mr. Heli Chatelain declared that slavery exists and is practiced at present over the whole face of the Dark Continent. He says the evil prevails not only throughout all the European spheres of influence but in all the African colonies and protectorates of Great Britain, France and Germany. This does not coincide very well with the glowing reports we receive from time to time of the abolition of slavery in various sections of Africa.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Sept. 6–12. Getting the Most out of the Bible. Deut. 6: 1–9.

It always seems easier to look about for some new way of reading and studying the Bible than to avail ourselves of the opportunity immediately at hand. Most of us Christians are already making use of the Bible for certain specific purposes. We are either teachers or pupils in the Sunday schools. We are following out in family worship or in our private devotions a course of reading. To be sure, we are to use our best judgment in deciding upon our system and method, but when that has been settled we need to apply ourselves to it with the same diligence and perseverence which we bring to the study of anything else. No one gets anything of value out of Shakespeare or Tennyson who dawdles over the pages with his thoughts far removed from the passage under contemplation. If we scrimp the time which we give to our Bibles, if we wait until ten minutes before the hour for going to Sunday school and then snatch up a quarterly for a hasty glance, we are practically throwing away the few minutes and the superficial attention which for respectebility's sake we are giving to the Scriptures. Whatever kind of definite use of the Bible your routine program of life includes, determine to lay hold of all its possibilities.

There are other equally valuable and perhaps personally more congenial approaches to the Scriptures. One ought to acquire an individual fondness for the Bible. He ought to have his favorite books and chapters and verses, to which he turns for refreshment as the lover of Browning resorts to certain great poems of that master of verse. It pays, also, to take up the Scriptures from time to time with a particular end in view. Now let it be the history that you endeavor to grasp; again make a specialty of Biblical biography; and at still another time concentrate your efforts upon its poetry or its ethical maxims.

Above all, in all our study and reading of the Bible let us have in mind its practical serviceableness. As has been well said, the Bible is not given us to teach us how the heavens go, but how to go to heaven, to give us a true and many-sided knowledge of God and of Christ—to make us Christlike. In the long run it is the simple, trusting, obedient, devout souls that get the most from the Bible, for they have learned that there is no other book in the world which will bring them such solid comfort, such constant inspiration in their daily struggle to rise into a noble life.

Parallel verses: Prov. 2; John 5: 39, 40; Acts 17: 10; 2 Tim. 3: 14, 17; 2 Pet. 1: 19–21; Phil. 4: 9; Rom. 15: 4; Rev. 1: 3; 22: 6, 7.

Literature

BOOK REVIEWS.

Studies Subsidiary to the Works of Bishop Butler, by the Rt. Hon. W. E. Gladstone. To the majority even of the graduates of our colleges the name of Bishop Butler suggests severe and painful efforts in their student days to grasp the meaning of his Analogy of Religion to the Constitution and Course of Nature, and of his three sermons on Human Nature. It is doubtful if many since leaving college have given much thought to the Bishop's arguments, even if willing to admit their importance. The style which the Bishop employed is, to say the least, somewhat lacking in simplicity and perspicuity. Even Mr. Gladstone confesses the difficulty with which his favorite author is understood. Nevertheless, he asserts that his style is for the purpose in hand the best possible, and that any efforts to improve it will be attended with failure.

We are thankful that Mr. Gladstone has thought it worth while to prepare an edition of the Bishop's works, analogy and sermons, with the necessary explanatory notes and cross references, so that hereafter it will be easier for those who desire to do so to make themselves familiar with the statements and arguments of the great thinker of the last century. In addition to this he has given us matter subsidiary, as he calls it, to the Bishop's works, which makes a volume of 370 closely printed pages. These essays and criticisms are of the highest value. Mr. Gladstone modestly calls them "studies." They fall into two groups, the first group comprising those essays or studies relating to the Bishop's personal life and mental habits, the method he employs in argument, its application to the Scriptures, his theology and his influence both in England and America.

The second and largest part of the book is composed of essays, some of which have already in substance appeared in the *Nineteenth Century*, which relate to such topics as a future life, necessity and determinism, the mediation of Christ, probability the guide of life. Both subject and treatment, though in every respect Mr. Gladstone's, are yet suggested by views and expressions of Bishop Butler. In this sense, therefore, they are subsidiary to his writings. For most readers this second part of the volume will be the most attractive and helpful, but for those who really desire to enter into Bishop Butler's thought the first part of the book is most valuable. Here Mr. Gladstone points out with singular clearness the advantages of Bishop Butler's method in argument, estimates the value of his argument, shows its application to present day discussions, and affirms the reasonableness of the demand that, since we employ probability as a guide in the practical affairs of life, we should not hesitate to employ it in matters of religion.

Mr. Gladstone is very skillful in meeting the criticisms of such writers as Mr. Bagehot, Miss Hunnell, Mr. Leslie Stephen and Mr. Matthew Arnold. Cheerfully admitting the objections they have brought forward, which are grounded in reason, at the same time he points out the failure of these critics, in nearly every instance, fully to apprehend the meaning of the man whom they have criticised. He will not admit for a moment that Butler's usefulness is at an end. He insists that his method is the only legitimate method which we can now employ in our treatment of agnosticism, materialism, the relation of faith to science, and that in place of the exaggerated statements we so often employ it would be well to return to the quiet understatement of the great bishop.

We heartily commend Mr. Gladstone's volume to our readers. It is written in a clear, flowing style, is enriched with the author's ample learning and wide experience, and at the same time is sympathetic both with Bishop Butler and those who may have found it hard to read him with pleasure. [Macmillan & Co. $2 00.]

LITERARY STUDIES.

Rubáiyát of Omar-Khayyám, English, French and German Translations Comparatively Arranged in Accordance with the Text of Edward Fitzgerald's Version . . . Collected and Edited by Nathan Haskell Dole. These two volumes have evidently been a labor of love. The text of the poem in Fitzgerald's translation, which may be said to have already become an English classic, takes twenty-three pages, the introduction, variants, notes, literary illustrations and index the remaining 753. Surely here is a monument of literary worship which the admirers of Fitzgerald and of Omar-Khayyám may rejoice in and call adequate. The spirit of the Persian poet has always fascinated a certain class of minds. Its enjoyment and despair, its insight into the mind of man and ironical pictures of the vanity of his life, its consciousness of beauty and delight in the intoxication of the moment hightened by a fatalism which surrounded it with black clouds of despair, and its subtle hint of faith appearing here and there have delighted and tantalized readers of a high intellectual class in different ages and lands. For those who have the requisite leisure and enthusiasm these books will bring delightful material for study. Joseph Knight Co. 2 vols. $3 50.]

Select American Classics is an addition to the list of books prepared in order to make pure literature effective as a teaching instrument in our schools. It contains selections from Irving's Sketch Book, Webster's Orations and Emerson's Essays, with historical introductions and portraits, well printed and neatly bound. [American Book Co.. 60 cents.]

BIOGRAPHY.

There is hardly a more fascinating and baffling character in all history than the Maid of Orleans. Popular interest in her marvelous career never flags but rather grows with the years which are steadily widening the distance between us. How else can we account for the almost simultaneous publication of three English books about her? *Jeanne d'Arc, Her Life and Death*, by Mrs. Oliphant, is written in an engaging style, and is full of enthusiastic recognition of the patriotism and devotion of the maid whom she constantly calls a great general. The book would seem to be derived from Mr. Andrew Lang and two or three other sources rather than from a careful study of all existing literature on the subject, and it is not without slight errors and misstatements. Possibly, as she was writing for the Heroes of the Nations series, there was a temptation to make the book romantic and picturesque rather than exact. She certainly has succeeded in giving us a striking and not easily forgotten picture of the peasant maiden of Domremy, whose wonderful life covered only two decades. [G. P. Putnam's Sons. $1.50.]

In *Madame Roland, A Biographical Study*, Ida M. Tarbell gives the result of several years spent in Paris studying the life and times of this famous woman. The author has had the advantage of a friendship with the descendants of Madame Roland, who gave her the family legends as well as access to unpublished letters. The "new" features of the book are an account of the visit to Paris where, as her husband's envoy, she went to obtain a title which they thought he deserved for his services to the country but which she failed to procure; and a disclosure of the depth of her love for her husband throughout the early part of her life, a love which she was unwilling to admit during the last months when she was overwhelmed with the intensity of her passion for Buzot. These chapters form the chief value of the book for those familiar with the life of this powerful and attractive woman, while those less well informed will find it interesting and valuable throughout. [Charles Scribner's Sons. $1.50.]

SCIENCE.

In *Ice-Work, Present and Past*, T. G. Bonney, professor of geology at University College, London, sets forth the facts of glacial geology with the various interpretations and his own comments and criticisms. The matter is treated under three heads: Existing Evidence, Traces of the Glacial Epoch, and Theoretical Questions, and is valuable to students and not too scientific for the comprehension of the average reader. [D. Appleton & Co. $1 50.]

The Scenery of Switzerland, and the Causes to Which It Is Due, by the Rt. Hon. Sir John Lubbock, Bart., M. P., F. R. S., D. C. L., LL. D. The author of this book is a wonderfully versatile man, as the list of titles, which we print for once in full, reveals. Scientist, statesman and writer, he is one of the interesting personalities of modern England. In this book he has taken one of the most fascinating problems of dynamic geology and attempted in the case of a well known and much traveled country to show how the scenery which we all admire came to be in its present condition. No one has learned to get the most from the beauty of the natural features of a country until he has learned to distinguish and enjoy its individuality of natural form and the "personality" of its beauty—if we may be allowed the phrase. This enjoyment the author has made easy and interesting for others after evidently enjoying it himself. The book is not, however, light reading, and takes for granted some preliminary knowledge of geology, geography and some power of following careful thought and detailed description. [Macmillan Co. $1.50.]

The Pith of Astronomy (without mathematics), by Samuel G. Bayne, with illustrations. Starting from the earth as a center this convenient little manual follows our solar system out to its limits and passes to the fixed stars, giving the most recently ascertained facts and conclusions briefly and clearly. The illustrations are admirable, and the book will be found convenient and valuable for reference, as well as instructive and helpful to beginners. [Harper & Bros. $1.00.]

STORIES.

Embarrassments, by Henry James. Under this comprehensive title Mr. James has

given us a collection of four short stories, with the special titles of The Figure in the Carpet, Glasses, The Next Time, The Way It Came. Each of these stories is as carefully and fully wrought out as if prolonged through three volumes. In finish and beauty of style, in keen analysis of character, in descriptions of situations, somewhat exaggerated, it is true, of occurrences in actual life Mr. James is an acknowledged master. He is always clean and pure in what he writes and the lessons he conveys are wholesome and refreshing. In Mrs. Meldrum and Mrs. Jane Highmore we have personages whose real goodness of heart draws us to them and makes us wish to know them better than Mr. James permits us to do. The publishers have made a volume which in print, paper and binding leaves nothing to be desired. [Macmillan Co. $1 50.]

Mr. William Black is a prolific writer, not influenced by the kind of fiction which happens to be in vogue, but producing novels of the same general character from year to year. In his latest story Mr. Black has taken a Greek title, *Briseis*, and has chosen the Acropolis—"so many centuries the cynosure of all the civilized world"—for the betrothal of his lovers, but otherwise there is nothing especially new in the tale. His style is always enjoyable, his descriptions of scenery delightful, and his characters strong, nature loving people. [Harper & Bros. $1.75.]

My Fire Opal and Other Tales, by Sarah Warner Brooks. Story writers nowadays go far afield for fresh material. The author of this book draws upon her experience as a visitor to the prisons. There is not a touch of the weak sentimentality which makes a convicted criminal an object of special pity, and there is an abundance of Christian charity, the stories are worth telling and well told, and they carry a moral which does not need to be obtruded. The Story of John Gravesend, for example, without any forcing of the lesson or trick of style, is as grim and powerful a chapter upon the alcohol question as we have often read. [Estes & Lauriat. $1.00.]

The Island of Dr. Moreau, a Possibility, by H. C. Wells, is a highly immoral book, not on the lines of sexual morality, but of the imagination and description of wanton and horrible cruelties of vivisection. Its monsters are not "a possibility," and the book has, in our judgment, absolutely no excuse. We advise our readers in the interest of their own peace and purity of mind to have nothing to do with it. [Stone & Kimball. $1.25.]

MISCELLANEOUS.

The lines of study in the Chautauqua course, which opens in early autumn, embrace French and Greek history and art, also one or more departments of natural science. In preparation for this work the following text-books have been issued and the name of the author of each is sufficient indication of the pains taken to bring the fruits of the ablest scholarship within the reach of the thousands who engage in this excellent and popular form of self education: *The Growth of the French Nation*, by Prof. G. B. Adams of Yale; *A Study of the Sky*, by Prof. H. A. Howe, director of Chamberlin Observatory, University of Denver; *A Survey of Greek Civilization*, by Prof. J. P. Mahaffy of Trinity College, Dublin; *A History of Greek Art* by Prof. F. B. Tarbell of the University of Chicago, and *French Traits*, by Mr. W. C. Brownell. With the exception of the last one mentioned these volumes have been definitely prepared for the Chautauqua Reading Circle and are written in a style to delight the general reader no less than to instruct the special student. [Flood & Vincent. $1.00 each.]

Few persons have a better opportunity to study the phenomena of life, in the realm of mind and spirit no less than on its merely material plane, than the Christian physician, and a book embodying the observations of such an one in the profession is usually full of sensible suggestions. *Thoughts for the People*, by Reuben Greene, M. D., who has practiced medicine for more than fifty years, is no exception to this rule. The laws which govern matters of diet, exercise, sleep and other bodily functions are set forth, not in technical but in plain language, and with a reverent spirit. The stress which he lays upon the influence of thought deserves the careful attention of those who have anything to do with the training of children. [Lee & Shepard. $1.00.]

Some Correspondence and Six Conversations, by Clyde Fitch. This is a witty, albeit somewhat cynical, series of flash-light pictures of human nature. On the whole its moral position is sound in spite of the skating on thin ice of the opening chapter. But is it worth while to spend so much strength on the lower side of things? [Stone & Kimball. $1.00.]

What One Can Do With a Chafing-Dish contains a great variety of recipes for this dainty and increasingly popular manner of cooking. Practical advice is also given in regard to the articles convenient to have on hand for chafing-dish use. The book is prettily gotten up, and is prefaced with appropriate quotations. [John Ireland. $1.00.]

To meet the revival of the interest in genealogy a convenient little *Family Record* has been prepared with spaces for information about parents, grandparents and other matters of family interest, neatly bound and printed and for sale by Rowland B. Dodge, Worcester, Mass. [50 cents.]

NOTES.

—— Dr. Henry Clay Trumbull, editor of the *Sunday School Times* has published four books since January and is said to have another ready for the press. It is sad, but not surprising, to learn that with this and all his editorial and teaching work he has broken down and must have absolute rest for a while.

—— The opening of the Goethe-Schiller archives in Weimar recently is a literary event of the first importance to Germany. The collection contains the letters, manuscripts and other memorials of the two greatest German poets besides other collections relating to less famous writers. The accumulation of these materials will help to make Weimar the literary center of Germany.

—— Rev. Mark Guy Pearse, the English preacher and author, tells this story against himself: "When I was going with my boy for a day's trout fishing on the loch, we chanced to meet with a grave Scotch divine, who said, 'Pray, sir, are *ye* the Rev. Mark Guy Pearse?' 'I am,' said I, with all the cheeriness that a holiday puts into a tired Londoner. 'Ye are not what I pictured ye when I read your buiks,' said he. 'I am very sorry,' I stammered. 'Ah, but when I read your buiks I pictured ye *as long and theen and sanctimoornious looking!*'"

—— Congregational ministers in Chicago have recently come forward in increasing numbers as authors. Dr. Noble has published a volume of sermons on The Divine Life in Man. Rev. J. M. Campbell of Lombard is the author of two volumes, Unto the Uttermost and The Increasing Christ, both thoughtful and valuable books. Dr. John M. Williams has issued two volumes of National Theology. Dr. F. W. Gunsaulus has already attained fame as the author of a volume of sermons, The Transfiguration, other sermons, of a novel, called Monk and Knight, in two volumes, and of two volumes of poetry, Phidias and Songs of Day and Night. Dr. J. A. Adams of *The Advance* has written a novel entitled Col. Hungerford's Daughter, in which social questions are discussed. Dr. Simeon Gilbert some years since published a little book giving the history of the adoption of the International Sunday School Lessons. Rev. H. T. Sell has two books on sale, Supplemental Bible Studies, which has had a wide circulation, and Bible Study by Books, just issued. Both are published by the Revell Company. Professors in the seminary have also been busy with their pens.

—— Professor Fisk's Manual on Preaching is in its third edition, is well known and highly valued. Prof. S. I. Curtiss has published a work on the Levitical Priesthood, which required much research, also a life of Prof. Franz Delitzsch and a little volume in reply to Ingersoll on the Mistakes of Moses. Professor Gilbert has a work on the Life of Jesus for the use of students, which has been warmly received, and Prof. H. M. Scott has a volume of lectures delivered to the students of Princeton Theological Seminary on the Nicene Theology, in which he undertakes to demolish the positions of the school of Ritschl and to show that the statements of the Nicene Creed grew naturally out of the opinions of the Fathers and New Testament writers. Professor Mackenzie has a book on The Ethics of Gambling. One or two small volumes on subjects connected with Sunday school work from his pen have been published in Great Britain. Professor Willcox is the author of a novel, Beyond the Veil, and a practical volume on Pastoral Theology. The work of the professors, and of Dr. G. N. Boardman also, appears in the valuable series of year-books known as Current Discussions in Theology. F. H. Revell Co. on this side the water and T. & T. Clark of Edinburgh are bringing out a volume by Rev. E. F. Williams, D. D., the representative of *The Congregationalist* in the West, entitled Christian Life in Germany.

BOOKS OF THE WEEK.

Lee & Shepard. Boston.

STORY OF THE HUTCHINSONS. By John Wallace Hutchinson, edited by C. E. Mann, with an introduction by Frederick Douglass. 2 vols. pp. 495, 416. $5.00.

Longmans, Green & Co. New York.

MILTON'S PARADISE LOST. Books I. and II. Edited by E. E. Hale, Jr., Ph. D. pp. 112.

THE SIR ROGER DE COVERLY PAPERS. Edited by D. O. S. Lowell, M. D. pp. 174.

MACAULAY'S LIFE OF SAMUEL JOHNSON. Edited by Huber G. Buehler. pp. 110.

OLIVER GOLDSMITH'S THE VICAR OF WAKEFIELD. Edited by Mary A. Jordan. pp. 205. 75 cents.

ROBERT SOUTHEY'S LIFE OF NELSON. Edited by Edwin L. Miller. pp. 297.

Hominis Book Co. Vineland, N. J.

MANHOOD'S MORNING. By J. A. Conwell. pp. 242.

Star Publishing Co. Chicago.

HOW MARCUS WHITMAN SAVED OREGON. By Oliver W. Nixon, M. D, LL D. Fifth edition. pp. 339. $1.75.

Lea Bros. & Co. Philadelphia.

A HISTORY OF AURICULAR CONFESSION AND INDULGENCES. By H. C. Lea, LL.D. Vol. III. pp. 629. $3.00.

J. B. Lippincott Co. Philadelphia.

LAYS OF A WANDERING MINSTREL. By Anne V. Culbertson. pp. 180. $1 00.

PAPER COVERS.

Lee & Shepard. Boston.

WHAT IS AN HONEST DOLLAR? By Fairplay. pp. 31. 25 cents.

Charles A. Keeler. Berkeley, Cal.

THE PROMISE OF THE AGES. By C. A. Keeler.

MAGAZINES.

August. CHAP-BOOK.—FRANK LESLIE'S QUIVER.—FORTNIGHTLY REVIEW.—NINETEENTH CENTURY.—OUR DAY.—GOOD HOUSEKEEPING.—SUNDAY.—GOOD WORDS.

September. PALL MALL.—CASSELL'S.

News from the Churches

Meetings to Come.

NEW HAMPSHIRE FEMALE CENT INSTITUTION AND HOME MISSIONARY UNION, annual meeting will be held in connection with the meetings of the General Association at Littleton, Sept. 23, at 2 o'clock P.M. Mrs. H. S. Caswell of New York will address the ladies. Auxiliaries are requested to send delegates All women interested in home missions are cordially invited.
ALICE M. NIMS, *Secretary.*

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

We are not surprised to read, after the statement that a Kansas church is denying itself pastoral service until its debts are paid, that its "spiritual condition was never better." A church taking such a stand for practical righteousness is in the best possible condition for a work of grace.

We note frequent invitations to ministers to preach in their former pulpits in vacation, an arrangement affording mutual enjoyment, we should think. Few ties are stronger and few reunions more delightful than those between pastor and people.

That college service in a Minnesota church might profitably be duplicated in other localities where increased interest in higher education is desired.

An exchange of pulpits for a month or more is a favorite method of securing partial rest and a change of surroundings at slight expense.

Reports from Kansas churches this week emphasize views advanced in a recent editorial on Redeeming the Hard Times.

NEW ENGLAND.

Boston.

Midsummer church-goers in our city and vicinity were privileged to hear visiting clergymen last Sunday, as follows: At Park Street, Rev. David Gregg, D. D., of Brooklyn; Old South, Dr. E. H. Rudd of Albion, N. Y.; Shawmut, Rev. C. M. Southgate of Auburndale; Highland, Rev. G. Y. Washburn of Waterville, Me.; Second Church, Dorchester, Rev. C. S. Mills of Cleveland, O.; Harvard Church, Brookline, Dr. John Wood of Bishop's Stortford, Eng.; Franklin Street, Somerville, Prof. E. S. Parsons of Colorado College.

Massachusetts.

EVERETT.—*First.* Rev. Oliver Brown, pastor 30 years ago, supplied acceptably Aug. 2. Rev. W. H. Ashley of Shelburne Falls preached Aug. 9 a thoughtful sermon. The 16 inst. Rev. G. Y. Washburn of Waterville, Me., was gladly welcomed back by his many friends, among them some of the large number of young people received into the church during his seven years' pastorate. Mr. Washburn preached for the Mystic Side church the previous Sunday.

NEWBURYPORT.—*North.* Rev. C. P. Mills is spending his vacation at Rye Beach, the church being closed in his absence.—— *Whitefield.* Rev. J. H. Reid, pastor, is resting among the hills of Alton, on Lake Winnepesaukee, and the church is closed during August.——*Prospect Street.* Rev. M. O. Patton took a trip with Deacon Charles Bliss to Nova Scotia, and has since been in Maine. The church laments the death of one of her best young men, Mr. Edward S. Plummer.——*Belleville.* The house of worship was closed one Sunday only in the absence of the pastor, who spent his vacation in Michigan. Aug. 18 was the 49th anniversary of the ordination over this church of the senior pastor, Rev. Daniel T. Fiske, D. D. The occasion was celebrated by the people after prayer meeting, who gathered about the parsonage door and sang, "Blest be the tie that binds." There is every prospect that this long pastorate will be graciously continued far beyond the half-century.——*Oldtown.* Rev. F. W. Sanborn, after 12 years of faithful and successful ministry, terminates his pastorate Oct. 31, contrary to the expressed desire of the church.

ATTLEBORO FALLS.—The council held June 23 came to a result which has just been made public. It unanimously found that charges against the pastor, Rev. J. H. McLaren, were "not proven," but that he had been "exceedingly indiscreet," and recommended that the church accept the resignation which he had offered. The council commented with some severity upon the "bitterness of spirit" shown by some of the witnesses, and of course it advised peace and harmony. The church has not yet taken action, because public worship is at present suspended.

AUBURN.—Work upon the new edifice is progressing rapidly. The pastor, Rev. C. M. Pierce, with his wife and son, the latter a student at Yale Divinity School, are spending their vacations at Barrington, R. I. They will return Sept. 1.

NORTH BROOKFIELD.—*First.* This church and society unite in extending to Rev. J. L. Sewall of Kansas City, Mo., a call to become their pastor, at a salary of $1,500 and parsonage. There is a strong probability that he will accept.

WAQUOIT.—The people are rejoicing in a church house bought and fitted up by the women of the village. For 30 years the prayer meeting has been held in the schoolhouse and the farewell meeting there last week, led by the son of a former pastor, was tender and impressive. The following evening occurred the dedication of the new house, the program including a prayer and address by the pastor, Rev. H. K. Craig, and an address by Prof. William Fairley, D. D., of Philadelphia. The house contains a hall for social meetings, with ante-rooms, and a supper-room on the second floor with kitchen and pantry. During the pastor's vacation the pulpit is being supplied by the sons of Rev. Samuel Fairley, a former pastor, who are summer residents of the village.

SPRINGFIELD.—*First.* Repairs amounting to about $3,000 are nearly completed, and it is expected that the building will be ready for use Sept. 1. The interior has been thoroughly renovated, the ceiling newly frescoed, and the pews varnished and recushioned. The book-racks will probably be provided with some arrangement for holding individual communion cups. Outside, a covered porch has been built between the main edifice and the chapel, for the protection in stormy weather of members of the Sunday school who have to cross from one to the other.

WILLIAMSTOWN.—*White Oaks.* The audience-room of the famous chapel built here by the late Prof. Albert Hopkins has been enlarged and the other curious rooms renovated, without interfering with the original construction. About $2,300, mostly the gift of outside friends, have been spent. Mr. Warren Morse, a student at Williams College, has led the people to this rare success. He now gives place to Mr. G. V. Stryker, three years a student at Princeton, N. J., and an earnest Christian worker.

Maine.

SOUTH PARIS.—The pastor, Rev. R. J. Haughton, and wife have returned from a five-weeks' vacation at St. John, N. B. The pulpit was supplied one Sunday by Rev. S. S. York, county missionary, and two Sunday mornings it was most acceptably filled by Rev. W. H. Bolster, D. D., of Dorchester, Mass., a native of the place. A good interest prevails, and the auditorium, which seats about 300, is often comfortably filled.

EAST STONEHAM.—Through the labors of Mr. E. W. Pond, a Yale student, a church was organized a year ago. Much interest is manifest. During the present pastorate sixteen members have been added on confession, eight of them men, and five heads of families. The audience-room is filled every Sunday, some attendants riding eight miles.

NORTH WATERFORD.—The parish has been abolished and the church incorporated according to the laws of the State. The building has been painted, a new furnace and new hymn-books furnished, and at present the question of horse sheds is being agitated.

PORTLAND.—*St. Lawrence Street.* The contract for the new edifice has been let. Mr. Payson Tucker is reported to have offered to furnish the trimmings of dressed granite, of which the estimated value is $1,500, from his redstone quarries.

BLUEHILL.—Rev. A. J. Haynes of Harwich, Mass., preached Aug. 16, Professor Hill of Vassar presiding at the organ, assisted by Prof. Wulf Fries on the violoncello, in audition to the usual choir and Mr. Howe, soloist.

BETHEL.—Rev. G. Y. Washburn of Waterville supplied the pulpit during parts of July and August. His sermons were received with deep interest by the large congregations of townspeople and summer visitors.

BRIDGTON.—The pastor, Rev. George M. Woodwell, exchanged with Rev. E. P. Wilson of Woodfords, who began his ministerial life here 27 years ago.

New Hampshire

CORNISH.—For some years it has been the custom here to gather the aged people of this and neighboring towns for an annual old folks' festival in response to previous invitation. Such an occasion occurred at the church Aug. 19, and was largely attended, not only by the old people, but by many others who delighted to do them honor. Beside the usual social festivities, refreshments were served on *tables* for the "guests" of the occasion, while others enjoyed a basket picnic. Many sunny memories were carried away.

HILLSBORO CENTER.—More than a hundred parishioners called at the parsonage, Aug. 11, on the occasion of the 25th wedding anniversary of Rev. and Mrs. Samuel Eaton, to extend their hearty congratulations, and left behind them many useful and valuable presents as a testimonial of the high esteem in which the worthy couple are held by an appreciative people, for their own and their works' sake, here and in Bradford, where Mr. Eaton also supplies regularly.

DUBLIN.—Through the instrumentality of Rev. J. S. Colby of Marlboro, for the second summer the church has been opened and provision made for regular Sunday services. Dr. Lysander Dickerman of New York supplies for the present on Sunday mornings, and members of the C. E. Society of Marlboro have held other meetings, thus enlarging the sphere of their influence.

BARTLETT.—A movement started some time ago looking to the erection of a new church edifice has been successful, and ground has already been broken for its realization. This is a fine summer resort on the border of the mountain region, and often attracts many distinguished guests for summer rest, filling the church with attentive and interested hearers.

ACWORTH.—A fine orchard and other valuable real estate has lately come into possession of the church by the will of the late Judge J. H. Dickey.

Vermont.

MORRISVILLE.—The corner-stone of the new edifice was laid Aug. 12 with appropriate exercises, among which was a historical sketch read by Dr. J. A. Robinson and an address by Hon. P. K. Gleed. Among the numerous articles deposited in the corner-stone were a recent photograph of the old church, copies of the church manuals of 1875 and 1888, the historical sketch read on this occasion,

and a recent photograph of the pastor, Rev. G. N. Kellogg. The gavel used was carved from the cherry pulpit placed in the old meeting house in 1839.

SHARON.—The following bequests of the late Dr. E. K. Baxter have been made public: To the Mary Hitchcock Hospital $5,000; the Vermont Domestic Missionary Society $2,000; the American Board $2,000; the Vermont Bible Society $1,000; the A. M. A. $1,000; the Vermont Humane Society $500; the Massachusetts Society for Prevention of Cruelty to Animals $500, and the Vermont Domestic Missionary Society in trust for Sharon Church $1,500. The widow has a large interest in the estate, and a resulting trust may bring larger gifts to the societies mentioned than the original legacies.

COLCHESTER.—Mr. Clarence J. Harris, installed Aug. 11 as pastor over this church, went from a business life in Boston to the Lay College at Revere, Mass., after which he preached two years at Windham, Vt., a pastorate fruitful in conversions. Parts of the next two years he spent at Bangor Seminary, supplying during vacations at Londonderry and Peru, Vt The council was pleased with his spirit and bearing, and thought his theological equipment remarkable considering his broken courses of study.

Connecticut.

FALLS VILLAGE.—The new bell tower recently completed is a handsome symmetrical structure over 60 feet high and 12 feet wide at the first story and 10 at the second, having dormer windows. The part in which the bell is hung is entirely open to give the sound full opportunity to escape. The inner doors are cloth-covered and open noiselessly either way. On the north side is a *porte-cochère* 15 feet long and 12 feet wide, well finished and conveniently arranged for carriages of all hights. This is a handsome addition to the church, and the new bell has long been needed.

SOUTHINGTON.—Rev. Samuel Dunham of Binghamton, N. Y., preached at both services at the First Church last Sunday, the Baptists uniting with the Congregationalists in the absence of their pastor. The new cushions had arrived and were used for the first time, and other improvements were completed.

PUTNAM.—After Rev. F. D. Sargent's return from his European trip, the Ladies' Social Circle gave him a reception, which was largely attended by members of the church and congregation He occupied his pulpit Aug. 16 for the first time since his return, being greeted by a large congregation.

ROCKVILLE.—The largest congregation for several weeks assembled Sunday, Aug. 16, when the new pastor, Rev. Charles E. McKinley of Yarmouth, Me., occupied the pulpit. His installation will occur Sept. 16.

WINDHAM —A recent entertainment at the Center netted about $90 for the church treasury. A large part of this sum came from the summer visitors.

THE INTERIOR.

Ohio.

CHARDON.—Rev. Owen Jenkins of Collinwood accepts a unanimous call to this place. The ladies have presented to the church a fine portrait of their late pastor, Rev. T. D. Phillips.

Illinois.

CHICAGO.—*Covenant.* This church, organized some years ago as a branch of the First Church and about 10 years ago becoming independent, receiving at that time, as a free gift from the mother church, the property it occupies, has so prospered as to require a new building. The house is now crowded uncomfortably at every service, and the Sunday school work seriously crippled by lack of room. Arrangements have now been made for a new two-story edifice of brick and stone, to cost $30,000. It will occupy the present site (Polk Street and Claremont Avenue, West Side) and will be 100 feet x 63. The audience-room will seat 850 persons, the lecture-room 250 and the Sunday school room 1,000. Other rooms for committees, pastor's study and the like will be provided. Work upon the new structure is to begin soon. Rev. J. T. Blanchard is pastor.

Indiana.

INDIANAPOLIS.—*People's.* Rev. C. N. Pond of Oberlin, O , occupied this pulpit Aug. 16, and spoke also in the Presbyterian Tabernacle and other churches in the interest of industrial education among the colored people. Collections were taken in behalf of the work.——*Union.* This church, organized last April and at present in care of Rev. O. D. Fisher, has secured the paid up deeds of desirable lots, and has let contracts for the edifice upon plans designed by Mr. Fisher. It expects to complete the work of erection this fall.——*Broad Ripple.* Rev. Oscar C. Helming, pastor at Atchinson, Kan., who was instrumental in gathering this church, while visiting his parents at Indianapolis supplied its pulpit Aug. 23.——*Brightwood* has appointed a building committee and has planned to remove the present small building to the rear of the lot for a chapel and erect a more commodious house for public worship. This step is made necessary by the inadequacy of the present structure to accommodate the people.——*Pilgrim.* Mrs. Mary A. Ayres of Huntsville, O., is temporarily supplying the pulpit to the satisfaction of the congregation. She is the wife of a former Ohio army chaplain, and has had much experience in church work.

FORT WAYNE.—*South.* Aug. 13, during a severe storm, a thunderbolt shattered the graceful spire and seriously damaged the front gable. The building had been repaired and renovated during the past few months at considerable sacrifice, and further need of expenditure is to be deplored.

Wisconsin.

SUN PRAIRIE.—The golden jubilee of the church was celebrated Aug. 19, with appropriate services, in which all denominations joined in a spirit of hearty good fellowship. The program included a historical sketch by Miss Fannie Carleton, a retrospective address by Rev. H. A. Miner, another of a prophetic nature by Mr. H. H. Jacobs, and greetings from former pastors and neighboring clergymen, including the Catholic priest. One of the most enjoyable features was a banquet in which about 130 persons participated. Rev. H. F. A. Oberhaus is the present pastor.

THE WEST.

Iowa.

BURLINGTON.—The exercises commemorating the 50 years' pastorate of Dr. William Salter, which took place April 12, have been preserved in an attractive memorial volume, giving the full text of the pastor's anniversary sermon, with other addresses, and illustrated with photographs of persons chiefly concerned in the history of the church.

CLEAR LAKE.—Owing to the illness of Rev. Edwin Ewell, who has been serving this people during the pastor's vacation, the pulpit was supplied, Aug. 16, by Rev. C. P. Boardman of Webster City. Rev. N. L. Packard of Buffalo Center will preach Aug. 23.

OGDEN.—Rev. S. D. Horine has been unable to preach since April on account of illness. He had recovered sufficiently to drive out, but recently has suffered relapse. The church is without regular pastoral supply.

Minnesota.

GARVIN.—Since the coming of Rev. R. H. Upton a subscription has been raised for a parsonage and the work begun, the pastor doing much of it with his own hands. This substantial advance greatly cheers the little church, with its yoke-fellow at Custer.

NEW RICHLAND —Rev. F. H. Oehler, the first resident pastor, has completed his year's service. Work has been begun at an out-station and the church greatly strengthened. He accepts an invitation to remain another year.

GROVELAND.—Rev. E. E. Rogers has completed a pastorate of three years in this little church on the shores of Lake Minnetonka. Upon his resignation his son, Mr. Walter P. Rogers, was invited to preach for two months.

OWATONNA.—The departure of Rev. J. A. Chamberlin, who goes to the First Church, Newark, N. J., occasions genuine regret, not only in his own church, but in the ranks of the ministry throughout the State.

PELICAN RAPIDS.—A Sunday service was recently held in the interest of Carleton College. Present and former students spoke arousing much interest, and three new pupils have been secured to enter this fall.

Mr. H. H. Stutson, a student from Chicago Seminary, has labored at Detroit for the summer, greatly to the uniting of the church.

Kansas.

SALINA.—Several churches have joined in union services on Sunday evenings. August 2 the topic was Church Music. Rev. T. V. Davies of the Congregational church took charge of the elaborate musical program, and other pastors spoke on What Can the Choir, the Church and the Pastor Do to Improve Church Music? The members number 180 and are progressing along spiritual lines. The

Continued on page 313.

First

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"I was afflicted with scrofula and was in such a condition I was hardly able to walk. I began taking Hood's Sarsaparilla by the advice of friends, and after I had taken a few bottles I was almost well. I have found this medicine the best of anything I could get for scrofula."—R. O. CHANDLER, Push, Va.

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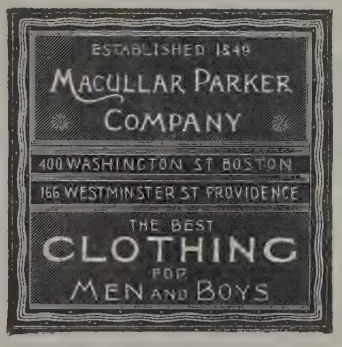

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Excepting marriage, there is no noose so attractive as a bargain. You can run your head quite easily into this noose by over-cultivating your economy until, from a virtue, it becomes a vice.

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In the above design the back is panelled, with a projected upper section carved in deep relief. The glass is French plate, with wide bevel.

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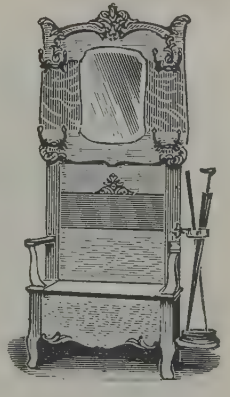

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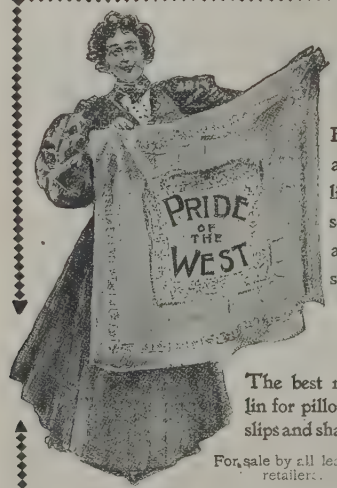


Fine as linen, soft as silk.

The best muslin for pillow slips and shams.

For sale by all leading retailers.

POT GROWN STRAWBERRY PLANTS

Fine stock. Prices reasonable. Send for catalogue before ordering elsewhere.

C. S. PRATT, Reading, Mass.

THE BUSINESS OUTLOOK.

The hope of each succeeding week, to be able to chronicle an improvement in the industrial and commercial situation, does not seem to blossom into reality. The distress has been keener the past week, if anything. Money is tight and very difficult of collection, which factors aid in thrusting so many firms into bankruptcy. Some important failures occurred this week, and had not the present bad state of affairs been largely provided against by merchants large and small, failures would be widespread throughout the country.

Aside from cotton, which strengthened on reports of crop damage, agricultural products continue terribly depressed. As regards corn, another enormous crop is in prospect, and good judges believe that this will drive the price still lower, although present prices are abnormally and ruinously low. This great depression in farm products in the West is plainly reflected by the small movement of merchandise westward, the rate wars among the railroads and the craze for the free coinage of silver.

In the iron trade apathy reigns supreme. Few mills are running steadily, and no great improvement in the situation is expected until after election. An effort is making to form an iron pipe pool, which is one of the results of the trade stagnation.

The cotton and woolen manufacturing industries show no improvement. More mills are shutting down than are starting up, but there is no market for the goods. Here, again, no great change for the better is expected until after the election. In lumber and leather there is the same story to tell, namely, lethargy all along the line.

A feature of the week in financial circles has been the orders for imports of gold. The fact that gold is being imported from natural causes, for the first time since 1892, inspires the hope that the country is actually about to round the corner and leave panics and depression behind it. This is a pretty hope, it is true, but Wall Street speculators should remember that a very important presidential election is yet to come off, and that at the present time the general trade situation is very bad. Personally, the writer is of the opinion that the next couple of years will witness a period of prosperity, but during the next few months several important questions must be settled.

FALSE economy is practiced by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Co., N. Y.

GOOD AS GOLD.—Every drop of Adamson's Botanic Cough Balsam is actually worth its weight in gold to any one suffering from Coughs, Colds, Bronchitis, Asthma or other Throat and Lung complaints. Sold at 35 and 75 cents by all druggists.

BE sure you are right and then go ahead. If your blood is impure, your appetite failing, your nerves weak, you may be sure that Hood's Sarsaparilla is what you need. Then take no substitute. Insist upon Hood's and only Hood's. This is the medicine which has the largest sales in the world. Hood's Sarsaparilla is the One True Blood Purifier.

HOOD'S PILLS are prompt, efficient, always reliable, easy to take, easy to operate.

£ THE BEST MONEY for Travelers abroad.

Cheque Bank Cheques.

Excellent for remittances. See circular.

Agency of the U. S. Cheque Bank, L'd.

FREDERICK W. PERRY, Manager,

40 and 42 Wall St., N. Y.

YOU SELL WE BUY

DO YOU WANT TO SELL A **Western Mortgage** or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5% investment instead. State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation.

THE BOSTON REALTY, INDEMNITY AND TRUST CO.

Send for our Bond List. 38 Equitable Building, Boston.

After.... Taking

a course of Ayer's Pills the system is set in good working order and a man begins to feel that life is worth living. He who has become the gradual prey of constipation, does not realize the friction under which he labors, until the burden is lifted from him. Then his mountains sink into molehills, his moroseness gives place to jollity, he is a happy man again. If life does not seem worth living to you, you may take a very different view of it after taking

Ayer's Cathartic Pills.

Financial.

HOME INSURANCE COMPANY

OF NEW YORK,

OFFICE, NO. 119 BROADWAY.

Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks	$469,914 59
Real Estate	1,705,895.91
United States Stocks (market value)	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493.00
State and City Bonds (market value)	855,927.93
Bonds and Mortgages, being first lien on Real Estate	463,009.13
Loans on Stocks, payable on demand	426,550.00
Premiums uncollected and in hands of Agents	515,227.06
Interest due and accrued on 1st January, 1896	52 185.92
	$9,853,628.54

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,395,659.00
Reserve for Unpaid Losses and Claims	752,514.13
Net Surplus	1,705,455.41
	$9,853,628.54

D. A. HEALD, *President.*
J. H. WASHBURN, E. G. SNOW, *Vice-Presidents.*
W. L. BIGELOW, T. B. GREENE, *Secretaries.*
H. J. FERRIS, A. M. BURTIS, *Ass't Secretaries.*

NEW YORK, January 7, 1896.

7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. CATES,

2628 Portland Avenue, Minneapolis, Minn.

Continued from page 311.

financial burden is heavy because installments on the subscriptions for the edifice have to be paid in addition to current expenses. The church has a fine property and an open field in an important commercial center.

ALANTHUS AND FAIRVIEW WESTERN.—These new rural churches in Gove County were recognized by a council held in Banner Grove, near Collyer, July 21. They are the fruit of revivals conducted last winter by Rev. I. M. Waldrop, pastor at Buffalo Park and Collyer. He also preached regularly at these points and still has calls from needy districts impossible for him to reach.

OBERLIN.—The church has decided to remove its services from the courtroom to a commodious and more attractive hall. Though weakened by removals, it keeps bravely on with its work. A pound party was recently given to the pastor which netted a liberal sum.

NETAWAKA.—This church has systematically arranged to pay deficits on current expenses by Jan. 1, and will not engage a pastor till then. The regular services will be maintained by reading sermons, and the spiritual condition was never better.

ONEIDA AND GOSHEN.—These churches, whose edifices were destroyed by cyclones, are attempting to rebuild, but need more outside help to make this possible. They are anxious to get into their houses of worship this fall.

POWHATTAN AND COMET.—An arrangement has been made with Mr. A. W. Wyatt, a teacher in the vicinity who will study for the ministry, to supply for a few months while deficits in current expenses are being met.

The weekly prayer meeting at Valeda has been resumed and the opening is unusually good for effective Christian work this fall.——The Dunlap church mourns the loss by death of Deacon M. H. White, one of its most valued supporters.——The church at Alton has prospered during the summer under the care of a student and is well organized for progressive work.

In the greater part of the State sufficient rain fell in June and July, but the first half of August has been hot and dry. The corn is somewhat injured, but hopes of a full average crop are still entertained.

In all quarters of the State the churches are showing a progressive spirit, and making gain in spiritual efficiency notwithstanding the unusual financial stress.

North Dakota.

HATTON.—A promising church of six members was organized here Aug. 16, Rev. E. H. Stickney assisting. Rev. J. T. Killen of Portland is in charge.

PACIFIC COAST.

California.

SAN FRANCISCO.—*Third.* Under the lead of Rev. Wm. Rader $250 have been raised for next year's C. E. convention.——*Fourth.* Rev. Frederick Flawith resigns the pastorate after 14 months' service. He is contemplating a return to England, his native land.——*Park,* despite the fact that Harvard Presbyterian Church has just moved into a new edifice on an adjacent corner, is prospering under the leadership of Rev. J. B. Orr. Hopes are entertained that the Church Extension Society will provide a lot worth $6,000, upon which the church may build a modest chapel. Toward this enterprise Cooper Church, the youngest of the San Francisco sisterhood, has pledged twice the amount asked of her.——*Plymouth.* Dr. Williams goes East for a month's vacation. On the way he is to deliver an address at a large gathering of the Welsh in Denver, Col., early in September. Professor Lloyd of Pacific Seminary is to supply the pulpit for a part of the time, at least.

SAN JOSE.—Rev. H. M. Tenney, having returned from vacation, is ill with intermittent fever. Rev. J. C. Perkins of India spoke there and at Campbells Aug. 9, giving interesting addresses on work in his mission field. This brother is to speak at the several associations on the coast this fall.

Mr. William Kidd, once a member of the Salvation Army, having been approbated to preach, has gone to Trinity County to labor under the direction of Rev. H. Hammond Cole, residing at Weaverville, the county seat. A certificate has also been granted Mr. Arthur Alexander, a former student of Pacific Seminary. He is to labor at Beckwith, Plumas County, where a new edifice has just been erected.

Are You Nervous?
Take Horsford's Acid Phosphate.

Dr. M. C. GROPPNER, Holyoke, Mass., says: "I am prescribing it in nervous diseases, with the best result. It makes a delicious drink.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY, SALEM Cleveland.
CORNELL Salem, Mass.
KENTUCKY Buffalo.

THERE IS A RIGHT WAY to paint and a wrong way. The right way is to have the best Paint—Pure White Lead and Linseed Oil—applied by a practical painter. The wrong way is to get some mixture about which you know nothing and apply it yourself or have some inexperienced, irresponsible person do it.

Pure White Lead

can be readily tinted to any shade required by using NATIONAL LEAD CO.'s Pure White Lead Tinting Colors, prepared expressly for this purpose.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

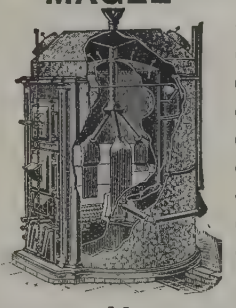
MAGEE RANGES & HEATERS ARE THE BEST ALWAYS RECEIVE HIGHEST AWARD

MAGEE

GRAND RANGE.

THE MOST ECONOMICAL and EFFECTIVE HEATING & COOKING APPARATUS in the WORLD.

MAGEE



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MAGEE FURNACE CO., 32-38 UNION ST., BOSTON.
AGENCIES: 86 LAKE ST., CHICAGO. 27 NEW MONTGOMERY ST., SAN FRANCISCO.

A well-dressed shoe looks small—
Brown's Shoe Dressing— 'nough said
For Ladies and Children's Shoes

BUFFALO LITHIA WATER

NEPHRITIC COLIC.

WM. C. WILE, A. M., M. D., LL. D., *of Danbury, Ct.*, reports the following (*New England Medical Monthly* December 15, 1888): "In a recent outbreak of NEPHRITIC COLIC in our own person, the attack, under the BUFFALO LITHIA WATER was speedily cut short, the stones quickly passed, and the debris which followed showed a thorough cleansing of the kidneys and bladder of all foreign substances. All of the reflex symptoms and sequelæ were promptly relieved, and we feel under a deep debt of gratitude to this most excellent Water for wonderful relief.

Sold by Druggists. Pamphlet free. **Proprietor, Buffalo Lithia Springs, Va.**

Keep Well

TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED

By taking an Occasional Dose of

The cooling, refreshing, invigorating cure for Constipation, Indigestion and Sick Headache

Pleasant to take. Sold by druggists 50 years.

ESTABLISHED 1836.
ISAAC RILEY,
Successor to Baird & Riley,
PLUMBER AND SANITARY ENGINEER
85 Joy St., Near Cambridge St., Boston.
Telephone, Haymarket 294.

TRADE MARK.

NURSING CORNS

doesn't pay when you can cure 'em for 15c. A-Corn Salve is made to cure—*does* cure—corns. At the nearest druggist's, or mailed by GIANT CHEMICAL CO., 305 Cherry St., Phila.

Does Your Hair Fall Out?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass

BIOGRAPHICAL.

REV. MARK GOULD.

His years were close upon fourscore and five, yet was not their strength labor and sorrow. His eye saw, his ear heard, thought and memory were clear up to the hour when, murmuring "Home! home!" he went to his Father's house. Mr. Gould loved life, and strove to lead a full and helpful life. Great interests and great reforms, such as anti-slavery and temperance, he loyally supported. The Christian faith and ministry commanded his intense devotion. A clear and thorough thinker, he so reverenced the Word of God and had so proved its divine power that he was always ready with challenge or defense in behalf of the doctrines of grace. Prayer was to him a solemn reality, he kept lists of those for whom he interceded long after he had ceased to be their pastor. Possessing a strong love of poetry and an ability to express himself easily in verse, he published several volumes, the last of which, called "The Mosead," from its great hero, had been a life work.

Mr. Gould was born in Wilton, Me., Dec. 2, 1811, graduated from Bowdoin College in 1837 and from Andover Seminary in 1841. He was ordained and installed in Andover, Me., in 1851. He also held pastorates in Standish and Monmouth, Me., and in Chichester and Nelson, N. H. For the past thirteen years he resided in Worcester, Mass., where he died Aug. 7. C. M. S.

CHARLES MARSH KITTREDGE, M. D.

Dr. Kittredge, well known as the superintendent for many years of a home for nervous invalids at Fishkill-on-Hudson, died very suddenly at his native place and summer home, Mt. Vernon, N. H., Aug. 19, at the age of fifty-eight. He had just closed a pleasant address at the reunion of the alumni of McCollom Institute, when he fell back and died almost instantly. The assembly was deeply moved, but at the instance of the chaplain of the day (Rev. C. P. Mills of Newburyport), began singing, "Nearer, my God, to Thee," and when it was announced that he had gone they kept on singing, "Or if, on joyful wing." Dr. Kittredge was a graduate of Amherst College, 1862, an officer in the War of the Rebellion and an earnest, noble, liberal Christian man.

WEEKLY REGISTER.

Calls.

BERRY, Edw. A., Chattanooga, Tenn., to First Ch., Cedar Rapids, Io.
BOLTON, Chas. E., Kincardine, Can., to Garafraxa and Belwood. Accepts.
CHAMBERLIN, Jas. A., Owatonna, Minn., to First Ch., Newark, N. J. Accepts, to begin at once.
COOK, Levi H., Gowrie, Io., to Jewell.
DAY, Chas. O., Brattleboro, Vt., to presidency of Talladega Univ., Ala. Declines.
DOANE, Frank B., to remain another year at Dayton, Wn.
ELLSWORTH, Jno. S., late of Newark Valley, N. Y., to Le Raysville, Pa., a former parish.
GRAY, John, Sibley, Io., to Howard and Vilas. Accepts.
HAMLIN, Cyrus, Beloit, Wis., to the normal department of Tougaloo University, Miss. Accepts.
HARRIS, Robt. N., Second Ch., Coaldale, Pa., to Mt. Carmel. Accepts.
HARWOOD, Clement M. G., Oak Park Ch., Minneapolis, Minn., accepts call to Fergus Falls.
HOUSE, Albert V., New Salem, Mass., declines call to Enfield.
JENKINS, Owen, Collinwood, O., to Chardon. Accepts.
KEPHART, Wm. H., Plymouth Ch., Binghamton, N. Y., to North Ch., New York city.
MILLS, Harlow S., Union City, Mich., to Benzonia.
MYLNE, George W., Freeport, Mich., to Carson City.
OEHLER, Fred H., to remain another year at New Richland, Minn.
PLASS, Norman, late of Vine St. Ch., Cincinnati, O., to Barrington, R. I. Accepts.
PRATT, N. Miller, Barton, Vt., to Bethany Ch., New York, N. Y.
SEWALL, Jno. L., Clyde Ch., Kansas City, Mo., to First Ch., N. Brookfield, Mass.
SIDDALL, G. Ward, St. Johns, N. F., to Heath Ch., Halifax, Eng.
VAILE, Chas S., to be acting pastor at Monrovia, Cal., for the rest of the year.
WRISTON, Jno., Beachmont, Mass., to Beechwood. Accepts, to begin work Sept. 1.

Ordinations and Installations.

HARRIS, Clarence J., o. and i. Colchester, Vt., Aug. 11. Sermon, Rev. J. P. Bixby; other parts, Rev. Messrs. A. D. Barber, T. D. Bacon and C. H. Merrill.
KELLEY, Matthew, o. Listowel, Can., July 30. Addresses by Rev. J. Morton and others.
RICE, Geo. H., o. Red Cliff, Col., Aug. 11. Sermon, Rev. F. T. Bayley; other parts, Rev. Messrs. Horace Sanderson, E. P. Root and Isaac McRae.

Resignations.

BRINTNALL, Loren W., Hartwick, Io.
COVELL, Arthur J., Waterbury, Vt., to accept a post-graduate scholarship at Harvard. Resignation will take effect Sept. 30.
EXCELL, Wm., Hennepin, Ill.
EXTENCE, Geo., Williston, N. D. He will return to Canada.
FLAWITH, Fred., Fourth Ch., San Francisco, Cal.
HUFFMAN, Wm. N., Tipton, Cal.
JENKINS, David T., Dwight, N. D., to take effect in October.
MCCLANE, Wm. R., Randall, Minn., to resume study at Carleton College.
MERRIAM, Frank N., Ventura, Cal., to take up post-graduate study. Resignation will take effect Sept. 10.
RICHARDSON, Chas. A., Genoa, Neb.
ROGERS, Enoch E., Groveland, Minn.
SANBORN, Francis W., Newbury, Mass., to take effect Oct. 31.
SECORD, A., Barrie, Ont., to resume study at Montreal College.
WADE, Justin G., Dongola and Mill Creek, Ill., to accept a call to Chicago.

Take a Combination Case of the
LARKIN SOAPS
and a "Chautauqua"
Reclining Easy Chair or Desk
ON THIRTY DAYS' TRIAL.

CASE CONTAINS . . .
100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
9 Packages Boraxine. 18 Cakes Finest Toilet Soaps.
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.
If changes in contents desired, write.

The Soaps at retail would cost $10.00
Either Premium is worth . $10.00
Both if at retail . . . $20.00
From factory to family, Both $10.
AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.
The Larkin Soap Mfg. Co., Buffalo, N. Y.
Our offer explained more fully in The Congregationalist, Nov. 14, 21 and 28.

NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soaps and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist.*

NOTE.—We have examined the goods and premiums offered by the Larkin Co. They are all they say. A man or woman is hard to please who is not satisfied with such a return for their money.—*The Watchman, Boston.*

PRICE REDUCED FROM $25.00 to $10.00.
The Electropoise TRADE MARK
CURE WITHOUT MEDICINE.
THIS MOST WONDERFUL TREATMENT now within the reach of all.
The above price is ordered from July 1 to Oct. 1, 1896. $10.00 by Express, $10.25 by Registered Mail, with Book of Directions complete. **Do not miss this opportunity.**
L. A. BOSWORTH, 36 Bromfield St., Room 18, Boston, Mass., General Agent for New England States.

A GOOD WATER SUPPLY
For GENERAL FARM USE, COUNTRY RESIDENCES, IRRIGATION, Etc.
IS INSURED BY A PROPERLY ERECTED
ECLIPSE WINDMILL —OR— GASOLENE ENGINE.

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TANKS.
Send for Catalogues.
FAIRBANKS-MORSE GASOLENE ENGINES.

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For Pumping or Power. Send for Catalogues.
We have every facility for putting in complete WATER SUPPLY AND POWER OUTFITS, *and will submit estimates upon application.*
CHARLES J. JAGER COMPANY,
174 HIGH ST., BOSTON, MASS.

FREE LECTURE
DR. R. C. FLOWER
of Boston will deliver his new free lecture entitled
"Health, Happiness and Beauty of Women,"
—AT—
ASSOCIATION HALL,
Y. M. C. A. Building, Boston,
Wednesday Evening, Sept. 2,
AT 8 P. M.,
AND AT
ODD FELLOWS' HALL,
LYNN,
Monday Evening, Sept. 7.
AT 8 P. M.

THE GENUINE DR BLAUD'S IRON PILLS
have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for
Poorness of the Blood and Constitutional Weakness.
Imported by E. Fougera & Co., N. Y.
To avoid imitations BLAUD is stamped on each pill.

The "Harris" Method of Giving
This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.
For sale at the office of *The Congregationalist*, Boston

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

A SERIES OF STRANGE EXPERIENCES.

War of Words and Bullets.

SAVED BY FATE.

"Do I believe in fate?" queried Professor McComber of New York of a party of gentlemen in the smoker of a Washington south bound sleeper, "Many an argument have I had with the late Hon. James G. Blaine on this subject. He believed in fate, in destiny. I did not; though I do to a great extent today.

"A few years ago I, in company with a noted physician of Boston, started from the Hub to Florida. It was the first day of the terrible blizzard which cost Roscoe Conklin and hundreds of others their lives. We were snowbound in Connecticut until Thursday afternoon, when we slowly made our way to New York. We were due to leave New York that Thursday night at nine o'clock on the Tampa sleeper. Our berths were reserved. It was 10 o'clock before we reached New York, and the Florida train had left on time. We left Jersey City on the very early train the next morning, which reached Washington at 10.45 A. M. and Savannah, Ga., the next morning at 7 A. M., which was the same time the train leaving New York at 9 o'clock the night before reached Savannah, and from Savannah the sleepers of the two trains were consolidated and went on southward as one train.

"On this occasion, as travel was very heavy, each train went southward from Savannah as a section. The train which left New York at 9 Thursday evening comprised the first section. We were the second section; every seat was full in each train, and many were unable to secure accommodations on either.

"The sleeper of the first section went through to Tampa, and it was necessary that the doctor go on it in order to reach his winter home at Palatka that evening, as section No. 2 stopped at Jacksonville. The doctor tried to exchange seats with a Mr. Redmond of Montreal who was in the first section. This Mr. Redmond refused to do, though he did not go farther than Jacksonville that day.

"Just this side the Blackshear River we were signaled by a man waving a red handkerchief. Our train came suddenly to a halt, and we were informed that the bridge had given way and the entire train of eleven cars had come down a precipice of seventy feet.

"Dr. Flower took care of most of the wounded and that evening he took a car load of the wounded and 13 of the dead to Jacksonville. Had he not been there very many of the wounded would soon have been among the dead. Now, the wonderful part of this story is this: The lady and gentleman to whom was sold (Thursday evening in New York) the section Dr. Flower had had reserved for himself were in the midst of the wreck. The man was killed outright and the lady fatally injured, only living a few weeks. The Canadian who refused to exchange seats to accommodate the Doctor had both legs broken, his shoulder and elbow badly mashed, besides being seriously injured internally. Twice was Dr. Flower saved from this terrible wreck.

"In 1884 Dr. Flower made a professional trip to Kansas. While in southern Kansas he took a day off for hunting. Wandering away from his companions while strolling along the border of the Indian Territory where game seemed most plentiful, he was surprised by four robbers who suddenly appeared from a thicket. He was ordered to throw up his hands. 'All right, boys,' he said, 'up goes my hands, but don't point your guns this way. The appearance of the muzzles gives me the neuralgia.' They seemed to enjoy his half impudent reply. After the leader had relieved him of his watch and money he shook hands with the Doctor and started to go, when Dr. Flower remarked, 'I don't mind your taking my money and watch, but I feel sorry for you because they can never do you any good.' 'Why so?' demanded the outlaw. 'Because you are now suffering with Bright's Disease of the Kidneys, and have also a heart trouble which of itself must soon kill you.' 'How do you know I have kidney and heart trouble?' asked the robber. 'I did not think any one in this wide world could tell a sick man his trouble without asking any questions except Dr. R. C. Flower of Boston.' It was now the Doctor's turn. Drawing himself up to his fullest hight, and fastening his eyes on the bandit, he said, '*I am Dr. Flower of Boston.*' The robber said in a nervous tone, 'I have long wanted to see you. You can help me, can you not?' 'Yes, under certain conditions.' 'Name them,' said the robber. 'That you return to me what you have taken, and that you give me $1,000, and change your present way of living.' 'I can only give $700 today, but I will agree to the other terms.' 'All right,' said the Doctor. 'Now hands up and shell out,' and the robber good-naturedly handed over the $700 and what he had taken from the Doctor. 'Now,' said Dr. Flower, 'give me your name and address.' 'My name is Bob Cockerel but send everything for me to Wm. Newmier, Mound City, Kan., and I will receive it, and I trust to your honor to preserve my secret.'

"Today Bob Cockerel under another, and his real, name is a happy, prosperous farmer, at the head of a family in northern Missouri.

"I have seen scores of Dr. Flower's patients at different times, and they all tell of his examination of their cases in the same accurate and wonderful way. I am thoroughly convinced that there is a kind of fate or destiny about that man which enables him to perform almost supernatural wonders in his profession.

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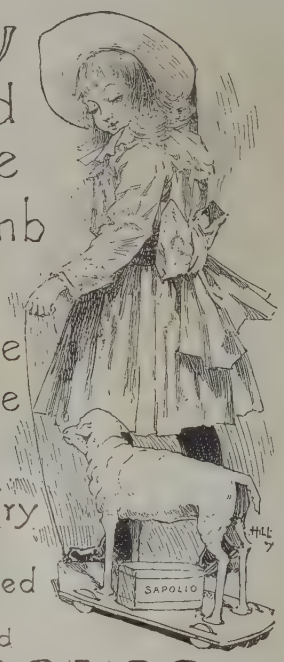

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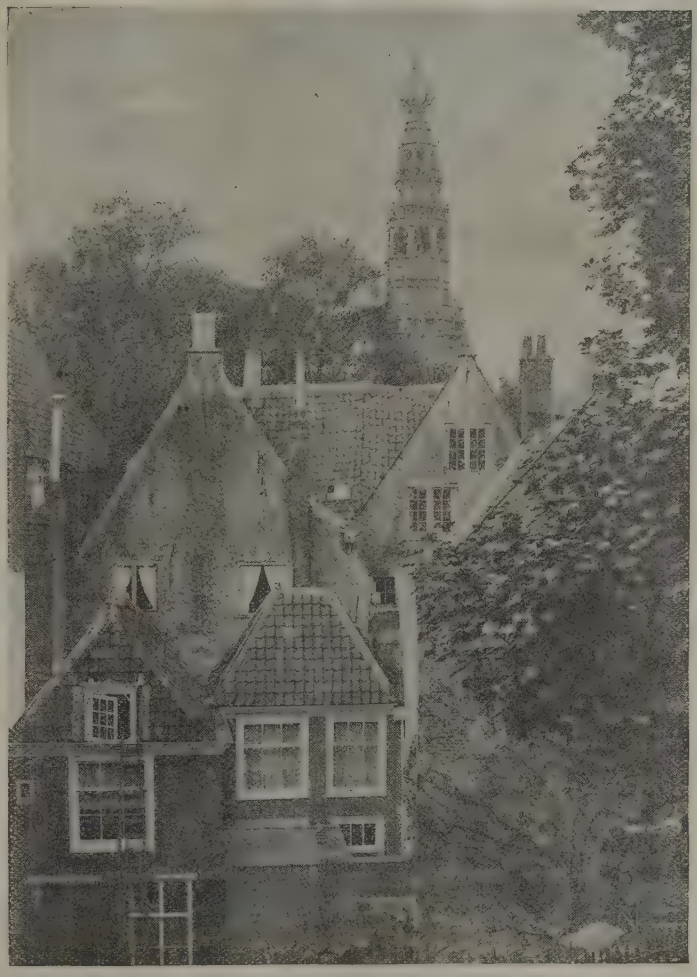

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CONTENTS

EDITORIAL:
- Paragraphs 321
- The Ethics of the Money Question 321
- Hawkbit and Pimpernel 322
- September Is Here 323
- The Need of Spiritual Enterprise 323
- Current History 323
- In Brief 325

STAFF CORRESPONDENCE:
- New York 329

CONTRIBUTIONS:
- Charity Chance. Chap. VII. Walter Raymond 326
- Pilgrimage Letters. No. XI. The Week in Holland. F. J. D. 328
- Unrest and Silver. Charles A. J. Marsh 330
- The Farmer's Burdens and Grievances. H. E. Butler 330
- Not a Question of Repudiation. T. W. D. L. 331
- Silverites Misrepresented. Warren L. Noyes 331

THE HOME:
- Waiting—a selected poem 332
- Paragraphs 332
- In Rip Van Winkledom. Louise Manning Hodgkins 332
- Afield with Young Naturalists. The Study of Beetles. Charles Upson Clark 333
- "The Pious Captain." S. B. 333
- Closet and Altar 334
- Mothers in Council 334
- John, the Disciple. Mr. Martin 335
- Conversation Corner. Mr. Martin 336
- Corner Scrap-Book 336

THE SUNDAY SCHOOL—Lesson for Sept. 13 337
- Notes 344

Y. P. S. C. E.—Topic for Sept. 13-19 347
- Notes 338

PROGRESS OF THE KINGDOM 338

LITERATURE 339

NEWS FROM THE CHURCHES 341
- Weekly Register 345

MISCELLANEOUS:
- Notices 341
- Business Outlook 344
- Who Can Spare Some Hymn-Books? 344
- Marriages and Deaths 346
- Biographical 347

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THE CONGREGATIONALIST

Volume LXXXI Boston Thursday 3 September 1896 *Number 36*

HANDBOOK No. 11 (July, 1896).

Anglo-American Comity. By Rev. WASHINGTON GLADDEN, D D

HANDBOOK No. 10 (April, 1896).

Eighty Years of Congregationalism. WALKER.
Eighty Years of Christian History. HURST.
Eighty Years of Political History. HART.

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TIMELY FORTHCOMING ARTICLES.

In the course of the next few weeks we shall publish these among other interesting articles:

The Duty of the College Bred Man in the Present Crisis. By Pres. C. F. Thwing, LL. D.

The Surprises of a Mission Tour. By Abby B. Child.

The Catholic Summer School of America. By Rev. Thomas J. Conaty.

A Character Sketch of Ian Maclaren. By Albert Dawson.

Christ and Perplexities. By Rev. Wayland Hoyt, D. D.

Wanted—New Measures and New Men. By Rev. H. A. Stimson, D. D.

The Return to Common Sense. By Z S. Holbrook.

The Man From London. By W. J. Dawson.

THE marvels of photography bid fair to be among the crowning wonders of the century. We have all been startled with the actual and possible achievements of the X rays and now inventive spirits are experimenting with aërial photography by means of which they expect to obtain views of great cities and of large tracts of land as they appear from the upper air. Kite flying, from being a boyish diversion, has become a scientific pursuit. The passion to see the world as it actually it, to understand thoroughly the human frame, is spurring on the men of science in all departments to daring feats. Let us rejoice that we live in an age when as never before truth and reality are sought and prized, and let them find their fairest exhibition in the life that calls itself moral and Christian.

We referred last week to the part which summer visitors may have in leaving with the churches on the hilltops and by the shores substantial tokens of their Christian regard for these struggling representatives of a common faith. And we pointed out the special appropriateness of such action on the part of men returning to the homes of their boyhood. It is equally fitting to call attention to the obligation of the rural community to exhibit a degree of local pride in what still remains to them of intellectual and spiritual advantages. For this reason we are glad to see that so many country towns this summer have held reunions or observed anniversaries to which the sons of the town from far and near were invited, as well as the summer residents in the vicinity. Such celebrations as have taken place in Massachusetts towns like Ashfield, New Salem, Coleraine and Shelburne within a few weeks are of great value to all who participate in them. They strengthen the forces for good which still have their home even in communities whose population is dwindling, and they make clear the reciprocal obligations of city and country. We could wish that many a remote town would once in half a dozen years, at least, make it an object for its children and friends to come back to the old church, the academy and to the homes scattered here and there over the hillsides.

It is a pity to spoil a good story, all the more a story that so many friends of home missions all over the country have been thankful to read in their newspapers. But it is, unfortunately, not true that the society's good friend, "Franklin Woodruff of Berlin, Ct., left to the C. H. M. S. a legacy of $175,000." He did generously remember the cause in his will, but if, after the needful delay in settling his estate and the usual shrinkage of securities the society shall realize somewhere from $40,000 to $50,000, its expectations will be fully met. It is to be hoped that in this time of dearth givers are not planning to reduce their usual offerings because of the exaggerated report here corrected.

In reckoning up the special educational forces of the summer we ought not to pass by the large and wholesome influence of the Old South Lectures for young people, given in Boston at the Old South Meetinghouse every Wednesday afternoon. For fourteen seasons, through the generosity of Mrs. Hemenway, the boys and girls of the public schools have had opportunity to hear distinguished men speak on themes with which they are exceptionally familiar. It is gratifying, indeed, that six or seven hundred young people are willing each week to lay aside their outdoor sports and spend an hour in that historic structure, listening to instructive and inspiring words. School children are proverbially jealous of their summer vacations, but the eager interest on their healthy, happy faces proves that it is no hardship for them, even on a hot afternoon, to spend an hour under such auspices in the pursuit of wisdom. This course has been so successful an institution in Boston that all the lectures are now repeated in Brooklyn, during the succeeding winter, and only last week Dr. Hillis, Professor Swing's successor in Chicago, called upon Mr. E. D. Mead, who secures the lecturers and directs the progress of each course, with a view to having this year's course duplicated in Chicago later in the year.

The general theme of the course, which closes this week with John Fiske's lecture on Parkman, has been the American Historians, from the time of Bradford, Winthrop and Cotton Mather to Motley and Parkman, not passing by Bancroft, Prescott and Washington Irving. Each of these famous historians was assigned to a lecturer who has made special researches in regard to him and all the eight gentlemen selected stand high in the world of letters. Massachusetts is fortunate in having a governor whose scholarship justly entitles him to a place in the list, and his address on Prescott was a classic of its kind. The only clergyman who has lectured this year is an honored minister of our own denomination, Rev. W. E. Griffis, D. D. His theme, Motley and His History of the Dutch Republic, afforded Dr. Griffis an opportunity to set forth his well-understood views with reference to the influence of the Dutch in America, and this he did with his usual vigor and enthusiasm.

THE ETHICS OF THE MONEY QUESTION.

We print on another page a broadside of objections to *The Congregationalist's* position on the central issue of the political campaign, and take the occasion to make that position clear. We believe that honest differences of opinion are best met by careful definition and exact statement of fact, and do not believe that men who are opposed to us are consciously unpatriotic, although we are convinced that most of them argue from mistaken premises to dangerous conclusions. We repudiate sectional prejudice and are unmoved by the easy temptation of the partisan stump speaker who appeals to an unpatriotic and un-American hatred of class for class. There is no prejudice in the East against the farmer or the laborer or the Western man, all of whom are our brothers, but the hónor of the country and its prosperity for many years to come are both at stake in the present demand for the free and unlimited coinage of silver by the Government.

The question of the law of 1873, by which the standard of value was determined in favor of what was then the cheaper metal, seems to us a purely academic question. The wrongs involved, if any, are beyond undoing. If it was a mistake, which we do not believe, it was a mistake which the Chicago Democracy proposes to repeat, on a far larger scale. The difference in value then between the metals was very slight; now it is very marked. Then every creditor was "robbed" of a cent or two on the dollar, now every creditor would be robbed of nearly half his claim. The law does not care for trifles, and the adjustment to the lower level then was so easy that, by the express claim of the supporters of free silver now, it was long unnoticed by the people. Now it would mean to the working men of the country, who are the chief creditors always, a loss which would be instantly and severely felt. How many of the debts of 1873 are in existence now? Of Government obligations only the Pacific railroad bonds; of debts to working men we suppose not one; of mortgage loans, which usually run from one to five years, not one but by the forbearance of the creditor, which cer-

tainly amounts to a renewal of the loan. The law since then has been that the measure of the dollar is a measure of gold, and ignorance is no excuse. Is there nothing immoral or dishonest in the proposition to make a sudden change after twenty-three years for the express purpose of allowing debts which were contracted in one currency to be paid in another and a cheaper one? That would be none the less dishonest, in our opinion, because it was done on a large scale and by the national legislature.

It is said, however, that gold has appreciated since it became the sole standard of value, and has forced down the price of commodities as it rose. This is certainly a fact to be considered, if it is a fact. But is it true? Wheat was worth a dollar a bushel, and now brings something over forty cents. But how about corn, which has varied very little all these years? How about labor, which, in spite of immigration, has in most trades risen in value. Railroad charges for transportation of freight and passengers have gone steadily down in America, but the wages of the men employed by the railroads have for the most part remained stationary or increased. If it is the appreciation of gold which has depressed wheat in the United States, the employment of silver in India and the Argentine Republic should, by parity of reasoning, have elevated the price per bushel there. The fact is that the distressed farmers of America have mistaken a coincidence for a consequence. Their competition on the new and fertile lands of the West drove the English farmer out of wheat-raising, and now a competition by the cheaper lands or cheaper labor of South America and India is distressing them in turn. Will free silver in America drive a single Indian wheat farmer out of business? The argument is that free silver will raise prices, but if wheat is higher in America the European dealer will not come here for his supply.

The hope of the American farmer is in diversification of crops and a home market. He can no longer command the international market at high rates or grow rich on a single crop. Nor can the farmers hope to be exempt from the risks of all commercial undertakings. If they have chosen farms with poor judgment, or too far in advance of a market, or if the providential ordering of storm or drought is against them, they cannot expect the country at arge to be taxed to help them out. The percentage of failures in other mercantile ventures is very high, among farmers it is comparatively low, but in manufacturing or farming alike the law of self-reliance is the only law which makes for permanent prosperity and manliness. These are hard facts, but they are facts which must be faced.

Granting, for the sake of the argument, that gold is appreciating in value, in spite of the enormous unconsumed accumulations of the past and the rapid increase of discovery and output from the mines, the question recurs whether the substitution of the cheaper metal would bring relief. It is complained that gold is unstable, but the recent instability of silver is notorious. What we want is the nearest approach to stability which is within our reach in order to confidence, and, under present conditions, this can never be supplied by silver.

There is capital enough for every legitimate business enterprise, and by the processes of credit it can be multiplied indefinitely, but it cannot be set at its work so long as men fear that it will be suddenly cheapened in the using. Capital brings no return to the owner unless he somehow puts it at the service of the community, but the tempting lure the lenders follow is profit, and when the risks are great the profits must be also great. Remove the thought of risk and hoarded capital will be set free, mills will start up, railroads undertake extensions and improvements; hopeful enterprises commend themselves to investors. As it is, pending the decision of the value of the dollar, no one is spending, everybody is hoarding. We live from hand to mouth with the machinery of prosperity idle at our doors.

"But a silver dollar now is just as good as gold," men say. Yes, for the trade from hand to hand. No one wishes to drive silver wholly out, but its acceptability depends inexorably upon its limitation in volume and its service to the convenience of the public. It is worth its promise in domestic trade so long as a certain limit is not exceeded, but any overplus brings popular distrust. We seem to have reached the limit for prosperous times, and the stringency has already brought the beginnings of distrust. Does any one in ordinary transactions see a "greenback" or a government note nowadays? They are reserved and hoarded, precisely as the market woman saves her new quarters and pays out the scratched and worn ones first in change.

First stability, then confidence, then prosperity—these are the rounds of the ladder which we must climb. And deliberate unsettlement of long-established standards and definitions of value in the supposed interest of a class could hardly fail to result in national dishonesty and dishonor.

HAWKBIT AND PIMPERNEL.

It would be easy to guess from this mere corner of the roadside that the ocean was not far away, even if the song of the waves along the shore were missing, for are not the hawkbit and the pimpernel here to tell the tale? The hawkbit, it is true, is a wanderer. Another generation may cease to associate its golden disks with the grassy slopes of seaward-looking parks and pastures, but it is from these, its original and favorite New England resorts, that it has traveled westward, and its slow journeys have not yet removed it beyond the reach of the ocean winds. It is content to leave the sea, but it is not in haste.

As for the pimpernel, it is the sea's companion, nestling among the rocks or in the hollows of the sand along the shore, as if its weakness felt the need and security of the ocean's strength and the breath of the salt mist were essential to its perfect life. With its recumbent stem, its close-set ovate leaves, pale above and marked beneath like the blotched egg of some tiny sea loving bird, its star of golden anthers poised on violet bearded filaments and its fringed petals that open so reluctantly and fall to the ground after a single day of bloom, it seems the weakest and most helpless of all the immigrants which have come to us across the sea, and yet is not least beautiful.

If in its clinging to the shore it makes us think of ill-assorted friendships, it makes us wonder whether true friendship can ever be ill assorted or unequal after all. If the sea is necessary to the pimpernel, we remember that all around its shores, between the tropic heats and the Arctic cold, the pimpernel answers the mood of summer sun and storm, and feel as if the ocean nourished and caressed and cared for it and would miss its presence. Are there not many such unequal friendships among men? And are they not among the most wonderful and beautiful of all? Is there not strength that leans upon weakness, and weakness that gives the crown of joy to strength? How shall we measure the spiritual forces which go from heart to heart? According to our estimate that last grace of faith, which the strong man wins only from his friend, counts for little, while really it is the crowning grace of his whole life. How much the child's simplicity means to the world-hardened and doubt-burdened man! How often does he turn from his perplexities to some pure woman's intuition of the way of peace! Nothing is better in the world than friendship, and shall we always claim that he whom we hold fast and trust and delight in shall be exactly like ourselves?

We have wandered far from the faint reds and yellows of the road above the rocky shore, and the contrast of the broad levels of the ocean makes the thought of conscious relation between sea and flower seem almost laughable. It must, at least, needs be a woman's friendship, for the pimpernel is as graceful and self-willed, as yielding and persistent a coquette as ever would, or would not, smile. Did not even the botanists, whose lack of humor in nomenclature is notorious, call her Annagalis—"delightful"? It is almost nine on a sunny morning and not a petal has she opened to the day. It rained yesterday, and she will take nothing for granted but make absolutely sure before she ventures.

And what a woman is the sea with her moods and changes—who ever, in our modern world, called her anything but woman? Even the Greeks surrounded Neptune with a crowd of goddesses and nymphs, who graciously relieved him of most of his burden of authority, while they expressed to human thought the dimpling beauty and entrancing changefulness of the blue waves seen from the rocky shores. Only the stern Hebrew prophets felt the demoniac force of the sea which God alone could tame. Theirs were no smiling bays and lapping waters. They saw the terror of the storm, the fury of the waves that brake in pieces the ships of Tarshish, the wild destroyer who had overwhelmed the earth. To them the calm was but an interlude for which men gave thanks as for relief from pain. "The sea is his and he made it," filled up the measure of Jehovah's power.

To us, this morning, the level deep stretches to a dim horizon under the hazy summer sky. The waves sing in and out of the rock caves. The alluring, inviting, tremulous, restful siren, ready to listen to and reflect our lightest moods and sing them back to us in the low, chanting surf until her own hour of madness wakes at the storm wind's call, is at our side, with a charm that never diminishes because it is never for an hour the same.

The first intimation that we have had that the Christians of Germany had any sympathy with the persecuted Armenians came from the Catholic congress last week, which passed a resolution deploring the fact that no Christian Power had effectively espoused the cause of Armenia.

SEPTEMBER IS HERE.

September brings the summer wanderers home. It carries with it the suggestion of educational beginnings. It re-enforces the thin ranks of attendants upon the worship of city churches and gives promise of a full gathering of the church family in the prayer meetings. Those who have borne the burden and heat of the summer in the responsibilities of church work during the absence of their fellow-Christians, require no sympathy. Their responsibility has been a privilege, and their faithful service has brought its own reward. They are entitled, however, to something better than sympathy—to the prompt co-operation of a fresh enthusiasm.

Nothing is more discouraging than to see that those who went away for rest have come back with jaded nerves and chilled enthusiasms, grudging the contribution of energy which they owe to the church and ready to evade responsibility. And nothing is more helpful than the ready hand and voice, the evidence that change of scene has not lessened home love or the home feeling in the church to whose activities the returning traveler is bound. The success of the winter will largely depend upon the beginnings which are made before September passes. Why not look ahead and plan large and wise activities for Christ and the church before we have lost the first enthusiasm born of the vacation rest and change?

THE NEED OF SPIRITUAL ENTERPRISE.

Are we as individuals doing for Christ all which reasonably can be asked of us? Are the churches in which we are interested accomplishing as much as they ought? Some of us certainly would find it hard, if not impossible, to crowd more work into our time and here and there a church seems to be covering thoroughly the field in which it is situated. But in many instances more might and ought to be attempted at the least.

The study of opportunities, therefore, is a duty, especially at this season when the new year of church work is opening. Organization doubles energy and increases enthusiasm. Churches which drift from month to month, well disposed but lacking systematic adaptation of ability to opportunity, grow slowly and accomplish little. This is preeminently an age of system in business and no department of life fails to feel the impulse. Christian work certainly should be done as carefully as any other. Organization cannot supply a lack of consecration, but consecration is much more efficient when it avails itself of organization.

Everybody can do something to help on the work of the church, and most of us can do some things for which we do not yet perceive our own fitness. Tastes, circumstances, natural advantages and evident opportunities suggest how we can work best, but even those who are not aware of any particular call of duty will soon become interested and useful when once fairly set at work. Where there is such a willing and zealous purpose the fruits of true spiritual enterprise soon appear.

Louisiana reports to the State Department that it cannot find, or has not found, the lynchers of the three Sicilians, and the State Department will again, as of yore, have to inform Italy that it is unable to promise the punishment of the guilty. Mortifying!

CURRENT HISTORY.

Guests from Abroad.

Mr. Joseph Chamberlain, the British colonial secretary, is on his way to this country, ostensibly to visit with his wife her relatives in New England. But it is thought that while here he will confer with Secretary Olney respecting some of the few points still at issue between the United States and Great Britain growing out of the Venezuelan dispute, and that after he leaves the United States he will proceed to Canada, to confer with Premier Laurier concerning the future commercial policy of Canada and its attitude toward Great Britain and the United States.

One of the greatest of Frenchmen, recently premier of France, M. Ribot, is now in New York, summoned hither by his wife, also an American. While he will not receive any official receptions, it is to be hoped that he will be shown the courtesy and attention which is his due, for he is one of the ablest and most honorable of Frenchmen, and still wields a power that can foster or blight American interests, commercial and diplomatic.

Viceroy Li Hung Chang, with his suite of thirty minor officials, arrived in New York harbor on the steamship St. Paul last Friday morning, and his reception by officers of the navy and army and the representatives of President Cleveland was brilliant and impressive. No guest from abroad ever saw a more imposing and suggestive array of American men-of-war than that which Li Hung Chang gazed upon as the St. Paul steamed up New York Bay, and if China is really about to place orders abroad for vessels to add to her at present crippled navy Li Hung Chang at least has reason to know that the Cramps on the banks of the Delaware can construct vessels that are the peers of those built on the Clyde. President Cleveland being unwilling to return to Washington, he received Li Hung Chang in the palatial home of Hon. William C. Whitney in New York city, and while it was a dignified and formal affair it also was one of "democratic simplicity." With the President were four of the members of his cabinet, his private secretary, three American private citizens—old friends of Li Hung Chang's—and Mr. Whitney. Li Hung Chang handed to the President a letter from his august sovereign and expressed his own gratitude for the continued friendship of the United States for China. President Cleveland improved the opportunity to impress upon the nation's distinguished guest that a "strong, beneficent government has been established here by those who loved freedom"; and that we have "a patriotic and generous people, who love their government because it is theirs, controlled by them, administered for them, and protected and saved from harm by them." On Sunday Li Hung Chang visited the tomb of General Grant, his old friend, and later called upon Mrs. Grant.

Perhaps the most significant event of the American tour of Li Hung Chang thus far is the banquet given in his honor at the Hotel Waldorf on Saturday evening, when sixty American citizens, either past or present American missionaries and diplomats in China, made known to the distinguished statesman their appreciation of his work as a progressive citizen, and his unvarying friendliness for Americans and American interests in China. Our own denominational constituency was represented by President Angell of Michigan University, formerly United States minister to China. Several of the secretaries and missionaries of the Presbyterian and Methodist boards of foreign missions were present, and the address of welcome was given by Hon. George F. Seward, ex-minister to China. The viceroy in his reply made the significant admission that he considered the United States "the best type of the modern civilization of the Western world," and that forty years of constant contact with the scholars, statesmen, soldiers, sailors, theologians and merchants of Europe and America had convinced him that Western civilization "will prove in the world of evolution as the fittest to survive." He expressed the hope that upon his return to China he might be able to "cement and solidify the most cordial relations between the far East and the extreme West and lead China in the development of its large, natural resources, using "the most modern administrative skill for the general welfare and happiness of the two hemispheres of the globe."

Statesmen Speak.

So long as the citizens of this country can read or hear such letters and speeches as those written or spoken during the past week by such men as Hon. E. J. Phelps, Mr. McKinley, ex-President Harrison and Hon. T. B. Reed—to mention the most notable—they need not fear lest they be compelled to follow demagogues. Patriots and statesmen, right in feeling and purpose, ripe in wisdom and replete with knowledge, still survive to inspire and guide an intelligent and honest people. The letter of Mr. Phelps, formerly United States minister to Great Britain, announcing his abhorrence of the Chicago platform and his determination, though a veteran Democrat, to vote for Mr. McKinley, is dignified yet full of intense feeling, and its influence upon thoughtful Democrats will be marked. Mr. Reed's Old Orchard speech was dispassionate, packed full of homely illustrations, elevated in tone and the utterance of a statesman. Ex-President Harrison's speech in Carnegie Hall confirmed the public's former high estimate of his ability as a convincing, lucid speaker, while the arguments educed by him, based on profound study of the Constitution and his experience as a president, had and will have great weight because of his unblemished character as a man and official. In his opinion, the great issue of the campaign is not the question of a gold or silver standard, or of a high or low tariff. It is, to quote his own words, the duty of "protecting the power and duty of the national courts and national Executive," and his sober words respecting the gravity of this issue as raised by the Chicago platform, every word of which Mr. Bryan indorses, will serve as a keynote for many other speakers during the campaign.

Mr. McKinley's Letter of Acceptance.

This lengthy document is so simple in its style, so logical in its argument, so unmistakable in its convictions, and so fraternal in its spirit of yearning for the prosperity of all men and all sections that its author at a bound has risen to a higher place in the opinion of many who hitherto had distrusted him, while those who never have questioned his ability or candor can scarcely find words expressive of their pleasure. Those who feared an equivocal adhesion to the St. Louis platform, so far as it insists on the gold standard, are happily disappointed, for no more popular, orderly and

cumulative argument against the free coinage of silver theory of Mr. Bryan has yet been formulated than Mr. McKinley has put into this letter. Naturally, he indorses the demand for protection of industries as well as for adequate Federal revenue, and those who expected him to refrain from dwelling on his own and his party's belief expose themselves to the rebuke of ex-President Harrison, who, in his Carnegie Hall speech, reproved those who expect that "the Republican party will reorganize itself because the Democratic party has disorganized itself." Mr. McKinley's words of conciliation to the South, and his pledge that if elected he will do all in his power to abolish sectional misunderstandings and hatreds, are evidences of a noble spirit and will not fail to be appreciated as the days and years go by. His unqualified adherence to the non-partisan theory of civil service administration will attract to him those who have fought to purge nation and State from the "to the victor belong the spoils" conception.

The Political Campaign.

Ere this is read Vermont will have held its State election, and the gold standard Democrats will have met in Indianapolis, formulated a platform and named candidates. The size of the Republican majority in Vermont, as compared with those of other years, will be interpreted as indicating to a certain degree the strength or weakness of the Republican platform and candidates. The State conventions of gold standard Democrats, held last week in many of the States of the Union, were enthusiastic gatherings of men of principle, and the convention at Indianapolis promises to be one with a *personnel* of the highest quality, fit to plan wisely, not only for the present crisis, but for the future of the party and the nation. The campaign in Maine is waxing in intensity, owing to the proximity of the State election, which, even more than that held in Vermont, is supposed to be indicative of the drift of opinion. Mr. Bryan, in his trip homeward through New York and Ohio, has gathered about him very large crowds of men, presumably voters. Whether he has vote-winning power remains to be seen, but as a crowd-getter his success is undeniable. The fusion between Populists, silver Republicans and Bryan Democrats is being perfected in so many States that it seems probable that on election day there will be a united foe to the gold standard in many of the States South and West. But by the very terms of the fusions thus far perfected Mr. Sewall is to be slaughtered in the effort to elect Mr. Bryan, and Mr. Watson, who is still belligerent and insistent upon Mr. Bryan being made aware formally of his Populist nomination, bids fair to have more votes in the electoral college than Mr. Sewall. Commercial travelers, tourists and politicians just home from the Interior and West report a waning of the silver talk.

The United States and Turkey.

While there is no official declaration supporting the statement, it is believed that President Cleveland, as commander-in-chief of the army and navy, has ordered the dispatch boat Bancroft to Constantinople to protect American interests and add weight to the demands which Minister Terrell is making in obedience to the instructions of the State Department. Certainly the events of the past week in Constantinople and the outlook for the future would warrant such a course even were there no controversy between the United States and Turkey, and the only comment we have to make is one of surprise that such action was not taken long ago. If we have the right to enter the Dardanelles *now* with a vessel of the armament of the Bancroft we had the same right six months or a year ago, and there has not been an hour during the last year when the presence of an American armed vessel near Constantinople would not have lessened the official cares and added to the influence of our United States minister, and at the same time it would have cheered the hearts and braced the nerves of American citizens resident in the Turkish empire laboring valiantly for the good of their fellowmen. It will be interesting to see whether the Department of State will insist that the Bancroft be allowed to take its place with the vessels that are protecting the interests of Europeans resident in Constantinople, and, what is of more consequence, whether the ordering of the Bancroft to Turkish waters is the first step in a policy of state which has for its object compelling Turkey to settle, without further delay and characteristic duplicity, those claims for indemnity which were filed soon after the massacres at Harpoot and Marash, which claims the State Department has again and again called to the attention of the Turkish Government.

The Constantinople Riots.

The events of the past week in Constantinople demonstrate what the last massacres at Van prophesied, *i. e.*, that the Armenian revolutionists are determined to force Europe to consider and settle the Armenian question, even if in so doing they cause the death of thousands of their countrymen. It is easy to see and assert the foolishness and almost criminality, if you please, of the course which the revolutionists are pursuing, but those who criticise are not those whose fathers and brothers have been slaughtered, whose mothers and wives have been outraged, and whose property has been stolen, and the supineness of Europe and the calculating, cruel selfishness of Russia have driven many men who might otherwise have been conservative into support of radical measures.

To enter the great Ottoman Bank of Constantinople, as a body of Armenian revolutionists did last week, capture its officials, barricade its doors, and for a time hold it against the assaults of the Turkish troops, perhaps availed little for the cause of Armenian autonomy, but it furnished a most natural excuse for organized bands of Turks to sally forth, who, unrestrained by police or Turkish troops, have for the last five or six days scoured the streets of Constantinople and its suburbs, hunting Armenians and other Christians, murdering them with fanatical ferocity and looting their houses. Estimates of the number of dead range from 3,000 to 10,000. Not a few foreign residents have sought refuge on the naval vessels, and guards have been placed over all property held by foreigners, such as the Bible House at Stamboul and the American College at Scutari. A joint note from representatives of the Powers in Constantinople has been sent to the sultan, warning him that his toleration of such a state of anarchy will surely hasten the downfall of his authority and bring about a conflict the end of which neither he nor they can predict.

It would seem as if the long expected disintegration of the empire might be at hand. If it be true, as reported from Vienna, that Russia and Austria have come to an understanding which will guarantee to the sultan the integrity of his empire and the perpetuity of his power, then little change can be expected. If this is one of the results of the czar's visit to Vienna last week and is the last stroke of the Russian diplomatist, Prince Lobanoff, so suddenly deceased, then the tour of the czar to European capitals has already borne fruit in a way to disappoint those who within the past month had begun to hope for a less selfish and more humane policy of state, for there seemed reason to believe a few weeks ago that, as the result of the audience granted to and facts stated by an American Protestant Episcopal bishop, the czar would change Russian policy to conform to the dictates of humanity.

Prince Lobanoff's death is an event of far-reaching significance, for it must be conceded that men of his astuteness and force are not to be found for the seeking, and his successor may not wield the same authority with the czar nor be so successful in dealing with and outwitting other diplomats as Lobanoff has been. It is generally conceded now that Great Britain, France and Russia have agreed upon a measure of reform for Crete which the Cretans are measurably satisfied with, and the sultan was about to accept, but whether he will do so now that new perils have arisen cannot be asserted.

The Future of Zanzibar.

The events of the past week in Zanzibar may or may not illustrate perfectly how easy it is, to quote the *Montreal Witness*,

> to change a British suzerainty into a British protectorate, or that into direct British rule. The relationship may be at first that of a simple mortgage on a country, with power to collect certain revenues. Then it becomes necessary to advise and virtually direct the financial administration and the foreign policy. And last of all, should the native government lapse, it becomes necessary to take up all the responsibilities of government.

Germany already has taken action to prevent Zanzibar from becoming an out and out British crown colony, and if she insists upon this attitude there will be another bone of contention between Great Britain and Germany to be snarled over and fought for. British merchants will surely demand that nothing be done to lessen British trade, and the moral forces of Great Britain will indorse resolute action and extreme measures provided they mean the abolition of domestic slavery and the slave trade with the continent.

The events which have caused this question to emerge may be briefly summarized thus: Hamid Bin Thwain died suddenly Aug. 25. The British marines immediately landed to preserve order, and British influence instantly was thrown in favor of his cousin Hamoud. Said Khalid, a relative of the dead sultan, who with his followers had seized the palace, was given warning of his future fate if he persisted in defying the British authority. He rashly persisted, and the next morning British men-of war bombarded the palace for fifty minutes. British marines on shore assisted in the process of asserting British authority and power. The palace and custom house were destroyed, many of the followers of the usurping sultan were killed and the usurper driven out to seek refuge in the German consulate. Hamoud, who enjoys the good favor of the British, has been placed on the throne and future develop-

ments are awaited with anxiety by the inhabitants of the island and those whose commercial interests are at stake. All Americans escaped injury and, so far as known, loss of property.

NOTES.

The new armored United States cruiser, the Brooklyn, built by the Cramps, by steaming at an average speed of 21.92 knots over the trial course off Cape Ann last week, earned a bonus of $375,000 for her builders, and made a record unparalleled by the cruisers of our own or foreign navies.

Not until more information comes from Japan can the full significance of and reasons for Premier Ito's resignation be understood or stated. It is said to have carried with it the dissolution of the present cabinet, and to have been due to differences of opinion as to the appointment of a new minister of foreign affairs.

The unanimous decision of the Supreme Court of New Jersey, affirming the constitutionality of the law legislating out of office the lay judges of the Courts of Common Pleas of the State, establishes a much needed reform in the judiciary. Too often the lay judges have either been ignorant or venal, and the tools of political bosses.

General Weyler's latest decrees, laying still further restriction upon the commerce of Cuba, are likely to cause another clash between Spain and the United States. The revolt against Spain in the Phillipine Islands has gained such proportions that fighting has begun, a state of siege has been declared, a man-of-war has been dispatched and the Spanish officials are calling for re-enforcements.

Young men who have made their mark as municipal reformers are coming to the front as men fitted to enter on the same work in larger spheres of civic usefulness. Michigan's Republican candidate for governor is Mayor Pingree of Detroit, who has fought the corporations in the interests of the people; and the New York Republican State Convention last week nominated for governor the least objectionable of Mr. Platt's lieutenants, Hon. Frank S. Black of Troy, now in Congress, who first emerged as a public man in the fight against the Troy ring, of which Senator Murphy is head. He is a Maine farmer boy, was educated at Dartmouth, and is a man of superior ability and character.

A series of insults to women traveling alone in English compartment cars has aroused a widespread sentiment in favor of the "corridor," that is, the American, system of car building. "We have nursed the British bogy of privacy until we have fostered a race of railway sharks who find that our vaunted privacy is an excellent cloak for outrage," says the *Independent and Nonconformist*. Already corridor cars are in use on some lines and a more general adoption of them is sure to come. We are only sorry it needed a recurrence of these particularly ugly offenses to arouse John Bull. So much has been said about careful British management of railroads and steamboats that we may also note that on a Sunday recently three large excursion boats made a record of four groundings, three collisions and a big hole in the stern.

IN BRIEF.

"City quiet, Americans safe," is the reassuring news from Constantinople by cable to the American Board.

A helpful list of books on the currency question, representing all phases of the subject, appears in the Literature department this week.

Though the fiscal year of the American Board closed Aug. 31, the books of the treasurer will not be closed until Sept. 7. So there is a chance yet to help prevent a debt.

Dr. Dunning was heartily welcomed by his associates in *The Congregationalist* office on his arrival from Europe this week Tuesday in good condition after his absence of several months.

The death of Mrs. G. M. Cooke in Honolulu is announced. She was the teacher of the later generations of royalty in Hawaii, six of her pupils having become monarchs in the islands.

Mr. Depew does well to ask Mr. Bryan: "Who, if not 'the masses,' elected Lincoln, Grant, Garfield and Hayes? Who elected Harrison and Cleveland?" There will be 14,000,000 votes cast next November, and most of them will represent convictions, not cash.

"I know more about the clouds than I did two months ago," said a busy city pastor this week who has just returned from vacation. His sermons this autumn will have all the more carrying power because he has been sensible enough almost every day to stretch himself on the ground and gaze skyward.

From a private letter from a Minnesota pastor we take this sentence, which we presume applies to more than one Western community today: "The political pot is boiling furiously out here. We are all saying how calmly the campaign ought to be carried on and with what a dispassionate spirit, and at the same time are calling each other horrible names." Score one, however, for the intention to keep cool.

What does it mean when we are told that American citizens along the Northern border are withdrawing money from the savings banks on their own side of the line and redepositing it in Canada? Simply that there is distrust of the stability of the measure of value on one side and unquestioning faith on the other. In the one element of public confidence Canada is, for the moment, richer than "the States."

Li Hung Chang, in visiting the Bank of England, is said to have inquired about the probable course of silver prices, and when assured that the appreciation of silver was very doubtful to have replied, "That is a question for China, Japan and America to settle." This, it seems to us, is practically the international financial partnership which is prefigured by the Chicago platform.

It seems to be conceded by all that in the renewal of voting in the Methodist conferences on the admission of women to membership in the General Conference there will be no opposition worth considering. Of this the entire absence of discussion in the denominational newspapers is a sign—as it must be a relief to the editors. Evidently the opposition is tired out and means to take its defeat in graceful silence.

Dr. Pearsons, the benevolent Illinois gentleman who befriends so many Western colleges, advises the Republican managers to employ Salvation Army methods and go right down among miners and lumbermen. Persons from their own ranks who know how to talk, Dr. Pearsons thinks, can be tremendously effective. Politicians copying after enthusiastic soul-winners would, indeed, be another of the strange spectacles of this anomalous campaign.

Dr. Parkhurst's fame as a mountain climber influenced an Englishwoman who sat by his side at dinner in one of the Swiss hotels this summer to inquire: "Have you really been up the Matterhorn, and did you ride up on a mule?" "Yes," replied the doctor, with a countenance as imperturbable as if he were attending a Presbyterian General Assembly, "I rode up mule back and came down on a bicycle." For the rest of the meal the English lady kept bestowing side glances of wonderment upon the New York divine.

Clergymen who officiate as chaplains at political conventions this year must beware lest their phraseology is partisan or open to misinterpretation or perversion. Thus, last week, the reverend gentleman who prayed at the opening of the New Jersey Republican convention closed with the amiable hope that his hearers all "might gain that beautiful city, whose walls are made of jasper and whose streets are paved with gold." This statement did not cause that wrath which would have followed its declaration at a Populist convention, but it called out applause and demands for a speech.

We stated recently that young Dr. Shapleigh of Boston, who has just gone to China under the auspices of the American Board, was the only new missionary sent out in the last ten months. The statement needs to be qualified, since on May 27 Rev. F. C. Wellman, M. D., started under the auspices of the Board for the West Central Africa Mission, with his wife and child, and one young lady was also sent out still earlier in the year. It is still sadly true, however, that there has not been a year in the recent history of the Board when so few appointments were made.

The Sunday newspaper, which Horace Greeley denounced as a plague, appeared for the first time in Honolulu not long since, but it did not live long. Whether it died of inanition or assault, we do not know, but it is safe to assume that "sons of missionaries"—as the New York *Evening Post* would say—had something to do with it. Sir Charles Russell, Lord Chief Justice of England, was asked by a Montreal interviewer last week, "Have you seen our Sunday newspapers?" "Yes; I think they are monumental and awful. It is something we do not have in England. Whenever I see one I am reminded of the case of an old gentleman of Oxford, who read his paper with great care and thoroughness, but whose progress was so slow and whose paper was so large that he was always six months behind the current issue."

Bishop Potter of New York, as usual, is alert and awake to the peril of the hour. He has prepared a prayer for use by the clergy of the New York diocese, which says:

O Almighty Lord, who fashionest the hearts of men and considerest all their works, grant, we beseech thee, to us and to all the people of this land the spirit of obedience to thy commandments; that, walking only in thy fear, we may, under thy mighty protection, continue to dwell in righteousness and peace. Defend our liberties, preserve our unity, save us from dishonesty, lawlessness and violence, from discord and confusion, from pride and arrogancy and from every evil way. Continue thy goodness to us, that the heritage received from our fathers may be preserved in our time and transmitted unimpaired to the generations to come; that all the nations of the earth may know that thou, O Lord, art our Saviour and mighty Deliverer, and our King forever. Grant this, we beseech thee, through Jesus Christ our Lord. Amen.
Amen!

Few preachers have had a more appreciative congregation the past two Sundays than Rev. John Wood, D. D., of Bishop's Stortford, Eng., at the Harvard Church, Brookline. Last Sunday he delivered two uplifting sermons, speaking in the morning on the text, "Enter thou into the joy of thy Lord," on the joys of heaven—the heaven which we find in God himself and in our own souls—while his evening subject was The Inner Life of Devotion. In his morning discourse he made clear a truth, too often overlooked, that the gospel message is not only for our salvation but for our sanctification. "We are meant not merely to find hope in God, but to become like God." Dr. Wood speaks in a pleasant, conversational manner, without manuscript and with scarcely a trace of accent to suggest that he does not belong on this side of the water. This is the second summer that Dr. Wood has visited America, and he has made a large place for himself in the hearts of those who have heard him preach and who have come in contact with his strong and attractive personality.

Charity Chance.*

A Serial Story by Walter Raymond.

Summary of the Previous Six Chapters.—The scene of this story is Somerset, in the west of England. Miss Graham, a maiden lady of means and a cripple, has adopted Charity Chance, who calls her aunt. Miss Graham's nephew, Graham Poltimore, the son of her dead sister, seeks the hand of Charity Chance in marriage and is accepted, though the girl has some misgivings in relation to the depth of her affection for him. Miss Graham is delighted to have her heart's desire thus gratified, and Charity, who cherishes her fondly, finds a satisfaction in having acceded to her patron's wishes for her. Miss Graham visits her brother-in-law, Mr. Poltimore-Briggs, the sole surviving trustee of her property, to inform him that she has but a brief time to live and to arrange to settle some money upon Charity, but he advises postponement, and the interview is interrupted, to his evident relief. A somewhat lackadaisical poet, Alfred Prentice, a friend of Graham Poltimore, appears on the scene and mingles socially with the other characters.

VII. THE PLEACHED BOWER.

THE wicket gate at the end of the shrubbery path opened into a ride through a small larch plantation, whence a broken footpath meandered up the coombe side to the top of the wood. The way was steep and rugged. In places huge bowlders of smooth blue rock, hidden from below by overspreading branches, stood boldly out from the hill.

Upon the crest of one of these promontories a leaning ash formed a natural and unsuspected bower. But for years the place had been known to Charity.

In early childhood, no sooner was she free of the wood than this wild craig captivated her imagination. It was the background of all her dreams; the scene in which was re-enacted every story she knew. And Charity's childhood had been brought up on stories of the best, for the little cripple, to whom fable was more real than fact, fascinated by the open eyed wonder of the child, would go on and on for hours. Thus the place became by turns a bandit's castle, the Tarpeian rock, and the cave of Polypheme. And it was all her own, for either Graham had not heard the stories, or from a tree-top looked down with lordly contempt upon such make-believes.

This haunt had never lost its charm. The fading visions of childish fancy were replaced by a keen sense of the natural beauty of the nook. There Charity spent many a summer hour and no one ever came. The casual trespasser wandered heedless by. Unaware that he was watched, the village boy ran through the wood below and stopped to peer into the trees for nests. And this inviolable secrecy made of this bower a sanctuary to which the girl fled when pursued by the spirit of her own restlessness.

There also she often went to work. The evening readings with Miss Graham, although they sometimes lasted deep into the night, could not satisfy her passion for poetry and fiction. And there was no dearth of books besides, for strange volumes from the library of the late Dr. Graham, sleeping in one of the disused rooms of Babblemouth House, found their way into the hands of Charity Chance.

Moreover, she was writing a tale, and had been for a long time—a story of village life, which made little progress because she never could satisfy herself with what was done. In the room above the porch, at night when all was still, in an ecstasy of excitement and delight, she would write pages. It was beautiful. She could see it, feel it all, and read by the pale lamplight it filled her eyes with tears. She lay awake with gladness to dream it over again. But in the morning, in the calm solitude of her retreat, everything was changed. The freshness had faded; the sweetness was gone. It was no better than the flower plucked yesterday, and withered in an hour. Sometimes it seemed impossible that a thing wrought with such emotion could be so poor. Then in despair she cast it aside and did no more for weeks.

Yet the hope never forsook her heart. To the child of her imagination she must at last return. And meanwhile she watched eagerly to catch the soul of humble country life, and the quaint ways of it, which looked so much like humors and were not.

Amongst other things, she collected the sayings of John Sprake.

Already they covered reams, those similes bequeathed from an old world where no man might be merely bald, but "so bald as a bladder o' lard," and nothing crooked was allowed to be less crooked than "a dog's hind leg." The furniture of John's brain had been in his family for generations.

After the sail some days elapsed before she again met Mr. Prentice. He mooned away by himself along the cliffs, Graham told her with a laugh. She could understand that. He had need of solitude to mature his great thoughts. But even to have spoken to a poet reawakened all her longings and aspirations. Again the neglected manuscript saw the light, and she carried it that morning with her into the wood.

The summer weather remained unchanged, and through the still air came quite clearly the talk and laughter of hay makers in the meadows across the coombe. "Captain ah, whoa!" called the boy to his horses as they moved the load. In one of the great oaks above a wood-pigeon kept cooing all the time. There came a footstep in the wood. She raised her head to listen, but she did not look. What could it matter to her who passed that way? She was secure from interruption in her retreat, and with impatience she turned again to the closely written sheet.

THE RETIRING TRESPASSER DID NOT TURN ROUND.

Suddenly from below came the voice of Jan Sprake raised in high expostulation.

"There idden no vootpath thik way, zir. You can't go 'long there no ways 't all. I've agot my orders zo clear as the day to turn everybeddy back out o' theäs wood. Gentle or simple, back they've agot to go, sure as a gun. There idden no two ways 'bout it. 'Tis so much as my life's wo'th if Squire Poltimore-Briggs were to zee. He'd rear the place. 'T have agot to be kep' zo quiet as the grave—'bout the pheasants, you see, zir."

From the hight of argument Jan's voice gradually sank into the confidential whisper of regret. He was such a stickler for duty, however painful it might be. Charity crept forward and peered over the brink of the rock. Jan had taken off his hat, and was ostentatiously wiping his heated brow with a red handkerchief. Mr. Prentice stood looking at him with an evident lack of interest as to whether he went forward or back which nothing could disconcert.

* Copyrighted, 1896, by Walter Raymond.

"I only came here out of the sun," he said.

"You zee," Jan went on, instructively, "there's a hen-pheasant—or may be two—do nest hear so reg'lar as the year. An' if he don't vind 'em, why Squire Briggs he do fuss about like a vly in a glue-pot. An' he don't forget to talk loud nother. But there, to be sure, a gen'leman like you don' want to go a-tearen about the wood like a mad feller—no, no. You thought just to stalkety roun' like, under the shade o' the leaf like."

"It is of no consequence. I'll get back the way I came," interrupted the great man in his impressive bass, and turned upon his heel.

"There, you've agot no call to do that," said Jan, in a manner suddenly become coaxing. "There idden a soul 'pon earth to say a word to ee 'ithout 'tis I myzelf, an' I mus' run back zo shuttle as a rabbit an' exercise my 'ho'ses. Why you mid walk here till doomsday an' no man never the wiser. An' you had no need to zay I've a-zeed ee. I shan't come up to ee no more. Fags! I be pretty well a-swetered, sure 'nough. There, 'tis my duty to come up, fear 'tis some poachen feller, look y-zee. There, vor my part, I do often wish to God there were no pheasants, e'ens 's mid zay. For 'tis wo'th a shillen to come up here. Zo 'tis. Pon my life 't is."

In vain he dramatically mopped his head, for the retiring trespasser did not turn round.

"All a shillen," reflected Jan Sprake, with deep conviction.

But there was no response.

"An' more, too," he growled, with growing discontent.

"This gentleman is a friend of Mr. Poltimore, John."

Jan was startled. The voice, familiar but indignant, came out of the clouds. As he explained later on, when subsequent proceedings had rendered even this small incident of public interest, he was that "tookt aback" that he turned "so white as a hound's tooth." He looked all ways to once. "An' there, sure enough, were Miss Charity a-stood 'pon top o' the rock so bold as a statute."

But Jan thought nothing of this at the time. He only muttered an apology, that he "saw the gen'leman wur a gen'man so soon as ever he clapped eyes 'pon un, and if it hadn' a-bin for his duty he wouldn' a-wored out shoe leather to a comed up." Then he turned away and went thoughtfully home to the house.

Alfred Prentice caught a glimpse of a pale summer frock disappearing amongst the leaves. Then Charity came hurrying down the wood to him.

She felt ashamed, and in anxiety to prove him welcome spoke with warmth, almost with emotion. "Please do not go away, Mr. Prentice. I am quite sure Miss Graham would be vexed beyond measure. The foolish man has been here so long that he believes the place his and acts entirely without authority. And as to pheasants—there are no pheasants. There was one once, but, rest his soul! he's dead. You are more likely, it appears, to meet with a beast of prey."

"Or a dryad, perhaps," he suggested, solemnly. Then, noticing the roll of papers in her hand, he added: "But you were at work and I have interrupted you." He appeared pained. His brow contracted with sympathetic grief and his voice quite quavered with regret. It seemed to say: "Too well I know myself these terrible encroachments upon the solitude of the soul."

She hastened to reassure him. "O, I only amuse myself. I like to go up under the trees out of sight and sit alone. I have found a place where no one ever comes."

"Show me such a place," he said, quite softly, and sighed.

Was this affectation, or merely the manner natural to a spirit very delicately strung? As she led the way between the gnarled trunks, and under the twisted branches of the oaks, she kept asking herself this question, for what was affectation in another might be quite natural to a poet.

They reached the top of the rock. Half-hidden by brake and undergrowth lay a slanting slab of stone, and without ceremony he sat down upon it. He took off his hat and passed his hand over his long black hair, but for a while he did not speak. The house, the mill and the cottages below looked like toys, and from this hight the distant line of the blue sea came almost level with the brim of the cliffs.

"Those are the happy people," he said, pointing down at the haymakers. "They understand each other and are understood. Their life is full of light and laughter. They are never alone. They never seek a place where no one comes."

He spoke with deep melancholy, in pity mostly for himself, but partly for a people so supremely happy.

"I am glad to have met you again, Mr. Prentice," said the girl, warmly. "Something you said the other night impressed me deeply. I was afraid you might be going. Do you remember saying that in every house is some great tragedy. That may be, perhaps, and people keep their deeper troubles hidden. But it seems to me that into every life comes a great sorrow. Now these people that you speak of—I know them all, every one. They are too simple to hide a trouble. They seem to want to tell it to get relief. That tall woman, for instance, raking apart by herself, is a widow. Only last week she lost her son, killed in a colliery in Wales. And he was so good to her, too."

The girl spoke in deep earnest, and the last phrase as she uttered it was rich with sympathy and regret. He scarcely glanced at the lonely figure in the field, for already, whilst Charity was speaking, he had drifted into reverie. The cadence of that sentence recalled his attention. Not the real sorrow of the woman so much as the sound of Charity's voice touched his sensibilities. The emotion of the girl was more powerful to move him than the story itself, which indeed he could not have correctly told. "And he was so good to her, too." She was standing on the edge of the rock, and when he looked up there was at least a moisture in his eyes. Had she spoken ten words more he would have been in tears.

What a heart this man has, thought Charity. She felt humiliated to remember that at first she had accused him of affectation.

He began to talk quickly and with growing excitement.

"Yes," he sighed, "there is always a deep sorrow. But the griefs that are common to humanity are understood of all mankind. Death comes, and people flock with flowers to hide the barren blackness of the bier. Even strangers lay a cool, sweet leaf upon the wound, and soon there remains nothing but a scar, at last forgotten if it be not rudely touched. But who can minister to the unknown sorrows of the mind?"

He paused, and looked away across the sea.

"But surely"—she hesitated. His words moved her to compassion, they sounded so real, and she felt shy of seeming not to understand. "Surely it is better to outlive an illusion. That is—well—one step towards truth. And to bury a hope is not despair. Other hopes spring up."

She stopped abruptly. He had fixed his eyes upon her, and she was disconcerted. Her halting sentences could go no further.

"I am glad I wandered this way. From the first moment I saw you at Poltimore's I wanted to talk to you," he went on, speaking quite intimately, as if he had known her for years. "The other people had been bothering me—making me read and that sort of thing. But I knew that you were sympathetic. And they had been saying you were so fond of poetry. Ah—have you read me?"

Very little, she was forced to confess.

"Do you come here every day?"

"O, no, only occasionally."

"Tomorrow?"

"I never know beforehand. I must go. I see Miss Graham in the garden. She will want me."

"Come tomorrow," he whispered, "and if you will permit me I should like to bring you my poor book. What there is of me is in it."

She thanked him heartily in her frank, girlish way. "I am quite sure it is beautiful," she said, and having hastily shaken hands she hurried down the hill.

She came into the garden glowing with excitement and delight. Her imagination was on fire. She had talked of something deeper than the babble and trivialities of Babblemouth.

Miss Graham was sitting in the bath-chair on the lawn.

"Why, Charity, what a color you have, child! I feel the wind here. Push me down to the dropping ash. Where have you been?"

"In the wood; I met Mr. Prentice, and had quite a talk with him. Graham's friend, you know—the poet."

"Poet!" flashed out the shrewd little lady, with an impatient wave of the hand. "That's not a poet. I have seen him on the road several times, but to look at him once is quite enough. No, dear, I have met men of genius in years gone by. But there is nothing real about that person—except the affectation."

The girl's face was out of sight behind the creases of the leather hood, and her impulse to make quick reply passed unobserved of those keen gray eyes. She, too, had harbored a little prejudice, and she longed to contradict—to set this false impression right. But there were moments of rapid nervous perception, when Miss Graham could not brook even a difference of opinion. And she had spoken with such emphatic, clear decision. The moment passed, and Charity remained silent. And for the first time in her life she was not altogether frank with the woman whose tenderness had befriended her for more years than memory could look back.

(To be continued.)

Pilgrimage Letters. XI.

The Week in Holland.

A consciousness that the time had come for the beginning of separations from each other added to our feelings of tender regret upon leaving old England. Two of our number, Messrs. Dexter and Whittemore, were to accompany us no farther, and as we brake bread together for the last time in the quaint banqueting-room of the Maid's Head at Norwich an unwonted quiet fell upon our spirits. Dr. Richardson, General Wheeler and others, in behalf of the party, thanked these two gentlemen for their efficient services, and each in reply adverted to the singular unity and good fellowship which had marked the trip from the outset. It is doubtful if an equal number of persons, most of whom were almost or quite strangers to each other when they embarked, ever traveled together more harmoniously. The speakers also took occasion to express the unanimous sentiment of appreciation felt by the party to *The Congregationalist's* management, both for the first conception of The Pilgrimage idea and for the manner in which the elaborate plans had been successfully worked out.

Devout recognition was made of the still more remarkable circumstance that not a single plan had miscarried, from illness or any other cause, and that each individual whose name appeared on the original membership list, printed a week before leaving America, was enabled to place his or her autograph on the register of the Old Meeting House in Norwich on this last day. Mr. Whittemore, in a deeply reverent and rarely graceful speech, disclaimed the idea of any real breaking up of a party having a purpose like ours, for the sacred shrines we had visited together were a token of the eternal bond existing between Christian believers. Verily there

> Are things with which we never part;
> From clime to clime, o'er land and seas,
> We bear them with us in our heart.

An exceptionally smooth passage across the North Sea brought us, on the morning of July 3, to the mouth of the Maas, and as we sailed up the river all the picturesque features of the Dutch landscape were clearly outlined in the bright sunlight. What a fascinating picture it is, especially when seen for the first time! Windmills that have flapped their unwieldly arms for centuries lazily revolve against the horizon, clumsy barges creep at a snail's pace up and down the innumerable canals, peasants clatter along in wooden *klompen*, dogs drag the diminutive milk carts, women wear curious caps of snowy whiteness, pinned on with priceless heirlooms in the shape of gold spirals, all life moves leisurely and the hands on the dial of time seem to have been set back hundreds of years.

Our party was reenforced at Harwich by several English friends, among them Dr. Mackennal and his daughter of Bowdon, Rev. E. J. Dukes of Bridgewater and Mr. George Hardy of London. Dr. Mackennal, as chairman of the English cooperating committee, was largely influential in making our reception in England such a success. Mindful that our chief aim was to retrace the footsteps of our exiled fathers, we first took a carriage drive around the

JOHN ROBINSON HOUSE, LEIDEN.

city, thence to Delfshaven, and saw in imagination that memorable farewell so pathetically described by Bradford. He says: "Truly doleful was the sight of that sad and mournful parting: to see what sighs and sobs and prayers did sound

ST. PETER'S CHURCH, LEIDEN.

amongst them, what tears did gush from every eye and pithy speeches pierced each heart; that sundry of the Dutch strangers that stood on the quay as spectators could not refrain from tears."

Fourth of July was spent at The Hague, where Li Hung Chang and his suite happened to arrive at the same time, and for their accommodation we had to yield the quarters engaged for us at the best hotel. However, we had a fine opportunity to see the Celestial group and solaced ourselves with a few patriotic after-dinner speeches, "making a great deal of noise," as Dr. Park wittily remarked, "in the land of William the Silent." On the Lord's Day we tarried in Leiden, where the exiles found an asylum for eleven years. The significance of Puritan history again took on a new meaning as we worshiped in the great church of St. Peter, close by the house bearing a tablet with the inscription: "On this spot lived, taught and died John Robinson." A hospital now occupies the site and in the afternoon we held a most impressive service in a bare little room in the lodge, climbing up the frightfully steep stairs which are a common feature in Dutch architecture. The place was hot and crowded to excess, so that we stood in a double row around the walls, there being no seats. But we came to worship and to thank God for his wonderful mercy, and the thought of all present naturally reverted to the time when Robinson here preached to his devoted followers. They must have looked upon the same huge church which towered over us, and we could easily imagine what sad forebodings filled their minds, for the loftiest faith never dreamed of the glorious development awaiting their cause. Dr. Mackennal made a thoughtful, earnest address, Dr. Robinson, the worthy descendant of his pious ancestor, led us in prayer, and the exercises closed by singing,

> My country, 'tis of thee.

The old university, which Niebuhr calls "the most memorable room of Europe in the history of learning," was another interesting shrine that claimed our attention, and it was pleasant to find one of our own countrywomen, Miss Putnam of New York, a student there. She is a daughter of the well known publisher and enjoys the distinction of being the first American woman to be matriculated at a Dutch university. While our guest at luncheon she entertained us with a vivacious account of her life among this conservative, sturdy and intelligent people.

In Amsterdam traces of the Separatist church are well-nigh obliterated, as its members abode there less than a twelvemonth. But through Dr. Brown's fascinating book, Pilgrim Fathers of New England, we were enabled to form a mental picture of Francis Johnson, the first pastor, "a single young man and very studious," who once "lived on ninepence a week and subsisted on boiled roots." Associated with him as teacher was Henry Ainsworth, of whom Bradford said there is "not his better for the Hebrew tongue in the university nor scarce in Europe." We also recalled a characteristic incident

in the life of the late Dr. Dexter during his last visit to that city. Confident that in the old *Stadhuis* he could find the missing record of Governor Bradford's marriage he interviewed the custodian, who politely informed him that Prof. de Hoop Scheffer and other eminent antiquarians had made exhaustive search for the names of English exiles with only indifferent success. Moreover, with a shrug of the shoulders, the official averred that such searches were "very dusty and disagreeable!" But a ten shilling piece modified his views on that point and the precious record was found, also the only known signature of Ainsworth. The custodian was amazed and exclaimed, "How is it that you come hither 3,000 miles and in five minutes discover what our local students have all along searched for in vain?" Professor Scheffer was among the first to express appreciation of the find and subsequently sent Dr. Dexter 118 of these valuable marriage records between the dates of 1598 and 1617.

During our stay in Holland excursions were made to Katwyk, six miles from Leiden, where immense sand dunes pleasantly relieve the monotonous level of the country, and where clumsy, square-prowed Dutch boats are drawn up on the beach. Beneath the shadow of their gayly painted hulls, and all along the shore, one may see wonderfully interesting types of peasant life in costumes that for antiquity and picturesqueness far exceed those at the more aristocratic watering place of Scheveningen, near The Hague. The Isle of Marken in the Zuyder Zee and Alkmaar, the famous cheese market, which, on Fridays, presents a scene unparalleled elsewhere in Europe, were also visited by means of a specially chartered steamer. This method of travel through the canal is far and away more delightful than by rail and gives one a most satisfactory idea of the unique landscape of the Netherlands. Several hours were devoted to the superb art galleries in Amsterdam and The Hague, with their incomparable portraits by Rembrandt, tiny interiors, perfect in every detail, by Gerard Dou, rollicking street scenes by Jan Steen and inimitable faces by Frans Hals, of whom some one has said, "He could paint a laugh, a great, boisterous, ringing, roystering laugh as no painter has given before or since."

From this point onward our paths radiated all over Europe to Germany, Italy, France, Austria, Norway and Sweden, and only twelve of the original pilgrims returned together to the New World. A retrospect of our forty days' wanderings as an unbroken party, not through a wilderness but through a "land of pure delight," will form the basis of next week's letter.

F. J. D.

The Gordon Missionary Training School in connection with the Clarendon Street Church, Boston, opens the first Wednesday in October. This institution is designed for the education of Christian workers in the home or foreign field, who, owing to age or other reasons, cannot pursue academic, collegiate or seminary courses. The instruction is mainly Biblical and practical, the effort being to cultivate a profound spiritual life, to impart a comprehensive and ready knowledge of the Scriptures and to afford constant and effective practice in Christian work. The course of study covers two years. The tuition is free. Among the instructors are Rev. Messrs. F. L. Chapell, J. M. Gray and J. A. McElwain, Prof. R. L. Perkins, Dr. Julia M. Plummer, while for special lectures Rev. Messrs. A. S. Pierson and Robert Cameron have been secured.

STAFF CORRESPONDENCE.

FROM NEW YORK.

More Speeches.

The speaking still goes on. That on Thursday night in Carnegie Hall, by ex-President Harrison, was one of the best considered and effective of the campaign, so far, ranking for careful study, truthfulness, practical usefulness and calm, deep thought with those of speakers Reed and Cockran, and with the letters of Mr. McKinley and ex-Minister Phelps. The disappointed were many, the applicants for tickets being fully ten times the number of seats, but the enthusiasm of the fortunate hearers could not be restrained even by wise and witty chairman Depew. When Mr. Harrison ended calls of the audience compelled a few words, and they were telling words, from President Hill of Rochester University, Mr. Hanna, Mr. Wanamaker and Mr. Lauterbach. Then, at last, the happy, hopeful crowd went slowly out. One of the best features of this campaign of education is the amount of literature of permanent value on financial matters, which will be read by intelligent people of all parties, but which—more's the pity—will never reach the unreading, unthinking masses. Another joyful meeting was that of the New Jersey Republicans at Trenton on Thursday, when ex Governor Griggs made an address unanswerably defending the sound money position.

A Good and Useful Life Ended.

Rev. Dr. John M. Stevenson, whose forty-two years' connection with the American Tract Society made him widely known throughout the land, and whose genial, charitable, fraternal spirit won for him the friendly regard of ministers and laymen of every evangelic name, died at his New Jersey home Aug. 22, aged eighty-four years. Graduating at Jefferson College, his theological training was received partly in Lane Seminary, under Dr. Lyman Beecher. As pastor, teacher and secretary he earned a good report among good men, and will be long remembered for his sterling Christian virtues and winning personal qualities.

Another Honored.

Another veteran minister, still living and working, however, to complete his honorable record, is Rev. Job Bass, now eighty years of age, well known hereabouts as for thirty years the faithful chaplain of the King's County penitentiary, Brooklyn. After useful city missionary service, army and navy chaplaincy, etc., he began his work in the prison, which he has continued until now, ministering to both the spiritual and temporal welfare of the prisoners and their dependent families, with special care to procure honest work for the convicts on their release. The history of his experience with convicts of all nations and every grade of culture—many of the Federal prisoners being men of education and social refinement—would make a most interesting volume. The thirtieth anniversary of Mr. Bass's prison work was commemorated last week at the prison, when a purse of $1,000 was presented to the veteran by friends as a token of their appreciation and esteem.

A Summer Revival.

This too rare experience has rewarded the faithful labors of Pastor Arrighi and his helpers in the Italian Evangelical Mission, holding Sunday afternoon services in the Broome Street Tabernacle of the City Mission and Tract Society. The Italians can have the use of the tabernacle only in the afternoons at four o'clock. At that hour, in the unprecedented heat of this summer, the attendants must have found it easy to believe that they were still under the scorching sun of southern Italy. Yet the audience-room has been well filled and sometimes crowded with eager hearers, many of them anxiously inquiring after the way of life, and on the first Sunday in August seventeen well accredited converts were added to the church. A lady has offered to give $10,000 toward a greatly needed house of worship for these people, and friends of the enterprise are seeking for enough to begin building.

An East Side Vision.

Many thousand New Yorkers never saw a large portion of the city between the east side of the Bowery and the river. If they ever do they will know far more of the need and the danger of that section than they ever dreamed of. A walk through the district will fill one who ever went before with gratitude to Colonel Waring for putting and keeping the streets in a sanitary condition heretofore unknown. But neither he nor the police can hope to revolutionize the fixed habits of the residents—Russian, Polish, Hungarian, Austrian, with a smaller sprinkling of south of Europe Jews, who make the sidewalks, and often a good share of the street, their places of business, in which they prey upon each other to their heart's content. It is hard to press one's way through the dense mass of unsavory men, women, children, decaying fruit and foul matters sold as food and clothing. It will be a prized relief if at the further end of his trip he may duplicate this unexpected experience of a recent visitor. Upon a truck by the sidewalk sat alone a lovely girl of perhaps three and a half years, clad in pure clean robes of white, pink and blue. Her fair hair fell in ringlets around her neck, her eyes were intensely blue,

> Blue, blue, as if the heaven let fall
> A flower from its cerulean wall.

In a foreign tongue she was singing to her doll, blonde like herself, and no parlor in Fifth Avenue could show a fairer vision—still fairer for the contrast with the sordid beings in childhood's shape just left behind. No one could help speaking to the little beauty and the speaker's tones were of the gentlest, but scarcely was the first word uttered when, with a look of intensest fear, the little creature sprang from her seat, darted across the sidewalk and was halfway up the stairs of her home before the eye could fairly follow her. Evidently the child of loving parents, she had, no doubt, been permitted to hear from other children the street stories of the "patter-rollers," dreadful beings in man's shape whom they imagine to be ever prowling around to capture and make prisoners of little ones like this vision of childish beauty, the remembrance of which will remain when matters of more solid moment will have passed away.

HUNTINGTON.

The Turkish Government has notified its legation in Washington that "the access of the empire is expressly forbidden to the Jewish emigrants," which we suppose means that Russian Jews returning from America must not hope to find a refuge in Turkey. In spite of this prohibition the number of immigrant Jews in Jerusalem and Palestine continues to increase.

The Financial Issue in the Present Campaign.

Certain Complaints and Criticisms.

In order that both sides may have a hearing, we have brought together these letters from readers who disagree with our position on the financial question in the present campaign. Our own view of the matter we have stated at length on the editorial page. The only justification for devoting so much space in current issues to this subject lies in the fact that we consider the main question at issue not a political one but one touching the honor and morality of the nation, and one which has already largely changed party relations and thus ceased to be a partisan question.

UNREST AND SILVER.

In *The Congregationalist* of July 23 Rev. W. G. Puddefoot gives Some of the Causes of the Present Unrest. He says: "If some great mind could show how the millions of needy in the world could get, in an honest way, some of the great surplus it would hasten the millennium." That is just what some of the "millions," West, South and East, to whom he refers in the latter part of the article, are trying to do for this country and for the world. There is reason for sympathy, not only with the "poor farmer of our great prairies," but also with the mechanic out of employ, the laborer standing idle on the street corner "because no man hath hired him," and the business man whose brain reels as he sees the accumulation of years slipping away from him or swallowed up in the failure of what he supposed to be his best investment. It is this all round and long continued depression which proves that something is wrong. It also emphasizes the necessity of doing something to right the wrong in order to "hasten the millennium."

Mr. Puddefoot states very fairly "some causes" which have combined to produce this "unrest" and which demand adjustment, but has he stated the most potent cause? The bimetallist claims that the fall in the prices of productions and of properties, and as well that the failure of labor to find employment, is due almost entirely to the demonetization of silver in our own and other countries in 1873. It is claimed, moreover, that such decrease is the legitimate result of the contraction of the primary money of the world, and that it has been about the same in productions and properties as in silver, so that silver has been reduced to a commodity and is in circulation only as token money.

Of course it becomes one answering Mr. Puddefoot to be very modest in writing about silver, for in his wisdom he has said that East and West, "There is profound ignorance on the silver question on the part of millions of misguided men." Some of these ignorant, misguided men have read the statement made by Hon. James G. Blaine in 1878: "If, as the most reliable statistics affirm, there are nearly $7,000,000,000 of coin or bullion in the world, very equally divided between gold and silver, it is impossible to strike silver out of existence as money without results which will prove distressing to millions and utterly disastrous to thousands." This is a very accurate statement of what has actually taken place since silver was stricken out as primary money in 1873. Was Mr. Blaine an ignorant, misguided man? Prof. F. A. Walker of New Haven said only last April: "The demonetization of silver, in the first instance, was a disastrous measure, and every step since taken in that direction has brought fresh evils." Is Professor Walker an ignorant, misguided man? But these are the very results that silver men ascribe to the acts of 1873.

Again, Mr. Puddefoot says, "The cry for free silver is with millions an honest delusion." Will he please tell who in all the West or South cries for "free silver" in the sense he uses the words? His answer is, "There cannot be free silver any more than free gold," and he adds, "There is only one really free thing on earth, and that is air." Either Mr. Puddefoot must know that the cry for free silver is, not that it be made free, as the air is free, but that it have free access to the mints, free in this sense just as gold is free, and in no other sense; or the conclusion must be, as he states in another line, that "This state of confusion is not confined to the poor farmer or laborer, but ministers, above all others, seem to be as deluded as any." He does not specifically include ministers among the millions of the ignorant, but what is the fair inference when he says, "It seems to me little short of a crime for the Secretary of the Treasury to begin coining silver at the rate of $3,000,000 a month while there are hundreds of millions already in the mint that cannot be got into circulation"? Will he have the goodness to name the mints containing these millions and state how much is in each? Is it not true that for all silver held by the Government silver certificates or treasury notes have been issued, so that it is all practically in circulation, unless it be the seigniorage not yet coined? If there is a demand for this silver, wherein is the crime of coining it?

Mr. Puddefoot is surprised that "an otherwise wide-awake people could be made to believe that in a room in England two or three men could buy up the United States Senate." So are many others, and no less surprised that Henry Clews of New York in a financial review, dated May 24, 1896, and sent out from Wall Street the same evening to the press of the country, should state, and no denial of his claim has been seen nor heard of by the writer, that "Wall Street has learned to believe that there are greater potencies than party platforms"; that "there are situations and events which can easily coerce and convert the most reckless legislators into willing servants"; that "the near prospect of the authorization of free coinage would evoke in Wall Street conditions that no Congress has ever dared to disregard." Who is not surprised at such claims? Can it be that at the prospect of securing free coinage, that which the Republican party pledges itself to promote by international agreement, and that which all other parties are pledged to secure, Wall Street would evoke conditions that "no Congress has ever dared to disregard." Is this a government "of the people, by the people and for the people," or a government of the people, by Wall Street and for Wall Street?

Mr. Puddefoot also thinks men ought to "know that to go to the United States mint with less than ten dollars in silver and bring away over eighteen dollars in coin is to rob the Government of over eight dollars." Is not this a false assumption? How is the Government being robbed when it only weighs and stamps the silver brought and the owner carries away just what he brought and no more? Is not the assumption false in another respect? When silver was demonetized in 1873 it was at a premium compared with gold of over two per cent. From 1831 to 1873 it varied but little, and the variation in the relative amount produced caused no appreciable variation in the relative market value of the two metals. For seventy years prior to 1873, a period during which there was great variation in the relative production of the two metals, France was able to maintain the parity of gold and silver on a basis of 15½ (15.62) to one, without interfering "with the use of the coined gold and silver as primary money." Is, therefore, any one justified in assuming that if silver is again given free access to the mint it will not recover its commercial value of sixteen to one as compared with gold?

The readers of *The Congregationalist*, West South and, no doubt, East, are studying this silver question much more than Mr. Puddefoot seems to think. We have not all of us decided the whole question, but the time is not distant, when by our vote, we must express our best judgment and abide the result. Till then we are seeking more light. A decision in favor of a gold standard is not hastened by charging the "millions" who are agitating this question as being "deluded, ignorant, misguided, dishonest men, and willing, even, to rob the Government."

CHARLES A. J. MARSH.

Minneapolis, Minn.

THE FARMERS' BURDENS AND GRIEVANCES.

To read some of the current editorials and speeches and, alas, some of the sermons, one might suppose that a good share of the people South and West, with a fair sprinkling from the East, had actually gone crazy over the situation, and had become either "fools," "idiots" or "villains." Now do these eminently respectable men, who so thoroughly pity the ignorance of those who do not agree with them, and who scatter their epithets with great profusion, imagine that a hard-handed Western farmer, who has been thinking and reading carefully upon this subject during more than one long year, is going to be convinced merely by a choice collection of epithets and the fullest assumption of superior knowledge?

And then, what if the farmer of the West and the miner of the mountain actually has the hardihood to "deny the soft impeachment"? What if they proclaim their desire to listen to argument and declare that it is because they have read so much and thought so much that they believe so thoroughly? I shall, in an hour from my present writing, go to the post office. I shall pass little knots of men who are discussing the "money question" with quiet eagerness. If you stop and listen you will find that there is hardly a phase of the matter which has escaped their consideration. The history of United States coinage is familiar. The international phases do not escape them, the amount of precious metals in the world they can give you. The sooner the men who suppose that there is only one side of this question disabuse themselves of the opinion, the better it will be for the country. I can take the readers of *The Congregationalist* to farmers' clubs that have been reading and discussing these questions for a long time. I can introduce them to plain men who have anticipated all the arguments which I have yet seen or read upon the matter. These plain men can tell more, I honestly believe, about the history of coinage laws than many a banker who smiles upon their ignorance. They know more about the value of mortgages, the methods of international exchange, the relation of supply to demand, than some ministers who feel it their duty to protest against the "great crime" proposed.

These men have been compelled to study the matter from the side of personal burdens. I talked about "money" and "mortgages" and "currency" with a man yesterday who said that he had to count every cent for fear he should pretty soon not have enough to eat. Some of these men are living on farms which cannot be sold for their mortgage value. They bought the farm when wheat was worth a dollar a bushel. The farm has shrunk in value. The wheat has shrunk. Is there an essential wrong in asking why the mortgage has not shrunk? Is it "besotted ignorance" to ask why the money which was received is

not good enough to pay? Is it an "idiot" at one end of the transaction who wants to know why it is not as fair to say money has increased in value as that wheat has decreased in value, when every book on political economy which was ever written is teaching the farmer that gold is a commodity possessed of exchangeable value just as much as a potato or a peck of beans?

No, friends, in your comfortable homes, you must answer the farmer's questions if you want to remove him from the charge of idiocy. You must tell him how it happens that thirty years ago seventy-five per cent. of the country's wealth was in the hands of the country and now that seventy five per cent. is in the city. You must tell the operative in the factory near me how it has come about that 8,000 families own ninety per cent. of the wealth of the land, an average of $7,500,000, and fifty-two per cent. of the people own only three per cent. of the wealth. You must give him good reason, too, if you think this is a desirable state of things. If you blame him for thinking an income tax is such an awful transgression of the moral law you will be very likely to find him asking you what honesty there is in the conduct of his neighbor, who has millions invested in untaxable bonds from which he derives an assured income, while his little house and garden is taxed till his assessment would almost make him a millionaire and his neighbor a poor man. Is it a good thing that the country population is rapidly passing into a tenant condition, till now in twenty-two States thirty-two per cent. of the farm families and sixty-two per cent. of the home families are tenants? Quite likely your farmer critic may ask you for a reason why the little State of Rhode Island grew in wealth during the last decade $41,000,000, more than the four States of Illinois, Indiana, South Carolina and Mississippi, or how it came about that the State of Massachusetts gained as much during that time, into three millions, as the five great Western States of Ohio, Indiana, Illinois, Iowa and Missouri, or why the State of New York gained $29,000,000 more than the nine States of Ohio, Indiana, Illinois, Iowa, Missouri, Kentucky, Tennessee, Kansas and Nebraska. And while you are considering these questions, perhaps he will suggest that you tell him how to pay a mortgage made when produce was forty per cent. higher than now, and the constant tendency to lower instead of higher prices, and whether it may not be possible that gold has "appreciated in value" as well as silver lowered, or whether it is so very certain that a man is an "idiot" for continuing to believe what the platform of all political parties of the nation have advocated until this year.

Please remember that the questions which these men are asking are among the very highest which a nation can consider, that they have learned how other republics in older days went to pieces before such questions, and that when the process of transferring property from the many had gone on a little farther than it has already gone in our own country the republic went down to its grave. Will not the good friends in comfortable circumstances, who rejoice in an assured income which now gives them a good many more pounds of butter and cheese and potatoes and bread than when the income began, think occasionally of those to whom all this sort of thing is reversed, the same laws and conditions which have made them easy having made the vast majority uneasy, the same process which by its working has brought comfort to a few having brought discouragement to the many? And, once more, when tempted to think all the discontented are knaves, will they not also remember that the farmers and miners of the West are in sight of schoolhouses, that there is no part of the land which is richer in the fruits of the schoolhouse, and these "anarchists" and "idiots" are many of them sons of the Pilgrims, and who, because they are of that sturdy stock, propose not to be frightened by a name or refrain from a conscientious vote because the name upon the vote is not approved by the more favored classes in the nation?

St. Johns, Mich. H. E. Butler.

NOT A QUESTION OF REPUDIATION.

I enter an earnest protest against the tone of the editorial in *The Congregationalist*, July 16, entitled The National Peril. The whole tenor of the article seems to me unfortunate, but the words to which I wish to call attention are these: "The issue now is whether our national obligations to foreign and native creditors are to be repudiated." My objection to that statement is that it is calculated to mislead. I do not think for a moment that that was the design of the writer, but believe that that will be the effect of his statement. It gives a wrong impression of what was done at Chicago.

What are the facts? The Democratic convention at Chicago declares for the free coinage of gold and silver at the ratio of sixteen to one, and demands that each be equally a legal tender for all debts, public and private. Now I submit that that does not contemplate repudiation, that it does not necessarily lead to it if adopted, and that it is at least an open question whether it would lead to the payment of our obligations in what might be justly termed a depreciated coin. What is repudiation? The refusal to meet one's obligations fairly and squarely. Take those obligations which call in the contract for coin (for those in which the contract specifies gold must be left out of the discussion), is it a violation of obligation to elect the coin in which we will pay them? You say that gold was the legal tender coin when these debts were contracted, hence we wrong our creditors if we do not pay in that metal. But previous to 1873 silver was also legal tender. Was there any implied promise to these creditors which would forbid our Government to return to silver whenever it should so elect? Was not this a risk which they themselves must take? If not, then the Government has debarred itself from ever returning to bimetallism so long as it remains a debtor without first obtaining the consent of every single creditor, and the proposal of the Republican platform to secure bimetallism simply by international consent is a dishonest proposal, looking in the direction of repudiation.

When silver was demonetized twenty-three years ago it was at a premium. Remove the legal disabilities by which it has been handicapped and in due time it will recover its former place. But not so, you cry, lest we inflict a wrong upon our creditors. But this crippling of the white metal has already inflicted a wrong of twenty-three years' duration upon our debtor class, which is not only much larger in numbers but also much weaker in resources, and therefore much less able to support the burden. Do their wrongs and woes excite no remorse? Shall we perpetuate a palpable wrong, pressing with remorseless force upon millions, for fear we may possibly do an injustice to somebody else? Why this over-solicitude for creditors and this under-solicitude for debtors? Are we not especially warned to deliver the *poor* and *needy* when he crieth?

Thousands upon thousands who are advocating free silver believe to the bottom of their hearts that they are laboring to undo a great wrong. They are as honest and intelligent people, both leaders and followers, as are to be found anywhere. I ought to know something about them, for I have lived among them all my life, in Iowa, Nebraska, Colorado, and now in California. I was brought up a Republican, but for many years have voted in the main the Prohibition ticket. But I have come to have a very deep sympathy for my struggling fellow-countrymen, sinking deeper and more hopelessly into debt every year. It is not repudiation that prompts them to seek relief by the restoration of silver. It is that they may avail themselves of the assistance of that form of money of which they feel themselves wrongfully deprived and without the aid of which they know not where to look for relief. If you can convince these people that they are mistaken, and that the legitimate outcome of their efforts will be repudiation, they are ready to listen to reason; but why begin by charging with repudiation those who are struggling for life while smarting under a sense of a great injustice?

San Miguel, Cal. T. W. D. L.

SILVERITES MISREPRESENTED.

Mr. Puddefoot's article in *The Congregationalist*, July 23, misrepresented the advocates of the free coinage of silver, whether ignorantly or willfully it matters little. The man who charges the advocates of the free coinage of silver with a purpose to take to the mint less than ten dollars' worth of silver and carry away eighteen dollars in coin is simply slandering. Again, in the issue of July 30, under Current History, speaking of the national silver party, the writer says, "Being composed chiefly of Western men, formerly Republicans, who have left that party because of its refusal to substitute silver for gold as the standard of value," etc. Of course the writer knows that the Republican party has never been asked to "substitute silver for gold as a standard of value" and that no party in the country advocates any such thing. What these men demand is the remonetization of silver and a double standard of gold and silver. This was the money of our fathers, the money of the Constitution. Talk about free coinage of silver or bimetallism as a "departure"! Is *The Congregationalist* aware that in the history of our country such a thing was never before known as a political platform declaring for a single gold standard until the Republican party so declared in St. Louis in June last?

Again, under The Gold Reserve on the same page it is said: "Thanks to the resolution and wisdom of bank officials, . . . who have deposited about $15,000,000 in gold in the subtreasuries in exchange for legal tenders," etc. Indeed! And so another bond issue is averted? Yes, and wherefore? A political trick. Why did not the magnanimous "bank officials" make manifest their "resolution and wisdom" at an earlier day and avert the last issue of bonds? Why did they not avert the *first* issue? To some of Mr. Puddefoot's "deluded" brethren it occurs that Mr. McKinley had not then been nominated and put upon a platform declaring for gold. And so these "bank officials" let the country slide, gold reserve and all. But to allow another issue of bonds *now*, on the eve of election, would smash to flinders the platform under McKinley's feet. Hence the "resolution and wisdom" of these "bank officials" is that it will not do to milk the cow too often. They will milk only night and morning, and instead of milking at noon give her some meal—to increase the next milking! Will the "bank officials" stand by the gold reserve after election?

Castleton, Vt. Warren L. Noyes.

Peculiar advantages are offered to American girls and young women in the Parisian Home School, to be opened in Paris, Oct. 1, under the direction of Dr. W. L. Montague, formerly professor of French, Italian and Spanish in Amherst College. French will be the language of the family and the best opportunities will be afforded for the acquisition of modern languages, music and art, with preparation for American colleges if desired. The school will be in no sense denominational but religious instruction for the purpose of developing a reverent spirit and a practical Christian character will be a part of the c urse.

The Home

WAITING.

Serene I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder hight;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

—*John Burroughs.*

In these days of robbery and murder it is cheering to have our attention called to an instance in which man's better nature overcomes his worst in response to the direct appeal of helplessness. One evening a woman was walking from one of our suburbs to another, and on account of the gathering dusk very imprudently chose the railroad track as a shorter path. She had not gone far when she met a man whose appearance was, to say the least, most unprepossessing. After passing her he waited a few moments, then turned and followed her, easily regaining the distance between them. When the thoroughly alarmed woman could no longer doubt that he intended to overtake her, she summoned her self-control and, waiting till he reached her side, said, "I see we are going the same way, and as I am timid and it is growing dark perhaps you will let me walk with you." After an instant of surprised hesitation the man replied, "Why yes, ma'am, of course." So the two walked on together, the woman eagerly keeping up a conversation on any possible theme till the town was entered. Then she thanked her companion for his kindness, and said he need not trouble to go further as she was no longer afraid. He insisted, however, on seeing that she reached her very door in safety. While it is certain that this woman will never again choose a path that invites so many dangers, it is also true that she has a new confidence in human nature. We wish we might believe the response to appeal would always be as ready, but we do feel sure that in many cases a confident assumption of good intent will call such good into existence, or at least prevent the working of evil.

There seems to be a prevalent idea that the entrance of women into business and industrial pursuits is crowding out the men, and thereby creating social conditions which are fraught with peril. On the contrary, as pointed out by Hon. Carrol D. Wright in *Our Day*, the last decade shows a decrease of women and children engaged in manufacturing and mechanical industries and an increase of male laborers. The marked change for the better in respect to children is the outcome of wholesome agitation ending in wise legislation that restricts the employment of boys and girls under ten years of age. One has only to read the annals of factory life half a century ago to realize the improved public sentiment of today. No longer does Mrs. Browning need to utter the pathetic cry of the little children:

> For, all day, we drag our burdens t'ring
> Through the coal-dark underground,
> Or, all day, we drive the wheels of iron
> In the factories, round and round.

If you have been away this summer, whether for a week or for an entire season, how does the home appear to you on returning? Does the routine of daily duties seem less irksome, or do you resume them with increased discontent? Do the house and furniture look shabby in comparison with finer appointments elsewhere, or have even the homeliest articles gained a new value and beauty in your eyes? We can often test the benefit of a vacation by the emotions that are awakened when we slip back into the old niche. Blessed are those who return from their wanderings in the spirit of a friend who writes: "After my long absence home is very sweet. Its dear seclusion, the conscious remoteness from the world, its innumerable ties, whether of joy or sorrow, and the familiar voices audible or inaudible all make me deeply thankful to be here once more. With my own church near by and the close folding of the world unseen of which all this unspeakable summer beauty is the outward sign I do not see how anything more could be asked."

IN RIP VAN WINKLEDOM.

BY LOUISE MANNING HODGKINS.

On the opposite side of the clove from the famous Kaaterskill Falls in the Catskills lie, or rather are perched one above the other in rocky ledges, Sunset, Twilight and Santa Cruz Parks. Long the haunt of poets, artists, naturalists and sportsmen, it is only within a decade that by the building of good roads, the clearing of forests, the erection of comfortable cottages and luxurious hotels, that the pilgrim feet of the summer sojourner have found rest in this American Clovelly. Like that unique West England town, immortalized by Kingsley in Westward Ho and Dickens in Steepways, the parks, practically one, opening into each other merely by rustic gateways, are a mountain village built into every available cleft and cranny, 2,000 feet above sea level. As in its English prototype one may climb three flights of stairs to look out from one's back window on a level, or up to towering hights whence other eyes from nobler distances yet look down.

As yet every spot elected for a nesting place by its owner seems a special coign of vantage and the tenth commandment, as far as locality is concerned, is an unviolated law with the residents of the Catskill Mountain Parks. Most sites command a view of the well-known Kaaterskill clove, through whose lengthening loveliness one sees the valley of the Hudson, starred with twinkling villages, the river winding like a silver ribbon between, and beyond the blue Berkshire hills, nearly seventy miles away, limiting the farther horizon.

Several years ago the writer spent a charming summer vacation at Nordeney, a sea girt pleasuring island in the North Sea. A chief attraction to this point of high latitudes was that the art of living was raised to the nth power through the arrangement of a central clubhouse, surrounded by small lodging cottages. In the former meals were taken socially together; in the latter one lived at any degree of sociability desired. The hive life, the press of nothings, so inimical to rest and true recreation, are similarly avoided at the parks, where a variety of artistically furnished clubhouses, decorated in exquisite harmony of color, gather, for social interchange of thought, for the necessity of meals, for lectures, musicals or religious services, the residents of perhaps a dozen cottages, each clubhouse retaining only a score or more in its own dormitories.

It was the well-known Twilight Club of New York City that discovered the general resources of the head of the clove, opened its delights to the tourist and gave it its own beautiful name. Hither have come, for the most part, seekers after tranquillity, whose ideas of mortal pleasure are not bounded by morning games of whist or late evening hops. Among them, in the later seasons, have been Frank R. Stockton, the novelist, Olive Thorne Miller, the ornithologist, John Burroughs, the naturalist, himself a native of a neighboring Catskill village, Mary A. Lathbury, artist and poet, Emily Huntingdon Miller, Bishop Satterlee of the Episcopal Church and his artist-nephew, Walter Satterlee, Lyman Abbott, Bishops Foss and Andrews of the Methodist Episcopal Church, Mrs. J. F. Willing of evangelistic fame, Lady Henry Somerset and Frances E. Willard.

The cottage of the eminent temperance specialist, happily named Eagle's Nest, is a veritable eyrie commanding a view worthy that lofty and soaring spirit. It will be recalled that this summer home, with its furnishings, was the gift of American friends five years ago. I remember once in London, weary of city sights and sounds, I asked a busy London editor, "Where is the quietest spot in England?" "At Lyndehurst in New Forest," was the prompt reply. To Lyndehurst I wended my way. Straying into the little country church one afternoon, I viewed with spell-bound delight the chancel picture of the late Sir Frederick Leighton, "Five of them were wise and five were foolish," whose photographic reproduction is included in all fine art collections. A lighter surprise, but akin to it, awaited me in visiting Miss Willard's cottage in Twilight Park, in the exquisite mantelpiece painting of Miss Lathbury, with its praising ideal angel forms above the motto, "Fire and heat, bless ye the Lord!" Both parlor and study of Eagle's Nest form an autograph album of Miss Willard's friends, "writ large," in the furniture, pictures and bric-a-brac with which they have adorned its interior. One wonders how the owner can ever be charmed away from so captivating a summer home and so pacific an outlook.

The artist finds here subjects for a hundred studies to be worked up on winter canvas, the ornithologist studies his Burroughs books with peculiar delight in this region, recalling that it was here the famous master of bird-lore began his studies. Although August is called the dumb month of bird-folk, it is still the busy month, and juncos, blue-backed and the exquisite myrtle warblers, vireos, titmice and winter wrens make a flutter of wings in every clump of bushes or along any moist brookway.

Every variety of tree furnishes every variety of woodpecker. I noted yesterday an odd reproduction of Dignity and Impudence a bird Landseer would have delighted in. A large hairy woodpecker had found a particularly appetizing bug "spread" under a bit of bark; along came a tiny, ruby-throated humming-bird, and making a bold surmise that here was good picking and pecking, with his needle-pointed bill soon drove the rightful possessor of the feast off the premises. Having devoured that portion he found his Goliath a second and even a third time, thrice winning the field.

The botanist finds here the flowers she has missed for a decade of summers. I found a friend the other day making a study of seeds and fruits of the earlier spring and summer flowers. Even amid the golden-rod and purple asters, the bright scarlet berries of the painted trillium, the pendulous rubies of the twisted stalk, the corals of the hobble bush, the lapis lazuli of the blue cohosh or the darker-hued clintonia, the clustered pearls of the baneberry or the emeralds of the mountain laurel lose nothing in comparison for hight of tone or glory of coloring. Among these gorgeous tints rises here and there the rigid, spectral stem of the Indian pipe, a pipe symbolic of the peace of the dead, rather than of the joy of the living.

This is the time, too, to study seed life in its idea of perpetuation. Seeds with wings to fly, like those of the rock maple, with prongs to pierce, like the coreopsis, with burrs to stick, like the common burdock, with balloons to soar, as in the oakesia, with sails to spread, as in the linden, are borne on every breeze that blows.

They who hasten home from many a mountain fastness or light and lovely shore in the coming weeks will doubtless bring many a fagot bundle or driftwood pile for winter fires, but none, I dare prophesy, will come more heavily laden than the summer dwellers on the park side of the New York Catskills.

Santa Cruz Park, The Catskills.

AFIELD WITH YOUNG NATURALISTS.

THE STUDY OF BEETLES.

BY CHARLES UPSON CLARK.

Few persons have any idea of the number and variety of beetles to be found all about us. Every one knows the June bug, the potato bug and the rose bug, but the majority of people would be puzzled to add to this list. Yet in the United States there are over 10,000 kinds of beetles, and a careful observer in almost any part of the country ought to become familiar with a thousand of them without much trouble. And if their abundance is astonishing, their different forms, colors and habits are even more remarkable. They may easily be distinguished, as a rule, from other insects by their hard outer wing-cases, or elytra, in the coloring of which the greatest variety is shown. Though tropical beetles surpass ours in brilliancy, yet on our northern hills they may be found with every shade of green, blue and yellow, striped and spotted, lustrous and metallic. Some, like certain fungus-beetles, are hardly to be made out against the bark on which they walk about. Others, like some of the tiger-beetles and wood borers, are perfect gems, their elytra changing constantly from golden green to peacock blue.

Their habits are as diverse as their colors. One group, the burying-beetles, is responsible for the fact that dead birds and small animals are so rarely to be seen. Hardly has the breath left their bodies before these gayly spotted insects appear, excavate the ground beneath the carcasses and shove them into the grave thus prepared. In this way the flesh, which would have wasted away, is kept a long time for the beetles' grubs to feed upon. A common sight in many places is a ball of manure rolled along by a pair of "tumble-bugs," whose eggs are to be deposited in it. On our roads, especially in sandy places, several kinds of the fierce tiger-beetles may be seen, flying up quickly as one approaches and settling a rod or two ahead. Under stones and logs are to be found many sorts of ground-beetles, which hide there during the day and forage about at night. Flowers, particularly those of the thorn bush, elder, chestnut, spirea and golden-rod, attract great numbers of brilliant and interesting species. Recently felled trees, especially white pine, yield a rich harvest of wood-borers, many of which have very long feelers, or antennæ. Almost every kind of plant is attacked by leaf-beetles. The meadow grass itself, when swept with an insect net towards dusk, rewards the collector with many little beetles which he would otherwise have difficulty in finding. The water, too, is tenanted by them, and a weedy pool is an admirable collecting ground.

The simplest way of preserving beetles is to put them immediately into alcohol, which kills them and keeps them unimpaired for a long time. But this injures hairy and delicately colored species, and so many collectors use a cyanide jar. This is made by setting a few lumps of the deadly poison, cyanide of potassium, in a wide-mouthed bottle and covering them with sawdust, on which is placed a piece of paper the size of the inside of the bottle. Plaster of Paris is then poured over the whole. This soon hardens, and the jar is ready for use. Insects are almost immediately killed by the pungent vapor of the cyanide, and are then in excellent shape for mounting. Beetles over one-third or one-half an inch in length are best mounted by running an insect pin through their right elytron, about one-fourth of the way from the thorax. Smaller ones, which would be injured by having a pin thrust through them, should be mounted on the apex of narrow cardboard triangles, through the base of which the pin is placed. Shallow pasteboard shirt-boxes, when lined with sheet-cork, covered with thin white paper, make excellent insect-boxes. In them the mounted specimens, each furnished with a label giving the date and circumstances of its capture, are easily accessible for the study necessary to classify them. The commoner beetles may easily be identified from the descriptions in general works on insects. The naming of the smaller and rarer species is difficult for a beginner, and his best course is to send duplicates to the curator of some neighboring museum, who will generally name them for him for the privilege of keeping the specimens. An excellent way to increase one's collection is to trade off duplicates by exchange with collectors in other localities, though of course a small collection thoroughly representing one locality, with careful notes of the habits of each species, is of far greater value than a large collection made up of the commoner species of a great many localities, with no more indication of their life history upon them than a meager date and locality label.

The student who carefully observes a few kinds of uncommon beetles will soon come upon facts which are new and which others will be glad to learn. A few years ago a scale insect made its appearance in California and threatened to destroy the orange groves there. But some collector had noticed that in its home this insect was kept down by a kind of lady-bug. The beetle was introduced and the scale insect speedily disappeared. The scientific knowledge, the training in accuracy which a collector receives from careful study, is not his only reward. He becomes acquainted with the woods and fields; he gains some idea of the wonderful wealth of nature; and his powers of observation, thus cultivated, will be a source of pleasure and profit to him through life, causing him to pity those unfortunate mortals who see no beauty in what they are pleased to call "ugly, loathsome creatures," nothing of interest in that busy, restless insect life ever going on in the meadow and the forest, on the hill and in the plain.

"THE PIOUS CAPTAIN."

Captain H—— was master of a whale ship sailing from a Long Island port. He made no pretensions to piety, but during one voyage, for some reason which he could not explain, he became strongly impressed with a sense of his duty, took a decided stand for Christ, and became a Christian. The next Sunday he called his crew together and conducted divine worship. The men said, "What's the matter with the captain? Nobody's been aboard to make him a Christian."

Not long after, one Sunday, several whales appeared in sight. There were other whaling vessels near them, and every other ship sent out boats' crews to take the whales. But Captain H—— said, "This is Sunday. Not a boat leaves my vessel today." When he returned from that voyage he was met with a discharge by the owners. They wanted no such captain. When there were whales, whales must be taken, Sunday or not. After his return it transpired that in the town from which he had sailed, a number of the good Christian people in his absence had been thinking about Captain H——, and had made him the subject of special prayer. At that very time when they were praying he was converted, and the Sunday when he commenced having divine worship on shipboard was the next one after they had been offering special prayer for him. But now he was suffering for Christ's sake, and these Christian men, feeling that they had prayed him into trouble, thought that they ought to pray him out of it. They also believed that prayer and works should go together. A number of them formed a sort of syndicate. They bought as fine a whaling ship as could be found in the United States, placed Captain H—— in command of her, and he continued master of that ship as long as he wanted to go to sea, and was known as "the pious captain."

Although fidelity to principle is not often, perhaps, followed so promptly by recognition and reward as in this case, yet we may be sure that he who has the Christian manliness to act up to his convictions of duty, though it be apparently to his own loss, shall not lose his reward here or hereafter.

S. B

Closet and Altar

Thy large bestowing makes us ask for more.

It seems as if life might all be so simple and so beautiful, so good to live, so good to look at, if we could only think of it as one long journey, where every day's march had its own separate sort of beauty to travel through.—*Phillips Brooks.*

A man's world is what his heart makes it to be. When his heart changes the world changes. When faith has come in and renewed his heart he henceforth walks in a new world. A new aspect comes over the face of all things. Faith reveals to him new and important truths concerning everything so that he can no longer take a step in just the mood that he formerly did, nor look upon a single individual as he once did.—*George Bowen.*

Not in the silence only,
Nor in the solitude,
Let my thoughts rise to thee in praise,
My God, so great, so good.

But mid the din and noise
Of city conflict rude;
In crowded street, where daily pours
The hurrying multitude.

. . . . . .

Not on the Sabbath only,
In the dear house of prayer,
Where earthly din cannot intrude,
And only God is there,

But all week long, in spite
Of care and vanity;
That thus, even in the crowd, I may
Be still alone with thee.

—*Bonar.*

Christ's joy would be incomplete if we were not with him in the Father's house. It would diminish our gladness, our anticipation of supreme bliss if we did not know that our presence with him would heighten his own happiness. He is not so absorbed in the splendors of his eternal throne, nor in the great tasks which belong to him as Lord of the heaven and the earth, as to be indifferent to the affection that binds him to us and to God. If on the one side of his nature he is eternally one with God, on the other side of his nature he is eternally one with us; and fellowship with us in the perfection of our righteousness and blessedness is as necessary to the heavenly glory of Christ as his fellowship with the Father himself.—*R. W. Dale.*

Help me, Father of my spirit, to live as one of thy children. Let not the world have dominion over me, however intimate my contact with it may be. May I have the vision of heavenly things so constantly before my gaze that all unconsciously the spiritual shall take possession of my life, and the divine influence shall permeate all my doing. Creator of all, help me to interpret all that is, and, mindful of thy grace in Christ Jesus, may I live as in a world of spirit, becoming more and more a partaker of the divine nature. Let not the world dictate my life to me, but rather be thou the arbiter of my lot, O Father ever blessed. May the impulses of my soul rather than the imperious world incite to all my activity; and grant to me, in the name of thy Son, Jesus Christ, and for his sake, that peace of God which passeth all understanding, because my soul is learning to do thy will. Amen.

Mothers in Council.

"SHOULD CHILDREN BE TAUGHT THAT THEY ARE SINNERS?"

This question, asked in our issue of July 23, was answered in the affirmative by one mother, who narrated her method in detail, but here is another who takes a different view.

The method taken by the mother in the sketch given seems wise and logical upon the surface, but the question is open whether she began from the right side in teaching so young a child. The first impressions made upon the mind of children are most lifelike and lasting, therefore the truth we seek to impress upon them should reach into the widest scope, as well as contain the true essence and spirit of the divine Teacher. There may be exceptional cases, like the one given, but very few children of four years of age are sufficiently developed to go through the reasoning and experience described as working so effectually with little "Avie." The ordinary child, several years older, is not capable of grasping in its entirety any broad, abstract principle. It is only by repeated, concrete examples, by going "from the particular to the general, from the seen to the unseen," that the wise teacher or parent impresses abstract truths upon the mind. Even the simplest principles of elementary arithmetic are not clear to the juvenile mind, till first by the easiest and gradually by more difficult examples the mind is trained and strengthened to take hold of the principles, till finally, in a few years, the widest and most abstract theory of the higher mathematics can be mastered. Until the mind is developed to take in the wider principle, it will only receive it in a partial, and therefore distorted, form.

Thus to bring before the mind of an infant the doctrines upon which even our best theologians differ in presentation would naturally have the tendency to crush the truly childlike attitude we would have them hold towards a loving heavenly Father. To be taught to look upon themselves as poor lost sinners, upon God as an inexorable lawmaker and judge, before they had learned to reach out unto the great receiving Father heart would have a lasting and injurious influence. In striving to live a life of obedience to the example of Christ they will soon learn that they have a sinful nature.

In teaching our children we cannot find a better example than our Saviour. The central truth and aim of all his teaching was to show forth the Father and his love to man. He takes a little child as a type of fitness for the kingdom of heaven. Why? Surely because of the lowliness of mind, the trust, the clinging love the true child exercises towards those upon whom it is dependent. Then let our teaching appeal to these qualities, and from the ideal of the earthly parent may the child be taught of the greater love and power and wisdom of the heavenly parent. Then where does the Saviour come in? They should be taught that it is sin which separates from the Father. This they can understand from their own experience that nothing so soon banishes them from the loving embrace and communion of father or mother as a guilty conscience, as Adam and Eve of old hid from the presence of God, and then the Saviour comes in as he who brings together, who reconciles us to the Father. It is well to impress the truth most forcibly that it is sin that banishes us from the Father, not that separates him from us; that Christ is a Saviour we daily need to save us from the sin that separates from God, rather than to save us from its punishment. A life that draws its source from the great Life of love and service is mightier than one seeking to walk obedient to law.

A. L. C. M.

Every burden of responsibility holds within itself somewhere a sweet compensation.

CHILDREN'S PRAYERS.

Rev. E. H. Byington has written this supplement to the familiar evening prayer of childhood the world over, "Now I lay me down to sleep":

Now I wake from out my sleep,
I pray the Lord my soul to keep;
Dear Jesus, help me all this day
To speak and do as thou dost say.
In thy dear name I thus do pray.
Amen.

There are those, however, who object to incorporating the idea of death into a little child's petitions. The view of such is reflected by a writer in a recent number of *The Standard*, who says:

Blessed is the child who, seeing mother's face in prayer, feels the presence of a friend unseen, and following his God-given instinct of imitation takes mother's posture and follows her spirit. Now needs the mother wisdom from above, lest, all unconsciously, she make of her child a mere formalist. If a mother has in any sense revealed God, why need a child learn new words by which to speak to him? Why, as soon as God is known as mother's dearest friend, her Father and baby's other papa, should baby learn of "a soul to keep" and his "dying before he wakes?" Why not rather of him who,

That our sleep may be more calm and bright
Kindly takes away the light;

and waken to sing or pray,

Father we thank thee for the night,
And for the pleasant morning light.
For rest and food and loving care,
And all that makes the world so fair.

Permit him to speak as naturally to God as to any other member of the home circle his "good morning," "good evening"; thank him only for things that the child has traced to God; in other words say nothing in prayer that is not natural for him to say. Let him "pray," not "say prayers."

Another principle in the religious education of little children is illustrated in what the same writer says of pictures:

Very early may a beautiful picture of Jesus become precious to a child, even as does the photograph of some absent relative. Much depends upon the mother's expression in face and voice as she brings her little one for the first time to meet the Saviour in a picture. Then follows an easy ascent by short steps, each step a sweet story of his life such as comes within the comprehension or experience of the child, higher and higher, "in the knowledge of the Lord and Saviour Jesus Christ, whom to know aright is life eternal." Well-chosen pictures illustrating these stories are of great value. Frame them inexpensively and hang where the child may live with them.

WHICH DO YOU USE?

We hope the questions asked below will elicit a general response. One who signs herself A Perplexed Mother writes: "Surely I am not the only one who would be helped by a full answer, with reasons, to this question, Which version of the Bible shall I have my children learn? And, having memorized much of the Authorized Version, is it worth while for me to commit to memory the new?"

BE CONSISTENT.

People are often very rash in their generalizations with children, not reflecting that as their utterances are made oracularly they will sink deep into young minds and be given wide application. A child is told, for instance, that because his mother is older and more experienced than he she knows that a certain kind of conduct is wrong. Perhaps the same day his father or his grandmother contradicts this, and affirms that it is harmless. They are equally old and experienced, more so. The doctors disagree, and the young pupil turns critic. His mother has based her affirmation upon untenable grounds, and it falls through. She essayed to seem infallible and is justly found out. Suppose, instead of asserting positively that which she had only reason for believing true, she had, recollecting that all knowledge is relative, expressed a qualified opinion, or given advice with the avowal that her affection and interest made her solicitous that the child should do thus and so. There are no weak points in this armor. A child never seeks to pick flaws in love. He will cling loyally to it, even if it cannot give a conclusive answer to all his questions.—*Nursery Ethics.*

JOHN, THE DISCIPLE.

A SERMON FOR THE CHILDREN.

BY MR. MARTIN.

It is vacation time, and some of you may be too far from church to allow you to hear a sermon there. The last "Home" sermon (June 25) was from the text, "*His name is John.*" That was John, the Baptist. You remember that there was something remarkable about the name, as well as about the man. Our Eskimo boy, Pomiuk, has got a new name, the name of the angel Gabriel—but that Bible boy was named by Gabriel himself! Did you ever think why this name John is the commonest of all names throughout the wide world—not only in England and America, but in every nation and language where the story of Christ and his disciples has gone? In French it is Jean; in Spanish, Juan; in Italian, Giovanni; in German and Dutch, as also in Danish and Swedish, Hans, Jan, Johann; in Welsh, Evan; in Russian, Ivan; in the East, Yohanan, etc. Jane, Joan, Janette are corresponding feminine names; the surnames Jones, Johnson, Jenkins, Hanson, Evans have the same derivation. It is pleasant to think that all these names, and others like them, are traced back to two men of the gospels. One of them was John, the Baptist, the other John, the Disciple.

I think you can write a part of this sermon about this second John yourselves on Sunday afternoon, after looking through your New Testament and noting down what you find about him. You can give his father's name and what his business was; his mother's name and who her special friends were; the place of his early home and the names of some of the boys with whom he probably went to the synagogue school and who were afterwards his companions in seine-fishing; the four strange experiences he had on the sea in their company and the company of another Blessed Friend; what became of him after the resurrection of Jesus; what five books he wrote; on what island he was an exile and a prisoner. If you will do this, I will add five things about John which I like to think of.

1. He was a disciple. You know that means a scholar, or learner. He was a disciple first of the other John, John the Baptist, and carefully heard what that Voice crying in the wilderness said about Christ. Then he was a disciple of the "Teacher come from God." He learned of Him. He kept close to Him wherever He went and listened to all His sayings. He believed them, he remembered them, he obeyed them. He learned of Jesus to be good. We are apt to think that John was good and gentle, *naturally*. On the other hand, his nature was strong and fierce. Jesus called him and his brother, "The sons of thunder." He wanted a thunderbolt from heaven to destroy their Samaritan enemies. But he learned to be like his Teacher, "meek and lowly," and loving.

2. He was probably the youngest disciple. He was the first disciple of the Twelve. It is something to be remembered that after thousands of years of waiting for the Saviour of the world to come this young man John should be the very first one to seek Him and receive Him. Read his own account of it [John 1]. He and Andrew saw Jesus walking on the bank of the Jordan. They went towards Him. He turned towards them. He said, "Come and see." They went with Him. So simple a thing was it for John to begin to be a Christian! He never forgot that turning point in his life. Very many years after—perhaps fifty or sixty—he recorded that "it was about the tenth hour"; he remembered that the sun was about two hours high when he first saw the Sun of Righteousness!

3. He was "the disciple whom Jesus loved." John wrote that down five times (see if you can find the places). It is no wonder he remembered that—no greater honor or joy could come to any person than this, that Jesus Christ loved him! Why did He love him? John is represented in the old paintings as being very handsome—probably he was, for his pure soul must have looked out of his eyes. But it was surely his moral beauty that Jesus loved. He loved him because he was teachable, gentle, affectionate, obedient, faithful. I am sure Jesus would have noticed that John was always good to his mother, for we must not forget that John's mother was one of the faithful women who journeyed with the Master and cared for him in his travels, even to his death and burial. Was not this the reason why he committed to John the charge of His own mother? A boy—or man—who is kind to his mother has the respect of men and the favor of God.

4. John was a disciple who loved others and wanted to help them. He was a "witness" [John 21:24, Revised Version]. What he had seen and heard of Christ he wanted to declare to others, so that they might be full of joy. All his long life he preached the glad tidings about Jesus Christ, his friend and Saviour. He wrote his book about Jesus, so that people might believe on Him. He wrote letters to the fathers and the young men and to little children, so that they might be strong and overcome the wicked one. When he was an old man in prison Jesus showed him wonderful things and told him to write it in a book, and blessed would they be who read it! That was John—loving everybody and trying to do them good in Jesus' name.

5. John was a happy disciple. He did not *try* to be happy. He couldn't help being happy. His faith in Jesus, his friendship with Jesus, his service for Jesus made him happy. He lived to be a very old man—perhaps ninety or a hundred years old—he suffered many things, all the other disciples were gone, his brother had been killed by Herod, but he was happy still. He remembered Christ's promise to come and receive His disciples; he knew that he should soon go to be with Him; that made him happiest of all. His last word was: "*Come, Lord Jesus*"

This sermon is for boys and girls soon to change vacation for school. Have you imitated John and become a scholar of Jesus Christ in your youth? It will be as simple a step for you as for him. *You* can be the disciple whom Jesus loves. Do not for a moment think that you give up happiness by becoming a Christian—that is the only way to be truly happy. And the more you do for others "in His name," the happier you will be!

I lie amid the golden-rod,
I love to see it lean and nod;
I love to feel the grassy sod
Whose kindly breast will hold me last,
Whose patient arms will fold me fast—
Fold me from sunshine and from song,
Fold me from sorrow and from wrong.
Through gleaming gates of golden-rod
I'll pass into the rest of God.

—*Mary Clemmer.*

That the temperance cause, which was hitherto only mooted in small gatherings and on philanthropic platforms, should have grown to be one of the great tests of strength in the political arena; that it should be at this hour regarded as the most vital and living practical political question; that even those who oppose us most bitterly should look upon the solution of the licensing question as the "Sphinx" riddle, is, to my mind, one of the signs of these days that speak to us of approaching victory.—*Lady Henry Somerset*

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The Conversation Corner.

DR. ANDREE'S balloon, Nansen's dog sledges, the Spitzbergen and Franz Josef expeditions are of little account to us now—we have got an "exclusive" report from the "Deep Sea Mission" in the ice land of Labrador, and from our crippled *protégé*, Pomiuk! He spent the winter at an extemporized hospital at Burntwood Cove, near the Hudson Bay Company's station at Rigoulette, away up Hamilton Inlet. Now Dr. Grenfell writes us from the shore hospital "on the outside," at the mouth of Hamilton Inlet—about Lat. 54° 30'.

INDIAN HARBOR HOSPITAL,
July 31, 1896.

Dear Mr. Martin: . . . Arrived here at midday yesterday. I had on board a huge deck load of lumber for our new church, and having a heavy side roll our poor old boat creaked and groaned like a badly oiled London bus. We took a lot of water aboard, and had much trouble with it getting into the engine-room. People would think one a lunatic to start from Dover to Calais, which is only twenty-one miles, in a thirty-years-old pleasure steam yacht, with a load of deck cargo above the rails. But our distance was thirty-five miles and shoal water nearly all the way. Where things have to be done, they have to be done—that's all!

As I steamed in here I noticed a flag stuck out of one window of the hospital. It was white, with my red cross on it, and with the glasses we could see it was tied onto a crutch!!! I guessed it must be Pomiuk's flag, and so it proved. The patients in the ward told me he ate no dinner when he heard we were in the offing, and the poor little chap was almost crying with pleasure. He really has more affection than I credited the whole Eskimo race with before. He had carved me two little bony tokens, *Hope* and *Love*. I read him your letter. He chimed in with "*ah*," or "*aila*" or "*mai*," periodically. The lad seems as happy as can be, laughing merrily over almost any happy thing, like a Christian ought to do. You know Mrs. Gatty's parable, "Purr when you are pleased," don't you? I love it. How one does feel damped, like a moist rag, when people show no appreciation. Doesn't your big cat purr?

Now I'm going to put Pomiuk—or *Gabriel*, as the dear old Moravian father would christen him—into the "Corner Cot." Not that his leg allows him yet exactly to fly, but that one day when we meet in the beautiful land of "no more sorrow," we trust he and many of our other loved ones will no more suffer the effects of sin in "the body of our humiliation." [Phil. 3:21, Rev. Ver.] Pomiuk *eats no more raw walrus*. He wants to come a cruise with me to Nackvak, but I can't possibly take him. He still goes in a [medicated] bath every day. Mr. Wilson, the good agent of the Hudson Bay Company, whose family so kindly tended Pomiuk all winter at our Burntwood Cove hospital, made him a beauty of a bath tub of wood, lined with zinc. The boy has fallen in love with Dr. Willway and Sister Williams, is as happy as a cricket, and far better than when I left him last summer. He is, however, thin and still has a high temperature every night. We cannot get all the matter clear somehow. What I shall do with him next winter I don't yet know. He got your winter letter. . . . We have been trying him with crutches which our carpenter made, but at present he is frightened and has made no progress. I inclose a picture of our winter hospital at Burntwood Cove, with Pomiuk in front of it. Yours in Christian service,

WILFRED GRENFELL.

Yes, there he is on his blankets, looking out towards the sea. Back of him are, I presume, Manasseh and his wife, who had charge of the little hospital. The white lady is probably the kind Mrs. Wilson of the Hudson Bay post. But let us see what the dear boy says for himself:

CORNER COT, INDIAN HARBOR HOSPITAL.

Aukshenai Martin: I got your letter. I very glad to see you. Me like to see Martin. I very glad Doctor Grenfell come back. I put flag up doctor come back. Me all right. I'm happy Christmas. Me got shirt, Mrs. Wilson. Plenty sweets. I got new name now. Mr. Schultse *Gabriel* me. I got picture-book. Thank you picture-book. [A fit of laughter!] Me stop sister hospital all summer. Me got lame, can't walk. Me learn. Love Martin. Me

POMIUK, GABRIEL

The letter was dictated by Pomiuk, but the signature is his own, and the Maltese cross and heart, for faith and love—beautiful emblems of his trust and affection. Wasn't that a happy thing for him to tie his signal flag to a crutch and put it out at the hospital window? It was his greeting to his benefactor: "Hello, doctor; me all right, Pomiuk Gabriel, your lame boy—*Hello!*" I would rather be that Christian surgeon, blessing men's bodies and souls and having their grateful affection, than to discover the Northwest Passage! The doctor asks what he shall do with him next winter. *Keep him in the "Corner Cot,"* if that is the best thing for him. We Corner-ers will pay the expense—will we not?

Mr. Martin

CORNER SCRAP-BOOK.

Arctic Explorations. The record of Nansen's expedition, reported in this column last week, being the highest latitude yet made, calls for exact statistics of previous voyages. The following tables show the different points reached in the Eastern and Western hemispheres, with the names of the commanders, the date and the approximate locality. The facts are from Lieutenant Greely's *National Geographic Magazine*, the degrees of latitude being changed to distance (from the pole) in miles by the London *Leisure Hour*.

EASTERN HEMISPHERE.

Barents,	1594	879	Near Cape Nassau.
" (3d voyage),	1596	694	North Spitzbergen.
Hudson,	1607	670	Spitzbergen Sea.
Phipps,	1773	639	" "
Scoresby,	1806	590	" "
Parry,	1827	503	" "
Nordenskiold,	1868	577	(Highest by ship.)
Payer,	1874	550	Franz Josef Land.

WESTERN HEMISPHERE.

Davis,	1587	1,234	West Greenland.
Hudson,	1607	1,180	Off East Greenland.
Baffin,	1616	850	Smith Sound.
Inglefield,	1852	810	" "
Dr. Kane,	1854	680	Greenland.
Hall,	1870	543	Frozen Sea.
"	1871	548	Greenland.
Nares,	1875	500	Grinnell Land.
"	1876	460	Frozen Sea.
Greely,	1882	455	North of Greenland.

This last northing (made by Lockwood and Brainard), viz, 83° 24', has now been exceeded, as given last week, by Nansen's sledge party, which reached 86° 14'. That is about 260 miles from the pole, a distance not much greater than from Boston to New York, which a good bicyclist could make in two long days. (By the way, have any of these expeditions carried a "Columbia" or a "Warwick"?) But even if some of these explorers should succeed in getting their boats or dogs or balloons across the polar sea, and should hoist the Stars and Stripes, or Union Jack, or the Norwegian ensign, whatever it be, to the top of the North Pole, would it do so much real good to humanity as the annual expedition of Dr. Grenfell to that same region, from which we hear in the adjoining column?

Solid Facts about Liquid Water. As a contrast to the above paragraphs about the solid form of the same element, let us note some "curiosities of water," as contained in a very interesting article in the *Leisure Hour*. It calls water a tricky sort of fluid, protean in form—a solid, a liquid, a gas. Fluids usually expand with heat; water at 32°, when heated, contracts until 39° is reached, then expands. The colder water therefore in a pond rises, and ice forms first at the top, not at the bottom. The result of this painful eccentricity of water—expanding one-eleventh of its bulk in the freezing process, instead of continuing to contract—is destruction and confusion to water pipes and boilers but it saved the lakes from freezing solid and killing all the fish. At its other extreme the behavior of water becomes positively weird. Changing from gas to water three volumes are reduced to two; changing from water to vapor the two volumes do not become three, but over three thousand! This mighty increase in bulk and elasticity makes steam the mechanical power of the world.

L. A. M.

The new society of Jesus was a magnificent initiation, and he who entered it must lay aside the world standards and ideals of character and become as a little child.—*Ian Maclaren.*

The Sunday School

LESSON FOR SEPT. 13. 2 *Sam.* 22: 40-51.

DAVID'S GRATITUDE TO GOD.

BY REV. A. E. DUNNING, D. D.

This lesson includes the whole of one of the most magnificent of the Psalms, the eighteenth. It is divided into five parts. Taking the verses as numbered in 2 Sam. 22, we have: (1), an ascription of praise to Jehovah as an introduction [vs. 2-4]; (2), a description of God's power in delivering David, the imagery being suggested by a thunderstorm [vs 5-20]; (3), a statement of the principle of the divine government, rewarding the righteous and punishing the wicked [vs. 21-28]; (4), this principle illustrated in David's life [vs. 29-46]; (5), a summary of God's goodness to David and his gratitude therefor. The verses selected to be printed specially emphasize four things on which David had relied for success in his eventful life—four aspects of God on which he had habitually looked and which had inspired in him courage to overcome all things which stood in his way. These four things are:

1. The source of power to conquer his enemies [vs. 39-43]. This song is a kind of retrospect of David's whole life. A large part of it was spent in war. But he does not boast of his prowess. In every victory he considered himself only an instrument in God's hands. A divine hand girded him with strength for the battle. The same hand smote his enemies. Even deeds which in the better light of our time we cannot approve seemed to David to be inspired by God, and his courage was invincible because he believed that God was with him and against his foes.

Such trust in God, with the steadfast conviction of having been appointed to carry out definite plans for him, is all conquering. General Gordon, the hero of the Soudan, was a conspicuous figure before the world a few years ago. Every one who knew him knew that he was fearless because he believed he was doing what God had sent him to do. When he was about to undertake a most difficult task, he wrote to a friend: "I go alone with an infinite, almighty God to direct and guide me, and am glad so to trust him as to fear nothing, and indeed feel sure of success. I feel my own weakness, look to him who is almighty, and leave the issue without inordinate care to him." This is the true soldierly spirit in which every child of God should go forth to life's battles. This consciousness of divine leadership made David a great general.

2. The source of power to govern his kingdom [vs. 44-46]. It was a very difficult task to bring the twelve tribes into unity, to banish old feuds, to kindle a common patriotism and inspire them to purposes great enough to make them a nation. Not less difficult was it to keep in subjection other tribes whom David had conquered, and to make them acknowledge him as king. From the borders of Egypt and the coast of the Mediterranean to the river Euphrates he had to maintain peace, to repel the attacks of other nations who sought to wrest from him his territory and to put down revolts which were at any time liable to arise. Yet in spite of disturbances in his own court, which culminated in the rebellion of Absalom, and of outbreaks in different places, which no doubt often occurred, though they are not mentioned in the brief history in the book of Samuel, David held his throne and made wonderful progress in the organization of the kingdom he had won.

In this great business he depended on God. In all the remarkable events of his history he saw providential guidance, and the assurance of it made him strong. In the peaceful development of our own country there are thousands of men and women whose responsibilities would be too great for them but for this same reliance on a divine hand guiding them, and the vision to see help and deliverance provided by God in both the smaller and greater crises of life. Many of them, like David, frankly declare their faith in that ruling providence, as from time to time, in ways that seem wonderful to them, they have been helped to success in worthy efforts for themselves or for others. Their testimony is of great help to young men facing the difficulties of entering on independent life and to all who struggle in the name of God to do service to their fellowmen. Every one who believes that God has helped him to do what he has honorably sought to do owes it to the world to acknowledge before men that divine help.

3. The object of his praises [vs 47-50]. David probably did not write so many of the Psalms as have been ascribed to him in our Bibles. But proof is ample that he wrote this one, and it indicates his character. To God he attributed all worthy achievements he had made and all good that came to him and his people. The habit of grateful recognition of the presence, love and power of God have much to do with inspiring confidence in those who would lead in the community. When that habit finds expression in songs worthy to be used as expressing devout experience such service is a permanent blessing to mankind. David is remembered for his songs of praise to God more than for anything else he did. It is a high honor for any one to have written a hymn which has deserved and found place among the songs of the church. They deserve our gratitude who have wrought out of their experience what the children of God have adopted as the expression of their feelings toward him, and no one has truly praised God by his life and word who has failed to add something precious to the Christian Church.

4. The ground of his confidence [v. 51]. Underneath all his thoughts was this one, that he was God's king. That anointing by Samuel he never had forgotten. His mind returned to it in his latest hours as he looked forward to an unending glory for the house which God had established through him. That is the assurance which sustains every Christian. He has been set apart by the divine will for a divine service which is to have no end. The hour of his confession of Christ is sacred in his memory; and it is also an inspiration. Whenever, as at the Lord's Supper, he renews his covenant vows he remembers that he is set apart to a sacred trust, and that, if he be faithful to that trust, his success is certain.

Here we take leave of David in our study of the history of Israel. He had great faults, which oftenest are found with men of sanguine temperament and strong emotional nature. But for his sins he was repentant, while his virtues and his service to mankind were so great that he must ever hold his place as one of the world's greatest heroes. It is fitting that our last vision of him should be the one which most truly represents him—an old man looking back on his life and then upward to God from whom, as he clearly saw, came all his power, which gave success to his career, and all his happiness, which made him willing to remember his history and look forward to his unending influence over men for their good.

THE CHURCH PRAYER MEETING.

Topic, Sept. 6-12. The Need of Spiritual Enterprise. Matt. 4: 23-25; John 4: 34-38.

What are the opportunities for Christian work the coming season? How can our church best plan its work? How can we enlist all in doing the work?

(See prayer meeting editorial.)

When traditionalism has the upper hand it burns its opponents as the Roman Church did John Huss, or annoys them as the Church of England did Robertson of Brighton; when evangelism is strong it clears an open space where men can breathe and see Jesus.—*Ian Maclaren.*

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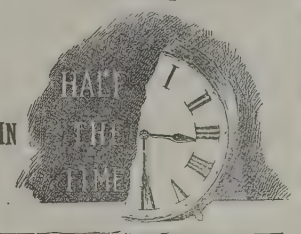

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PROGRESS OF THE KINGDOM.

OUR NEIGHBORS, THE ESKIMOS, CHINESE, INDIANS, MOUNTAIN WHITES AND NEGROES.

(Parallel with The Congregationalist's October Topic for Missionary Meetings.)

From 1846 to 1896, a half-century of humanitarian, educational, evangelistic effort among these five races, neighbors in our own home land, involving an outlay of millions of dollars and the life energy and consecration of thousands of missionaries; a field extending from the Atlantic to the Pacific and from Florida to Alaska; Christian schools and colleges to the number of 117, as well as almost twice that number of Congregational churches; hundreds of thousands of youth enlightened and helped to self-support; multitudes of homes refined and uplifted and thousands of down-trodden and neglected ones shown the high possibilities of Christian manhood and womanhood—this is the glorious record to which the American Missionary Association triumphantly points in this its jubilee year. A brief review of its organization and the activities of fifty years will help us to join more intelligently and enthusiastically in the celebration of this anniversary in Boston next month.

In the early days of organized resistance to slavery, religious and political, Sept. 3, 1846, the A. M. A. was formed in Albany, N. Y., its object being, according to its constitution, "to conduct Christian missionary and educational operations and to diffuse a knowledge of the Holy Scriptures in our own and other countries." It endeavored to discountenance slavery "by refusing to receive the known fruits of unrequited labor or to welcome to its employment those who hold their fellow-beings as slaves." This new society was preceded by four missionary organizations, which were subsequently merged into it, the Amistad Committee and the Union Missionary Society, both having anti-slavery aims, while the other two, the Committee for West India Missions and the Western Evangelical Missionary Society, were for the evangelization of the freedmen in Jamaica and the American Indians. We have almost lost sight of the foreign work which the A. M. A. did in its early years, just as the American Board carried on for a time a home enterprise among the Indians, but we learn that in addition to the missions received from the above societies it took under its care one missionary in the Sandwich Islands, two in Siam and a number of missionaries and teachers laboring among the colored refugees in Canada. In its foreign department in 1854 its workers numbered seventy-nine, located in Africa, Jamaica, the Sandwich Islands, Siam, Egypt and America. At the time of the Civil War, however, much of the foreign work was wisely relinquished and the association's efforts mainly concentrated upon the new field in the South. In 1882 an arrangement was consummated with the American Board by which it transferred to the A. M. A. its Indian missions in this country, the latter society withdrawing from missions in foreign lands.

The first work of the A. M. A. in the South was not for the Negro but among the white people of Kentucky, and was conducted on an avowedly anti-slavery basis. The pioneer in this movement was Rev. J. G. Fee, a Kentuckian by birth, but an ardent anti-slavery advocate, who collected a church of non-slaveholders and applied to the association for a commission. Another similar church was organized, Sunday and day schools were opened. Berea College was the outgrowth of the missionary work of Mr. Fee and his colleagues. The Civil War, in which 170,000 of these sturdy, high-spirited men from the mountain regions of Kentucky, Virginia, Tennessee, Alabama and North Carolina served in the Union ranks, interrupted the earlier efforts, and it was not until 1882 that work in the mountains was renewed, under the leadership of Rev. A. A. Myers, who organized a church and built a schoolhouse in Williamsburg, Ky. The news quickly spread among the neighboring towns and it was pathetic to witness the thirst for education and a better life displayed by these isolated and neglected people. The work is constantly enlarging as the railroads open up the mountain region to enterprise and education, and is limited only by the lack of means necessary to plant the schools and churches the eager highlanders so sorely need. According to the last annual report, fifty-one churches, having 1,521 members, and seventeen schools, with over 2 000 pupils, are to be found in the mountain region today under the care of the A. M. A.

But the great work of the association, begun under the guns of Fortress Munroe, near the spot where the first slave ship landed its cargo, in the fall of the first year of the war, when the slaves first came within the Union lines, has been its educational efforts among the American Negroes. To the A. M. A. belongs the honor of having been the first organization to begin school work among those who had been slaves, and to follow the armies with faithful missionaries and teachers. In Hampton, Va., Rev. L. C. Lockwood opened among the contrabands gathered there the first day school for freedmen with 800 pupils. This was the nucleus, not only of the present noble Hampton Institute, but of the six colleges, thirty-nine normal and graded schools and twenty-nine common schools which the association now supports in the South. Many of our readers do not need to be reminded of the enthusiasm in the North as soon as the Proclamation of Emancipation was issued, which led hundreds of men and refined women to offer their services in behalf of the freedmen who were in the bogs of degradation and illiteracy. The A. M. A. rapidly extended its missionary and educational work. Crowds of adults and children attended its schools. By 1864 it employed 250 missionaries and teachers, and the following year was enabled to enlarge its operations still more as the National Council recommended the churches to raise $250,000 for the enterprise among freedmen. And so the work of enlightenment and of social elevation and of spiritual uplift has gone on and must continue. It is much to be able to point to the 20,000 Negro teachers today in our public schools, to bring forward such men as Hon. Frederick Douglass and Booker T. Washington to prove the inherent possibilities of the race, and to turn hopefully to the hundreds of graduates coming out every year from the A. M. A. schools, equipped not only with a good school education but with a useful knowledge of various industries; but still the gravest problems and vastest needs remain and must be met, we believe, by the Christian Church.

Out on the Nebraska bank of the Missouri River, at Santee Agency, is a group of eight buildings which might well be termed a social settlement among the Indians, though it stands for much more than is usually implied by that word. The Santee Normal and Industrial School, with its cottage homes, its normal and theological departments, its carpenter's, blacksmith's and shoe shops, as well as its extensive farm, is one of the largest Indian training schools in the country, while the native church not only supports an Indian minister but has helped to do missionary work in other communities. This and other Indian schools and churches at Fort Berthold and Standing Rock Agency, N. D., Oahe and Rosebud Agency, S. D, Skokomish, Wn., and Crow Agency, Mont., are the fruits of the Indian work of the A. M. A., which was begun very early but has been chiefly developed since 1882. Last year the association preached the gospel to twenty tribes of Indians in its stations and out-stations in five different States. Savages are being converted into preachers and deacons and worthy members of its fourteen native churches as well as teachable pupils in its twenty-one Indian schools.

Two other races share in the opportunities for education and Christianization which the A. M. A. is striving to place within the reach of our foreign neighbors. We must not forget that 1,000 Mongolians have been gathered into its schools in California and that last year it ordained the first Chinese minister on the American continent; nor should we lose sight of its enterprise for the Eskimos at Cape Prince of Wales, Alaska, where Rev. H. R. Thornton laid down his young life, and to which Mr. W. S. Lopp has just returned. Who can consider and study this five-fold work for Christ, for humanity and for our native land without a deepening appreciation of the consecrated efforts of the past fifty years, a new grasp of present needs and opportunities and a reaching forth to larger purpose and achievements in the future? But a month yet remains of this jubilee year, which has been darkened not only by severe retrenchments but by a heavy debt. There is, however, a favorable difference of $38,000 between the financial standing now and at this date last year. The Jubilee Share Fund now aggregates pledges of over $14,000. Shall not the coming days before the annual meeting, Oct 22–24, see such a large number of fifty-dollar shares taken that the grand old American Missionary Association shall once more be set free?

Sources of Information.

The American Missionary for Sept., 1896.
The Congregationalist (under Progress of the Kingdom) for Jan. 3, 1895.
Among Our American Highlanders, Among the Indians, Chinese Missions, In North Carolina, Freedmen and Freemen, The Burden of the Nation in the South, A Brief History of the A. M. A., and other pamphlets published by the American Missionary Association, Bible House, New York.
The Administration of the A. M. A., *Congregationalist* Handbook, No. 8.

CHRISTIAN ENDEAVOR NOTES.

The Friends have appointed a denominational C. E. superintendent of foreign missions to circulate missionary literature and to promote giving.

For an hour just before the weekly prayer meeting of their church the Endeavorers of a society in Richmond, Ind., meet their pastor to study the Bible.

Alabama has gained a place in the roll of States having prison societies through the formation of a society with 11 members, which will receive the help of the nine societies forming the Birmingham Union.

Newark, N. J., has what is supposed to be the only Italian C. E. society in America. During its first six months the membership has doubled. The society has had printed several thousand copies of its constitution in Italian, with the intention of circulating them in this country and in Italy in order to form more societies.

There were thought to be 10,000 persons in attendance at a C. E. rally and picnic planned by the societies in Minneapolis and St. Paul. Lunches and receptions were held separately by the different societies represented, and all united in a song service and in a meeting addressed on the subject of Christian citizenship by Rev. D. J. Burrell, D. D., of New York. The societies have received a powerful impulse from the gathering and St. Paul is making arrangements for a similar one.

A circular urging evangelistic services in school houses, parks, penal institutions, and homes, has been sent to each society in her district by the president of the Central District of Minnesota.—A special committee in Worcester County, Mass., has recommended Rev. J. H. Lingley, of Worcester, to conduct evangelistic work with the societies of the county in cases where the pastors judge it advisable. Rev. O. C. Bailey has charge of arranging the dates. It is hoped that the State convention will be preceded and followed by many series of meetings.

An active missionary committee in a society in Toronto, Ont., has started a missionary library, has conducted a study of China lasting for three months and closing with an examination, and issues a minature missionary weekly, each number containing a question on missionary topics, the answers to be called for at the next meeting of the society. Some special subject for prayer connected with the missionary work is suggested for each day of the week, and in each prayer meeting the topic is considered by some one with special reference to missions.

Literature

BOOKS ON THE CURRENCY QUESTION.

It may be convenient for some of our readers to know what books upon the financial questions now agitating the country are authoritative and accessible. In the following list we have given books representing both views and appended prices. Three important works are reviewed or noticed in our literary department this week: Professor Hadley's new book on *Economics*, the cheap reprint of Horace White's *Money and Banking*, and Logan G. McPherson's *The Monetary and Banking Problem*. Publishers and prices will be found appended in each case. These three are all in favor of the gold standard.

Other books are: *History of Banking in the United States*, by W. G. Sumner, $3.00 (gold); *Bimetallism*, by Wharton Barker, $1.25 (scientific bimetallism); *Monetary Systems of the World*, by M. L. Muhleman, $2.00 (gold); *The Natural Law of Money*, by William Brough, $1 00 (gold); *International Bimetallism*, by Francis A. Walker, $1.25 (double standard); *The Gold Standard*, by Brooks Adams, 25 cents (silver); *Coin's Financial School*, paper, 50 cents, and sequel, *Up to Date*, 25 cents, by W. H. Harvey (silver); "*Coin's Financial Fool*," by Horace White, 25 cents (gold); *The Battle of the Standards*, paper, 25 cents, by Henry M. and James H. Teller; *Robinson Crusoe's Money*, by David A. Wells, paper, 50 cents, (gold); *The Monetary Situation*, by S. Dana Horton, paper, 50 cents (bimetallism); *An Honest Dollar*, by President Andrews of Brown University, paper, 75 cents (bimetallism); *History of the Monetary Legislation of the United States*, by Hon. Robert E. Preston, the director of the mint, 25 cents (gold). These books can be purchased through any bookseller, and the list might be indefinitely extended, though mainly on the gold side. A convenient *Bulletin of Books on the Currency Question*, issued by the Baker and Taylor Co. of New York, contains a much larger list than we have here given, with indications of teaching and price.

BOOK REVIEWS.

Economics, An Account of the Relations Between Private Property and Public Welfare, by Arthur Twining Hadley, of Yale University. Professor Hadley has accomplished a large task in an exceedingly satisfactory manner. The tone of the book is judicial, and the author speaks out of a wide range of knowledge with the authority of a master. One turns naturally to such a book for definitions of popular terms of speech and finds them well considered and clearly stated, as well as sufficiently illustrated. To take, for example, the author's treatment of a burning question. "Money," he says, "is best defined as a thing which, by common consent of the business community, is used as a *basis of commercial obligations*." Whatever may be chosen for this purpose becomes, by the very fact of being thus used, a convenient standard for measuring private wealth—a value demoninator, as it is sometimes called—by means of which the power and advantage attaching to the ownership of different kinds of salable property can be compared." We commend this definition, with its right insistence on the materiality of the measure of value and the necessity of the common consent of the business community, to those who believe that the government can create value out of nothing or permanently hold any commodity above its natural level of worth.

The whole chapter on Money is useful reading in these educative days and would sober many a wild talker if its facts and conclusions could be mastered; and this, together with the following chapter on Credit, ought to be printed as a tract and scattered broadcast East and West.

Professor Hadley is singularly fair in presenting the arguments of the side to which he is opposed, as the passages on Malthusianism and on bimetallism show; and he has the large patience of the evolutionist who watches the stream of tendency, seeking to teach men to conform to its flow, but sure that nothing can resist it.

The book justifies its title and is much the most satisfactory text and reference book of formal economic science which we have seen. It deserves a wide reading and careful study. The making of the book corresponds admirably to its contents. It is well indexed, printed and bound. [G. P. Putnam's Sons. $2.50]

A plain, sensible and well-written book on the financial question is *The Monetary and Banking Problem*, by Logan G. McPherson. Beginning with history, he goes on to theory, and shows advantages of the least variable standard of values in a way which is very convincing. [D Appleton & Co. $1 00.]

Mr. Horace White's admirably clear and competent *Money and Banking Illustrated by American History* has been issued by the publishers in paper covers. It ought to have the widest possible circulation. [Ginn & Co. 50 cents.]

RELIGIOUS.

Social Meanings of Religious Experiences, by George D. Herron. These lectures were delivered in Chicago and afterwards in Boston. Dr. Herron has a teasing fashion of saying things which we all believe in such a way that we are inclined to wish they were not true in order to have the pleasure of disagreeing with him. Furthermore, he has a fashion of using words in definitions peculiar to himself. Add to this that he seems to us to read into Scripture incidents meanings which are wholly modern and foreign to the experience of the actors, and you have some of the difficulties and irritations of this strong and suggestive book. There is much that is germinally suggestive in Jacob's wrestling but nothing in the immediate circumstances or after history to show that "nothing more distinctly discloses the social ground of religious experience than this story of Jacob's wrestling." Between Dr. Herron's accusation that Jacob, "having overreached Laban, his father-in-law," had "stolen away with his family, his servants and herds, and likely what else he could lay his hands on," and Jacob's indignant denial, we prefer to believe Jacob. Nor are we ready to listen to the repeated and unmeasured accusations against modern commercial life which find their culmination in sharp but anonymous accusations against men who rob the public and endow universities, and statements like that which declares that "all of us who live in any measure of comfort live more or less by economic stealing, no matter what our occupations or intentions. Our comforts are bought with the poverty, and even the lives, of beaten men and women."

Dr. Herron is too much of a man to indulge in such railing accusations, nor do they help his cause. But when we have said all this, the book is too suggestive to go unread, and too full of the spirit which dictated the second table of the law to be without fruit in thought and life. [Thomas Y. Crowell & Co. 75 cents.]

An admirable book for private reading or study classes is Robert E. Speer's *Studies of the Man Christ Jesus*. The author has grown into a wide usefulness and is one of the most capable of the younger religious leaders of the time. The book has come out of practical experience in teaching young men in conferences at Northfield and Keswick, Eng., as well as with selected groups in colleges. It is, in fact, an inductive study of the greatest life, pursued in a reverent spirit, with clear insight and illumination from a wide range of reading. [Fleming H. Revell Co. 75 cents.]

Among devotional books designed to give courage and comfort to the sorrowing we have seldom read a more thoughtful, helpful little volume than *In Tribulation*, by Dr. H. Clay Trumbull. He probes the inner meaning of words in a very suggestive way, seeking, for instance, to give the root idea of "tribulation," "trouble," "chastisement," and "comfort," and there are excellent chapters on the conduct of life, such as Waiting as a Duty, Never Giving Up, and Giving Expression to Sympathy. We can say nothing better than that Dr. Trumbull's book is true to his own definition of the purpose of comfort, in that it is "strengthening, invigorating, inspiring." [John D. Wattles & Co. 75 cents.]

The growth of the liturgical movement among Presbyterians is indicated by *Selections from the Psalter for Use in the Services of the Churches*, arranged by Elijah R. Craven, D. D., and Rev. Louis F. Benson. It is strictly a selection, arranged in lessons of convenient length, for use responsively by alternate verses, and is beautifully printed and bound in limp cloth. [Presbyterian Board of Publication. 30 cents.]

TRAVEL.

The Ouananiche and Its Canadian Environment, by E. T. D. Chambers. Illustrated. This beautiful book of travel and sport is appropriately frontispieced by a picture of a corner of Lake St. John, which is the habitat of the ouananiche and the resort of its pursuers. Lieut. Colonel Haggard, in his introduction, describes sitting on the head of a six-pound specimen in a canoe, "while he with his brawny tail administered unto me such a castigation as had fortunately never been my lot to receive since my early boyhood days at school," and Mr. Chambers himself describes it as "the gamest fish for its size that swims." It is a sportsman's and fisherman's book, but not that alone, for it describes with knowledge and skill the environment as well as the fishing, and devotes attention to the characteristics and folk-lore of the Indians. The class of stay-at-home fishermen, who do not go to the wilds because they cannot, will get much pleasure from the perusal of this volume, and it will be of interest to the student also. The index is good and the pictures effective, and the book is well made throughout. [Harper & Bros. $2.00.]

STORIES.

Mrs. Gerald, a novel by Maria Louise Pool, shows decided power in the portrayal of New England character and simple vil-

lage life. To our thinking, however, the author is more successful with the minor personages of the story than with the heroine and her husband, on whom she has spent her chief care. They seem more like psychological studies than real people. But Hanford Grover stands before us a typical shiftless, lazy, selfish Yankee, content to be supported by his wife and daughter. The plot is not remarkable and the story is sad and tragic. Judith, a poor girl, is asked in marriage by a millionaire, whose nephew she loves. In order to help her mother and sisters she becomes his wife, the absence of love being perfectly understood on both sides. But the apparent lie of the marriage is hateful to her truth-loving nature, and the situation is made worse by the presence of the nephew and the fact that all three know the real state of affairs. The book ends with the insanity and suicide of the husband, and the inference that the true lovers will at last be united. While some will think the story overdrawn and improbable, no one can deny the power with which its lesson is enforced. [Harper & Bros. $1.50.]

A Strange, Sad Comedy, by Molly Elliot Seawell. The Southern gentleman and his daughter, impoverished by the war but having lost no whit of family pride, types familiar enough in recent American fiction but very cleverly drawn in this book, are brought to Newport and in contact with English people and the Briticized Americans who are supposed to haunt that watering place. The daughter is a humorous and interesting creation and plays her baronet off against her American lover with a genuine enjoyment of coquetry which the reader heartily shares. The cynical old man of the story, who delights to give and to torture, is strongly drawn, and the ending of his career is well managed. Altogether the story is carefully planned, well constructed and the interest is fully sustained. It admirably fulfills its mission as a piece of bright and enjoyable "summer reading." [Century Co. $1 25.]

The Under Side of Things, a novel by Lilian Bell. The style in which this story is written is very bright but far too hard. Its pictures of a Pennsylvania town and the people who lived there are clever and interesting and the love story is enjoyable. But to carry the wife at last back into the chill and slavery of her mother's house makes the book a quite needlessly ignoble tragedy and adds nothing to its charm or unity. But the story is American throughout and told with real power and insight into character. [Harper & Bros. $1.25.]

The Failure of Sibyl Fletcher, by Adeline Sergeant, is distinctively a love story without any admixture of "problems," social, religious or any other sort. A girl artist of fine qualities of character is discarded by her lover for a butterfly type of young womanhood who has a prettier face, and the artist marries a strong, masterful fellow below her own station in life though of good ancestry. He is moody and possessed of a violent temper, but by the magic of love she transforms him into the gentlest of husbands, acts as a peacemaker between the other couple, who quarrel sadly at first, and everything turns out happily. Several quite dramatic situations are introduced and the author shows real power in her analysis of human passion. [J. B. Lippincott Co. $1.00.]

Scotland and *The Orient* are the latest additions to the series of Stories by English Authors. The former bears six notable names, each one represented by a characteristic sketch. Naturally it is the well-loved Doctor of the Old School which stands for Ian Maclaren, while The Heather Lintie is the selection from S. R. Crockett, The Courting of T'Nowhead's Bell from J. M. Barrie, and Thrawn Janet from R. L. Stevenson. Wandering Willie's Tale by Sir Walter Scott and The Glenmutchkin Railway by Professor Aytoun complete the volume, which seems to us the best thus far published. *The Orient* gives the first place and a third of its volume to The Man Who Would Be King, Rudyard Kipling's cleverly developed, impossible tale. Of the remaining five The Revenge of Her Race is perhaps the strongest. Thy Heart's Desire, an intensely sorrowful story by Netta Syrett, has nothing Oriental about it except that the English characters are forced to live for a time in the East. [Charles Scribner's Sons. 75 cents.]

From Whose Bourne, by Robert Barr, is a very slight story of the "detective" kind. It begins in the spirit world, and excites interest in a theory of departed souls which is not at all justified by the course of the narrative, which soon gets to the earth of mortals again and derives what interest it has from the not very thrilling mystery of a supposed crime. Altogether it seems to us quite unworthy of the author's reputation. [Frederick A. Stokes Co. 75 cents.]

MISCELLANEOUS.

Laws Relating to Religious Corporations, by William Henry Roberts, D. D., LL. D. This is a full handbook of the statute law of the States and Territories relating to churches and religious societies. Dr. Roberts himself warns the reader against making it a substitute for skilled legal counsel, a warning which should be heeded by all managers of church interests. It is the business of the courts to interpret statute law, and the law as they declare it is the law which governs transactions. This law of judicial decisions and precedents is wholly untouched in the book, and indeed lay outside its purpose. The book is compiled with the author's well-known care and thoroughness and, with this caution, will be of great value to the churches. [Presbyterian Board of Publication. $3.00.]

A second edition of *Demon Possession and Allied Themes*, by the late Rev. John L. Nevius, has been issued with considerable additional matter by the editor, Mr. Henry W. Rankin. It is evident from the criticisms, both hostile and favorable, cited here that the book has excited wide interest and attention. It challenged the prevailing mood and presupposition in and through which the modern psychologist and pathologist approaches the study of the phenomena depicted, and its facts must either be accounted for or current theories must be greatly modified. For our part we believe, with Dr. Agnew, that "these demoniacal seizures, mentioned in the New Testament, fall within a realm which has never been invaded by the studies of the pathologist," and can say of Dr. Nevius with Professor James of Harvard that, "we have to thank him for an extremely good contribution to a really important subject." [Fleming H. Revell Co. $1 50.]

A Primer of Modern British Missions, with references to American Missions. Edited by Richard Lovett, M. A. The author of this book was the biographer of James Gilmour of Mongolia. He has carried out a difficult task of arrangement and condensation with ability and success and the work will be exceedingly convenient for reference. [Fleming H. Revell Co. 40 cents.]

The Story of a Piece of Coal, by Edward A. Martin, F. G. S., is a monograph in simple and popular style and fully illustrated upon coal, its origin and its uses. Originally written in England, it has been changed to adapt it to American readers and it is both interesting and complete. [D. Appleton & Co. 40 cents.]

NOTES.

— Mr. Wilson Barrett's play, The Sign of the Cross, of which we gave a description some months ago, has proved more profitable than any other play of the season in London.

— Li Hung Chang is said to be getting up early in order to keep up his journal of travel. A full translation of his shrewd comments upon Western civilization would be of the greatest interest, though it might not conduce to our self-conceit.

— Over 2,500 different sermons by Spurgeon are in print, and there are manuscripts enough remaining to continue their weekly publication, which goes back in unbroken continuity for forty-one years, for some time yet. We referred last week to a recent order for 1,000,000 copies recently placed with the printers.

— Dr. George E Post of Beyrout, Syria, has just completed a work on The Flora of Syria, Palestine and Sinai. It has involved enormous care and labor during thirty years both of travel and research. An edition of 700 copies has been printed at the mission press in Beyrout. The price of the book, postpaid and registered to destination, is one guinea (£1, 1s.), which should be sent by exchange or postal order to Rev. George E. Post, M. D., Syrian Protestant College, Beyrout, Syria.

— There has been much complaint that people would not read books, and now that Chautauqua Circles and university extension lectures are setting all sorts of people to reading some are complaining that it is all superficial work. If so surely even that is better than no reading at all. In this connection we may quote the story which *The Citizen*, which is the organ of the American Society for the Extension of University Teaching, tells:

When a representative of the American Society asked at the Philadelphia Library for lists of newly acquired books for publication in the society's journal he was told that the attendants were already bothered to death by the calls of university extension students, and that this troublesome avidity for reading could not be encouraged. The Mercantile Library had an uncut copy of MacPherson's Annals of Commerce, which had been preserved in this condition for about fifteen years. A university extension student actually cut the leaves and read it.

BOOKS OF THE WEEK.

Lee & Shepard. Boston.
PROTESTANTISM. By Edward P. Usher. pp. 440. $1.50.

Copeland & Day. Boston.
CINDER-PATH TALES. By William Lindsey. pp. 210. $1.00.

G. P. Putnam's Sons. New York.
CAMPING IN THE CANADIAN ROCKIES. By W. D. Wilcox. pp. 283. $4.00.

Thomas Whittaker. New York.
SOME MODERN SUBSTITUTES FOR CHRISTIANITY. By George W. Shinn, D. D. pp. 87. 50 cents.

John D. Wattles Co. Philadelphia.
RECENT RESEARCH IN BIBLE LANDS. By Prof. J. F. McCurdy, Ph. D., LL. D., and others. Edited by Herman V. Hilprecht. pp. 269. $1.50.

S. W. Straub & Co. Chicago.
BEAUTIFUL SONGS AND LIVING FOUNTAIN. By S. W. Straub. pp. 320. 35 cents.

Christian Publishing Co. St. Louis.
JESUS AS A TEACHER. By B. A. Hinsdale. pp. 330.

MAGAZINES.

August.—THE PULPIT.—OUR COUNTRY.—YALE REVIEW.

September. WHAT TO EAT.—SCRIBNER'S.—ATLANTIC.—HARPER'S.

News from the Churches

Meetings to Come.

NEW HAMPSHIRE FEMALE CENT INSTITUTION AND HOME MISSIONARY UNION, annual meeting will be held in connection with the meetings of the General Association at Littleton, Sept. 23, at 2 o'clock P. M. Mrs. H. S. Caswell of New York will address the ladies. Auxiliaries are requested to send delegates. All women interested in home missions are cordially invited.
ALICE M. NIMS, *Secretary.*

FALL STATE MEETINGS.

Montana,	Billings,	Tuesday, Sept.
North Dakota,	Fargo,	Tuesday, Sept. 15.
New Hampshire,	Littleton,	Tuesday, Sept. 22.
Minnesota,	Faribault,	Tuesday, Sept. 15.
Washington,	Tacoma,	Tuesday, Sept. 22.
Maine,	Ft. Fairfield,	Tuesday, Sept. 22.
North Carolina,	Haywood,	Thursday, Sept. 24.
Oregon,	Portland,	Tuesday, Sept. 29.
Wisconsin,	Antigo,	Tuesday, Sept. 29.
Wyoming,	Wheatland,	Sept.
Idaho,	Boise,	Oct.
New Mexico,	Albuquerque,	Oct.
Utah,		Oct.
California,	Sacramento,	Tuesday, Oct. 6.
Colorado,	Denver,	Tuesday, Oct. 6.
California, South'rn,	Claremont,	Tuesday, Oct. 13.
Nebraska,		Monday, Oct. 19.
Alabama,	Shelby,	Wednesday, Nov. 11.
Connecticut Conf.,	Winsted,	Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D, Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62 Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S B Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22 A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover st. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

That idea of raising church extension funds by steam is worthy of Chicago enterprise.

Those Minnesota Christians must be thoroughly consecrated, pocket-books and all, judging from reports of finances in certain of the churches.

A good suggestion for prayer meeting topics comes from Kansas Careful study of the church covenant would not come amiss in other congregations.

An Indiana church and pastor are to be congratulated on their new and tasteful equipment for service. And the best part of it was that all bills were paid before rededication.

That up-to-date Maine church deserves a large attendance of cyclists. The steed of steel, however tricksy on the road, when at rest is sufficiently lamblike in behavior to attend church as well as school.

The mutual helpfulness of that Chicago church and its neighboring seminary settlement is noteworthy. The experience gained by the visiting members must amount to a course in practical sociology.

The faith of that pastor in North Dakota, who tries to eke out his meager salary by farming, must be severely tried. Truly, what the silver bug spared hath the hailstorm devoured. We trust that through the bounty of Christian friends he may receive twice as much as he had aforetime.

The present is eminently fruitful in pleasant social devices for raising church funds. In many cases, as in New Hampshire this week, summer visitors join heartily with residents in this form of service. Such helpful, inspiring guests are always welcome and, as they return to their homes, leave behind many fragrant memories.

The summer, when interest in church work sometimes flags, is just the time to organize Sunday schools, and our Iowa friends evidently appreciate this fact. The Y. P. S. C. E., too, has been doing yeoman's service the past season, carrying on Sunday schools, holding cottage prayer meetings and in many cases assuming care of the regular church services.

NEW ENGLAND.

Massachusetts.

BOSTON.—There was a perceptible falling off in the number of clergymen from abroad heard in this city and its suburbs last Sunday, owing to the fact that a number of the pastors had returned from vacations and occupied their own pulpits. Rev. H. A. Stimson, D. D., of New York city preached at the Old South and Dr. John Wood of England at Harvard Church, Brookline; Rev. S. L. Loomis of Newark, N. J., was heard at Highland Church, Roxbury, and Rev. F. H. Means of Windham, Ct., at Second Church, Dorchester, while the people of Franklin Street Church, Somerville, listened to Rev. C. H. Cutler of Bangor, Me.

WARREN.—The council that dismissed Rev. H. G. Hale last week put on record its appreciation of his faithful and efficient labors covering five years and accruing to the benefit of the church and the community in many particulars. He takes up his residence in Brookline at once, preparatory to his assuming charge of the new enterprise there.

SPRINGFIELD.—*First.* Rev. F. L. Goodspeed will be in his pulpit Sept. 6. During his absence an interesting series of topics has been used in the prayer meetings on the lives of Saul, David and Solomon, the Psalms and the preparation of the Old Testament for the New.

Maine.

ELLSWORTH FALLS.—The C. E. Society has decided to hold its meetings for the present in connection with the regular midweek prayer meeting. The music for the Sunday evening service is in charge of a committee of five, each retiring committee appointing the next to serve. Five bulletin boards for church notices have been placed in conspicuous places about town.

BUXTON.—*Bar Mills.* Rev. C. H. Gates, pastor here for the last eight years, has resigned on account of ill health. The resignation will take effect the last of September.——*Rockland.* Rev. C. A. Moore has been elected chaplain of the Tillson Light Infantry. The company attended his church in a body Aug. 23.

NORTH BRIDGTON.—The meeting house has been renovated within and without, and a new vestry built, the expense of the whole amounting to over $2,000. A dedicatory service was held Aug. 18, Rev. D. P. Hatch preaching the sermon.

The edifice at Bucksport, which has been closed for several months for repairs and decoration, was reopened Aug. 23.——Rev. Henry Blodgett, D. D., for so many years a missionary of the A. B. C. F. M., spoke recently at Bluehill on the work in China.——Booker T Washington of Tuskegee, Ala., has given an address at Bar Harbor on Negro Education.——An apartment under the pulpit for storing bicycles is provided by the church in Winterport.

New Hampshire

DUNBARTON.—The pastor, Rev. A. K. Gleason, has been ill for the last three or four weeks with rheumatic fever. Meanwhile his people have worshiped with the Baptists, whose pastor also has taken charge of the midweek meeting. The summer visitors of this hill town have recently shown their friendly interest in the church by furnishing a delightful musical and literary entertainment in the town hall, which was enjoyed by all present and netted more than $20. A Longfellow social was given later, proving enjoyable and financially successful.

JAFFREY.—A birthday musical, with a choice program, was recently held here, proving an enjoyable occasion and netting nearly $100. Later the women held their annual fair, realizing as net proceeds about $109. Rev. W. E. Strong of Jackson, Mich., and Rev. H. S. Bliss of Montclair, N. J., who are spending their vacations here, have recently occupied the pulpit, to the general satisfaction of the people. A family reunion of Livingstones, of four different States, was lately held at the parsonage.

STODDARD.—A promising movement has been inaugurated through interested friends for the purchase of a new bell and the renovation of church and parsonage.

Mrs. Sarah A. Webber, late of Concord, left a legacy of $400 to the State Missionary Society.

Vermont.

BELLOWS FALLS.—Ever since the church assumed self-support, more than 20 years ago, it has been known as a working organization, and has been receiving almost constantly accessions, indicating a steady and substantial growth. Beside the home Sunday school, which has always been vigorous and flourishing, it now sustains three branch schools in different parts of the town of Rockingham. One teacher in the home school, to strengthen the ties binding his class together, has been accustomed annually to give past and present members of the class a reception at his hospitable home, soliciting for the occasion from those unable to be present some communication expressive of their interest to be read. Past and present pastors are also honored with an invitation. Refreshments and reminiscences are always in order, and a pleasant and profitable evening is thus spent together. The church has recently been sorely afflicted by the death, after a long and painful illness, of Mrs. Sarah A. Phelps, for nearly forty years a highly-esteemed and useful member, and long the efficient president of the Ladies' Benevolent Society.

BRAINTREE.—The 80th anniversary of the circular conference, embracing at present 11 churches in Braintree, Randolph, Brookfield, Williamstown and Bethel, was held, Aug. 25, with the church on Braintree hill. The exercises were mainly reminiscent, the musical part of the program consisting largely of old-time hymns and anthems.

Rhode Island.

BRISTOL.—Rev. H. A. Stevens has again tendered his resignation, to take effect after the three months' required notice. Last December he resigned but was persuaded to withdraw his action. He has been pastor for more than 14 years. His letter to the church, read Aug. 12, recognizes the lack of appreciation of his endeavors and of the cordial co-operation essential to successful work. In December last 119 voted out of a total of 137 were against accepting his resignation.

PROVIDENCE.—*Central.* During the absence in Europe of Dr. E. C. Moore, Prof. George Moore of Andover has been oftenest in the pulpit. Union services with the First Baptist Church have been held during July and August.

Connecticut.

NEW LONDON.—*Second.* The excursion to the quarters of the Harvard crew on the Thames, Aug. 27, was attended by a serious accident, resulting in the death of one woman and severely injuring a number of others. The party was just going ashore when some of the boys removed the blocking to a hand car used in the quarries, and it came bowling down the steep hill toward the crowd on the dock, giving them no opportunity to get away. One woman was knocked down by the car and injured so that she died two hours later. Another was severely injured, but will recover in time. Thirteen others were precipitated off the dock into the river, but as the boat hands and swimmers in the party jumped in to the rescue, all were taken out safely, though at first it seemed as though some must surely drown, as only one of the 13 could swim.

WINCHESTER.—Not for a quarter of a century has such a momentous event occurred in this lofty little village as the celebration, Aug. 26, of the 125th anniversary of the organization of the first ecclesiastical society and the incorporation of the town. Over 1,000 invitations were issued, the town was gayly decorated and all the residents kept open house. The noteworthy features of the morning

program were an historical address by Rev. Arthur Goodenough, pastor here for 26 years, and a paper on the original church members by Mr. B. W. Pettibone. A banquet was served at noon, and speeches in the afternoon closed the celebration. The church now worships in its third meeting house.

WEST HARTFORD.—A committee has been appointed to ascertain as far as possible the exact conditions accompanying all funds and legacies now held in trust by the church for benevolent purposes. It is also proposed to turn over to the church all legacies now held and managed by the ecclesiastical society, and that may hereafter be left to it. At the preliminary meeting of the bazar committee it was voted to appropriate $75 from the amount to be received to the Free Library, and to equally divide the remainder between the ecclesiastical society and the parsonage fund.

DANIELSON.—Rev. Joseph Danielson of Southington occupied the pulpit for the last two Sundays, being greeted by large audiences. Mr. Danielson is a descendant of the family after whom this borough was named, and was a former member of the Westfield church here.

WOODBRIDGE.—The oldest house in town, and one of the most interesting, was burned last week. It was built in 1697 by Rev. Mr. Woodbridge, the first pastor here, after whom the town was named, and its 200th anniversary was to have been celebrated next year.

BRISTOL.—Open air meetings were held by the Swedish Congregationalists Aug. 30, both morning and afternoon, with large attendance. The Swedish string band of New Britain assisted, and several out-of-town clergymen took part in the services.

WESTBROOK.—Rev. E. B. Sanford, D. D., formerly pastor here and author of a History of Connecticut, is moving his household goods to New Haven, where he will reside in the future.

COLCHESTER.—On account of the severe illness of his daughter, Rev. E. G. Stone of Westchester was unable to supply the pulpit Aug. 23, and in consequence no service was held.

SIMSBURY.—One of the boarders at the McLean Seminary is Rev. Dr. Robert Crawford who is 96 years of age. He was formerly pastor of the church at Deerfield, Mass.

STANWICH.—The women of the church netted $109 at their recent annual fair, one of the most successful ever held.

The Connecticut Sunday School Association has been active during the spring and summer in organization and in evangelistic work in neighborhoods remote from places of worship. September will be devoted to a conference campaign covering the entire field. The State secretary, W. H. Hall of West Hartford, has prepared a schedule of about 150 conferences, to be held in series of eight or nine meetings each, for the most part in the smaller country communities; and it is proposed to carry forward an active and thorough campaign, in which all the officers of the association will participate.

MIDDLE STATES.

New York.

BINGHAMTON.—*Plymouth* loses its pastor, Rev. W. H. Kephart, who resigns to accept a call to the North Church, New York city. Mr. Kephart has served Plymouth Church acceptably for seven years.

CORTLAND.—In addition to other extensive repairs a new carpet is being laid in the audience-room.

MAINE.—After being closed four weeks for repairs the meeting house was reopened Aug. 30. The walls have been newly papered and a new carpet laid.

THE INTERIOR.

Ohio.

MADISON.—Rev. A. D. Barber, one of our oldest pastors, has been aided for three weeks by Evangelist Reed, his spiritual son. Mr. Reed assisted in admitting 13 members last Sunday on confession. One of the converts was a man 86 years old, the same age as his pastor. Father Barber took the pastorate of this struggling church a few months since, and is building it up in courage and spiritual power. The excessively hot weather has not prevented his walking several miles daily in pastoral visitation.

CINCINNATI.—*Walnut Hills.* The pastor, Rev. Sydney Strong, before going abroad was a regular contributor to the *Cincinnati Commercial Tribune*, under the heading The Preacher about Town. Now that he is in Europe his papers are printed under the title The Preacher Abroad. He is making a bicycle tour of England with a party of seven boys from Chicago, Columbus, Mansfield and Cincinnati.

Illinois.

CHICAGO.—*Tabernacle.* This, sometimes called the Neighborhood Church, is the only English-speaking Protestant congregation in its ward and has peculiarly close and friendly relations with the settlement at Chicago Commons. The pastor and his family live there and the Sunday school superintendent, the principal of the industrial schools and the teacher of the adult Bible class are also among the residents, most of whom attend this church; while, on the other hand, many members of the congregation frequent the Commons and assist in its varied departments. The settlement issues a bright monthly describing its work, entitled *Chicago Commons.*——*Washington Park.* Services of a revival nature were begun Aug. 23 with good attendance and promising results. They are under the direction of Rev. C. F. Van Auken, aided by John R. Bursch as a singer. They were held four nights in succession in a hall on State Street, where the church now meets, waiting patiently till at least a part of its new building shall be ready for occupancy. In the absence of Dr. W. D. McKenzie Rev. A. M. Ingraham has served the people. What the church needs is sufficient funds to give it a suitable edifice. The season is favorable to building, but it is difficult to secure money. Even the Chicago City Missionary Society is crippled for lack of means. In hope of adding a little to its treasury a few enterprising members of Plymouth Church arranged an excursion for Aug 29 to Milwaukee and back on one of the largest lake steamers, all profits to go to the society. The excursion brought a large number of pleasant people together for a day's outing. The amount of profit is not yet known.

Indiana.

KOKOMO.—The church lot is of unusual size and beauty, central and valuable. Three buildings, meeting house, parsonage and pastor's study, have long occupied a portion of it, and large trees and a lawn have made it attractive. Early in 1896 money was raised for extensive improvements. The two minor buildings have been removed, a large Sunday school room now joins the south side of the church, from which it is separated by rolling partitions. In the rear of this is a kitchen and the new study is to the north. The edifice has new art windows, quartered oak pews and has been carpeted and frescoed throughout. A large vestibule has been added and a new choir loft built. The exterior has been remodeled and painted. The cost was $3,500. Services of rededication took place Aug. 30, with special music and a sermon by the pastor, Rev. R. J. Smith. The spacious interior is furnished and decorated in harmonious tints. All bills are paid and no special subscriptions were called for at the service.

WHITING.—This church, pastorless since April has been supplied in part by Evangelist W. B. Cullis and in part by students from Chicago Seminary and Moody's school. Several leading members have recently removed to Bayonne, N. J., the Standard Oil Company having a refinery at both places. Matters are brightening up, however; $60 was recently sent the C. C. B. S. The Y. P. S. C. E. is active. The large organ put in at dedication a year ago, not proving satisfactory, has been exchanged for a smaller one. Mr. Sewell, who is called to the pastorate, has supplied here several weeks and it is hoped that he will accept.

WASHINGTON.—Rev. Rocliffe Mackintosh has joined his wife in England for vacation, the trip being made possible by the gift of a friend. Miss Hattie D. Peabody is supplying the pulpit. She has studied at Oberlin and at a school for Christian workers in New York city.

Wisconsin.

RHINELANDER.—*Union.* The church celebrated its 10th anniversary Aug. 22, 23. Its early records were lost, but much of the history was recovered by correspondence with former pastors. The mission was started in 1883 by Deacon Tibbetts, "the gospel breaking plow," in North Wisconsin, but not until 1886 was it possible to organize, and then with only nine members. Two years later the resident membership was reduced to four, and for half of its his-

Continued on page 343.

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Continued from page 342.

tory as a church the office of deacon has been vacant for lack of male members. The history is a record of much tribulation, but finally the church has become self-supporting, with a resident membership of 70 and an excellent meeting house and parsonage. The anniversary sermon was preached Aug. 23 by Supt. T. G. Grassie. In the evening the pastor, Rev. J. H. Chandler, read a full history of beginnings in town and church.

THE WEST.

Minnesota.

BIG LAKE.—Meeting house and parsonage have been renovated for the coming of the new pastor, Rev. F. P. Ferguson. The church is a union of different denominations and all are heartily united in calling a new pastor, who has been upon the ground for a month. At Orrock, the out-station, there is great interest. More money has been pledged at both places than ever before. The widow of the former pastor, Rev. W. H. Evans, has been cared for by the church, a house having been built for her.

CAULDRUM.—A Swedish church has been organized here and a building is in progress of erection. With a little aid from the C. C. B. S. it is hoped to dedicate a house of worship costing $1,000. The people give liberally out of deep poverty.

CHOKIO.—A church building has been erected and seated with opera chairs. It is built by the people of the town without aid from the C. C. B. S. Church organization will follow soon. This is the result of the labors of Rev. H. A. Cotton of Graceville.

ROSE CREEK AND TAOPI.—These two yoked churches have been pastorless for a few months, but are taking steps to secure a minister. The parsonage at Rose Creek has been greatly improved during the year.

ST. PAUL.—*Hazel Park.* The church is greatly pleased with a grant of $500 voted by the C. C. B. S. This pays all indebtedness. Congregations and interest are increasing under the pastorate of Rev. T. A. Turner.

Kansas.

ATHOL.—This church of 70 members is the only one in town. During the eight years of its existence the members and community have steadily declined to favor the starting of any other church, this being amply sufficient for the population. The audiences are large, the average Sunday school attendance is 100, and from 35 to 60 persons attend the weekly prayer meeting. Although in western Kansas, the church is self-supporting and prospers temporally and spiritually.

TOPEKA.—*First.* The Church Covenant has served as a prayer meeting topic for several weeks. Interesting essays on the different obligations in this covenant have been read by members of the church. Free discussion of the various topics has deepened the impression, and the whole exercise has been permanently profitable.

ATWOOD.—The pastor has been laid aside for a few weeks by illness, but the church has been strengthened by a visit from Evangelist Veazie, who called on nearly all of the members and preached to a full house in the evening.

SEABROOK.—This church systematically reaches a wide rural territory. The pastor is planning to hold a revival meeting early in September in the home missionary tent in a country district five miles from Topeka.

MACON.—The people have purchased a schoolhouse, moved it several miles to the church lot, placed a foundation under it which provides a good room in the basement, and hope soon to hold services in it.

VALENCIA.—This field comprises two preaching stations, and the pastor also preaches at Willard. The work is more hopeful than at any previous period.

The recent revival meetings held by Rev. Messrs. Thompson and Hull in the home missionary tent in Meade County resulted in an awakening of religious interest over a wide territory, besides conversions and the reclamation of backsliders. They have opened the way for much permanent evangelizing work, and appeals for preaching services come from destitute sections at long distances from the missionary's home.

Nebraska.

FAIRFIELD.—This church, pastorless since the death of Rev. E. L. Sherman in May, has been maintaining its work with faithfulness and, now that the obligation to the late pastor is nearly met and the church is practically out of debt, a pastor will soon be secured. Mrs. Sherman and her family remain here, the eldest son being principal of the high school.

WAHOO.—Rev. W. H. Brearly has been camping with some of his people on the G. A. R. grounds at Lincoln. The church is making good progress, the Sunday school enrollment having reached 140. The Y. P. S. C. E. cares for two country Sunday schools.

ULYSSES.—The second pastoral year of Rev. B. F. Diffenbacher with this church will close Dec. 1. On Aug. 22 he was unanimously requested to serve another year, and a month's vacation was granted him.

LINCOLN.—Superintendent Bross, returning from a week's stay in Colorado, preached, Aug. 23, for First Church in the absence of Rev. Lewis Gregory, and in the evening for Vine Street Church.

North Dakota.

NIAGARA.—A severe hailstorm swept over this place Aug. 7, destroying nine-tenths of the crops. Rev. W. B. Cunningham, who is obliged to cultivate a small farm to supplement his salary, lost his entire harvest, leaving him with practically nothing to support his family of seven during the coming winter.

WILLISTON.—Rev. Geo. Extence closes excellent work here Aug. 31, and returns to his old home in Ontario. His departure is greatly regretted. He deserves much credit for his untiring efforts, in the face of many difficulties, to erect a house of worship.

ROSE VALLEY.—Rev. M. J. Totten, who has served here faithfully for two years, on account of failing health has decided to return to his former home in Canada. He is a man of sterling character and is universally respected.

HATTON.—The little church organized here Aug. 16 is the only one in which English is spoken in this growing town in one of the richest agricultural districts in the State. It promises to do a work worthy of its field.

MICHIGAN CITY.—This place, together with the other points served by Rev. U. G. Rich, suffered severely by the hailstorm of Aug. 7. At Crary, however, the people hope to complete the new church building.

PINGREE.—The pastor, Rev. Evan Halsall, is leading a movement for erecting a house of worship. At Melville, on the same field, a new foundation is being placed under both meeting house and parsonage.

The new meeting house at Rose Hill was dedicated Aug. 23, Rev. J. F. Dudley, D. D., preaching the sermon.

Oklahoma.

Evangelist L. J. Parker has traveled over 200 miles during the last two months, visiting and preaching at Paradise, Enid, Turkey Creek and other places. Accessions have followed his work at each of the churches named, 30 new members uniting at Paradise.

Continued on page 346.

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THE BUSINESS OUTLOOK.

Although the volume of general business has not increased during the interval since our last report, the feeling in financial and commercial circles is somewhat improved. The cause is undoubtedly found in the large imports of gold from abroad, the first from natural causes since 1892. Were the political situation not so uncertain we should very likely experience a boom in stocks and a great access of confidence in business circles as a result of these gold imports and the prospects of their continuance.

Until after election, or until it becomes more certain than it is at present that McKinley will be elected, men of affairs will be cautious in making new commitments or in extending present operations. However, the gold imports have relieved some of the tension in the money market, and monetary rates are easier nominally if not in actual quotation. Names and collateral are still scrutinized with great care, and commercial paper is difficult of sale. Banks are taking care of their own customers, but they do not extend credit beyond that circle.

As to the movement of general trade some Western centers report larger orders for merchandise, which come as a result of the marketing of the crops. The jobbing class, however, prefers to let the manufacturer carry stocks, and the latter is and has been resorting to curtailment of production to induce healthier markets. Under such conditions it is not surprising that prices as a rule should be both low and easy. The cotton manufacturing industry shows little or no improvement, and woolen mills are merely filling orders as they are received. The large number of failures reflects the poor state of trade, and they constitute one of the most disturbing factors of the day. Bank clearings for the United States form another index to the extent of the depression, aggregating last week only $748,000,000, nearly eight per cent. less than the week previous, and fifteen per cent. less than for the corresponding period of 1895.

SUNDAY SCHOOL NOTES.

Between October, 1895, and June of the present year the schools of Massachusetts showed an increase of enrollment of 11,289, making the total 326,175 in 1,915 schools. There are 39,162 officers and teachers reported. The percentage of population in the Protestant evangelical schools is 13.7.

Indiana started during the past year an average of seven new schools every week, or one for every day in the year, Allen County leading with twenty-four. In their organized work the State ranks as fourth of those who have Banner Counties, being excelled only by New York with 60, Kansas with 39 and Illinois with 38.

New Jersey enjoyed the benefit of three summer schools of primary methods. Two of these continued for one week each, and were held at Asbury Park and Ocean City. The programs were made up to touch the work in a very plain, practical way, and the best workers from several States were among the speakers and teachers.

House to house visitation will be undertaken in Orleans County and Grand Isle, Vt., on Sept. 23, and the Massachusetts State committee has recommended that the two weeks from Sept. 14 to 26 be set apart for as thorough a visitation in each town as circumstances will permit. A number of localities have already planned to undertake the work.

"Rally Sunday" will be observed more generally this year than usual. Maine, New Hampshire, Vermont, Massachusetts and Connecticut have taken formal action, through their interdenominational State organizations, and have adopted the fourth Sunday, Sept 27, as "Rally Sunday." Indiana and Ohio will also observe the same day, and a suggestion has been made that a "Rally Day" be as universally adopted as a Children's Day.

Several States hold their annual conventions in the summer. Among those which did so this year are Mississippi at Wesson and Nebraska at Omaha, in July. In August six States held their meetings during the last week—Kentucky at Owensboro, North Carolina at Chapel Hill, South Carolina at Florence and Missouri at Jefferson City on the same days, and middle Tennessee at Clarksburg and Arizona at Flagstaff. Not a single State holds its annual convention this month.

Four of the New England States meet in convention during October. Massachusetts at Northampton and Connecticut at Hartford on the 6th to the 8th; Maine at Saco and Vermont at Burlington on the 13th to the 15th. New Hampshire meets in Nashua, Nov. 10-12, and Rhode Island at Providence, Nov. 13, 14. All are annual meetings except Connecticut, which is biennial.

"After the Primary—What?" This question has greatly troubled the superintendents of many schools. At the International Convention in Boston Mrs. M. G. Kennedy gave an admirable address at one session which was not in manuscript or stenographically reported. In response to numerous requests she has written it out in full and it appears in the September issue of *The Evangel*. It will repay careful reading.

WHO CAN SPARE SOME HYMN-BOOKS?

I visited a chapel recently that needed some. When a book was handed me I felt that I was depriving some better person of the privilege of singing. The chapel has about thirty and needs about thirty more. The book is Songs for the Sanctuary, edition 1872, with Responsive Service at the end. As some one, evidently, gave these, could not some one else kindly look in his church attic and find a few of these books to help out this needy chapel? Any sent to me will be gladly placed where they will do the most good. THOMAS TODD,

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Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

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Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

LAY COLLEGE FOR CHRISTIAN ENDEAVORERS, Station R, Boston, fits for all kinds of Christian work.

THE REV. DR. FRANCIS E. MARSTEN, of Columbus, O., may be addressed by correspondents until Oct. 1 at Attleboro Falls, Mass.

AMERICAN SEAMEN'S FRIEND SOCIETY, No 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, *President.*
REV. W. C. STITT *Secretary.*
W. C. STURGES, *Treasurer.*

WEEKLY REGISTER.

Calls.

ACKERMAN, Arthur W., Sheffield, Ill., accepts call to First Ch., Portland, Ore.
DIFFENBACHER, Benj. F., to remain another year at Ulysses, Neb. Accepts.
FERGUSON, F. P., to Big Lake, Minn. Accepts.
JENKINS, J. Alex, formerly of Mt. Carmel, Pa., to Pacific Ch., St. Paul, Minn. Accepts, to begin work Sept. 1.
JONES, Fred. V., to remain another year at San Mateo, Cal.
LANGDALE, Thos. G., declines call to remain at Clark, S. D., and accepts one to De Smet.
LUCE, Frank L., Boston, Mass., to Broadway Ch., Fall River. Declines.
OEHLER, Fred. H., accepts call to remain another year at New Richland, Minn.
PRATT, N. Miller, Barton, Vt., accepts call to Bethany Ch., New York, N. Y.
PRESTON, Chas. L., Sheridan, Mich., to Grand Blanc.
SEWALL, Jno. T., Clyde Ch., Kansas City, Mo., accepts call to First Ch., N. Brookfield, Mass.
SEWELL, B. Frank, Lyonsville, Ill., to Whiting, Ind.
SWAIN, Carl J., Sauk Rapids, Minn., accepts call to Lyle.
WHEELER, Edgar C., Yale Divinity School, to Ellensburg, Wn.

Ordinations and Installations.

BLUE, Jas M., *o.* Lawrence, Mass., July 14. Sermon, Rev. C. R. Brown; other parts, Rev. Messrs. J. W. Churchill, D. D., F. R. Shipman, H. E. Oxnard, Fred. Page.
FRASURE, Chas. A., *o.* Westmoreland, N. Y., Aug. 26. Sermon, Rev Jas. Chambers, D. D.; other parts, Rev. Messrs. Q. J. Collin, Nathan Allen, Walter Mitchell, C. W. Mason, W. A. Bray and S. D. Miller.
HENSEL, Wm. A., *o.* Spencer, Neb., Aug. 19. Sermon, Rev. J. F. Bacon; other parts, Rev. Messrs. G. T. Noyce, Chas Anderson, Prof. Geo. Hinman. Mr. Hensel is pastor at Spencer and Butte.
KLINE, Marion A., *o. p.* Wyanet, Ill., June 10. Sermon, Rev. A. W. Ackerman; other parts, Rev. Messrs. E. F. Schwab, C. C. Jessee, Edwin More, Jr., and Wm. Anderson.

Resignations.

DOANE, Frank B., Dayton, Wn.
GATES, Chas. H., Bar Mills, Buxton, Me., to take effect Oct. 1.
HUMFREYS, John, Grand Haven, Mich., to take effect Sept 1.
LYTLE, Jas. A., S. Williamstown, Mass.
MASON, Philip H., Rico, Col.
MATHER, J. Bruce, Harlan, Io.
NORTON, Edwin F., Almont, Mich.
QUEEN, Chas. N., Plymouth Ch., Guthrie, Okl.
RUSSELL, Frank H., Kirwin, Kan., to take effect Sept. 15.
SHEARER, Herman A., Hobart and Ross, Ind., to take effect Oct 1.
STEVENS, Henry A., Bristol, R. I.
THOMAS, Jno. A., Fifield and Butternut, Wis.
TOTTEN, Matthew J., Rose Valley, N D., to return to Canada.
TURNER, Jonathan, Gaylord, Mich., to pursue theological studies.

Dismissions.

HALE, Harris G., First Ch., Warren, Mass., Aug. 25.

Churches Organized.

CAULDRUM, Minn., Swedish.
DE RUYTER, N. Y., 9 Aug., 23 members.
HATTON, N. D., 16 Aug., six members. Rev. J. T. Killen of Portland is in charge.

Miscellaneous.

ARMES, Josiah L., and wife, of Nashua, N. H., celebrated, Aug. 11, the 55th anniversary of their marriage, by an informal reunion of their large family.
COLLINS, Jno. C., had his pocket-book stolen at the railway station in New Haven, Aug. 19. His loss was $66.
COVELL, Arthur J., leaves Waterbury, Vt., having received a Williams College *fellowship* at Harvard—not a Harvard scholarship, as stated last week.
CUMMINGS, Geo. H., of Thompson, Ct., has been presented with a bicycle, which will be of great service to him in getting about in his parish.
MCGREGOR, Duncan, of Antwerp, N. Y., was recently surprised by his people with the gift of an Overland bicycle.
MCHENRY, Feargus G., and wife, have returned to their people in Cortland, Neb., after a month's vacation among the mountains in Colorado.
NEWCOMB, Osra R., has closed his year's work at Hill, N. H., and returned to his home in Ohio. Rev. Mr. Frye of Ohio is to serve the church as acting pastor for one year from Sept. 1.
PALMER, Wm. S., of Lebanon, Ct., has been spending a part of his vacation at Narragansett Pier and a part at Silver Lake, Brandon, Vt. The 16th ult. he preached in Phillips Ch., So. Boston.
PATCHIN, John, and wife, N Olmstead, O., celebrated their golden wedding, Aug. 27, receiving numerous rich gifts. All their children, several grandchildren and many friends were present. Mr. Patchin's ministry has extended over fifty years and he is still an able preacher.
ROGERS, Walter P., has accepted an invitation to preach for two months at Groveland, Minn.
STROUGH, Francis A., of Albany, N. Y., is supplying at Tannersville during August.

POND'S EXTRACT, used forty years for pain by physicians. *This success stamps every bottle of the Genuine.*

AMONG the beautiful novelties in pottery are the small trays having photographic underglaze pictures of celebrities, the likenesses being as perfect as the photographs and imperishable except by percussion. Those just landed by Jones, McDuffee & Stratton have Governor Wolcott, ex-Gov. George D. Robinson and Phillips Brooks.

THE RAGE FOR NOVELTY.—For over three years the craze for novelty in furniture has been the ruling passion in every purchaser. "Give us something new!" has been the cry in every furniture warerooms. Perhaps there is no place in this city where so many novelties are shown in furniture as at the Paine warerooms on Canal Street, and among their latest interesting pieces is a concaved bedstead. This is simply a reversal of the usual convex form of framing, but it is surprising how attractive is this new design, which has become immediately popular.

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SOUTHERN, SHIPMAN } Chicago.
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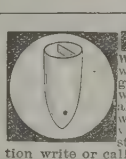

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"THOUGHTLESS FOLKS HAVE THE HARDEST WORK, BUT QUICK WITTED PEOPLE USE **SAPOLIO**

Continued from page 343.

PACIFIC COAST.

California.

SAN FRANCISCO.—Rev. Henry Kingman and family have been here on the way to their field of labor in Northern China. Sufficiently restored in health after two years' rest, he gladly returns to his missionary work.

SAN MATEO.—Rev. F. V. Jones has returned, after an absence of three months on account of his eyes. At the annual meeting just held he was asked to continue his services. Great success has attended his labors.

HUMBOLDT.—Miss M. F. Williams, president of the Young Woman's Branch, has been making a tour of the county, speaking to the six churches of our order and greatly interesting them in foreign missions.

Bay Conference held a delightful meeting in Third Church, San Francisco, Aug. 11. The was The Sabbath, discussed under the hea Value, Dangers Threatening, and Preservat

Oregon.

PORTLAND.—*First.* Rev. W. H. Day of Chicago supplied this pulpit Aug. 16. Rev. A. W. Ackerman, Sheffield, Ill., has accepted the call given him. He will be with the church Sept. 13.—*Hassalo Street.* Rev. C. H. Curtis is improving his vacation by aiding Supt. R. A. Rowley of the C. S. S. and P. S. in some of the outlying districts of Clatsop County.

SALEM.—*Central.* The pastor of this mission church, Rev. P. S. Knight, who organized it over two years ago and has ministered to it ever since without salary, has been appointed by State authorities superintendent of the deaf and dumb school.

ASTORIA.—Services have been regularly maintained all summer with fairly good congregations, all things considered, and the pastor, Rev. E. S. Bollinger, has been greatly encouraged.

FOREST GROVE.—Rev. Alonzo Rogers was granted four weeks' vacation, but services have been maintained regularly. Supt. C. F. Clapp supplied part of the time.

Washington.

PORT ANGELES.—This church, Rev. G. W. Nelson, pastor, has been providing for the sailors of the naval squadron now in the harbor, as a substitute for the saloon, a pleasantly decorated room near the dock, where ice cream, cake, coffee and other light refreshments are offered to the seamen as they come ashore. It is hoped that this will profit both its patrons and the church. Admiral Beardslee has five ships for special training drills. A small floating Endeavor Society is found aboard the Philadelphia, and joint meetings have been held with it by the "on shore" C. E. Societies.

QUILLAYUTE.—The Puddefoot Church dedicated its new chapel Aug. 16, Supt Samuel Greene of the C. S. S. and P. S. and Supt. and Mrs. A. J. Bailey of the H. M. S. assisting. These people, through the increasing influence of their pastor, Rev. R W. Fletcher, and his family have erected at great sacrifice an exceedingly neat chapel. They feel grateful to the C. C. B. S. for its grant of $300. The visiting friends spent three or four days in the vicinity holding meetings at every out-station.

Marriages.

The charge for marriage notices is twenty-five cents.

GILMORE—DUGANNE—In Valley Springs, S. D., by Pres. H. K. Warren of Yankton College, Rev. William C. Gilmore, pastor of the Congregational church, and Nellie M. Duganne, both of Valley Springs.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CRAFTS—In Pittsburg, Pa., Aug. 2, suddenly, of heart disease, Walter Crafts of Columbus, O., formerly of West Newton, Mass., aged 57 yrs.

HYDE—In Pottsville, Pa., Aug. 18, Adeline Eliza Whitcomb, wife of Col. Breed Noyes Hyde, daughter of the late Samuel Whitcomb of Springfield, Vt., and sister of William W. Whitcomb of Boston, aged 62 yrs. Her faith was unswerving and her death a sleep of peace. Springfield (Vt.) *Recorder* please copy.

SMITH—In Agawam, Mass., Aug. 27, Adelia May, daughter of Cornelius W. and Mary L. Smith, aged 22 yrs.

TUCK—In Coral, Mich., Aug. 16, Rev. Mark W. Tuck aged 69 yrs. He spent thirty-two years in the ministry before he was obliged, by ill health, to retire from active service.

WHEELER—In Worcester, Aug. 21, Sarah H., wife of Henry M. Wheeler, and a member of Central Church, aged 65 yrs. She left two children, Henry H., of Pomona, Cal., and Fanlie T., wife of Professor Eaton of Phillips Academy, Andover.

REV. MERRICK KNIGHT,

Who died at his home in West Hartford, Ct., Aug. 10, was born in Northampton, Mass., Jan. 15, 1817, and received his academic education at Monson Academy and Amherst College, graduating at the latter in the class of 1846. He at once began his studies in theology at the Theological Institute of Connecticut, now Hartford Theological Seminary, and was graduated in 1849. His ministerial life of more than forty years was passed in Connecticut, Chaplin, Hebron, Broad Brook, Rocky Hill, New Hartford and East Hartland being his successive fields of labor. The hand of God was upon him and the blessing of the Lord followed him, and during his ministry several of these churches were greatly strengthened by revivals in which many were added to the Lord.

As a preacher of the Word he was forceful and impressive. His thought was clear and vigorous, his manner simple and unaffected, his message—his Master, Jesus Christ He was a painstaking and tactful pastor, a wise counselor and a man of rare judgment, commanding the respect and esteem of his people. His work among the children and young people, by whom he was greatly beloved, was signally fruitful. In him they found a companion and a friend. He was deeply interested in their higher education as a basis of a stronger character and larger usefulness. Through his influence, encouragement and assistance, several young men were led into the Christian ministry. He possessed a wholesome amount of local pride and always took an active interest in the towns where he was called to labor. During his pastorate in East Hartland he represented the town in the General Assembly.

At the termination of his pastorate in East Hartland, Mr. Knight received a unanimous call to the church in Gilead, which he declined, modestly thinking that he was no longer equal to the demands of the pastorate, and as a retired minister came to West Hartford to live where he immediately made a place for himself and family in the affections of the people. So long as he was able he was actively interested in the work of the First Church, and was the quiet and unobtrusive instrument in comforting and enriching not a few. He who had been a loyal and faithful minister easily and gladly became a valuable and loyal parishioner.

Mr. Knight was married in 1850 to Miss Abbie Ward of Ashford, Ct., who, with three sons, Dr. W. W. Knight of Hartford, Ct., Rev. Edward H. Knight of Springfield, Mass., and Frank H. Knight, a lawyer in New York city, survives him.

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy. T. M. H.

FEED them properly and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

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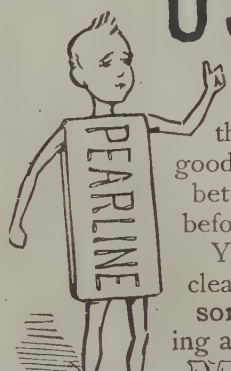

with Pearline. 'Twould be absurd. It isn't necessary. Pearline contains everything of a soapy nature that's needed or that's good to go with it. And Pearline is so much better than soap that it has the work all done before the soap begins to take any part.

You're simply throwing away money. It's a clear waste of soap—and soap may be good for something, though it isn't much use in washing and cleaning, when Pearline's around. 491

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PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Sept 13–19. Our Tongues for Christ. Prov. 15: 1, 2, 4, 7, 10, 14, 23, 26, 28.

Were we deprived for an hour, a day, or a lifetime of the power of speech we should better appreciate this gift of God. To be able to express our thoughts, and, more than that, to put them into clear, accurate English, to say the proper thing at the proper time—this is, indeed, a fine art, to the cultivation of which every man, and certainly every Christian, ought to give his best thought and energy. The tongue is a weapon the possibilities of which, both for offensive and defensive purposes, we ought to realize. It is a tool to be kept in good order and applied only to the noblest uses.

Perhaps less use of the tongue, rather than more, is what many of us might profitably strive for. A part of the fame of William the Silent and General Grant was due to the fact that each avoided the evils almost certain to result from frequent and profuse speaking. The range of evils involved in too much speaking is wider than we commonly suppose. Profanity and obscenity we revolt from, but how about flattery, insincerity, irreverence, flippancy, slander? Would any of our utterances ever be classified under one of these heads?

How much good we can do in a single day by the right use of our tongues! We long sometimes to be missionaries, to accomplish great things for Christ, when we neglect to say the considerate and sympathetic word to the friend right at our side, to encourage the disheartened student, to help the doubter toward the light, to cheer the bereaved and desolate soul. Human sympathy gets far too little expression in this busy world, and it does not take very much of one's time to speak a word whose results are far-reaching. In the healthy Christian life thought, action, speech will be in harmonious accord. The stream will be pure because the fountain is pure. The disciple of Jesus will use his tongue for Jesus in the Christian Endeavor meeting, fulfilling there the solemn pledge which he has taken, but he will also use his tongue for Christ on the street and in the shop and schoolroom. Jesus spake as no other man ever spoke because he lived as no other man ever lived. His followers, joined to him in fellowship of heart and life, will also, in their talk, through which channel life finds its most frequent expression, reveal his Spirit.

Paraliel verses: Ps. 19: 14; 40: 8, 9; 107: 21, 22; Eccl. 12: 10; Isa. 43: 10–12; Dan. 12: 3; Matt. 10: 9–20; John 15: 26, 27; Acts 1: 8; Heb. 12: 15; 1 Tim. 4: 6, 14; 2 Tim. 3: 23; Jas. 1: 26.

BIOGRAPHICAL.

REV. THEODORE J. CLARK.

The death, in Springfield, Aug. 23, of Mr. Clark removes an aged, well-known and deeply loved minister in Western Massachusetts. He was born in Northampton, Feb. 14, 1815, graduated from Williams College in 1836, being one of its oldest alumni, and completed his course at Andover Theological Seminary in 1841. His first pastorate was in Cummington, where he remained seventeen years, and he afterwards had charge of churches in Bernardston, Ashfield and Northfield, in which place he preached for fifteen years. Of late years he has lived quietly in retirement at the home of a daughter.

REV. C. M. SANDERS.

Many will learn with surprise of Mr. Sanders's death at the home of his brother in New York city, Aug. 14. He has been so active in the denomination and had attached to himself so wide a circle of friends both in the East and the West that it will be hard not to think of him as still among the world of workers. Born in New Ipswich, N. H., his education was somewhat limited but after a career in business he felt called to distinctively religious work. This impulse took its rise when he was a member of Pine Street Congregational Church in Boston, now Berkeley Temple, and it led to his employment in city missionary work. Thence he went to Chicago Theological Seminary, preaching frequently while a student there, in connection with mission enterprises. He was ordained at Lyonsville, Ill., April 19, 1867, the day after he graduated from the seminary. After a few months of service in connection with the Moody Mission in Chicago, he organized the Mayflower Church in Indianapolis and went from there to Waukegan, Ill., and later to Cheyenne, Wyo., when frontier conditions prevailed there. He was just the man for the hard task and soon the defunct enterprise was resuscitated and in 1879 became self-supporting. His success in this difficult field led to his appointment in 1886 as home missionary superintendent for the Rocky Mountain district, which position he held for seven years. He was unsparing of effort and planted and helped sustain many a church in out of the way places as well as in the new and growing cities. Since he has preached in Marseilles.

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Use Hosford's Acid Phosphate.

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L P Fisher Jan 96

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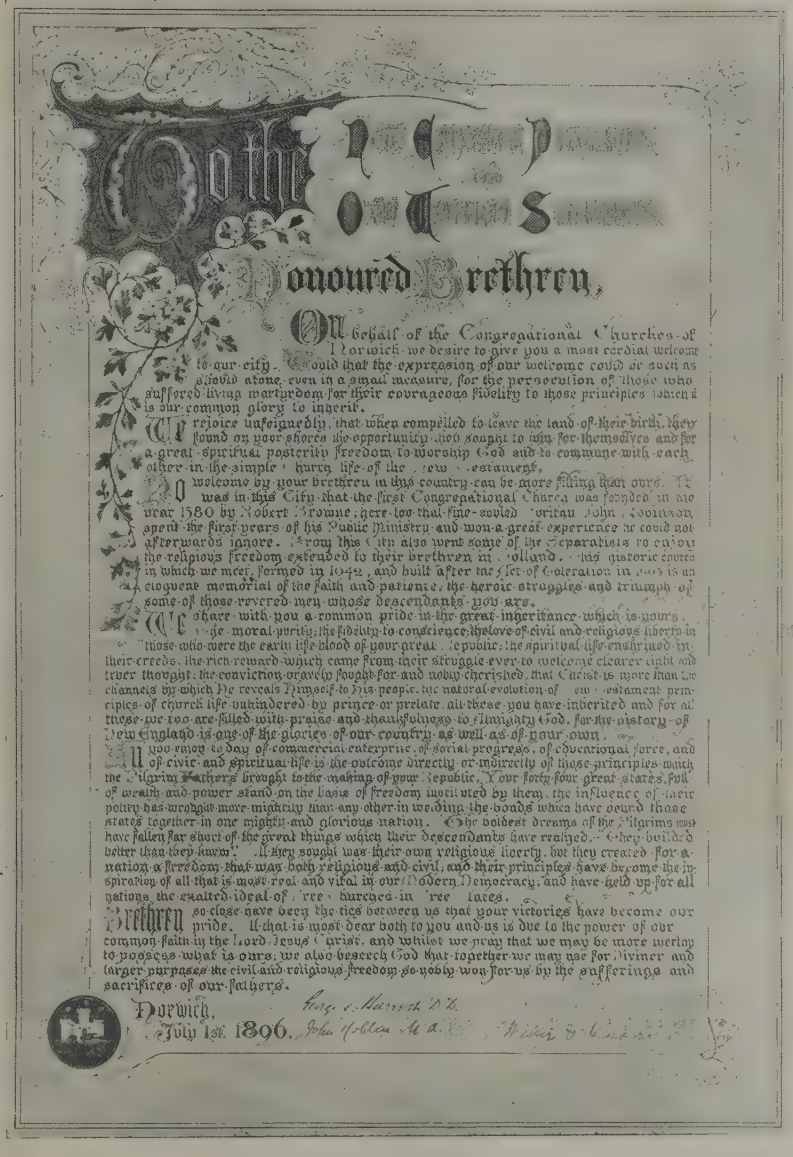
Volume LXXXI *Number 37*

THE CONGREGATIONALIST

Boston Thursday 10 September 1896



To the [illegible] Pilgrims

Honoured Brethren,

On behalf of the Congregational Churches of Norwich we desire to give you a most cordial welcome to our city. Would that the expression of our welcome could be such as should atone, even in a small measure, for the persecution of those who suffered living martyrdom for their courageous fidelity to those principles which is our common glory to inherit.

We rejoice unfeignedly that when compelled to leave the land of their birth, they found on your shores the opportunity they sought to win for themselves and for a great spiritual posterity freedom to worship God and to commune with each other in the simple church life of the New Testament.

To welcome you by your brethren in this country can be more fitting than ours. It was in this City that the first Congregational Church was founded in the year 1580 by Robert Browne; here too that fine-souled Puritan John Robinson spent the first years of his Public Ministry and won a great experience he could not afterwards ignore. From this City also went some of the Separatists to enjoy the religious freedom extended to their brethren in Holland. This historic centre in which we meet, formed in 1642, and built after the Act of Toleration in 1693 is an eloquent memorial of the faith and patience, the heroic struggles and triumph of some of those revered men whose descendants you are.

We share with you a common pride in the great inheritance which is yours. The moral purity, the fidelity to conscience, the love of civil and religious liberty in those who were the earth life blood of your great Republic; the spiritual life enshrined in their creeds, the rich reward which came from their struggle ever to welcome clearer light and truer thought; the conviction bravely fought for and nobly cherished, that Christ is more than the channels by which He reveals Himself to His people, the natural evolution of New Testament principles of church life unhindered by prince or prelate all these you have inherited and for all these we too are filled with praise and thankfulness to Almighty God, for the history of New England is one of the glories of our country as well as of your own.

If you enjoy to day of commercial enterprise, of social progress, of educational force, and of civic and spiritual life is the outcome directly or indirectly of those principles which the Pilgrim Fathers brought to the making of your Republic. Your forty four great states, full of wealth and power stand on the basis of freedom instituted by them, the influence of their polity has wrought more mightily than any other in welding the bonds which have bound those states together in one mighty and glorious nation. The boldest dreams of the Pilgrims may have fallen far short of the great things which their descendants have realized. They builded better than they knew. All they sought was their own religious liberty, but they created for a nation a freedom that was both religious and civil, and their principles have become the inspiration of all that is most real and vital in our Modern Democracy, and have held up for all nations the exalted ideal of free churches in free states.

Brethren so close have been the ties between us that your victories have become our pride. All that is most dear both to you and us is due to the power of our common faith in the Lord Jesus Christ, and whilst we pray that we may be more worthy to possess what is ours, we also beseech God that together we may use for diviner and larger purposes the civil and religious freedom so nobly won for us by the sufferings and sacrifices of our fathers.

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CONTENTS

EDITORIAL:
- Paragraphs 353
- A Retrospect of Our Pilgrimage 354
- Gail Hamilton as Writer and Christian 354
- France and the French Canadians 355
- The Folly of not Believing 355
- Presenting Jesus to Others 355
- Current History 356
- In Brief 358

STAFF CORRESPONDENCE:
- The Interior 359

CURRENT THOUGHT 360

CONTRIBUTIONS:
- Boston Revisited. Franklin 361
- Charity Chance. Chaps. VIII., IX. Walter Raymond 362
- Miss Dodge's Personal Traits. Thomas Todd 366
- Her Pastor's Tribute. Rev. J. G. Nichols 366
- Pilgrimage Letters. No. XII. Looking Backward. F. J. D. 367
- The Catholic Summer School of America. Rev. T. J. Conaty, D. D. 380

THE HOME:
- Let Me Go Where'er I Will—a selected poem 372
- Paragraphs 372
- Faith—or Others' Works? Marion Harland 372
- The Child's Use of Money. Margaret Nourse 373
- The Boy without a Hobby. Martha Clark Rankin 374
- Health Hints 374
- Closet and Altar 374
- Tangles 375
- Massachusetts's Test of Good Citizenship—a selection 375
- Conversation Corner. Mr. Martin 376
- Corner Scrap-Book 376

THE SUNDAY SCHOOL—Lesson for Sept. 20 377
- Notes 383

Y. P. S. C. E.—Topic for Sept. 20-26 360
- Notes 383

LITERATURE 378

NEWS FROM THE CHURCHES:
- Ministerial Stage-Coach 381
- Summer Work and Rest in Iowa 381
- Weekly Register 386

MISCELLANEOUS:
- Gail Hamilton's Earliest Literary Work 365
- John Robinson and His Peers—a selection 371
- Gleanings 380
- Notices 381
- Business Outlook 384
- Definitions 384
- Pithy Sayings of an Old-Time Divine 384
- Biographical 385
- Obituaries 385
- A Bar Harbor Mission 387
- Wee Witticisms 387

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THE CONGREGATIONALIST

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HANDBOOK No. 11 (July, 1896).

Anglo-American Comity. By Rev. WASHINGTON GLADDEN, D D

HANDBOOK No. 10 (April, 1896).

Eighty Years of Congregationalism. WALKER.
Eighty Years of Christian History. HURST.
Eighty Years of Political History. HART.

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THE question as to the consolidation of Shawmut and Union Churches in Boston has been agitated a good deal since the departure of Dr. Boynton for Detroit. Committees of both churches have conferred on the matter and have stated their respective positions to a third committee consisting of five representative laymen connected with other Boston churches. As yet nothing has resulted from these deliberations other than a brief report from this special committee stating that in its judgment, in view of the actual situation, the time was not ripe for consolidation, though expressing its opinion that one church would suffice for that section of the South End. Each church still feels that it has a distinctive and important field, and for the present, at least, there seems to be a prospect of sufficient funds to maintain both organizations. There has been so much talk about the consolidation that it is well that the subject has been carefully canvassed even though the respective committees were not authorized to make a definite decision. In the long run the desirable ends will always be served by such frank and free consultation of all parties interested.

Christian workers may gain valuable suggestions from the present unique political campaign. Their question has been twofold: how to arouse the popular mind to interest in their message, and how to put it before the people in forms which they can readily understand. The political worker has mainly the second of these questions to answer. He is doing it by adopting on a vast scale the methods of the preacher, the Sunday school and the tract society, and by improving on these methods. Pamphlets innumerable will be scattered broadcast and never read. But pictures, short articles in the "patent insides" of hundreds of country newspapers, blackboard sketches and speeches at picnics and country crossroads, with an immense amount of conversation between neighbors, will be among the most potent influences to decide the coming election and will do unmeasured service in informing the people concerning its issues. Christian workers must not fail to profit by the inventive genius which is putting into use such a variety of ways for making voters know what they ought to do with their votes. In the same ways we may bring the multitudes to see the wisdom of ordering their lives to walk in the footsteps of the Saviour and Lord of mankind.

The arrangements for the construction of the new Congregational House are not yet sufficiently advanced for definite promise of activity in building. The right of occupancy of the present Congregational House on the corner of Beacon and Somerset Streets extends for three years from last June, but it is not expected that it will be necessary to remain for more than two years from that time. The city's lease of the present building on the new site expires in October, but an application has been made by the authorities for the use of a part of it, and this may be granted for a few months, pushing the work of demolition and reconstruction over into the more favorable weather of the summer. Within two years, therefore, we may hope to welcome our friends in new quarters, but the trustees have yet another year in which to provide for unexpected delays.

The *Jewish Messenger* devotes much space to the decay of active religious life among its people as indicated by the falling off of synagogue membership and the summer neglect of worship. It says: "There are in greater New York at least 3,000 very well-to-do Hebrew citizens and heads of Hebrew families, thoroughly Americanized and liberally educated—hundreds among them actively engaged in the best professions—and yet one and all unaffiliated with any of the ten leading congregations of the city. These are true figures. There is not even a sign of concerted, well-devised activity visible among these ten congregations to win over this host of nonconformists. That is a true fact." It adds in another place in regard to summer carelessness: "In some large houses where the proprietor advertises Jewish food prepared according to the old custom, where there is no Gentile among the guests and the doorposts are decorated with the traditional sign of protection, the Sabbath is as disorderly as elsewhere. Service is unheeded, but gambling and smoking are not exceptional, just as if there was no outward suggestion of conservatism. Some vigorous protest on the part of respected guests would be effective in improving matters, but who cares to be an Isaiah when the observing and decent minority are so reduced in numbers and spirit?" This is a pity. We hope it may be only a passing phase of Jewish life in America, but it conveys a warning to Christian city residents and summer visitors which is worth considering. The Christian who does not connect himself with Christians does not count.

A recent incident in a New York village where a father and son defended their property against burglars, the father being killed and two of the burglars wounded in the exchange of shots, has driven some of our contemporaries to discussion of the right of self-defense for Christians. Our Lord said to the disciples, contrasting the witness they had borne with the witness they were about to bear, "But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath no sword let him sell his cloak and buy one." But he also said to Peter, "Put up again thy sword into its place, for all they that take the sword shall perish with the sword." The right of self-defense and the accountability for exercising it under the proper conditions seem to us to be involved in these two sayings. It is, like public war, a weapon of last resort, only to be employed when other means have failed, and with distinct acceptance of the possibilities involved for our own lives.

Michigan University is, after Princeton, the college having the largest number of Presbyterian students. No other institution, probably, except Lafayette, had more than half as many of strictly Presbyterian membership or affiliation. These facts were brought out by Professor Kelsey of the university in an address before the Synod of Michigan which has been reprinted as a supplement to the *Michigan Presbyterian*. Professor Kelsey asked the synod to provide an endowment which should secure competent oversight and teaching for these nearly 500 Presbyterian students, including courses of Bible study which are outside the scope of the university work. He insists that the State universities have come to stay and must to a great extent overshadow the financially weaker denominational colleges, and that it is suicidal for the church to neglect its children during their years of study. The argument is a forcible one and should be heeded by our Congregational people also. It is not necessary to think of withdrawing support from our indispensable schools and colleges to acknowledge that the boys and girls who prefer the opportunities of the larger institutions have claims upon our care and thought.

Dr. Bradford, who has been in London supplying the pulpit of Kensington Chapel, substituted a lecture on the Religious Problems of Japan for a sermon one Sunday evening. Many of the facts and conclusions reached by him seem to have been unfamiliar to his English hearers. His estimate of the Japanese national capacity quoted from a distinguished English resident in Japan is interesting, "I regard the Japanese as far superior, intellectually, to the average European," he said, upon which Dr. Bradford's own comment was, "They can grasp the profoundest problems of mathematics, science and philosophy, but when it comes to the application of them they are far inferior to the English." In speaking of methods he noticed, incidentally, that it requires three bishops to oversee less than 5,000 native Christians in communion with the English and American Episcopal churches. He denied that the time had come for the withdrawal of the missionaries, and suggested

rather that their work should be supplemented by occasional visits from leaders of thought in the churches of the Occident. "The deputation and the missionaries and native pastors of Japan," he said, "were unanimous in their feeling that the one man who can do Japan more good than a hundred missionaries, if we can only get him to go out and spend a little time in Japan, is your own Principal Fairbairn." This is a high tribute to Dr. Fairbairn, as well as a token of the world-wide fraternity of church life and thought which is growing up.

The will to do is our Lord's appointed prerequisite for knowledge of his teaching. "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak of myself." In the hour of doubt, therefore, the attitude of the will is all important. The first steps toward the peace of assurance are steps of action rather than of study. Is Jesus right in his opinions, justified in his claims, able to fulfill his promises? Test him and see, for he challenges the experiment of obedience. Determine to do God's will, and the teaching will not fail. In the flame of your devotion his purpose will appear, as the secret writing becomes plain when the paper upon which it is written is held for a little in the heat. The life for Christ is a life with Christ. It gains its sanction from a living person and not from a dead law. Its assurance is an assurance that grows out of faith and is confirmed in living and continually deepening experience.

A RETROSPECT OF OUR PILGRIMAGE.

This issue of *The Congregationalist* contains the final letter of the series describing a very remarkable journey. We have received abundant assurances that these letters have been widely read. They have given to our readers accurate and picturesque impressions of the reception in England of the American pilgrims, and have reflected, as this closing letter shows, the impressions made on the travelers by the institutions and the people of our mother country.

What is to be gained by this pilgrimage? First, we are impressed anew by the heroism of the men who, for the sake of their convictions, left behind them home and country and property, and thereby bequeathed to their descendants a hundredfold more than they lost by adherence to principle. The same thing has been recognized anew, through our visit, by the English people. Their newspapers everywhere called attention to it. It was and continues to be the theme of many a sermon, address and conversation. Only Englishmen would have done what our Pilgrim fathers did, or if men of other lands have done the same, their kinship with our fathers is even closer than that of the same nationality. Our best inheritance is that integrity, that loyalty to principle in the face of every necessity of self sacrifice, to which we look back with pride. Such an ancestry neither nation can dishonor without ruin.

We have learned afresh the essential unity between England and the United States. At heart the people of each country recognize their kinship with those of the other. In both countries political parties seem hostile to one another, and each sharply criticises the other, sometimes charging on its opponent the purpose to ruin the nation. Yet whenever a crisis arises which profoundly appeals to patriotism party lines fade before the brighter light of love of country. So there is an undefined party in England which is jealous of the United States; and in this country there is much talk of the encroachments of England on our commerce and of the danger that she will grow rich at our expense. But far above such meanness there live in both nations a noble friendship, a history which they generously share, a growing conviction that the missions and destinies of both are inextricably united, and a profound satisfaction in this conviction. Americans who talk of crippling the power of England are unconciously discussing how the civilization we ought most earnestly to promote may be destroyed.

We have felt anew the power of that vital union between Christians which the barriers of sects cannot sever. The Church of England is a mighty power to hold that great nation loyal to the Christian faith. It has in it a great number of hearts as true to our one Lord as beat anywhere in the world. It is not strange that that church should contain men of small minds who take advantage of its history and civil and social prestige to irritate Nonconformists, nor that these latter should chafe under such irritations and keenly feel their disadvantages. But above these differences there is a unity which was newly affirmed through our visit, which constitutes the only means by which the evils of them may be removed. It was surely a step in this direction for leading Churchmen to honor the purpose and praise the achievements and claim a part in the inheritance of the Pilgrims, whom their fathers despised and hated; and Nonconformists, we believe, are moved to assert more emphatically, while more kindly, their place beside English Churchmen in molding the religious and civil life of their country.

Especially we are moved to foster closer relations between American and English Congregationalists. They have something valuable to teach us about the spirit and method of conducting controversies which must arise concerning doctrine and government. We have something important to impart to them concerning unity in fellowship and action within the denomination. We are both discussing great questions in which one body is making more rapid advances than the other. Closer relations than can be maintained by reading one another's writings and occasional visits of leading men to one side or the other would result in great advantages to both. At our National Council and in our annual State meetings the utterances of English Congregationalists, appointed beforehand to speak on topics of current interest, would quicken the life of our churches; while we have messages other than mere greetings, which chosen men might bear, to the edification of our English brethren at their great assemblies. We believe that the obstacles to such closer relations between the two bodies might be overcome without great difficulty, and we are sure there are many on both sides of the Atlantic who are ready to cooperate to secure this result.

This pilgrimage, we believe, will appear more important as it recedes in time. It has already made for itself a place in the history of Congregationalism and in the life of the two nations who must inevitably bear together increasing responsibility for the peace of the world and the Christianizing of the human race. It has still a work to accomplish to which we shall devote ourselves heartily and with confidence increased by greatly prized friendships with brethren across the sea.

GAIL HAMILTON AS WRITER AND CHRISTIAN.

Before the mist of the ever receding past gathers about the striking personality of Mary Abigail Dodge *The Congregationalist* desires to pay her honored memory a tribute which it is particularly well qualified to offer. This paper was one of the very first to discover her literary ability and introduce her to the public, and for several years, beginning in 1858, she was one of the most frequent and valued of our contributors, articles from her pen appearing at intervals of a fortnight and usually occupying the place of honor on the first page. We have taken pains to examine our files of thirty-five years ago and more with a view to culling for our present readers some typical extracts from her writings. These appear on page 365.

It is, in many ways, a remarkable series of articles and if brought together in book form would assuredly add to her fame. Naturally, religious themes were most often treated, but she did not, by any means, confine herself to them. The versatility and breadth of her mind are indicated by her comments on the books and magazines of the day, by historical studies in English literature, by her charming studies of nature in both its summer and winter phases, by her discriminating criticisms on current art and by many articles in a lighter vein, such as is betokened by a title like this, To Stupid People. Her active mind moved quickly from theology to philosophy and thence to the problems of church life and the practical everyday affairs that make up the round of the ordinary humdrum life.

Gail Hamilton's well-known characteristics of style are as strongly marked in these her first writings as in her widely circulated books of later years. She wielded a nimble and often a caustic pen and was constantly brimming over with humor and gentle *badinage*, but perhaps the strongest impression left by the rapid perusal of most of these articles is of their deep though unconventional spirituality. She wrote with the thought of her needy fellow beings uppermost in her mind, and it seems to be her chief joy to bring to them words of comfort and inspiration.

Hardly second in value as betraying her qualities of mind and heart is the private correspondence which Miss Dodge had in those years with Mr. Dexter and Mr. Richardson, editor and managing editor, respectively, of the paper. It has been a rare pleasure to look over this budget of letters, in which the writer's irrepressible spirits are continually bubbling over in pointed personal allusions and in epigrammatic sentences hitting off this or that eccentricity of prominent personages of the day. We wish we had space to quote freely from these letters, for they were written at the outset of her literary career, when the young woman not long out of school was feeling her way to public favor, and all the life and buoyancy of her schooldays enters into her personal relations with the editors of this paper. Mr. Thomas Todd, the printer of this journal for so many years,

has, at our request, jotted down some of the impressions which he received of Miss Dodge as she came and went. We are also glad to publish an article from Mr. Nichols, her Hamilton pastor, which testifies to the strength and beauty of her Christian life in these later years.

Miss Dodge in recent years had been so occupied with other work, particularly the preparation of the memoir of Mr. Blaine, her distinguished kinsman, that she wrote but little for any religious papers. It is gratifying, however, to see by comparing her earliest writings with her latest published and reported utterances that the hearty, though impulsive, faith of the schoolgirl and of the youthful author grew and broadened with her growth and flowered most abundantly as she drew near the dark valley. Her native gifts were great, her advantages unusual, but her richest bequest is a life in which culture and Christianity lived in ever deepening fellowship.

FRANCE AND THE FRENCH CANADIANS.

The *Patrie* of Montreal states that 300 Canadians are about to emigrate to Brazil, a fact not of great importance in itself, but significant of the restlessness which seems to be steadily growing among the French-speaking people of Canada. A prolific, hard-working, hitherto docile race, it has apparently come to self-consciousness through feeling the "growing pains" of youth. It has overflowed into New England, feels itself for the moment defeated and unwelcome in Manitoba and the great Northwest, and is shut in eastward and northward by the barren Arctic wilderness and the sea. It takes kindly to New England ways, but feels itself in danger of a transformation, which will involve the sacrifice of its individuality, and seeks a field where it may develop its own life according to its own laws. We cannot think the scheme of Brazilian settlement a hopeful one, but the growth of the race feeling and of national aspirations we have watched with the keenest interest not devoid of sympathy.

Singularly enough, the French of Canada are the one hopeful colonizing force of the French speaking peoples of the world. They are prolific and the population of France is nearly at a standstill. They have the fresh aspirations of a youthful people, while in the home land national pride too often takes the form of a senile jealousy of the success of others. It is a strange ordering of Providence which has put the one great fund of French speaking youthful vigor and aspiration under the control of that England which chauvinistic France so bitterly hates, and hedged it round with the wilderness and the Anglo-Saxon wall, while France itself is impotent to people and develop her great colonial possessions. With Algeria half occupied, French Congo undeveloped, Madagascar just subdued, it is strange that French-speaking people should go to Brazil. But the French Canadian is the child of the North, and France, among all her colonial possessions, has not one with climate and prospects which would be congenial to his habits and aspirations.

Hugh Price Hughes says of Cardinal Manning that "whoever was representative of any type of life, and whoever had, or was supposed to have, influence in any sphere of life," that man the cardinal desired to know. This legitimate curiosity, this catholic temper, strengthened the character, ability and reputation of the man who exhibited such admirable traits; and any one who imitates him will not suffer. The American people today are flocking to hear a presidential candidate. Why? Because they indorse his views? Yes—in some cases, but also because many of them deem it their duty to see and hear a man so typical of a portentous movement.

THE FOLLY OF NOT BELIEVING.

Christian assurance depends upon God's character, not our accomplishment. If we are wise we do not say, "I have attained," but rather, "God has promised." It is the assurance of faith, therefore, and not the assurance of experience, which supports us. And yet, in every wholesome Christian life, the assurance of faith gains a cumulative power from our recollection of the years which we have spent in God's service. We have been tried, but we have been sustained. We have backslidden, but we have been restored. We have passed through the valley of the shadow of death, but never without God's rod for correction and his staff for comfort. All experience is a prophecy, therefore, as well as a recollection.

Yet the maturest Christian, as surely as the latest prodigal returned from the far country to his father's house, must find the real and lasting confidence of his security in the pledged word of Christ. Assurance is of faith and not of sight or of experience. God will never let what he has done become the measure and the limit of what he intends. He uses a promise always as a magnet to draw us on. One victory clears the way for another. One call to self-sacrifice opens the road to further service, until we learn that victory through the sacrifice of self is the rule and joy of the Christian life on earth. And always we discover that the hope which makes our progress possible is a hope that is centered upon God himself.

Therefore it is a hope that cannot fail and a faith that is better than experience, better, also, for this training time of earth, than sight could ever be. Therefore our hearts in time of trouble pass all other encouragements to reach the presence of the father, as the homeing dove will not alight until it finds its own true nest at last. God's sure word of keeping is the answer to the soul's petition to be kept. We trust, therefore we are at rest. We use the present without worry because God has promised to provide. We are sure of the kingdom because it is God's good pleasure to give it to his children, and we are sure we are his children because "as many as received him, to them gave he the right to become children of God, even to them that believe on his name." Always, at the last, whatever experience may say or the feeling of the moment testify, it is to faith that we return. And we do not build our faith upon our faith, but upon the living and unchangeable word of God.

In the eighth chapter of the epistle to the Romans is a magnificent example of this faith that knows no middle point of resting, but flies home at once to God. Paul the persecuted, Paul whose homeless wanderings ended in a prison, is assured that all things work together for his good, and why? Simply because it is God's will and purpose. The climax should be read in the margin of the Revised Version, where it becomes a rising psalm of child-like and triumphant faith, such as even the apostle could seldom sing. Question answers question in magnificent antiphonal music, "What then shall we say to these things? If God be for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? Shall God that justifieth? Who is he that shall condemn? Is it Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us? Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril or sword? . . . Nay, in all these things we are more than conquerors through him that loved us."

In view of the prevailing and abiding love of him in whose hands all power in heaven and on earth is lodged what a folly seems our unbelief! And what a sin and shame our worry! We have but the duty of the present, the provision for the morrow is our Father's care. And because he cares and wills that we should have the help that never fails his trusting children in their hour of need we can put our whole strength into the moment's work, assured that the morrow's task will never be allowed to pass beyond the morrow's strength.

PRESENTING JESUS TO OTHERS.

This is what Christians are in the world to do. Watching us, others ought to be not only reminded of Jesus but enabled to form a fairly correct idea of what he would be and would do if he were here upon earth in circumstances such as ours. We are his representatives.

Whether others are our friends or are strangers, whether they are young or old, whether they are of upright life or more or less disreputable, in each case it is possible for us to exhibit so much of the spirit of our Lord that it may be recognized. If there be in our hearts a true sympathy and a genuine love they will manifest themselves naturally and unmistakably and will make their impression. No matter how intensely we may abhor sin, we are to try to feel kindly and fraternally towards the sinner.

Most of us need to study the character and policy of Jesus more carefully. Too often we convey to others an imperfect conception of him because we do not take proper pains to understand him. We reproduce an inadequate, partially mistaken and misleading idea of him because that is all which we have formed of him ourselves. But it is he as he truly was whom we are to present and represent to others, not he as we have allowed our own sinfulness to beguile us into assuming him to have been.

To present Jesus rightly and persuasively to others, therefore, the Christian personally must become reverently intimate with him. And he who thus knows Jesus cannot help loving him more intensely, and others, all others, for his sake. It is this tender personal union with him which has been the conspicuous feature of the lives of his earthly saints throughout the history of the church. They never parade it but it reveals itself in their lives inevitably and most attractively. It impels them to seek to win others to him. It teaches them tact and patience and versatility of resources, and it

wins them great reward in the uplifting of their own hearts and many stars in their heavenly crown.

CURRENT HISTORY.

The Indianapolis Convention.

The most partisan Republican or Populist must see that the men who gathered at Indianapolis last week represented character, intelligence and patriotism. The delegates were all men who were willing to put aside for the time all hope of political preferment, if thereby they might compass the defeat of principles and men that they consider un-Democratic and hostile to the interests of the party and the nation. Tammany was unrepresented. Mere self-seeking politicians, like Senators Gorman of Maryland and Hill of New York, were absent. Veterans of the Civil War, Federal and Confederate, mingled like brethren. Sectional lines were obliterated and a platform was constructed and adopted which is as clean cut and honest a declaration of political belief as the present generation has seen. To some of its features we refer in another paragraph.

The candidate, selected on the first ballot, to lead the "National Democratic" party is Senator John M. Palmer of Illinois, who was born in Kentucky in 1817, adopted the profession of law, began his political career as a Douglass Democrat, but bolted to the Republican party. When the war broke out he enlisted, began a notable military career in which he rose to the rank of major general. From 1868 to 1872 he was governor of Illinois. In 1872 he bolted from the Republican party and supported Mr. Greeley, since which time he has been a stalwart Democrat, winning his seat in the United States Senate by a remarkable stumping campaign and a fierce contest in the Legislature. He is a comparatively poor man, honest, able, courageous and aggressive, and he believes thoroughly in the platform on which he stands. The candidate for vice president, nominated by acclamation, Gen. Simon Bolivar Buckner of Kentucky, was born in 1823, graduated from West Point in 1844, won the title of captain in the Mexican war and afterwards taught at West Point. He led the Confederate forces of Kentucky and was the commander at Fort Donelson, who surrendered to General Grant after the latter had sent his famous message, "No terms except unconditional and immediate surrender." He rose to the rank of lieutenant general in the Confederate army, and after the war practiced journalism. He has been governor of Kentucky. He has a large personal following throughout the State and his nomination will win for the party which nominated him thousands of votes throughout the South. Of the many significant and memorable acts of the convention perhaps none is more significant than the naming of men, both born in the border State of Kentucky, who fought on opposite sides in the great Civil War. Kentucky is almost sure to cast its vote for the Republican candidates, so large will be the number of Democrats who will vote for Palmer and Buckner, thus weakening the strength of the regular Democratic ticket; and that which is predicted for Kentucky is also prophesied for several other Southern States, and Illinois and Indiana. The Administration will cast all its influence in favor of the ticket nominated at Indianapolis and the machine which will be constructed to carry on the campaign; and from this time on a process of disintegration and realignment will go on that will be most interesting to watch and have far-reaching consequences.

A Constructive Platform.

The platform adopted by the 800 delegates at the Indianapolis convention not only denounced "protection and its ally the free coinage of silver as schemes for the personal profit of the few at the expense of the masses"; not only declared for the gold standard and a limited coinage of silver at a parity with gold, but it denounced the "further maintenance of the present costly patchwork system of national paper currency as a constant source of injury and peril, and the necessity of such intelligent currency reform as will confine the government to its legitimate function, a complete separation from the banking business, and will afford to all sections of our country a uniform, safe and elastic banking currency under governmental supervision, measured in volume by needs of business." Mr. Bryan has been asserting that there was no political party, no body of men in this country, that dared to take the position that the United States should adhere forever to a gold standard. He will have to change his opinion, for that is exactly what the Indianapolis delegates demand. Bimetallism, international or otherwise, they spurn and affirm that experience has shown that "by reason of their natural qualities gold is the necessary money for large affairs of commerce and business, while silver is conveniently adapted to minor transactions." In this respect the Indianapolis convention platform differs radically, not only with the Chicago platform but with the St. Louis Republican platform. And it proceeds a step farther in another important direction and asserts what so many individual Republicans have acknowledged but which no Republican platform or congressional caucus has yet had sense or courage enough to assert, namely, that much of our present unrest and distress are due to a currency and banking system, the outgrowth of exigencies of the Civil War, which needs most thorough reform. It is to be hoped that the result of the November election will be such that when Congress reassembles the legislators will feel that they have an imperative command from the people to set about legislating in such a way as to give us a safe, flexible, currency system, and relieve the national treasury from demands now made upon it unlike those imposed upon the treasury of any other nation of the first rank. The convention is also to be commended for its willingness to indorse the demand that international disputes shall be settled by arbitration, not war. Its declarations of hostility to those who attack "individual freedom, the rights of private contract, the independence of the judiciary and the authority of the president to enforce the Federal laws," are as unequivocal as could possibly be formulated. Because the Chicago convention did attack all these time honored, constitution guarded rights the "National Democrats" cannot support the candidates of that convention nor be guided by its acts.

The Vermont Election.

It has been said with truth that whatever political strength the demand for the free coinage of silver has arises from its pledge to the farmer that the price of that which he has to sell will increase, perhaps double. At bottom the great movement which has flourished, in the South and West especially, for several years now, is an agrarian uprising. Therefore the verdict of the Vermont election last week becomes all the more significant, for it is a State which has few manufacturing towns and still fewer centers of population dominated by those who may be fairly classed as of the creditor type. Most of its citizens are farmers who are intelligent, thrifty and their own masters, subject neither to the dictation of "bosses" nor "plutocrats." It was freely conceded that the Republican majority at the State election last week would be large. In 1892 the Republican plurality was 19,702 and in 1894 it was 28,521, but no one expected that this year the Republican plurality would jump to 38,491, as it did. Led by Hon. E. G. Phelps, thousands of gold standard Democrats voted for the Republican candidate for governor—Mr. Grout—and hundreds, if not thousands, of Republicans who have for various reasons failed to vote in recent elections recognized the vital issue at stake and their duty and went to the polls; while, on the other hand, it is difficult to detect the slightest evidence of the defection of any farmers hitherto Republican to the Democratic candidate—Mr. Jackson—who accepted the Chicago platform and its candidates. Inasmuch as the size of the Republican majority in Vermont in past years at the election held just prior to the presidential election has been found to foreshadow with much accuracy the result in November, it is not surprising to see that men of all walks in life and all parties are interpreting last Tuesday's election as decisive and a sure index of the future. Together with the convention at Indianapolis and its outcome, it certainly has given an upward impulse to business, and stimulated to renewed action those who are opposing the Chicago platform and its candidates.

The Working of the Raines Law.

A correspondent of the New York *Evening Post* has been studying in New York city the practical workings of the much debated Raines Law of State control of the liquor trade. Its effect as a political instrument is not yet clear, but from his point of view its practical working has been, on the whole, satisfactory. The law-breaking saloon of earlier times, he says, is practically extinct and the amount of excessive Sunday drinking has evidently fallen off, as is shown by the police court statistics, but there is no difficulty in getting liquor in the hotels, which abound everywhere in the city, and in the larger saloons which have blossomed out as hotels by the addition of a few beds and a hotel license. The supply of Sunday liquor is largely provided by clubs, which are exempt from police interference in supplying liquor to their members, whether they be the organizations of rich men on Fifth Avenue or of poor men on the East Side, and the effect of partnership in these clubs seems on the whole to be that of self restraint. Even the Germans, who were bitterly opposed to the enactment of the law, seem to be satisfied with its results. Within limits this is certainly an encouraging showing, though it leaves abundant room for instruction and moral suasion on the alcohol question. The recent New York State Republican Convention indorsed the workings of the law in the most unequivocal way.

American Social Science Association.

The annual meeting of this association,

held last week in Saratoga, considered timely themes and was favored with the presence of some notable men. Mr. Sanborn, the secretary, in his prognostications as to the future and his survey of the past, revealed that wealth of information and acrid optimism for which he is famous. Dr. H. L. Wayland of Philadelphia attacked the theory of education for the Negro which makes Greek more essential than manual training, and Professor Wayland of the Yale Law School set forth some of the problems which the makers and interpreters of law face, now that the bicycle is a legally protected vehicle on the public highway. St. Clair McElway of the Brooklyn *Eagle* described the mutations of the struggle for non-partisan good government in Brooklyn, and Booker T. Washington, by telling the story of his life and describing social conditions in the South as he sees them, aroused enthusiasm for the work done at Tuskegee and similar institutions in the South. This association, though it fails to win a large attendance at its annual meetings and receives but scant attention from the press, does succeed in inducing able men to address it, and their papers as afterward printed are valuable to thoughtful men of all pursuits. President Angell of Michigan University is president elect of the association for the next term.

Li Hung Chang and the Missionaries.

Li Hung Chang has visited Brooklyn, Philadelphia, Washington and Niagara Falls during the past week, and continued to gain knowledge by dint of much questioning, some of it, to Occidental eyes, puerile and impudent. Nothing that he has seen or heard, however, is to be compared in its significance with the acts and words of a body of American citizens who waited on him Sept. 1 and made known to him their appreciation of the service which he has rendered to his nation by invariably casting the weight of his great personal and official influence in defense of Christian missions in China. The officials presented to Li Hung Chang were more than thirty in number. They represented officially six of the great denominations and the International Y. M. C. A., with constituents numbering nearly 8,000,000 souls, who are supporting 733 missionaries, 400 schools with about 12,000 pupils, and sixty hospitals and dispensaries in China. The American Board was represented by Rev. Drs. Judson Smith, A. C. Thompson, C. C. Creegan and H. A. Stimson. Hon. John W. Foster, former secretary of state and Li Hung Chang's intimate friend, introduced the deputation to the Chinese statesman, and to Dr. F. F. Ellinwood of the Presbyterian Board of Foreign Missions fell the honor of reading the formal address, which, later, was handed to the viceroy in a handsomely bound volume and by him returned to the deputation for the signatures of those present. The address, after stating in generous terms the gratitude of the missionary societies for the measure of protection given to them by the Chinese Government, and after affirming the disinterested motives of Christian missionaries in entering and laboring in China, asserted frankly the belief that "whatever of truth the great Author of our being has made known to men of any nation is the rightful heritage of all mankind, and that as a matter of natural and imperative obligation those who believe that they have received the truth are bound to make it known to others," and therefore the truth as revealed by Christ had been taken to the Chinese. The viceroy replied informally and formally. Informally he asserted his conviction that all "American missionaries in China have disinterested motives. They only work for the good of mankind." Formally he tendered the thanks of the emperor of China for the tribute paid to China's justice in dealing with missionaries, and his pleasure that teachers of the Christian religion have been so circumspect and so conservative a force. Personally he tendered his thanks for the "effective prayers" of the missionaries in causing God to spare his life when he was smitten by the assassin's bullet, and his gratification that the missionaries invariably cast all their influence against China's curse, the habit of opium smoking. At a time when reports from the mission fields in China tell of unusual opportunity to win converts and extend influence, owing to the state of flux in which the nation and the people are just now, this meeting of our American missionary officials with China's greatest personality is most opportune. Words of commendation from such a statesman will, it is to be hoped, have weight with a portion of the American public prone to underestimate the value of Christian missions.

Prohibition in Canada.

A very weighty deputation of Canadian temperance advocates waited on Premier Laurier last week and had the satisfaction of hearing from him the statement that it is his intention, supported loyally by his cabinet and the Liberal party leaders, to submit and support such legislation at the next session of Parliament as will permit the electors of the Dominion to determine whether or not all traffic in liquor in the Dominion shall be prohibited. Mr. Laurier, Sir Oliver Morratt and Hon. Sidney Fisher, who also spoke, referred gratefully to the vast gains in temperance sentiment and habit during the past quarter of a century and their eager desire to contribute to bettering present conditions, but they also impressed upon the leaders of the Dominion Alliance present the seriousness of the step proposed and the necessity of a public sentiment strong enough to enforce and endure a prohibitory law as well as create it. The Dominion Alliance accepts Mr. Laurier's pledge as satisfactory and will immediately begin an active campaign. One half the present Liberal Cabinet are total abstainers, and already a new tone is perceptible in and around the Ottawa Parliament buildings. The bar in the House of Commons has just been ordered abolished.

The Irish National Convention.

The many Irish born delegates from abroad who met with hundreds of Irishmen in Dublin last week to perfect race unity and solidify factions so that an appeal of greatest force might be made to British lawmakers can scarcely be said to have succeeded. Neither the adherents of Timothy Healey nor John Redmond were present, and the best the convention could do was to formulate the doctrine that since John Dillon possesses the confidence of a majority of the Irish people he deserves the implicit obedience of all, a doctrine of majority rule which is not likely to obtain. Indeed, since the convention adjourned Dillon has been mobbed by a Dublin mob. The perpetuation of this factional spirit is lamentable, for just now there is a most unusual opportunity to secure a hearing for Irish claims, as a royal commission has recently reported that British taxation of Ireland for many years has been notoriously unfair. No leader of Parnell's astuteness or unifying power emerges to lead now, and if he did prayer would have to be offered night and day lest he make shipwreck of himself and followers as did Parnell.

Turkey and the Powers.

Sir Phillip Currie, British ambassador to Constantinople, is said to have returned there last week with an autograph letter from Queen Victoria to the sultan voicing her indignation at the misrule which he permits, and a letter to the Porte from the British foreign minister couched in terms which admit of no misinterpretation and call a halt in the Porte's policy of murder of and theft from its Christian subjects. Since the world knows of no reason why Great Britain should be more humane or courageous now than when Armenia called for aid and failed to get it, it is reasonable to suppose that Lord Salisbury is either determined to take advantage of the indecision at St. Petersburg, owing to Lobanoff's death, or that he has reason to believe that Russia and Germany no longer stand in the way of such action by European Christian powers as will make such horrors as have shocked us impossible in the future. The successful joint action of the Powers in saving Crete from war and rapine would indicate that a saner, more humane policy was about to win ascendency at Berlin and St. Petersburg, and the inspired comments of the German press, commenting on the meeting of the Russian czar and the German emperor last week, indicate a decided change of sentiment in Germany. Just what the new policy calls for is not clear, but already there seems to be a disposition to look upon the sultan as one who must be curbed in power and reduced to the position of a salaried official, whose tenure of office will depend upon the fidelity with which he lives up to the orders received from his masters. Partition of territory is not yet opportune, but establishment of law and order seems to be decreed. Lest the sultan fail to realize that he is impotent if his fellow rulers be united, the fleets of Russia, Great Britain and France have begun to converge toward Constantinople, and outbreaks along the Bulgarian frontier remind him of the fires that smolder there. Evidence accumulates to prove the responsibility of the Porte for the recent massacres in Constantinople, a contention that the representatives of the Powers continue to bring to the notice of the sultan at every opportunity. Armenian refugees are arriving in large numbers at many European ports and we shall see not a few of them ultimately. Russia excludes them.

NOTES.

The national debt increased $12,342,683 during August.

A son of U. S. Grant, residing in California, has become a Populist.

The State election in Arkansas Sept. 6 resulted in the election of the Democratic ticket by a majority of 45,000 or more, a decided gain if it represents an honest count.

The maiden ship of the Japan Mail Steamship Company's new service to Seattle, operated in conjunction with the great Northern Railway, arrived in Seattle's superb harbor the last day of August.

A cargo of excellent anthracite coal, mined in Tonquin by Chinese labor employed by French capitalists, has just been landed in

San Francisco, where it will be sold for less than Pennsylvania coal and at a profit to its shippers.

Ten thousand employés in the War Department were classified in the civil service last week, and now only the confidential clerks of the secretary and assistant secretary are exempt from the "merit system." Quietly and surely this great reform goes on.

The death of Rev. Dr. L. R. Paige of Cambridge, who was born in March, 1802, removes from the Universalist denomination one of its ablest men, and from Cambridge an honest citizen and chronicler of local history. He had in him the blood of Elder Brewster, Thomas Prince and Governor Dudley.

The death of Commander John Stark Newell, commander of the United States armored cruiser Detroit, is a loss to the navy and to society. As chief representative of the United States on the committee to investigate the Kucheng massacres in China he served his country and the missionary interests admirably.

IN BRIEF.

Our issue next week will have special bearing on the interests of Sunday schools, with particular reference to our own Sunday School Society.

They polled 300 Methodist preachers of the Cincinnati (Ohio) Conference last week, and not one favored the Chicago platform or candidates.

The Christians (or Disciples of Christ) of Minnesota gave more than $10 per member to benevolent purposes last year, a record worthy of emulation by all disciples of Christ.

The Christian Advocate's contribution to the political campaign is a reprint of Robert South's famous sermon on The Fatal Imposture and Force of Words, preached first in May, 1686.

Dublin Presbyterians, notwithstanding midsummer heat, packed Metropolitan Hall recently to hear Rev. Dr. John Hall of New York city, who for nine years was a pastor in the Irish capital.

The leading New York city specialist in pulmonary diseases died last week, having contracted from his patients the disease which he had spent his life in fighting. Sacrifice for others, surely.

The British Weekly, which knows Ian Maclaren's mind as well as any one, says that Dr. Watson "will by and by take an opportunity to show that he holds and expounds the theology of grace." At Yale, perhaps, in his forthcoming Lyman Beecher lectures.

"Exact, constant, correct and accepted definitions," says *The Northwestern Christian Advocate*, "would end three-quarters of the debate which is now in almost hopeless progress in the absence of such definitions." And this is true of more than the political debate which is now in progress.

To the funeral of a child in the family of an Albany (N. Y.) Congregational layman a Jewish rabbi came as a friend of the parents. Invited to offer prayer by the Christian clergyman officiating, the rabbi did so with a depth of feeling and unction that blessed and cheered all who listened.

Here is an acute observation from a missionary in the Orient in regard to the people with whom he is laboring: "It's a weakness of theirs to care more to seem to be right than for the being right itself." This suggests the jocose remark of the late John Boyle O'Reilly: "I would rather be Irish than right."

Louis Rhead, the best of American designers of posters, is reported as saying: "You will never do good art of any sort if you do not believe in a divine Creator who made this world. . . . Artists who think they can lead immoral lives destroy their early promise. They go to the dogs, somehow, and serve them right."

"Reading maketh a full man." A generation ago at Williams College seven students met regularly to read and discuss great books —classic and modern. Today one of them is president of the Hawaiian Republic, another president of Clark University, another a noted New York lawyer, two are eminent judges and two others are editors, one of the *Outlook* and the other of *Harper's Weekly*.

President Andrews of Brown University, in his last annual report to the trustees of that institution, discussing college morals, says that "personal admonition on the part of college officers is useful, often availing alone," in stopping immorality, but, he adds, and it is a sad statement, "It is unfortunate that fewer college officers than formerly feel responsibility for kindly services like this." Why?

A company of people calling themselves the Christian Apostolic Congregation were disappointed one day last week in their expectation that the world would come to an end on that day. Probably such disappointments have come to some earnest believers in every generation since Christ ascended. Yet the lesson that he taught his disciples is not yet wholly learned—to watch, not to predict.

Some of the daily papers during the last few days have announced that the American Board closes the year without debt. It is hoped that this may be true, but we are assured by the secretaries and the treasurer of the Board that it is not yet possible to say what the figures will show, and that the statements which have been published anticipatory of their annual reports are without their authority.

An interesting instance of church union is the bringing together of the Methodist missions in Germany, where the conferences representing the English Wesleyans and the American Methodist Episcopal Church have agreed to unite under the latter name and association. This will add to the forces of American Methodism twenty-nine churches with 2,300 members, and require an additional annual appropriation of $12,500.

Baggage rooms at railway stations crowded with trunks and parcels at this season witness to the high degree of civilization which requires an amount of furnishings in travel far beyond what our fathers thought necessary for their comfort when at home. But Li Hung Chang, going through our country with his 360 pieces of luggage, must convince the baggage handlers that in this respect Chinese civilization is far in advance of ours.

Dr. Hitchcock of Amherst, the presiding genius of the gymnasium for thirty-five years and the one man in the faculty who has touched at close range the daily life of all the students, is to be relieved of the brunt of his work by Dr. Paul C. Phillips of the class of 1888. But "old Doc" will still keep a keen eye upon the students, will marshall the returning graduates for the alumni dinner and command, as of yore, the love of every son of Amherst in whose ears "old Doc's" "God bless you" makes sweeter music than cathedral bells.

There is a manly ring presaging good government for Canada in a recent utterance of Mr. Wilfred Laurier, the Liberal premier: "I am a Frenchman," he said, "and I am proud of my race; I am a Roman Catholic, and I love the religion in which I was born; but I am also a Liberal of the English school, and on the day I took office as leader of the Liberal party, nay, long before, I determined that I would never let religious creed or nationality enter into my consideration of any public question, and would devote my energies to the advancement of Canada, my Canada, our Canada."

The unfailing supply of pure cold water which Berkeley Temple Church in Boston has kept on tap all summer by the side of its church building has been much used and appreciated. It is a continual reminder of the water of life to see all classes coming—teamsters stopping their horses, pedestrians turning aside in their rapid walk—to enjoy what stands always ready for them without money and without price. This is a very simple and beautiful form of ministry which other churches in crowded city neighborhoods might well imitate.

American citizens often overestimate the value of what is foreign as much as they underestimate what can be had in their own country. A young lady who has just gone abroad for musical study asked our advice as to what city in Germany would afford her the best advantages. We consulted a public singer, now in Europe, widely known on both sides of the Atlantic, who has studied for years in Germany, France and Italy. In reply she sent several addresses of teachers in Berlin, Dresden, Leipsic and Paris, but she added that the best advantages for musical training, either vocal or instrumental, are to be found in Boston.

A young woman from Jerusalem, soliciting funds for an independent missionary enterprise in that city, is reported in Boston papers as having said at a recent meeting in the Bromfield Street Church that there are now 123,000 Jews in and around Jerusalem. That statement needs to be verified. Five years ago the British and American consuls in that city, after careful investigation, reported that in the whole of Palestine proper there were 45,031 Jews. If missions to that race are to be encouraged, New York city affords a far more favorable opportunity than Jerusalem, for it contains more than 200,000 Jews.

Apropos of Gail Hamilton's relations to this paper, it is interesting to learn that the first money she received from *The Congregationalist* reached her just before the Fourth of July and was devoted to the purchase of firecrackers! She was accustomed in her correspondence with the editors to express her mind freely, and here is one characteristic sentence which some of our later day contributors will doubtless echo: "I tell you what it is—I'm not going to put myself out to write any more 'timely' things. It doesn't pay. I have to hurry *my* life out to get them there, and then you take all *their* life out before you print 'em."

The *New York Sun* of Sept. 1 contained a report of an interview with Rev. Peter MacQueen of Somerville, Mass., in which he was represented as charging the missionaries of the American Board in Turkey with incompetence, bigotry and lewdness. We are glad to announce that Mr. MacQueen says in reply that "the part of that interview relating to the Congregational missionaries is a misstatement and utterly unwarranted by any words I used to the reporter." The injustice done to a Christian minister by representing him as making such charges against his brethren ought to make even the *New York Sun* blush to print them.

One of Europe's greatest scholars in Old Testament literature saw Mr. Bryan nominated at the Chicago convention. In a personal note just received from him he says:

Not all that was said or done can efface my first impression of that vast gathering, conceived before the proceedings opened. When I looked across the body of delegates under the standards of all your States and Territories,

I received then a vision of the greatness of the United States that will never fade, for though I had seen so much of you in detail before I had not been privileged to obtain so comprehensive an idea of your great nation. You are great enough to live through and down any number of problems and troubles.

Phillips Brooks made a point of answering every letter he received, and he is dead, alas! The late Dr. A. J. Gordon, as his biography shows, was "the patron general of all poor devils," the man whose life was nibbled away by the demands of those who had no just claim upon his time. With some, if not entire, truth does Dr. Wayland in *The Examiner* say:

Men of large wealth, men in high position, men whose time is worth much to the nation and to the public, guard themselves and their time. They do not allow themselves to be at the mercy of every wayfarer. Mr. Rockefeller, Mr. Vanderbilt, Mr. Cleveland, Mr. Gladstone are not accessible to everybody who chooses to ask for them. Why should the minister wear his time upon his sleeve for every daw to peck at?

Section 31 of the New York State Raines Liquor Law reads:

It shall not be lawful for any corporation, association, co-partnership or person, whether having paid such tax or not, to sell, offer or expose for sale or give away any liquor on Sunday.

An Elmira wine merchant has called to the attention of the Grand Jury of that county the fact that two churches of Elmira give away fermented wine to communicants, and he holds that by so doing they disobey the Raines Law. It is his way, characteristic to be sure, of beginning a test of the constitutionality of the law. To anticipate the verdict is useless, to attempt to shape it would be blameworthy, but it is open to say that if it be unlawful for fermented wine to be given away unfermented wine can be.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Party Journals.

It is somewhat surprising that as yet the silver Democrats have no first-class newspaper in Chicago. The *Record* has been doing good service by giving in its columns the arguments, both those who advocate and those who oppose free silver. This it has so far done impartially. Rumors prevail of new papers to be started and of purchases of some already well established, but nothing has come of them.

The Volunteers and the Salvationists.

The success of Colonel Fielding, as the Western head of the Volunteers, has been well-nigh phenomenal. The body now numbers about 2,000 soldiers. Beginning in a single room, containing a table and a chair, it now has large and convenient eadquarters, and has just received egacy of $10,000, which will put it in possession of a building with twenty-six rooms and in every respect adapted to its work. Some of these rooms will be used as lodging rooms for the poor and homeless. It is rumored that Chicago may become the headquarters of the Volunteer movement, although it would hardly seem wise to leave the seaboard for a city so far inland. But the success of the Volunteers has in no way diminished the efficiency of the Salvation Army. This is due in part to the policy pursued by the Volunteers. They have believed that there is demand for all both divisions of the army can do, and in this belief results show that they are justified. Commander Booth-Tucker in his visit here awakened the enthusiasm of the Salvationists to the highest pitch, not only by his promise that General Booth would visit the city next spring, but by himself, with a companion, lodging a night in one of the cheapest of our slum taverns, in order to ascertain by actual experience the needs of those for whom he proposes to provide a shelter house after the plan of the shelter houses in London. In spite of the heats of August the Salvation Army, and its kindred association the Volunteers, have shown the enthusiasm, energy and tact which characterize their efforts in the more delightful months of the year.

The Yerkes Observatory.

A recent visit to Lake Geneva may furnish an excuse for a few words concerning the building in which the work of the observatory is to be carried on, as well as of the character of the work itself. The location, eighty miles from Chicago, in Wisconsin, has been chosen to avoid dust and the vibrations which are inseparable from the railways and machinery of a great city and to secure as pure an atmosphere as possible. The generous offer of the owner of the land had its influence in leading the authorities of the university to locate this department of the institution here. It would be difficult, anywhere within a reasonable distance of Chicago, to find a more delightful spot. The building with its two fronts commands a view of the lake and of the rich surrounding country. There is sufficient land for the observatory building, for the power-house, for homes for professors and, in case of need, for dormitories. Were it not for the fact that it will be the center of intense activity one might fear loneliness. There will be but little society during the winter outside the professorial circle. Arrangements for practically two great departments of study have been made—that of astronomy and that of physics. The physical laboratories are on a generous scale. Astro-physics will here for the first time have adequate opportunity for development.

The building, which is of two stories with a basement where are the rooms for heavy work, is about six hundred feet in length and from sixty to eighty in width. It has three domes. The main dome at one end of the building, ninety feet in diameter, resting on a foundation which reminds one of an old Roman amphitheater, is, from almost every part of the lake and its shores, a conspicuous and impressive object. Here will be set up the immense telescope which so many saw at the World's Fair. At the other end of the building, which has been specially arranged for the purpose, are two domes, one for a meridian circle and one for the twelve-inch telescope with which the director, Professor Hale, has made such remarkable discoveries in his study of the sun. Connected with this dome is a long, gallery-like room for helioscopic experiments.

Associated with Professor Hale are such men as Professor Barnard, lately of the Lick Observatory, and Professor Wadsworth, whose world-wide reputation will attract students hither from all over the country, and even from Europe. Certainly no existing observatory has the equipment this will have. In some of the rooms set apart for the professors and instructors there are benches of slate or marble, on firm supports, for delicate instruments. The room for the library, looking out on the lake and furnished with abundant light, is one of the most attractive in the building. Large as the edifice is every part of it will be devoted to some important use. Only those familiar with experimental study can imagine what a center of industry it will be. It is, as it should be, fireproof, being of brick and iron. The brick are of a light gray color, and are relieved by ornaments in terra cotta of appropriate designs, which add much to the beauty of the structure.

The professors will move to Lake Geneva as soon as their houses, now in process of erection, are completed. Work for years has been planned, and on a scale which has called already for the expenditure of a princely fortune. If from previous results one is inclined to foresee great things from this opportunity for research, one is held back by the director, who is careful about predicting what may be expected. Unwilling to stand sponsor for crude speculations, he is determined that any claims he may put forth shall have the support of facts. But with such opportunities for study and original work as the world has not yet seen, it will be strange if surprising results are not reached.

At Chicago University.

The summer attendance has been large. Fully a thousand persons have been present at the lectures given by the different professors. As in previous years many teachers and not a few young ministers have taken advantage of the opportunity to employ their vacation in special studies. Divinity classes have been large. Much interest has been manifest in semi-philosophical lectures. Prof. George Adam Smith received a warm welcome and was gladly heard by many who had become familiar with him through his writings. Professor Ladd made a good impression. So did Prof. Agar Beet of Great Britain. But of all the lecturers this year none seems to have been more deservedly popular than President Hyde of Bowdoin. This is in part due to his mastery of the subjects on which he has spoken, partly to his perfect fairness, partly to his attractive personality. He impresses one in his favor the moment he rises to speak. His main topic of discussion has been World Building. He has treated of the world of facts, of fancy or imagination, of art, of science, of man, of institutions, of society and of religion. While in the front line of advanced thinkers he has shown the conservatism of a genuine believer in Christianity, and the fearlessness of one who is confident that without it no true progress for man is possible. President Harper, who has been suffering from chills and fever, is rapidly recovering his health, and is now meeting his classes day by day.

Popular Education in the City.

The Y. M. C. A. has made more extensive provision than ever for instruction in its evening classes. With its thirty or forty courses last year, its secretary claimed that he was conducting the largest people's college in the State. This year, with the classes at the central establishment and that on the West Side, its attractions as a center of educational life will be considerably increased. Rooms will be thrown open for classes during the day as well as in the evening. In this way it is believed some will be reached not previously interested in the work of the association. The Lewis Institute, from which we anticipate a great deal, will open its doors soon with a large number of students. Here regular and thorough courses of study will be mapped out as in Armour Institute. Indeed, it is believed that this institute will do for the West Side a work similar to that wrought on the South Side by Armour Institute,

whose rooms hitherto have been crowded beyond all expectation, and whose influence on the classes its founder desired to reach has been incalculable. During this week Teachers' Institutes have been held on different sides of the city. While attendance is voluntary it is expected that teachers will generally be present and profit from the suggestions which in such gatherings as these are constantly thrown out. Most of the week has been given up to this preparation of teachers for their year's service.

End of Vacations.

Next Sunday most of the ministers will be in their places and congregations will assume their normal size. Although in general the churches are in fairly good spiritual condition, it cannot be affirmed that it is as satisfactory as it often is in years when the excitements of a presidential campaign are wanting. At present nearly all the members of our churches feel themselves compelled to do what they can to assert their patriotism and labor for its triumph. Still Sunday schools have been large, and, considering the extreme heat of a good portion of the summer, ordinary church work has not suffered more than its customary drawbacks.

State of Political Opinion.

While the campaign has only just opened feeling runs high. It has become well-nigh impossible at the Republican headquarters to keep up with the demand for literature. The people all over the West seem to be reading for themselves. They are making up their minds for themselves. From what one can hear on the streets and in listening to laboring men, it would seem as if the advocates of free silver were rapidly losing ground, as if the people were becoming convinced that to support the Chicago platform is, in some measure at least, to support anarchy and dishonesty. The charges brought against Governor Altgeld by Mr. Forman, a very prominent member of his own party and one of his former hearty supporters, with the lame answer the governor has given, and followed by a repetition of those charges and a demand that they be met, have diminished the governor's chances for re-election. A good many Republicans would be glad if some arrangement could be made by which the Republican candidate might be persuaded to withdraw in favor of the nominee of the sound money Democrats, John C. Black, who is admitted on all sides to be a man of great ability and sterling integrity. But they are unwilling to hazard the success of their own candidate by voting in favor of another, and thus rendering possible another four years of the present State rule. By multitudes the disgrace of it has been keenly felt.

Chicago, Sept. 5. FRANKLIN.

CURRENT THOUGHT.

AT HOME.

Why? asks Prof. Josiah Royce in his article on Browning's Theism in the September *New World*, the intense concern of Browning, "an essentially independent intellect" and "no orthodox believer," in the doctrine of the incarnation. "The answer is plain. The truth of the doctrine of the incarnation, if ever it became or becomes true, must lie in its revelation of a universal and transcendently significant aspect of God's nature—namely, the human aspect. God, the All Great, if he is or can become human, is thereby shown to be the All Loving too. Then one can see that he really *does* and so *can* contain an attribute that qualifies him to see the meaning of our every imperfection, and to respond to our blindest love with love of his own."

Taking up those who criticise pastors for supplying pulpits during their vacations, the *Presbyterian Messenger* rejoins: "We doubt whether it would be safe to make an inflexible rule on this subject. We heard recently of a minister who had been granted a vacation by his church, and who promised the session of the church that he would not take part in any religious services during his vacation, who found himself considerably embarrassed by the contract. When he attended a prayer meeting and was called upon to lead in prayer he found it necessary to excuse himself on account of his promise, and, when he was dining with Christian friends and was called on to ask a blessing, he was again compelled to say that he had entered into a contract that he would not take active part in any religious services during his vacation. Jesting aside, we believe that the question as to whether a minister should spend his vacation in supplying other pulpits than his own depends entirely on the understanding he has with his own people with reference to this matter."

The Louisville *Christian Guide* indulges in this astonishing remark: "The use of the title 'Reverend' for the preacher is absolutely un-Scriptural, and not only un-Scriptural but anti-Scriptural. This practice was an abomination to our fathers, and should be so to any right-minded preacher of the gospel today. How any sound-hearted Christian preacher can let the woolly, sanctimonious, pharisaical thing be slipped over his shoulders and wear it round the streets we confess is beyond our understanding."

ABROAD.

John Morley, in an article on Arbitration with America, in the *Nineteenth Century* for August, says: "The truth is that the creation of a permanent tribunal would be the best way of improving the rules of what is called international law. Sir Henry Maine has some weighty remarks on the advantages of a permanent court or board of arbitrators over occasional adjudicators appointed *ad hoc*. He is arguing from the memorable Geneva arbitration upon what are known as the Alabama claims. He does not deny that this famous proceeding conferred great benefit for the moment both on Great Britain and the United States, but he insists that the tribunal did not look at the subject in all its bearings, and forgot the future effect of their award in the particular case upon the rights of neutrals—the neglect of which does more than anything else to enlarge the area of maritime wars. . . . In short, a permanent board is the only hope of building up coherently that fabric of international rules about territorial claims, the non-existence of which is one of Lord Salisbury's main arguments against the proposals before him."

Dr. Chowry Muthu, honorary secretary of the Indian Christian Association of England, was recently asked by the *New Age* interviewer about the future of India. "I look forward to the spread of the Nonconformist conscience (in which I include devout men of all churches and denominations), which shall be the salvation of the world and India. I look forward to the abolishing of the color line, the root of many evils, when a spirit of greed, of jingoism, of selfishness will be replaced by a spirit of justice, of love and sympathy, when nations shall no longer be oppressed because they are weak or black. I look forward to the coming glorious Christian democracy, the final triumph of applied Christianity, and of the ushering in of a reign of peace and righteousness, to which India, once politically, religiously and socially emancipated, will contribute an important part."

Prof. Otto Pfleiderer of the University of Berlin contributes to the September *Philosophical Review* a masterly discussion of the question, Is Morality without Religion Possible and Desirable? He holds that it is not, and that "when religious faith is lost and skepticism and unbelief prevail the moral consciousness of the masses declines or is totally subverted." He holds that the only hope of society is in the church, developing historically and naturally and purging itself of dross. "Societies of Ethical Culture are as a band of robbers before a strongly defended fortress, and impotent against the church."

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Sept. 20-26. The Need of Home Missionary Work. Isa. 62: 1-12.

This subject falls at an opportune time. We are in the midst of an exciting political campaign, when every upright man is bound to take thought for the welfare of the entire country. We are made aware of great differences in opinion regarding important questions. One danger is that persons who have lacked educational and Christian advantages will, despite their good intentions, be led to vote for measures that will impair the nation's honor and prosperity. Another peril arises from the lack of sympathy between class and class, between section and section. The object of home missionary work is not merely to save people from a future hell but to nourish right ideas concerning what makes for the social weal. Our missionaries go to the frontier to try to build up there a Christian civilization and Christian institutions based on the principles that older communities have proved and found essential to growth and permanence. We shall never have the right sort of a nation in all its parts, or that degree of brotherly love which is needed to knit diverse elements together, until we realize the absolute need of home missions.

Then, again, some of us are just back from our vacations. If we have used our eyes as Christians should we must have seen many a country district not sufficiently supplied with Christian privileges. We need not go to the far West in order to discover them. They are scattered up and down our New England hillsides and valleys and along our seacoast. Perhaps we have had the joy this summer of sharing in some definite effort to bring the knowledge of Christ to these out of the way districts. At any rate, we must have realized how great the need is of more thorough and persistent endeavor to reclaim the territory that has been lost, and to hold, as well, what has been gained.

In my own short travels this summer I have happened upon two representative New England rural communities. In one the leading men are outspoken unbelievers. They indulge in Sunday ball playing and boat racing, they scoff at the few Christian believers who are bravely trying to sustain the local churches. Their influence is felt far and wide as a blight upon the town and especially upon the lives of the young. In the other town the character of the first settlers was so distinctively moral and Christian that the impress of their lives has never ceased to be felt. Soon after the Revolutionary War one of the two brothers who were the pioneer settlers sent to Harvard College for a young man to come and teach his children and grandchildren. He coveted an education for those dear to him, and no less than forty of his descendants have been enrolled as graduates of colleges and technical schools. If one plants the right seed in the springtime and watches over the blade that springs from it the harvest is sure to come. But if planting is delayed until summer and autumn, no fair blossom or golden fruit can be expected. It is not too late to save the new sections of our country and to redeem the older portions that have been allowed to run to waste. The need is clear; what can we do to meet it?

BOSTON REVISITED.

BY FRANKLIN.

A New Boston.

To one who has not seen the city with which in past years one has been more or less familiar its present greatness and prosperity are something of a surprise. That Boston has grown almost as rapidly as any Western town, and far more solidly and satisfactorily, during the last decade is apparent at even a superficial glance. Miles upon miles of new and beautiful streets have been laid out. They are lined with costly dwelling houses. They are wide and straight and clean. Cities which once were suburbs have now become a part of Boston. Far beyond them the man who spends the day in the city in business is carried to his home for the night. In fact, it seems as if at least a third of the population of the State were already within easy reach of the city. A look at the business of the town makes its metropolitan character apparent. It is no longer a provincial Boston which we see, but a Boston which is the capital of New England, and in a certain well understood sense of Canada also. Railway and steamboat connections bring the city into relation with a vast extent of country and through trunk lines into as close relations with the West as New York.

Rebuilding.

The changes introduced into New York and Chicago by tearing down and building up again have been taking place here in Boston. The high buildings for which the city by the lakes has so often been condemned are springing up in the business section of Boston. Perhaps they seem a little more substantial than those in Chicago, yet it may be doubted if they are. But they indicate an appreciation of values in land in the central districts of great cities to which men living in New York have long been accustomed. They suggest, too, that the time may not be so very distant when a much larger portion of the city proper may be used for business, and all residences be arranged around it in steadily increasing circles.

Passing over all mention of such structures as the new Tremont Building, the Exchange Building, the State House extension, the Court House, one can but stand in admiration before such edifices as are seen at Copley Square. Here are Trinity Church, the New Old South, the Art Museum and the new library. Of the Art Museum it is enough to say that the addition to the old building its ever growing treasures have rendered necessary is in harmony with its original design and increases rather than diminishes its architectural beauty. As one enters the familiar rooms, looks again on antiquities of Egypt, Assyria, Greece, Rome, the Middle Ages, on representations of the best work of man's genius, on paintings which the critical judgment of the world has made famous, on examples of the skill and genius of such countries as China and Japan, one can but feel what opportunities for the study of art in nearly all its forms are here provided, and how unnecessary it is, where means and time do not permit, to go abroad in order to be trained in the principles of art. It would seem, too, as if intending travelers would find it for their interest to make themselves acquainted with the treasures which wealth and taste and true benevolence have here rendered accessible to all before visiting the originals in foreign lands.

But the great ornament of the square is the library building of Milford granite. It is massive and harmonious at the same time. Of the size of the structure one does not at first receive a correct impression. It is only as one enters it, stands under its great archways, roams through its corridors, attempts to take the measure of its various reading rooms, that its immensity appears. Every room is large. There is no sense of narrowness in any of the hallways. Great as is the number of volumes in sight in the general reading room, in the room for the consultation of patents, in the Barton-Ticknor Library, one yet feels as if in literary treasures the library were in need. It is because of the new methods employed in the keeping of books. They are now stacked together closely, instead of occupying a great deal of space in alcoves visible to every visitor. Of the decorations by Sargent and Abbey others have spoken. In conception, in originality of treatment, in color, it would seem as if these efforts to produce works with the brush worthy of comparison with the best of those to be seen in Europe were likely to be successful. Magnificent as is this structure in which the literary wealth of the age is stored, several visits to the different reading rooms and to the rooms for consulting the catalogue seemed to indicate that less use is made of this library than is made of the public library in Chicago, which as yet is only in its era of beginnings. Possibly the raw West is as hungry for learning as the more cultivated East.

What Is To Be.

A Congregationalist naturally turns his steps to the Congregational House on Somerset Street. There he learns to his sorrow that Mr. George P. Smith, who for so many years has been the agent in charge of the business of the S. S. and Publishing Society, has passed away at the ripe age of threescore and two years. No one will be more missed than he. From no one were more hearty greetings to strangers extended and no one seemed better able than he to make the visitor from a distance feel at home. No changes can take away the sense of personal loss which comes over one at the thought that those who were once here have left their places vacant forever. Yet, although men pass away, their work abides. The new Congregational House will be only a stone's throw from the present house, just opposite the Unitarian House, by the side of the Athenæum, on a lot which will furnish room for a modern structure with all known conveniences for the carrying on of business in accordance with the complicated methods of today. One cannot keep back the thought of the great step which was taken when the present building was obtained and what it meant for Congregationalism, and one hopes for even greater pregress through occupation of a building better fitted for the purposes of the denomination.

Religious Life in Boston.

A summer visit furnishes no means for forming a judgment as to its character. Still, if reports are to be trusted, there is of this no lack. The churches, many of them closed during the heated season, are earnest, aggressive, liberal in their gifts to all Christian enterprises, and increasingly awake to the problem of establishing new churches just as fast as the need of them shall be apparent. However powerful the influence of Unitarianism, it would seem as if the multiplication and strength of Baptist, Methodist and Episcopalian churches were evidence of the still greater influence of evangelical religion.

Transportation.

The streets of Boston are far more crowded than they were even five years ago. A long line of electric cars seems to be in waiting whenever one cares to cross a street. It is necessary to be on guard if one would cross in safety. Signs on these cars indicate that railways entering the city have brought their stations together, that the Boston & Maine Railroad, the Eastern, the Fitchburg have now a station in common, and one learns very soon that a new station is contemplated for the New England Railroad, the Boston & Albany, the Old Colony, or New York & New Haven system. One sees immediately on reaching Tremont Street signs of another change which will be more marked in its influence upon the city than any yet mentioned, viz., preparation for the running of all street cars underground. It is a wonder how this can be done, and whether people will enjoy subterranean travel as well as they do travel above ground. But the need of something to lessen the pressure on the streets is evident, and the wisdom of the attempt to do this by putting the street cars out of the way. What a pleasure it will be to visit Boston when its streets are no longer thronged with cars on which are the names of nearly every prosperous suburb within ten miles of the State House!

Water Supply.

Not content with a provision which has seemed ample, the authorities of the city are now enlarging the present system of water works to such an extent that the inhabitants of whole towns like West Boylston will be compelled to move. Careful attention is also given to the drainage system of the city, and to the sanitary character of the houses occupied by the poorer classes. So far as foresight can accomplish it, Boston will be as healthy a city in which to live as can be found on the continent.

Parks.

Till recently it was supposed that abundance of land made it possible for the larger Western cities to surpass Boston in the extent of their park system. But even here Boston has proved herself no mean rival. She has a system of parks almost unsurpassed for beauty and within easy reach of all her people. Variety of surface, majestic trees, rocks covered with vines, combine with skill in landscape gardening to render these breathing places for the city population inviting and attractive. On the whole, one comes and goes in Boston thankful for what the city is, for what she has been and surely will be.

Ex-President Cameron of the Chicago Board of Education, in laying down his office, makes some radical recommendations to his successors. He proposes that the entire responsibility of the selection and appointment of teachers be left to the superintendent of schools, and that the business connected with them be put into the hands of a man to be chosen for his business ability. In this way he would reduce the duty and responsibility of the members of the Board to a minimum. Some of these members favor his proposals, but the majority regard them as neither wise nor feasible. Mr. Cameron thinks the school year should be reduced to nine months, and that "vacation schools" should be held for three months.

Charity Chance.*

A Serial Story by Walter Raymond.

Summary of the Previous Seven Chapters.—The scene of this story is Somerset, in the west of England. Miss Graham, a maiden lady of means and a cripple, has adopted Charity Chance, who calls her aunt. Miss Graham's nephew, Graham Poltimore, the son of her dead sister, seeks the hand of Charity Chance in marriage and is accepted, though the girl has some misgivings in relation to the depth of her affection for him. Miss Graham is delighted to have her heart's desire thus gratified, and Charity, who cherishes her fondly, finds a satisfaction in having acceded to her patron's wishes for her. Miss Graham visits her brother-in-law, Mr. Poltimore-Briggs, the sole surviving trustee of her property, to inform him that she has but a brief time to live and to arrange to settle some money upon Charity, but he advises postponement, and the interview is interrupted, to his evident relief. A somewhat lackadaisical poet, Alfred Prentice, a friend of Graham Poltimore, appears on the scene and mingles socially with the other characters. Mr. Prentice talks with Charity in the woods, is impressed with her sympathetic nature, and urges her to meet him again that he may read to her some of his poems.

VIII. EVERMORE TATTLING.

FROM that moment of reticence a new and growing unrest began to trouble the soul of Charity Chance. The finer instinct, which stirred her indignation against the Babblemouth folk and made her writhe under their littleness, turned upon itself. Hitherto no stain of conscious meanness had ever sullied her self-respect. Slights, like pruning, only forced her pride into stronger growth. She had never known anything to hide, nor to fear, nor to reproach herself with. But on the following day she waited until Miss Graham was busy with her letters, and watched Jan Sprake into the stable, before going to the wood. To avoid the open path she climbed the hill under cover of the trees. The book, which was quite small, she brought home in her pocket, and read throughout the night in the little chamber above the porch.

Some of the verses were love songs, and they had a deeper reality because she knew the man who wrote them. Line after line she read and reread aloud and in the stillness every word spoke to her. They filled her brain with excitement, they set her heart on fire.

In the glow of it her imagination shaped fantastic stories of the hopeless love of Alfred Prentice. He was so sad and melancholy—and again today he had talked of loneliness and sympathy. He had loved—and lost. Not dead, but faithless, the maiden who had wrecked his life. Fallen away because she could not understand. This dream was so vivid that it imprinted itself upon Charity's mind like fact. She pitied him from the bottom of her heart.

One poem she could not comprehend. The words were magnificent and the sound almost sublime, but the sense was illusive and escaped her again and again. If she might only hear it read, she thought, she could catch the meaning. And he had begged her to meet him again. To give him frankly her opinion upon his poor trifles, he said.

She had not promised, but the desire to go became irresistible. After all she was but following the habit of her leisure in going into the wood. There was no harm in talking to a friend of the man to whom she was engaged. Yet she felt with disgust that these unsuspected interviews more and more engrossed her thoughts. And to Graham she had not mentioned Alfred Prentice's name. "You have chosen the one to me the most precious," sighed the poet, and read, as he assured her, with the greatest pleasure. She was too shy to ask him what it meant.

So the days passed on. Prentice still remained in Babblemouth, lodging in one of the little houses looking down upon the quay. But when the first glory of the rising celebrity faded in the commonplace light of familiar day there was no end to the criticisms of the Babblemouth folk. They sneered at his loitering ways and laughed at the length of his hair. "But then, there is always something odd," said Theodosia, "about people who are supposed to be clever." Such little disparagements stung Charity to the quick. Retorts came upon the tip of her tongue, but she could not trust herself to utter them. Within her heart smoldered an anger she dared not disclose. A breath must blow it into flame. Yet how ungenerous to remain silent and hear a higher intelligence attacked by fools! It was hard to contain herself, yet harder still to contemplate her own cowardice. There comes at last a moment when the bow snaps.

CHARITY, CONTEMPTUOUS AND DEFIANT.

They had come over to Babblecombe one afternoon, these Babblemouth people. There was tea by the corner of the lawn, and Graham was handing round the bread and butter. The unwillingness of Mr. Poltimore-Briggs to stand for Parliament had been fully discussed. His reluctant yielding to overwhelming persuasion in spite of her entreaties Mrs. Poltimore-Briggs had dramatically described.

"It was no good for me to say anything, my dear," she assured Miss Graham; "none whatever. His Lordship met him and said, 'You'd better stand, Poltimore.' His Lordship always forgets and calls him Poltimore, you know. 'You'd better stand, and do your best to push out the Radical.' So he consented." Then she threw up her hands in despair.

"Talking of Radicals," cried Mrs. Mortimer, stopping at every few words to dip her beak into the teacup, "the rector says—though of course he would not have it repeated for the world as coming from him—that Mr. Prentice is an awful Radical. Doesn't believe in God—nor in Queen Victoria—nor tithes. Well! I think any man who would rob a church doesn't deserve to live. But I never thought he looked quite a gentleman."

"What is he doing here?" asked Miss Graham, carelessly. "Charity fell across him the other day in the wood. Didn't you say so, Charity?"

But before the girl could answer, Mrs. Poltimore-Briggs had started again.

"My dear, that is just the way he wanders about. No doubt he thinks the wood is his. The poetic imagination knows no bounds, you know. O, I don't know what he is doing here. We asked him to come to us, but he told Graham he would rather be free. We didn't want him, of course. We thought it would be only civil, as he used to be a friend of Graham. But since he prefers the freedom of old mother Dibbin's two stuffy little rooms—well, so much the better. What was that she said to you, Theodosia? You told me the other day."

Theodosia shone with the pride of proprietary information.

"O, that was nothing! I believe she was in doubt about her rent. She only said she supposed it was all right as he was a friend of Mr. Poltimore-Briggs, but she never took in anybody before with such a few things. No more cloth clothes than what he stood upright in, and only three shirts to his back."

"Then, no doubt, you pointed out to her the impertinence of talking about the private affairs of other people."

The shaft was sudden and unexpected. The hot blood rushed to the cheek of the wounded Theodosia, and Mrs. Poltimore-Briggs was reduced to silence and astonishment. Beside the small, round table, brought from the drawing-room for the occasion, stood Charity, contemptuous and defiant, clutching a china teapot in her hand.

"Charity! Charity, dear!" murmured in remonstrance little Miss Graham, but her

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lips were twitching with suppressed amusement.

"I think three sufficient for Prentice," cried Graham, with an air of grave deliberation. He had thrown himself upon the grass and was enjoying well-merited rest after overwhelming exertions. "You see he doesn't ride 'em so very hard. He lies in bed by day and sits up at night in a red damask dressing gown awaiting the rosy-footed dawn. The early morning chills the imagination. The best inspiration comes with a smell of paraffine. It is all tommy-rot about nature. These chaps only know the names of things. Prentice can't tell an ash from an Arbele poplar. I'd bet two to one whenever the leaves turn up white in the wind he thinks it's a willow. He makes up a nature of his own in bed with the blind drawn down. I went to look him up the other afternoon. They said he wasn't down yet, and I ran up and rapped at his bedroom door. 'Who's there, what do you want?' responded a voice muffled with counterpane. 'Are you ill, Prentice?' I said. 'Shall I come in?' There was a brief pause whilst he struggled free of the counterpane. 'Go 'way. Go 'way,' he yelled; 'I'm busy.'"

Charity did not join in the laughter which followed. She did not take the tale for truth, but only as one of Graham's irresponsible stories, and she was vexed that he had not sided with her.

"But I thought you liked him," she cried with eagerness.

"So I did," he admitted, "but I can't stand him now."

"Or understand," she retorted, quick as thought.

No wonder that Charity Chance was not universally beloved. But Graham loved her with all his heart, and it was in admiration that he whispered as he rose to his feet: "I believe you see the frivolities of everybody you know, and believe in the virtues of everybody you don't know." His tenderness touched her.

"But you are not going yet, Graham?"

"The governor has an open air meeting on the down, and I must walk over to it. Come to the top of the hill, Charity," he begged.

So they presently went together, side by side, up the white, dusty road. "She is so high-minded, and he has such a good heart," thought the little cripple, as her eyes followed them every step of the way. "They were made for each other," she said to herself. And indeed it looked so as they slowly passed out of sight on the hilltop.

IX. IN THE WOOD.

No matter if she were late. Aunt Helen would not mind in the least. And the Babblemouth people would stay. O, yes, the Babblemouth people would be pleased to stay. So Charity walked some distance with Graham, being willing to make amends. When at last she got back to the hilltop the sun was glowing red through a belt of gray mist over the sea; a hawk was hovering high above the cliff.

She stood upon the ridge a while to rest, a solitary figure in bold relief against the sky. The people on the lawn saw and discussed as to whether it were she. Theodosia thought the person far too tall.

The embers of resentment were still burning within her heart. What a little world, where people were so ready to belittle everybody! And she had promised to spend her life in this coombe—this teacup. Ever the same dreary little round, with no true sympathy, no understanding. She thought a great deal about true sympathy since Alfred Prentice once used the words.

Of late, also, a question kept arising in her mind to which no answer could possibly be found. It lived with her by day; it haunted her by night. It tormented her like a lost word. Whence had she been brought here? To whom had she belonged in nature and in love, who nevertheless parted with her without a pang? For surely they might at least have longed to watch over her welfare. It flashed across her mind that out of jealousy of possession Miss Graham had prevented all communication. "You were mine," she had told her, "after I took you." In a moment of passionate yearning the girl cried out that she had been robbed, that nothing could recompense for the love implanted by nature which must have filled her life. Then she burst into tears of contrition at her own ingratitude.

These moods of vague restlessness had become very common with her of late.

In the courtyard below still remained the carriage of Mrs. Poltimore Briggs. The presence of that exemplary woman relieved Charity from haste. A footpath, little used, ran along the hill around the brim of the coombe. After the dry road the grass was soft and cool, and the girl walked on toward the wood.

She came upon two rustic lovers loitering by a stile, too absorbed in themselves and each other to hear her coming footsteps on the turf. In uncouth fashion the youth's arm encircled the girl's waist. To let Charity pass they started back, happy, blushing, conscious, but complete. "Yes, these are the happy people," she said to herself; "they understand each other and are understood."

But Graham would never understand *her*. Already the engagement began to oppress her soul. Why should she marry? She did not want to marry. She would rather go into the world, and fight, and earn her living and be free. Those people who gave her up must have been poor and afraid. Fools! She would have worked for them. No, no! They were good, and out of tenderness desired for her more than they had to give.

No sunshine fell upon the trees tonight. The distant haze drank up the glory of the light, and the leaden sea melted and was lost in violet cloud. By the time Charity reached the wood beneath the heavy branches it was growing dusk. It must be later than she had thought. Something moved, and a pigeon flew from the ivy close beside her. She quickened her pace for fear of being overtaken by the darkness.

"Miss Chance!"

The voice startled her. She knew it well, and it made her heart beat fast. She had not thought of meeting him tonight, and a strange fear fell upon her—of what she knew not. She must not stay. Yet at the sound of her name she stopped.

She heard him hurrying down the hillside. A loose stone came rolling amongst the briers by her feet, and in his haste he stumbled over an uncovered twisted root.

"I was sure I should meet you," he stammered, still breathless from his effort to recover himself. "The idea got hold of me so that I was compelled to come. It was an inspiration."

"I am just going in," she replied, quickly, for his eager manner hightened her agitation; then she turned to continue on her way.

"Not for a few minutes, pray. And I will walk down with you to the fir copse. Let me help you, Charity. I may say Charity here in the twilight, may I not? Give me your hand; the gloom of the trees makes it so dark."

She could not refuse, and he helped her over the broken stones and outcropping rock.

"We have had so many talks here in the wood, and my mind was full of you. I could think of nothing else. You became a necessity to me. Then I came out here where the very leaves whisper of you. Besides, I knew you would come. It was inevitable."

She was not superstitious, but his words were full of passion and so deep with conviction that they overawed her, like the utterances of an oracle unfolding unalterable destiny. They had reached an open space where sticks of felled timber were lying on the ground. She tried to withdraw her hand, but he held it fast.

"I must go. I must go at once. I cannot stay," she implored.

"For one moment you must listen to me, Charity"—

"I cannot listen. I am not free to listen."

In her anxiety and helplessness the words sounded like a lament.

"I cannot help it," he whispered. "No power on earth shall prevent my saying I love you. From the first moment I was certain of your sympathy. I could see in every movement the quickness of your sensibilities. And the world is so dead and dull. They had been making me read, but what did they care for my verses? What does anybody care? I had ceased to care myself. But you quickened me into new hope—new aspiration. Every syllable you spoke was like the touch of a human hand."

He was so moved at this, his own picture of sympathy, that his voice faltered, and he stopped.

Each word went red-hot to the girl's heart. It had come, the thing she thought impossible—the love they spoke of as irresistible, which she had never felt. Every element that in imagination went to the making of an ideal passion was present. He was exceptional. He had heart, intellect, soul. And he had need of her—deep, spiritual need.

A flame of sudden joy leapt up within her bosom. Then again she was afraid, and her reply was angry in self-defense.

"I—I am sorry to hear you speak like this, Mr. Prentice. You—you hurt me. I have liked, yes, really liked talking to you—and in future—I—you have made it impossible"—

"I know. That is the tale they always teach," he cried, bitterly. "If your heart has an impulse, hide it. If it cherish an emotion, crush it. They are afraid of their lives to live, and that is the gospel in which they bring you up. Because I love you, you must refuse even to speak to me, even though you be necessary to me. And that is the wisdom of the world."

As he finished his voice sank into its habitual melancholy, and he released her hand. Her brain was whirling in its effort to seize his deepest meaning, for he seemed to say so much whilst she could grasp so little. And all that stood clear out of the chaos was himself, a lonely fig-

ure with the world arrayed against him, craving for sympathy and help.

"I should have to think whether it was right," she said, very softly, as if speaking to herself.

His manner changed. He spoke with a subdued tenderness, a really touching self-restraint—

"Yes. I recognize that as an inevitable necessity of your nature. To me, everything that is real is right."

"I meant really right. Not what people think," she hastily explained.

Something rustled past them amongst the ferns and undergrowth, and she involuntarily started aside.

"It was nothing," he assured her. "I fancy a rabbit flitted across by the felled tree."

"I must go."

"One moment, Charity."

But the movement had disturbed her, and regardless of his entreaty she walked quickly on. In places the rough pathway was too narrow for two to pass, and he followed until they came to the open ride between the larches. By this time it was nearly dark. She stopped abruptly and held out her hand.

"Good-by, Mr. Prentice."

"I have only one thing to ask," he pleaded wildly. "My love has startled you. How could I help it? You have come into my life. You have become part of me. Could I stifle a generous passion at its birth, and bury it out of sight like a crime? Believe me, life knows too little love to lightly cast it aside. I cannot do so. You cannot. And you tell me the hours when we have met were precious to you. Come once more tomorrow. Come with this knowledge in your heart and talk to me again. That is all I ask. Just once." She did not promise him. Before she could make up her mind, a tall figure came into the ride, striding rapidly towards them. It was quite dark.

"Some one is here," she whispered in alarm. "Good-night."

"Morning, noon or evening, I shall wait until you come."

And so they parted. He disappeared amongst the larches, and she turned quietly towards the house. By the wicket gate she was overtaken by Theodosia.

"Why, Charity, is that you?" cried she, in great surprise. "I went up to look for foxgloves, and found a few. Come along, you shall shield me from a row. Look!" and she held out the bunch of flowers in the dusk.

They hurried to the house in silence, for Charity's tongue clove to the roof of her mouth and her brain kept throbbing with the thought, It has come—it has come!

"It has come. I love him!" she cried. "I love him with all my heart." Then she stood silent, startled at the vehemence of her own utterances.

She must never speak to him again; that was the only way. But this resolution brought a burden of despair, beneath which her spirit was well-nigh broken.

So the days passed on. A doubt whether Theodosia had seen them together that night, which at first troubled her, was dismissed. She had not spoken of it. But a rumor of impending dissolution had given a keener interest to the candidature of Mr. Poltimore Briggs, and the Babblemouth people could talk of nothing else. There were meetings all over the country. Tomorrow there was to be a mass meeting on the quay. And Graham had thrown himself into the contest heart and soul—not from any deep conviction, but with the careless gayety of the sportsman. Therefore, of him, for the time, she saw but little. Miss Graham, noticing the girl's unhappiness but mistaking its cause, became more than ever tender and sympathetic.

"Lay aside the book and talk to me," she said, softly, one evening, and gently drew the girl down to kiss her bright hair. "You must not mind, dear, if he seems to neglect you, just for a while. There is nowhere a more loyal heart than Graham. Why, I would not care for him one straw if he were not eager for his father to win. He would not be worth his salt. And no one could love you better, Charity dear, in all the world."

The little lady stopped. There were tears in her eyes, but they were tears of happiness, for the girl's melancholy was a source of joy, since it proved the depth of her affection.

"I know that Graham loves me," replied Charity in a low voice.

"He worships you," cried Miss Graham, her face bright with enthusiasm. "Wait one moment, child. I will be back. No, do not move. I can go alone."

She waved away the proffered assistance, and with only her ebony stick toiled upstairs. She was gone some time. Charity could hear her mysteriously moving overhead, and that she dragged a box upon the floor. At last she returned, bringing with great care a small, flat parcel wrapped in blue paper.

Fatigued and out of breath, without a word she took her seat. Overcome with emotion, for a while she held the precious burden on her lap, then with a quick gesture beckoned Charity to unfasten the string. The knot, tied long ago, was very firm, and the girl knelt down to pick it out.

With trembling hands, herself, she opened the paper, and drew forth a wealth of Honiton lace and amongst it a bridal veil.

"Stay, child, stay!" she interposed quickly, for Charity was about to rise.

She rapidly unfolded the veil, yellow with age and very beautiful, and cast it over the girl's head.

"There, Charity," she began in a broken voice. "My mother wore it at the altar, and so shall you. It was made for her. And the flounce, too. For more than a score of years it has not seen the light. Poor Irene put it on once and laughed to look at herself. She should have worn it, but that was not to be. Stand over there, dear, and let me look at it again."

The girl hesitated, then obeyed. In her effort to control her feelings she held her head erect as if in pride.

"Yes, yes. You shall wear it," cried the little cripple, nodding approval. She paused, and then went on with growing excitement: "Charity! You will be a bride for a king. And you shall keep it, dear, as I have done, until some day you put it on a child of your own. For you are mine, dear—and Graham's—and there is no one else. It shall be an heirloom forever to the first daughter who marries. No. That will be always a fresh name. For the bride of the eldest son."

Suddenly she stopped.

"Come here, child! Quick! Let me take it off."

Her manner had changed, and she spoke now in a frightened whisper.

"They used to call it unlucky to try on a bride's things. They said so when Irene put it on. And she, poor girl— Quick, kneel down again!"

She quickly removed and was tenderly refolding her precious relic to put it by, when her eye caught sight of the misery upon the girl's face.

"Of course there is nothing in that," she said, soothingly. "How foolish of me to have said it, dear!"

Then the little lady laughed uneasily, and again drew the girl towards her to be kissed.

"There. Quick, pick me up the string," she said.

But both the exultation and the passing presentiment had pressed with crushing weight upon Charity's spirit. The one proved the marriage, and the other the unhappiness so inevitable. To hide her emotion she turned away and crossed the room to the piano. She stood turning over the leaves of a volume of Beethoven's sonatas but did not touch the keys.

There followed a brief moment of silence and disquietude.

How sensitive she is, thought the little cripple, and loved her the more for it. Then out of kindness she began to prattle quite lightly upon an unimportant matter.

"Your friend the poet, Charity, seems to have betaken himself to the woods. He is there all the day through, so John Sprake tells me, and sometimes after dark. John was greatly concerned as to what he could want there and thought he could never be quite right. But I told him to leave the poor man in peace. I suppose it is a sort of browsing on Parnassus. I would not rob a poor soul of an inspiration for the world. Play something, dear."

The girl gladly turned to the piano for relief, and for that evening there was no further conversation. She placed the book upon the music rack and began to play. But through the solemn *adagio* and the fiercer passion of the *presto* movement a vision of Alfred Prentice, desolate and alone, wandering in the gloom of a hopeless love, haunted her imagination. He had implored her to see him again. Since he loved her so deeply, did she not owe him as much as this? To own the happiness of his love, and then to bravely bow to the inevitable, and say farewell. Only of him she thought now; not of herself. It was the essential quality of all her dreams that they were noble. They pictured everybody heroic, never yielding to selfishness or fear. Except the Babblemouth people, whom, when they were not present, she dismissed from her mind. It was cruel to be so abrupt. If not tomorrow, when the political meeting might interfere, then on the day following, she must meet him once more and make an end of it.

(To be continued.)

Rabbi Charles Fleischer of Boston, writing in the *Jewish Messenger* on The Jews in New England, makes the interesting confession that "there is some flaw in the manhood that will not grow to fullest stature under New England influences." He feels that the Jews have not lived in New England long enough to become New Englanders of the finest type. The future of Judaism in New England, he thinks, rests with the Russians and Poles, and he, for one, does not fear for the outcome.

Gail Hamilton's Earliest Literary Work.

Excerpts from Articles Published in The Congregationalist, 1860-1863.

From the numerous articles written for this journal by Miss Mary Abigail Dodge (Gail Hamilton), who has recently died, we select certain passages which illustrate her vigorous thought and trenchant style. Further comment will be found on the editorial page.

PRAYER.

The fact is—though we talk very often as if we did not know it, or at any rate did not understand it—God loves us, and he behaves toward us as if he loved us. He not only once sent his Son to die for us because he loved us, but he keeps doing things all the time for the same reason. He wants us to pray to him because he loves us. He does not drag us by violence into his presence, thrust us down upon our knees, command us to pray, to feel, to adore, to have such and such emotions on peril of his wrath. He opens his arms to us. "Come, my children, you are weak and weary. The way before you is long. Come, rest with me a while and get strength. Come for a little peace and patience and joy. I have enough of everything you need. I can give you all you want. Come unto me all ye that labor and are heavy laden, and I will give you rest." And suppose we do come after a hard day's work, exhausted, void of emotion, almost of desire, will God be angry with us if we only whisper a good night prayer? Is a mother angry with her baby who falls asleep in her arms in the middle of her lullaby? And does not God who made us know our frame and remember that we are dust? And if he is not strict to mark our iniquities will he be strict to mark our weaknesses? O! let us be simple and sincere. Let us not make prayer a complicated, uncertain and difficult and elaborate thing. It is too precious, too delightful, too heart-healing to be turned into a bugbear. If we continue all night in prayer to God his ear does not wax heavy. If our burdened hearts can only send up the passionate cry, "Lord, have mercy on me a sinner," we shall go down to our house just as truly justified—nay, if we do but touch the hem of his garment we shall be made whole.

SPECIAL PROVIDENCES.

On a certain Sabbath morning several years ago an earthquake set one of our New England cities atrembling for a few minutes and then went on its way, but throughout the day, and I don't know how long after, the religious services were saturated with earthquake. It was served up in the pulpit, and the Sabbath school, and the prayer meeting by clergy and laity, till one could not help feeling that the good people handled the poor earthquake a great deal more severely than the earthquake handled them. Do not misunderstand me. Do not suppose that I object to drawing moral lessons from physical or other occurrences. Object? It is the very thing which I think we ought to do—only we ought to do a great deal more of it, and a great deal less; more in some directions, less relatively in others; more on ordinary, less relatively on extraordinary occasions. From every such occurrence it is meet, right and our bounden duty to draw all the good it has to give, but having pumped it dry till the pump wheezes what is the use of jerking the handle up and down, especially when thousands of living springs are welling through the verdure under our feet and all around us?

SMOOTH DOCTRINE.

In all lives there is an undercurrent of sadness. In many lives there is more of shadow than of sun. The burden presses heavily. There are few homes in which disease and death have not made sad inroads. There are few hearts which do not bear the footprints of disappointment—none which do not need the glad tidings of great joy, the "Be of good cheer" with which Christ so often saluted the suffering believer when he was on earth. It is not that the Bible should be expurgated—that milk and water should be substituted for meat—but that the people should be comforted in sorrow and calmed in trouble; that Christ should be shown Saviour, Deliverer, Redeemer from sin and suffering; that faint emotions should be recognized, feeble efforts encouraged, little leanings to good made the most of, knottiest points reserved for dextrous fingers; that it should not be so continually dinged into men's ears that they are corrupt as it should be whispered that Christ is holy. Is this preaching "smooth doctrine"? Well, what of it? Did not Christ come on purpose to make things smooth for us? The world is surely rough enough. It bristles with thorns; its brambles are continually rasping us. All along these 4,000 years the way is tracked with bloody feet. Let us have the smooth, sweet doctrines of the gospel—oil of joy and balm of consolation, grapes of Beulah and honey of Canaan; for it is not the will of your Father which is in heaven that one of these little ones should perish. Smooth doctrine! Is it not Christ's own doctrine? And if it was not too smooth for the Jews is it too smooth for us? Is the American populace any viler than the Hebrew populace? Yet for one word of rebuke to them the Master spoke a hundred of council and comfort. It was not, "Shame upon your pride!" but, "Blessed are the poor in spirit;" not, "Your cruelty is odious," but, "Blessed are the merciful," and who does not know that people are a thousand times more likely to be lured to virtue than shamed from vice.

UNSUCCESSFUL PEOPLE.

When I see, as I sometimes do see, those whom the world calls unsuccessful furnished with every virtue and adorned with every grace, made considerate through suffering, sympathetic by isolation, spiritedly patient, meek, yet defiant, calm and contemptuous, tender even of the sorrows and tolerant of the joys which they despise, enduring the sympathy and accepting the companionship of weakness because it is kindly offered, though it be a burden to be dropped just inside the door, and not a treasure to be taken into the heart's chamber, I am ready to say, Blessed are the unsuccessful.

Blessed *are* the unsuccessful, the men who have nobly striven and nobly failed. He alone is in an evil case who has set his heart on false, or selfish, or trivial ends. Whether he secure them or not, he is alike unsuccessful. But he who "loves high," is king in his own right, though he "live low." His plans may be abortive, but himself is sure. God may overrule his desires and thwart his hopes and baffle his purposes, but all things shall work together for his good. Though he fall he shall rise again. Every defeat shall be a victory. Every calamity shall drop down blessing. Inward disappointment shall minister to enduring joy. From the grapes of sorrow, he shall press the wine of life.

O, men and women everywhere who are following on to know the Lord, faint yet pursuing; men and women who are troubled, toiling, doubting, hoping, watching, struggling; whose attainments "through the long green days, worn bare of grass and sunshine," lay hopelessly behind your aspirations; who are haunted evermore by the ghosts of your possibilities; who see far off the shining hills your feet are fain to tread, who work your work with dumb, assiduous energy, but with perpetual protest, I bid you good luck in the name of the Lord.

FREEDOM WILL TRIUMPH.

Wherever freedom aims a musket, or plants a standard, or nerves an arm, or sings a song, or files a protest, or murmurs a prayer, there is Plymouth Rock. Cows may meander as of old along Washington Street, but the hands shall not go back on the dial plate of God. Boston may be grass-grown and New England forgotten, but love of life and love of liberty shall never die out of the hearts of men. Let Southern traitors and their Northern abettors arrange things as they will. Let them eject New England, and sheathe the sword, and stifle discussion, and inaugurate Jefferson Davis, and ignore the negro, and perpetuate the slave. Is that the end? Will they so find rest? Will cotton once more resume sway, and right be forever held in abeyance? Never, so long as there is a conscience in man, or a God in heaven! They may make themselves a new Pandora's box, filled with commerce, and peace, and wealth, and every blessing, but this evil at the bottom shall poison every good. They cannot bind it to quietude. They may resolve and legislate and menace; Jefferson Davis and all his kind may bear down upon the lid with their whole force; but the divinely appointed unrest of iniquity will heave and surge and throb with unceasing tumult till the vexed lid fly up with a rebound that shall hurl them to irrevocable doom.

THE IRISH.

God bless the Irish! Their strong arms are lifted, their warm hearts are beating side by side with ours for the honor and life of their adopted country. Does famine impend over their island home? We have enough and to spare. From our bursting granaries, from our larders over full, let their tables be spread with plenty. Surely the bread, the few crumbs which we cast upon the waters many days ago, are already returned to us in Irish truth and loyalty, and when their civilization and Christianity is brought abreast with their unborn poetry, Ireland shall come forth fair as the sun, clear as the moon and terrible as an army with banners.

BOSTON.

No city has any moral right to be as crooked as Boston. It is a crookedness without excuse and without palliation. It is crooked in cold blood and with malice aforethought. It goes askew when it might just as easily go straight. It is illogical, inconsequent and incoherent. Nowhere leads to anywhere in particular. You start from any given point, and you are just as likely to come out at one place as another. Of course, all this can but have an effect on the inhabitants. Straightforwardness becomes impossible where you are continually pitching up against sharp points. People born and bred in angles and blind alleys and crossways cannot fail to have a knack at tergiversation and intrigue. Diplomatists should be chosen from Boston, or should at least take a preparatory course of five years there, as soldiers do at West Point.

The number of the streets is amazing. The Bostonians seem to have a perfect frenzy for them. If they can squeeze in a six-foot passage between two houses they are happy. Half a dozen stairs and a brick platform is an avenue and an elysium. They build their houses in the shape of the letter V, with the point sticking out in front, apparently for no other reason than the exquisite satisfaction of having a street pass up each side; and they make their streets crooked to look at, and then make alleys to get there. Washington Street, the principal thoroughfare,

Like a wounded snake drags its slow length along.

I have heard that it was originated by cows, meandering down to drink. This hypoth-

esis may answer in the one case, but it won't apply to the smaller streets, for a cow could not make so acute angles if she tried. Owing to this vaccine inability, Washington Street rolls on with considerable dignity for a while, but it goes off into a delirium tremens down by Cornhill and Dock Square. Everything is as shifting as a kaleidoscope. . . . Boston, you are more beautiful than this. When, after long absence and wandering, I come over the marshes to meet you, you are lovely as the day. I wait for you as they that watch for the morning, and when your stately dome curves its clear contour against the blue sky, "my heart swells and my eyes are dim." Beloved Queen of my beloved State, the archers have sorely grieved you, and shot at you, and hated you, but your bow abides in strength. When envious rivals traduce you, I make no defense. "She needs none. There she is. Behold her and judge for yourselves." When I am asked, "What is thy beloved more than another beloved?" I only say, "My beloved is *mine*," but I think of all the grandeur garnered there, of all your inheritance, all your possession, and all the promise of your future.

DEATH.

Christ, laid hold of in faith today, will sustain us in the overflowing of the waters tomorrow. Though now, in the full flush of youth and health and strength, every nerve instinct with intense vitality, we cannot look at death without pain and shuddering, let us not fear. Dying grace will come with dying. God, who hath so loved us, will not leave us then. A father does not caress his child through the long summer day to abandon him at nightfall. Darkness may veil him from the little one's sight, or slumber lull him to temporary forgetfulness, but his loving-kindness wraps his child about, in the still hours, and a fatherly presence is in the house for good.

MISS DODGE'S PERSONAL TRAITS.

BY THOMAS TODD.

My first recollections of Gail Hamilton were when we began to have contributions in a schoolgirl's handwriting upon a great range of topics, and my attention was fixed upon this particular contributor because, although she was reported as just graduated from school, she could so readily handle such a variety of subjects, and all apparently equally well. She at that time had the readiest pen that it was my little lot to be acquainted with, and I am sure that all our readers enjoyed her contributions exceedingly. As I recall her she had quite light hair, curling around her face, and light blue eyes, one of which had a delightful "cast" in it, not enough to make it unpleasantly noticeable, but just enough to give a piquancy to her features.

She used to come in, and not exactly "come" in but "drop" in, and when she dropped in, no matter what the managing editor had in hand, it must be laid aside until her little majesty chose to "drop" out again. She had a charming personality. Fun and mischief were in all her ways. She would whistle up the tube to my department, not that she had any message, but simply for the fun of making an April fool of myself. She would make mischief with the editor's pen and scissors, or whatever her fingers could lay hold of that was upon his desk. She would interpolate into her most serious articles some jocose sentence, just as the mood took her, and it required considerable vigilance to keep such interpolations out of the paper. I remember one time, when the editor was caught napping, not noticing one such sentence, and through the stupidity of the proof-reader (*I* was the proof-reader) the rebellious sentence went into print in the midst of a serious article. Of course I will draw a veil over what followed when the blunder was discovered by the editor after the paper was printed.

Miss Dodge was always sending and receiving messages from and to the office, and I recall one time when Mr. Richardson asked me if I had any word to send to Miss Dodge. I have forgotten just what the word was, but it was something about her hieroglyphs. A note before me, which I have preserved all through these years, I will quote from, to show her sunny nature: "Tell Mr. Todd to come on and bring all his brothers, as the fellow said in Dickens's American Notes. I don't pretend to be a proof-reader—but if I *did*, I think I should endeavor to do it better than *some* people do! Strange to say, however, notwithstanding his inability to decipher my hieroglyphs, he was managed by some marvelous instinct to get the wrong things righted. If he couldn't find out my marks how came he to hit on the right renderings—that's all! Please say to Mr. Todd from me:

> "If thou sayest I am not peer
> To any girl in Cornhill here,
> Dock Square or State Street, far or near,
> There, Toddy, thou hast ——."

Again, in 1881, a contribution was sent by her to the *Literary World*, criticising some book. As I had had no communication with her for many years, I wondered whether she remembered me. So I appended some little remark to the proof I sent her, and waited for a reply. It came in these words, which show how strong her memory was: "Private note.—The beauty of this proof is that its punctuation has not been tampered with even by the amiable and accomplished compositor-in-chief, Mr. Thomas Todd."

HER PASTOR'S TRIBUTE.

BY REV. JAMES G. NICHOLS.

Gail Hamilton's career as a public writer is known to all, but those who knew her simply as the bold champion of the weak and oppressed, or the caustic critic of the erring, knew but half her life. Her presence was sweetness and light to those who came into daily contact with her and to them it is very comforting to know that she regarded the last year of her life as one of the richest. She writes: "A new page in the book of life was opened up to me." Although confined by illness to her quiet home, her mind has not been restrained by narrow bounds. As always, her interest has been in the whole world.

A little over a year ago, while at the home of the late James G. Blaine in Washington, preparing to write the closing chapters of Mr. Blaine's biography, she was stricken by paralysis and remained in a semi-unconscious state for several weeks. During part of that period she was distinctly conscious of many of the acts, and much of the conversation, going on around her. At other times she was just as distinctly conscious that she was passing away from earth. She said of this experience: "I believe I have been as near the other shore as one could go and return." Brothers and other dear ones, some of whom had passed over years, others only a few months, before seemed to be with her. Everything was beautiful. She experienced no pain. Dying became a blissful experience. There was no regret at leaving earth, only of the thought that she must return.

Previous to this severe illness she had given much attention to the experiences of several friends, in which the sting of death was removed. This great joy confirming her faith, she felt that she must tell it to others. Many of her friends and neighbors were suffering from the loss of those near and dear. There was not a neighborhood in the town where there were not several groups of mourners. In gratitude that her life had been spared, and with sympathy and love for those who mourned, she added her experiences to those she had written already and addressed them with many comforting messages to the church which it was her great joy to serve.

It was a loving message, lovingly given and lovingly received; and in many homes where it has gone "it soothed the dying and comforted the sorrowing. To that end it was written." Here are the closing words:

Beloved, you, if any such there be, who through fear of death have been all your lifetime subject to bondage, be of good cheer! For seven weeks I lay encamped on the further, if not the furthest, side of the valley of the shadow of death, and it was a pleasant valley. Its tranquillity was as gentle, as natural, as deep as sleep. Its activities were as simple as going into the next room. Its atmosphere was peace. Its only gloom was my keenest pity for those who must remain behind. I hope and think that its shadows mark the foregleams of life. We are born into the valley of the shadow of death, and we die out of it into life eternal, which is to know thee, the only true God, and Jesus Christ, whom thou hast sent.

The preparation of this letter was a characteristic act of Miss Dodge. She believed God had given her a message to the world. Many a troubled, perplexed soul will testify to her comforting word of counsel and cheer. Her hatred for sham sometimes made her seem severe and unsparing of those she attacked, but her heart was always warm toward any one who was making a genuine and honorable struggle to rise.

However strong and rugged her faith may have been in early life, since her remarkable experience in Washington many of the things she had known only by faith became realities. She went on from joy to joy. To be with her was an inspiration. Her supreme faith and hope were contagious. Everything seemed so real to her that others were strengthened thereby. Immortality was her constant theme. Her spirit almost refused to be held on earth, so eager was she to know all of heaven. Always a devout student of the Bible, during the past few months the Word of God was her constant joy. By her own glad confession the Word seemed more wonderful each time she turned the sacred pages, the love of Christ more precious.

Whether or no she will be remembered in after years for what she has contributed to the world during the last months of her life, to her sister, who has been her constant companion, and to others who were with her during this short period, the memory of her will remain as a sweet benediction. Faith is stronger, hope is brighter, love is purer, heaven is nearer, Christ is dearer because of Gail Hamilton's sweet presence and life.

Rev. S. G. Buckingham, D. D, of Springfield, one of our most vigilant readers, sends us another characteristic story of Samuel Hanson Cox, father of the late Bishop Coxe. It fitly supplements the incidents about the great Presbyterian divine which we printed in our issue of Aug. 13. Dr. Buckingham says that Dr. Cox was sent to London as a delegate to a meeting of the British and Foreign Bible Society, and on his arrival hastened to Exeter Hall where the meeting was already in session, and where he found an Englishman berating the United States for complicity in slavery. Being well known and held in high esteem, Dr. Cox was soon summoned to the platform, and when his turn came to speak said: "I heard as I entered what was said in regard to our connection with slavery, which has been a greater grief and mortification to us than it could possibly be to you. And I suppose you know that one reason why we sought separation from the mother country was because she insisted upon imposing upon us the African slave trade. But, to say no more of this matter, if my brother will take one corner of the mantle I will take the other, and going backward we will hide the shame of our common ancestry."

When Christ had borrowed Peter's boat to preach a sermon out of it, he presently repaid him for the loan with a "great draught of fishes."—*Philip Henry*

Pilgrimage Letters. XII.

Looking Backward.

One day towards the last of our journeying together it was suggested that each pilgrim should mention two events or experiences which, in the retrospect, stood forth as having afforded peculiar pleasure. Naturally a large majority singled out some such exceptional privilege as being entertained at Farnham Castle by Bishop and Mrs. Davidson, or participating in the splendid celebration at Norwich. But in nearly all the testimonies it was noticeable that the chief element of joy lay in the fellowship with English people rather than in the beauties of nature or the glories of art, thus verifying what Lowell once said: "Books are good dry forage, but, after all, men are the only fresh pasture." As an illustration of some of the impressions received through this medium witness the verdict of a Connecticut pastor:

An evening in the study of Dr. Forsyth, pastor of one of the Congregational churches in Cambridge, and the personality of the "Congregational bishop" of Wells are noted because of a peculiar charm which belongs to a trip abroad. A century of America could not furnish two such evenings of Europe. Both men are the product of the characteristic civilization of England, yet are totally different as representing the contrasting results of differing types of conformity to the same environment. Two of the editorial staff of *The Congregationalist* furnished the open sesame to poor mortal me to the delightful suburban home of Dr. Forsyth. Mr. Dale, illustrious son of an illustrious father, completed the company. To describe what was said and done and thought is impossible. Dr. Forsyth is a Christian Chesterfield with a keenness of intellect that is perfectly delicious.

In the old, sleepy, ecclesiastical city of Wells we found dear Dr. Keightley, whose appearance is as fascinating as the cathedral and he looks nearly as old. His very make-up of body and mind is ecclesiastical. Overshadowed in the place of worship by the great cathedral and overshadowed in position by deans and canons yet this true bishop of the church feeds his flock and I doubt not rules his house. To him the visit of the pilgrims was an epoch and from his joy he seemed to say, Simeon-like, Now let thy servant depart in peace for mine eyes have beheld the glory of Congregationalism. Bishop Ken's hymnology will hereafter have a charm before unknown and the Doxology will have a larger, fuller, broader and deeper meaning, due to the earnest interpretation and unique personality of this venerable servant of God.

Of our intercourse at Wells with Bishop Kennion and the simple, spontaneous service in his palace another pilgrim said:

One deep impression was the vitality of spiritual life really uniting Established Churchman and stanchest Dissenter, emphasizing Paul's statement concerning many members, yet one body, and making sure the fulfillment of the day when without uniformity there shall yet be unity in the church.

In a similar vein some one else spoke of the entertainment of a part of our company in the beautiful home of Dean Farrar in Canterbury:

After the impression of the magnificent cathedral, with the glimpse at its history and associations given by the dean, to be welcomed with sweet English courtesy to a typical English home and enjoy moments of delightful fellowship in which the oneness of those loyal to the same Master remands to fit remoteness minor differences of forms and hereditary associations, made up an hour of golden opportunity and satisfaction.

Of this same day at Canterbury and of the personality of the dean still another remarked:

It was to me the most impressive and delightful of the whole pilgrimage because, first, the old St. Martin's Church together with the magnificent cathedral brought us into direct touch with early Christian history, linking the religious efforts of the present with the distant past. At no other point did ancient deeds move me as they did here. Secondly, because the bearing as well as the words of Dean Farrar charmed me. He seemed in reality the wonderful man I had thought him to be. Before I left home I had anticipated the day here as the climax of the pilgrimage and the privilege it would afford of seeing and talking with a man whose written words have greatly molded my thought.

The object of our pilgrimage and the extraordinary welcome accorded us on account of it were repeatedly emphasized in this retrospective analysis. The formal addresses of welcome were sometimes beautifully engrossed on vellum or parchment. Some idea of them may be formed from the illustration on our cover, a reproduction about one-quarter size of the one presented at Norwich, but the embellishments in gold and the tasteful coloring of the initial letters are necessarily lost in the reproduction. The mild sensation which our coming sometimes produced is reflected in a humorous little episode told by one of the ladies. She begins, however, by saying:

I saw nothing anywhere more affecting and impressive than this universal welcome, from Mr. Maxwell, the first to board the Columbia from the tender at Plymouth, to the mayor of Norwich, who bade us good-by outside the castle gates. We could never forget that we were not common sight-seers. Our purpose to honor those who suffered for our sakes was an open sesame to doors and hearts at every step along the way. It is in that character that sweet and gracious courtesies were extended to us, who else, many of us, must have been totally unrecognized. Even the poor folk paid unconscious tribute to the motive which actuated our visit. Streaming down Pin Lane in Old Plymouth little children peeped at us with wondering finger in the mouth. At last, in a quaint old doorway, a decrepit grandam spoke the thought we afterward heard expressed in so many varying tones of kindness: "Eh, child, look well on 'em. They're dear folk, Lord bless 'em! They're the American Congregationalists!"

Avenge, O Lord, thy slaughtered saints!

cried Milton, in his immortal sonnet. Was not this a most sweet avenging?

The warmth of greetings at the other extreme of the social scale is well typified in our reception by the master of Trinity College, Cambridge, which a lay member of the party thus describes:

This visit to the master's lodge was one of the pleasantest, because, first, it was so unusual a favor, granted seldom to Englishmen, still less to the average tourist. But the greatest charm was that Dr. Butler received us with such hearty, unaffected cordiality that we forgot we were strangers and pilgrims, and had for an hour or two the sensation of feeling ourselves distinguished guests. Along with his entertaining and instructive explanation of portraits and historical souvenirs, he made such frank and affectionate allusions to his own home life and friends that we felt we had received a double honor in being let into the heart of both the lodge and its master.

This serene and loving atmosphere, which is characteristic of English home life, and of which we had many inspiring glimpses during the summer, is one of the most charming pictures that many of us will have to hang on memory's wall. Speaking of the afternoon at Bemerton, a New England lady said:

To pass from that tender service in George Herbert's church into the quiet rectory a nest of contentment, then through the drawing-room windows to the lovely garden with its outlook on trees, river, lawn and fields, was the blissful hour of my pilgrimage.

Two others particularly enjoyed the Sunday afternoon which a few of us spent with Mr. Henry Tolson and his wife on their fine estate, Park House, in the suburbs of Exeter.

Shall I ever forget, asked one, the picture of sweet domesticity which was unfolded to our view as we drove through the gates and saw that family group on the lawn? Our gracious host and hostess met us, not afar off, but on the very doorstep, and took us at once into the household circle gathered on that stretch of velvety greensward. A high wall, over which a wealth of roses clambered, screened them from the street, and in this bower of beauty and fragrance we sat and talked on themes suited to the day, while the children amused themselves quietly about us. There were nine of them, all under fourteen. What pretty names they had and with what childish grace they told them to the American strangers! We wrote them down in memory's book — Ruth, Margery, Phillis, Jack, "Sunny," otherwise Joseph, Roger, Barbara, Ronald and Hugh. A well worn copy of Waugh's Sunday Afternoon Readings for Children, with which the mother had been entertaining the older children, lay upon the table. Tea with clotted cream, from vessels of rare old silver and china, was served out of doors, together with thin slices of buttered bread, buns and simple cakes which the children passed around with the help of only one maid, for in this Christian home as little service as possible is required of the servants on the Lord's Day. The afternoon sunlight flickered through the trees and lay in golden beams athwart the meadow stretching beyond the gardens. It was all so quiet and peaceful, so sincere and unpretentious, that I could not repress a desire that more of this sort of restful Sunday afternoons at home, with all the family together, might characterize our American life. For in genuine domestic enjoyment the English seem to me far ahead of ourselves.

Somewhat of the same impression was received at Lady Henry Somerset's, for one of the clerical members of the party said:

The elegant yet homelike rooms and the little chapel in which service is daily conducted by herself will ever bring to my memory what is most beautiful in home surroundings, truest in home devotion and highest in personal consecration.

One of the youngest male pilgrims expressed a similar sentiment in this graceful tribute to her Ladyship:

The great things in life are not all in outward experiences: many of them are in inward impressions which prove vastly more inspiring. Our visit to Reigate was of this class. There is no need to eulogize upon the exceptional advantages of lineage, position

Photographed by Blake & Edgar, Bedford.

The New World Pilgrims, with Dr. John Brown, at the old Moot Hall. Elstow, 19 June, 1896.

Photographed by Elliott & Fry, London.

The New World Pilgrims at The Firs, Clapham Park, London, 20 June, 1896,
with their Hosts, Mr. and Mrs. Halley Stewart, and Dr. Guinness Rogers.

and wealth which place the things of this world within the grasp of Lady Henry. It is a great thing for a woman so situated to live above worldly things. It is a greater to dare the abuse, contumely and misrepresentation in which her choice of a life work will inevitably involve her. It is greatest to do these things with a sweet, strong courage. Those of us who spent a few happy hours in that beautiful, historic mansion will remember less of the house than of the gracious and magnetic personality of our hostess. We recognize in consecration, courage and faith the great things of life. There is no inspiration so potent as that of a lofty character.

The occasions which contributed directly to the quickening of our Christian faith were frequently mentioned, especially the hallowed service in that little cellar of Bradford's house at Austerfield. An Englishman who accompanied us to Holland was struck with the Christian Endeavor meeting held in the dining-room of the hotel in Leiden, led by one of the youngest of the American laymen, and said of it:

It was a unique gathering of all ages from all parts of America and England, but all inspired by the same spirit. Speeches from men and women, laymen and ministers, short and to the point, no waiting—a verse, a hymn, a sentence—truly we are one family, one people, one nation. My week's journeying with our cousins from over the sea has helped me to understand them better and has made me love them with all my heart.

The same person voiced the general sentiment in saying:

My chief interest was not in the places we visited, but in the people who composed the party and their doings. There was a peculiar friendliness, a common bond of loving sympathy, which seemed to permeate every individual as though all interests were one. There was not a jarring note, for all were inspired by the thought, "By love serve one another." As an English stranger I was charmed by the frank heartiness with which I was received and the evident desire to make me feel quite at home with every one.

Another place which appealed deeply to the religious nature was Stonehenge, whither some of the party went from Salisbury, and is thus described by a ministerial pilgrim:

Standing amid those circles of great gray stones, some fallen, some toppling, a few erect, the silent witness of a bygone faith, the England of today—its cities, its navies, its colleges, its cathedrals—seemed to vanish. So likewise appeared and vanished the England of Alfred, of the Roman and the Briton, bowing at the feet of Wodin and Thor. A dim, shadowy land appeared wherein man and his works were as nothing, and nature, wild and savage, oppressed and terrified his spirit. But groping after a knowledge of the unseen Power which he felt lay behind the forces of nature he set up his altar and raised these pillars of his rude and mighty temple. So, for a moment, I was with the silent throng who once worshiped there and felt with them the awful problems of life unenlightened by the Sun of Righteousness.

The influence of the scenes at Bedford and Elstow are feelingly portrayed by another clerical brother in these words:

Somehow while there, looking upon the village green, or listening to the words of Dr. Brown, or going into the quaint little cottage, or standing before the beautiful statue, or all combined, I was lifted into a kind of ecstasy. I saw John Bunyan as I had never seen him before and felt the strange spell of enchantment which will, I trust, abide until the day of death, making me always and everywhere devoted to the humble and yet immortal work to which every minister of Christ is called.

English views of our Dutch trip are reflected in these clever comments by that prince of traveling companions, Dr. Mackennal:

One of my earliest and most abiding impressions has been wonder that buildings, public and private, whose age is indubitable, should have so little of the aspect and charm of antiquity. The reason lies in the incorrigible cleanliness of the Dutch people. The dust of centuries cannot gather where the mop is being constantly used. Mystery dwells with cobwebs and the fretting mouse. The buildings too are kept in so ostentatiously good repair. Sentiment lingers where men take pleasure in the old stones of Zion and favor the dust thereof.

His emotions on visiting the scenes connected with Pilgrim and Puritan history are graphically set forth in this testimony:

In Brownists' Alley, an unsavory lane opening on a dirty little court, we were shown a house which quite possibly was the meeting place of the church which came from London in 1593, and the home of many of its members. It is a tenement house, with closely packed, ill favored rooms, now occupied by ill-fed, hard-featured, uncleanly men and women. I was strongly impressed that so my spiritual ancestors, many of them, must have looked while they were in Amsterdam. They came here from Naardam, a tidy, self-contained, self-sufficient little town, whose people were kind to the strangers but had no need of them. I felt the humiliation, as well as the suffering, which drove the broken-hearted church back to England again. Under the next reign what did Independency become?

Professional interests naturally colored certain experiences. For instance, our "beloved physician" greatly prized the opportunity of visiting the hospitals in Plymouth, Lincoln and London, while a minister recorded as among his most agreeable recollections his preaching for the first time in an English Congregational church, and his enjoyment of the charming and delicate hospitality of the elegant home in which he was entertained.

Of exceptional courtesies extended while in London, and not previously mentioned in these letters, was the permission, for gentlemen only, to attend sessions of the House of Commons and House of Lords secured by *The Congregationalist* through the courtesy of the Speaker of the House and Gentleman Usher of the Black Rod. It was a rare privilege to see the faces of party leaders whose names are as familiar as those of our own Congressmen. Another favor was the invitation, accompanied by complimentary tickets for the best seats in the house, from Wilson Barrett to see his remarkable play, The Sign of the Cross, a full description of which appeared in *The Congregationalist* for May 28. All that was there said in praise of this religious drama found a response in the hearts of the pilgrims, who felt as if Farrar's realistic description in his recent novel, Darkness and Dawn, of the persecutions of the Christians under Nero, were being enacted before our very eyes. It was really a sermon on the stage. In this connection might be mentioned the novelty of having an actual sermon addressed specially to ourselves by one of London's most famous preachers. This was the case at the Sunday evening service in the City Temple, where Dr. Joseph Parker's eloquence and originality continue to attract immense crowds as of yore.

Although, as has been said, our chief enjoyment came from meeting people, yet impressions from scenery and other impersonal sources were by no means lacking. One lady expressed herself as

fortunate in having had my first glimpse of England by way of Plymouth, where I saw not only historic England but a beautiful England under the early morning sun and vivid coloring of sea and sky, and the picture was far beyond my expectation. Another, a gentleman, said: The drive out from Plymouth upon the Devonshire moors, by the gracious invitation of Mayor Bond, on a perfect June day, with the charm of English landscape, seen after a week on shipboard, made up an afternoon not soon to fade from memory.

Others noted the skylark, Shelley's own, "that singing still dost soar and soaring ever singest," the shimmer of poppies among the growing grain, the ivy-colored, picturesque ruins, and the sunset shadows cast by century-old trees on the ancient moat at Wells. The phenomenally fine weather, with only two partially rainy days in six weeks, and the profusion of flowers everywhere in evidence, were also spoken of. The flowers were never lavishly, but as it were lovingly, displayed and their refining presence gladdened every meal whether served in lowly inn or lordly hall. At every hotel, even in wayside places like Bawtry where we tarried for only a forenoon luncheon, mine host never failed to add this æsthetic touch to his table. In some places, notably at Farnham Castle, where Mrs. Davidson, wife of the bishop, herself arranged the flowers, and at the Priory, Reigate, the floral decorations were delicately artistic, the scheme of color being in perfect harmony with all the surroundings. Whether it were a single rose in a slender crystal vase or a mass of blossoms in a jar of costly faïence the taste in each case was exquisite.

One pilgrim, not afraid to express his gratification at creature comforts, emphasizes

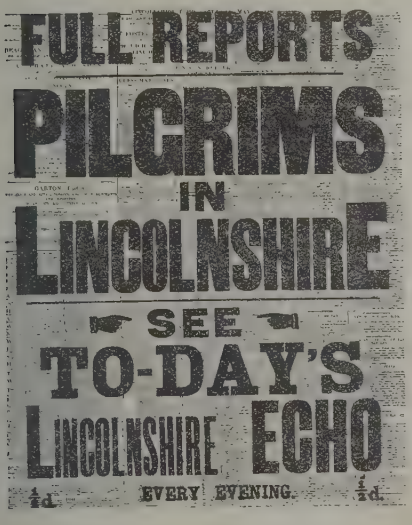
the joy he experienced in making the intimate acquaintance of the English strawberry, most glorious of all fruits of the earth. We found it at Plymouth when we landed and said good-by to it at Norwich where it ministered to our pleasure in worthy company of the thick yellow cream from Mr. Colman's dairy. Three weeks of English strawberries, selected for us by hospitable English hosts from choicest English gardens and heaped upon our plates with characteristic English liberality! No wonder that at least one pilgrim for the moment forgot his enthusiasm for Old World Shrines in his satisfaction with Old World Strawberries.

At first we were puzzled to understand how the people everywhere seemed to know of our advent, for Britain's "tight little island" is invaded by thousands of Americans every summer without attracting the least attention. When we bought the newspapers, however, the mystery was explained. We found that the local press was devoting from one column to an entire page to our movements and the history around which they centered, and as these were usually chronicled a day or two before our arrival no wonder that the hearts of the people were in expectation. These accounts were often quite scholarly and the work, as a whole, far superior to what would be found in the ordinary provincial journal here at home when reporting such an event. The printed poster and the bulletin were frequently pressed into the service of The Pilgrimage, as the facsimile on the next page of *The Lincolnshire Echo*'s bulletin witnesses. An enterprising newsboy met our carriages a mile from town, whetting

our vanity and exciting our curiosity with this bold announcement. The Lincolnshire papers, particularly the *Yorkshire Daily Post*, a Conservative organ and therefore less likely to be in sympathy with representatives of democracy, showed a most cordial spirit. Several of the illustrated papers, as the *Sketch*, the *Queen*, gave large space to scenes of Pilgrim interest. The leading London papers, too, like the *Times*, *Chronicle*, and *Pall Mall Gazette*, gave generous recognition, often editorially, of the pilgrimage. Even *Punch* waxed eloquent over us in this kindly quatrain:

> Good luck to the new Pilgrim's Progress!
> Hate is a monster, strife an ogress.
> The Mayflower's gone but, with good will,
> Our mutual love *may flower* still.

The only discordant note from the press came from the *Church Times*, the oracle of a section of the High Church party, but the venom of its ill natured utterances were turned into sweetness by the living words of brotherly love from the lips of some of the highest ecclesiastics within the Establishment.



Facsimile of poster; size of original 19 x 24 *inches.*

In closing it may be pertinent to ask what advantages accrue from a journey of this character? Wherein does it differ from the ordinary trip to Europe undertaken by multitudes of our countrymen every season? Most of all in the enrichment it must inevitably bring to one's Christian life and in the deepening of denominational loyalty. He must be a lukewarm Congregationalist indeed who, after visiting these sacred shrines, remains indifferent to a denomination which has such a priceless history. Patriotism, too, is kindled by a fresh study of the Puritan movement out of which, to a large extent, emerged our own glorious nation. Other advantages are well summed up by a Boston merchant, who had made extended tours in Europe and Asia before, but who frankly acknowledged this to be the superlative pleasure of his life in respect to travel.

In a measure, he says, the blessed benefits we have experienced will be distributed to those who remained at home, for these weeks will serve to give to life a new charm, to home new attractions and to society new themes of conversation, as well as new sources of instruction and profit. More than all else will come the enlargement of our own natures from contact with our fellowmen in other lands, especially the land which only seven generations ago our ancestors left for New England's shore. We learn better to know that we are all akin, and that the human family is God's household in which we are only a part, with no more or better claims upon his universal goodness than the rest.

Whatever shadows may lie athwart the future pathway of the New World Pilgrims to Old World Shrines, the yesterdays of the summer of 1896 will ever "look backwards with a smile." For the space of a few brief weeks we realized, in the words of "rare Ben Jonson," that "in short measures life may perfect be."

F. J. D.

A Word About the Closing Days.

The chronicles of *The Congregationalist's* Pilgrimage written by Miss Frances J. Dyer of our editorial staff, with a rare sensitiveness to impressions of historical associations, architectural grandeur and beauty, social life and natural scenery, have been mainly confined to England, since there the Pilgrims received attentions which make that part of their journey most memorable. The single letter in last week's issue, giving an account of the stay in Holland, well illustrates our experiences on the Continent. The week in Amsterdam, with excursions through the country districts on the canals, the Sunday in Cologne with the Cathedral service and the Christian Endeavor meeting at our hotel, the day on the Rhine, the visit to picturesque old Heidelberg, the journey through the Black Forest and the festal splendors of Baden Baden linger in our memories as a succession of wonderful dreams.

At last we found ourselves at the excellent hotel on the Rigi Kulm, with snowy Alps piled one above the other in majestic masses resting against the evening sky, while around the lakes of Lucerne and Zug, far beneath our feet, electric lights shone like reflections of the stars. Dinner over, we gathered in the Red Room to spend our last evening as a party together. There a number of pleasant things happened of themselves. Dr. William E. Park proposed thanks, which were voted unanimously, to Messrs. Henry Gaze & Sons, for the admirable provision made for our comfort as travelers through the whole of our journey. Through their excellent business arrangements special trains and carriages on railways, comfortable suites of rooms at hotels, with meals at hours most suited to our convenience, had been placed at our disposal. They had not only made good their promises, but had exceeded them in thoughtful foresight, making it easy for us to do what we came to do with the least possible fatigue and expenditure of time. Next, a hearty tribute was paid to our conductor, Mr. F. E. Murrell, the agent of Messrs. H. Gaze & Sons. Beyond question, he had won the friendship of every member of the party, not only by his quiet and assiduous attention to their wants, but by his experience of travel, the culture and the courtesy which made him always a welcome companion. Mr. Murrell is an ideal conductor for a pilgrimage in Europe. Nor was the enthusiasm in the least lessened when a pretty gift was presented to the fair young Greek wife, to whom English, French and German languages were as familiar as her own, and who accompanied him on this journey that they might spend their honeymoon together.

At this point it seemed as though the meeting ought to be brought to a close, but Rev. W. W. Leete claimed the privilege of expressing his gratitude to *The Congregationalist* for arranging so valuable and delightful a pilgrimage; and this he did so felicitously that every one else was moved to emulate him. The person who had presided up to that time found himself in the background, and this paper would turn rosy red if the kind words of appreciation there uttered were to be printed here. At a late hour Dr. Robie led us in a tender prayer of thanksgiving for the care of our heavenly Father which had so lovingly manifested itself in all our journey, and after making arrangements for a reunion next year the company gradually vanished with strains of gay music ringing in their ears. Next morning we were let down the steep mountain side to the tender mercies of the blue Lake of the Four Cantons, on whose bosom we were borne to Lucerne. A few hours later some of us were speeding toward Paris, others to the musical festival at Bayreuth, others to Italy, North Germany and Scandinavia, while half of our number still clung together and, with Mr. Murrell, turned toward the Alps and buried themselves in the heart of the snowy hills. Some are still wandering beyond the sea. But the New World Pilgrims to Old World Shrines remain one company in spirit, and will revive their experiences together in coming days.

Boston, Sept. 1. A. E. DUNNING.

JOHN ROBINSON AND HIS PEERS.

When John Robinson addressed his farewell discourse to the little band of Pilgrims on that day of solemn humiliation, in July, 1620, Kepler, Galileo, Bacon, Harvey, Milton, Descartes, were either still doing their work or as yet unheard of in the world; the house of Stuart was freshly seated on the English throne; Oliver Cromwell, a youth of twenty one, had not yet undergone his change of heart; Gustavus Adolphus had won no name in arms; Richelieu was not a cardinal, nor, a very potter at his wheel, had he begun his momentous work on plastic France; Poland was still a power and the barrier of civilization against the Turk. We regard that famous victory won by Sobieski under the walls of Vienna, which marked the culmination and decline of the Ottoman Empire, as so remote that it seems of another world than ours. Yet it happened more than sixty years after the unnoticed Speedwell weighed its anchor at Delfthaven, and John Robinson had already been four years in his grave when John Sobieski was born. Thus, as I have said, this church has seen dynasties, philosophies, theologies and nations decay and disappear, and yet others rise to take their place. "The drift of the Maker is dark, an Isis hid by the veil; who knows the ways of the world, how God will bring them about?"

The names I have mentioned are names great in the world's annals; the events I have referred to are indisputably memorable. It seems strange to weigh this society —a simple church in a provincial Massachusetts town—in the scale of human events against such names and such events as I have recalled. And yet, in truth, as a factor in human events it outweighs that among them which is to be reckoned most and greatest. When the society which is met here today first gathered on the Speedwell's narrow deck its great mission was to bear to a new continent and there implant the germs of civil and religious liberty. In all seriousness I ask, Was the passage of the Red Sea by the children of Israel, was the founding of Rome by Romulus and Remus, was the crossing of the Atlantic by Columbus, was any one of these a human event more pregnant with great consequence?—*Charles Francis Adams.*

I am sorry for the preacher who never says anything in his preaching for which he is sorry for afterwards. He must be a man incapable of burning with intense earnestness.—*Dr. John A. Broadus*

The Home

LET ME GO WHERE'ER I WILL.

Let me go where'er I will,
I hear a sky-born music still;
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.
It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There alway, alway something sings.
'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings.

—*Emerson.*

Now that the *régime* of our households is settling itself after the vacation chaos it is well to consider our family customs and see where they can be bettered. One opportunity is offered in respect to the practice of ordering groceries and market supplies late on Saturday. This is done in many a Christian household where disregard for the Lord's Day is abhorrent. But the necessary result in cities and large towns is labor for the clerks till the "wee, sma' hours" and a consequent state of body and mind too nervously exhausted to admit any real appreciation of Sunday. This is one reason why a large body of our young men are not found at church. The unfortunate custom of paying wage-earners Saturday night is responsible for much of this late marketing, and the influence of well-to-do citizens might profitably be used to change the time of payment so that the tired housewife need not wait till Saturday evening for her husband's or her own weekly wage.

The importance of good manners in the schoolroom is a topic that is wisely attracting a good deal of attention just at present. W. D. Howells, in *Harper's Bazar*, goes to the extent of advocating an examination of a teacher's manners, and would reject one for being rude or uncouth quite as soon as for failure to reach a required intellectual standard. Another writer in the *Atlantic* complains of the lack of politeness in children of all school grades above the kindergarten, and both agree that the school, even more than the home, is the proper place for training young people in social amenities. One reason for this opinion is that, in too many cases, parents themselves are uncultivated and also wholly unconscious of the fact. The home can best furnish the ideal of all good breeding, namely, unselfishness, but specific instruction in civility, which is the beginning of civilization and the very root of civism, should emanate from the schoolroom. The best teaching, however, whether of manners or morals, loses it potency unless enforced by example, and therefore it seems only reasonable to insist that an instructor of boys and girls should possess, not necessarily the graces of a Chesterfield, but a bearing of unvarying politeness.

At a recent "hallelujah" wedding at Old Orchard the contracting "captains," who appeared in the regulation uniform varied only by the addition of a white sash over the bride's right shoulder, pledged themselves to love and cherish the cause of God as well as each other, and after the ceremony narrated their religious experiences to the audience of 5,000. While we would be willing to dispense with the last number on the program, we are glad the Salvation Army emphasizes the importance of union for Christian service. If this purpose entered more largely into the plans of young people, there would be fewer brief and unhappy marriages.

FAITH—OR OTHERS' WORKS?

BY MARION HARLAND.

"He lives a life of faith, you know."

"Is not that what we are all trying to do?"

It was not said flippantly, yet the mild eyes that met mine had a shadow of reproachful surprise.

"That is not what I mean. Dr. Blankenship makes absolutely no provision for his temporal needs. He trusts the Lord to feed and to clothe him. His favorite text is, 'They that wait on the Lord shall not want any good thing.'"

"Does that always mean temporal good?"

"He takes it literally. He prays for what he wants—and it comes. The story of his life is a Christian romance. It really seems as if he had only to knock at the door of heaven, then to ask and to receive. His face is a sermon of peace and rest. He looks fifteen years younger than other men of his age."

A thought pierced, rather than struck, me.

"How many years older does Mrs. Blankenship look than most women of *her* age?"

The mild eyes were mournful.

"Ah! you may well ask it. Her life is a continual worry. Dr. Blankenship has no regular pastorate, you know, and no stated salary. He prefers, he says, 'to give his services to the church, and look to the Head of the church for payment.' He 'doesn't believe in the middlemen system.' His wife cannot bring herself up to his spiritual level. Morning, noon and night her mind is on the stretch, planning how to pay this bill, or to get money for that household need. It is pitiable!"

"Yet, somebody must pay bills and supply money for marketing," I slipped in between parts first and second of the elect lady's speech.

It rippled smoothly over the interpolation. "To give you an example: Dr. Blankenship went abroad last summer as the guest of a friend. Such friends are raised up for him in every time of need. He was overworked and, the doctors said, on the verge of nervous prostration. He was extremely anxious to have his wife go with him, and made it a subject of prayer. Our Church Sewing Society heard of it and easily raised $200, which we sent to him with the request that it should be used for Mrs. Blankenship's foreign tour. It was said that but for her husband she would have sent it back to us. She 'could not see that it was an answer to prayer, for it would only pay her way over the ocean and for a month's travel. How was she to get back?' The blessed man came to see me and to talk the matter over. He was not grieved or vexed, or even perplexed. You never saw such serenity or heard such gentle charity of speech.

"'It may be that this disinclination on my dear wife's part is a divine leading,' he said. 'Before daring to make any other disposition of the money, I shall wait three days for further light.'

"'Do you always get light when you ask for it?' said I.

"His face was as that of an angel. 'My dear lady,' he said, 'the promise is sure. Ask, and ye shall receive.'

"As soon as he had gone I put on my bonnet and called upon half a dozen of the richest men I know. Before night I had collected seven hundred dollars, which I sent to him, and the two sailed next week for England. He wrote to me in the letter that thanked me 'as the Lord's almoner' that his 'life was starred with such direct answers to prayer—sown thick as the galaxy with loving-kindnesses and tender mercies.'"

The above dialogue is reported almost *verbatim* and with intention that strengthens into almost savage purpose as I recognize the case before us as representative. It is not a month since a young woman, whose father has seen fit to organize upon his own responsibility, and to conduct without other help than his own family, a mission upon ground which the church has decided is already covered by established agencies, used the very words to me that stand at the head of this protest.

She is speaking three and four times a week before Sunday schools and other religious societies, calling from house to house, and writing numerous letters to secure funds for the support of her father's "work"; trying to reason down prejudice, enlighten ignorance and to ingratiate herself with all sorts and conditions of men and women, and in the undertaking fairly wearing her life out.

"This is not fit work for a young, delicate girl," I said, pityingly. "Has your father no means of support except what you are able to send him?"

Her face was less haggard for the proud smile that came into her eyes.

"None. He lives a life of faith."

Watching her from the window as she fought her way through a pelting storm back to her lodgings—a homeless, overwrought, hysterical exile—I wondered aloud to myself how many other lives of faith are wicks that owe their shining to the generous oil of others' works.

Let me make one thing plain before I go on. As firmly as I hold my faith in the being and power of him whose promises stand as fast as his throne I believe in the daily, hourly trust in his love for the meanest of his creatures. Our Lord's declaration of the Father's care of the grass of the field and the sparrows was not simply talk. When he admonished his hearers to take no anxious thought for the morrow he meant just what he said, and as emphatically as when he urged them to work while the day lasts.

Nevertheless, the serene saint who twitters songs of praise in a nest of ease, while his mate forages for two, finds no exemplar in the gospel, no warrant in common sense, no apology in common justice.

To be thoroughly consistent, such an one should conceal his needs as tactfully as he usually makes them known. Having told the Master that he is a-hungered and penniless, he should bear himself bravely in the sight of his fellowmen as one who is full and in need of nothing. This would be the true test of faith and the promises.

I appeal to other readers with me of certain lives of the saints who have done wondrously in building up religious and charitable enterprises, yet make their boast of

"never having asked a dollar of any human being." Do not taste and reason revolt in company in comparing the tale of miracles wrought in the time of need with the ways and means by which the fact of the need was suffered to reach the ears of active sympathizers? Would it not be more honest for the Christian philanthropist to call frankly upon his brethren to give as the Lord has prospered them than to noise abroad through others' tongues that he has made the matter "a subject of special prayer and looks past middlemen to the Giver of all good?"

Whatever else may be the favorite text of these livers-by-faith-alone, it is not, "And when thou hast shut thy door, pray to thy Father which seeth in secret," if we are to judge belief by practice.

A disciple of this school boasts in a modestly devout fashion that she has not had one anxious moment in fourteen years. She rolls every care at arm's length, she affirms, upon him who careth for her. Servants and sickness come and go without ruffling her equanimity or losing for her one hour of sleep. Bills of fare are no more to her than to the young ravens; she bestows upon her clothing no more thought than the flowers give to theirs.

"We are told to grow like the lilies and not to grovel," I heard her say. "Toiling and moiling are not for the children of light."

One such apostle usually suffices for a household. This particular specimen has made no converts in her family, although many outside take knowledge and learn of her—*talk*. The daily experience of her daughters bears out the belief freely expressed by practical people that he or she who "takes life easily" makes life the harder for somebody else. Burden bearing is a Christian duty. Judicious provision for temporal needs is cited as a test of discipleship by the chief apostle in language that reminds us of his labor and travail night and day at his trade of tent-making, eating no man's bread lest he should be chargeable to the infant church.

Another trenchant deliverance recurs to us in this connection—"*And having done all*, to stand." Fatalism, not faith, calls a halt before the "all" is done. *God's* opportunity meets man's extremity. The sturdy old patriot's command, "Trust in *God* and keep your powder dry," has been twisted on the way to us, or he did not word it well. First, keep the powder dry. Then, having done your "all," trust in the Helper of those who help themselves to prosper the work of your hands. A pious epicure is a solecism. The preaching and practice of some saintly shirkers sends us for relief and expression to the stern, plain-speaking of St. James. His "faith without works is dead" leaves a wholesome, tonic bitter in the mouth. The life of love must outrank the life of faith while our brother's need calls to us for help. And call it must, when the load appointed unto each of us to bear, or any part of it, is shifted to another's heart and shoulders.

A writer in the St. Louis annual *Health Report* stoutly maintains that consumption is neither a contagious nor a germ disease but the result of generations of bad living. In order to counteract this he prescribes first of all an intelligent understanding of one's own condition, and adds:

Better living, more knowledge is what we want. Tell your tuberculous patients what to eat, when and how much. Do everything you can to improve digestion. Remember that consumption always *begins* in the alimentary canal. Find out what *kind* of indigestion they have. Is it due to absence, perversion or too great activity of the secretory function? Is there a lack of motive power or peristalsis? Do not let them be constipated. Experiment with foods until you find a dietary which is well borne. Secure the co-operation of your patients. Teach them to recognize the true significance of their symptoms. Do not let consumptives over-exercise. Employ massage and electricity to promote the circulation of the blood.

Except in emergencies, prescribe no medicines save those intended to improve digestion. Use soothing inhalations to check cough and lessen pulmonary soreness. Never forget the prime importance of climatic influence. Long, bright, balmy, sunny days, free from care and irksome restrictions. These are what you want.

THE CHILD'S USE OF MONEY.

BY MARGARET NOURSE.

The virtues of a child may be his own inherent possessions but his vices and faults pretty generally result from the neglect, indifference, positive bad example or positive bad management of parents. The careless use of money is, clearly enough, a fault for which the child is not responsible. He brought nothing into this world; his ideas of the use of money, his very conceptions of the meaning and value of money, must come to him from those who are educating him. True, the habit of acquisitiveness is more or less natural to all children, but I think it hardly probable that young children hoard money for money's sake.

A little child is such a delightfully entertaining creature, at least to most of us, it is so easy and natural to pet and flatter him, to win a smile by a gift, more or less well considered, that the marvel is that children should attain maturity with any sound ideas of the value of money. If the lowest coin of the realm were a nickel, a dime or a quarter the child would doubtless be much better off. A penny is such a trifle, we say, when a little hand is outstretched for that which represents to him sweets at the corner store. If the little one begged for a quarter most of us would be forced to consider whether it was wise or not to grant the request. Constant giving of favors of this sort induces boldness. Presently the child begins to ask for pennies indiscriminately of friends and of strangers. There are children who, unless restrained, jingle their banks or open tiny pocket-books in one's presence and, urged by their craving for sweets and toys, boldly hint their wishes. Then the child becomes unlovely, but it is not a fault of his own creating.

Innocent as may appear the habit of spending small sums without thought, it is a habit which, when allowed to continue unchecked, may induce extravagance, wastefulness, intemperance and other vices. Early impressions and practices are proverbially potent. The child who is allowed to spend pennies without advice or consultation with his mother, and on whatever pleases his fancy, is not likely to be careful with larger sums and so soon acquires habits of extravagance. He who is careless with money, which represents so much, will probably be careless and wasteful with other possessions besides money, as time and opportunities. The child who is permitted to indulge his innocent appetite for sweets, toys and novelties, who grows to boyhood and young manhood with the understanding that whenever he has a craving for novelty that craving must be gratified, is certainly in the way of the man who gratifies his baser appetites without restraint, even if he is held back, by his instincts, from actual wrongdoing; while the child who is taught to deny his own small wishes in favor of others, to be prudent and not wasteful, because there are those who have need of the necessities of life, easily acquires habits which may make a vast difference with his future life.

To counteract the extravagant tendency in a child it is not necessary to repeat the error by going to the opposite extreme. Of the two, an extravagant man is a better citizen than the miser. It is a good plan to keep a child free from any ideas whatever about money so long as possible. Teach him how to make his own playthings and he will enjoy them twice over, besides developing a taste for industry and exercising his ingenuity and mechanical skill. Simple homemade candies, to be eaten at the table, are much better for him in every way than the rich, impure sweets which a child is likely to buy over the counter. He can easily be instructed to find his happiness in something that is not suggested by money. Having should not always mean spending. Even a very busy mother who will take time and spend thought in devising or suggesting occupations for the child will lose nothing in the end, even though her mending basket should be neglected. The country would be the better by one good citizen if all mothers realized what individual care of a child, in this one particular, might mean.

When money must come into the child's life consider and suggest various good ways of spending it. In a home where birthday and Christmas gifts are made much of love generally reigns and continues until the later years of life. A gift, however tiny, warms the heart of both giver and receiver. The little child has been a recipient from his infancy; make him happy by showing him how he can earn money and buy gifts for others. A rose tree for grandmamma's birthday, some desired trifle for father or sister or mother, purchased by his own forethought, mark a new era in the child's life and distinctly influence him for good. Teach him how to divide his small hoard of money so that each member of the family, his playmates, the poor children in the neighborhood and in the orphans' home, may receive a gift on Christmas morning.

A bank account should be started for the child and he should be encouraged to add to it so long as the spirit of avarice can be kept in abeyance. But we must not look for sound views about the needs of the coming years in a little child. Saving up money for some future good scarcely appeals to the small man or woman. Past and future have no existence for them; the present is their golden age.

Discussions about money should be avoided in the hearing of a child. Teach him by your own conversation and example that money is not a thing to which important thought should be given. Keep him out of the financial atmosphere, the atmosphere of the glittering shop and the eager discussion of ways and means. Children are so much more susceptible to the atmosphere by which they are surrounded than most of us suspect. If the gaining and the spending of money are frequently discussed in the home circle the child is certain to gain the impression that money is a principal good. A community in which many homes based

on moderate incomes are found, in which there is neither great poverty nor great wealth, in which men and women value money for what it may represent of education, refinement, culture, in which habits of reserve and prudence in getting and spending are the rule, is a good community for a child to be born into; and such a community furnishes the best sort of citizens for a republic.

THE BOY WITHOUT A HOBBY.

BY MARTHA CLARK RANKIN.

"I feel anxious about George," said a mother, not long ago, to an intimate friend.

"Anxious about George!" was the surprised response. "Why should you be? Of all your four boys George has always seemed to me the most promising. He's bright, energetic, good-natured and kind. What more can you expect of a boy? And when your older sons are developing so finely, surely you ought to have faith that the younger ones will follow in their footsteps."

"Yes; I feel pretty sure of Arthur, but I can't of George, and I'll tell you why. He's a boy without a hobby."

"Well, is that a crime?" said the friend. "You seem to expect me to be shocked, but I confess that I have never thought a 'hobby' especially desirable for anybody. I'm sure people often waste a great deal of time and money over them and then drop them altogether. Won't you please explain to me wherein the saving merit of a hobby consists?"

"Perhaps you think of it as, 'That which occupies one's attention unduly or to the weariness of others.' I prefer Webster's other definition, 'A favorite and ever-recurring theme of discourse, thought or effort.' The merit of such a hobby is just this—it keeps a boy out of mischief.

"Half the boys who go to ruin begin their downward career because they don't know what to do with themselves. Growing boys are naturally restless. When their tasks are done, they look around for some kind of amusement, and then the temptations come. Now a boy with a hobby is never at a loss to know what to do; he always has something in which he is intensely interested, and his only trouble usually is to get time enough for it. And, though his leisure and pocket money may seem to be wasted, aren't they better spent than in most ways in which boys indulge themselves?

"You were speaking of my older sons, whose record is certainly a great comfort to me. Albert, you know, began collecting stones almost as soon as he could toddle about, and the love of geology into which it has developed has always given him incentives to outdoor exercise as well as occupation for rainy days.

"Just the same thing is true of Everett. He has always been interested in engines and trains and everything connected with railroading. To be sure, that was a hobby that I didn't enjoy, as it led him to hang around engine houses and railway stations. Fortunately, however, he was cautious and came through without accident, and now he knows so much about railroad matters that his father laughingly says he'll end by being president of a railroad.

"But whether the boys ever make any more of their specialties or not, I feel thankful for the interests which have kept them healthy, happy and well balanced.

"Arthur's hobby has been stamps; and, although I have little patience with the lengths to which the modern stamp mania has gone, with its temptations to speculate, still it has been an excellent thing for Arthur, and I am sure he has got out of it more than he has put into it.

"But poor George! For some inexplicable reason he can't seem to find any one thing in which he is more interested than another, and, consequently, I can't help feeling worried and anxious about him. When a holiday comes he never feels quite certain how he wishes to spend it, and often wastes a good deal of time deciding, whereas the other boys, enthusiastic over their hobbies, seem to make every minute count. Now, if I haven't tired you all out, don't you begin to understand my feeling?"

"A little better than I did, certainly. It's the old adage, 'Satan finds some mischief still, for idle hands to do.'"

"Exactly. The man, woman, boy or girl who always has something congenial waiting to be done is pretty safe. The change of work is rest and recreation; and I believe the business men who can throw off their cares and anxieties for a time daily, and interest themselves in some hobby (especially something that takes them out doors), are the healthiest, happiest and most successful of men. In short, as some one has said: 'Every one needs not only a vocation, but an avocation.'"

HEALTH HINTS.

Emerson says that health is the first wealth; and Channing that the last triumph of Christianity may be a perfect hygiene.

It is said that an invalid can relish a thin slice of delicately browned bacon placed between thin slices of bread in the form of a sandwich when no other form of fat can be tolerated.

A new magazine called *What to Eat* gives this recipe for a cooling drink for a convalescent: "Fill a tumbler half full of cracked ice, add the juice of half a lemon, three heaping teaspoonfuls of sugar and a quarter of a glass of creamy milk. Then fill the glass with seltzer and stir well."

A household exchange recommends lettuce as a vegetable that purifies the blood, tones the color, steadies the nerves and induces sleep. It should never be dressed till just before eating, as it soon wilts. The best plain dressing is "a combination of oil, very little vinegar and a generous amount of salt," and also a dash of pepper.

Prof. William James of Harvard says that in Norway the life of the women has been entirely revolutionized by the use of the *ski*, or snowshoe, as a sport for both sexes. As a result they are "not only saying good-by to the traditional feminine pallor and delicacy of constitution, but are actually taking the lead in every educational and social reform." He believes that tennis, skating and even the bicycle craze among our own girls will lead to a sounder and heartier moral tone in American society.

Excessive fatigue, either of mind or body, generates an active poison, for which there is no known remedy. So long as the system has sufficient recuperative power to resist its inroads no special harm results. But there is deadly peril the moment when the poison is created faster than nature can eliminate it through her ordinary channels, and some one organ is sure to break down under the strain. A medical writer in *The Youth's Companion* cites the case of a bicyclist, who rode to an extreme, and whose heart became poisoned in this way, and brain workers are quite liable to suffer injury from the same source.

Closet and Altar

Thy large bestowing makes us ask for more.

There is a vast difference between prayer in faith and faith in prayer. Having faith in prayer is believing that because certain prayers are offered certain results will follow—that the praying will secure the thing prayed for. Praying in faith comes of an abiding confidence in the Person prayed to; the confidence is in him; it is based on a knowledge of what he is and on a conviction that he is every way worthy to be trusted. Praying in faith is the act of a simple-hearted child of God.—*H. Clay Trumbull.*

The prayers I make will then be sweet indeed,
If thou the spirit give by which I pray;
My unassisted heart is barren clay,
That of its native self can nothing feed.
Of good and pious work thou art the seed
That quickens only where thou say'st it may.
Unless thou show to us thine own true way
No man can find it. Father, thou must lead!
Do thou, then, breathe those thoughts into
my mind
By which such virtue may in me be bred
That in thy holy footsteps I may tread.
The fetters of my tongue do thou unbind,
That I may have the power to sing of thee,
And sound thy praises everlastingly.

—*Michael Angelo.*

When we think of Christ as a being at a distance from us who has merely done a mighty work, when we eat the bread and drink the wine in remembrance of an absent Friend, not as pledges of a near and present one, the pressure of evil that crushes down our faith and hope and love seems to make the past redemption wholly unavailing for our great necessity. But Christ *in us*, as St. Paul told the Colossians, is the hope of glory. What we want is not that we should attain some separate and selfish bliss, but that he who has been striving with us all our lives through, to deliver us from the separation and selfishness which have been our torment and curse, should effect his own purpose—that we should be his willing servants, free children of his Father, formed into one family and body by his blessed Spirit forever.—*F. D. Maurice.*

If you have any trial that seems intolerable pray. One disabled from duty by sickness may pray for health that he may do his work; or one hemmed in by internal impediments may pray for utterance; but the answer to the prayer may be, as it was with Paul, not the removal of the thorn, but instead a growing insight into its meaning and value.—*J. F. Clarke.*

O thou who neither slumberest nor sleepest, but keepest constant guard and watch over all thy people, grant unto us the divine comfort and the heavenly joys that come from the remembrance of thy mindfulness; and so being upheld, in the time of our gladness may we give thee thanksgiving, and in the time of our sadness may we turn, though it be with a dumb tongue, a longing face toward thee. Be to us all in all, our Friend when friends are faithless, our Lover when love grows cold; when life is faint and feeble within us be thou our soul's life. Come what will may we abide in deep peace of mind and soul, ever striving to be sheep of the true fold and dwelling in the hope of hearing the good Shepherd call us by name. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

77. CURIOUS ADDITION.

Side by side, a dozen brothers,
Each one just like all the others,
Indian file they go a-foot—
Unless it should their measure suit
That other ones should added be,
Their counterparts, say thirty-three;
Then that would be another matter,
And the result—an English letter!

D. M. H.

78. RIDDLE.

In myself I am worthless, yet potent with might,
Give myself to the wrong and contend for the right;
Great nations have bowed to the power I wield,
I've promoted dissensions, contentions I've healed.

I'm employed to do many beneficent things,
I'm an agent that scorns and scorches with stings.
I have caused many faces to whiten with pain,
And have given the sorrowful glad hearts again.

I am used by the many, rejected by few;
Sometimes I am animal, mineral too;
I am oft plunged in darkness, I'm shining and bright,
And my work often lingers all through the long night.

I am rapid or slow as occasion may make,
And virtuous or vicious my service may take.
I am wielded by kings, by my work has been given
A descent into Hades, or entrance to heaven.

E. M. M.

79. SUBSTITUTIONS.

The words are of equal length; and the second word of each pair is formed by substituting a different letter for the middle one of the first. Example: feelers, feeders. When all are guessed, the misplaced letters, taken in order, and those substituted, rearranged, will give two names familiar in politics.

1. Prices for passage; visages. 2. Encounters; kinds of flesh. 3. Anticipations; residences. 4. Veracity; fidelity. 5. Currants; travels. 6. A colt; appropriately. 7. Money; grains. 8. Takes knowledge of; oozes; 9. Fellows; fragments. 10. Places of deposit; rear elevations.

DOROTHEA.

80. SOME MEN.

Here are men with various things to do,
Now see if you can guess a few.

1. This one transports us from place to place,
2. And this has always a dirty face.
3. A mighty weapon one wields at will,
4. One, a tiny thing which is mightier still.
5. If going too fast, this one helps us to stop;
6. And naughty boys call this a "cop."
7. This one goes far for bone and blubber,
8. The sailor dubs this one a "lubber."
9. One works with this, without which we'd freeze;
10. The business of this, to amuse and please.
11. One gayly rides betwixt water and air;
12. His companion offers a tempting snare.
13. When this one travels, six legs uses he;
14. And we want the last when we take our tea.

J. S.

81. SKELETON FLOWERS.

1. P**n*y. 2. N**,** **m. 3. A**er. 4. W**t* *o*e. 5. M**,*o**. 6. G*i*n**m. 7. H*n*y*u*k*. 8. J**m**e. 9. Rh*d*d*ndi*n. 10. T*l*r*s*. 11. Z**l**. 12. T*l*p. 13. P**k.

S. B. L.

82. TRANSPOSITION.

(Supply the first blank with a word of four letters, and each of the other blanks with the same four letters transposed.)

A —— old woman, with —— intent,
Put on her ——, and away she went.
"——," said she, "give me, I pray,
The wherewithal to —— today."

H. B. P.

ANSWERS.

74. Sop-his-try.

75. 1, Bar; 2, Barb; 3, Ado; 4, Does (Barbadoes); 5, Pen; 6, Ape; 7, Nines (Apennines). 8, Camp; 9, Bell (Campbell). 10, Wig (Twiggs). 11, Ark; 12, Kansas (Arkansas). 13, Afghan (Afghanistan). 14, Abyss; 15, Sin (Abyssinia). 16, Cub (Cuba). 17, Guinea (Guinea). 18, Indian; 19, Diana (Indiana). 20, Massa; 21, Mississ; 22, Miss; 23, Ass (Massachusetts, Mississippi). 24, Philip; 25, Lip; 26, Pin; 27, Pine (Philippine). 28, Saddle; 29, Back (Saddleback). 30, Den; 31, Mark (Denmark). 32, Law; 33, Ware (Delaware). 34, Chin; 35, China (China); 36, Cay; 37, Yen; 38, Cayenne (Cayenne). 39, Tip; 40, Pecan; 41, Can; 42, Canoe (Tippecanoe).

76. 1. Paper, caper, capes, copes, Copts, coots, clots, cloth. 2. Read, road, toad, told, toll, tall, talk. 3. Bird, bard, ward, word, wold, wolf. 4. Book, rook, rood, road, read.

Among solvers of Tangles of Aug. 13 were: H. H. R, Tinmouth, Vt., 70, 73; Helen B. Pettingill, Saxton's River, Vt., 69, 70, 72, 73; M. E. B., Cottage City, Mass., 69, 70, 72, 73; H. H. Sherbrook, Que., 69, 70, 73; M J. L., Malden, Mass., 69, 70; M. B. H. Hazen, Middletown, Ct, 69, 70, 72, 73; E. LaMira Hayward, Fitchburg, Mass., 69, 72, 73; M. E. H., Westfield, Mass, 69, 72; Nillor, Middletown Springs, Vt., 69, 70, 71, 72, 73; J. S. Richards, Deer Isle, Mass., 70; L A. F., Easthampton, Mass., 69, 71, 72, 73; C., Harvard, Mass., 70, 72; Mrs. M. A. Harrington, Webster, Mass., 69, 70, 72, 73; Mrs. H. G. Day, Providence, R. I, 69, 70, 72, 73; W. W. O., Malden, Mass., 69, 70, 72, 73; Mrs. L. W. Watriss, Windsor, Vt., 72, 73; Mamil B., Worcester, Mass., 69, 70, 73; R. F. H., Dover, N. H., 70. Several solvers gave the answer to 70 as 53, and one obtained 43.

MASSACHUSETTS'S TEST OF GOOD CITIZENSHIP.

In a recent address at Holy Cross College, Worcester, a Roman Catholic institution, Acting-Governor Wolcott of Massachusetts uttered these noble sentiments:

The State has men of many faiths, creeds and races, and extends over them all equal protection. She holds out to all alike the equal book of opportunity. She speaks to all alike of good citizenship. Our people are made up of many peoples. They are composed of Irish, Germans, Scandinavians, Italians and of every race and they bring to our citizenship an ardor, a spirit of research, a thirst for fame, and all these other qualities that, blended together in fitting proportions, make up the citizenship of the State. We owe much to the devotion of the founders for this public spirit. Recognizing what we owe to the past, we should remember that the past calls on us to give like examples so that our successors may say they received from the past a priceless heritage, splendid with the glory of citizenship of the men behind. The men must depend not on the past so much as on what they transmit to the future.

The name American is the greatest on earth. Next to loyalty to God, the highest service is loyalty to the flag of the Republic, and you will all agree with me when I say that America gains nothing by any word connected with it by a hyphen. We need not call ourselves British Americans or Irish-Americans. I say the word American is enough to rally to the flag all loyal and generous spirits. It needs no study of political affairs to teach us that men must differ in opinion. It may be due to intellectual reasons, to difference of character or temperament. All men gravitate to that party looking to change and willing to venture on the sea of new achievements, or else to that other division which leans on the past and holds to the good, not unwilling to take new good, but lacking the initiative of the pioneer spirits. That state will be strongest where earnest differences cease to exist.

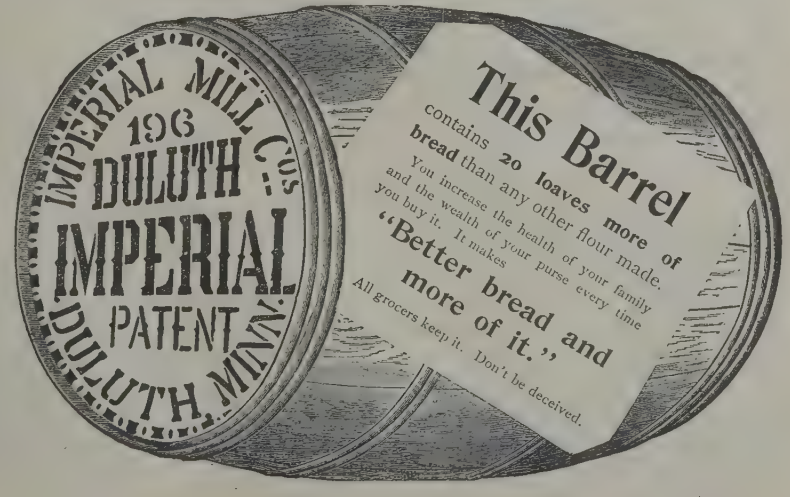
But it is unfortunate to have these differences on geographical, race or creed lines. God grant that never shall a line divide, east or west or north or south, this nation into two hostile camps. There should be these honest differences, but not on these lines. Neither should they be on the lines of religious belief. If it could be said the German vote, the Irish vote or any other class vote was all on one side, it would be unfortunate. I dislike to hear a vote referred to by racial terms. I want to hear of the American vote. That is the vote this commonwealth asks for and will receive from you, and may God bless her in the centuries to come as he has blessed her in the past.

Doctrines which rest on the gospels are reasonable and are living, and doctrines which have no support in the gospels are less than reasonable and are dying.—*Ian Maclaren.*

The Housewife

who has once used Cleveland's baking powder gladly recommends it to her friends. It makes such fine bread and cake, and is so sure to do the work just right, that she is always glad to have them know about it.

Cleveland's, Pure and Sure.


IMPERIAL MILL CO'S
196
DULUTH
IMPERIAL
PATENT
DULUTH, MINN.
This Barrel
contains 20 loaves more of bread than any other flour made.
You increase the health of your family and the wealth of your purse every time you buy it. It makes
"Better bread and more of it."
All grocers keep it. Don't be deceived.

The Conversation Corner.

This is the way we wash our clothes,
Wash our clothes, wash our clothes,
All on a Monday morning!

Perhaps the Japanese children do not sing that time-honored song, but the picture shows the process, all the same. Our missionary Cornerer, who described the *jinrikisha* three weeks ago, writes also about this:

This picture represents some women washing, and as they always wash with cold water they take their low tubs to the well where they can get a plenty. There they kneel down on the cement that is about the well and wash, rubbing them a little in their hands and slashing them back and forth in the water. If very dirty they soak them in a little lye water, as they never had soap until within a few years. The summer clothes are washed and hung out to dry on a bamboo pole which is put through the sleeves, but their winter ones are ripped, washed, starched and spread out smoothly on a board, as you see in the picture. HELEN B.

Another Japanese missionary told me that they had no "washing days" in Japan, but attended to that department of household industry twice a year, spring and fall, the clothing being always cut or unstitched for the purpose. A returned missionary from China, who saw the picture, has sent me the following additional notes about it:

I have seen many Japanese and Chinese women like these, sitting on the ground, or on low stools, or out on the verandas, rubbing and washing their garments, one or two at a time, in a small, shallow wooden tub or earthen bowl. In place of soap they often used a bit of crude soda in the water. The clothes are wrung out by hand and hung up to dry, either on a rope, or over a board, or with a stick run through from arm to arm, resembling a scarecrow in the corn field! Instead of ironing, these women of primitive ways usually fold the dried garment when still damp and lay it on a smooth, flat stone and beat it with two round sticks, much like rolling pins, till all the wrinkles are well beaten out. It is surprising how smooth and nice they are able to make their clothes look when thus treated. L. B. P.

Curiously enough, while I have been copying the above, the coach driver has whistled his whistle and flung off our little red calico mail-bag at the door of the cottage on the beach where I am writing this, and one letter was from another Japanese correspondent in regard to the *jinrikisha*, but a picture accompanying will delay its publication with this, and I will give the space to such letters as I have here.

DANVERS CENTER, MASS.

Dear Mr. Martin: I am eleven years old and would like to be a Cornerer. Last summer we had three pigs whose mother died when they were two days old, and we brought them up on a bottle. When they were killed, one weighed 201 pounds, another 182 pounds and the other 177 pounds. I am collecting stamps.
NETTIE P.

If you had used "Mellin's Food" what an advertisement that would have been for the manufacturers!

ALLSTON, MASS.

Dear Mr. Martin: Do your Cornerers know what a power to attract birds lies in a little fresh water? Separated by a narrow walk from our piazza is a small grove of oak and cedar trees. On a flat rock, not more than six feet from the steps, water has always settled in little pools, and here, on sunny days, come the birds to drink and bathe. My little son conceived the idea of cleaning this out and keeping it always full of fresh water. Finding how much the birds enjoyed it, he has enlarged the "bird's bath tub" this year by building a clay wall around it on three sides, the fourth being formed by the rock, which rises like a step above. From the few robins and sparrows, with an occasional oriole, of the first year, the news has spread, until now more than a dozen varieties come daily—some many times daily, to drink and bathe. Last year a splendid pair of blue jays built their nest in the cedars, and this year we have six or eight of these magnificent (but noisy) neighbors. Besides the birds already mentioned, both common and golden-winged woodpeckers, swallows, cedar birds, goldfinches and a splendid specimen of kingbird have also partaken of our hospitality. The catbird has been heard, and the brown thrush seen once. The active gray squirrel comes also to the water for refreshment. It is all within the city limits and but two or three minutes from the electric car, which makes the number of birds the more remarkable. Perhaps some other boy or girl may offer a similar attraction for the birds to come and live near them.
MRS. N.

By so doing you will "be the children of your Father which is in heaven," for he feeds the fowls of the air and provides for them water to drink. (See Matt. 5: 45; 6: 26; Ps. 104: 10–12.)

ATHOL, MASS.

Dear Mr. Martin: I have read so many things about cats that I thought you would like to know about our Teddy. Though not two years old he is so large that when he plays in the house it sounds more like a dog than a cat. He never cries; if he wants to go out or come in he stands on his hind feet and rattles the knob or latch. When we want to call him we ring a bell and he will come scampering home. He never comes to any one who calls him anything but Teddy; "kitty" he does not know at all. This spring I went to Philadelphia and saw the Liberty Bell. I went into the Mint and the Zoo.
RUTH C.

If a "free silver" president should be elected this fall, will not the mints be busy? For of course the owners of silver mines will all be eager to have fifty-three cents worth of their silver made into coins and marked *one dollar!* [But they won't be *really worth* but fifty-three cents, Mr. Martin, no matter what the mark is!—D. F.] A little girl, close to us on the beach, brings along her kitten this morning; she says its name is Catharine, but they call her *Cat* for short!

CHARLOTTESVILLE, VA.

Dear Mr. Martin: We have a lot of pets—a dog named Floss, two kittens named Pet and Toy and a tame crow that we call Jim. We got him in the blizzard of 1894. Then we have two cows, named Blanche (because she is white) and Spotty, and a little calf called Baby, and a pony named Winnie. I have three sisters, Catharine, Constance and Clara, and two brothers, Percy and Paul. You can almost read my address in my name.
Your little friend, CHARLOTTE VIRGINIA G.

I think fine discernment is used in your family in the selection of names, both for pets and for children. We see four C's for girls, and no doubt the boys look as much alike as two P's!

Mr. Martin

CORNER SCRAP-BOOK.

Names of Cars. A recent correspondent of the Corner from a seaside resort reported his interest in noting the names of all the ships and other vessels he saw. The collection of names of locomotives is an older "fad" of wide-awake boys. I wonder that none of them has started a list of the names of drawing-room cars. I have a clipping about the variety of labels elegantly painted on the Pullman cars. There is one class of Spanish names, *i. e.*, for Central and South American States, another of our own States, and still another of foreign countries. Many have floral names, as Geranium, Narcissus, Sweet Brier. Observation cars are appropriately named for some noted place of natural scenery, as Niagara, Yellowstone, Yosemite. Dining cars are named for famous cooks, the *chefs* of crowned heads and other great folk. Smoking cars belonging to the limited express bear the names of Oriental smokers—Sultan, Khedive, Mussulman. (Why do they not add the names of popular kinds of the miserable weed, like *Battle Ax Plug*, or the *Best on Earth?*) The story that a daughter of Mr. Pullman gave all these names and received a salary of $10,000 for it has been pronounced false.

Names of Bicycles. Why should not wheels have names as well as ships or sleds or cars? The fashion has begun, and a New York paper reports some of the names selected by ladies for their pet "bikes." *Fleetwing* is one, *Ladybird* is another, and one lady high in the social world engraves upon hers the Italian phrase, *Dolce far niente.* But why "sweet doing-nothing" should be selected by any bicyclist who has pushed a wheel up a long hill or over muddy roads, is not apparent. If a foreign phrase must be had, *Labor ipse voluptas* would certainly be more suitable. I suggest *Somerset* as a good old English name for your wheel—or, as bird-names are in style, call it *Wabbler!* A still funnier fad is the offer of an English magazine for the most appropriate mottoes for bicycles. Shakespeare and all the poets, as well as books of quotations, are being ransacked for suitable lines.

What the Children Say. One little Corner girl likes to use very large words. One day she was trying to build some stairs with small boxes, but they did not go to suit her. At last she got them done, exclaiming, "There, I *exceeded* when I did it in the right way."

Another little girl had the habit of saying *ha?* when she did not understand what was said to her. Her aunt told her that instead she ought to say, *beg pardon.* The next day a little playmate said *ha*, and little girl No 1 corrected her, "for auntie says it is not proper to say *ha*—you must say *baking powder!*"

Another still—whose name I could give if necessary—having been taught the correct pronunciation of a certain word, insisted on bringing up her brothers to the same standard when they came home, after this fashion: "Mamma won't let you say *ain't* in her house; it ain't pwoper to say *ain't!*"

That reminds me of another family where a little book was kept for recording all mispronunciations of that same word—the children called it "the *ain't book!*"

L. M. M.

The Sunday School

LESSON FOR SEPT. 20. *Prov.* 16: 22-33.

DESTRUCTIVE VICES.

BY REV. A. E. DUNNING, D.D.

The book of Proverbs contains the wise sayings of many wise men. They were composed, probably, during a period of several hundred years and by many different minds. But they represent one great truth applied to the varied circumstances of human life—the truth that wisdom is blessedness. The greatest wisdom is to obey God. The greatest folly is to disobey him. This is the one conclusion from long and diverse experiences. It is presented in short, current phrases, evidently intended to be committed to memory, and one cannot store his mind with more valuable, practical wisdom than is found in this book. It is, however, difficult to take a collection of these sayings and make of them a connected lesson, since each sentence stands independently of the others, and its meaning, usually, is obvious without explanation. This difficulty we meet with at the outset in this lesson. Its title only partly fits it, since it treats as conspicuously of virtues as of vices. However, we may find in it these three related topics:

I. *The wise man* [vs. 22-24]. He is not fully described here, but these two qualities are made prominent:

1. He is wise in heart. In the Bible the heart represents not alone the affections, but the whole character. A wise heart means an instructed mind, a righteous will in full control and a pure love for all that is pure. This is a personality so simple that every one can understand it and so winsome that every well-disposed person must desire it. To know God and be at peace with him, to know men and to see habitually what is best in them, is to be wise in heart.

2. He is wise in speech. "The heart of the wise instructeth his mouth." Such a man finds the best society and is welcomed in it. It is not necessary that any one should be rich or a genius in learning to be beloved by those who are most worthy of esteem. "He that loveth pureness of heart, for the grace of his lips the king shall be his friend." Real worth in any man recognizes worth in every other and values it. Joseph was pure hearted. No character in the Old Testament excels him in this, and in consequence, wherever he was, he made friends. When he was taken from the pit into which his brothers had cast him to die, and found himself a slave among strangers, he soon won an honorable position. When again he was thrown into prison friendless, he gained the esteem both of the prisoners and their keepers. He had that in his character which men wanted, and they were as eager to possess it as to gain gold. Every wise-hearted youth is on the way to success. Only let him keep his heart with all diligence, for out of it are the issues of life.

II. *The evil man* [vs. 25-30]. He is placed here in contrast to the wise man, and the traits are emphasized which mark the contrast.

1. His aim is selfish. He thinks success is to be found in pushing himself forward and pulling back others. That way seems right to him because all his ideas of life are perverted by his selfishness [v. 25]. "But the end thereof are the ways of death." His selfishness is his motive to work. His appetite spurs him [v. 26]. Sometimes it is hunger for food, sometimes for pleasures of the body and sometimes of the mind. But it always is his own satisfaction that he seeks, and he is indifferent to the welfare of the rest of the world.

2. His mind dwells on wickedness [v. 27], and what is in his mind finds its way to his lips. Misfortunes of others are a satisfaction to him when he can set them in contrast to his own good fortune. He enjoys his neighbor's suffering and is eager to discover it. He "diggeth up evil."

3. He is mischievous in his speech. He delights to report to any one any unkind words he has heard of him [v. 28]. Especially he enjoys cultivating suspicion between friends. He is a "whisperer." That is, he tells one what he would not on any account have him repeat to his friend, and it is sure to be something which will make him think ill of his friend. I have known a few "whisperers" to set a whole community by the ears, and if this lesson avails to show what mean business that is it will do a great service. The evil man, too, is often violent in his denunciation of others. He stirs up his neighbor to think he is abused and to do rash things to avenge himself [v. 29]. The evil man's advice is always damaging. He leads, when he is able to lead at all, "in a way that is not good." His secret meditations are about making trouble for others [v. 30], and these meditations are sure to find utterance in ways which bode ill to those who have anything to do with him. "Moving his lips he bringeth evil to pass."

III. *The fruit of wisdom* [vs. 31, 32]. The surest way to inspire men to goodness is to place before them good examples. The picture of the good man ought to be shown far oftener than that of the evil man. It is therefore a relief to find that our lesson in its closing turns again to the man who by righteous living has made the sign of old age the crown of glory. The best way to teach the young to shun intemperance is to show them the noble life which results from being temperate in all things. Too much of our Sunday school literature is devoted to descriptions of evil men. One story like John Halifax, Gentleman, attractively presenting a pure and beautiful home life, is of more value to the cause of righteousness than a whole library of books describing blear-eyed and bloated drunkards walking in the path that leads to destruction.

These closing verses show white-haired age crowned with the glory which results from a temperate life. The man who has controlled his appetites and passions till righteousness is the habit of his life grows into greater strength and honor with every added year. "The path of the righteous is as the shining light that shineth more and more unto the perfect day." The temperance application of the lesson lies here, and it is far broader than the mere inculcation of abstinence from strong drink. It is the supreme lesson of the Bible which most of all evidences it as the Word of God. It is the lesson that each one is called to live the clean, pure, noble life which imitates Jesus Christ and therefore is well pleasing to God.

Many men seem to have no ambition for such a life, and it seems to some as though all their choices and deeds were by chance like tossing dice in a garment [v. 33]. But God rules and the eye of faith will some day be illumined with the vision of the Father of mankind, who has put it in the way of every human being to choose, if he will, the life that is divine.

THE CHURCH PRAYER MEETING

Topic Sept. 13-19. Presenting Jesus to Others. John 1: 35-51.

To our friends; to the young; to different classes in society; to doubters; to men of honorable character; to the degraded.

(See prayer meeting editorial.)

The result of the Vermont election, from the free silver point of view, reminds us of the story of a Negro jury in Texas who were told by the judge to retire and find a verdict. They went into the jury room whence there presently proceeded a noise of shutting and opening of doors. At last they returned and the foreman announced: "We hab looked everywhar, judge, for dat verdic'—in de drawers and behin' de doahs; but it ain't nowhar in dat blessed room."

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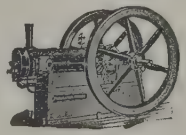

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Literature

BOOK REVIEWS.

The Ecumenical Councils, by Prof. William P. Du Bose, S. T. D., of the University of the South, belongs to the series known as Ten Epochs of Church History. Professor Du Bose is well equipped for the studies involved in writing this book by a keen sense of the continuities and relations of thought. The heresies which made the holding of the great councils necessary are not to him mere dead phases of opinion, but expressions of tendencies which are active always and in evidence, with changed starting point and different names, in the thinking of today. This is a refreshing and not too common breadth of view, and it gives much interest to the pages of the book. For example, in telling his readers why he gives so much introductory space to Ebionism he says, . . . "that Christianity is not a divine incarnation, atonement, redemption and eternal salvation and life for all men, but only a stupendous human creation of the imagination erected upon the slender foundation of the natural goodness and piety of a mere man—this is the modern form in which the earliest Christian heresy has been resuscitated and flourishes in our own day. If what is thus claimed had been indeed the whole of primitive Christianity the world would never have become Christian; if it be proved now to be all of it the world will soon cease to be Christian." It is on this side, indeed, that the strength of the book lies. It does not lack passages of fine description, but it is a history of doctrines rather than a history of events and must be judged accordingly. Its power of distinct and antithetic statement is admirable. "We shall not understand all the meaning of salvation in Christ," he says, "until we have learned the whole of two truths, each of which has opposite sides which must equally and wholly be held. The first is that Jesus Christ is equally God who, by a divine incarnation, fulfills himself in man, and man who, by a human faith and obedience, realizes himself in God."

Professor Du Bose has made a valuable contribution to the thought of a time which seems to be disposed to reopen and discuss the fundamentals of doctrine, which can never be rightly done without careful study of the times and conditions under which the teachings of the church were first formulated. [Christian Literature Co. $1 50.]

BIBLE STUDY.

Biblical Idyls, in The Modern Reader's Bible, includes Solomon's Song, Ruth, Esther, and the apocryphal story of Tobit. The noteworthy feature of the volume is the arrangement and interpretation of the Song of Solomon, which is the most sensible and satisfactory we have yet seen. Instead of considering it a drama, as has been so generally done, Professor Moulton pronounces it "a poem of pure conjugal love," brought out in seven idyls. Instead of the two lovers of the drama, he sees, in the humble shepherd, King Solomon himself in disguise, and par s of the story he finds wholly reminiscent. He does not interfere with the accepted symbolism of the relationship between Christ and his church, though laying down the principle that the natural sense should always be considered first, and afterward that which is spiritual. The introduction is clear and forcible, beginning with a discussion of the term "idyl." [The Macmillan Co. 50 cents.]

An Introduction to the Life of Jesus, an Investigation of the Historical Sources, by Alfred Williams Anthony. In this admirable handbook Professor Anthony gives in short compass and popular style a survey of the sources of the study of the life of our Lord. With this end in view he necessarily states results rather than processes, but his effort to be fair is evident throughout the work, and the result is an interesting and useful book for which we bespeak wide reading. [Silver, Burdett & Co. $1 00]

Studies in the Acts of the Apostles is a text-book for home or Bible class work, with a view especially to normal teaching. It is a good type of the manuals for the systematic study of the English Bible which are playing an increasingly large part in our plans of education. [Hunt & Eaton. Paper, 25 cents; cloth, 40 cents, net.]

Biblical Epochs, by Rev. Burdett Hart, D. D. In writing this book Dr. Hart seems to have had in view the people who like everything taken for granted. It divides the ages of the world, past, present and future, into nine epochs from the Paradisean to the millennial, and devotes to each a chapter descriptive and improving. The first chapter is more Miltonic than Milton, the last is highly optimistic, but, in our opinion, upon his own principles of Biblical criticism, quite indefensible. How so absolute a literalist can ever be anything but a believer in the pre-millennial coming of Christ we have never been able to see. The book is pleasant reading, but without fresh thought or special suggestiveness. [Presbyterian Board of Publication. $1.00.]

STORIES OF AMERICAN HISTORY.

King Noanett. A story of old Virginia and the Massachusetts Bay, by F. J. Stimson (J. S. of Dale). It will clear the way for the enjoyment of a strong and well-sustained romance if we begin by saying that colonial Virginia and Massachusetts suffer in this book from entire lack of perspective and proportion in the picturing. If Massachusetts suffers less, and appears by comparison to have had some decent hope of better days, yet the utter lack of sympathy with the higher aims of the Puritan spirit makes the whole picture a caricature. Dismissing therefore the historical background, which is, after all, only a framework for the adventures of an Irish gentleman and his English friend, we may give ourselves to the enjoyment of their experiences. Arrested for complicity in a Royalist plot against the commonwealth, they were deported to Virginia for a term of servitude, from which they break away to mingle in Indian wars and to escape to the North. Jennifer, the "little maid" they rescue from insult on the slave ship, is much the freshest and best drawn character in the book. The other heroine is vague enough, and the circumstances of her long concealment make a serious drain on the imagination and patience of the reader. Miles Courtenay, the hero, may well have been studied from John Boyle O'Reilly, to whom the book is dedicated. He is the typical warm-hearted Irishman, quick and free in speech, but true in love and friendship and in faithful obedience to his convictions, and equal to the test of a great renunciation, and he is well set off by the foil of his English companion's sobriety and direct common sense. The title character of the book is exceedingly shadowy and it was a mistake to call the book after him. The imagined torture and murder of Whalley, the regicide, is a moral and artistic blot. When all this is said, the book is nevertheless a stirring and delightful romance, but since all the characters for whom the author in the least seems to care, or wishes to make us care, are only accidentally in the Massachusetts Bay colony, and are entirely out of sympathy with its dominant thought and life, it can have no claim to the place of the long talked of "American historical romance." [Lamson, Wolffe & Co. $2.00.]

The social and political upheavals which accompanied the times of the Puritans are well delineated in a romance called *Saxenhurst*, by Daniel C. Eddy, D. D. The central figure is Roger Williams and the story of his persecution is told with remarkable fidelity to truth. Several other characters, Anne Hutchinson and Sir Harry Vane, for instance, are carefully estimated by the light of that troublous period and the author has been more than commonly successful in not sacrificing historical accuracy to the play of the imagination. The strained relations which exist in England today between Nonconformity and the Establishment are better understood by going back to the roots of the Separatist movement, and Dr. Eddy, who died last month just after the publication of his book, has set forth in clear and admirable style the essential facts which led to that movement out of which came the colonization of New England. Such volumes are good inspirers of patriotism for the young. [American Baptist Publication Society. $1 50.]

Maud Wilder Goodwin is one of the younger American writers whose careful work is giving her a high literary rank. *White Aprons*, her latest novel, is a story of the time of Bacon's Rebellion in 1676, when some of the best Virginians revolted from the tyranny of Governor Berkeley. Thus Mrs. Goodwin contrives an opportunity to send her heroine across the ocean and to give us a picture of court life in the time of Charles II. with interesting glimpses of notable Englishmen of the time, Samuel Pepys among the number. The love story is charming, and the importance of the epoch which she has so entertainingly presented makes the book of unusual value. [Little, Brown & Co. $1.25.]

BOOKS FOR BOYS AND GIRLS.

We do not often run across a more pleasant, wholesome story of its class than *As Queer As She Could Be*, by Jessie E. Wright. Its heroine is a refreshing young woman, earnest, plucky and resourceful, who, needing rest and recreation and wishing to share her good time with some less fortunate ones, takes five poor boys to spend the summer in a little shanty by the shore, and proves to the satisfaction of the reader that the enjoyment and benefit to be derived from a simple, unconventional, outdoor life, as well as the ability to minister to some of the world's neglected ones, are within the reach of a person of small means. In spite of its title the story will appeal to boys even more than to girls, and many older people will be interested in the summer's experiences of Hilary Barlow and her *protégés*. This is an excellent book for a Sunday school library. [Presbyterian Board of Publication and Sabbath School Work. $1.25.]

In His Footsteps, by William E. McLennan, is an attempt to make the life of our

Lord more interesting to the average boy and girl by means of an imaginary journey to Palestine, starting from New York precisely after the fashion of modern tourists. Details of what to wear and carry on such a trip, also notes of what may be seen at places *en route*, are introduced, and it is expected that maps and photographs will be freely used by way of illustration. As a supplementary study to the gospel narrative, or as an exercise for Junior Endeavorers, an outline work of this character might serve a useful purpose. It is certainly worth a trial, and the author states that this practical test has been applied with most satisfactory results. It is the first in the Footsteps Series of books of travel. [Hunt & Eaton. 50 cents]

Those parents who prefer to have their children know something of the great men and important epochs of the world rather than to be absorbed in the juvenile literature of the day will welcome the attractively bound and illustrated *Story of David Livingstone*, by B. K. Gregory. A feeling of disappointment is likely to follow, however, when the book proves to be only a condensed statement of the facts in the life of this wonderful man, with slight attempt to make them attractive to the young. A little more care in selecting from the wealth of material at the author's hand and a less prosaic and matter of-fact style would have made this convenient little book both fascinating and valuable to hundreds of boys and girls. [Thomas Whittaker. 50 cents.]

The number of writers who have expanded, in a satisfactory manner, the gospel narrative of our Lord's life for youthful readers, or recast it in more picturesque form, are conspicuously few. Mary E. Jennings, in *Asa of Bethlehem*, has essayed to do this, and the result is as good as the average. The pictures of Jewish life and customs are accurate, the style reverent, and there are mothers who always gladly avail themselves of this sort of literature for reading aloud to their children on Sunday afternoons. [A. D. F. Randolph & Co. $1.25.]

The Hero of the Ages, a Story of the Nazarene, by Catherine Robertson McCartney, is not a successful attempt to tell the story of our Lord's life as part of a romance. The task is far above the powers of the author, whose reverence and zeal cannot make up for the lack of real dramatic power and a vivid but self-restrained style. Because of this imperfect taste, which shows itself often in "stagy" effects and incongruous situations, we should not wish to put the book into the hands of children. [Fleming H. Revell Co. $1.00.]

In *The Release*, or Caroline's French Kindred, Charlotte M. Yonge takes her heroines through the experiences of the last days of the French Court and the Revolution. The story rather lacks unity and is quite too ecclesiastical for our taste, but it has the assured ease of manner and occasional power of exciting incident which has made and sustained Miss Yonge's reputation. The scene is in England and France. The men are shadowy and the historic characters rather wide of the mark (Dr. Franklin for instance), but the story is clever and harmless enough. [Macmillan & Co. $1.00.]

MISCELLANEOUS.

From Abram English Brown, who has already won a reputation as a careful historian of New England annals, we have *Beneath Old Rooftrees*, the first volume of a prospective series to be known as Footprints of the Patriots. In a pleasant, narrative style Mr. Brown reviews the opening events of the American Revolution, particularly those that cluster around April 19, 1775. While recording in an interesting way many well-known incidents in regard to Concord and Lexington, he dwells especially on a less familiar phase, the part which other towns, such as Acton, Lincoln, Billerica, Menotomy, Groton and Woburn played in the experiences of that memorable day. The author has collected his facts, together with fresh and thrilling anecdotes, by means of conversations with aged descendants of the patriots, and as far as possible these stories are given in their own words, while illustrations of historic homesteads form an attractive feature of the book. Mr. Brown has succeeded in catching the spirit of the times and he will find enthusiastic readers, especially among the sons and daughters of Massachusetts. [Lee & Shepard. $1 50]

Unity and the Lambeth Declaration, lectures under the auspices of the Minnesota Church Club. The lectures in this book range in merit all the way from Bishop Whipple's devout and beautiful address in Lambeth Chapel at the conference in 1888 to one which is no more than a badly reported, rambling and rather incoherent talk. Professor Ten Broeck of the Seabury Divinity School contributes perhaps the strongest paper, which by bravely begging the question of church orders in the apostolic church reaches the familiar Protestant Episcopal conclusion. That side of the argument has many stronger books than this to show. [Milwaukee: Young Churchman Co. 50 cents.]

Various phases of the great evil of intemperance are set forth by Rev. L. A. Banks, D. D., in a little volume called *Seven Times Around Jericho*, in a manner that merits cordial approval. Each chapter is the substance of a sermon preached originally to his own congregation in Brooklyn, and the discourses are marked by an earnest, dispassionate style which, to intelligent readers, is more convincing than appeals to the emotions or tirades against those engaged in the liquor traffic. In his outlook for the future the author recognizes the advance already made in public sentiment against the saloon and rejoices that the clergy, including many of the Roman Catholic priesthood, are its stanch opponents. In any temperance "campaign of education," upon which we lay so much stress in political life just now, literature of this sort would serve a useful end. [Funk & Wagnalls Co. 75 cents.]

Songs Tried and Proved, edited by Russell H. Conwell and Theodore E. Perkins, is above the average of Sunday school hymn-books. It comprises favorite melodies selected with discrimination from such composers as Gabriel Millard and Fischer or adapted from the German, with original material both tuneful and harmonious. The literary quality is also excellent. [A. J. Rowland. 30 cents.]

NOTES.

—— Mr. Justin McCarthy is preparing a new volume of his History of Our Own Times, which will bring its record down to date.

—— Zola's *Rome*, which we reviewed unfavorably some time ago, has been put upon the Roman Catholic *Index Expurgatorius*, which is not at all surprising, though we fear it may prove a good advertisement.

—— The discovery of a flaw in the block of granite intended for the Tennyson Memorial on the Isle of Wight has made it necessary to begin the work over again, and it will b spring before it can be set up and dedicated.

—— In answer to many inquiries we would say that *Field Flowers*, the volume issued in aid of the Field Monument Fund, to which we referred a fortnight since, is published by A. P. Swift & Co. of Chicago. The price is $1 00, including a certificate of subscription to the fund.

—— Boston has probably the most diversified and beautiful park system of any city in the world. An article in the September *New England Magazine*, by Mr. Charles Eliot, who has been Mr. Frederick Law Olmstead's assistant in planning these public pleasure grounds, gives a survey of what has been accomplished and planned in this direction, and will be of wide interest to the students of public improvements in other cities.

—— Rev. Edward A. Steiner, Ph. D., of the First Church, Springfield, O., has received from Germany two poems by Schiller, which have never been in print. Dr. Steiner wrote to the Century Publishing Co. about these two rare manuscripts, inclosing them, and the editor has written him requesting him to write a history of the poems and the circumstances in which they were written and found. These circumstances were very interesting and romantic. Schiller addressed them to a lady whom he very much admired, and they were put away in a trunk which was preserved as an heirloom and the poems have only been discovered recently. The *Century* "reader" assures Dr. Steiner that the poems are genuine, but of this there was no doubt.

BOOKS OF THE WEEK.

Leach, Shewell & Sanborn. Boston.

PLANE AND SPHERICAL TRIGONOMETRY. By Webster Wells. pp. 79.

E. T. Clarke & Co. Reading.

CHEERFUL PHILOSOPHY FOR THOUGHTFUL INVALIDS. By William H. Clarke. pp 41. 50 cents.

Macmillan & Co. New York.

MODERN READER'S BIBLE: *Genesis*. Edited by Richard G. Moulton, Ph.D. pp. 167. 50 cents.

Fleming H. Revell Co. New York.

THIRTY STUDIES IN THE GOSPEL BY JOHN. By Prof. W. W. White, Ph.D. pp. 130. 50 cents.

THROUGH FIRE AND FLOOD. By F. B. Meyer. pp. 162. 50 cents.

THE SECRET OF GUIDANCE. By F. B. Meyer. pp. 125. 50 cents.

ADOLPH, AND HOW HE FOUND THE "BEAUTIFUL LADY." By Fannie J. Taylor. Illustrations by Helene Toerring. pp. 86. 50 cents.

ROBERT WHITAKER MCALL. A Fragment by Himself. A Souvenir by His Wife. pp. 252. $1 50.

A CYCLE OF CATHAY. By W. A. P. Martin, D.D, LL.D. pp. 264. $2 00.

DEMON POSSESSION AND ALLIED THEMES. By Rev. J. L. Nevius, D. D. pp. 520. $1 50.

Columbia Book Co. New York.

OUR HUMOR. By Richard Shelburn. pp. 256. $1.50.

Funk & Wagnalls. New York.

PLATFORM PEARLS. By Lilian M. Heath. pp. 244. 75 cents.

Christian Publishing Co. St. Louis.

JESUS AS A TEACHER. By B. A. Hinsdale. pp. 330. $1.25.

PAPER COVERS.

Houghton, Mifflin & Co. Boston.

THE COMING OF ARTHUR. By Alfred, Lord Tennyson. pp. 119.

Leach, Shewell & Sanborn. Boston.

THE STORY OF TURNUS. By Moses S. Slaughter, Ph.D. pp. 66.

Fowler & Wells Co. New York.

UNCLE SAM'S LETTERS ON PHRENOLOGY. By Nelson Sizer. pp. 143. 50 cents.

Fleming H. Revell Co. New York.

"GOD'S BOX." By Mabel N. Thurston. pp. 31. 10 cents.

EXPECTATION CORNER. By E. S. Elliott. pp. 32. 10 cents.

John G. Scott. New York.

HOW TO SEE THE POINT AND PLACE IT. pp. 40. 15 cents.

Princeton College. Princeton, N. J.

THE COST OF AN EDUCATION AT PRINCETON—A HANDBOOK OF PRINCETON.

Presbyterian Board of Publication. Philadelphia.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

University of Chicago Press. Chicago.

ANNUAL REGISTER.

MAGAZINES.

September. MCCLURE'S.—CATHOLIC WORLD.—ST. NICHOLAS.—PHRENOLOGICAL JOURNAL.—AMERICAN KITCHEN.—KINDERGARTEN NEWS.—HOMILETIC REVIEW.—A MARITAL LIABILITY.—NEW ENGLAND.—ART AMATEUR.—SAILOR'S.—APPLETON'S POPULAR SCIENCE.—MUSICAL RECORD.—JOURNAL OF HYGIENE.—TREASURY.

THE CATHOLIC SUMMER SCHOOL OF AMERICA.

BY REV. THOMAS J. CONATY, D. D.

The desire for self-improvement in all the branches of popular study has led to the establishment of summer schools in which instruction is placed within reach of those anxious to become familiar with all phases of current thought. The rapidly developing system of university extension brings to the people in many centers the ripe scholarship of college and school and thus the work of general education is promoted. For many years it was queried among Roman Catholics why such schools or such means of instruction were not placed within their reach in an atmosphere, and under the direction, of Catholic thought. A paper read at the Cleveland convention of the Catholic Total Abstinence Union by Warren E. Mosher, A. M., of Youngstown, O., who had followed the courses of Chautauqua, brought to the minds of many the advantages of the Catholic Reading Circle movement, which had been established by him. His Reading Circle *Review* was the first to discuss the idea of a summer school.

The first session in New London, Ct., July, 1893, was very successful. People from all parts of the country flocked to New London and listened to the program of lectures which had been prepared as carefully as could have been done in the time allotted. Such a good feeling was established and such hopes of success were fostered that it was determined to establish the summer school permanently.

Many offers of suitable sites were made, but the one which pleased the majority of the trustees was that at Plattsburg, N. Y.; the location was deemed excellent and the gift of the site was princely. Generous citizens of Plattsburg, in conjunction with the Delaware & Hudson Railroad Company, purchased what was known as the Armstrong Farm—450 acres, with a heavily wooded bluff and a large frontage on Lake Champlain. This cost the donors $32,500, and passed in fee simple as a pure gift to the Catholic Summer School of America, subject only to the condition of the expenditure of as much money in improvements as the farm had cost. In the summer of 1893 the second session of the school was held at Plattsburg, and each succeeding year until the present one all lectures were given in the Plattsburg Opera House, while the members of the school lived in the town during the session. The first improvement made on the land of the school was a building, which was then known as the Administration Building, an elegant clubhouse, at an expense of $22,000. In this building several lectures were held in the session of 1895. It was the purpose of the trustees, as soon as possible, to erect such buildings as were necessary for the holding of lectures, and the housing of the people upon the assembly grounds, but the depressed condition of business made it difficult for them to obtain the necessary funds. The only means of revenue, besides the sale of lots and tuition fees, is a fund established by honorary life memberships, by which, on the payment of $100, the friends of the school could assist it in its work. About 250 names are now on the rolls of the school for that purpose.

At the session of 1895 a promise was given to the people that the session of 1896 would be held on the school grounds, and immediately the trustees prepared to fulfill their promise. In April, 1896, the work was begun, and the present session opened with accommodations for about 200 people. Cottages, a dining hall, chapel and an auditorium that would seat about 700 were erected. The six cottages erected are neat in architecture and convenient for the purposes of the school, while the temporary chapel, near the auditorium, for devotional purposes is capable of seating about one hundred. Here religious exercises have been held during the session, with the exception of Sundays, when pontifical high mass has been celebrated in the town of Plattsburg at St. John's Church.

The session of 1896 opened July 12, with a pontifical high mass by Bishop Gabriels of Ogdensburg; the session closed Aug. 14 The only regret the trustees had during the session was that they were not able to accommodate and furnish lodgings for more than half the people in attendance at the school. Over 1,500 people were registered during the session, while the average attendance of people registered for the school work was about 400.

The system of lectures is based on the collegiate idea, following year after year a regular course of systematic study on literature, history, science, the Bible and art, while miscellaneous subjects give opportunity to many lectures upon matters of current interest. The program of this year, including seventy-eight lectures, was distributed over the subjects of philosophy, experimental psychology, Christian art and archæology, English and German literature, Shakespeare, the study of the Psalms, political economy, church history and American history, general archæology, climate and biography. Every day, except Saturday and Sunday, these lectures were given, one at 10, another at 11 15 and the third one in the evening. Attendance at the lectures is at the option of the people. The corps of lecturers included distinguished ecclesiastics and laymen, professors of universities and colleges and men eminent in law and medicine. Special classes were also held in French and physical culture during the entire session of the school.

The class of people who attended the session represented all ranks of social and professional life. Bishops and priests, members of religious orders, both men and women, teachers in academies, parochial and public schools, successful business men, men and women of leisure, of culture and of wealth, all united in forming a great family intent upon education. When it is said that twenty-two States of our Union and Canada were represented, that the best social and intellectual elements were gathered together and that all were as one in search of the best in knowledge, while promoting social advancement, it will be realized how successful the Catholic Summer School has been. For the first time in our history a large contingent of distinguished men and women have come to us from Canada. This, no doubt, was due to the fact that our program included eminent lecturers from Canada, who certainly gave great satisfaction as well as instruction to the audience who enjoyed their work.

The aim of the school has been to call together the best elements of Catholic social and intellectual strength for the purpose of hearing the discussion of the great question of education from the standpoint of Catholic truth. Our motto is that of the old Oxford University, *Deus Illuminatio Mea*, God my light. While the school is under Catholic influence and taught by Catholic teachers, eminent in college, university, literary, professional and business life, yet its doors are open to all persons seeking the truth and desiring to know what the Catholic Church has to say upon the great questions of the day, and we are glad to record the fact that many non-Catholics have been among our most attentive members. It is a pleasure to record that our first session on the grounds has captivated all who came; nothing but satisfaction has been expressed by every one.

During this session it has been a pleasure to find so many of our young college men attending, and the tent life, which was inaugurated, gives promise of many inducements in the future to our ambitious college men, as it is hoped to make the school a center of attraction to all the leaders of educational life. A convention of college journalists was held during the session and a permanent organization effected. Reading circle and Sunday school work had special conferences. The Administration Building, which was erected a few years ago, has passed under a lease into the hands of a number of gentlemen who have organized what is called the Champlain Club, offering the attractions of a clubhouse and bringing influence to the success of the school. This draws to the assistance of the school business men from many centers, who, uniting together for the purpose of establishing a country club, have aided in bringing the school to the attention of business men generally; this club has also served as a place of reception and social enjoyment during the session, thus helping to popularize the school.

Our school holds a charter from the University of the State of New York and is under the supervision of the regents, thus enjoying all the privileges possessed by Chautauqua and other schools. It is governed by a board of twenty-five trustees, equally divided between laymen and ecclesiastics and elected according to the university laws.

GLEANINGS FROM OUR MAIL BAG.

A GOOD WORD FOR BOSTON AUDIENCES.

Apropos of the editorial in *The Congregationalist* upon the critical faculty as it is supposed to exist in Boston, I am glad to speak, for one, of the heartiness with which I, as a stranger, have been welcomed at the "Hub." As I am not a minister I may not, of course, speak from the standpoint of one who is introduced as "Doctor So-and-So," but as I am without that fine knowledge of rhetorical finish which only our best colleges can give, and am woefully conscious of my ignorance in many ways, I can certainly testify to my extreme trepidation when I went to speak for a deserving Christian benevolence in Boston. I was amazed, not merely at the absence of any undue critical disposition, but by the consciousness, while speaking, of a sympathy quite unusual in the audiences of New York before which I am sometimes heard. My first address was in the Baptist church whose place of worship has been sanctified by the pulpit ministries of the late Dr. Gordon, and a kind word spoken in my ear by the assistant minister, just as I was rising to begin my remarks, put me at my ease at the beginning, while the attentive interest shown by the people as I proceeded led me to feel that I, at any rate, had misjudged the Bostonians. In the evening a similar experience awaited me at Berkeley Temple, and if that church is a type of New England Congregationalism no one need shiver at the thought of addressing it, and if the dreaded, critical, east wind which is supposed to sweep in upon a speaker's soul from the frigid, clear-cut faces of a Boston audience was that which came to me, I must have been mistaken, for I thought that the stirring in the mental atmosphere was more like a summer zephyr, warm with sympathy, yet cool enough to stimulate mental action. No, I cannot believe that Boston folks are "terribly critical," though I suppose that if a speaker, by manner or matter, invited you to assail his position the critical faculty would assert itself.

A NEW YORKER.

The Christian doctrine of the future life needs to be expounded so that it may take its stand side by side with the Christian doctrine of God and the gospel message of salvation. It is true that revelation has not fully withdrawn the veil which hides the future, and where God has not spoken man should be silent. But it is necessary that the Christian consciousness of today should assimilate and make thoroughly its own what Scripture has revealed concerning the future—no more and no less; and this process needs to be somewhat more actively pursued, if the Christian pulpit is to do its duty and be faithful in this part of its sacred message.—*Prof. W. T. Davidson.*

News from the Churches

Meetings to Come.

BOSTON EVANGELICAL ALLIANCE, Bromfield Street Church, Sept. 14, 10 A M. Subject, The City—Our City. Speakers: Rev. Messrs A. D. Mayo, W. E. Barton, S. F. Hershey and F. E. Marsten.

THE FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, will be resumed Friday, Sept. 25, at 11 o'clock A. M., in Pilgrim Hall, Congregational House.

NEW HAMPSHIRE FEMALE CENT INSTITUTION AND HOME MISSIONARY UNION, annual meeting will be held in connection with the meetings of the General Association at Littleton, Sept. 23, at 2 o'clock P.M. Mrs. H. S. Caswell of New York will address the ladies. Auxiliaries are requested to send delegates. All women interested in home missions are cordially invited.

ALICE M. NIMS, *Secretary.*

FALL STATE MEETINGS.

Montana,	Billings,	Tuesday, Sept.
North Dakota,	Fargo,	Tuesday, Sept. 15.
New Hampshire,	Littleton,	Tuesday, Sept. 22.
Minnesota,	Faribault,	Tuesday, Sept. 15.
Washington,	Tacoma.	Tuesday, Sept. 22.
Maine,	Ft. Fairfield,	Tuesday, Sept. 22.
North Carolina,	Haywood,	Thursday, Sept. 24.
Oregon,	Portland,	Tuesday, Sept. 29.
Wisconsin,	Antigo,	Tuesday, Sept. 29.
Wyoming,	Wheatland,	Sept.
Idaho,	Boise,	Oct.
New Mexico,	Albuquerque,	Oct.
Utah,		Oct.
California,	Sacramento,	Tuesday, Oct. 6.
Colorado,	Denver,	Tuesday, Oct. 6.
California, South'rn,	Claremont,	Tuesday, Oct. 13.
Nebraska,		Monday, Oct. 19.
Alabama,	Shelby,	Wednesday, Nov. 11.
Connecticut Conf.,	Winsted,	Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D, Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover st. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

We are glad to note a Connecticut church that does not seem to be affected by the hard times.

That Michigan pastor is doubtless only one of many who have made their vacations a means of spiritual enrichment to needy souls around them.

If some enterprises must be given up for lack of funds, let such strategic points as the only center of religious influence in large sections be the last to suffer.

Our New York brother who has just celebrated the golden anniversary of his entrance into the ministry does not seem to be greatly disturbed by the "dead line of fifty."

Churches can render the temperance cause practical service by organizing good citizenship leagues. One in Minnesota has already shown itself potent in controlling the liquor element.

Oakland persuasiveness has at last won its case. Dr. Nehemiah Boynton and Mr. Jefferson were proof against it, but Rev. C. R. Brown of Charlestown succumbs. Congratulations to the Pacific coast, condolences to the Atlantic.

We are glad our pugilistic friend in San Francisco hears such good preaching. We must have the church militant before we can have the church triumphant, and we trust our brother's present training will result in his fighting only the battles of the Lord.

All honor to those Nebraska churches which, though cramped by crop failure, still keep a warm heart and open hand for others in distress; and to the pastors who have chosen to stay by their flocks to cheer them through the heat and drought of summer.

That seven months old Michigan church which places denominational literature where it can be found by stranger and citizen alike knows how to make itself an educative power in the community. The unworldly spirit of the pastor carries one back to apostolic times.

MINISTERIAL STAGE-COACH.

To the uninitiated the life of our churches in summer may seem an uneventful calm, but a gentle agitation has been going on in the ministerial ranks which reminds us of the old-fashioned game known as "stage-coach," with the result that we find many of our churches differently manned at the opening of the fall campaign than they were in the spring.

In the early summer our theological seminaries opened their doors, each sending forth a band of consecrated young men ready for service, some of whom have already accepted calls. Among these Andover sends Rollin L. Hartt to Helena, Mont., Ernest H. Abbott to Fryeburg, Me., and John Comin to Chamberlain, S. D.; while Edgar C. Wheeler goes from Yale Divinity School to Ellensburg, Wn. The West beckons to the East and receives William H. Scudder, who goes from Norwich, N Y., to Tacoma, Wn.; J Alexander Jenkins, who leaves Mt. Carmel, Pa., for Pacific Church, St. Paul and, last of all—a gift she ill can spare—Charles R. Brown of Charlestown, Mass., who becomes pastor of First Church, Oakland, Cal. In return, the West generously sends W. O. Conrad of Blue Earth, Minn., to Rollstone Church, Fitchburg; Mahlon Willett of Oakland to Decorah, Io.; Samuel M. Dick of Chicago to First Church, Lowell; William A. Bartlett of Ridgeland, Ill., to Kirk Street Church of the same city; James A. Chamberlin of Owatonna, Minn., to Newark, N. J., Norman Plass of Cincinnati to Barrington, R I., and John L. Sewall of Kansas City, Mo, to First Church, North Brookfield. The North makes overtures to the South, and in response E. Tallmadge Root of Baltimore accepts the call of Elmwood Temple, Providence, and Edward A. Berry of Chattanooga that of the First Church, Cedar Rapids, Io.; while, to keep the balance true, Albert P. Miller goes from New Haven to Lincoln Memorial Church, Washington, and Tougaloo University captures Cyrus Hamlin of Beloit. Evangelist Billings settles down in Third Church, Los Angeles; on the other hand, E. Winthrop Jenney leaves the parsonage at Chamberlain, S. D., to travel as general missionary of the C. H. M. S. Not less important than the above, though shorter, is the step taken by Henry A. Stimson of New York city, who goes from Broadway Tabernacle to the new enterprise on the West Side. A similar promising movement is inaugurated in Brookline, Mass., to be under the care of Harris G. Hale of Warren.

Judging from numbers alone, the heaviest draft of the summer has been made by the East on the West. Far be it from us, however, to rejoice in the prosperity of one section of our country at the expense of another:

> The East and West are one in Allah's grace,
> Which way soe'er ye turn, behold—his face!

SUMMER WORK AND REST IN IOWA.

The financial stringency has reduced the aggressive work of the churches to narrow limits, yet progress has been made. A Sunday school in Gaza, held in the waiting-room of a railway station, survived through the winter, and now the people have raised funds for a meeting house, which will be ready for dedication soon. Between the towns of Doon and Alvord a Sunday school has just been planted. To this whole county Rev. W. L. Brandt ministers with earnestness and success. Larger churches, like that at Grinnell, carry on their work in the summer as well as in the winter with unflagging enthusiasm. In the absence of the pastor the C. E. Society has been holding cottage prayer meetings in different parts of the town. At one of the Sunday services, by special invitation, Hon. R. M. Haines repeated the address which was so well received at the Sunday school convention in Davenport. The W. H. M. S. of this church devoted its August monthly meeting to a consideration of Sunday school work, with special reference to what is being done in Iowa. A report was made of the Boston meeting.

Clear Lake is one of the favorite resorts of many Iowa pastors. The camp is owned by a company of ministers and laymen, and affords needed rest at a comparatively small price. An unusual number of persons have availed themselves of the advantages of this beautiful spot this year. Others have found equal pleasure and profit at Spirit Lake and Lake Okobogie and at several lakes in the northern part of the State.

Superintendent Towle of the C. S. S. and P. S., with his wife, have been in New England attending the International Sunday School Convention in Boston and visiting friends. Mr. Towle had several opportunities to speak of the missionary work of the society. F.

NEW ENGLAND.

Massachusetts.

WORCESTER.—The receptions and hearty greetings, rising in several instances to a demonstration, with which the people have welcomed their pastors back testify to the happy relations existing between them and are pledges of co-operation and best conditions for successful work the coming year.—*Union* occupied its new chapel for the first time Sept. 6. Good progress has been made on the church edifice, and it is hoped to complete it by Christmas.—*Armenian.* Rev. Hachadoor Benneyan, recently from Harpoot, Turkey, has taken pastoral charge. The church is without any building and holds its services in the Y. M. C. A. rooms. There are about 600 Armenians in the city, and it is hoped that this native pastor will prove acceptable and successful among them.

SPRINGFIELD.—More churches have been closed this summer than ever before. In some cases preaching services only have been suspended, while in others no meetings have been held.—*First.* Recent improvements on the organ have put the instrument in fine condition. Organist J. Hermann Loud will continue his series of free recitals, having given the first of the season Sept. 7.—*South.* The pastor, Rev. P. S. Moxom, has returned from his European trip greatly improved in health and spirits. His itinerary covered portions of England, Holland and Germany, and included a trip up the Rhine and the Wagner festival at Bayreuth. Dr. and Mrs. Moxom celebrated their silver anniversary Sept. 7, with the assistance of about 500 friends who gathered at their residence. The gifts included a generous check from the advisory board of the church, as well as remembrances from former parishioners in Boston and Cleveland.—*Hope.* This church has held regular meetings

hroughout the summer. Evangelist G. F. Needham has been supplying the pulpit during Rev. R. W. Brokaw's absence.——*Olivet.* Rev. L. H. Cone was unable to preach Aug. 30, and his place was taken by Rev. G. W. Reed of Fort Yates, N. D. The communion service was postponed.——*Eastern Avenue.* The members welcomed to the pulpit Aug. 30 Rev. J. D. Potter of Westboro, whose services were so highly appreciated in the spring revival. On account of ill health, however, Mr. Potter was able to preach only in the morning, and the C. E. Society took charge of the evening service.——*St. John's.* Rev. J. W. Tolliver has returned from Oberlin, O., where he spent August.——*Park.* The new pastor, Rev. A. E. Cross, is getting well into the work, and good results are expected from his efforts.

Maine.

CAMDEN.—A convention of deaf mutes held here was an event of much interest Rev. L. D. Evans preached, Prof. A. S. Clark of Hartford interpreting. Professor Clark also lectured on The Duty of Citizens. The singing was in the sign language.

HARPSWELL.—The King's Daughters gave a fair, netting $81, for the benefit of the church. Rev. Elijah Kellogg, the beloved pastor, made a characteristic address.

LIMERICK.—Rev. A. Z. Conrad of Worcester, Mass., and his wife are here, ministering to Mrs. Conrad's mother, who is seriously ill.

The church at Cumberland has paid $50 toward the debt of the A. M. A.——At Ellsworth the parish meeting was recently held and the treasurer's report showed a decrease of $297 on the debt during the past year.——A concert held at the church in Falmouth netted $100 for the treasury.——Miss Charlotte T. Sibley lectured on Egypt at the church in Boothbay Harbor.——The Second Church of Biddeford receives $1,000, a bequest of the late ex-mayor, John Q. Adams.——The church in Warren entertained the Sunday school convention of Knox County, Aug. 2.

New Hampshire.

KEENE.—*First.* The entire community was recently saddened by the death, at the age of 76, of W. G. Hall, a consecrated business man, noted for his benevolence and activity in the Sunday school. He was for many years president of the Cheshire County Sunday School Association, and was widely known as a member of the State executive committee. His unselfish devotion to every good work for the good of humanity and the glory of the Master was an inspiration to his fellow-workers.

AUBURN.—The long-continued sickness of the wife and sister of the pastor, Rev. W. B. T. Smith, has drawn to the family the heartfelt sympathy of their many friends. Summer boarders have rendered valuable and appreciated service in a musical way and will long be remembered with pleasure and gratitude. A bi-monthly meeting in the interest of the temperance cause is a regular feature of the program of aggressive service.

NASHUA.—*First.* The pastor, Rev. Cyrus Richardson, D. D., has just entered upon his fifteenth year of service. He has lately returned from his pilgrimage to the historic places of Congregationalism in the old world and resumes work with renewed vigor.

Vermont.

BENNINGTON.—*Second.* A neat year-book has just been issued, giving lists of officers, committees and members, with report of work done in the past twelve months. Each of the numerous departments and societies is fully represented in the unusually complete record of this live and active church. Twenty-five children have been baptized and 29 names have been added to the membership roll, which now numbers 430. The benevolences in all departments amount to $2,103.88. Rev. C. R. Seymour is pastor.

Connecticut.

SIMSBURY.—The 200th anniversary of organization will occur Nov. 10, 1897. In anticipation of this event the interior of the edifice has been restored in old colonial style at a cost of about $13,000, and a new organ, the gift of a lady parishioner, has been added, at a cost of nearly $4,000 more. A handsome chapel connected with the church is nearly completed, built largely through generous gifts from the sons of William E. Dodge, Sr., who, with their widowed mother, make their summer home in this place. Mr. Ames R. Eno generously volunteered to pay half the cost of all interior alterations and improvements, and besides has contributed $7,000 to the permanent funds of the society, which, with previous gifts and $1,000 received from the will of Benjamin Ely, late of Brooklyn, N. Y., gives the parish a permanent fund of nearly $17,000, and one of the most beautiful church edifices in the State. The new seats will accommodate sixty more worshipers than the old ones, meeting a pressing need of the rapidly increasing congregation. It is expected that the building will be ready for rededication about Oct. 1. Rev. C. E. Stowe is pastor.

WILLIMANTIC.—The improvements, under the direction of the women, are advancing rapidly, and it is hoped to have them so far completed by the middle of the month as to permit of the church being used. The interior will be much improved when finished, being re-carpeted, re-decorated and furnished with new cushions. The chapel and parlors have also come in for their share of the repairs, and a new roof has been put over part of the structure.

EXETER.—Rev. D. J. Bliss recently preached a strong sermon against haying on Sunday, as breaking the Fourth Commandment, and the following week repeated it at Columbia, exchanging with Rev. J. P. Harvey. Being delivered in farming communities where it is generally the custom to get in and save whatever hay is cut if signs of a shower are seen, even on Sunday, it was received with considerable diversity of opinion.

STAMFORD.—Rev. Samuel Scoville and family spent their vacation at West Cornwall, where Mrs. Henry Ward Beecher celebrated her 84th birthday Aug. 26, as the guest of her daughter, Mrs. Scoville. Mrs. Beecher is still strong and vigorous for one of her age. She has 10 children, 15 grandchildren and four great-grandchildren.

DANIELSON.—Rev. H. S. Brown and family on their return from vacation found the parsonage filled with members of the church and C. E. Society, and a floral piece, "Welcome Home," was suspended in one of the rooms. Many needed repairs on the interior of the parsonage had also been made during their absence.

WINCHESTER.—The meeting house presented an attractive appearance at the recent anniversary exercises, the interior having been thoroughly renovated, the improvements including a new metal ceiling and new carpets. A modern furnace will be put in this fall.

BRIDGEWATER.—The church was opened for service Aug. 23, after having been newly painted, decorated and carpeted. It is much improved and modernized by the new platform and the removal of some of the pews, giving increased space.

ANDOVER.—The heating arrangement has been much improved by placing the furnace in the basement and making new and larger connections with it. Considerable grading has also been done on the grounds, and a bank wall has been built.

BURLINGTON.—A special service for the aged was held Aug. 30. Carriages were sent for those unable to walk, and a reception committee welcomed the guests and escorted them to reserved seats. A sermon of comfort was preached.

WOODBURY.—During the vacation of the pastor, Rev. J. A. Freeman, the congregation held services on Orenaug Park, where the early settlers worshiped in 1681 before the first meeting house was built.

STRATFORD.—Rev. F. S. Fitch, pastor here about 15 years ago, was recently welcomed by many of his old parishioners, when he supplied the pulpit in the absence of Rev. J. S. Ives.

OAKDALE.—Services have been held in the chapel for the past few Sundays while the meeting house was being painted and otherwise thoroughly renovated.

CENTRAL VILLAGE.—Rev. O. M. Lord preached his farewell sermon last Sunday. Curbing has been placed in front of the church and a new walk put in.

DAYVILLE.—The vestry has been greatly improved by painting and general redecoration, making it much more cheerful and inviting.

The women of the church in Newtown netted $96 at their recent sale and supper ——At Southington the Armenian relief fund amounts to nearly $200.

MIDDLE STATES.

New York.

BINGHAMTON.—Rev. Edward Taylor, D. D., having just completed 50 years of pastoral service, his ministerial association signalized the event by presenting him with a unique silver vase, beautifully engraved with appropriate inscriptions. Dr. Taylor's health is excellent and he has more calls for pulpit and platform service than ever before. In former years he was a valued correspondent of *The Congregationalist* from New York and Brooklyn, Michigan and central and western New York in turn.

DE PEYSTER.—The pastor, Rev. Grant Van Blarcom, has "resigned" from single blessedness and "called" to become his bride one of his most estimable parishioners, Mrs. May Hydorn. The happy couple were recently tendered a reception by their people.

THE INTERIOR.

Indiana.

KOKOMO.—The edifice has been remodeled at an expense of several thousand dollars and is now one of the most modern, commodious and beautiful of our denominational buildings in the State. It was rededicated Aug. 30. This church will entertain the State Association at its next meeting. Rev. R. J. Smith is pastor.

Michigan.

PORT HURON.—*Ross Memorial.* Since its organization last February this little church has doubled its membership, which now numbers 80. Self-supporting from the first, in addition to paying its own expenses it has extended its influence by supporting a mission school. A second promising mission was organized Aug. 27. The faith and self-sacrifice of the pastor, Rev. B. P. Brundage, who exacts no stated salary, but tells the members to "care for themselves and their families first," is rewarded by rare appreciation and devotion. An interested lady friend has given the nucleus of a building fund, which is steadily growing. The church subscribes for the denominational papers to be kept on file in the public library.

IRONTON.—Rev. J. P. Sanderson of Lansing, while sojourning with his family in this quiet retreat, by preaching to the pastorless people has greatly cheered and helped them.

THE WEST.

Iowa.

CHARLES CITY.—Rev. C. C. Otis has just completed his first year's pastorate, during which the edifice has been thoroughly renovated, the payment of an old debt provided for and over 80 new members received into fellowship. The church shows its appreciation of his services by adding $250 to his salary for the coming year.

MARSHALLTOWN.—The meetings conducted by Evangelist Williams are increasing in interest daily. Here, as elsewhere, the local press criticises the preacher for his plain talk, but the people crowd to hear him and many are turned from sin.

GAZA.—This little railroad village as yet has no organized church. Sunday school and preaching services are held, and a chapel is in process of erection. Rev. J. K. Nutting, who is working this field, looks forward to organization.

DICKENS.—The pastor, Rev. J. C. George, on a recent Sunday raised $125 to provide for last bills on the building, which enables the church to secure the $500 promised by the C. C. B. S.

AMES.—The retiring pastor, Rev. F. J. Douglass, who has served the church six years with marked success, leaves with the respect and affection of church and congregation.

BAXTER.—Rev. G. L. Shull has resigned, to close his pastorate Dec. 1. During his ministry of two and one-half years 36 persons have united with the church, 23 on confession.

HARLAN.—The people count the resignation of their pastor, Rev. J. B. Mather, a great misfortune, and indorse him with strong resolutions.

A house of worship is in process of construction at Elkader, to cost over $3,000. Rev. F. L. Fisk is pastor.

Minnesota.

HANCOCK.—This church, with Lake Emily, has been pastorless for several months. The people were discouraged by debts and became indifferent. The Sunday school was maintained. The debts have now all been paid and the church is preparing to call a pastor. Being the only one in the community its closing for several months has been peculiarly unfortunate.

BENSON.—Rev. J. S. Hayward has resigned, to close work in November. During his pastorate the church has prospered and efforts have been made to bring it to self-support. Removals from the town make it uncertain whether this can be accomplished.

KRAGNES.—This community, though without a church organization, is laying the financial foundation of a meeting house. Rev. D. G. Colp gives up the work and goes to Yale Seminary. Another pastor is sought to care for this community and Harwood, N. D., with which it is yoked.

BELLEVIEW.—Rev. G. E. Northrup will do general missionary work along the line of the railroad, commencing at this place, where a Sunday school has been organized and the people are planning for a building. One or two other churchless communities desire services.

Nebraska.

HAYES COUNTY FIRST.—This church has been reorganized, the place of worship moved about four miles and the name changed to *Eureka* to correspond with the post office. The new organization includes nearly all the members of the old church, with 11 others representing four denominations. The Sunday school has also been reorganized, and church and school reach a large population, some families coming five or six miles to the service.

RIVERTON.—Rev. Samuel Williams has stayed by his work during the heated term, not only maintaining public service but continuing pastoral visitation, though this has had to be done on foot. The abundant rains of the season have seconded the efforts of the people, and church and parsonage yards are now covered with blue grass, where before was unsightly barrenness.

HAYES CENTER.—This church, to which Rev. T. C. Moffatt ministers in connection with Hayes County First and Palisade, is much disheartened on account of another crop failure. Some persons will move away, but many having small herds of cattle will remain and services will still be needed.

LINCOLN.—*First* has granted *Swedish* the use of its basement for the present. It is hoped that the latter will be able to build before winter.——*Vine Street.* Encouraging news comes from Rev. A. F. Newell, who is still confined in the hospital at Dieppe, but expects to return by Oct. 1.

GRANT.—This church, in the region where crop failure has been severe, has shown its sympathy with laborers abroad by coutributing to the work of the A. B. C. F. M., the Quick Relief Fund and the sufferers in Armenia. Rev. G. W. Knapp is pastor.

OGALALLA.—A generous response was made to the appeal of the A. B. C. F. M. for the Quick Relief Fund by church, Sunday school and Y. P. S. C. E. Rev. W. S. Hampton is pastor.

OMAHA —Rev. Messrs. Jacob Flook of *Hillside*, L. S. Hand of the *Cherry Hill-Saratoga* field and A. W. Ayers of *Pilgrim* have stayed by their people during the heated term.

PACIFIC COAST.

California.

BERKELEY.—*First.* Rev. G. B. Hatch is encouraged by the large number of students, both young men and maidens, attending service. In the evenings he is giving a series of sermons on Christian Endeavor. Having emphasized the former word, he is now finding much suggestion in each letter of the latter. Thus far he has spoken on Embassy, Nationalism and Denominationalism. The new building for social meetings is nearing completion.——*North.* Rev. J. C. Robbins has returned from his six weeks' vacation and been warmly welcomed by his people.

SAN FRANCISCO.—*First.* The trustees were granted in August permission by the court to mortgage the property for $10,000, wherewith to pay expenses of the recent ecclesiastical trial, pastor's salary, and to meet current bills, including taxes. ——*Plymouth.* On a recent Sunday evening Dr. Williams preached by request on Christian Science, giving 10 reasons why it is not Christian.——*Third.* Rev. William Rader numbers among his large audiences Pugilist Choynski, whose wife is a Congregationalist.

SOMERSVILLE.—In this coal mining village, one of the several charges of Rev. F. H. Wales, an entertainment was given recently which netted $140. As yet there is no organization here, though a suitable building is at the disposal of worshipers.

ADIN.—Rev. J. A. Jones has been greatly cheered by the visit of Missionary Cooke who, accompanied by his host, did much to arouse a religious interest in the village and surrounding country. Several Sunday schools were revived.

BLACK DIAMOND.—The C. E. Society and the W. C. T. U. recently gave an entertainment the proceeds of which, applied to the church debt, went far in relieving the financial burden of the church.

Washington.

QUILLAYUTE.—This church, which dedicated a new edifice Aug. 16, is situated on a small prairie surrounded by dense forest, near the center of a territory 60 miles by 100 on which, as far as can be learned, there is no other church building. The nearest house of worship is at Clallam, 40 miles north.

SUNDAY SCHOOL NOTES.

The first fall district meeting in Massachusetts will be held in Dalton Congregational church on Tuesday, Sept. 15. Rev. George W. Winch of Holyoke will make the principal address of the evening. The district comprises twelve towns, with 36 schools, immediately surrounding Pittsfield, and is known as Central Berkshire. Eleven towns contain an aggregate population of 12,365, which with Pittsfield's 20,447 inhabitants makes a total of 32,812 and a school to each 911 persons.

CHRISTIAN ENDEAVOR NOTES.

For September the members of the World's Prayer Chain are asked to pray for the Christian Sabbath, that it may be preserved to those that come after us as a day of rest and worship and spiritual refreshment.

A librarian is appointed by a society in Belfast, Ireland, and all the members furnish him with a list of their own books that they are willing to lend to others. Each one borrowing a book pays two cents to the missionary treasury of the society.

Petitions to Congress have been prepared by the Endeavorers of Hamilton, O., calling for laws for compulsory education, the arbitration of railroad strikes, investigation of labor problems and the repeal of Oklahoma's and Arizona's divorce laws

A reading circle connected with a California society has been making a careful study of the history and doctrines of its denomination, varying this by giving an occasional evening to the study of other denominations and inviting ministers representing them to come and give brief addresses and answer questions.

From rescued Chinese slave girls received into the Presbyterian Mission Home in San Francisco a Junior and a Young People's Society have been formed. Their interest in the convention next year is shown by their plans for a reception to the delegates and by their pledge of fifty dollars for convention expenses.

The Christian Endeavorers of Clear Creek, Tex., sent out an appeal to other societies to join them in refusing to patronize the fair of the Texas Coast Fair Association, which has always sought to draw an especially large crowd on Sundays. The announcement has since been made that out of respect to Christian sentiment the fair will be closed on Sunday.

OTHER CHRISTIAN WORK.

Assembly week at Good Will Farm, Fairfield, Me., was an occasion of much interest, and marked advance was shown during the past year. The Hall Cottage for boys has been erected and dedicated and now has 15 occupants. The Moody school building has been completed and is used by more than 100 pupils of three grades. The Blackwell farm and other land has been purchased and paid for; and the number of boys increased to 91, occupying six cottages. The Lizzie Wilcox Smith building, the first erected for girls, was dedicated July 29 and is beautifully located, about a mile from the boys' homes. It has been provided and completely furnished by Walter M. Smith of Stamford, Ct., a memorial to a daughter. Mr. Smith has also deeded to the association two-thirds of a fine grove called the Assembly Pines, a tract of 30 acres, thickly covered with pine growth, and $500 have been contributed for a suitable auditorium for summer assemblies. About midway between the homes for boys and girls is the fine location for the new church building, the corner-stone of which was laid assembly week. The program included practical talks on the professions and callings in life, also musical and athletic features which were greatly enjoyed.

Be content thy person be trod upon for peace sake. Thy *person*, I say, not thy *conscience.—Philip Henry.*

All

Diseases originating in impure blood yield to Hood's Sarsaparilla, which cures scrofula, salt rheum, boils, humors, etc.

"My mother had several painful boils, but after taking one bottle of Hood's Sarsaparilla they were all gone. My father has taken Hood's Sarsaparilla for eczema on his head. He began taking Hood's Sarsaparilla and the sores began to heal."—Miss HESTER JENNIE LEAKS, Beckleysville, Md.

HOOD'S
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Is the best—in fact the One True Blood Purifier.

Hood's Pills the best family cathartic and liver stimulant. 25 cents.

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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

IMPROVED
Cathedral Tubular Bells,
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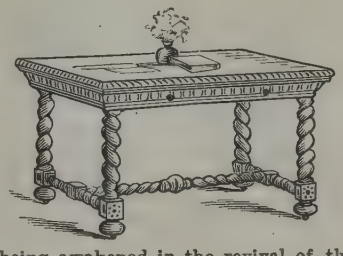
RARE TABLES.



The adaptability of a piece of furniture is a large factor in its worth.

Here is a Library Table which is already being eagerly sought as a Hall Table. The truth is that it is equally valuable in either apartment. It can be interchangeably used in this two-fold capacity. Such pieces are not common.

This is one of the new designs of this season, and it shows the direction in which our designers are working. There is a great deal of interest being awakened in the revival of the old spiral fluted frames. They have a very distinguished appearance.

Our exhibit of Tables is attracting great crowds this week. People are anxious to see the late designs before too many are sold. There are over 100 designs represented by only a single specimen. Here is a chance to have a table unlike any other ever made.

JUST ISSUED.—General Catalogue for 1896-97. *Square octavo, 256 pp., 300 illustrations. Sent to any address on receipt of five 2-cent stamps for postage.*

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THE BUSINESS OUTLOOK.

The more hopeful feeling noted last week has not abated; indeed, it has perceptibly increased. The improvement in sentiment is not only to be found among wholesale merchants, but extends to the investing class, so called, as shown in orders to purchase securities which have been received by commission houses for the first time in months. The factors which are responsible for this better feeling are belief that the silver craze is waning and the large imports of gold.

The latter have been of sufficient volume to take the edge off of the money stringency. At one time, just prior to the imports of gold, a severe squeeze in money seemed impending, but the influx of the yellow metal came in time to allay fear and to restore reason to lenders of funds. Money rates are still relatively high, and the restricted discounts and fewer time loans operate as a check on general trade. Were monetary rates lower, merchants would undoubtedly take advantage of the low prices now ruling for nearly all kinds of merchandise.

The volume of trade improved in many different lines during the past week. Notable in this improvement is the iron and steel industry. Sales of iron have been larger and prices are firmer on prospects of harmony among steel makers. Boots and shoes are in fair demand, and the auction sales of spring dress goods at New York recently were regarded as fairly satisfactory. Prices of many staples have shown advancing tendencies, notably wheat.

In New England cotton goods production has been increased somewhat by the starting up of idle machinery, but the policy of curtailment is still largely in force. Wool continues dull but steady, with a large part of the woolen mills run on orders as received. There has been some improvement in the position of lumber, but the trade still remains in a very unsatisfactory condition. Bank clearings for last week increased 10 per cent. over the previous week, but were 10 per cent. less than for the same week of last year.

DEFINITIONS.

ORIGINALITY: Not an addition to knowledge; it is only a new arrangement of color.—*Ian Maclaren.*

WHAT IS A MIRACLE? It is an event in physical nature which makes unmistakably plain the presence of God working for a moral end. —*Canon Charles Gore.*

THE LONDON TIMES: The most arrogant, the most unbribable thing in Europe; sober, serene, exasperatingly honest, more British than Queen Victoria and more ubiquitous than the Vatican.

THE HISTORIAN: The office of the historian can only be compared with that of the priest, although its subject-matter may seem more secular. The flowing stream of time seeks to overwhelm the past and the new age interprets the old according to its own ideas. The historian exists in order that he may understand for himself and teach others to understand the true spirit of every epoch. He must with perfect impartiality keep his subject and nothing else before his eyes. Over all things there rests the divine order which, although we cannot demonstrate, we can yet surmise. In this divine order, which is one with the procession of ages, the great characters of history have their place; and it is thus that the historian must understand them. The historic method which only seeks the real and true is thus closely connected with the highest questions which affect the human race.—*Leopold von Ranke.*

NONCONFORMITY: When I say Nonconformity I mean thorough and pronounced Nonconformity. I mean the doctrines that the church consists of Christians; that the church cannot be governed by kings and parliaments; that it can call its own ministers and minister to itself; that from its own resources it can provide for its support, extension and progress; that the confession of sin to man, its forgiveness by man, or its washing away by man is a superstition and an usurpation; that episcopal authority cannot make men ministers, or churches holy, or graveyards sacred; that the minister is not a priest; that the sacraments do not operate spiritual changes; that a piece of bread is not God; that it wounds the dearest interests of religion to confer political privileges or inflict disabilities in its name; that the Church of God is where God is with his people, not merely in colossal organizations dominated by hierarchies.—*Rev. J. Hirst Hollowell.*

PITHY SAYINGS OF AN OLD-TIME DIVINE.

FROM THE WRITINGS OF REV. PHILIP HENRY, FATHER OF MATTHEW HENRY.

Short sins cost us long and sad sorrows.

A little jogging puts a clock or watch out of frame, so a little passion the heart.

A man cannot wrestle with God and wrangle with his neighbor at the same time.

Those who are too merry when pleased are commonly too angry when crossed.

An angry man is like one in a crowd who hath a sore boil—every one thrusts and troubles him.

Solitariness is no sign of sanctity. Pest houses stand alone and yet are full of infectious diseases.

Forced absence from God's ordinances and forced presence with wicked people is a grievous burden to a gracious soul.

He is no fool who parts with that which he cannot keep, when he is sure to be recompensed in that which he cannot lose.

There are two things we should beware of —that we never be ashamed of the gospel, and that we may never be a shame to it.

We shall be the more apt to seek for opportunities of doing good when we have money lying by us of which we have said, This is not ours but the poor's.

For Sick Headache
Take Horsford's Acid Phosphate.
It removes the cause by stimulating the action of the stomach, promoting digestion and quieting the nerves.

Not a Patent Medicine.

Insomnia

shows trouble with the brain, indicating the need of a Brain Tonic, especially one containing phosphorus.

Freligh's Tonic

A Phosphorized Cerebro-Spinant

acts differently from opiates and bromides; gives food to the brain; tones up the nervous system to the normal pitch. Nature intended man to sleep.

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Formula on Every Bottle.

Do You Use It?

It's the best thing for the hair under all circumstances. Just as no man by taking thought can add an inch to his stature, so no preparation can make hair. The utmost that can be done is to promote conditions favorable to growth. This is done by Ayer's Hair Vigor. It removes dandruff, cleanses the scalp, nourishes the soil in which the hair grows, and, just as a desert will blossom under rain, so bald heads grow hair, when the roots are nourished. But the roots must be there. If you wish your hair to retain its normal color, or if you wish to restore the lost tint of gray or faded hair use

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On a cut of 100,000 FEET per day we can earn over 25 PER CENT. per annum. On a cut of 280,000 FEET per day (the limit of our mill) we can earn over 75 PER CENT. per annum. Call or send for circular.
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SOMATOSE a perfect food, tonic and restorative for the invalid or convalescent. Send for free pamphlets.
SCHIEFFELIN & CO., New York.

Busy Women should use— WHITMAN'S INSTANTANEOUS CHOCOLATE.

BIOGRAPHICAL.

DEACON WILLIAM F. SLOCUM.

Many friends of Deacon Slocum were shocked by the announcement last Friday that he had that morning been struck by an express train while crossing the track near his home in Newtonville, Mass., and instantly killed. Deacon Slocum was seventy-four years old and has been for many years one of the prominent lawyers of Boston. He will be greatly missed from the Central Congregational Church of Newtonville, from the Congregational clubs of that city and of Boston, and from many circles where his Christian influence has been helpful and strong. He leaves three sons, two of them lawyers and one, his namesake, the president of Colorado College.

REV. ELIAS BOND,

Who died in Kobala, Sandwich Islands, July 24, in his eighty-fourth year, was one of the few survivors of the group of early missionaries to whom the islands owe so large a part of their history. Born in Hallowell, Me., Aug. 19, 1813, the son of Elias and Rebecca (Davis) Bond, he graduated from Bowdoin and from Bangor Seminary in 1840. He was ordained and married Miss Ellen M. Howe that year, and sailed as one of a band of six missionaries under the American Board, landing in Honolulu in 1841. Assigned to work in North Kohala he continued to reside among and labor for the good of the Hawaiian people for fifty-five years. One of the first of the missionaries to assume self-support, he found abundant occupation for his great powers in school and church building, preaching, teaching, pastoral work and the service of the people in various administrative capacities. Some land having been granted him by the government for his services as an engineer, he began sugar planting and manufacturing as a means of supplying work to the people who were drifting toward Honolulu, and sustained it with no paying returns until the reciprocity treaty with the United States in 1876 made it profitable. Since that time he has been able to make large gifts for church work in Hawaii and to help in the endowment of Bangor Seminary (including the larger part of fund for the Bond lectureship) and Bowdoin College. His known contributions exceed $100,000. A man of intense vitality and abounding activity, he accomplished an immense amount of hard work with both hands and brain. His piety and self-consecration were fervent and uncompromising. He received more than 3,000 into church fellowship, was principal of a boys' school for forty years and later founded a school for girls. His later years have been clouded with much bodily pain, but his faith burned steadfast to the end, while the memory of his active and devoted life is an inspiration to all who knew him.

OBITUARIES.

DEACON GEORGE WASHBURN.

Deacon Washburn was a man of strong Christian faith and character, having been active in his Master's service for more than fifty years and much of the time an officer in the church. The duties of the Christian life were a great delight to him, and he was very faithful in them all. It was a cause of deep regret to him when he could no longer meet with God's people in his house, and yet he was perfectly resigned to the Lord's will. He suffered much during the last months of his life but patiently waited the coming of the Son of Man. When at length the messenger came for him he put out his hands and said "I'm ready, rejoice," and passed peacefully away like a child going to sleep.

Mr. Washburn died in Orfordville, N. H., Aug. 23, aged 77 yrs., 1 mon., 3 dys. He leaves a beloved wife, who has been his faithful companion for more than fifty years, three worthy Christian sons—Geo. W. of Newtonville, A. C. of Lexington and Frank E. of Orfordville, N. H—also a daughter, the wife of Rev. E. H. Stickney of Fargo, N. D.

WALTER CRAFTS

Of Columbus, O., entered on eternal life Aug. 2. He was born in Newton, Mass., in January, 1839, was educated mainly by the Aliens and, after study in technical schools here and in Germany, became a mining engineer. Many years were spent as an iron master, chiefly in Alabama and Ohio. Lately he was president of the Columbus Commercial Bank. Among positions of usefulness which he held he was a corporate member of the American Board, a trustee of Berea College and president of the Columbus Missionary Union.

With many through the land his city deeply mourns him. Employés in his works counted him their best friend. His furnaces rested on the Sabbath. With generous gifts and wise counsels "he stood for political morality, business integrity and a pure and exalted home life." "He was a calm, even-tempered, cultured, Christian gentleman, and a consistent, high-minded, manly citizen." Pure, strong and true as the iron he made was his life—full of self-forgetful kindness.

After a day of business he retired to rest away from home. As is supposed, with no special premonition, without a movement or a pain, as he quietly slept, he entered on eternal rest—and activity. Beautiful, precious is his memory—

An honored life, a peaceful end,
And heaven to crown it all.

Remembering his faith and his works we may indeed say: "Mark the perfect man and behold the upright, for the end of that man is peace." W. P. A.

ILL tempered babies are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

EASE and comfort from pain. *Pond's Extract. Do not be deceived by counterfeit preparations.*

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Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

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Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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THE REV. DR. FRANCIS E. MARSTEN, of Columbus, O., may be addressed by correspondents until Oct. 1 at Attleboro Falls, Mass.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

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REV. W. C. STITT, *Secretary.*
W. C. STURGES, *Treasurer.*

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Printer. Wanted an all-round printer to superintend printing office in Southern colored school. References required as to ability, church membership and missionary spirit. Address Printer, care *The Congregationalist.*

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WEEKLY REGISTER.

Calls.

ARMSTRONG, Edward P., Rochester, N. Y., to Keuka College, to organize and take charge of the Bible Training School. Declines.
AYRES, Andrew F. (Metb.), Huntsville, O., to Pilgrim Ch., Indianapolis, Ind. Accepts.
BEAUCHAMP, Jethro M., Gaston, Greenville and Hillside, Ore., to Central Ch., Salem, and to Willard. Accepts, and has begun work.
BENNEYAN, Hachadoor, Harpoot, Turkey, to Armenian Ch., Worcester, Mass. Accepts.
BRETT, Geo. S., Central Ch., Springfield, Mo., to Waukesha, Wis.
BROWN, Chas. R., Winthrop Ch., Charlestown, Mass., to First Ch., Oakland, Cal. Accepts.
CARLSON, Thos. A., Sidney, N. Y., to Weybridge, Vt. Accepts.
CASE, B. N., to E. Granby, Ct. Accepts.
COLBURN, E. E., Christian Ch., Laconia, N. H., to N. Reading, Mass. Accepts, to begin at once.
DOUGLAS, Newell F., Garner, Io., to Eagle Grove. Accepts.
FULLER, Edgar R., Aurora, O., to Imlay City, Mich.
HAKES, A. W., to Winfred and Freedom, S. D. Accepts, to begin Sept. 15.
IMES, Benj. A., Knoxville, Tenn., to be chaplain and principal of the Bible Dept. of State Normal and Industrial Inst., Normal, Ala. Accepts.
KEPHART, Wm. H., Plymouth Ch., Binghamton, N. Y., accepts call to North Ch., New York, N. Y.
MERRILL, Chas. W., Northfield, Minn., to Open Door Ch., Minneapolis. Accepts.
MYLNE, Geo. W., Freeport, Mich., declines call to Carson City.
NORTHRUP, Geo. E., Merritt, Minn., to undertake general missionary work along the line of the railroad, beginning at Belleview. Accepts.
PARKER, Fred. W., Huntington, Ore., to Pendleton. Accepts, and has begun work.
PARSONS, Jas., Yacaville, Cal., to Central Ch., Los Angeles. Accepts.
POST, Aurelian H., Tolland, Ct., to Bristol, N. Y. Accepts.
POST, George H., Hartford Sem., to Jellico, Tenn. Accepts.
PRESTON, Chas. L., Sheridan, Mich., accepts call to Grand Blanc.
SNYDER, Henry C., Roscommon, Mich., to Addison. Accepts, and has begun work.
SNYDER, Owen M., to remain another year at Homestead and Honor, Mich.
STAVER, Dan'l, Forest Grove, Ore., to Gaston, Greenville and Hillside. Accepts, and has begun work.
THOMPSON, Jas., Hannibal, Mo., accepts call to Norwood and Norfolk, N. Y.
WALL, Arthur A., Central Lake, Mich., to Grand Ledge and Wacousta.

Ordinations and Installations.

BELL, Jno. W., *o.* as evangelist, Newington, N. H., Aug. 27. Sermon, Rev. W. A. Hadley; other parts, Rev. Messrs. T. V. Haines, L. H. Thayer, G. L. Richmond, E. B. Pike, G. A. Foss.
FAY, Chas. E., *i.* Newport, Vt., Aug. 25. Sermon, Rev. J. K. Fuller; other parts, Rev. Messrs. David Wallace, H. M. Perkins, J. C. Langford, R. C. Moodie.
JACOBS, W. J., *o.* Penfield, O., Sept. 1. Sermon, Rev. E. S. Rothrock; other parts, Rev. Messrs. A. F. Skeele, H. F. Thompson, J. F. Berry, F. H. Richardson.
MAIR, Wm. M., Winfred, S. D., Sept. 1.
SHORT, Wallace M., *o.* Evansville, Wis., Sept. 4. Parts by Rev. Messrs. H. M. Whitney, G. R. Leavitt, D. D., W. W. Sleeper, O. P. Bestor, A. S. Kaye, W. N. Moore.

Resignations.

BLISS, Geo. C., Rutland, N. Y., to study at Hartford Sem.
HAYWARD, Jno. S., Benson, Minn.
KELLEY, Geo. W., North Ch., Willard, Me., to take effect Dec. 1.
KEMP, Geo. H., Maywood, Ill., to take effect Oct. 1.
LORD, Orlando M., Central Village, Ct.
ROSS, David C., Marlboro, Ct., for further study. Resignation will take effect Oct. 1.
SHULL, Gilbert L., Baxter, Io., to take effect Dec. 1.
WILTON, Richard T., Wolfeboro, N. H.

Dismissions.

MCKINLEY, Chas. E., Yarmouth, Me.

Churches Organized.

EUREKA, Neb. (formerly Hayes County First Ch.), reorganized, adding eleven new members.
HARVEY, Io., six miles from Clarion, 24 Aug., 13 members.
ST. JOHN, Ala., 12 Jan., 11 members. The church now numbers 32.

Miscellaneous.

BIGELOW, Frank, has closed his summer's work at Weybridge, Vt.
HOWES, Albert W., has closed his brief but successful engagement at Plainfield, Mass., and will resume his theological studies at Andover.
JONES, Carl S., has been invited to remain till the close of the year at Kalamo, Mich., where he has been supplying.
LEETE, Wm. W., and PARK, Wm. E., members of *The Congregationalist's* party, returned together on the Aurania, landing at New York Aug. 26. At the close of the regular tour Mr. Leete spent some time in England and Mr. Park in Switzerland. The latter begins his autumn work much invigorated by his journey.

NOTEWORTHY FORTHCOMING MEETINGS.

Annual Congress of the National Prison Association, Milwaukee, Wis., Sept. 26–30.
American Board, Toledo, O., Oct. 6–9.
Indian Conference, Lake Mohonk, N. Y., Oct. 14–16.
American Missionary Association, Boston, Mass., Oct. 20–22.
Convention of the Open and Institutional Church League, Hartford, Ct., Oct. 20, 21.
International Convention of Christian Workers, Louisville, Ky., Nov. 5–11.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13–18.

We were misled by a usually reliable contemporary into a statement that Helen Keller, the famous deaf mute, was to enter Radcliffe in October. It is The Cambridge School for young ladies, of which Arthur Gilman is the accomplished principal, where she is to be a student and fit herself for college. Though Miss Keller is already in advance of some college students in certain subjects, the preparatory course may take considerable time.

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A BAR HARBOR MISSION.

It is a warm Sunday afternoon, but the heat is tempered by Bar Harbor breezes, which never desert this favored spot. We pass the churches between which lies a quiet "God's acre," leave the street over which the showy equipages of the summer residents continually roll, and turning our faces "unto the hills" we pass down the less-frequented road to the woodland. Here we pause and regard with some perplexity the various wood paths. But the voice of singing falls with a pleasant sound upon our ears and after two or three minutes' walk along a side path we come quite suddenly upon a clearing.

Here a novel scene awaits us, for in one of "God's own temples" this quiet Sunday afternoon a company of worshipers is gathered. No frescoed ceiling meets one's eyes, only the clear, exquisite blue of the heaven; no beautifully tinted windows—one must look to the fleecy clouds, which rest lovingly upon the mountains, for the soft colors which are so grateful to the eye. Pulpit there is none, nor sweet-toned organ, only a common wagon, in which the speaker stands, and beside him a little reed organ, which, with a cornet, lends its aid in the singing.

Nor is it the place of meeting alone which is unusual. The congregation also is most diverse. On the outskirts hover the Indians, whose encampment is near at hand. There they gather, the old "queen," unkempt and weather-beaten, and men and women past middle age, while the younger people and children are sprinkled between and an occasional dog adds to the picturesqueness of the scene. Upon the rough seats are assembled, in a spirit of true Christian fraternity, the representatives of many households. Side by side with some of the summer residents sit the men and women from the village, and in the service of song all voices blend. Rough men are there whose presence the churches, alas! often seek in vain, and the children rejoice in the greater freedom which the open air gives to restless feet and hands.

The speaking by the earnest missionary, Mr. Garlett, and visitors whose hearts are in sympathy with the work—Rev. A. F. Schauffler of New York being one of these—is brief, fervent and to the point. An especially sympathetic interest is always accorded to the woman whose loving heart and fertile brain gave birth, six or eight years ago, to this mission. Having spent her summers for many years at Bar Harbor, in the employ of a family whose gifts to works of charity and Christian philanthropy have been both bountiful and frequent, her heart was stirred with a longing to carry the good tidings to those who would not seek it for themselves. Her desires were listened to with sympathetic interest by those about her, a Sunday school was formed, and now during these beautiful summer afternoons a good number gather, coming apart from the bustling life of a summer watering place and entering into the calmer, purer atmosphere of the worship of God.

It is good for these children of the forest, who seem sometimes less apt to "look up" than to "look down." It is good for the men and women of the place, upon whom the external forms of life are continually pressed by the crowd of visitors which throng their shores. And it is also good for the visitors, who can, by their sympathy in this bit of the Master's work, keep their spiritual life from being dulled by the anæsthetic of continual pleasure seeking.

Surely Squaw Hollow Mission has a place in the life of Bar Harbor, and though the work is unchronicled and by many unknown yet it rests, as some one has said, "in the hollow of His hand."

Bar Harbor. M. B. M.

Teacher: "Tommy, who was Joan of Arc?"
Tommy (who is considered great at guessing): "Noah's wife."—*Home Guard.*

WEE WITTICISMS.

"O, pa," exclaimed little Johnny, the first time he saw a trout, "it's got the measles, ain't it?"—*Boston Transcript.*

"Say, mister," said the little Fresh Air child as she watched the cattle enjoying their cud, "do you have to buy gum for all of them cows to chew?"

Aunt: "Why did you stare at the gentleman so rudely, Ethel?"

Little Ethel: "O, he's a dreffful man. He never goes to church nor nothing. I heard father say he was an acrostic."—*Judy.*

Bobby: "Say, mamma, was the baby sent down from heaven?"

Mamma: "Why, yes."

Bobby: "Um! They likes to have it quiet up there, doesn't they?"—*Los Angeles World.*

"Were there many people at the circus?" asked Frances's mamma, when that little girl returned in the care of her uncle.

"Yes, indeed," replied Frances, "there was an awfully large congregation."—*Harper's Bazar.*

A little four-year-old occupied an upper berth in a sleeping car. Awakening once in the middle of the night, his mother asked him if he knew where he was. "Tourse I do," he replied. "I'm in the top drawer."—*Youth's Companion.*

Freddy's mamma had a caller one day, who several times during her stay said, "Now I must go," always resuming her seat, nevertheless. Upon another repetition of the remark, Freddy said solemnly, "Don't you believe it until she's gone, mamma."—*Indian Witness.*

A GHOSTLY HINT.

It was very quiet in the dining-room, when a slight noise was heard in the china closet. "Sh! What was that?" queried mamma in a startled tone. "O, don't be frightened, mamma," said Maude; "I guess it's only the 'skeleton in the closet'; 'twon't hurt you"—*Woman's Voice.*

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Congregational Sunday School and Publishing Society Number

Volume LXXXI *Number 38*

THE CONGREGATIONALIST

Boston Thursday 17th September 1896

SAMUEL B CAPEN.

President of the Congregational Sunday School and Publishing Society.

IT is now nearly fifteen years since the Congregational Sunday School and Publishing Society was practically reconstructed and began earnestly to prosecute missionary Sunday school work. . . . We think this period of fifteen years may be fairly called the *Renaissance of Congregationalism.* We no longer go about as a denomination with a kind of "hang-dog look," as though we were apologizing for our existence, but we have come to have some self-respect. We believe more and more in the simple polity which we have inherited from our Pilgrim ancestors, and are determined to do our part with other denominations in an aggressive Christianity which will help redeem this land of Christ.—*Samuel B. Capen.*

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CONTENTS

EDITORIAL:
- Paragraphs 393
- The People Can Be Trusted 394
- Examine It; Support It 394
- Retrospective September 394
- The Board's Financial Year 395
- The Eastern Problem 395
- Dorcas and Her Usefulness 396
- The Dominant Note in Reading 417
- Current History 396
- In Brief 398

STAFF CORRESPONDENCE:
- The Interior 399

CONTRIBUTIONS:
- The Bible Schools in the Smaller Places. Milton A. Dixon 400
- The Mystery of a Nation's Wrongs. Rev. James Denney, D.D. 401
- Charity Chance. Chap. X. Walter Raymond 402
- The Sunday School Library. Charles S. Olcott 403
- How General Gordon Tried to Kill Li Hung Chang. Rev. F. T. Rouse 403
- A Review Lesson. Rev. A. W. Hitchcock 404
- A Word About the International Lessons. Rev. F. N. Peloubet, D.D. 404

THE HOME:
- The Thinning Ranks—a poem. Margaret E. Sangster 412
- Out West. Rev. Cornelius H. Patton 412
- "Are You Ready for Church?" A Puritan 413
- Good-By—a selected poem 413
- Health Hints 413
- Closet and Altar 413
- The Little Teacher 414
- Posing—a selection 414
- Mothers in Council 415
- Juvenile Jokes 415
- Conversation Corner. Mr. Martin 406
- Corner Scrap-Book 406

THE SUNDAY SCHOOL—Review 416
- Notes 425

Y. P. S. C. E.—Topic for Sept. 27-Oct. 3 405

PROGRESS OF THE KINGDOM 405

LITERATURE 417

NEWS FROM THE CHURCHES 419
- Weekly Register 426

MISCELLANEOUS:
- English Comment on an Anglo-Russian Alliance 402
- From the Hawkeye State 404
- The Congregational Sunday School and Publishing Society 407
- Co-operation in Sunday School Work 410
- An Ohio Dedication 411
- Biographical 411
- Notices 419
- Business Outlook 424
- Boston Superintendents' Union 425
- Marriages and Deaths 425
- Our Honor at Stake—a selection 427
- President Bliss and Mr. Bryan—a selection 427

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THE CONGREGATIONALIST

Volume LXXXI **Boston Thursday 17 September 1896** *Number 38*

HANDBOOK No. 11 (July, 1896).

Anglo-American Comity. By Rev. WASHINGTON GLADDEN, D D

HANDBOOK No. 10 (April, 1896).

Eighty Years of Congregationalism. WALKER.
Eighty Years of Christian History. HURST.
Eighty Years of Political History. HART.

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"RALLY Sunday," which occurs this year Sept. 27, rings with inspiration and ought to be one of the most notable and fruitful days in the church year. Designed to serve primarily as a starting point for the Sunday school work of the autumn and winter, it may have a still larger bearing and prove to be the point of departure for renewed activity in every department of church life. Our issue of this week aims to kindle enthusiasm in this direction, and while the interests of our own denominational Sunday School Society are given a deserved prominence, much material is furnished which relates to Sunday school problems in general. Helpful articles on the library, the review lesson, the opportunities of the Bible school in small towns and other practical everyday concerns will not be overlooked. We take it for granted that the great majority of our readers are either members of Sunday schools or hearty believers in that institution. As such, then, we expect them to appreciate the special flavoring of this issue. Once or twice a year is certainly not too often to call attention to what the right arm of the church is and what it ought to be.

There is much church business to be transacted in the next few months, and there are countless opportunities for disagreement and misunderstanding, which become also opportunities for wisdom and forbearance. Fortunately, most men upon whom the churches have conferred the honor of responsibility regard it as the most sacred of trusts and are ready to make any possible concession to avoid a public disagreement. When we stop to consider seriously what a church quarrel means, any sacrifice of self-interest or pride seems little compared with its disaster. Remembering how it lames enthusiasm, puts a stop to active work, allows the profane to rejoice in the divisions of God's people, what slights, neglects, insults or vexations shall induce us to be sharers in the mischief? To choke quarrels in their beginning is easy if Christians are devoted to Christ's service. We hope for an increase of this devotion which will give us a clean record for the winter in this respect among all our churches East and West.

In the lifetime of a single generation the most disagreeable experiences are forgotten. There are tens of thousands of older men who remember the wildcat banks and the uncertain and locally shifting value of bank bills, and yet there are multitudes to whom a bank is the summing up of all iniquity because of the very laws which make it stable and its bills secure and acceptable from one end of the country to the other. Here, for instance, is one of our Roman Catholic newspapers asking in an ironical catechism, "What is an anarchist?" Its answer is: "A person who questions the divine right of plunder enjoyed by banks, trusts and other forms of predatory organization. . . ." The question of allowing banks to issue notes which pass for money is an open question which we cannot discuss here, but no one is compelled to take a national bank note. Banks exist to collect the money of depositors and loan it on good security to business men. No one is compelled to deposit money in a bank or to borrow money from it. Where, then, does the "divine right of plunder" come in, and how is an institution which can only exist by the confidence of the public and goes into instant liquidation when its deposits fail properly called "predatory"? It is where there are no banks that money is hard to borrow and only to be had at oppressive rates of interest. We wonder whether our contemporary keeps a bank account and pays its bills by check? Certainly, if it does have dealings with one of these "predatory" institutions it does so by no compulsion save that of its own convenience.

The Archbishop of Paris forbids his clergy to bicycle as, in his opinion, "it is incompatible with ecclesiastical dignity, calculated to lower the rider in the estimation of the faithful, and expose him to the taunts and mockeries of the infidel." How much more sensible the view taken by the Wesleyans of England and the Salvation Army here and abroad who are itinerating on the bicycle and letting "ecclesiastical dignity" go to the winds. What is dignity, anyhow, if, as the London *Spectator* says, it be not based on "moderation, calmness of manner, good sense and good feeling," all of which a man can reveal astride a wheel as well as astride a horse or walking.

Some weeks ago in our educational number we discussed the question of compulsory worship in our colleges, and the article has been widely commented upon. One correspondent suggests that it is compulsory attendance, not worship, which is the college law, for no one can be compelled to worship. We recognize this fact and the obligation it carries for Christians in the faculty and among the students. The daily public prayers are an opportunity of worship, and the spirit in which that opportunity is accepted by those to whom worship ought to be a privilege will largely determine the public sentiment of the under-graduates. The writer attended morning prayers in his own college recently and was shocked to observe that the tutor who sat next him in the gallery was openly employing the prayer time in noting the presence or absence of the members of the class for which he was responsible. If this is the way in which the faculty regard the daily opportunity of worship what can we expect of the under-graduates? If the morning hour of prayer is to be a mere rounding up of the students for marking attendance the total abstention of the teachers becomes excusable. If it is intended to be real worship, which shall express the corporate life of the institution, some of them, sometimes, ought to have interest enough to attend.

Desirous as we are of stimulating interest in our denominational Sunday school work, we would not have our Congregational constituency blind to the advantages of interdenominational activity. Indeed, the existence of the International Lesson System and the holding of great interdenominational gatherings show that already many steps have been taken in this direction. Secretary Boynton's address at the recent Boston convention, a portion of which we reprint this week, indicates the disposition of our own leaders to join hands with Christians of other bodies whenever the opportunity offers. New England is already well organized with State associations in which evangelical Christians work in harmony. Most of the States employ a field secretary and maintain distinct county and district organizations, in which frequent conventions secure the spread of enthusiasm and constant improvement in the quality of Sunday school work. Massachusetts was the first State to employ a secretary to develop primary work, and as a result of the labors of Miss Bertha M. Vella for four years and a half several primary unions have been organized. Meanwhile, the State committee has not neglected the home department and the arousing of interest in normal training. This State body in its present organization represents the united zeal and wisdom of many of our most experienced and ardent Sunday school workers. We are constantly discovering traces of the association's fruitful activity in various parts of the State. We hope the forthcoming Northampton convention, Oct. 6–8, will be the best ever held and generate a feeling of hopefulness that will reinvigorate many a school throughout the State.

At the instance of the students who are taking the theological course in the University of Aberdeen, Scotland, Professor Johnston has been tried by the University Court, declared incompetent, removed from his chair and given a retiring allowance. He has appealed from the decision and is posing as a martyr to the cause of orthodoxy, whereas the evidence on which the verdict was based was entirely relative to his shortcomings as a pedagogue, and not as to his orthodoxy or heterodoxy. Public opinion in Great Britain sustains the verdict, people generally sensibly holding

that it is of far more consequence that young men should be properly instructed and guided than it is that the individual teacher's feelings should be spared humiliation. Would that there were some gentler method than a formal trial for bringing about the same reform in some of our American institutions of learning. The *British Weekly* is quite right when it says, in commenting on the Johnston case, "Teachers (in theological seminaries) ought to be employed as other men are employed, and put under the wholesome rules and regulations which other men have to submit to. They should be placed in circumstances where they suffer immediately from the result of insufficiency and should be promptly removed when it is seen that they are unfit for the offices they are appointed to."

THE PEOPLE CAN BE TRUSTED.

This generation has never shared in a political campaign in which moral issues were so prominent as now. The questions under discussion are mainly economic, but first of all they require an answer as to what is fair dealing between man and man. That is the pivotal question. It is not a question only as to what is righteous between this nation and other nations, nor as to what is just between one section of the country and another, but it is the question as to whether a man in any section can trust his neighbor. If he cannot, the nation is beyond hope.

Is it fair to demand payment in gold, or its equivalent, for debts contracted when products of labor generally commanded higher prices than now? Is it fair to change our laws so that debts may be paid in silver which can now be procured for about half the face value of these promises to pay? Either of these questions is answered affirmatively by many honest men. On both sides men give their reasons for their positions with frankness and earnestness which demonstrate their sincerity. Multitudes defend the free coinage of silver who do not expect to be directly benefited if free coinage should prevail. Indeed, it is probable that as large a proportion of honest men are to be found in one party as in another.

The issues of the campaign, then, must be discussed on their merits, and those on one side must not asperse the character of those on the other. This has been said often enough already were it not that it is constantly being disregarded. But, further than that, the rank and file in all the parties can be trusted. They love their country. They would not willingly weaken its strength nor destroy its fair fame. There are many in every political party and, indeed, in every community, who would die in its behalf.

This campaign, too, ought to be carried on with confidence in the future of our nation. Political leaders ought to speak of their opponents, not as traitors but as patriots. When they seek to show that the measures they oppose would lead to disaster, they ought to make it plain that all the people would be involved in the disaster and to admit that none are intentionally working for it. Our opponents are not our enemies. We are to offer them, not the sword blade, but light, and be ourselves open to light. If both sides in this contest —for at present there are only two sides— believe in the integrity of purpose of the whole people, we shall maintain our unity as a nation and gain a satisfactory solution of our problems. If the people lose faith in one another, whether as a whole or in part, then whichever side wins the country is lost.

But if we believe the people are honest in purpose, then in present conditions the gravest responsibilities press on us to place the situation clearly before them. Those who believe, as we do, that integrity can be maintained and prosperity assured only by maintaining the standard of money held by the other great nations of the world, must leave no honorable means untried during the next seven weeks to put before all the people the grounds on which we stand. We have underestimated our duties as citizens. Where every one is a sovereign every one ought to know how to rule. To give money, time, thought and prayer to instruct in righteousness our own citizens on questions in which the life of the nation is involved, especially when they are soon to vote on these questions, is as truly a religious duty as to give the gospel to other nations and not a whit less important.

Above all, let us approach our fellow-citizens with confidence that they mean to do right. Let us join heartily in the appeal to their self-interest and insist that it pays to be honest. But let us hold fast to the conviction that they will be honest when they see what is the honest way, whether it pays or not. The American people value righteousness more than prosperity, manhood more than money, and it is safe to trust them to strive for the higher good if we can make them see clearly what is that good. If through our negligence or selfishness the majority fail to see it, we shall deserve the disaster that will follow.

EXAMINE IT; SUPPORT IT.

We have tried this week to portray the administrative work of the Congregational Sunday School and Publishing Society, or the Children's Society, as it is sometimes called, because it is, to a large extent, a mission by the children for the children and through the children to their homes and neighborhoods. And what a sensible, thrifty child the denomination has in this society, to be sure! Its money never goes for sweets or fireworks and it never spends its bottom dollar. How little it asks, how much it gives!—for great are the gifts of childhood. Into crowded city and out on plain and prairie it goes with outstretched hands and "shining morning face"; and ignorance and discord flee at its approach. Shod with the preparation of the gospel of peace, it safely treads where church and pastor might not be able to find a footing. Happy the land that welcomes and nourishes such an influence for good! Childhood won to Christ in this generation means the nation for Christ in the next.

There would be a more general appreciation of all our societies if pains were taken to study their methods and arrive at a proper estimate of the character and value of their work. The result of our recent study of the administration of the Sunday School Society confirms us in the conviction that not only do economy, foresight and enterprise characterize its management, but that this society could not give over its work to any of the others without endangering the cause at stake. Those critics who think we have too many societies need only to acquaint themselves with existing facts and conditions to have removed, so far as the Sunday School Society is concerned, the last vestige of doubt and misgiving as to its right to be.

There are special reasons why the denomination should be loyal to this society. It has undergone in the last fifteen years a thorough reconstruction in its business and literary departments at the hands of exceptionally careful and progressive business men. As a result the society now challenges comparison, both as respects its methods of administration and the outcome of its labors in the field, with those of other denominations organized for a similar purpose. It never incurs a debt and never keeps its missionaries waiting for their salaries. It has adopted a commendable policy in reference to legacies, whereby they are in their expenditure spread over a period of three years. In short, promptness, thoroughness, energy and devotion, not measured by the personal gains to accrue from service, are the cardinal qualities that have brought the society to its present pitch of prosperity, and that insure for it, provided the churches are faithful, giving to the business department their patronage and to the missionary department their contributions, a future career of ever increasing usefulness.

RETROSPECTIVE SEPTEMBER.

September is at once the consummation and the epitome of all the spring and summer months. She not only brings their undertakings to completion, but also in her varying moods she recapitulates them in hidden nooks and corners, as if by way of making sure that she has not forgotten. The children come back from their explorations bringing violets. "We went for a walk to explore the country around there," writes a wee maiden, "and just as we were going back to our things I saw something blue in the grass. On looking closer I found it was a violet. After quite a while three more were found. We got lots of ferns and found a great many frost grapes." It is the unexpected that delights us. The frost grapes were a matter of course in September, but the blue violets hidden in damp hollows among the tangled hillside grasses were worth searching for and bringing home as treasures.

This September habit of retrospect, offering us unexpected glimpses of bygone days, is one of the special charms of the season. The wild blue violets in early May are too many even for the child's enthusiasm, but in September, with its coarser growths and its perpetually multiplying, beautiful but saddening tokens of completion and decay, even the most prosaic of mortals may be delighted to find them or receive them as a gift from a friend. They touch the springs of memory, and the happy days of growth-time shine again.

Other flowers there are in which the season brings the thought of its lost youth back to our remembrance. You may pass through the orchard some foggy September morning and find a single bough or a whole tree snow-white with apple blossoms. It is commonly a crab which indulges in this beautiful eccentricity—as if to hint at acid tempers mellowing with age. We knew a tree which had this habit year by year, and was spared for the beauty of its double blossoming when its sour fruit would have doomed it to the woodpile and the fire.

Belated strawberry flowers are quite as common as September violets. On a cold morning in late September, as we crossed the woods, a dry hillside in an open glade was whiter with strawberry blossoms than with hoar frost. It was a year when an unseasonable frost in May had robbed the birds and children of their feast of berries, and these wild plants, having their vigor unexhausted by fruit-bearing, had launched out upon a brave, but fatal, experiment of autumn blossoming, which meant, we fear, a short crop in the following summer also. It was a beautiful, but also a pathetic, sight, for the strawberry flower is not like other flowers. In seeing it we always think of the beauty of the fruit hanging crimson on its stalk beneath the leaves, and this white hoar frost on which the pale sunlight glistened was a too sure forerunner of the snow.

It is in the growths of the field rather than the wood that this September recapitulation most commonly and naturally happens, but it is not unknown in the wood depths. In the deep shadows of the high forest one may sometimes find a few blossoms of the frail wood sorrel, hinting of the earlier beauty that transformed the carpet of light green leaves; and the blossoms of the dwarf cornel, or bunchberry, are not at all uncommon. But who ever found a lady's slipper belated or mistaken in its blossoming time, or a snowy orchid, or a painted trillium, or a silken-hooded hepatica bud uplifted from its clump of bronze-purple leaves? Who has ever discovered even one of the fur-mantled buds which the trailing arbutus makes ready with such dainty and deliberate care opening before it has made acquaintance with the snow? Yet in the open glades and at the wood edges you may find more than the strawberry and the violet. The earliest hawkweed with its mat of purple-veined leaves, which the early settlers associated with the rattlesnake, often makes a new beginning and sends up a lusty shoot in September. A fragile windflower looks up astonished to the maple tree above it, full leaved and crimson against the sky. Rarest and most beautiful of all, by northern wood openings and pathsides, the linnæa sometimes takes the time of autumn's glory to lift up her companies of twin pink bells from which such exquisite perfume is always ringing.

Much more common than these returns upon its own history are the survivals of the year. The long-burred wands of agrimony are golden at the tips, meadow-sweet spires are still to be discovered on the hillside, pink and white thoroughwort, though frayed and faded, holds possession of the brookside, with the last fire of the cardinal flower between. You may even launch upon some quiet pond in the recesses of the woods and come home with treasure-trove of water lilies and, perhaps, a stray pickerel weed or saggitaria. The growing world, in fact, seems quite as reluctant to give up its memories of summer as mortals ever are, and clings to every show of youth. When the earliest frosts come with their sharp discrimination between delicate and hardy growths, even then September does not quite despair. There are gaps in her array, but many of the smitten ones take heart of grace and lay new plans of blossoming on the return of genial days. When the real end comes—the black frost that ruins everything—it is upon a still ambitious and courageous life it falls.

It is in the life of birds that September's note is saddest, for here she reads the story of the spring again, but reads it backward. All the feathered multitudes that hurried home or paid us cheerful visits on their northward flight are passing by; but the jolly note, the song of love, the glory of the fresh courting plumage—all is changed. The sojourners gather on the sheltered side of the woods in flocks. They are shy and silent, and evidently discontented with the prospects of the time. Some day, when we go to look for them, they are gone. Only the tardy thistle birds are atilt on the tall weeds, rejoicing in their special harvest time of oily seeds, and in the high woods rings the ever cheerful note of the chickadees, careless of winter cold. September holds the magic spell of winged life, but reads it backward, so that all the vision disappears. We must make friends with our few cheery comrades of the wintertime, and wait with patience until April, in her turn, takes up the book and recites the charm for us in the happier order of growth, delight and song.

THE BOARD'S FINANCIAL YEAR.

All friends of missions will be encouraged by learning that the American Board closed its financial year Sept. 1 without debt and with $502 in its treasury. It began the year with a debt of $114,632. Not for a long period has business been weighted with so heavy a depression as during most of the last twelve months. Many churches have found great difficulty in meeting their current expenses. Incomes have been reduced that had already largely fallen off. Yet during the entire history of the Board its receipts have never been so great as this year except in the years of 1890–1892. The figures are as follows:

	Year ending Sept. 1, 1895.	Year ending Sept. 1, 1896.
Regular donations,	$423,373.11	$426,730.92
Donations for special objects,	45,569.04	43,989.15
Legacies,	150,435.16	116,988.70
	$619,367.31	$587,708.77

Besides donations and legacies, the receipts for the debt, interest on permanent funds, etc., were $155,395.82, making the total from all sources $743,104.59. In addition to all this the Board has received and forwarded for the relief of Armenian sufferers $130,035.96, a large part of which has come from its constituency and much of which would, but for the great need caused by Turkish barbarities, have been given to it for ordinary missionary work. Still further the treasurer has forwarded more than $80,000 to Armenians in Turkey from their relatives and friends in this country.

It will be understood, of course, that so large a portion of the receipts, nearly $115,000, having been given for the payment of the debt, this favorable result has been reached only by severe retrenchment in the field, checking the work at important centers. Yet on the whole the year has been spiritually a prosperous one for missions and in some fields, as in China and Turkey, barriers have been removed and opportunities were never so promising as now.

The treasurer's report is a demonstration of the wisdom of the financial management of the Board, a most cheering evidence that it continues to possess the confidence of the churches, and that its work was never more dear to Christian hearts than now. The conversion of the world to Christ is the supreme mission his followers have undertaken, and though they seem as yet but dimly to comprehend it their interest in it is not waning but increasing. The coming annual meeting will be quickened by the facts that for the first time in four years the Board will face the future without a debt and that it has resolved in future to expend only what is put into its hands. The gathering at Toledo Oct. 6–9, held at a midway point geographically, ought to be largely attended and matters relating to the Japan and Turkish missions are in such a condition that deliberation in regard to them will take on exceptional importance.

THE EASTERN PROBLEM.

There is no conclusive evidence yet that either Great Britain acting alone or the Powers acting together are prepared to prevent further massacres of Christians in Turkey, but there is some evidence of an approaching crisis that will seriously effect not only Turkey but the future of Europe. The tension in Constantinople is high. Great Britain has a fleet of fifteen vessels as near as Thasos, within easy striking distance. Sir Philip Currie, the British ambassador, has forced from the sultan during the past week an irade, putting an end to the deportation of Armenians without trial and conviction. Officers of the Turkish army filing claims for back pay and resigning because they failed to get it have been arrested and cast into prison, a proceeding not calculated to develop loyalty in the Turkish troops. The European residents of the city realize that nothing but their own efforts, and those of troops which might be landed if occasion demanded, stand between them and murder, theft and rapine, so absolute is the breakdown of all authority and so farcical is the pretense of executing justice. On Aug. 31 the Powers sent to the Porte abundant testimony proving the guilt of Turks responsible for the recent awful massacres in Constantinople and its suburbs. The Porte has just replied, scoffing at the sworn testimony of European eye-witnesses; and the Extraordinary Tribunal, constituted to investigate the recent massacres, has acquitted the few Turks who were arrested, and, in short, brought in a whitewashing report.

Turning from Constantinople to European centers of population, the outlook is brighter. Public opinion in Great Britain is such now that Lord Salisbury will be supported in the most radical and aggressive action which he may care to take, whether co-operating with the other Powers or not. The Tory press, both religious and secular, is at last awake to the horrors that have been perpetrated and the duty of Christendom, while Liberal organs like *The Spectator*, *The Speaker*, *The Chronicle* and *The Daily News* are thundering forth demands for the most summary treatment of the sultan; and Lord Rosebery and Mr. Asquith of the recent cabinet have let it be known that the Liberal rank and file will stand shoulder to shoulder with Conservatives in supporting the most drastic measures. Mr. Gladstone has written another letter, in which he says:

In my opinion the assassin, and not his Mohammedan subjects, is the author of the massacres. From first to last their atrocity has no parallel in recent history. The concert of Europe is a miserable, disgraceful mockery, and some sovereigns and governments have given direct countenance and support to the assassin. Indeed, the presence of the embassies at Constantinople is in itself substantial countenance of support to him and his guilty proceedings. The coercion which

should long ago have been applied to him might even now be the means of averting another series of massacres.

Mr. Gladstone is expected to speak at one of the many great indignation mass meetings which are to be held in England and Scotland this week.

Happily there are signs of aroused public opinion in Germany and France as well. Thanks to the personal testimony of a son of Leipsius, the great Egyptologist, who recently traveled through Armenia, the German people have at last been given unimpeachable testimony concerning the massacres, and his letters have been republished by the Roman Catholic, Jewish and Protestant press and have made a profound impression. Mass meetings of protest were held in Hamburg and Brunswick last week. Arrangements were made for spreading the news throughout the realm, exciting popular indignation and securing aid—diplomatic and pecuniary—for the persecuted Armenian Christians. In France, too, three of the Christian Socialist deputies have notified M. Honotaux, the minister of foreign affairs, of their intention to interpellate the government as to what measures it has taken or will take to protect the Christian subjects of the sultan of Turkey, and their action and the reply of the ministry will afford an opportunity for beginning a discussion of France's duty. Queen Victoria is credited by some with stiffening Lord Salisbury's backbone, and when the czar of Russia reaches Balmoral the indignant Protestant ruler of Great Britain is expected to confer with the mighty head of the Russian empire and the Greek Church respecting their joint duty as Christian sovereigns. May God grant that they may see their duty clearly and act swiftly. The quotations from English papers which we make elsewhere, and many others that might be reproduced, show that Christian sentiment in England is almost unanimous in favor of an Anglo Russian alliance.

Our own duty in the matter is clear. The Bancroft, which sailed from New York last Saturday, must enter the Dardanelles, when it arrives, and our cruisers now nearest the Mediterranean should be collected where they can be effective if needed. Mr. Terrell, our representative in Constantinople, should keep the Government at Washington informed of every essential incident in the tragedy, and when the time comes for action it should be made clear that, while the United States has no desire to participate in European scrambles for territory, it must be reckoned with as a defender of its own citizens and the protector of the innocent and weak against the vicious and strong. Harold Frederic, the London correspondent of the *New York Times*, intimates that Great Britain would welcome our support in a movement calculated to end misrule in Turkey. Of course she would, even if it were only moral support. But some day something more tangible than moral support will be needed perhaps, and new precedents, growing out of conditions that George Washington could not foresee, will be established. Face to face with Slavic or Mongolian hordes some day the English-speaking peoples of the world will unite for self-preservation and the perpetuation of Christian civilization and democratic government.

A North Carolina lawyer-preacher was so stirred with righteous indignation recently that, in voicing his wrath, he was almost betrayed into language not permitted to consistent Christians. Checking himself in the midst of an outburst, he said, "I wish to say that the Christian Church ought to invent some form of sound words to be used by ministers of the gospel in times of great provocation."

DORCAS AND HER USEFULNESS.

Dorcas has been the most conspicuous example of the activity of her sex in Christian benevolence and service throughout the history of the church. Humble although she may have been and brief as is the account of her, she is and always will be honorably famous. Moreover, we seem to know just what sort of a woman she was, so suggestive is the mention of her in the sacred record.

Woman's work in the church has its own individuality, the outgrowth in part of external conditions and in part of her feminine powers and tastes. In spite of an exceptional instance now and then, she is not likely to enter the pulpit often as its regular occupant, although her occasional power of eloquent public speech is readily conceded. But in the administration of charities, in the organization and promotion of relief and rescue work, she is easily leader. Patience, perseverance, cheerfulness, sympathy and fertility in resources are her characteristics as a Christian worker, and in sagacity she is not second to the other sex, especially when experience has trained her.

The field of work in the church for women is likely to broaden. The making of garments for the poor apparently was its chief feature in the case of Dorcas, but were she living now this item would be to her but one among many. Yet the modern Dorcas is the same as the ancient. She can be found in almost every church. We all know and love her. Her sweet self-forgetfulness, her quick response to every appeal of grief or need, her appreciative and helpful yet discriminating sympathy, her persuasive influence—succeeding often when every other appeal has failed to save—her unshaken faith in human nature, and above all her calm, sure trust in God as she busies her hands and feet in his service—these are her qualities, and as they are mentioned certain faces come to mind at once. Thank God for them!

Dorcas need not and will not disregard the obligations of home or friends. She need not neglect self-culture or the legitimate claims of society. But in all and through all her first and ruling thought is how to serve God by serving her fellowmen and women, especially those whose lives have become overcast.

CURRENT HISTORY.

The Political Campaign.

Mr. McKinley is gaining the ear of the voters of the country in his series of felicitous speeches to those who make up that ever changing stream of organizations—political and otherwise—that passes by his Canton door. He thus has the advantage of being able to say naught but that which he has had time to weigh, and he can suit his argument to those to whom he is appealing. Especially noteworthy during the past week were his talks to the journalists of Ohio, and to the club of 1,000 former Democrats who journeyed from Chicago to see him and tender their support. Mr. Bryan, after a brief sojourn at his home in Lincoln, has begun a tour which will take him South and East, and bring him in touch with a large number of voters. His determination to return East is counter to the wishes of the managers of his party, but he believes that he can carry New York State and will poll a larger vote in New England than others anticipate. His letter accepting the Democratic nomination we refer to in another paragraph. Mr. Watson persists in attacking Mr. Sewall and inveighing against Populists casting their votes for Mr. Bryan if he, Watson, is not recognized by Mr. Bryan and his managers as the natural and legitimate running mate for Mr. Bryan. Back of Mr. Watson in this demand is a very large faction of the Populists in the South and some of those of the West, and it is by no means certain that the silver forces will really fuse and vote together on Nov. 3.

Mr. Hobart, in his letter accepting the Republican nomination of vice-president, revealed again intellectual ability and depth of conviction that promise well, should Mr. McKinley be elected and Providence then decree any sudden elevation of the vice-president to the more responsible position. The letter of Senator Carter of Montana, former chairman of the Republican National Committee, asserting his intention to support Mr. McKinley, notwithstanding his dissent from the monetary plank of the St. Louis convention, is a straw which seems to indicate that the defection of Western silver Republicans will not amount to as much on election day as seemed probable just after Senator Teller and others walked out of the St. Louis convention.

The Defeat of Free Silver in Maine.

The voters of the State of Maine, in unprecedented numbers, went to the polls last Monday and voted for county, State and congressional officials. Neither local issues nor the intrinsic qualities of the candidates counted for much, as during the fiercely fought campaign the emphasis of the speakers and the interest of the auditors centered exclusively on the sharply defined, national issue—a gold or silver monetary standard. The result is due to a union of former Republicans and Democrats determined to maintain the reputation of the State and nation for sanity and honesty. A few of the Democrats voted for the gold standard candidate for governor, Mr. Clifford; more remained away from the polls, and even more voted the Republican ticket, local as well as State and congressional. As a result Hon. Llewellyn Powers, the Republican candidate for governor, has a plurality of 50,000; Maine's distinguished quartet of congressmen, Reed, Dingley, Boutelle and Milliken, go back to Congress with majorities of more than 10,000 each; and Mr. Arthur Sewall, the Democratic candidate for vice-president, not only has been repudiated with the platform on which he stands but the Democratic ticket failed to carry his ward in the city of Bath. Mr. Reed interprets the result as indicating "that the American people intend to dispose of the free silver question in a very decided fashion," and Mr. Reed is not a rainbow chaser.

Mr. Bryan's Letter of Acceptance.

Mr. Bryan's letter accepting the Democratic nomination gives but little attention to the question of monetary standards and even less to the tariff. It is chiefly a defense of those articles of the Chicago platform which condemn the Executive for its assertion of Federal authority in 1894 when deal-

ing with obstructions to interstate commerce, which asperse the reputation of Federal courts and threaten to make them subject to popular whim or dictation. The letter also attacks the national banking system. Life tenure in the civil service is decried and a plea for "a fixed term in appointive offices, except where the Federal Constitution now provides otherwise" is filed. The position virtually is taken that after many years of hard struggle to eradicate the spoils system we are to return to it again.

The Attorney General of the United States, Mr. Harmon, in his letter published last week making known his intention to cast his vote against Mr. Bryan, did well to set forth clearly just what Mr. Bryan's clamor against Mr. Cleveland and Mr. Olney means, how ignorant he is of the Constitution to which he appeals and how wide he is of the mark in his statement of facts. Stripped of its platitudes, Mr. Bryan's contention is that:

> While the United States guarantees to every State a republican form of government and is empowered to protect each State against invasion, it is not authorized to interfere in the domestic affairs of any State, except upon application of the legislature of the State, or upon the application of the executive when the legislature cannot be convened. This provision rests upon the sound theory that the people of the State, acting through their legally chosen representatives, are, because of their more intimate acquaintance with local conditions, better qualified than the President to judge of the necessity for Federal assistance.

Mr. Harmon replies:

> According to Mr. Bryan, there is somewhere implied in the Constitution a prohibition of the free use of force by the United States against persons who, within the limits of a State, may be resisting its officers and paralyzing all its operations as a government, unless the local authorities first make request or give consent. This is contrary to the settled principle that, while the Federal Government's operation is confined to certain subjects, it has, as to those subjects, all the attributes of sovereignty, and one of these is always and everywhere, within the territory of the States which compose it, to suppress and punish those who in any wise interfere with the exercise of its lawful powers. The fact that there are within that territory other governments exercising sovereignty over all matters not so committed to it can make no difference under our double form of government.
>
> Congress has authorized the President to use the armed forces of the Government in aid of the State authorities when requested by them, as provided in the Constitution, and has also authorized him to employ such forces upon his own judgment alone against "unlawful obstructions, combinations or assemblages of persons" in whatever State or Territory the laws of the United States may be forcibly opposed or the execution thereof obstructed.

Both Mr. Bryan and Mr. Harmon are quite right in thinking that the issue on which they disagree is a vital one. We had supposed that the Civil War buried the States' right doctrine so deep that it would not be raised again. Apparently it is alive, and not as a sectional, but a class, war cry. Mr. Bryan's letter, by its omissions and commissions, goes far toward warranting the prediction that his appeal to voters from this time on is to be one calculated to win all the lawless and discontented to his side.

Mr. Cleveland Bolts the Chicago Ticket.

That which has been predicted has come to pass, and yet who, one year ago, would have dared to prophesy that the titular head of the Democratic party, the man who created an issue on which the party returned to power after nearly a generation of exclusion, would repudiate the nominations and platform of his party named and formulated at a convention whose regularity none can dispute, and cast the influence of his administration in every conceivable way, nominally in behalf of "bolting" Democratic candidates, but virtually in behalf of the candidate and platform of the Republican party? And yet that is the situation today, unparalleled in our political history, the significance of which contemporary students of history will not, and cannot, appreciate as justly as those who will come after them. The indorsement of the Palmer and Buckner ticket and platform by President Cleveland, Secretaries Carlisle, Lamont, Herbert and Francis and Attorney-General Harmon during the past week accentuates the division within the Democratic party as nothing else could; and its far-reaching results can only be dimly seen. A weighty Democratic precedent for the "divine right of bolting" has been established. Democratic United States senators, whose lack of judgment or principle are virtually condemned by the President, will have their revenge at the approaching session of Congress. Legislation of the greatest importance may pass or not as the result of this decisive action.

Labor Interests at Home and Abroad.

The pregnant fact that the majority of American wage earners are, by deliberate choice, not members of labor organizations makes it impossible to judge from the utterances of the leaders of organized labor in this country how the current of thought on political issues with the rank and file is running now, or how the wage earners of the country will vote on Nov. 3. But enough of the wage earners are enrolled as members of the trades unions to make it possible and a duty to consider their attitude, and thus far it must be conceded that their drift seems to be toward Mr. Bryan, presumably not so much because of their faith in the remedy of free silver which he prescribes for the social disease, but because he not only heartily indorses but emphasizes those planks of the Chicago platform which condemn Federal interference in labor disputes, either by force of arms or resort to injunctions issued by equity courts. Mr. Debs and his associates in directing the American Railway Union, during the past week, have issued an address to railway employés calling upon them to support Mr. Bryan. On the other hand the former head of the Knights of Labor, Mr. T. V. Powderly, is on the stump appealing to wage earners to vote for Mr. McKinley. But both Mr. Debs and Mr. Powderly are discredited and count for little now. Leaders like Mr. Arthur and Mr. Gompers are not committing themselves or their organizations. In Massachusetts most of the prominent leaders of organized labor are working with the Williams free silver faction of the Democratic party. Throughout the country, however, the majority of wage earners are reading voraciously, are flocking to political rallies in unprecedented numbers, and are doing their own thinking, and their very silence is distracting to all the party managers, for it is recognized by all that they and the farmers have a voting power that is irresistible.

Our alien immigration law, a portion of which was directed at Canadian mechanics, has provoked retaliation, and already the Canadian Parliament has a bill of this sort before it which Premier Laurier has promised not to oppose, if our Government maintains its present stiff attitude. The citizens of British Columbia are aroused on the subject of Asiatic immigration, and are fighting at Ottawa for legislation which will preclude not only Chinese but Japanese laborers from entering their bounds. The feeling is so intense and general that Li Hung Chang received no courtesy in Vancouver save from the Chinese, and went directly from his train to the steamer on which he sailed for China. Hawaii, too, is feeling more and more that a great mistake was made when the doors were opened so unreservedly to the Japanese, and their chief problem now is how to shut the door without giving offense to a Power to which Hawaii is inferior, viewed from the militant standpoint. The Australian colonies also are facing this same problem, and dreading the same measure of naval and military strength. Mexico, ever in search of cheap labor, has just made new concessions to Japanese colonists.

The British Trades Union Congress, in session at Edinburgh last week, was a much more conservative and peaceful gathering than the congresses of 1894 and 1895. The work begun last year, of reinstating conservative trades unionists as leaders, has been completed, and the Norwich platform of 1894 with its socialism has been repudiated. At the same time the demand has been renewed for the nationalization of certain natural monopolies, and credit has been given to the socialist leaders for their service in arousing public sentiment and calling attention to glaring evils. The Edinburgh congress erred, as has all its predecessors, in emphasizing the theoretical and political and depreciating the practical and individual.

The Defeat of the Tillmanites in South Carolina.

South Carolina, on the whole, was cursed by the domination of her old white aristocracy. She was plundered by her white and black rulers during the reconstruction period. She has suffered grievously under the rule of the revolting masses of the whites led by Senator Tillman. It would seem now as if his rule were about to end, and a new era begin in which the best elements of society, drawn from all factions, will rule. There must be enough intelligent men in the State to realize that the commonwealth cannot prosper by a return to past or a continuance of present conditions—political or social—and wherever found these men, whether white or black, learned or unlearned, should unite. Senator Tillman's effort to put John Gary Evans, whom he first made governor of the State, into the United States Senate as his colleague has been repudiated by the rank and file of the Reformers, who joined with the Conservatives in naming Judge Earle at the popular primaries held last week. Judge Earle is a Reformer, but a gentleman, a man of ability and character, and a far worthier incumbent of the seat formerly occupied by Charles Pinckney and John C. Calhoun than either of the men—Irby and Tillman—whom the revolt of the masses against the classes in South Carolina has projected into the arena of national politics. This is Senator Tillman's first defeat. His prestige has gone, and now that his own character as well as that of Governor Evans is assailed, and charges respecting their venality, as well as their subordinates, are current, it becomes apparent that this fomenter of class hatred must divert his attention for a time from national problems and return home to the people, who are revolting against his high-handed rule, and pacify them if he can. If his enemies can prove, as they say they can, that he and Governor

Evans and the head of the State dispensary have all feathered their nests by accepting commissions from manufacturers of liquor sold in the State dispensaries, then the famous dispensary system which Mr. Tillman established when he was governor will probably perish with the fall of the Tillman dynasty.

NOTES.

The bank failures in New Orleans during the past week were caused by rascality in some cases and by lack of reserve strength in others.

After Jan. 1, 1897, Glasgow's revenue from municipal property, chiefly street railways, will be so large that the city will cease taxing its citizens.

Miss Clara Barton has arrived in New York. To all who desire an accounting from her for the work done by herself and agents she promises a statement soon.

Nansen's reception at Norway's capital shows that he is the hero of the Scandinavian people today, and every additional bit of information respecting his trip toward the north pole confirms the opinion that it was a marvelous feat, and one that contributed much to the world's stock of knowledge.

John Hancock's grave in the Granary Burying Ground, Boston, is now marked with a handsome monument, paid for by the Commonwealth of Massachusetts, the legislature following the lead of an Afro-American member of the legislature now representing the district of the city where Hancock resided.

The British army's advance toward Dongola and the heart of the Soudan has been resumed. Sir Cecil Rhodes, now that Mr. Chamberlain is in this country, is reasserting authority in Rhodesia, which, it was understood, had been denied him, at least until he had met and answered the charges against him.

Leavenworth, Kan., a historic town in the long struggle to make the Negro a freeman, suffered a blot on its escutcheon last week when an Afro-American graduate of West Point, United States cavalry officer, was refused entertainment by Leavenworth's hotels and compelled to go to Kansas City to find shelter.

A semi-official statement from Scotland Yard explains the arrest, in Boulogne, of Tynan, the Phœnix Park murderer, and the arrest of his fellow-Irishmen in Rotterdam, as the forestalling by British detectives of a gang of Irish Fenian and Russian Nihilist conspirators who had planned to assassinate both Queen Victoria and the czar of Russia while the latter was visiting at Balmoral.

Through thick and thin, ignominy and contumely, whether Tweed plundered or Croker stole, the New York *Sun* has stanchly defended Tammany and assailed its foes. But Tammany's indorsement of Mr. Bryan and the Chicago platform has caused Mr. Dana to feel more squeamish than when his fellow-citizens have been plundered and misrepresented and misgoverned, and the *Sun* last week bade Tammany a sad farewell. But, with the *Mail and Express*, we fear that this farewell is of the Brutus order:

> Therefore our everlasting farewell take;
> Forever and forever, farewell, Cassius!
> If we do meet again, why, we shall smile:
> If not, why then this parting was well made!

We are learning now the truth of George Meredith's aphorism. "Expediency is man's wisdom. Doing right is God's." Ever since the war ceased we have been paltering and compromising on matters pertaining to national finance, calling that money which is only a pledge to pay in money, and catering to producers of a metal that like iron and copper has ceased to be precious and become a commodity. Today we suffer the consequences and shall for years to come, whatever be the verdict in November.

IN BRIEF.

Ian Maclaren sails from Liverpool this week Wednesday on the Germanic. His numerous American admirers, who are keenly anticipating his visit, will appreciate the illustrated character sketch of him which we shall print next week. It is from the pen of our London editor, Mr. Dawson. We shall also print next week a business man's view of the political situation. It will be entitled The National Crisis of 1896, and the author is Mr. Samuel B. Capen.

Hon. Whitelaw Reid of the New York *Tribune* rises to remark that this is an "honest and Christian nation."

Naught but deep regret is felt by the friends in this country of Dr. Alexander Mackennal, of Bowdon, Eng., who have heard of his breakdown in health and cancellation of all engagements.

An organization in Atlanta calls itself a church, without creed or covenant. Any one may become a member if he will only pay his dues. The contribution box is essential in a church, but when it takes the place of the communion table the name of the organization should be changed.

Rev. Dr. Henry Reynolds, one of the ablest of the English Congregationalists, formerly editor of the *British Quarterly Review* and later editor of *The Evangelical Magazine*, is dead. From 1860 until a recent date he has been president of the Countess of Huntington's College at Cheshunt.

Drs. Bradford of Montclair, Noble of Chicago, Smith of St. Paul, Lorimer of Boston and Whiton of New York have been preaching in London this summer and with a success which the *British Weekly* credits partially to their "high spirits," fed by breathing Atlantic winds *en voyage*.

The deaths during the past week of Treasurer Pinneo, of the Church Building Society, and of Mr. W. H. Wardwell of Brookline, a prominent director of the S. S. and P. S., call fresh attention to the valuable services rendered by laymen in conducting the affairs of our benevolent societies. The gaps made by their dropping out are not easy to fill.

The Jews in Boston's North End, who assaulted and robbed a fellow-Hebrew last week because he would not close his place of business on the holy day set apart by ceremonial law, revealed that old Pharisaical spirit which exalted the letter and overlooked the spirit of the law. They also showed that they did not understand the American spirit and law.

Perhaps some of the Northern friends of Berea College will realize how great is the darkness in which it serves as a beacon light when they learn that at the laying of a corner stone of a Baptist Church in Berea last week copies of Mr. Bryan's Chicago and Madison Square Garden speeches were placed alongside of the Bible as worthy of preservation in the corner stone pocket.

Lest some rush in where scholars fear to tread we quote the latest definition of sociology, German to be sure, but for that reason, perhaps, in the eyes of some all the more valuable if not intelligible. "I understand," says Professor Simmel of the University of Berlin, "the task of sociology to be description and determination of the historico-psychological origin of those forms in which interactions take place between human beings."

Quite a number of Congregational ministers, judging from reports in local newspapers, find it their duty to speak on the moral issues of the political campaign, and we think most of them believe that sound money is righteousness. The *Nebraska News*, which is well posted on Congregational affairs in that State, says: "We know of but one [Congregational] minister who wears a Bryan button, and but few headed that way."

While Dr. Walker has made no substantial gain since his paralytic seizure of Aug. 22, certain slight changes in his condition give some hope of, at least, partial recovery. Though he is still physically helpless and unable to speak intelligibly, his mental activity has increased and his apparent comprehension of what is said to him. No rapid improvement, however, may be looked for. He is still at Brattleboro, Vt.

We venture to say that two Boston deacons summering down on Cape Cod rendered their help to the local church in a way that has not been duplicated throughout the land the past season. They gave a sleight of hand exhibit in the Town Hall and the $29 accruing therefrom were transmuted into hymn-books. Thus a long felt want was supplied and a demonstration afforded of the possibilities of turning the heathen art of juggling to Christian uses.

Dr. Arthur T. Pierson stood in close personal relations with the late Dr. A. J. Gordon, both in general evangelical work and in Northfield interests and endeavors. He was Dr. Gordon's helper in the compilation of the hymn-book which is used by the Clarendon Street Baptist Church in Boston. He is always welcome there and finds a sympathetic and interested congregation. His two services last Sunday were largely attended in spite of the pouring rain.

Some of the oddities of ignorance in this campaign are worth recording. Many strange mistakes have been made in regard to the meaning of "sixteen to one," like that of the Missouri Populist whom Mr. Puddefoot tells about, who thought it meant that he could take a gold dollar to the mint and get sixteen silver dollars for it. To match this a Populist tells of a Democratic speaker in Maine who "attempted to talk tariff, but when he classified hydraulic hose as women's stockings he was hauled off." It is good to have a little fun interjected into the seriousness of the campaign.

Huxley is often quoted as the chief apostle of the modern unbelief. It may be well, therefore, for some of the young men who fancy that the chief weapon of controversy is the hammer of the iconoclast to read what Mr. Wilfred Ward says of him in his reminiscences, published recently in the *Nineteenth Century*. "He often resented being identified with simple destruction in matters of religious faith, and disclaimed all sympathy with the scoffing spirit. His opposition to theology had not meant, he said, opposition to religion." The spirit which rejoices in destruction is ignoble always.

It will doubtless be a kindness to many Sunday schools to call attention in this number, devoted so largely to their interests, to the illustrated lectures of Rev. Selah Merrill, D. D., on Jerusalem and Palestine. They have already found favor in a number of places. The current lessons have so much to do with the Holy Land, and especially with the Holy City, that whatever imparts reality to the events studied is of great value. Though Dr. Merrill is now living quietly at Andover, as American consul he was in Palestine ten years, and before and since his residence there he has devoted much time to acquiring an accurate knowledge of the country.

Eight leaflets have just been added to the Old South historical series, bringing the number up to seventy-three. Most of them are reprints, judiciously selected, of documents connected with our early history as a nation. Among them are Columbus's Memorial to

Ferdinand and Isabella, John Winthrop's speech on Liberty, Cotton Mather's Bostonian Ebenezer and Governor Hutchinson's account of the Boston Tea Party. These leaflets are doing valuable service in stimulating popular historical study and showing to young students the sources from which history is written. They are sold very cheaply and can be obtained through Edwin D. Mead of Boston.

In a journal devoted to advancing the interests of insurance we find the statement that "the mortality by suicide on insured lives is known by all insurance men to be enormously greater than it is on the whole population. No other evidence than this is needed to establish the fact that life insurance is responsible for the great majority of suicides." A certain form of life insurance policy may be responsible for the increase, but not life insurance *per se*. Officials of the companies in draughting policies, and judges and jurors in construing them, can, if they set about it, soon make it impossible for men deliberately to take their lives, certain that their heirs will profit by their self-murder.

The secretary of the Y. M. C. A. in one of New England's cities resigned last week. A sentence from his letter of resignation deserves consideration, for it indicates a peril which every secretary of such an association—and many a pastor as well—faces. He writes: "The business side absorbs nearly all one's best thought and energy, leaving little time for that side of the work—the spiritual—which was the primary cause of my entering the general secretaryship." Multiply the functions of the Y. M. C. A. or the church and increase the fiscal liabilities, and, unless laymen step in to bear the burden, the secretary or pastor must, to a large extent, cease to be a spiritual guide and become a business manager.

Congregational families removing to New York and young people going there this autumn as students will be glad to know of the new Congregational church to open uptown on the West Side under the pastorate of Rev. H. A. Stimson, D. D., recently of the Broadway Tabernacle. It is to worship in the new, beautiful and churchly hall, corner of Eighty-third Street and the Boulevard. Few such attractive places of worship are to be found outside the newest church buildings. It has a series of smaller rooms for the week day meetings, and will be the center of a strong social life. The church will probably be known as the Manhattan Congregational. The opening service is to be held Sunday, Sept. 27. Success to Dr. Stimson on the West Side!

To Harvard's loss in the recent death of Prof. J. D. Whitney another is added in the passing away, Sept. 11, of Prof. Francis James Child, the eminent Anglo-Saxon scholar and for forty-five years a member of the faculty. He was Boston born and trained in the public schools, graduating from Harvard in the famous class of 1846. In the field of literature he had won laurels in England as well as in this country, though as an editor of the works of others rather than as a writer of books. His edition of English and Scotch ballads and his collections of other poems have been widely circulated and praised on account of the critical notes that accompany the original text. His qualities of mind and heart bound him closely to all who knew him, and there have been few men at Harvard within the last half-century who have exerted an influence tantamount to his.

The New York *Christian Advocate* has completed its threescore years and ten, the period which covers many of the mightiest triumphs of Methodism in America. It has had eleven editors, and the faces of nine of them appeared on the cover page of last week. The first left behind him no portrait, and the present editor, Dr. J. M. Buckley, was too modest to add his own to complete the series up to date. But his term of service has already exceeded that of any of his predecessors, and the estimate of his work which is held in his own denomination was indicated by his unanimous re-election by the last General Conference. It seems to us that it must take almost superhuman ability for a man to please his constituency well enough as an editor to secure their unanimous approval and at the same time to please his own conscience; but we have no doubt that Dr. Buckley is as true to his convictions as he is loyal to Methodism, and he has shown himself fearless more than once by combating proposals which many leading Methodists have urged. The *Christian Advocate* is one of the ablest religious papers which comes into our office, and is always carefully examined.

We have had no more interesting visitor this summer than Prof. S. Satthianadhan of India, who favored us with a brief call last week. He occupies the chair of logic and moral philosophy in the Presidency College, at Madras, India. He is a graduate of Cambridge University, England, and has taken two post-graduate degrees there with honor. As chairman of the National Council of the India Y. M. C. Association he has been of great service to the cause of Christianity in India. His wife, an earnest Christian of high descent, is the first Hindu woman to achieve note in English literature. The professor comes to this country to attend the annual retreat of the international secretaries of the Y. M. C. A. and to visit the larger American cities. On his return to India he will stop long enough in England to receive his M. A. degree in Cambridge. As we conversed for a few moments with this charming Christian Hindu, whose use of the English tongue is as accurate as it is easy and whose dress and bearing pronounced him a gentleman and a scholar of the first rank, we realized afresh how incidental are differences in complexion when compared with qualities of the mind and heart that render their possessor at once a citizen of the world and of the kingdom of heaven.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Close of Vacation.

Although Sunday was communion day, in nearly all our churches there were large congregations to welcome back their pastors and pledge them their earnest co operation during the coming year. Leavitt Street Church commissioned one of its deacons to read a carefully prepared address of welcome to its pastor, Rev. Mr. Silcox, at the morning service. In many other churches where no address was read the reception was no less hearty. Dr. Withrow of the Third Presbyterian Church returned in time for the Wednesday evening meeting, Sept 9, which fills the spacious room in which it is held, and to find a newly-decorated audience-room and a building thoroughly renovated in every nook and corner. Dr. Noble still lingers in England, where he has received courteous attention. For several Sundays he has preached in prominent pulpits and some of his sermons have been reported in full. Meanwhile his people have renovated the Sunday school rooms and parlors of the church, and are eagerly counting the Sundays which must elapse before they see him again in the pulpit. They are anticipating a great deal from the outing he has had, since, in accordance with his custom, they know that his experiences will find their way into his sermons, and that through his eyes they will themselves get the benefit of his tour in foreign lands. Dr. Gilbert, lately of *The Advance*, has not yet returned from his trip abroad, but Professor Mackenzie is in his place in the seminary.

Ministers' Meeting.

The first gathering of the season was at the Sherman House, Monday morning, President Loba in the chair. The time was occupied by accounts of vacation experiences. These were varied enough to suit the most fastidious. Rev. Q. L. Dowd of Winetka, browned by the sun, had a delightful and profitable time on his wheel in Great Britain and upon the continent and eagerly awaits an opportunity to repeat it. Mr. Silcox preached one Sunday in Christ Church, London, Newman Hall's former church. Other brethren found health and pleasure and profit at Macatawa Park. Some went as far north as Minneapolis and breathed the invigorating atmosphere of Lake Minnetonka. Dr. Goodwin was in northern Wisconsin, where he remained till the law against fishing drove him home. A few stayed by the stuff and reported good congregations during the summer and a hopeful outlook for the winter. Indeed the feature of all the reports was the hopefulness of the brethren, especially on the part of those who are in what are thought to be the less attractive fields. It is also true that in the older and stronger churches there is a feeling of encouragement not always apparent at this season of the year. Some familiar faces were missed at the meeting. Rev. G. F. Herrick, late secretary of the Education Society, has left us to take up his duties as president of Washburn College. In his place we were glad to welcome Rev. C. R. Bliss, so much loved and respected by all our ministers. It is the universal feeling that in these hard times the society he represents ought not to be left to suffer.

Labor Day.

The weather was all that could be desired and the people made the best possible use of it. The streets were full from early in the morning till late at night. There were few disturbances. The processions were long and an object of curiosity to thousands of beholders. Prominent everywhere was the United States flag, expressive of the loyalty which labor cherishes toward the Government. At Sharpshooters' Park there were perhaps 15,000 persons present to listen to Mr. Bryan. He did not discuss political issues, although he had considerable to say about the wrongs the poor are suffering from the rich and prosperous classes. If one were inclined to criticise him it would be for the persistency with which he dwells on the oppressive disposition of employers of labor and for the efforts he seems to be making to create enmity between those who ought to be friends. Still the speech Labor Day was one of the best Mr. Bryan has yet made.

The Political Caldron.

The situation here grows interesting. Saturday night Central Music Hall was crammed to listen to a masterly discussion of the issues of the campaign by Hon. Carl Schurz of New York. Mr. Schurz was at his best, and although his address was very long he held his audience to the last. The representative men of the city were present, and applauded his sentiments to the echo. Next Saturday evening Hon. Bourke Cochran is to speak in the Auditorium, and the Saturday following it is expected that in the same place Governor Altgeld will set

forth the issues involved in the election as they appear in his mind. Meanwhile, at the respective headquarters of the national committees, the work goes on with an energy commensurate with the principles and results at stake. John C. Black, to the disappointment of many, has declined the nomination for governor of Illinois, tendered him by the sound money Democrats. From his letter it would be impossible to decide which of the other two candidates he favors, although it is well known that he has not been over friendly toward Governor Altgeld. Hon. W. S. Forman, whose letters descriptive of Governor Altgeld's irregularities in the use of State funds have created such excitement, has been nominated in Mr. Black's place, and will make a vigorous fight against the present governor. So will also Lieut.-Governor Gill, who knows Governor Altgeld well. It is altogether too soon to hazard any prophecies as to the outcome. The issues are sharply defined and are becoming clearer every day. The letters of Messrs. Bryan and Hobart, the speeches of Mr. Watson and Governor McKinley, are leaving voters without the shadow of an excuse for ignorance of the principles upon which they are asked to decide. Such men as Postmaster Hessing are doing all that they can, both through the press and by voice, to win German-Americans over to sound money, and predict their almost complete unanimity for the gold standard. The Chicago press is nearly a unit against free silver. It is also in favor of civil service and the authority of the Supreme Court. It believes in the right of the Federal Government to interfere and put down Debs riots, and in so much protection as will meet the expenses of Government and secure living wages for those who earn their bread by the sweat of their brow.

The Rockford Messiah Once More.

The notorious George J. Schweinfurth, who has so long figured as the Messiah and the head of the home near Rockford, has finally proved false to his own assertions and married one of his converts, Mrs. Mary Ann Tuttle. The wedding took place Wednesday, Sept. 9, in the large Universalist church, Minneapolis. At the same time two other couples from the same home were united in wedlock. It looks as if the end of the establishment at Rockford had come, and as if the good people of that prosperous and beautiful city were to be relieved of the scandals which its existence has brought upon them.

The Opening of the Schools.

Tuesday morning an army of at least 200,000 pupils marched into the rooms provided for them and under their teachers began work for the year. Few changes have been made in the teaching *personnel*, although there have been some promotions and here and there a dismission. On the whole, Chicago has reason to be proud of its teaching force. Not only in ability, but in the excellent moral influence they exert, will its members compare favorably with the teachers of any other city in the Union, and yet few of our citizens pay any attention to our schools or consider that the most important work done within our limits is done among those who are of school age and by those whom our social circles almost entirely overlook.

Lewis Institute.

This great benefaction this year becomes available for the public. It has long been a question with the trustees of the fund, now considerably more than a million dollars, as to the character of the school to be opened. It has finally been decided to make it a school of technology, but with departments for literature and business. Twenty-four teachers have been engaged and four hundred pupils have been admitted, all that are to be received this year. Tuition for three terms a year has been fixed at sixty dollars. The building, at the corner of Madison and Robey Streets, is large and convenient. Its equipment will be sufficient to meet every reasonable demand. Probably some of the university extension lectures for which Miss Helen Culver's gift provided will be given in its auditorium. Mr. Carman, formerly principal of the Morgan Park Academy, has been put in charge of the school. There is some disappointment over the fact that the tuition practically excludes poor youth, more especially as it has been understood that it was the intention of the testator to bring educational opportunities within reach of those whose circumstances do not permit them to attend our colleges or our schools of technology. The first year is, of course, somewhat experimental, and it is probable that in some way the wants of those who are poor will be met.

The Seminary.

The term has opened with a few more than a hundred names on the treasurer's books. Undoubtedly there will be at least fifty more in a few days. The opening address by Professor Chamberlain, Thursday afternoon, was of a high order and exceedingly appropriate. The subject was The Condition of Effective Preaching. This the professor found in the indwelling Spirit, who speaks through his ministers, using every faculty with which they are endowed, so that often the most effective addresses are those which seem to have had the least preparation. Yet the professor insists on the most rigid and constant preparation, and, above all, that the whole person be placed at the disposal of the Spirit as his temple, so that it may truly be said, "It is not ye that speak, but the spirit of your Father which speaketh in you."

Chicago, Sept. 12. FRANKLIN.

THE BIBLE SCHOOLS IN THE SMALLER PLACES.

BY MILTON A. DIXON.

What shall a smaller *Bible school* do? Plod along its old, monotonous way simply because it cannot have all the advantages of a modern four-track road—its huge engines and vestibule trains? If you cannot have a big railroad, have a little one; if you cannot have a Bible school with all the modern equipments—classrooms, parlors, pianos and tables—have the principles of the larger school, just as far as you can adapt them to your own peculiar circumstances.

First, then, have the best superintendent you can get. You may not have a Wanamaker, a Jacobs or a Lawrence, but secure some one who is both businesslike and spiritual, dignified and agreeable. Do not have one who talks too much. A too much talking superintendent reminds one of the little steam yacht with such a big whistle that when the whistle blew the yacht had to stop going. Then make your rooms as cheerful as possible. At least have good air. Again, even in the smallest schools, do not as a rule neglect your opening services. Let them be spirited, interesting and devotional, a fitting preparation for the lesson study. Make them varied and not stereotyped, and so that every one can participate.

Of much importance, also, is the benevolence system. Encourage your school to give, for giving in the right spirit has a most broadening influence. But whether you give ten cents or ten thousand dollars a year, let them also know to what they are giving. To know about a worthy object is usually to become interested in it, and this means in many cases an increase in the gift. Let the objects to which you give be explained occasionally to the school, perhaps by the superintendent, but still better by some classes that are made responsible for them.

What we most need today, aside from deeper spirituality, is the recognition of the graded organization principle. The child of five years, the boy of fifteen and the man of fifty are not to be approached in the same way. Is this principle applicable to the smaller schools? I fail to see why not. First, decide what you would have in a larger school, and then see what of this can be applied to yours. My own preference, where the school is large and the rooms are adequate, is to have seven different departments, the first six of three years each, and the seventh, or adult, of twenty-one years and upwards. There are other and perhaps better schemes. Now of what ages is your school largely composed? Perhaps you can make seven classes to take the place of departments. If not, can you have six, or five? or perhaps you must have only two. Give each department something definite to learn. Mr. Pease of the Springfield School for Christian Workers has prepared some excellent aids to the teaching of the Lord's Prayer, Twenty-third Psalm and also courses on the books of the Bible and on the Old Testament history—good because they avoid the fatal error of teaching the children what they do not understand. For young people take up the study of Bible characters, or a complete course of Bible history, church history, doctrines and denominational polity. The home department is sometimes even better adapted to the country churches than to the city. Experience has shown how much good can be accomplished through this agency. By all means have a home department. Write to your denominational headquarters for literature on the subject.

But if we are to make our schools most successful we must equip our officers and teachers for their work. The time has come when we have some excellent text-books that can be used with normal training classes without even a specially equipped leader, though the latter of course would be helpful. Your denominational publishing house will recommend such books for your use. Organize a normal training class for future and present teachers, even though you can have only three or four members. The benefits to be derived will more than repay your efforts.

Another need of the smaller schools is the library. Especially if you have no public library you need to have books of literary as well as of moral merit. Have the best standard books. A reference library also would be helpful. Such books as Boynton's Model Sunday School, Dunning's Sunday School Library and Bible Studies, Hazard's Studies, Smith's Bible Dictionary, Stalker's Lives of Christ and Paul, Hurlbut's Manual of Biblical Geography and Revised Normal Outlines, Pease's Sunday School Teachers' Normal Course and many lesson helps and books suggested in them would be valuable additions for teachers with limited means.

Many a man and woman has traced his success back to the Bible school of his younger days. Let us widen the influence, especially in our country towns, whence has come such a large proportion of our leading men. Thus may the Bible school prove to have utilized fields far more valuable than those of marble and granite. Thus may the little road we have built show itself quite as valuable in its way as the larger and sometimes more envied routes.

The Mystery of a Nation's Wrongs.

By Rev. James Denney, D. D., Broughty Ferry, Scotland.

The massacres and outrages in Armenia have been discussed enough, and for all that has been done far more than enough, from the political point of view. But they have a deeper than any political interest. They have distressed many sympathetic souls, not only with shame for their country, but with doubts about the righteousness of God himself. They have brought to mind again the similar horrors that have so often darkened history—the Albigensian wars in the thirteenth century and the Spanish Inquisition in the Netherlands, for instance—and have provoked Christians to ask whether the word of God has any light to throw on situations so horrible.

As far as can be made out, the Israelitish people had only one grand experience of religious persecution—that which befell them under the Syrian kings, and from which they were delivered by the Maccabees. Several of the Psalms are cries out of this agony—the Forty-fourth, Seventy-fourth and Seventy-ninth in particular. "They have set thy sanctuary on fire, they have burned up all the synagogues of God in the land. Their blood have they shed like water round about Jerusalem, and there was none to bury them." The words might have been written in Asia Minor any time these two years past. The sting of this awful experience was that it came on the Jews because of their stubborn adherence to God. It was not a judgment on sin; the national conscience was never purer. "*For thy sake* are we killed all the day long." To renounce Jehovah for Zeus, to deliver up or to burn the law—as in Armenia to abandon Christ and the gospel for Mohammed and the Koran—would have made everything easy. Why should such things be, how can they be, in a world ruled by One who loves justice and mercy?

If any one could answer these questions clearly and completely the world would be a simpler place than it is. But reflection suggests some things which are worth considering as probably connected with the true answer.

1. These atrocities are the works of men, not of God. God has trusted man with power, which he is capable of using well or ill, and it seems inevitable, if man is to be a moral creature, that this should be so. The abuse of the power which God has given us—the turning of it against God himself—in other words, the existence of evil in whatever shape and on whatever scale, is part of the whole trial of faith in God to which man is exposed in the world. In principle, the smallest act of injustice or oppression is as much a contradiction of God's government of the world as all the horrors in Armenia. Perhaps the tremendous examples of wrong are meant, among other uses, to shock us into observing the nature of wrong under all circumstances. Who can tell which is more hideously at war with God—the wild Turkish outrages in a Christian village, to read of which almost makes one choke, or the dull, brutal outrages perpetrated year in year out in the drunkard's house in our own street, which we know about but never mind? Let those who hate any injustice hate all, and recognize that whether it be insolent or underhand the atheism of it is the same.

2. Oppression has brought out heroic qualities in man, which no less potent stimulus seems able to produce. Of course it is not always so. Oppression, as Solomon says, may make wise men mad. Often its first effect is a blind rage. The child that gets a slap in the face it did not deserve knows this, as well as a nation in its agony; it cannot strike back, for it has no strength, but it could find it in its heart to kill. In the same way a people long oppressed breeds fanatics, capable of defying both reason and justice. They may get up hopeless rebellions, like those which ended at Rullion Green and Bothwell Bridge; or if they are weaker, and have less faith in God, they may become Nihilists and dynamitards, and fight injustice with its own weapons. I do not suppose this ever comes to good but it shows at least that men can prefer death to a tame submission to wrong. But there is a far nobler reaction than this, that which is seen when men prefer death to any infidelity to the cause which they represent. Martyrdom is not only the blackest crime, it is the brightest glory of human history. It is the supreme revelation of what man can do. The early Christians, who refused to burn incense to the emperor; the Scottish Covenanters, who refused to acknowledge the king as head of the church; the Armenians, who choose death rather than circumcision and Islam, show the hight to which humanity can rise. Without the persecutions of Decius and Diocletian, without the tyranny of the Stuarts, without the infamies of Abdul Hamid, the world would want not only the darkest but the most glorious pages in its history. Death is the doom of sin, but death itself is ennobled and transfigured when it is a sacrifice of life to liberty and to God.

3. The same thing may also be represented from the side of God, rather than man. Such heroic conduct under wrong and oppression shows the extraordinary hold which God has upon his people. God is glorified when a man is found to say, "Though he slay me, yet will I trust in him." The book of Daniel is one of the fruits of that great persecution to which reference is made above, and it gives a magnificent illustration of this. The three Hebrew children are about to be cast into the furnace, and it is they who speak. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. *But if not*, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." *But if not*: there

> . . . man stands out again, pale, resolute,
> Prepared to die—which means alive at last.

And there, too, if anywhere, God can look at his creature and not be ashamed of him. Wrong has sometimes exalted faith into fanaticism, or given it a savage tinge; sometimes it has really deepened it; rarely has it extinguished it. The atheists are not among the persecuted, but among the persecutors and the indifferent spectators.

4. In Israel the great persecution was at least closely connected with the entrance of the resurrection hope into the heart of the nation. "Some were tortured, not accepting deliverance, that they might obtain a better resurrection." The life to come grows fearfully incredible if life here demands no sacrifices and presents no problems. It is matter of history that the faith in the resurrection gained its footing in Israel thus: men found it impossible to believe that those who had died fighting the Lord's battle should have no part in the Lord's victory when it came. The Sadducees, who would not on any account have died for their religion, could not, of course, have this hope. In the same way still, those who have nothing to endure for their faith inevitably tend to be secularist, Epicurean, worldly-minded, indifferent to the future. But a persecuted church reads the Apocalypse and believes in heaven. The door is opened into the unseen, with all its splendors and rewards, over those who are in the great tribulation. We cannot tell how much of its vitality the resurrection hope owes to the intolerable wrongs which have been borne by the church of God.

5. Such wrongs as we have witnessed in Armenia appeal to the humanity and the justice of others. The whole world is never wronged at once, and the cry of the oppressed ought to raise champions for them out of the ground. If it did, there would be no temptation to atheism in the mere existence of wrong. The sick man does not doubt that there is love in the world—no, nor that God is love—if his sickness evokes the sympathy and the ministry of others. And so it is with wrong and outrage of every kind. For what do men exist upon the earth, if injustice is to reign unreproved and the blame be cast on God? God acts in such cases through men; it is we, and not he, who are put to the proof by them. The most humiliating aspect of that great wrong which has been perpetrated under our eyes is the failure of the Christian nations to respond to the summons of God. The selfish balancing of rival interests in face of the unspeakable barbarities going on all the while in Asia amounts to a contempt of God far more rooted and profound than anything that could be laid to the charge of the Turkish miscreants at Sassoon. If God did not judge this, we might be atheists indeed.

Considerations like these do not solve the problem of evil. Very likely it is in its nature insoluble, while our knowledge is as limited as it is. Very likely, while the world lasts, it will have to be solved, not speculatively, by showing how it is good in the making, but practically, by men dying rather than have anything to do with it. But they enable us, at least, to connect some ideas with it, which mitigate its perfect horror; and I believe they do not lower but rather stimulate the conscience to react vigorously against it in the name of God and man.

Agnosticism is an "I don't know," coupled with a plain, bold "I don't care."—*Broadus.*

Zion's Herald admits that American Methodists are "not producing preachers to meet the demand of this thoughtful and enlightened age. . . . The appeal from devout laymen for relief in this respect is plaintive and pitiful. . . . As the ministry is responsible for the situation it must work out the needed change. The stress must be put back on the pulpit."

Charity Chance.*

A Serial Story by Walter Raymond.

Summary of the Previous Nine Chapters.—The scene of this story is Somerset, in the west of England. Miss Graham, a maiden lady of means and a cripple, has adopted Charity Chance, who calls her aunt. Miss Graham's nephew, Graham Poltimore, the son of her dead sister, seeks the hand of Charity Chance in marriage and is accepted, though the girl has some misgivings in relation to the depth of her affection for him. Miss Graham is delighted to have her heart's desire thus gratified, and Charity, who cherishes her fondly, finds a satisfaction in having acceded to her patron's wishes for her. Miss Graham visits her brother-in-law, Mr. Poltimore-Briggs, the sole surviving trustee of her property, to inform him that she has but a brief time to live and to arrange to settle some money upon Charity, but he advises postponement, and the interview is interrupted, to his evident relief. A somewhat lackadaisical poet, Alfred Prentice, a friend of Graham Poltimore, appears on the scene and mingles socially with the other characters. Mr. Prentice talks with Charity in the woods, is impressed with her sympathetic nature, and urges her to meet him again that he may read to her some of his poems. Charity tells no one of her interviews with the poet, but defends him from the sneers of the Babblemouth folk. Mr. Prentice, meeting Charity one evening, declares his love for her, but she repulses him gently. Miss Graham gives Charity a bridal veil and urges her immediate marriage with Graham Poltimore. Charity feels that she must see Mr. Prentice again.

X. THE MEETING.

BABBLEMOUTH was astir! True, it was a little place, but, once aroused, it displayed that phenomenal activity which is the brightest attribute of a little body. Villagers flocked in from all around and filled the town to overflowing. A brass band paraded the streets, and other attractions were manifold. There was to be an orator from a distance, a display of fireworks, and it was rumored that a tight-rope dancer would walk from cliff to cliff upon a slack wire. Many understood that Mr. Poltimore-Briggs himself would perform this feat, but the event proved this a mere Radical invention.

Below Mr. Poltimore-Briggs's mansion, and running parallel with the harbor, was a row of ancient houses, quaint and irregular. Between them and the quay lay an open space, where fishing-boats put up their spoil to auction and country folk pitched their wares on market day. Upon this forum a wooden platform had been raised with seats to accommodate a hundred supporters. There Mr. Poltimore-Briggs was to address the electorate.

It was evening. The proceedings had not yet commenced, but the place was already crowded when Charity reached the corner of this little square. She was later than she intended. Above the heads of the people she could distinguish Mrs. Mortimer and Theodosia, sitting in state amidst the *élite* of Babblemouth society. For her, also, was reserved a seat upon the platform, but how to get to it was more than she could tell, for the crowd, although certainly good-natured, was in high spirits and jocular with a coarseness from which she shrank.

Close beside her a group of electors loudly discussed the merits of Mr. Poltimore-Briggs. Charity had so long regarded him with awe that it startled her to hear that great name thrown to the four winds upon the breath of disparagement.

"Poltimore-Briggs! Who's Poltimore-Briggs?" cried an elderly, sharp-featured little man, in a shrill voice, looking around defiantly. "A fine fellow to put up for Parliament indeed. Put up for sale, you'd buy him dear at his own valuation. Why, I remember when he was nobody. I was in his father's office once—but that's out o' memory. We can't call that to mind now. He wasn't so big then. I say, that's his house; that's his horses, walking up and down for show there in front; that's his yacht out there covered with flags. Where did he get it? That's what I want to know. Why, out o' Lord Babblemouth's estate. Eh? Something clinging to the hand everything that's done. I tell 'ee what 'tis, he couldn't ha' got it if he hadn't robbed somebody."

There was a general guffaw, for the little man winked at every other word and talked like an oracle.

Charity stood perplexed, wondering if it were possible to go on.

"O, come, come!" drawled a countryman, with a face round and red as a Dutch cheese. "We do know where the man picked up his money. His Uncle Briggs died an' lef' it to un. I knew his Uncle Briggs well afore he died. Had a shop 'pon Finsbury Pavement, an' died sudden. Zold me hams for years. Hundreds o' hams. Capical hams, all sweet pickle. Ah, zixpence a poun' them times an' did well. Ha, ha!" He laughed in happy recollection of those hams, and then added, with deep earnestness, "But you can't do nothen out o' pig-butcheren nowadays."

"His Uncle Briggs?" returned the other, fiercely; "under thirty thousand pounds, for I saw the will in the Illustrated. And Poltimore bought land wi' it, an' farmed it foolish ever since. And the land gone down half since then. And who knows who's got the deeds, eh? Aha! oftentimes a man hasn't got all that goes in his name. No; what he got from his Uncle Briggs couldn't do it. He stole it. That's what he did. He stole it."

"I stigmatize that as a lie. A paltry lie, imported for base party purposes. And any one who brings that tale here will very soon find himself in the wrong box. He'll soon learn the taste of Bablemouth harbor."

Thus spoke the Babblemouth draper and undertaker, a tradesman of the first magnitude, whose fine feeling and tact in seasons of bereavement had earned him the respect of all. Many deceased members of the Poltimore family had he buried, only to gain thereby a deeper interest in the living. In virtuous indignation he strode two steps toward the little man, and looked fierce enough to kill him first and bury him afterward. The little man fell back and butted against Charity. The undertaker bowed with reverence and apologized.

At this moment, by good fortune, the air was rent with cheers.

"Mr. Poltimore-Briggs—that is Mr. Poltimore-Briggs!"

Every eye turned toward the platform. The landau traversed the fifty yards between Mr. Poltimore-Briggs's house and the wooden island in the sea of heads, and safely deposited its precious freight. The applause increased as Mr. Poltimore-Briggs, followed by the orator, ascended the steps. Yet there was opposition, too, hooting and hissing, which lasted longer than the cheers. The little man plucked up and cried: "Booh!"

To attempt to cross the square was useless, and Charity turned to go back. She did not care about politics. Hooting and cheers alike disturbed her, and her only desire was to get away. Around by-streets, now all deserted, she could reach Babblemouth House and there await the return of the politicians and the fireworks. Speeches were nothing but weariness to her.

Amongst the old houses was one much smaller than the rest, with a bay window almost as big as itself. As Charity passed the front door quickly opened. Some one spoke to her, and, looking round, she saw Alfred Prentice.

"Are you going home, Miss Chance? Will you come into my room? There is an excellent view of the people." His manner was distantly respectful, then suddenly dropped into tenderness. "Yes. Come, please, and talk to me just this once."

So this last meeting to which her mind was made up had befallen by accident after all. Ought she to accept this invitation, so contrary to the code of Babblemouth? Yet why not? He, too, recognized the inevitable when pleading for just this once. It was only natural to wish to watch the crowd from some place of safety, and better far than going into the wood by design. Her thanks were scarcely audible. At once she passed through the opened door and followed him up the stairs.

(To be continued.)

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ENGLISH COMMENT ON AN ANGLO-RUSSIAN ALLIANCE.

The London *Methodist Times* says: "There is nothing so urgently needed in the best interests of Armenia, Crete, England and the human race at large as an alliance between this country and Russia. It might secure the peace of the world for generations. Surely, the historic and other difficulties are not nearly so great as those which separated France from Russia. . . . Russia has every reason, and so have we, for coming to terms in Asia. We have no really antagonistic interests, and until that insane Crimean War we never met on a battlefield except on the same side. There is nothing for which Scriptural Christians should more earnestly pray than that God would dispose the hearts of our rulers to conciliate Russia. We are too fond of dwelling exclusively upon the dark side of Russian rule, forgetful of the dark side of our own. Dr. Wenyon, our well-known Chinese missionary, recently traveled right through Russian Asia, and was amazed and delighted to discover what a blessing Russian rule had quickly become in those vast districts. In two decades chaos has been succeeded by cosmos." *The Christian* takes the same position and believes that "a good understanding between England and Russia would tend to the peace of Europe and of the world. It would tend to develop Russia, to introduce civil and religious liberty, and to relieve our brethren, the Stundists, of the disabilities, oppressions and persecutions under which they now suffer. And energy wasted in watching one another would be used in ameliorating the condition of the nations dependent upon each."

THE SUNDAY SCHOOL LIBRARY.

BY CHARLES S. OLCOTT, MONTCLAIR, N. J.

The argument is often heard nowadays, "We don't need a library. The children have all the books they can read at home, or if they have not there are plenty of public libraries where they can get them." Those who make such statements show that they have failed to understand the real function of the Sunday school library and its proper relation to the school. The conscientious teacher seeks to do more than teach the lesson of the day. He studies the peculiarities of each pupil, strives to win his confidence by showing an interest in things outside the school and aims to lay the foundation for a strong character. The teacher who is actuated by such motives is quick to discover that good literature is one of the best aids he could have, and if this help is to be found in connection with the Sunday school itself a bond of union is at once cemented between pupil and school as well as between pupil and teacher.

Are Sunday school libraries as they exist today fitted to accomplish such purposes? Could a teacher, who is interested in a bright boy of good common sense, by using only the books of the average Sunday school library, lay out for him a course of reading of sufficient interest to hold his attention and at the same time inculcate a taste for the best literature and eventually lead to the development of character? The experiment would be a sad failure if tried with some libraries.

The real cause of the stigma that has justly attached itself to the Sunday school library in the past, and has not yet disappeared, is that the average "Sunday school book" has been made to order to fit into a certain narrow groove while good books of broader character have been excluded. Most schools have a library committee, who are apt to purchase books without any very definite conception of the real purpose of the library. Oftentimes the governing thought, so far as one exists, is that the books must supplement the work of the school by being religious in their character. But, knowing that children are not attracted by such subjects, they select a class of books that contain a religious teaching, sugar-coated with a story of alluring title, But no library will ever successfully supplement the work of the Sunday school by administering doses of "religion" to unwilling patients.

There ought to be no such thing as a "Sunday school book," in so far as the term signifies a special class. A book that is good enough for a Christian home is worthy a place in the Sunday school library. A Christian father, desiring to provide good reading for his family, would select from the whole broad field of literature. He would carefully avoid sensational books. He would also shun stupid books and those beyond the comprehension of the young. He would omit mere story-books—that waste the time of the children and leave nothing behind except a passing sensation of pleasure in the reading; but he would not throw out all history except that of the Christian Church, all biography except the lives of missionaries and saints, and all fiction except that which was supposed to teach religious truth.

He would rather depend upon the Bible for religious instruction, supplementing it, perhaps, for the little children with a few simple illustrated books like Foster's Story of the Bible and First Steps for Little Feet, and for the older ones with some really valuable books like Stalker's Life of Christ, which young folks will not only fully comprehend but really enjoy. To these he would add the inspiring thoughts of Longfellow, "The Children's Poet," and some of the stories of Hawthorne, whose tales, couched in the choicest diction, appeal to children of all ages. He would not fail to include biographies of Washington, Franklin, Lincoln and other men of achievement, a few good histories of our own and other countries and some good historical novels like Ivanhoe, Ben Hur and Uncle Tom's Cabin. And as the children must have some good story-books, he would find an ample supply in the writings of Miss Alcott, Mrs. Stowe, Mrs. Mary Mapes Dodge, Mrs. Craik, Elizabeth Stuart Phelps, Mrs. Wiggin, Mrs. Whitney, W. O. Stoddard, J. G. Holland, Thomas Hughes, J. T. Trowbridge and other authors of this class.

If the old-time prejudice against Sunday school literature is to be removed, and if the libraries are ever to become potent factors in the work of the schools, the artificial, made-to order Sunday school book of the past must disappear and the library of the future be built upon the same principle that ought to characterize the selection of books for a refined, intelligent Christian home. The keynote should be the development of character through the reading of the best books.

HOW GENERAL GORDON TRIED TO KILL LI HUNG CHANG.

BY REV. F. T. ROUSE, PLANTSVILLE, CT.

A little before our Civil War the Tai-ping rebellion had been gaining ground in China. Li Hung Chang was then the imperialist governor-general of the Kiang provinces, where the contest was hottest. When in 1860 Shanghai was threatened by the Taiping forces, a number of wealthy merchants of that commercial city determined to subscribe funds for a foreign force to check the enemy. Two Americans were engaged to recruit the force, one of whom, a Mr. Ward, was to have the command. Ward, though an adventurer, was a brave and skillful fighter, and his forces were so successful, aided, as they were, also by Chinese recruits, that they came to be called the "Ever Victorious Army." Ward was killed by a chance ball in the vicinity of Ningpo. The army was then commanded by Burgevine, the second American who with Ward recruited the forces; but he was more of an adventurer than his predecessor, and was soon in hot water with the governor of the provinces, "Governor Li," as he was then known in England.

Sir Charles Staveley was then in command of the regular British forces in China. Governor Li begged him to appoint an English officer over this motley but successful force. Staveley had in his aid a young man who held the position of commanding engineer. His name was Gordon. He had but just turned thirty. He was brave and trusty, and in his hands, though but a youth, was placed the command of the Ever Victorious Army and, as it proved, the fortunes not only of Li Hung Chang but of the imperial government of China herself; for without Gordon in all probability the great rebellion would have succeeded, or at least long continued.

Gordon had accepted an onerous task, and he realized the importance and sacredness of his mission. "I think," said he in 1863, "that any one who contributes to putting down this rebellion fulfills a humane task, and I also think tends a great deal to open China to civilization. I can say that if I had not accepted the command I believe the force would have broken up and the rebellion gone on in its misery for years. I think I am doing a good service."

But we started to tell how the great Li was once in danger of being shot by the brave young Gordon. It was a case of righteous indignation. The natural center of the war was the great city of Soochow. It had been held since 1860 by the Tai-ping rebels. The story of its siege and capture is a long one, but through the skill and bravery of the young engineer and general it came about that the Tai-ping "Wangs" or "Kings" were ready to surrender. To save appearances Gordon was to make an assault. Gordon had stipulated that the rebel Wangs should have mercy, and Li had assented, and on the night of Sept. 30 the city was surrendered.

Gordon, with that hatred of bloodshed that is in every true general's, not to say Christian's, heart, rejoiced that the Wangs were to be spared, and that the too customary Chinese butchery would be avoided. The city had been taken. Gordon was at ease, and the surrendered Wangs were taken to the headquarters of the governor. But what was the young Christian general's horror when he heard rumors of treachery and bloodshed. His own blood was kindled. He hurried out and crossing a canal, as he himself relates, he "found six bodies and recognized Nar-Wang's head. The hands and bodies were gashed in a frightful way and cut down the middle."

Gordon burst into tears and then tears were changed to uncontrolable indignation. It was the righteous indignation of the young hero heated to fusion. Though in the army he had never borne a weapon, but had gone about in the thick of the battle with but a little cane which the natives had learned to call "General Gordon's wand of victory," he armed himself with a revolver and started under the terrible impulse to revenge on the treacherous governor himself the lives of these murdered kings.

"But," says Archibald Forbes, "Li had come to realize what manner of man Gordon in his wrath could be and had escaped into town. Gordon pursued him, but the governor got into hiding and remained there. Gordon had ordered out his troops to assist in the search, but finding that vain he led them to camp, telling his officers that no British officer could serve longer under Governor Li."

We know not what went through the mind of the great and wily Chinaman as he stood before the beautiful sarcophagus of General Gordon in St. Paul's in London not long ago. No doubt the heathen viceroy has learned much of the milder forms of more civilized warfare since those comparatively early days. We cannot believe he harbored any ill against the great general. On the contrary, we know that he sincerely revered the memory of this Christian statesman warrior; and his soul must be made better by the memory. And Gordon certainly, after the first threatened outburst of his passion, bore no ill will toward the great Chinaman.

Li received the yellow jacket from this

victory of General Gordon at Soochow, a large part of the glory of which he took to himself. Gordon, however, refused a gift of $17,500 tendered him by the grateful emperor, owing, as he said in a respectful letter to the emperor, "to the circumstance which occurred since the capture of Soochow." "I leave China as poor as when I entered it" were his modest words. The emperor, however, before his departure invested him with the title Ti Tu, which gave him the highest rank in the Chinese army.

Li remained in power and the great general returned with honor to England, there, for a time, in peace to render those acts of love and kindness to all, and especially the poor about him, which marked the gentle Christian heart of the noble soldier though he had feared not to face the enemy or, if need be, at the peril of his life, wreak indignant vengeance on the head of a treacherous prince, while yet "the sun had not gone down upon his wrath."

A REVIEW LESSON.

BY REV. A. W. HITCHCOCK, NEWBURYPORT.

Our Sunday school recently completed the third quarter in a series on the life of Christ with a review conducted by the pastor. The period covered extends from Peter's formulation of the Messianic confession in northern Galilee to the quiet days in Bethany preceding Passion Week. Many of the lessons took up special parables and miracles, and did not present an easy field for an ordinary review. So a new plan was tried.

A young art student was ready to help with pencil and brush, and produced a creditable outline map of Palestine about eight feet long by five feet wide on smooth wrapping paper. The divisions were marked out and the four districts named. Cities and towns were located, but not named. Jerusalem and Samaria were ringed as capital cities. Bethlehem was marked with a star, Cana with a wine jar and each of the three homes where Jesus lived—Nazareth, Capernaum and his friends' home in Bethany—was marked with the picture of a house. This map was backed with eighth-inch pine, a small brad was driven to stand out at each city or town and the map thus prepared was hung where all the school could see it. Then the pastor, having a ball of red twine, began to question the school about the lessons to be reviewed, beginning with the place where Jesus resided at the time of the first lesson. Fastening the twine at Capernaum he continued his questions, and as a new locality was named he drew the twine to the brad standing there, tracing the journey of our Lord through Phœnicia, Cæsarea Philippi, the Mount of Transfiguration and the varied experiences in Perea, Jerusalem, Bethany, Ephraim and the villages of Samaria.

As the route was marked, events were called out and fastened in memory to the various places in which they occurred until the lessons were well covered and the map also. The red cord marked a network of travel back and forth, ever converging toward Jerusalem from that day when Peter said, "Thou art the Christ." The map itself at conclusion of the lesson preached a striking sermon on the life that sought so faithfully to lead and gather men when they would not be led. It was also suggested that the path he trod must be the pathway of every follower, in duty setting his face like a flint, even if it were to go to enemies and suffering and shame.

The idea of symbols for names of many localities can be extended all over Palestine, and the colored cord that follows all the journey of the life of Christ that we can trace will be even more strikingly picturesque and interpretative.

A WORD ABOUT THE INTERNATIONAL LESSONS.

BY REV. F. N. PELOUBET, D. D.

One morning at Chautauqua I heard an aged Methodist minister "who had a brilliant future behind him" discourse on Calvin and Calvinism. It was a fearful picture. The next morning Dr. Hodge of Princeton, who spells Calvinism with a very large C, began his lecture by saying, "If what the speaker yesterday described as Calvinism is Calvinism, then I am not a Calvinist." So I am inclined to say that if what has been repeated many times of late as a characterization of the International Lesson system is a true picture, then I have not been teaching the International Lessons these past years.

We have no word to say against any other system, but the International system is taking its part in the onward movement and at the front. It is not a back number. It is not like Sancho Panza asleep on his donkey saddle, which the robbers propped up on four sticks and drove the donkey away. It is continually making an "advanced step," and adapting to itself everything good that is gained in experiments in every part of the world. The greatest improvement is in the spread of better methods of teaching. There can be no real progress that does not retain the good things already attained. Unless uniformity, at least in the main school, be retained, then any step that leaves that out is a step backwards and not forwards—backwards to where the schools were, as we well remember, twenty-five years ago. We are "heirs of all the ages"; let us not give up a portion of our inheritance.

That bright phrase, "hop, skip and jump," has been applied to the International system so many times that one would imagine that some system had been discovered by which the whole Bible could be studied in three or four years and nothing be skipped. The fact is that the expression, while it may describe the method of some teachers, does not apply to the International system as it is intended to be used. Every wise teacher glances at all the intervening portions, stopping longer on the more important events, and gaining a comprehensive view of the whole Bible history. It is a continuous story.

Again, the International system is a graded system. There is no possible way of going through the Old Testament history, or through the life of Christ, in a few years without in the main having the same passages for study, (unless it be a swifter course for the youngest scholars.) But every great truth and event has many sides, adapted to various ages and classes. For instance, God and creation are not yet fully understood by the wisest men, and yet there are practical truths concerning them which interest and help the very youngest child. The system is one of *graded helps*, but it is as really graded as the studies in our day schools, which take up the same countries in geography and the same numbers in arithmetic in many grades of the schools, but use them in a different way in the different grades.

So also the International system is a system of Bible study, with the emphasis on Bible, and of Bible study, with the emphasis on study. Never was there so much study as now, and never greater need of more study. The lessons are of wide-reaching interest to all classes. They touch upon questions which are stirring the thought of men all over the world. It is a splendid opportunity for teachers' meetings and normal classes in every church and community.

The earnest discussion of these various plans, the efforts to measure results, the search after better things are signs of life. I was dining the other day with some educators, when the president of a prominent college near me made the severest criticisms on many of the present methods and tendencies in college education. Any one whose ears are open can hear the sharpest condemnation of various things in our common schools. The Sunday schools are not the only schools under the fire of the critics. Everywhere there is movement, there are experiments, criticisms, a cry for better things. They should not discourage but encourage us.

FROM THE HAWKEYE STATE.

The political campaign has just begun so far as mass meetings are concerned, though earnest discussions have been going on for months on the street corners and in the harvest fields. The free silver idea has not prevailed in Iowa to the extent that it has in many other Western States. True, the movement has a large following, but to all appearances it is already waning. Election day may reveal a different result, but we think not. The bulk of the Democratic party will support Mr. Bryan. So will a small element of the Republican party. Some acute observers calculate that one-fourth of the Democratic party will refuse to support the party nominee. A considerable portion of this element will vote for Mr. McKinley, while others will cast their vote for the gold standard Democrat. A considerable number of the Democratic leaders have taken the stump for McKinley. The normal vote of the State on national issues is about 225,000 Republican, 175,000 Democratic, 30,000 Populist and from 6,000 to 10,000 Prohibition. The old party lines will have less influence in directing the vote this fall than ever before.

The crops are abundant this season, but the farmers feel that they have reason for complaint in the low prices. The price of corn is only about fifteen cents, oats from ten to thirteen cents and hay sells for $5.00 a ton. Still many see that all prices are relatively low. Recently a laboring man worked two days on a farm and got $2.00 as compensation. The pay seemed small. When he came to spend the money for family supplies he remarked, "I never saw a time when $2.00 would buy so much." Many long for the good old times of the past when farm products brought a big price. Some of these same persons forget that in this region they used to pay $1.25 a gallon for kerosene, forty cents a yard for calico and could buy only three pounds of sugar for $1.00.

The normal rainfall during the summer has done much to brighten the prospects for the future. One serious result of the long continued drought is the killing of thousands of trees in all parts of the State. The hard maple has been planted in all our towns and our soil has seemed specially fitted for its growth. It is our most attractive shade tree and is the pride of all our villages. It is a cause of regret that it has yielded to the long dry spell and is dying in all parts of the State. The forest trees are also dying in large numbers, particularly the black oak. It is hoped that the increased moisture will save the rest of the trees.

Dr. W. M. Brooks retires from the presidency of Tabor College after a generation of faithful service. No one stands higher in the estimation of the people. He has been a great power, not only in Tabor College, but also among the educational and religious forces of the State. As president *emeritus* he will continue to use his great personal influence to promote the interests of that noble institution of learning. Rev. R. C. Hughes, who has served efficiently as vice-president for some years, has been promoted to the presidency and enters upon his work with great promise of success. W. W. G.

Rev. Dr. W. E. Griffis of Ithaca has been elected a member of the Netherland Society of Letters, Leyden. Here is a prophet honored abroad and at home too.

The knowledges that you adjoin to memory do not fill out the man unless you reach in his own mind the faculty that generates thought. —*Julia Ward Howe.*

PROGRESS OF THE KINGDOM.

THE SURPRISES OF A MISSION TOUR.

BY ABBIE B. CHILD.

"What are your impressions of the missionary work now that you have actually seen it?" This question, oftenest asked of one who has visited mission fields, is not as easily answered as might be supposed. Impressions, especially among the strange surroundings in Oriental lands, are elusive things, formed today only to be displaced by contradictory ones tomorrow. Even those who are so warmly taken into the hearts and homes of missionaries, as we were, must have the feeling of looking on from the outside, which warns one to be careful lest false impressions be given to the public. A few of these outside impressions may be of interest to the readers of *The Congregationalist*; perhaps we ought to call them the deepening and expansion of those previously formed rather than positively new.

In the first place, we thought we had some knowledge of the isolation of our workers, but at our very first visit outside of Bombay we found that we had little idea of it. We were at Satara one evening sitting on the veranda of Mr. Bruce's bungalow, hearing about his "parish" of a million and a half of people to be cared for by three persons, a father and mother and daughter. When we heard how every inch of ground had been gained through long and tedious battle, when we thought that this had been going on for years by just these three without human aid or sympathy or companionship, we involuntarily exclaimed, "How do you bear this isolation?" "You notice it do you?" was the simple reply with tears in the voice—we could not see the eyes—then brightly, "But we have our compensations. There are great compensations." This impression was not lessened the next day when we went to the sacred village with its thirty-two temples. As we stood under a tree swarming with hundreds of "sacred" monkeys leaping from bough to bough and chattering ceaselessly, as we watched Mrs. and Miss Bruce tell the gospel story for the first time to a little gathering of women, as we saw the vacant, bewildered, unresponsive faces and felt how much more the tree and the monkeys appealed to them than the beautiful gospel story, the words "What are these among so many?" took on a new meaning.

The same day we went on to Wai, where two ladies, Mrs. Sibley and Miss Gordon, are working alone in a bigoted Brahman city with an outside parish of 30,000 souls. Imagine for an instant what it must be never to see a white face except an occasional visitor from outside, never to make or receive a friendly call from one of their own race, never to go to a lecture, a concert or an inspiring religious gathering—not an elevating influence of any kind, nothing but benumbing, depressing, vitiating heathenism everywhere, in the very air they breathe. In our Marathi Mission there are five of these isolated stations with only one family at work and the same number in the Madura Mission. Surely that young mother is very wise who for her own sake, her children's, and the work's sake makes it a duty to go into Ahmednagar once a month for the sight of friendly white faces and the refreshment of social intercourse.

In the second place, we thought we knew something of the uncomfortable surroundings of our missionaries, but we were not prepared to find, for instance, that our missionaries in the city of Foochow have positively no place to go for a walk outside their premises except through the narrow, filthy streets of a Chinese city, with heaps of rubbish or the slime-covered pavement under their feet, with the vile smell of the offal pails which the field women carry, and the odors of burning fat and cooking garlic in the street restaurants on every corner; where their ears are filled with the most unearthly jargon in the world, and the shrieks of the chair coolies, which warn one to flatten one's self up against a stone wall or to dodge behind a protruding sign or a large basket of ill-smelling fish to allow a mandarin's chair to go by; where one cannot stop for an instant without being surrounded with a crowd of curious, chattering, jeering men and boys, whose rags and filth are highly suggestive of cholera, smallpox or leprosy. After two miles of this our friends can reach the foreign community, where there are clean streets and attractive houses and gardens, but by that time the desire for exercise somewhat cools. We all admire the "slum sisters" of the Salvation Army who spend their lives in the dark places of our American cities, but is there one of them who cannot in five or ten minutes find a clean street, a bit of green and a sight of cultivated Christian faces?

Another element in mission work which we had not appreciated is the constant suspicion of motives. It is certainly most trying that the first thought when a man or woman expresses an interest in Christianity must be, "Is he honest or is he looking for some selfish gain?" till the missionary cries out in despair, "Is there any one in this heathen land that I can trust?" The story is told of a Presbyterian missionary in Amoy who, some years ago, after long and patient effort, had secured the just punishment of some men who had made a causeless assault on one of his church members. As a consequence his name went abroad as one who had power with the officials. A few days afterward he received a letter from a wealthy Chinese offering him a thousand taels if he would baptize him. So astounding a proposition certainly required investigation, when it was found that the man was in trouble with the officials on account of a very questionable transaction in salt mines, and he thought if he could only be baptized as a Christian not only would his reputation for honesty be established but he would be powerfully defended by the redoubtable foreigner.

We were also surprised at the extent to which some of the converts just out of heathenism, true-hearted Christians though they are, must be held upon their feet by main force to keep them in the narrow way. It was a delight but not a surprise to see a shrine in a Chinese house dismantled of its idols and to find in their place the Lord's Prayer, Apostles' Creed and Ten Commandments, to see instead of the "good luck" mottoes opposite the entrance, "There is no God but the one true God," "If you will read the Bible and obey it you will find happiness." But we were not prepared to hear it was difficult to keep the people from worshiping them as miraculous charms. It is in the second and third generation of Christians that one sees the grandest results of missions. It was good to be introduced to a fine-appearing young man in Bombay and to have Mr. Hume say, "This young man knows no more about heathenism than my boys do"; to see the son of Ram Krishnapunt in Ahmednagar, the leader of a new church enterprise in the city, a lawyer of high repute on week days and a preacher on Sunday until money can be secured to pay a pastor; to meet the sons of Helper Meng in China, and many other bright, intelligent, consecrated men and women. Any one of these would give a most emphatic answer to one who still asks the question, "Do missions pay?"

As for Japan it was a constant surprise. Going there as we did from conservative China, with its few miles of railways in its immense territory, with so little mail system, even for the imperial city of Peking, that our missionaries, to make sure that we should receive their letters at a specified time, sent them by special messenger, the contrast was very great. We found ourselves continually asking, How did these Japanese know how to do this? Where did they learn to do that? Trolley cars whizzing through the streets of Kyoto, the city of temples, electric lights glaring amid the dim picturesque Japanese lanterns and even shining out from the forehead of an immense bronze Daibutz, tall factory chimneys towering in the midst of the low wooden and paper houses of the people—indeed, all the modern inventions seem as much domesticated there as in Chicago or New York.

One impression, not new, but burned into our souls with a new force, has haunted us night and day since our return. We realize as never before that the church of Christ has entered upon a tremendous undertaking in the evangelization of the world; that with only a small fraction of the church at work upon it, as now, it will not be accomplished for ages, if ever. Halting, faltering, retrenching, blighting the budding work in hundreds of places for lack of workers, constant bitter hampering of the workers for want of means, will never lead to victory. The church, under its unconquerable Leader, undoubtedly has the power to do it "in this generation," but it must move with unbroken ranks, it must move speedily, prayerfully, resistlessly.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Sept. 27–Oct. 3. Lessons from David's Life and Words. 2 Sam. 22: 1–22.

David in the Old Testament and Peter in the New come close to us because they are such absolutely human characters. Their natures were a mixture of good and evil. They were both ardent and impulsive, and both had to spend a long time in the school of discipline before they were ready to graduate. Perhaps David is even more representative a type than Christ's leading apostle, because David's life moved through a multitude of diverse conditions. He was both poor and rich, popular and persecuted, successful and disappointed. He knew the simple cares and joys of a shepherd's life; he knew, also, the fashionable and artificial life of kings' courts.

In all these different circumstances God was ordering and developing David's life. He had a use for him here at one time and there at another. And the divine program included disappointment, trials and defeats, as well as glory and honor. The loss of his cherished friend, Jonathan, the ingratitude and sin of his son, Absalom, the thwarting of his purpose to build a temple to God's praise—these must have been very bitter drops in David's cup, yet only thus could God have his perfect way with this headstrong and ambitious man. And out of these hard experiences came the sense of God's leadership and love that gave birth to those Psalms that have been the reservoir of spiritual strength for all the ages. "Take me, make me," prayed a man desirous of serving God and his generation, but not until he was willing to pray, "take me, break me, make me," was he able to do his best work for the world.

All this time David was a child of God and was living the life of faith and desire after righteousness. He stumbled and fell, to be sure, over and over again. But there was in him that longing after God and after worth of character which made even his slips and mistakes stepping-stones to higher things. The life which has once been given to God in entire sincerity moves on toward him. It is a great thing to be a Christian, not because we attain perfection at a bound, but because we are in the struggle after it. If the grace of God means anything to us weak and erring mortals it means just this, that we have been brought within reach of influences by which, if we yield to them continually, we shall be led into ever enlarging peace and joy and victory. King David himself and King David's greater and entirely blameless Son bid us never despair of ourselves.

The ark is a guest that always pays well for its entertainment.—*Philip Henry.*

The Conversation Corner.

PACIFIC GROVE, CAL.

Dear Mr. Martin: I like to read the letters in the corner very much. I am taking my vacation down on the coast and I watch the folks in bathing every day. I have a little brother five years old, and we have fine times together. My brother was born the day I was three years old. I had a great-great-grandfather, named Thomas Harris, who was born in 1695 and died in 1801, so that he lived in three centuries. RAY S.

With such an ancestor as that Ray would better try and live in three centuries too. Please reckon up how old he will be if he succeeds? In contrast to his vacation on the Western coast I will tell you a little of my week's outing on the Eastern, although there is nothing very remarkable to tell. I watched the folks in bathing too—but the water was much colder than in the mild Pacific. I did not have any five-years-old brother with me, but I found other children of all ages, from a year and a half to three scores and a half. On the beach, you know, we are all children!

Once or twice a day some of us had to go for water, for although there was an ocean of water close at our feet—sometimes covering our feet, as the year and a half boy suddenly found to his surprise one day—it was not fit to drink. To the well, locked up in a little house, a half mile away, we hauled our cans in a little cart which we found in the barn belonging to our cottage. Some times Master 1 1-2 sat in the cart and drove. But if the ocean did not furnish us drinking water, it supplied us with food, and to get that we rode a mile or so down the beach—on our wheels—to "the fish-houses," returning after a chat with the fishermen with a couple of hake or haddock or cod tied to our handle-bars.

One day I rode off to a neighboring town—the roads near the beach all seemed to be hard and fairly level—and had a nice call upon three boys at a farmhouse, the youngest of whom was celebrating with frosted and lettered cake his tenth birthday. The others were taking the skin off a fine woodchuck they had caught the night before in a fox-trap. (Country boys do have some fun you boys in the city do not!) On Sunday I went as many miles in the other direction to attend church. It was called the "Line Church," because it was situated on the line between two towns. But, alas, while we were in the Sunday school it began to rain—you know one cannot carry an umbrella on a bicycle! But it turned out well, for I was invited to a house near by to dine and wait until the shower was over, and there I found two of the nicest boys, of proper Corner age.

Another day I went—a little way beyond the well-house on the opposite side of the road—to the alleged grave of Thorvald, the Norseman explorer of A. D. 1002. It is simply a rock in the field, on which are seen rude marks, thought by some antiquaries to have been cut by Thorvald's companions in compliance with his request, when wounded by an Indian arrow, that they should set crosses at his head and feet. I talked with some intelligent boys on the beach, who of course had studied about Eric the Red, Leif the Lucky (Thorvald's brother) and other Norsemen, and promised them I would tell them where they could find fuller account of those ancient voyages. It is in Higginson's Book of American Explorers (Lee & Shepard, Boston), and I think the part about the Northmen and Columbus can be bought separately for fifteen cents. A few miles away, out at sea, we could see also the isles discovered by Capt. John Smith when New England was North Virginia.

A much more modern relic of northern navigation lies on the beach, and a Watertown boy who was stopping near took me to it. It is the wreck of a large, three-masted schooner, belonging to New Brunswick, which got off her course in a thick snowstorm last winter and ran on a ledge in the bay. The sailors took to the rigging and for a time were in great danger, but at length a life-saving crew arrived from a station a few miles away with their apparatus. Four times a life line was shot before it could be secured by the benumbed and bewildered sailors on board. At last they were all hauled safely ashore. The cut kindly loaned me by the *News Letter* shows how the wreck looked at the time. Afterwards it drifted on the rocks nearer shore and the stern and mizzenmast were entirely carried away. The vessel was sold for a trifle and is now used as a restaurant for curiosity-seekers! On a long, strong line fastened at the masthead and reaching down nearly to the deck many boys swing far out over the water and at full tide drop into the sea. Others are content with climbing up the rigging or jumping down into the hold, now partly filled with sand.

WRECK OF THE GLENDON AT HAMPTON BEACH.

I have not mentioned the name or locality of the beach, but perhaps you can guess by reading the life of Captain Smith or Whittier's poem on The Wreck of Rivermouth, which was close by. [I am sorry to give you away, Mr. M., but I had, of course, to put the proper label under the cut!—D. F.]

Mr. Martin

CORNER SCRAP-BOOK.

Curiosities of Water. Some of them were mentioned in a paragraph in this column two weeks ago, but not the one referred to in this week's Corner. *Why is the ocean salt?* It is very inconvenient, sometimes very distressful, that travelers on the sea cannot satisfy their thirst by dipping from the ocean around them—

Water, water, everywhere,
Nor any drop to drink.

Why would it not have been better if the ocean had been made of water good to drink? What advantages offset this disadvantage? If I were in school as you are I would think up and read up the whole matter, and write a composition on *The Saltiness of the Sea.* Do not forget to explain why the Great Salt Lake in Utah is not fresh like other American lakes.

Water for the Children. I think of six ways in which water—in its different forms—is a special source of interest and pleasure to children. (What are they?) A seventh use is that recommended by the following lines, composed, typewritten and handed to me by a blind girl:

The bluebirds drink the gentle showers,
The honey-bees the dew;
The mountain stream that cheers the flowers
Is God's best drink for you.

Aquariums. Since writing the above, I have chanced to take up an English magazine containing a very interesting account of the way for boys to make an aquarium. That is a use of water for interest and pleasure which I had not thought of. It has full directions for making the tank, and for preparing the sand, shingle and rocks for it. The *aqua* is salt, not fresh, and to accommodate boys who do not live near the sea it refers to a preparation of "Aquarium Sea-salt," in the English trade. Are any of our members practically interested in aquariums?

Gold in the Sea. And now I have a second postscript to fill the Foreman's order for another paragraph, for I have just read a remarkable article in the *Boston Transcript* asserting that the ocean contains a certain percentage of gold—about four cents worth to a ton of water. The only trouble is to discover some economical process of separating the "yellow metal" from the briny fluid. It is estimated that there is $120,000,000,000,000,000 worth of gold in all the seas. Yes, but there are probably 100,000,000,000,000,000,000,000 fish in the ocean; at fifteen cents each (the price at the "fish-houses"), how much would they be worth—but you would have to catch the fish first!

L. H. M.

The endowment fund for Whitman College has climbed to $115,000.

Mr. E. S. Woodcock has accepted the principalship of the Eells Academy of Colville, Wn.

The Congregational Sunday School and Publishing Society.

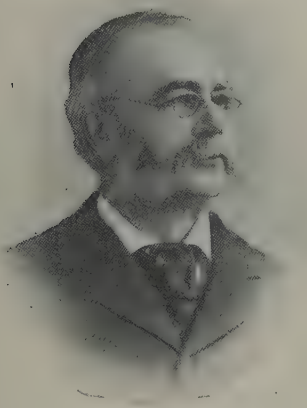
A Sketch of Administrative Methods and of the Official Routine.

If any of our denominational benevolent societies bears upon its face the purpose of its existence it is the Congregational Sunday School and Publishing Society. Some time ago a friend wrote the secretary, Rev. G. M.

GEORGE M. BOYNTON.
Secretary.

Boynton, D. D., inquiring why another name could not be given the organization that would be "just as pious and twice as handy"; to which remark the ready secretary responded that he would give one hundred dollars if his genial critic would suggest a better and more appropriate caption than its present one. The offer was never accepted, and indeed if it be desirable that the exact object for which an organization exists should stand forth in the name by which it is known, then this society could not improve its title. The only justification for its being is the fact that it undertakes to plant and nourish Congregational Sunday schools and to supply them with a proper equipment and the denomination at large with a special kind of literature.

Like all our societies, this one has undergone a process of evolution whereby it has come to a more definite consciousness of its particular end in life. It has become the



M C. HAZARD.
Editor.

residuary legatee of the traditions and special functions of several preliminary organizations, and since the year 1883 has found the basis upon which it can best conduct its activities, as well as the field and scope of their exercise. A minute story of this process of development is written fully in pamphlets and reports that are easily accessible, and is not germane to the present article, the chief design of which is to set forth present conditions and methods, and to throw upon the screen a silhouette or two of the persons most concerned in the practical management of the society.

Suffice it, in passing, however, to say that the Sunday school missionary and publishing work of the denomination is now conjoined in one society, first of all because historically it has been found that their separation or the intrusting of the missionary activity to any other kindred organization has not accrued to the advantage of the work; in the next place, from the point of view of both philosophy and common sense, the two aims belong together. It is just as important to take care of the child as it is to bring it into the world. It is just as necessary to give a Sunday school the right kind of diet as it is to make one more numerical addition to the figures that represent the denomination's investment in such schools.

Few people realize how interesting a

C H CASE, CHICAGO.
Chairman Committee of Interior.

thing it is to get at a benevolent society from the inside; to substitute, for a moment, in the place of the big, and often altogether too vague, capital letters by which it is known to the world, the living personalities who are contributing day by day of their vital forces to the propelling of the machinery and the enrichment and enlargement of the society in its various departments. As respects the C. S. S. and P. Society, now under consideration, the average man possesses at the best only stray bits of information regarding it. If he be a Bostonian or a frequent visitor to the capital of New England he knows, and perhaps frequents, the well-lighted and attractive bookstore occupying most of the first story of the Congregational House. If his home is in Chicago he has perhaps learned that at 175 Wabash Avenue is a first-class bookstore with the word Congregational upon its door-posts. The average Sunday school child throughout the country, fingering his quarterly week by week, casts maybe a passing glance at the imprint which shows whence the periodical emanates. The average church attendant is aware that about once in so often comes the stated appeal for funds wherewith to carry forward the missionary work of the society. The outside public looks upon it as one of several denominational organizations of the same sort.

We see the perfected product in a lesson

E LAWRENCE BARNARD.
Treasurer.

leaf or quarterly packed with the latest learning and the freshest and most suggestive side lights and comments, or in an attractive story-book just adapted for the Sunday school library, or in a thoughtful theological volume such as every pastor immediately wants to own. We hear of five or six hundred schools added annually to the thousands already existing, of the springing annually from these of more than sixty Congregational churches, but we must go behind the finished product and the row of dry figures adequately to comprehend how much of patient toil, and wise supervision, of constant journeying over plains and through forests, and hand to hand labor with all sorts of men and women is essential to the attainment of the gratifying results.

The bare basal facts relating to the internal administration are these: The society's headquarters are in Boston, from which point the missionary work is superintended and where all the literature is published, but Chicago has become an important center of redistribution and thither are sent most of the orders from Western

W F WHITTEMORE.
Business Manager.

States. It is important to keep this fact in mind, though this article will naturally have most to do with the Boston headquarters.

Spare an hour, then, for a visit to the bookstores in Boston or Chicago, as may

best suit your convenience. Look over the well-stocked shelves where denominational literature is kept well at the front, but where also no embargo is placed upon any good literature emanating from the other

W. A. DUNCAN.
Field Secretary.

publishing houses of America and England, the constant effort being to supply the best modern religious and theological works and to make them available at as little outlay as possible to Congregational ministers and laymen.

At the headquarters in Boston Mr. George P. Smith for many years held the position of Boston agent. He died in July after fifty years in the service of the society This article will not be long in type when Mr. Smith's successor, Mr. J. H. Tewksbury, will be installed in his place, coming with a special equipment for his work derived from a long familiarity with the business of the society both in its Boston and Chicago offices. Close by the agent's desk are the book-keepers, who are busy day in and day out attending to the various and often complicated accounts of the society in all its branches, while a force of clerks and shipping agents is kept constantly at work along the different lines of a well-ordered bookstore.

Three flights of stairs separate the book store from the rooms at the top of the house that serve as headquarters for the missionary and editorial departments. In the good sized room that occupies the south east corner stand in friendly proximity the desks of Secretary Boynton and Field Secretary Duncan and of Editor Hazard. The most striking artistic adornment is the crayon portrait of the sainted Asa Bullard, who put the best fifty years of his life into Sunday school work and the whole of a heart which was as large as a meeting house. Two adjoining rooms are required for the other members of the official staff, and they, like nearly all the denizens of the Congregational House, will rejoice in the ampler accommodations that the much heralded new building promises to furnish.

As you take your seat by Dr. Boynton's side you are at the nerve center, so to speak, of Congregational Sunday school aggressiveness. He maintains a vigilant outlook upon the field of the society's operations, which comprises the entire territory of the United States. He determines to a large extent, in consultation with the proper committees, the policy of the society and its methods of operation. He has much to do with the appointment of superintendents and missionaries and with the many ramifications of their work. This obliges him to be in frequent correspondence with the men in the field, and to visit them from time to time as well as the different State associations and local conferences. His last transcontinental trip was, perhaps, a sample one. In thirty days he attended no less than five State meetings and made thirty addresses. But the larger part of the time he spends at the Boston office, and his force of trained assistants enables him to multiply his energies and make his personality felt all along the skirmish line as well as in the older communities and established centers, which serve as sub stations.

Persons of a methodical turn of mind would find a joy in examining the system of reports and book-keeping whereby the society is prepared at any time to render an account of its stewardship, to show exactly, in black and white, what it has done and is trying to do. Dr. Boynton, it is only justice to say, is a genius in inventing forms and devices by means of which the keeping of the accounts and the registration of statistics are simplified and facilitated. He has turned this talent of his to good account in such useful volumes as The Pastor's Pocket Memorandum and the Pilgrim Church and Pastor's Registers, published by the society and in wide use among the churches. And as respects the

W. F. MACMILLEN.
Superintendent Ohio, Indiana, Illinois.

numerous clerical and mechanical details that pertain to the inner affairs of the society itself, he will tolerate no cumbersome or slipshod methods. As a result, as thorough and sensible a system has been worked out as any business house can exhibit. Once a month each superintendent and missionary sends to the missionary committee of the society a report. In order that it may be seen how minute and detailed this report is we subjoin its principal headings.

1. Schools organized during the month by superintendent or missionary, or as a result of his work.
2. Other schools organized. [This should only include schools not previously reported.]
3. Schools reorganized during the month by superintendent or missionary. [When schools have been discontinued two years or longer, the organization should be reported under No. 1.]
4. Schools visited (in addition to those named under 1, 2, 3).
5. Pastors and superintendents visited.
6. Institutes and Sunday school conventions conducted or assisted.
7. Other meetings attended in the interest of the society.
8. Sermons and addresses delivered. Total No.
9. Other missionary work (not included in 1 to 8).
10. Supplies given away from your stock received from the missionary department.
11. Amounts received for the business department in *Boston* only.
12. Amount received for the missionary department, including receipts for granted supplies.
13. Distances traveled.
14. Statement of account: Salary. Expenses (*in detail*).

Such a report, it will readily be perceived, brings before the officials in Boston a vivid picture of the actual service for the last thirty days of every man in the society's employ, whether he be in distant Oklahoma, twenty miles from a railway, or in the wheat-fields of Dakota. If the report needs explanation, here or there, a letter of kindly inquiry is at once sent. Thus the nature, size and possibilities of every school planted and nourished by the society are kept constantly in view. Of the five or six hundred schools organized yearly, perhaps a hundred are assigned to as many Sunday schools here in the East, and individual connection is thus established. A school in Providence, for instance, feels itself measurably responsible for one in Big Horn, Wyo., not only to the extent of providing the twenty-five dollars required to start the school and maintain it a year, but perhaps for opening a correspondence and trying to realize a genuine Christian fellowship.

The society strives to make the new schools self supporting just as soon as possible. Some reach the state of independence in the course of a few months, others are on the dependent list for several years. Perhaps the average length of the period of partial sustentation from without is three years, and naturally the process of learning to walk alone is made easy by gradual withdrawal of the supporting arms. Another principle of administration upon which emphasis is laid is the desirability of putting each new school as soon as possible in contact with some church or stronger school not far away from it with the idea of developing a reciprocity of interests and mutual good will. Hardly ever does it happen that any part of the twenty five dollars required to start a school goes for rent or running expenses. The grant is used chiefly for the furnishing of quarterlies and other literary helps.

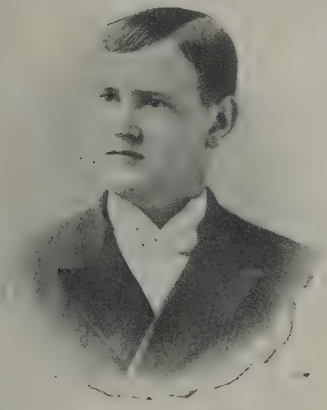
The fact that the society has two entirely distinct departments has led naturally and wisely to the keeping of two distinct bank accounts, different banks being utilized as places of deposit. Mr. E. Lawrence Barnard, to be sure, is the sole treasurer of the society, but the actual financial transactions of the business department are as distinct from those of the missionary department as would be the business dealings of one firm with another. If the missionary department buys literature of the publishing department, as it constantly does, it has to pay just as good Deacon Jones does who sends in his order the first of every January

F. J. MARSH.
Superintendent New England.

for eight senior quarterlies and twelve intermediate ones for his beloved school in North Tiverton, N. H. It appears, then, that there are about as many careful checks on waste, extravagance and dishonesty—if such a vice could be thought of in connec-

tion with a benevolent society—as could be devised, and the result justifies the process. The publishing department not only meets all its own expenses but is able, each year, to turn over to the missionary department for pioneer work from three to five thousand dollars.

There are two other men at the Boston headquarters who are only second to Dr. Boynton in their identification with the missionary department, and not second to him in their devotion to it. Dr. W. A. Duncan gives ten months in the year to field work, the other two being spent at Chautauqua, where he is numbered among the presiding spirits; but Sunday school work is the idol of his heart, and if there is anything he loves to do it is to present the cause to the churches, to consult with the superintendents and missionaries, and to plan for and lead advances wherever strategic points encourage an aggressive campaign. Dr. Duncan's field is the whole country, while Rev. F. J. Marsh confines his comings and goings to New England. He is getting to be a familiar and welcome figure at ecclesiastical gatherings, large and small. Of the other field workers mention should be made of Rev. W. F. Macmillen, whose district is the important



REV. J. L. KILBON.
Managing Editor.

States of Illinois, Ohio and Indiana. And of the remainder of the thirty men it is sufficient to say that they have been selected with great care and with the thought of their adaptability to their peculiar fields. The society has always been more anxious concerning the quality of its representatives than for their number, and the men now on duty stand high in the esteem of the brethren who know them best. Three of the superintendents, Rev. Messrs. Stewart of Nebraska, Case of Southern California and Pratt of Oklahoma, have been in the harness since 1883, about the time of the reorganization, effected largely through the instrumentality of Rev. A. E. Dunning, D. D.

It is only a step or two from Dr. Boynton's desk to that of Dr. Hazard, but the transition opens up a new and inviting field of investigation. Here, in the person of its editor, M. C. Hazard, Ph. D., we are in contact with the source of that large volume of literature which has been and is being put forth. First of all comes the series of Sunday school helps. The old-time question-book has been entirely supplanted by quarterlies and lesson leaves, and with this substitution have come a larger differentiation and a vast improvement in the quality of the material. We have now three distinct grades of the Pilgrim Quarterlies—the Senior, the Intermediate and the Junior. More advanced still is the Pilgrim Teacher, less designed, as its name implies, for pupils than for their instructors, while at the opposite extreme are the publications issued particularly for the little people—the *Little Pilgrim*, in which the story of the lesson is

J. H TEWKSBURY.
Agent.

given in conversational style and in large type with illustrations, and the popular *Lesson Pictures*, with the beautiful picture in colors accompanying a brief lesson in question and answer form. Dr. Hazard's supervision extends not only to this entire series of lesson helps but to all the society's publications. His distinctively original work, however, is confined mainly to the Pilgrim Teacher and to the exposition and illustration of the lessons. The same framework is used for all the grades, thus securing a unity of general treatment and accustoming the pupil who advances from one grade to another to a certain desirable similarity in the way in which a given lesson is approached. The illustration and practical application of the lessons naturally varies according to the capacity of the scholars. Perhaps it might be well to say, as an evidence of the way they are appreciated, that the lesson helps never had so large a circulation as now, having more than doubled within the last decade.

It falls to Rev. J. L. Kilbon to do the exegetical work for all the lesson helps and to furnish, besides, the material in the Bible Dictionary. He is a graduate of Williams College and Hartford Seminary and has developed exceptional ability as a careful exegete and commentator.

The primary department in the Pilgrim Teacher is under the care of Miss Anna F.

MISS ANNA F. BURNHAM.
Associate Editor.

Burnham, who has given it an exceptional worth and an honorable reputation. Miss Burnham is also directly responsible for most of the work in the junior grades of the lesson helps, as well as for the *Little Pilgrim*, which she edits with keen sympathy for the little people. A correspondingly high level of work is sustained by Mrs. Alice Mayo Swift, who has charge of the kindergarten department of the Teacher. All the writers on the International Lessons are obliged to have their copy ready from three to six months in advance.

The society's periodical literature includes also the *Wellspring*, which for two generations and longer has been a constant visitor in many a New England home, and has earned a notable reputation as a Sunday school periodical replete with a great variety of miscellaneous matter useful to young people. As it has aged it has brightened and broadened, and was never nearer the ideal of such a sheet than now, under the editorship of Willis Boyd Allen. A gifted writer and the author of several excellent stories and a volume or two of poems, Mr. Allen is no less skillful as a practical journalist. He has been abroad for most of the current year, but returns in October. In the meantime Miss Natalie Rice has conducted the paper so successfully that few have realized that its regular editor was absent. The *Mayflower*, started about ten years ago, aims to be to childhood what the *Wellspring* is to youth. It has been edited from its beginning by Mrs. Julia H. Boynton, the wife of the secretary, and there is

MRS. JULIA H. BOYNTON.
Editor Mayflower.

never a dull line in its four prettily adorned pages.

Before leaving the subject of helps and special periodical literature, allusion ought to be made to the inductive lessons in the life of Christ and the history of Israel prepared in recent years by Dr. Hazard and designed for advanced Bible classes, as well as for any students or body of students who desire work more advanced and somewhat more consecutive than the International Lessons.

When it comes to the publication of books the denomination exercises a prudent policy, recognizing the unwisdom of incurring risks and of making such ventures as an ordinary publishing concern may be disposed to do. From fifty to sixty book manuscripts are submitted in the course of a year, and in exceptional years, as in 1888, when prizes were offered, the number has risen to 300. Mr. Kilbon first examines the work submitted, and whatever runs the gauntlet of his criticism passes next to Dr. Hazard, and usually, when his opinion is favorable, to Dr. Boynton, and thereafter to the publishing committee. The number of books published each year varies from ten to twenty, seventeen being perhaps a fair average. The larger half of these are stories, but the list will include now and then a theological work, a volume of ser

mons, a choice biography like that of Dr. Gulick or Dr. Hamlin, or such a work as the Mary Lyon Year Book, or Dr. Hazard's admirable compilation of poems, The Tearless Land. What the society is most constantly in search of is first-class books suited to the Sunday school library, and there is always an eager welcome for a manuscript of this sort that can be marked A 1.

The improvement effected in all branches of the society's activity is nowhere more apparent than in the quality of its books, which have, in late years, been so good that other denominations and the trade in general have been glad to recognize and make use of them.

The process of putting into type accepted manuscripts imposes a task of no slight proportions upon Dr. Hazard and his coadjutors. Every manuscript must be subjected to scrupulous editing, and it is the uniform practice to verify all quotations and allusions, thus forestalling errors. Indeed, too much praise is not likely to be bestowed upon the accuracy and trustworthiness of all the literature that bears the imprint of the society. The original work of the editors bears upon its face the stamp of thorough scholarship, while careful editing and painstaking proof-reading make it sure that

WILLIS BOYD ALLEN.
Editor Wellspring.

work done outside the office will be marked by the same qualities; and in this connection the services of Miss Annette C. Kemp as proof-reader for ten years have been invaluable. For the same period a great reliance has been placed upon the taste and fertility of invention of Mr. William F. Whittemore, the business manager. It has fallen to him to attend, in the main, to the artistic and mechanical matters in connection with making all the books and periodicals that the society sends out, and to him, in large measure, is to be credited the notable gain in their exterior attractiveness. He hopes soon to transfer these and other functions of his position to Mr. Tewksbury, inasmuch as his connection with the society has always been of a temporary nature and in addition to his regular vocation.

The society's committees render it service which is by no means small or perfunctory. That on missionary work, composed of seven ministers and laymen, meets monthly and considers carefully the actualities and potentialities of the broad field. The committee on publications and that on finance also hold stated meetings, and five directors living in or about Chicago constitute a committee for the Interior, of which C. H. Case is chairman, which supervises the business operations for the Western house and gives valued advice in regard to missionary work in the district. The Chicago branch of the publishing house has become an important and indispensable institution, and under Mr. Tewksbury's management has developed the capacities of its field to an extent fully realizing the most sanguine anticipations when the branch was established. Under Mr. E. Herrick Brown, who will assume, for the present at least, the management, it is likely to continue its prosperous career. These four committees, with other gentlemen, constitute a board of directors elected in groups of nine for terms of three years' service.

At the head of the society figures Samuel B. Capen, not as a figurehead but as president both in name and fact. His numerous and important business interests and his devotion to other forms of Christian activity, and to municipal reform and all good causes, do not militate at all against his fulfilling to the utmost the duties of his office. He attends the important committee meetings and keeps a tight grasp upon details, while his enthusiasm, courage and organizing ability are felt everywhere.

Fortunate, certainly, is the society in securing for its most responsible positions the services of able and consecrated men. Theirs is no easy calling; their work is continuous and exacting. They see on one hand broadening and ripening fields, while on the other hand they are confronted all the time with the problem of securing sufficient resources wherewith to cultivate these fields. They are laboring strenuously to secure results commensurate with the dignity of the society's traditions, with the demands of a constituency that expects large and worthy things and with the ever widening area of golden opportunities. Perhaps this little sketch may help to make the Congregational mind more intelligent and the Congregational heart more sympathetic with regard to a society that seeks to find and keep its place in the sisterhood of societies, to labor in harmony with them and with all Christian organizations and to do a work for the children of the country which it believes God has given it in particular to do.

CO-OPERATION IN SUNDAY SCHOOL WORK.

At the recent International Sunday School Convention in Boston one of the most suggestive and pungent papers was that of Rev. G. M. Boynton, D. D., on Denominational Co-operation. He first justified the existence of denominations, showed how aggressive effort is best prosecuted on denominational lines, and then went on to plead for a real and effective working co-operation. We should be glad, if space permitted, to publish the address in full, but the portion beneath given sets forth its main contention and is particularly valuable in revealing the catholic spirit that animates the policy of our own Sunday School Society.

Brethren of all the tribes of Israel, may I speak a word for one of them, not by any means the largest, but in this land one of the elder brothers and among the first to enter upon his inheritance. We do not claim to have been altogether guiltless in this matter of substituting competition for co-operation. Even among ourselves and in our older cities it has sometimes happened that unholy rivalries have sprung up, that the question has been, not in what location and by what methods can we serve the cause of Christ the best, but how can we serve ourselves best and perhaps get the better of our brethren. We take shame to ourselves so far as we are or have been guilty in this matter.

But we have faced the matter candidly in determining the policy of our aggressive Christian work, both in its Sunday school and church departments. For the former, so far as it is a denominational work, I speak officially. It is our determined purpose and our open offer to co-operate with all who love our Lord Jesus Christ so far as they will let us do it in his work; and it is equally our avowed policy and purpose not to initiate any competition under the pretext of doing the Lord's work with any church which believes that Jesus Christ is the Son of God. These are the instructions under which our Sunday school State superintendents and missionaries go forth and which they are expected to obey in the letter and in the spirit—a spirit of loving loyalty to our one Master and to the family in Christ which they represent, and of fraternal comity and co-operation with all the families which are named in him.

You might expect me here to add that we find the same spirit in all the other bodies of Christian workers in this broad field. God knows how gladly I would say it if I could. But we are not here to say pleasant things to one another only, but to say the things that are true and profitable to be heard. I say it in sorrow, we do not find this spirit even in the Sunday school missionary work. There is one denomination—I name no names and I shall name no names—which meets us always in the same fraternal spirit. The head of its Sunday school work and I are at one in this matter, and I have never known of an occasion of offense on either side. If it were to occur and remonstrance did not cause it to cease a speedy process of electrocution would.

But it is not universally true, sorry as we are to say it, and that with bodies which are largely represented here. They meet us here to co-operate in planning together for Christian work, but on the older fields and those just opening to cultivation they meet us not to co-operate but to compete. Shall I give an instance or two? A large and growing city in the older West; our missionary discovers a population of 300 souls separated from the main city by a stream, with no Protestant service in English. It had grown and no one, apparently, not even the good ministers of Christ, each busy in his own field, had noticed it. The aid of our own church across the river is secured, a place obtained, a school organized and occasional preaching services provided. Within a few weeks, before there had been given time for this new plant to take root, another closely affiliated denomination opens a school in the next block and makes the work begun difficult and finally impossible. Was that co-operation, or competition, or comity? Another place much further West, a lumber town; our missionary finds it, wins his way to the good will and at last assistance of the owners, gathers a school, sends an evangelist, wins forty souls to faith in Christ. A church is to be constituted, when another denomination sends in a preacher to divide the catch and make a second and divisive organization both of church and Sunday school. This effort is persisted in until it is so evidently rejected by the people that it fails.

I feel no fear of contradiction here when I say that these things ought not so to be; that they are a shame and a disgrace to the name we bear. I have been within a few weeks in the Territory of Oklahoma, where a friend of mine in a railroad car heard a leading official in an evangelical denomination say with emphasis to a minister of his own body, "Next to the devil, the hardest thing we have got to down in this Territory is the Congregationalists."

Now, friends, either we ought not to show the hypocrisy of recognizing each other as Christian brethren at all, or we ought to recognize each other fully and without reserve. We may be separated by matters of taste and preference and even doctrinal squint, but either we are working together or we are not. Which is it, competition or co-operation? Let us adopt a principle and emblazon it on our

banners, and march where it leads us. Let us be honest.

If we are working for the building up of Christ's kingdom, let us decide who are with us in the purpose and give them room. The Western lands are full of commercial travelers. Each is trying to sell to paying customers the goods of the house he represents. What would the manager of a great commercial house do if he should find that half a dozen drummers were running a competition to secure the trade in a single town and leaving large sections of the country without solicitation? I tell you he would miserably withdraw those unfaithful servants who were trying to beat each other rather than to serve him. Wouldn't you? And wouldn't it probably be found that the wares they were trying thus to sell were not the genuine goods at all?

Denominations! They are good enough in their way. Christ! His is the name which is above every name, the only name to glory in in all the world. Competition between those who bear his name as their common denominator! It is a shame to mention it, unless it be that honorable competition which is eager to do its full part in the work he has left his disciples to do. Comity, the law of kindliness and good will, which esteems others better than itself and rejoices in their success for Christ as in its own, co-operation in all good things, within all wise and practicable limits, in all ways which increase efficiency and hasten the coming of his kingdom — this surely is the law of Christ.

Notable among the family reunions of the season was that of the Tyler family, held with great enthusiasm in North Andover by the descendants of the original Job Tyler, with whose coming to Rhode Island the story of the clan in America begins. The family has developed a number of college professors, of whom Moses Coit Tyler of Cornell was made president of the day. A paper on Tyler Biology, by the venerable Prof. William S. Tyler of Amherst, was one of the features, though the author himself was unable to be present. Other parts in the program were taken by his two sons, Prof. John M. Tyler of Amherst and Prof. Henry M. Tyler of Smith, and a letter of regret was read from Prof. L. G. Tyler of William and Mary College, Virginia. This family devotion to education may be further indicated by recalling that it was Mary Tyler who "had a little lamb," whose intrusion distracted the attention of the scholars at the school she attended, and by the general success and culture of the descendants and bearers of the name.

We talk about the dangerous classes. The danger lies in the separation of the classes — those who are the salt of the earth keeping by themselves instead of coming into contact with that which tends to corruption.—*A. J. Gordon.*

AN OHIO DEDICATION.

The church in Wellington dedicated its new house of worship with appropriate services on the 13th and 14th of this month. The edifice shown in the accompanying half-tone is the fifth house occupied by the church in the seventy-two years of its history. Of these, two have been destroyed by fire, the last Feb. 9, 1895. It was a fine brick structure, erected at a cost of $25,000 in 1879, one of the first houses in Ohio to adopt the style of architecture and arrangement now generally recognized as belonging to the modern church home.

During the nineteen months since the fire the church has occupied the Opera House, all its services and work have been well sustained and its membership shows a slight increase. The corner stone of the new edifice was laid Aug. 18, 1895. The material is brick with trimmings of Berea sandstone. It was designed by Mr. S. R. Badgley of Cleveland, on a model which is illustrated in the Pilgrim Church in Cleveland and the new church at Sandusky, which is already a favorite in northern Ohio.

The auditorium is in the form of an irregular octagon and has no gallery; the roof is supported by eight wooden trusses projecting into the room and finished in plaster; these meet at the top in an octagon, which is surmounted by a dome of colored glass. The room is decorated in soft colors shading from terra cotta, is trimmed with gilt and ivory and is abundantly lighted by stained windows with coloring in close harmony with the decoration. The main windows, east and south, contain handsome designs of the Good Shepherd and Christ Knocking at the Door.

FIRST CONGREGATIONAL CHURCH, WELLINGTON, O.

The floor slopes toward the pulpit, which is placed at the inner corner, leaving the entire adjoining side for the choir and organ. On the other side of the pulpit is the Sunday school department, parted from the main room by a large partition which is swung on pulleys. The Sunday school wing has galleries at the ends, providing for a primary department and eight separate classrooms. The social equipment is below, and consists of ladies' parlor, dining-room, kitchen and dressing-rooms. The main audience-room is seated for 550 and the Sunday school rooms will accommodate 250.

The building is finished in oak and chestnut and the furniture is of polished oak. It is heated by steam and lighted by electricity. The cost of the house complete, including organ and furnishings, is about $27,000, of which $20,000 were received from the insurance on the former house. The stained windows were purchased by the Ladies' Society and the fine Steere organ was provided mainly by a Guild of the young people, with the substantial aid of a few individuals. The service of dedication occurred Sunday morning, with a sermon by Pres. C. F. Thwing of Western Reserve University, and in the evening addresses were given by Professor Currier of Oberlin and Secretary Fraser of Cleveland. Monday evening was devoted to the fellowship of the churches, with brief addresses by the pastors of the other churches in town, which suspended their Sunday services for the dedication, and by Rev. J. R. Nichols of Medina, Dr. H. M. Tenney of Oberlin and Rev. S. D. Gammell, pastor of the church from 1884 to 1889, now of Tallmadge, O. The present pastor, Rev. A. F. Skeele, enters this week upon his fourth year of service, and the people are looking forward hopefully to the work of the coming season. The present membership of the church is 320. s.

BIOGRAPHICAL.

HENRY ORMOND PINNEO.

The Congregational Church Building Society loses a faithful servant in the death of its treasurer, Sept. 8. He was the son of Rev. Bezaleel and Mary (Stone) Pinneo, and was born in Milford, Ct., Feb. 22, 1815. He was for several years a successful merchant importer in New York city. His business was largely with Southern houses. The disturbances occasioned by the Civil War absorbed the accumulations of years of hard toil and compelled suspension of business as a merchant. Having been employed as treasurer's clerk by the American Congregational Union, now known as the Congregational Church Building Society, May 16, 1883, Mr. Pinneo was chosen treasurer of this society and remained in that office until his death. With conscientious fidelity and up to the full measure of his strength he devoted himself to the financial work of this society. His widow, Mrs. Catherine Stansbury (Curtis) Pinneo, and four children survive him. One of his four sons died a few weeks ago.

REV. LUMAN A. PETTIBONE.

After a brave battle with ill health, continuing over a year, Mr. Pettibone died at Burlington, Wis., Aug. 24. A graduate of Beloit in 1877 and of Yale Divinity School in 1880, he returned to Burlington, Wis., to the pastorate of the Plymouth Church, which his father, Rev. P. C. Pettibone, helped to found in 1858. The son rendered faithful service in that field for fifteen years, resigning last September to accept a call to Tucson, Ari., where he hoped the climate would restore him to vigor, but this hope was disappointed. He was a man of great sweetness of spirit and a tireless worker.

Prof. Marshall R Gaines, for four years connected with the University of New Mexico, Albuquerque, has been appointed president of Tillotson College, Austin, Tex.

The Home

THE THINNING RANKS.

BY MARGARET E. SANGSTER.

The day grows lonelier; the air
Is chiller than it used to be.
We hear about us everywhere
The haunting chords of memory.
Dear faces once that made our joy
Have vanished from the sweet home band,
Dear tasks that were our loved employ
Have dropped from out our loosened hand.

Familiar names in childhood given
None call us by, save those in heaven.
We cannot talk with later friends
Of those old times to which love lends
Such mystic haze of soft regret;
We would not, if we could, forget
The sweetness of the bygone hours,
So priceless are love's faded flowers;
But lonelier grows the waning day,
And much we miss upon the way
Our comrades who have heard the call
That soon or late must summon all.

Ah well! the day grows lonelier *here*.
Thank God, it doth not yet appear
What thrill of perfect bliss awaits
Those who pass on within the gates.
O, dear ones who have left my side,
And passed beyond the swelling tide,
I know that you will meet me when
I too shall leave these ranks of men
And find the glorious company
Of saints from sin forever free,
Of angels who do always see
The face of Christ, and ever stand
Serene and strong at God's right hand.

The day grows lonelier, the air
Hath waftings strangely keen and cold,
But woven in, O, glad, O, rare,
What love-notes from the hills of gold!
Dear crowding faces gathered there
Dear blessed tasks that wait our hand,
What joy, what pleasure shall we share,
Safe anchored in the one home-land.

Close up, O comrades, close the ranks,
Press onward, waste no fleeting hour!
Beyond the outworks, lo! the banks
Of that full tide, where life hath power,
And Satan lieth underfoot,
And sin is killed, even at the root.
Close up, close fast the wavering line,
Ye who are led by One divine.
The day grows lonelier apace,
But heaven shall be our trysting place.

OUT WEST.

BY REV. CORNELIUS H. PATTON, DULUTH, MINN.

"Yes, I came from down in Maine," she replied, as her eyes rested lovingly on a bed of nasturtiums which were struggling hard with the weeds and grass. She had boarded up the bed as though to redeem it somewhat from the barren clay of the region. And then I noticed two lilac bushes, recently planted on each side of the walk, and some youthful apple trees at the side of the house.

"And are these also from Maine?" I queried, pointing at the young sprouts.

"Well, not exactly, Mr. Patton," was her rejoinder as she proceeded to shoo away the chickens who were scratching up the sawdust mulching which she had placed about the foot of the trees. "My husband says he calculates no Maine woman could live a year out of sight of a lilac bush. He laughs every time I mention my orchard, and declares that no one but a born Yankee would think of trying to raise fruit in such soil as this. I never supposed people could live in houses with no trees about them until I came here, and I told Mr. Gorrell that if he expected me to stay in such a forlorn spot as this that he would have to plant some trees and shrubs and make the place homelike."

"Then you do think this place is forlorn," I asked, in a rather hesitating way, having learned that Westerners, after they have been here for a time, are apt to be sensitive on the subject of the non-attractiveness of their surroundings. I have known men who were born under the elms of New England and lived there until middle life who, upon settling in pioneer regions of the West, within two years have so far forgotten the glories of New England trees, hills and streams as to call attention to a young growth of poplars springing up in the path of a forest fire as a fine piece of "scenery." I have known them to go into raptures over a shallow, muddy river flowing between two swamps and to solemnly ask me if I have ever seen anything in Europe to equal that. So I was not surprised when this jolly-faced woman from "down in Maine" told me she thought Claybank the nicest place she had ever seen.

This led to our going into the house, where she told me the story of her simple life, which I tell to the readers of *The Congregationalist* because it is typical of many another which might be told of people who have moved from the East to these raw Western towns. I had gone to Claybank to give an address in the little Congregational church which had been struggling along in spite of home missionary retrenchment and a decreasing and discouraged population. As I walked from the station to the house of my entertainer it seemed to me about as forlorn a place as I ever had seen. A hole had been cleared in the forest large enough for a big city, but the stumps were everywhere except in the middle of the main street, which, in mocking contrast, was finely macadamized and curbed, with a twenty feet walk on either side. The houses numbered perhaps a hundred, and were scattered over a square mile of land. The impression was of stumps, clay and weeds, with a sparse sprinkling of very small and very cheap dwellings. The church looked as if it had been dropped by a flood on the extreme outskirt of the town. They told me afterwards they were afraid if they located it more centrally that in a few years it might be in the slums. The building was fairly good, having been copied from a picture in the *Church Building Quarterly*. But the bank in front, bare of grass, was washed in deep gullies which, having worked back to the foundation, threatened to undermine the structure. The building was approached by rickety steps, evidently improvised after a particularly heavy rain. They held their place by virtue of the small size of the congregation. As I viewed these things the cheerlessness of the leaden skies seemed to settle down upon me, and I found myself saying, "God pity the people who have to live here, and especially those who have come from the comfortable and beautiful towns of the East."

When I was seated in Mrs. Gorrell's best chair, in a parlor which certainly looked cozy enough, she told me that for three months after her arrival she did little but cry. I could well believe it even before she described her old home in Maine. She was born in the house where her father and her grandfather were born, and she had never moved until she came West after her marriage to Mr. Gorrell in her middle life. Until that eventful journey she had never seen a saloon. She had never heard a foreign language spoken. "But there are foreigners in Maine," I observed.

"Yes," she replied, "there were three Irish families in our town. We called them Irish and thought of them as foreigners, but they were in the third generation on American soil, and property had passed from father to son so that they were really well-to-do and educated people."

And so she went on, giving me such a vivid picture of dear old New England life that I began to feel sort of moist about the eyes myself. She, however, was all smiles, and as happy as a home missionary at the State conference.

"Well," I asked, "how did it come about—your change of feelings?"

"It came about in this way," she said. "After I had cried for three months and made my husband miserable, myself miserable and every one around me unhappy, I came to my senses. I argued there was no use in crying. If things are so forlorn here I might as well try to make them better. And then I thought of those lilac bushes and our apple trees at home, and it came to me that some one must have planted them way back in the early days, and that my own beautiful Maine village was once a hole in the woods with stumps sticking up on every side just as they do here. The first thing I did was to send for a nursery man and have him set out those two lilacs." (I looked at them again through the window and saw they had several leaves apiece.) "And then came my orchard. You musn't laugh, for it *will* be an orchard some day. And then—then came a great change in my feelings towards my neighbors. We were the only people in town who had horses, and I began to take the women out riding. We drove to the city to do our shopping, and went on picnics together, and gradually I found that the people here are real nice. They are different from Maine people, but when you get used to their ways they seem just as good. I even like many of the foreign women first rate. Some of them have had as good an education as I have, and they are truly kind and appreciative."

As I expressed a lively interest in these things, Mrs. Gorrell hastened to add: "But I haven't told you the chief cause of this change that came over me. All the time I lived in Maine I never united with the church. I attended every Sunday, and my mother was a member. I supposed I was a Christian, but you know how one settles down into living in a certain way and how hard it is to make a change, especially if it is going to attract attention. As I look back on it now I don't believe I was a Christian at all; I spent so much time on myself. But out here in the little church there was so much to be done and so few to do it that I took hold, and I—well, I joined the church, and ever since I have been a happy woman."

I found that she was planning to visit Maine in the spring, the home ties being very strong, but with no desire to remain East. In that forlorn, overboomed, pioneer town in the heart of a Western forest this woman had found her work and found herself. She was contented, and Claybank was the "nicest place she had ever seen," because she had learned that happiness does not consist in having, but in being and doing. This is worth remembering when we ride through such towns on the rail-

road and commiserate the inhabitants. Not infrequently they may more appropriately commiserate us, because in our selfish enjoyment of luxury we are losing the richest blessing of life.

"ARE YOU READY FOR CHURCH?"

BY A PURITAN.

Up the stairway of a quiet New England parsonage used to come this question, Sunday after Sunday, asked by the minister in his calm, reverent voice as he came from his study, where he had been pleading for a blessing upon the day's labor, and down would float the various replies in careless, girlish voices: "Yes," "Almost," "No, don't wait for me, I'm not nearly ready."

And still after the lapse of many years, in the calm of the blessed Sabbath mornings, do I seem to hear the same old question. The same and yet not the same, for with the passing of time the meaning has broadened and deepened, going far beyond that which takes note of the outward adorning alone, for the words now come to my soul and the speaker seems to be "One whose form is like unto that of the Son of God," and again, as in the long ago, do I ofttimes have to make sad reply, "No, I'm not nearly ready."

In this experience do I walk alone? I fear not, and in the lack of individual preparation, it seems to me, may be found the reason why to so many of us the prayerfully, carefully prepared services of the Lord's house on his day prove to be "flat, stale, and unprofitable," when they might glow with divine power, leading our souls into "green pastures and beside still waters," so refreshing us spiritually that throughout the week we would be,

> Plying our daily task with busier feet,
> Because our secret souls a holier strain repeat.

If special preparation would lead to this result, would it not be worth our most earnest endeavor? Is it too much to ask that we who are called to present ourselves before the King of Kings and Lord of Lords should make ready? The simple rule in physics that no two things can occupy the same space at the same time holds good in spiritual matters as well, and we who would truly commune with God on his day must first be from "our worldly cares set free." We are so constituted that we cannot rush into his presence and be calmed and quieted instantly. While we are striving for a restful soul condition precious time is being wasted, and long before we have found the desired help the benediction is pronounced and we go from the house of prayer hungering and thirsting for that which we might have had.

In order to gain the most from this God-given day of rest, worship and service we need to preface each one with six days of earnest preparation. Without this daily living in touch with God a few special hours of devotion will avail little. But those whose lives are most in accord with that of the great Teacher are the very ones, seemingly, who most feel the need of adding to this weekly preparation a special time when they may, as it were, begin their "day of rest and gladness" before it really comes by a quiet season alone with their God.

There are many housekeepers who could do some of the extra work, which seems of necessity to precede the Sabbath, a little earlier in the week. If we only thought so there are times other than Saturday evening which could be used to reduce the pile of clothes in the mending basket. These and many other ways will suggest themselves to those whose steadfast desire is to make of these earthly Sabbaths foretastes of the heaven above. In this, as in all other debated questions of right *versus* practicability, the wise old saying, "Where there is a will there is a way," will prove itself true, and the blessing of the Lord will surely rest upon every effort to gain for one's self and others the most good from the right use of sacred times and seasons. Try for one month the plan of coming to this "day of all the week the best" rested in body, strong in mind, calm and peaceful in spirit, and thus be able to answer "Yes" when the question comes to your soul, "Are you ready for church?"

GOOD-BY.

We say it for an hour or for years;
We say it smiling, say it choked with tears;
We say it coldly, say it with a kiss;
And yet we have none other word than this—
Good-by.

We have no dearer word for our heart's friend.
To him who journeys to the world's far end
And scars our soul with going, thus we say
As unto him who steps but o'er the way—
Good-by.

Alike to those we love and those we hate,
We say no more in parting. At life's gate,
To one who passes out beyond earth's sight,
We cry as to the wanderer for a night—
Good-by.

—*Grace Denio Litchfield.*

HEALTH HINTS.

In its advice to young tennis players *Harper's Round Table* lays stress upon the necessity of plenty of sleep before midnight and discourages dancing, because this furnishes the most common excuse for sitting up late. The player who dances the night before a game usually wishes that he had gone to bed instead of to the ballroom. Thus do athletics become the handmaid of health.

A Chicago physician, who is interested in penology, having once been connected with a large reformatory institution, believes that if prunes were made a compulsory portion of the diet of the lower classes there would be less crime. He maintains that there is a certain medicinal property in this fruit which acts directly upon the nervous system, which is the seat of the evil passions. Might try it for a while on unruly children!

Eating heartily when over fatigued is an invitation to dyspepsia. A rest of only five minutes before a meal, when the system is exhausted, is beneficial. It will pay a woman to remove her dress, take down her hair, bathe her face in quite hot water, pressing the wash cloth against the eyes and back of the neck, and follow this treatment with a dash of cold water in which a little cologne or toilet vinegar has been sprinkled. Then if she can lie down a few minutes and on rising put on a different dress she will feel decidedly refreshed.

An eminent physician says that if he were limited to but one remedy for chronic diseases he would select hot water. The body, he claims, needs an internal as well as an external bath, and hot water, judiciously taken, stimulates the liver and liquefies the blood, thus lightening the work of the heart by making it easier to "handle" the blood than when it is sluggish and congestive. It washes out the uric acid in rheumatic and gouty joints, soothes shattered nerves, gives calm and cheerfulness to the mind and induces refreshing sleep.

Closet and Altar

Thy large bestowing makes us ask for more.

Prayer is a key to open the gate of heaven and let grace out, and prayer is a lock to fasten our hearts and keep grace in.—*Adams.*

> Be happy in thy God,
> On him cast every load,
> To him bring every care,
> To him pour out thy prayer.
> —*Bonar.*

Rededication and prayer are the indispensable background to any Christian work worth the doing. And without them Christian *living* fails of acquiring that depth without which Christian *doing* is sure to be superficial and ineffective.—*H. C. Trumbull.*

> We take with solemn thankfulness
> Our burden up, nor ask it less,
> And count it joy that even we
> May suffer, serve, or wait for thee,
> Whose will be done.
> —*J. G. Whittier.*

Who is there that hath not a burden, who that stands in no need of relief? The burden of ignorance weighs heavy on one man. He finds himself so lamentably in the dark with regard to many most important things. The burden of responsibility weighs upon another. The burden of some secret frailty, some unconquerable weakness, oppresses another. The burden of doubt is crushing to this sin-tormented soul. The burden of mortality, the fear of death, is more than another can bear. The burden of levity and thoughtlessness is heavier to some than is generally supposed. To one and all the command is, "Cast thy burden upon the Lord." He will not remove your burden so that you will have nothing to do—no more need of him—but he will sustain you, he will administer support.—*George Bowen.*

> I hear the voice of God among the trees,
> With thee in shady solitudes I walk,
> With thee in busy, crowded cities talk;
> In every creature own thy forming power,
> In each event thy providence adore.
> Thy hopes shall animate my drooping soul,
> Thy precepts guide me and thy fears control.
> Thus shall I rest, unmoved by all alarms,
> Secure within the temple of thy arms.
> —*Mrs. Barbauld.*

Thou who hast given us the rest of the night, in thy loving pity make it effectual for us in quiet sleep. Help us to put away worldly cares and perplexing questions in the assurance that all things work together for our good through thine unsleeping love. If the day has brought us sorrow, we are thy children still and we rejoice in thee. We have sinned, but there is forgiveness with thee. If friends have betrayed or forgotten us, help us to remember that we share the experience of Christ whose friendship never fails. If we are in bodily pain, let sleep bring healing. If we are anxious for others, to thee we commit them in assurance of thy love to all. If the morrow threatens, our hearts take refuge in the shadow of thy wings. Unto thee we commit our spirits. Our helplessness pleads for recognition from thy might. In the name of Christ we will both lay us down in peace and sleep, for thou, Lord, only makest us dwell in safety. And for thy guardian love we bring thee thanks through Jesus Christ our Lord. Amen.

THE LITTLE TEACHER.

There are no more thrilling stories in all literature than those which record the experiences of some of the teachers in our mission schools on the frontier. Several years ago a frail, delicate-looking girl went from her Massachusetts home and opened a school in a small settlement composed of both Mormons and Gentiles. Omitting the story of her initial hardships, we print this touching incident as told in *Christian Education*.

One morning a tall young man was seen riding at break-neck pace toward the schoolhouse. Flinging himself off his horse, he opened the door and walked in, without so much as a knock, apology or doffing of his hat. A cowboy with spurs, schapps, sombrero and lariat was a new sight to Miss Selby, but with ready tact she concealed her surprise and quietly asked, "Would you like to become a member of this school?"

"Well, I don't know. I'll see how I like it"; and with this ungallant speech he sat down in the nearest seat and proceeded to view the situation. The teacher treated him as if cowboys had been always her friends, showed him books and pictures, explained the class work, and even sought to evoke some spirit of gallantry by asking him to move a heavy table for her.

"Why don't you move it yourself?" was the gruff query, which entirely failed to daunt the little mistress. For two days he came and went as he pleased, and often amused himself by throwing paper wads, and in various ways seeking to distract the attention of the pupils. The little strategist outmatched him at every point. Each child refused to take notice of his pranks, for had she not made a nice little speech to them the second morning, before he came in, in which she put them on their honor to show the untaught fellow a model school? At the end of the second day he surrendered, and throwing down his sombrero, said humbly: "I know I hain't behaved decent; but I hain't been to school since I was a little shaver, and I didn't know how to act. I knew better'n I've done though, but I did hate being bossed round by a girl, awfully, specially one that can't ride horses and rough it. But you're a cute one. I can't get ahead of you, an' I shan't try. If you'll forgive me, I'll settle down to study, for I like this school first rate." This long speech was quite an effort, and he paused, looking up at Miss Selby shyly to see whether he had said the right thing.

A long talk followed, and was closed by Jack's saying: "You've made me ashamed of myself."

From that time a wonderful change came over the burly, kind-hearted cowboy. He studied as humbly as a little child, and as diligently as any scientist. Nothing escaped him. He was content to take his place with those years his junior and to begin with subtraction and primary geography. With all the vim that characterized him when riding the plains, he threw himself into acquiring knowledge. . . . He had times of showing extreme restlessness. The schoolhouse would seem to him like a prison; the old life on the plains beckoned to him. He would act as if suffocating and in bonds. One day he could bear the restraint no longer. To dash over the prairie was a necessity. He rose abruptly, left the room without permission, mounted his horse, and rode for hours. The teacher feared he had gone as suddenly as he had come, and would never return. But next day he was in his place, repentant and pleading for readmittance. "I meant to keep the rules, but I felt in prison. My old habits returned upon me. I must get out."

"Why did you not ask to go?" inquired Miss Selby.

"The longing for the wild life overwhelmed me. I never knew when I walked out, until I was on my horse."

Jack was a constant attendant in the Sunday school, which Miss Selby held regularly. From miles around the people gathered to a service, half church, half Sunday school, for both old and young were to be interested. About half-past ten o'clock of a Sunday morning the little teacher might be seen coming over the prairie, creeping under the wire fence as gracefully as circumstances would permit, in the presence of her entire audience, who never went inside until she arrived. She performed the duties of janitor, usher, organist and preacher, gliding from one office to the other as if she had followed each until she were an adept in the separate arts. Jack took great pride in assisting at these services, helping with the singing, taking it upon himself to be usher, and making himself generally useful. One would not recognize in the polite, studious young man the rude cowboy of a year ago.

The second winter proved the severest in the history of the settlement. Stock perished on the prairie; the horses which the children rode to school shivered in the frail shelters built for them in the rear of the yard; and the teacher had hard work to keep fire enough to warm the room. Snow choked the chimney, and ran in sooty rivers to the floor; wraps had to be worn all day. The wood supply failed, and the horse sheds had to be burned for fuel. A week of such weather had passed, and Jack, who had heretofore been punctual as the sun, failed to appear. Anxious inquiries were made for him, when his father sent word that he was very sick; would the teacher come to see him? Soon as school was over, she mounted her pony and set out for the three mile trip. The cold was bitter; the snow so crusty and deep the pony could not go faster than a walk. Miss Selby kept bravely on until the log cabin was reached. Jack lay in a room in which were his five brothers and sisters, all threatened with pneumonia. Even to the teacher's inexperienced eye it was evident that Jack was very ill, and she urged sending for a physician. It was no small undertaking to secure one, the nearest being twenty-five miles away. But a kind neighbor volunteered his services, and meanwhile Miss Selby took her place by the bedside. Jack talked incessantly of school, of his last lesson in geography, and muttered, "I tho't that little teacher couldn't rough it, but she's a plucky one." Midnight, and the doctor came, too late to check the ravages of the disease. The next day a pall seemed to hang over the school. Gone was its eager, busy aspect, gone the merry zest for study. Suddenly a hush fell upon all. Jack's father had driven up, and according to the custom of the region was waiting for Miss Selby to appear. She went out swiftly, standing in the deep snow, her head bare to the bitter wind, while she raised her face questioningly to the speaker.

"Jack is dead, and he wanted you to conduct the funeral, and his mother and I wish it, too."

"O, it is not fitting. I never heard of such a thing. I could *not* do it. I don't know how," she gasped in broken sentences.

"But it was Jack's last wish; besides, how could we get a minister? The traveling is terrible; the nearest one is twenty-five miles away. You must do it Miss Selby; we all know you can; we'd rather listen to you than to a preacher. Don't you preach for us every Sunday? We'll leave all arrangements to you," he pleaded tearfully. Then the heroic spirit of her Puritan ancestors awoke in the little teacher. She gave one glance at the wind-swept, snow-covered prairie.

"I will do it," she said firmly, and returned to the waiting pupils, feeling that the weight of the world had suddenly fallen upon her young shoulders.

It was no time for regrets. There was work to be done, and speedily. She trained the school choir upon several suitable hymns; she directed the making of standards upon which the casket might rest; she covered them with black, and partitioned with ribbon the seats to be occupied by the mourning family; she trained an usher in his duties, selected bearers and arranged the room for the funeral company. She then went to the home to help cover with black cambric the rude pine coffin, and when all was completed she shut herself into her room to prepare for the address upon the morrow. What should she say? Like wildfire had the news spread that the "teacher" would conduct the exercises, and she knew the people of the settlement would come in spite of wind and weather. She meant to use her opportunity, to enter the open door. She must *not* fail. All night she wrote and prayed and planned. It took some courage to face the skeptical audience, with their interest-me-if-you-can air, and more to stand close by the dead, and some self-command to inspire the weeping choir with self-control. The little teacher had not yet outgrown her childish fear in the presence of death, but it must not appear now. Her voice trembled as she read the Scripture, grew firmer while she prayed, and gave no uncertain sound as she held her audience in close attention to the end. She spoke briefly of the dead, earnestly to the living. The people were moved to tears and to loyalty. The little teacher had won a victory.

The procession wound its way up the bleak hillside, the choir sang, then the teacher, chilled and trembling, standing in the deep snow, read the burial service, its solemn words sounding out faith and hope to ears all unused to them.

Disease, from exposure, fastened itself upon the teacher, and she went down to the gates of death. Time would fail to tell of her people's loving ministrations. Slowly she came back to life. The snows have now gathered thickly among her brown tresses, and when people whisper, "nervous strain," she only smiles, while a far-away look creeps into her eyes, and there flashes before her mind a picture of a broad prairie, a lonely hillside grave, a crowd of wondering people, a group of sorrowing children, snow piled high, and standing in the midst the trembling "Little Teacher."

POSING.

Why do some of our sweet, modest girls throw off their own innate reserve and, to put it mildly, "show off" in public places? You see it everywhere—the little conscious gestures, the general air of being on parade and, worst of all, the talking for the benefit of outsiders. It is in such poor taste to retail any private business in a public conveyance, yet it is a weakness especially indulged in by the younger members of the fair sex, who seem to think their affairs intensely interesting to strangers. It may be a great satisfaction to Miss Giddy to have a new party gown, yet it is to be questioned whether the man opposite with the amused smile on his face takes the same lively interest in her wardrobe. If our girls would only realize that refined manners weigh at all times against anything having a tendency toward the ostentatious or vulgar they would lower their voices, wear plain clothes in the street, and at no time be led into trouble through a desire to "show off."—*Sacred Heart Review.*

A woman the undertone of whose life is sweetly serious, who never knowingly deceives, misrepresents or exaggerates, who is scrupulous about appointments and promises, who never even inferentially claims aught in the way of ancestry, means, influence, scholarship or accomplishments that is not susceptible of the closest demonstration, takes the color out of all the pretty frauds about her, as the lovely moss rose would humble its cleverest imitations. But not immediately perhaps. The building up of an enduring social success is a work of time; and its substructure, slowly laid, but everlasting, is the confidence of those about one.—*Katherine E. Conway.*

Mothers in Council.

BUTTERFLIES AND HEAVEN.

Although the child is barely five years old, it is hard to answer many of her questions. Only a few days ago, as we were walking along a country road, she suddenly asked, "Mamma, what are we made for?" And her questions regarding life and death would puzzle the wisest of ministers. Recently we have found such a beautiful illustration, which has completely satisfied her, that I think it might benefit others who have the privilege of leading and teaching little ones.

One day, about the middle of July, she brought me a sprig of caraway with a caterpillar about an inch and a half long feeding upon it. I recognized it at once as the larva of the *Asterias* butterfly. The body was a beautiful shade of light green with bands of black resembling velvet and yellow spots on the black bands. I placed it under a wire fly screen. Whenever it was touched it would thrust out, from the top of its head, a short pair of soft, orange colored horns, which emitted a peculiar and rather disagreeable odor.

For two days we watched it and supplied it with fresh caraway leaves and blossoms. Then it ceased eating and began to crawl about the cage as if searching for something. The next day the child called me to see the caterpillar making a spiderweb, as she called it. Upon one side of the screen it had already firmly spun a casing for its hind feet, and its head seemed to be waving back and forth, but upon looking closely we discovered that it was spinning a swing. Back and forth, back and forth, "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams," the little creature wove the silken thread until it was a firm cord, capable of holding up the rest of his body.

I explained to the child that the caterpillar had an instinctive knowledge that a change like death was coming, and that was the way to bury itself, although some caterpillars, when the time came for them to change, buried themselves in the ground. She watched it closely, and the next day discovered it as "he was kicking his skin off," as she expressed it. When I reached the spot the skin was rolled back half-way down the body, and spasmodic jerks were being made to throw off the remainder, which in a few moments fell in a small, dry roll on the bottom of the cage.

Then I explained to her that the caterpillar was apparently dead, but after a while would come to life, just as people do when they become angels in heaven; that the poor little crawling worm, which had never known about anything except eating caraway, would turn into something very beautiful and be able to fly all about and see many lovely things in the world which it never even dreamed of. Her interest was intense. For fifteen days she looked at it several times every day as the worm hung in the silken swing.

On the morning of the fifteenth day it had turned much darker and I noticed two cracks in the skin, one upon each side of the head, meeting in a point upon the breast. I went about my work intending to keep a sharp watch that day. In half an hour I looked again and the metamorphosis was completed. On the side of the screen clung the new-born thing of beauty.

The great black wings were still so soft that they drooped over in graceful curves. I called the child quickly, and together we watched it grow stronger and stronger and the great wings straighten out, till their velvety black glowed with their beautiful spots of yellow and blue and orange. It had become a wonderful, dainty thing, ready to fly away, to seek a beloved mate and to live among the flowers and all the beauties God has made in a butterfly's heaven.

Then it was so easy to lead the child's mind to understand that the angels of heaven would be as much more beautiful than we as the butterfly outshone the crawling worm; to teach her how much greater would be our powers and our enjoyment; how much more glorious heaven would be than all the flowers are to the single plant of caraway; what a simple, natural change death may be to a higher life; that the grave is only a resting place, where we may leave our bodies like the empty shell of the chrysalis, that still hung on the side of the wire cage.

With such thoughts planted in children's minds, to grow stronger with their strength, I believe death will lose all terror and they will grow up with natural, healthy thoughts regarding the future life.

MRS. V. P. DECOSTER.

THE EVENING HYMN.

Commenting upon the prayers in verse which were printed in this department two weeks ago, a young mother suggests these verses from the German as very pretty for the little ones to commit to memory:

Evening is falling to sleep in the west,
Lulling the golden-brown meadows to rest;
Twinkle like diamonds the stars in the skies,
Greeting the two little slumbering eyes;
Sweetly sleep; Jesus doth keep,
And Jesus will give his beloved ones sleep.

Now all the flowers have gone to repose,
Closed are the sweet caps of lily and rose;
Blossoms rocked lightly on evening's mild breeze,
Drowsily, dreamily swinging the trees.
Sweetly sleep; Jesus doth keep,
And Jesus will give his beloved ones sleep.

Sleep till the flowers shall open once more;
Sleep till the lark in the morning shall soar;
Sleep till the morning sun, lighting the skies,
Bids thee from sweet repose joyfully rise.
Sweetly sleep; Jesus doth keep,
And Jesus will give his beloved ones sleep.

JUVENILE JOKES.

Tommy: "I think mamma is an awful gossip."

Ethel: "O, Tommy! how can you say such a thing?"

Tommy: "Well, she is; everything I do she goes right off and tells papa. I hate gossip."—*Ex.*

"I understand that you have relics of the war for sale, my little man," said the Northern tourist to the tow-head.

"We did have," replied the boy, "but they have bought us out, an' the swords daddy buried last week won't git rusted 'fore winter."—*Atlanta Constitution.*

Mamma and Davie had been to church, and the former had put a cent in the contribution box, which had not escaped the boy's observation. On the way home she found fault with the sermon.

"Well, mamma," said Davie, in a lofty way, "you can't expect much for a penny!"—*Judge.*

Recently a mother heard terrible uproar in her room where the children were together, and going in to see what was the matter found the little girl weeping, while the boy, looking very conscious of virtue and radiant with efficiency, said: "She tipped over the 'pool-basket, mamma—but she's all 'panked!"—*Boston Transcript.*

A bright little girl, returning from school, was asked by her father what she had been learning that morning.

"All of us been learning to spell," said she.

"What did you learn to spell?"

"Learned to spell rat."

"Well, how do you spell rat?"

"R-A-T, rat."

"Now, how do you spell mouse?"

"Just the same, only in little smaller letters," said the little maid.—*Harper's Magazine.*

This is told of Rudyard Kipling. He took a great fancy to little Miss Dorothy Drew, the favorite grandchild of Mr. Gladstone, and endeavored to win her friendship by telling her stories. After some time Mrs. Drew, fearing Mr. Kipling might be tired, called to her and said, "Now, Dorothy, I hope you have been good and not wearying Mr. Kipling." "O, no, mother, not a bit," replied the child, adding with a sigh, "but you've no idea how Mr. Kipling has been wearying me."—*Lewiston Journal.*

While talking to a mission school upon the contrast between Darius and Daniel, a speaker said: "Now children, Daniel, in the den of lions, slept more sweetly that night than did the king. Why was it?"

"Darius was bad and Daniel was good," replied somebody.

"That is right. And now, what makes a bed soft?" continued the speaker, trying to develop the conscience point.

"Fedders!" exclaimed a four-year-old, quick as a flash.—*Home Guard.*

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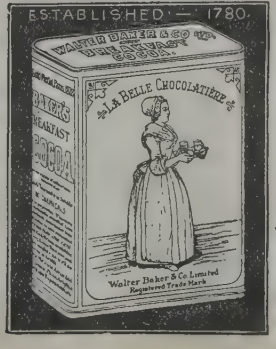

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The Sunday School

LESSON FOR SEPT. 27. REVIEW.

BY SOPHIA C. STEDMAN.

As we look back over the lessons of the past three months, certain events in the history we have studied stand out prominently and determine the line of thought for our review. Following the chronological order adopted by most Biblical students, the forty years of David's reign naturally fall into three periods.

1. *A time of conflict*, during which his throne was firmly established and the borders of his kingdom widely extended. This period was marked by great religious fervor and activity on the part of the king, and was brightened by a glorious Messianic prophecy.

2. *A time of rest and material prosperity*, marked by David's apostasy, and shadowed by God's displeasure; yet the clouds of approaching retribution were illumined by pardoning mercy.

3. *A time of defection and open rebellion*, when David, chastened in spirit, clung to the promise of Jehovah. Each period suggests a topic for our consideration.

I. *The Development of Messianic prophecy in the time of David.*

With the promise to David of a perpetual kingdom a new development in Messianic prophecy was reached. Hitherto the promise of a Redeemer had pointed to a "prophet like unto Moses," while the ritual and the priesthood had typified expiation and intercession. Thenceforth with these conceptions was joined that of sovereignty.

David recognized Jehovah as the true king of Israel, and understood his own representative position. Notwithstanding his early anointing at Bethlehem, he awaited the divine command before assuming control even over his own tribe, and the exercise of wise statesmanship in that limited realm for seven years resulted in the free submission of the disaffected tribes to his authority.

It was this losing his own will in the will of God, this recognition of his own representative character, which constituted him a type of Christ. And because, apprehending the theocratic nature of the government, he administered its affairs wisely, his became the type of the Messianic kingdom.

No period of Jewish history is more interesting and important than the reign of David. The consolidation of the kingdom, the organization of the army, the development of commerce, the division of the Levitical order into "courses," a division which continued until the time of Christ, the enriching of its ritual by the introduction into its worship of vocal and instrumental music—these all combined to indicate the great advance of the nation and the kingly qualities of its ruler; while the beneficence of its government, the prosperity of the kingdom and its widespread conquests foreshadowed the world-wide kingdom of Christ.

David probably did not grasp, in its largeness, the promise, but the later prophets developed the idea of the Messianic kingdom, and in the fullness of time Christ came to proclaim its spiritual nature; while to the New Testament prophet, John, was granted a vision of Christ upon the throne of his heavenly kingdom—"the Lion of the tribe of Judah."

Although it is evident why the kingdom of David, in the zenith of its prosperity, was chosen as a type of the perfect kingdom of God, it is not so clear how David, who sinned so deeply, could have been a fit type of the Messiah, unless it is borne in mind that it was not David the sinner but David the man after God's own heart, the ideal king in a corrupt age, the representative of Jehovah, who sustained this typical relation.

Perhaps, however, in his very frailty and liability to sin he faintly prefigured him who was "made in all things like unto his brethren," "was tempted in all points like as we are, *yet without sin.*" The type is only a dim foreshadowing, a mere hint, of that which is, at the time, beyond human comprehension; and David and his kingdom fulfilled their mission when in some imperfect way they pointed forward to the "everlasting kingdom of our Lord and Saviour, Jesus Christ."

II. *The revelation of God in and through David's experience.*

In the spontaneous outpouring of his heart in sacred song, David has given expression to the aspirations and thanksgivings of multitudes of worshipers since his day, and at the same time has made God more real and majestic to their apprehension.

But while he saw God more clearly than many in his own day or since, the story of his life reveals strange inconsistencies. His religious zeal, which prompted to the restoring of the ark, his desire to erect a dwelling place for Jehovah, his loyalty to his friend Jonathan, manifested in kindness to his crippled son, ill accord with the sensuality and cruelty of which he was guilty in the hight of his prosperity. He found a "law in his members warring against the law of his mind" and the very intensity of his nature opened the way for a most grievous fall, which was aggravated by the absence, for many months, of all evidence of penitence.

But when, with the message of Nathan, came repentance, swift, overwhelming, heartfelt, the prophet's assurance of divine forgiveness was verified in David's experience. How deep the penitence, how complete the pardon, how full the restoration, he has declared in those Psalms, the Fifty-first and the Thirty-second, which Luther called "Pauline Psalms" because they so clearly reveal God in his pardoning mercy.

So, through his fall, David grew into a knowledge of the forgiving love of God, and the Psalms which he wrote for use in the tabernacle service have widely proclaimed that knowledge and have brought hope and comfort to many a penitent.

III. *The consequences of sin.*

Although freely forgiven David reaped the fruits of his sins in the most overwhelming domestic sorrows and in the deterioration of his own character. His failure to regard the sanctity of the marriage relation paved the way for his great transgression, and planted the seeds of discord, hatred and murder in his own household, and even God's pardoning mercy could not spare him the crushing sorrows which thenceforth wrung with anguish the loving father's heart.

The prematurely old man, fleeing from his capital, obliged as the rightful sovereign to defend his kingdom against a rebellion organized by his favorite son, but forgetting his crown in his fatherhood when news was received of the death of Absalom, is one of the most touching pictures in literature, the more so because it is a striking illustration of the fact that not even the deepest penitence can avert the consequences of sin.

But it is not only in these sorrows that we trace the results of David's departure from God. In his later years we miss some of the most lovable qualities of the young King David. He was a less generous foe, a less magnanimous friend. Indulgence in sin had blunted his moral sense and paralyzed his quick sensibilities, furnishing some ground for Absalom's claim that justice was not properly administered.

Thus does sin always leave its impress upon the character. God's free grace may triumph, the sinner may be reclaimed, but the lost ground can never be regained, the best possibilities can never be fully realized.

THE CHURCH PRAYER MEETING.

Topic, Sept. 20–26. Dorcas and Her Usefulness. Acts 9: 36–42.

Woman's work in the church; her social duties; relative claims on her of her home and of the needs of others.

(See prayer meeting editorial.)

To Create
A Revolution

in the household work so that while everything is kept clean, there may be leisure for social duties, is the aim of every housewife. She knows, that to obtain the best results in the shortest time, and to give the linen that special whiteness and freshness. only the BEST SOAP must be used.

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Literature

THE DOMINANT NOTE IN READING.

If intellectual society is the best expansive and corrective force, reading is its best available substitute. We cannot all command the friends we would choose. Life's changes are too many, and the hours of fellowship too few. But most of us may absolutely choose our reading. What the companionship of books loses in vital adaptation and persuasion it gains in continuity and instant readiness to serve. Books we have always with us. Reading is so much a part of our daily modern life that we should feel ourselves more starved and cheated, perhaps, if we were shut up for a week without books and newspapers than if we were deprived for the same time of our most intellectually helpful friends. We travel away from friends, but we load our trunks and bags with reading. It began as an indulgence; it has become a necessity.

With this indulgence we have, naturally, no quarrel. We should not like to think of our readers as shut up in some doleful solitude where even *The Congregationalist* could not reach them. Nor do we find fault with that variety of topic and of method which is so noticeable in the books which we examine and review from week to week. We wish to suggest, however, that summer opportunities of extending acquaintance with literature are now gone by, and that autumn leads to winter, and to remind our readers that a little forethought now in choosing companions for the months to come will be worth a great deal in the way of garnered results. Wise reading leads to useful accumulation. We read much and variously, "for a change," we say. But for a change from what? Is there any dominant note in our intellectual life, or even any ruling purpose in our use of a season's opportunities of reading? If not, we have missed the real benefit of change as well as the joy of concentration. Variety is something better than an aimless hopping to and fro from book to book without a purpose.

Indeed we could probably make no better use of the time which we can this year give to reading than to take one great book and master it, one large subject and find out how little we know and how much there is to learn. A month of concentration would be worth a year of scattering, both in its effects on knowledge and on character. It would make us friends forever with some great man's deliberate thought, and it would rid us of the cowardice which makes us driftwood on the current of contemporaneous chatter, because it denies the possibility (for ourselves, at least) of concentration.

BOOK REVIEWS.

HOMILETICS.

Prophecy or Speaking for God, by Rev. Everett S. Stackpole, D. D. These lectures treat of the questions of the nature, purpose and method of prophecy in a very helpful and suggestive way. Dealing as they do mainly with the historic prophecies of the Old Testament, they yet consider the relation in which the modern preacher ought to stand toward God, by whose Spirit he is taught, and toward the people, to whom he declares God's will. "The modern prophet, like the ancient, must receive not only his call, but also his message, directly from God," is the burden of their teaching, and, again, "The truth that God is giving an inspired revelation to the world in the best thoughts of religious minds needs to be emphasized. It is the content of what is called the Christian consciousness, and yet again (speaking now of the predictive prophecy of the Old Testament), "Revelation of truth is by means of the natural, intuitive power of the soul, plus the special operation of the Holy Spirit." Dr. Stackpole's conclusions are boldly and plainly stated and will arouse much criticism, but the questions involved are pressing ones, growing out of the needs of the time and the effect of Bible study upon old theories of inspiration. Readers will perhaps find some of their cherished opinions called in question, but they will be called upon to think for themselves in a very helpful way. [Thomas Y. Crowell & Co. 75 cents.]

Christ's Trumpet-Call to the Ministry, by Daniel S. Gregory, D. D., LL. D. Dr. Gregory's book is an earnest plea for the needs of the world at the hands of the Christian ministry and for consecration of means on the part of the church at large to extend the preacher's opportunity. He puts his hand upon many of the failures and weaknesses of our modern church life and discusses the remedies. The book is too long and would have been more effective if the language of some of its denunciations had been more carefully considered. It will do good, however, in calling attention once more to a pressing need of the time. [Funk & Wagnalls Co. $1.25.]

On Sermon Preparation is a volume of 230 pages made up of "Suggestions and Recollections" as to sermon-making, by distinguished officials and preachers of the English Church. Primarily designed to meet the pressing wants of young men entering the service of that church, the "suggestions" are not without value for others — even American clergymen, who have enjoyed the advantages of a training in our best equipped theological seminaries. Although the articles of which the book is composed originally appeared in *The Record* and were evidently hastily prepared, they are certainly worth preserving. One reads with surprise that a graduate of one of the English universities is often ordained without having received any instruction in the making or delivery of sermons, the theory being that experience is the best teacher. For those thus situated, and burdened with the work of a parish, the experiences of men who have been successful as preachers will be of great interest. The writers agree in the fundamental principles of unity and progress of thought which they advocate as indispensable for the sermon, and also as to the need of spirituality in its author if it is to be of any special benefit to his hearers. The papers are written in good style and are pleasant reading. [Macmillan & Co. $1.00.]

STORIES.

Black Diamonds, a novel by Maurus Jokai, translated by Frances A. Gerard. Jokai is the greatest of modern Hungarian authors and it is time that a good translation of his works appeared in English. Miss Gerard seems to have done her work well, rendering the book into readable and well-balanced English. The portrait of the author is that of a distinguished man, and the book itself reflects a wide knowledge of the complex and cosmopolitan life of Europe as the stage on which a thoroughly patriotic Magyar drama is acted. The plot is a striking one and is skillfully handled, and the contrasts of character are brilliant and effective throughout. The scenes are laid in the mines, the stock exchange, the homes of the laborers and the palaces of the rich with equal power. [Harper & Bros. $1.50.]

Cromwell's mark is upon the soul of Ireland until this day, as the solid vote of the Irish home rule members against erecting his monument in the Parliament House in London testified, and as one may read, with vivid pictures of the causes of hate, in *The Silk of the Kine*, a novel by L. McManus. The story is founded upon the terrible experiences of the "transplanting" by which Cromwell sought to make the peace of Ireland secure. It was a bloody and cruel task, rendered inevitable in the mind of the Protector by a stern necessity, and we have no mind to defend it. The story is well written and interesting, though somewhat unequal. Mr. McManus shows an appreciation of the difficulties of the problem and of the possibilities of high character on both sides by making his heroine a daughter of the transplanted Irish and his hero one of the Cromwell's Ironsides, and doing justice to the heroic qualities of both. [Harper & Bros. $1.00.]

It is instinctive to compare any work of fiction that relates to Scotland with what the masters of the craft, such as Ian Maclaren and Stevenson, have wrought in the same department. This enforced contrast does not accrue to the advantage of *Heather from the Brae* by David Lyall, though we gladly credit him with having told ten pretty, wholesome stories, the scenes and the characters of which are thoroughly Scotch. He has the gift of vivid portrayal, even though he does not deal to any extent in startling incidents. The stories exalt moral and spiritual qualities, not abstractly, but by exhibiting them at work in the lives of quiet, humble, self-sacrificing men and women. [Fleming H. Revell Co. 75 cents.]

The opening chapters of *Honor Ormthwaite*, by the author of Lady Jean's Vagaries, give promise of strength which is hardly fulfilled in the progress of the book. It is a quiet story of a humble serving maid who marries an English squire and graces her high social position with astonishing self-possession and charm. A few clouds arise to darken her happy married life but one reads about them with an assurance that all will come out right in the end, as it does. A noticeable feature of the book is the absence of dialogues. We wish the author had allowed the characters to speak for themselves instead of writing chapter after chapter in narrative form. [Harper & Bros. $1.00.]

The prominent part which the stock market plays in modern fiction is illustrated in a typical story of English life by Julian Sturgis, called *A Master of Fortune*. Even the heroine plunges recklessly into speculative schemes, and her shrewdness seems to be one of her chief charms to the lover who first becomes her business partner, having previously amassed a fortune himself in Colorado after forfeiting one in England. The style is piquant and racy, and the characterization quite clever. If the metallic ring of "the almighty dollar," even in the midst of love-making, jars a little it is only a true echo of the commercial tone of society today. [Frederick A. Stokes Co. 75 cents.]

In the new library edition of the works of Mark Twain we have *Life on the Mississippi*, which is one of the best and most charac-

teristic of all his works. [Harper & Bros. $1.75.]

THE SEPTEMBER MAGAZINES.

In the *North American Review* the most timely article is Sir Alfred Maloney's account of the change from a silver to a gold basis for the currency in British Honduras, of which colony he is governor. Miss Frances M. Abbott is inclined to be pessimistic about the opportunities and pay of women graduates from our colleges. Justin McCarthy reviews the late session of the British Parliament, and Mr. John M. Stahl, secretary of the Farmers' National Congress, answers in the negative the question, Are the Farmers Populists?"

In the *Forum* ex President Andrew D. White discovers the encouragements of the present political crisis, drawing a striking parallel with the French experience of a century ago. President Charles Kendall Adams of the University of Wisconsin points out in criticism of Mr. White's book on the Warfare of Science and Theology that it is the opposition of the older science rather than of theology which every new scientific theory has first to overcome.

The Atlantic for September is an unusually interesting and varied number. Frederick J. Turner discusses the problems of the West. Charles Dudley Warner tells again the story of Uncle Tom's Cabin, Bradford Torrey gives a picture of the rural South and Booker T. Washington has a strong article on the Awakening of the Negro. The number indicates further progress in that widening of sympathy and purpose which gives the magazine such a strong hold on the best readers.

The place of honor in the *New England Magazine* is given to an illustrated article on Harriet Beecher Stowe by George Willis Cooke. W. H. Stone describes the royal pines of New Hampshire, reserved in colonial days for the uses of the royal navy, and Edward W. Emerson describes the Grand Monadnock, with many pictures. The University of Vermont and City of New Bedford make fully illustrated articles. Of Mr. Eliot's article on the Boston metropolitan reservations we have elsewhere spoken.

Harper's gives the first place to a fully illustrated Washington article by Prof. Woodrow Wilson. Taking the title First in Peace, it sketches his life and occupations after the close of the Revolution. Mark Twain's Tom Sawyer, Detective, is concluded. Mr. T. Mitchell Prudden describes A Summer Among the Cliff Dwellings, and the other fully illustrated article is by William von Sachs describing the musical celebrities of Vienna. Mr. Warner, in his Editor's Study, discusses the enlarging effects of astronomy on human thought, with recent books for a text and a bit of suggestive moralizing for conclusion.

In the *Century* Mr. and Mrs. Joseph Pennell take the reader with pen and pencil for an easy and delightful journey in Spain. Professor Sloane is nearly at an end with his life of Napoleon. Professor Osborne reconstructs for us many of the strange prehistoric beasts whose remains have been discovered in the far West, and Mr. Isaac B. Potter gives an appreciation of the good results of the bicycle.

In *Scribner's* Mr. Brander Matthews devotes an article to his friend, the late H. C. Bunner. He knew him intimately and makes the reader share his appreciation, especially of Mr. Bunner's verse, in which, says Mr. Matthews, his best work was done. Prof. R. B. Richardson, director of the American School at Athens, writes a full and admirably illustrated description of the Olympian Games at Athens.

McClure's Magazine furnishes a historical document of the first importance in the recovered report of Lincoln's "lost" speech before the Illinois convention at which the Republican party of the State was organized. The report was made by H. C. Whitney, and Joseph Medill of the Chicago *Tribune* describes the effect which it produced on the convention. A striking profile picture of Lincoln is the frontispiece, and the number also includes one of Kipling's Barrack-Room Ballads.

Appleton's Popular Science Monthly opens with the third paper on the principles of taxation by David A. Wells. President D. S. Jordan contributes an amusing satirical skit which he calls the "Sympsychograph," in which he pokes fun at popular misunderstandings of scientific processes and discoveries—notably in connection with the X rays. The illustration is as amusing as the article. There is a wide range of serious science and a portrait and sketch of Samuel Luther Dana.

Lippincott's complete novel is A Marital Liability, by Elizabeth Phipps Train. Theodore Stanton shows the advantages of international exhibitions in stimulating trade, and John A. Cockerell tells how to conduct a local newspaper. Besides these practical articles there are bright short stories and poems of a remarkable brevity, as, for example, a single couplet by Clinton Scollard.

The Pall Mall Magazine has a judicious mixture of sketches, travel, history and fiction. Its experiments in pictures are interesting, including two photogravures and one delicate series of silver point illustrations. The half-tones are hardly so successful. The serial is Sir Walter Besant's City of Refuge.

The International devotes itself to translated articles. The September number has stories and articles from the French, German, Danish, Bohemian, Russian, French-Canadian, Japanese and Spanish, all very readable and interesting.

St. Nicholas for September is as varied and bright as ever, with fun and information mingled through its beautifully illustrated pages. We know the children who read it grow up, but it remains as youthful and delightful as ever.

The Chap-Book gathers abundant material of its own peculiar flavor. One is always sure to find some novelty or some novel view of old things. A portrait of Mr. Bliss Carmen, drawn from life by Dawson Watson, is, perhaps, the most striking thing in the current number.

Christian Literature is partly eclectic, taking articles from the English reviews, but it has also a larger original side, to which such men as Professor Warfield, Dr. Cuyler, T. T. Munger contribute in the September number. Its literary and statistical departments are kept up to date with well-chosen selections and opinions.

The Educational Review has an article on Horace Mann by William T. Harris, and one on Democracy and Education by the editor, with other interesting matter appropriate to its aim.

The Chautauquan for September has a good variety of interesting and timely matter. Its Current History and Opinion is kept well up to date and interesting.

The September number of *Donahoe's Magazine* is lavishly illustrated with both original and selected pictures. Mr. Bernard Morgan criticises Millais, deciding against his claim to sustained greatness. Timely and interesting is an article by M. E. Hennessy on Olney's Massachusetts Predecessors, and the general level of interest is high.

The Catholic World opens with a studiously noncommittal article on the New Issue, Silver or Gold. Joseph W. Wilstaet devotes himself to a glorification of Janssen's one-sided history of Germany. J. A. Floyd recalls the earlier, and especially the Roman, associations of York Minster in a well-illustrated article, in which we read of "patient, long-suffering Queen Mary" with an amused sense of the variety of human points of view. A more modern and practical article is Alice Worthington Winthrop's The Question of Food for the People.

With the September number the *American Kitchen Magazine* comes to the completion of its fifth volume. It occupies an important field with every indication of success in interesting and instructing its readers.

NOTES.

—— Tolstoi is said to be devoting himself with great energy and enthusiasm to writing a story for children.

—— Women are making a successful specialty of designing book covers, most of the recent novelties in this line having come from their hands.

—— Princeton's sesqui-centennial celebration is appointed for Oct. 20–22, and will be supplemented by courses of lectures from distinguished British and continental professors.

—— The *North American Review* has changed hands once more, passing from its present owners to a stock company. Neither managers nor policy will be changed under the new control.

—— How high the name of Burns stands in Great Britain after a century may be gathered from the fact that one statue was unveiled by the poet laureate, another by the greatest living scientist, Lord Kelvin, while at a third celebration the address was made by Lord Rosebery.

—— It is proposed to transport the remains of the late Kate Field from Hawaii to North Elba, N. Y., where it was her desire to be buried near the grave of John Brown, on the property which she was so influential in securing for public ownership, and her friends are raising money for that purpose.

—— The great statue of the Republic, by French, which stood in the Court of Honor at the Chicago Fair, facing the Administration Building, has just been burned by order of the Park Commissioners. It was sixty feet high and like most of the structures of the fair was built of "staff" and the weather had begun to make it shabby.

—— A correspondent of the New York *Evening Post* calls attention to the fact that there are two graves visited as that of Helen Hunt Jackson, "H. H." She was buried by her own wish on Cheyenne Mountain, overlooking Colorado Springs, but the place became a goal of pilgrimage and then a source of gain to the owners of the land through toll charged visitors, and the matter became so scandalous that Mr. Jackson had the remains transferred to the cemetery of Colorado Springs. But the pilgrimages to the empty grave on the mountain side seem to be as frequent as ever.

—— To our note about the literary work of the Chicago pastors the following should be added, viz.: Rev. Dr. Roy, long time correspondent for the *Independent* and later of the *Congregationalist*, has published a volume

of letters under the *nom de plume* Pilgrim. These letters are chiefly historical and very valuable and almost indispensable for those who care to know thoroughly the history of religious opinion in the Northwest during the third quarter of the present century. He has also prepared a valuable volume for the Illinois Church History Society. Many papers of great excellence from his pen may be found in the reports of our State and local associations. This is also true of Dr. Savage. His paper in the Jubilee Volume of Illinois Congregationalism, as well as that of Dr. Roy, cost much labor and is very valuable. Rev. Edward Anderson, now resident in Chicago, formerly of Danielsonville, Ct, has recently published a volume of army reminiscences. For army men and all who love good stories well told this book is a treat. One may add not inappropriately a work soon to be published on Missions in Africa by Fred. Perry Noble. This will be a volume of great value, as it embodies an amount of research of which few persons can have any conception. It will undoubtedly be an authority of the first rank. The title of one of Mr. Campbell's books should read the *Indwelling* not the *Increasing* Christ, and Dr. John M. Williams has written on Rational not on National Theology. Probably other volumes have been written by our Chicago brethren which have not been named, but so far as at present ascertainable the list is fairly complete. Of course no account of fugitive articles and sermons, of which Dr. Goodwin has published many of rare eloquence and power, can here be taken.

BOOKS OF THE WEEK.

Roberts Bros. Boston.

POEMS. By Emily Dickinson. Edited by Mabel L. Todd. pp. 200. $1.25.

MY LADY'S HEART. By Ellis Markol. pp. 173. $1.00.

OLD COLONY DAYS. By May Alden Ward. pp. 280. $1.25.

THE PURITAN IN ENGLAND AND NEW ENGLAND. By Ezra H. Byington, D. D. pp. 406. $2.00.

George H. Ellis. Boston.

THE PERFECT WHOLE. By Horatio W. Dresser. pp. 254. $1 50.

Ginn & Co. Boston.

QUINTUS CURTIUS. Edited by Willard Humphreys, Ph. D. pp. 208. 55 cents.

Charles Scribner's Sons. New York.

SEVENOAKS. By J. G. Holland. pp. 463. 75 cents.

ARTHUR BONNICASTLE. By J. G. Holland. pp. 422. 75 cents.

ELEMENTS OF PSYCHOLOGY. By George C. Robertson. Edited by C. A. F. Rhys Davids. pp. 268. $1.00.

LENOX. By George A. Hibbard. pp. 54. 75 cents.

THAT LASS O' LOWRIE'S. By Frances Hodgson Burnett. pp. 340. $1.25.

STORIES BY ENGLISH AUTHORS: *Germany. The Sea.*

Harper & Bros. New York.

SHAKESPEARE THE BOY. By W. J. Rolfe, Litt. D. pp. 251. $1.25.

THE OLD INFANT AND SIMILAR STORIES. By Will Carleton. pp. 223. $1.25.

WITH MY NEIGHBORS. By Margaret E. Sangster. pp. 256. $1.25.

LITERARY LANDMARKS OF VENICE. By Laurence Hutton. pp. 71. $1.00.

D. Appleton & Co. New York.

THE STORY OF ELECTRICITY. By John Munro. pp. 187. 40 cents.

American Sunday School Union. Philadelphia.

THE PILGRIM CHILD. By Theodora C. Elmslie. pp. 178. 75 cents.

C. M. Barnes Co. Chicago.

THE NEW WOMAN AND OTHER POEMS. By J. B. Robinson, D. D., Ph. D. pp. 291. 75 cents.

Curts & Jennings. Cincinnati.

THE VISION OF CHRIST IN THE POETS. Edited by C. M. Stuart. pp. 304. 90 cents.

IN LEAGUE WITH ISRAEL. By Annie F. Johnston. pp. 303. 90 cents.

PAPER COVERS.

D. C. Heath & Co. Boston.

FRENCH LESSONS AND EXERCISES. By C. H. Grandgent. pp. 64. 25 cents.

G. P. Putnam's Sons. New York.

LITTLE JOURNEYS TO THE HOMES OF AMERICAN AUTHORS. *Irving.* By H. T. Tuckerman. *Audubon.* By Parke Godwin. Each 5 cents.

Cassell Publishing Co. New York.

JOHN BULL & CO. By Max O'Rell. pp. 319. 50 cents.

AT HEART A RAKE. By Florence Marryatt. pp. 341. 50 cents.

Johns Hopkins Press. Baltimore.

A STUDY OF SLAVERY IN NEW JERSEY. By Henry S. Cooley. pp. 60. 50 cents.

MAGAZINES.

September. OUR ANIMAL FRIENDS.—TRAVEL.—INTERNATIONAL.—UNITARIAN.—CHAUTAUQUAN.—PREACHER'S.—CENTURY.—NEW WORLD.—LITERARY NEWS.—PHILOSOPHICAL REVIEW.—NORTH AMERICAN REVIEW.—CHRISTIAN LITERATURE.—CHAP BOOK.—GOOD WORDS.—REVIEW OF REVIEWS.—DONAHOE'S.—BOOK BUYER.—FORUM.—EDUCATIONAL REVIEW.—SUNDAY.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Sept. 21, 10 A.M. Mr. Samuel B. Capen will speak on The National Crisis of 1896.

WORCESTER SOUTH CONFERENCE, Sutton, Oct. 28.

THE FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, will be resumed Friday, Sept. 25, at 11 o'clock A. M., in Pilgrim Hall, Congregational House.

NEW HAMPSHIRE FEMALE CENT INSTITUTION AND HOME MISSIONARY UNION, annual meeting will be held in connection with the meetings of the General Association at Littleton, Sept. 23, at 2 o'clock P. M. Mrs. H. S. Caswell of New York will address the ladies. Auxiliaries are requested to send delegates. All women interested in home missions are cordially invited.

ALICE M. NIMS, *Secretary.*

FALL STATE MEETINGS.

Montana,	Billings,	Tuesday, Sept.
New Hampshire,	Littleton,	Tuesday, Sept. 22.
Washington,	Tacoma,	Tuesday, Sept. 22.
Maine,	Ft. Fairfield,	Tuesday, Sept. 22.
North Carolina,	Haywood,	Thursday, Sept. 24.
Oregon,	Portland,	Tuesday, Sept. 29.
Wisconsin,	Antigo,	Tuesday, Sept. 29.
Wyoming,	Wheatland,	Sept.
Idaho,	Boise,	Oct.
New Mexico,	Albuquerque,	Oct.
Utah,		Oct.
California,	Sacramento,	Tuesday, Oct. 6.
Colorado,	Denver,	Tuesday, Oct. 6.
California, South'rn,	Claremont,	Tuesday, Oct. 13.
Nebraska,		Monday, Oct. 19.
Alabama,	Shelby,	Wednesday, Nov. 11.
Connecticut Conf.,	Winsted,	Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Kansas appears to lead the Union in interdenominational comity this week.

The evangelistic work of that Pastors' Band in Minneapolis might profitably be duplicated in other cities, or even in groups of country churches.

Christian harmony has been exemplified in an unusually pleasing manner for half a century in the worship of the churches of an Interior town.

Gifts such as that which an Ohio church has just planned, in memory of a young member, are most fitting and carry with them an element of marked suggestiveness.

That church in New Mexico has reason to be proud of its Pauline pastor, who scorns not to work with his own hands for the upbuilding of the temporal as well as the spiritual walls of Zion.

Let any who think it makes little difference whether or not they identify themselves with the cause of Christ note what two or three earnest, whole-souled Christians have recently accomplished in a Minnesota church.

That flourishing enterprise in a Wisconsin town has such broad sympathy at its beginning that the promise of its success is great. Its unpretending but pretty structure is a kind of St. Andrew's-by-the-Sea, for it is within sound of the endless murmur of the waves of Lake Michigan. May many a brother Simon be there brought to the Master!

Joyous welcomes to returning pastors after separations for health and happiness indicate a certain phase of the profit to the work and workers which results from the vacation season. If the renewed enthusiasm could be sustained from week to week until another respite, the greater breadth and depth of the results of this year's efforts would be attested by surprising records in the new period.

Our denomination should rejoice over such a superb triumph as that recorded by a Milwaukee church of late, and an item which contains such good news ought to quicken our pulses for an attempt at averting financial disasters at other points. The subscriptions in this instance came from such diverse sources as to add a peculiar interest to the success. Such generosity as was shown by a sister church deserves special remark. May its own affairs be forwarded with the more encouragement on account of its magnanimous sacrifice.

CONFERENCES AND ASSOCIATIONS.

VT.—Rutland Conference held its 36th annual meeting in Clarendon, Sept. 8, 9. The Problem of the Country Church was considered under: Its Opportunities, Its Drawbacks, The Indebtedness of the City to the Country Church. The Mutual Relation of Home and Foreign Missions was treated by Rev. H. L. Bailey, who had labored in both departments and was qualified to speak of them as the two arms of the Christian body, mutually necessary and helpful. An earnest address on The C. E. and the Coming Man was given by Mr. C. N. Thorp. The reports from the churches were encouraging, especially in the fact that so many churches are supplied with pastors. Rev. George A. Hood of the C. C. B. S. gave a stirring and eloquent appeal. The sermon by Rev. R. H. Ball and the communion service closed the conference. The weather was propitious, the attendance good and the hospitality of the entertaining church generous and abundant.

KAN.—Southwestern Association met at Kinsley, Sept. 4-6, with an unusually large attendance, nearly every church being represented. The meeting was one of the best in the association's history, spiritually and intellectually. The central topic was The Church, considered under the heads: Grounds of Obedience to the Church, Its Types of Spirituality, Its Frontier Work, Advantages and Responsibilities of Self-Government, The Church and Revivals, Its Place in the Present Campaign. Sunday School and Endeavor Work were given prominent places. The last evening was devoted to Home Missions, and Superintendents Broad and Bush, Evangelist Veazie and others made addresses.

Arkansas Valley Association met at McPherson, Sept. 2-4. Among topics considered were: The Church Member's Standard of Life, Systematic Giving, The Saloon or What? The Christian Young Man and the Church, Falling Away, Relation of the Prayer Meeting to the Church, Pulpit and Pastoral Work, Which Should Supersede? Christian Citizenship. Nearly all the churches reported good spiritual progress. Rev. D. H. Scarrow spoke for Washburn College, and Superintendents Bush and Broad for Sunday School Work and Home Missions, respectively.

NEW ENGLAND.

Boston.

The local pulpits last Sunday and those of the suburbs were generally filled by the regular occupants. By reason of the inclement weather the congregations which welcomed back their pastors were not large. The themes of the morning service reviewed in some cases the present political outlook, and helpful suggestions on the moral issue of the campaign were listened to.

Massachusetts.

LOWELL.—All the pastors have returned from their vacations and are actively at work.——*French* has been gladdened by increasing attendance and by the reception of six new members on the first Sunday in September. At the same time *Pawtucket* received five. That Sunday was so stormy that *Highland* voted to repeat the communion service on the second Sunday. Rev. W. A. Bartlett, who was confined to the house several days by an injury to his knee, is again about his work, but his installation will be deferred until the completion of the repairs upon *Kirk Street*.——Rev. G. H. Johnson has been elected president of the local Ministers' Union for the ensuing year.

TYNGSBORO.—Certain papers having given prominence to the report that Rev. Park Bradford had been forced to vacate the pulpit on account of his adherence to the cause of free silver, the officials of the church have authorized the publication of interviews declaring that Mr. Bradford's resignation was wholly due to the financial depression, which has reduced the income of the small congregation below the point of sufficient support of the pastor. They declare that Mr. Bradford did not obtrude his political views upon his hearers, and that while his interest in the Populist party during his Kansas pastorate was well known yet nothing of a political nature was in any way the cause of his resignation.

WORCESTER.—*First Swedish.* Since taking possession of the Salem Street edifice, June 1, this congregation of working people has raised $7,000 to apply in payment which, with the price of their former property, pays one-third of the cost of the new. The congregations have increased during the summer about one-third and now number from 400 to 600, both morning and evening. There is a warm spiritual interest and many conversions. Rev. A. L. Anderson is pastor and the present membership is 275.——*Piedmont.* During the summer the meeting house has been thoroughly renovated, the organ tuned, fresco retouched and other repairs made to the amount of about $4,000, greatly adding to the beauty and comfort. Dr. Eldridge Mix's report of the fresh air work shows a much larger usefulness than in previous years. Of the $700 contributed $115 came from Sunday schools and over $60 from Junior Endeavor Societies.

WESTBOROUGH.—Rev. and Mrs. M. A. Breed returned from their vacation, spent at Ann Arbor, Mich., to find the parsonage furnished with a new furnace. All services were held as usual during the summer with no decrease of interest. Evangelist J. D. Potter of the congregation secured the supplies, with whom he exchanged. The C. E. Society has shown unusual interest in missions during the summer and raised a considerable sum for that object.

CENTERVILLE.—Rev. W. G. Puddefoot, who summers at Martha's Vineyard, was secured for a recent Sunday, and the announcement brought the largest congregation of the season. Nearly every house in the long village street was represented and the presence of many who are seldom seen in church was noteworthy. A collection of $137 was taken up, a remarkable sum for a church which finds it hard to meet its own current expenses, but which since the coming of Rev. W. C. Detling, a few months ago, has shown many evidences of vigor. Many of the summer residents are a great help in carrying forward the services.

SHELBURNE CENTER.—*First.* At the ordination of Mr. J. A. Goodrich, who graduated at Andover last June, the large attendance of interested persons and the floral decorations elicited general remark. Mr. Goodrich now begins pastoral work here.

NORTH BROOKFIELD.—*First.* This church has lately been called to mourn the loss of its senior deacon, Mr. C. W. Nutting, who died Sept. 6, on the eve of his golden wedding anniversary. He was chosen as deacon in 1861, which office he held till his death. He had been a resident of the town for more than 40 years and commanded the respect and esteem of all who knew him.

SPRINGFIELD.—*First.* Exercises in recognition of the completion of the late improvements in the meeting house were conducted last Sunday, although the house was open the week previous. Rev. F. L. Goodspeed preached an anniversary sermon, reviewing many historical facts. The long life of the organization, 260 years, was particularly emphasized. Rally day was observed in the Sunday school.

Maine.

PORTLAND.—*St. Lawrence Street.* The foundations of the new edifice are being rapidly laid. Two months will see the roof laid. President Tucker of the Maine Central R. R. has donated granite for the entire superstructure. The pastor, Rev. A. H. Wright, has been recently honored by an appointment as chaplain of the 47th Massachusetts regiment of volunteers, in which he enlisted. Bowdoin College has also recognized his merit by conferring the honorary degree of M. A.——*Fourth.* The work of Mr. T. A. Smythe opens with great promise. He has already secured the incorporation of the church, thus giving it a financial basis that will greatly stimulate its prosperity. The young pastor will seek ordination by council at once.

NORTH BRIDGTON.—The meeting house has undergone extensive repairs, and a new part is added for social meetings. The new steeple, a steel roof, painting outside, stained glass windows, ash pews and new frescoing have cost $2,500, most of which has been paid. The service of rededication took place Aug. 18. A historical sketch was given by Rev. A. G. Fitz, the pastor, the prayer of dedication was by Rev. E. P. Wilson and a sermon was preached by Rev. D. P. Hatch. Greetings from others were received. About $250 were pledged on condition the whole debt could be cleared.

LITTLE DEER ISLE.—Strenuous efforts are made to secure a church building. Rev. Charles Whittier is helping to get out a granite foundation. The 300 people on the island have subscribed nearly enough to finish the outside. Although this island has been settled more than 100 years there has never been a meeting house. Good work has been done this summer and at Outer Long Island by Mr. J. M. Thomas of Bangor Seminary.

YARMOUTH.—Rev. C. E. McKinley preached his farewell sermon the last Sunday of August, and has been dismissed by council. The new chapel is nearly completed, and is an elegant and convenient edifice. A Boston friend paid the expense of the plumbing, which was quite extensive.

ISLE-AU-HAUT.—Mr. W. T. Bartley has done excellent service here this summer, also preaching several times on adjacent islands. A recent fair held by the ladies realized about $100, to be devoted to a substantial walk to the meeting house.

HIRAM.—Mr. G. P. Merritt, who has so acceptably done pastoral work here, enters Williams College. A farewell reception by the church, C. E. Society and friends was an occasion of much enjoyment.

WALDOBORO.—*North.* The old meeting house was struck by lightning, injuring it seriously and ruining the organ, valued at $1,600. Damages to the building amounted to $660.

ELLSWORTH.—Hon. G. P. Dutton, who died Sept. 8, will be much missed in the church, where he has been a valued worker. The whole community mourns his loss.

SOUTH BRIDGTON.—Miss O. A. Mills has been doing excellent evangelistic work here, and several conversions, with revived interest, are reported.

BANGOR.—A friend of missions offers to duplicate for each of the three churches a special contribution for the A. B. C. F. M. up to the sum of $50.

WILTON.—A beautiful communion service has been presented to the church by the widow of Deacon Abel Russel in his memory.

WOODFORDS.—The church cordially welcomed its pastor, Rev. E. P. Wilson, on his return from vacation by a largely attended reception.

New Hampshire.

MANCHESTER.—The city celebrated, Sept. 6–10, the semi-centennial of the adoption of its charter, for which elaborate preparations were made during the weeks previous. It was inaugurated with appropriate sermons by the pastors of the various churches on Sunday morning, and a grand union service in a mammoth tent in the evening. Dr. B. W. Lockhart of Franklin Street Church took for his topic Fifty Years of Theological Progress, and Dr. T. E. Clapp of the First Church The Elements of Stability in the Higher Life of the City. In the evening President Tucker of Dartmouth College gave an eloquent discourse on The Spiritual Life of the Modern City, which was greatly enjoyed by the large audience present.

TROY.—In view of the early departure of the faithful and beloved pastor and his wife, Rev. and Mrs. W. P. Clancy, to their new field of labor, a large number of parishioners and friends gathered at the parsonage on the eve of Sept. 2 to tender a testimonial of the high esteem and affection in which they were held by an appreciative people, and to leave substantial tokens of good will. The occasion was a delightful one in its social festivities, though tempered with mutual regrets that the strong ties growing up from a pastorate so harmonious and pleasant should so soon be broken. Mr. Clancy began his labors at Hebron, Ct., Sept. 13.

NORTHWOOD CENTER.—Following in the line of past well doing, a recent volunteer party, with teams and needful implements, by three hours of enthusiastic service wrought a conspicuous improvement in the parsonage grounds, and before leaving gave prophetic intimation of an attempt in the near future to repair the horse sheds. Not to be outdone by the men, the Ladies' Aid Society has planned to add to the internal conveniences of the parsonage.

WENTWORTH.—In addition to his regular home service and two mission stations the pastor, Rev. T. W. Darling, proposes to increase his usefulness by teaching the village school the coming season. The propriety of heating the audience-room of the church with furnaces has been agitated with good promise of success. A late sociable netted nearly $40. Summer boarders have in many ways been helpful in church work during the present season.

DANBURY.—The parsonage has just received a coat of fresh paint, which adds to its attractiveness. With the assistance of talent from Massachusetts, a fine entertainment was lately given there, the program consisting of readings and vocal and violin solos.

LEMPSTER.—For several weeks Misses Milton and Abell, district home missionaries, have been holding two or three meetings a week and doing much to interest and encourage the people. Their labors have been blessed and good fruit is likely to follow.

CORNISH.—Increased congregations indicate the prevailing interest. The C. E. Society is in a flourishing condition. The pastor, Rev. S. P. Tucker, is on the lookout for a good second-hand organ for the chapel, if such can be had at a moderate cost.

ACWORTH.—The pastor, Rev. C. O. Parker, has the inspiration of a good congregation at the Sunday morning service. An afternoon service at a schoolhouse in East Acworth is also well attended.

The church in North Hampton has recently raised $100 for two shares in the jubilee fund of the A. M. A.

Vermont.

STOWE.—This church, Rev. S. F. Drew, pastor, through the energy of the Ladies' Society, is undergoing extensive repairs. A "birthday party for everybody" was successful in raising about $120, which sum is to be devoted to interior decorations. There was a generous response to the appeal of the mother church from its sons and daughters in all parts of the country, some of whom, if their ages were determined by the number of pennies they sent, must have been very old. This church was apparently never more prosperous. The pulpit was occupied on a recent Sunday by Rev. C. A. Savage, a son of the church and now pastor of the Valley Church, Orange, N. J.

RUTLAND.—Thirteen persons were received to membership Sept. 6, six of them on confession. Two children were baptized.

Connecticut.

NEWINGTON.—The Sunday schools at Wethersfield, Elmwood, Griswoldville, Kensington, West Hartford, New Britain, Rocky Hill and Berlin united with the local schools last week in the celebration of their 64th anniversary. The rally was one of the first of the series to be held this month and was attended by several hundred persons from out of town, making it one of the most successful gatherings of the kind held this year. The important question considered was Remedies for the Decline in Membership of Our Sunday Schools, and the discussion was ably opened by Dr. J. W. Cooper of New Britain.

ROCKVILLE.—Miss Eliza Talcott, a prominent missionary in Japan the past 25 years, has reached her home in this city, where she will make an extended stay to recover her health. Miss Talcott won much honor in Japanese hospitals as a nurse during the war with China, and her work is highly commended by Dr. Taylor, the medical expert sent by the English Government, and leading Japanese surgeons. Miss Talcott expects to return and continue her work under the auspices of the American Board.

HARTFORD.—All the pastors are back from their vacation now with the exception of Dr. Lamson of Center Church, who is expected next week. Services have generally been resumed and the fall work is now fairly opened. Rev. J. H. Twichell occu-

pied his pulpit last Sunday for the first time since his vacation, and administered the communion which was postponed a week. One child was baptized.

KENT.—The church has voted to extend a call to Rev. Howard Mudie. It has been without a pastor for some time, having heard a large number of candidates. Rev. E. S. Porter of Bridgewater, Mass., formerly pastor here, occupied the pulpit a week ago Sunday, and was greeted by a large number of his former parishioners.

MIDDLETOWN.—*North.* Dr. A. W. Hazen occupied his pulpit a week ago Sunday for the first time since returning from his vacation. He preached a strong sermon on the issues of the day. His words caused considerable comment among the members of the congregation, meeting, however, with general approval.

ANDOVER.—The services were omitted for two Sundays during the time that improvements were being made on the edifice. Rev. Mr. Brown of Vermont began his duties here last Sunday, being greeted by large congregations.

GRANBY.—The church and grounds look clean and neat, the annual bee being held last week and a general cleaning and grading being done. The church has also been recently painted and new windows put in, adding much to the general appearance.

CHESHIRE.—Dr. David Marsh of Woburn, Mass., preached two forcible sermons last week Sunday. He was warmly welcomed, having formerly been pastor of the church here, and although over 80 years of age is still vigorous and doing good service.

FARMINGTON.—L. F. Dorman planted the handsome elms about the church just 53 years ago, and last week he assisted in removing them to make room for the improvements that are to be made.

UNION.—The church has voted unanimously to adopt the form of admission prepared by the special committee of the National Council in 1889 and submitted to the churches in 1894.

NIANTIC.—After midnight of Monday morning, last week, it was discovered that the church building had just been broken into and the doors were left open. Nothing was found missing.

NEW HAVEN.—*Plymouth.* The meeting house was opened a week ago Sunday after being closed three weeks for decorating and painting.

Rev. G. F. Bailey of Westbrook completed a year's pastorate the last Sunday in August, and took occasion to give an interesting review of the year just past.——Rev. John B. Doolittle of Suffield has been visiting with his former parishioners here, where he served as pastor several years ago.——The chapel in South Windsor is receiving a thorough painting, and a new modern furnace has been put into the meeting house.

MIDDLE STATES.

New York.

POUGHKEEPSIE.—The death of Mr. J. H. Dudley in June last was a great loss to the church, inasmuch as he was the only one of the original members on the roll, the church having been organized in 1837. He was the architect of the present church building, and for 45 years had served the church as clerk. In response to his wish his son, Deacon Guilford Dudley, gave the church $1,000, to be expended in making needed repairs As a result the church is newly frescoed, a Brussels carpet covers floor and platform, plush cushions are in the pews, better arrangements are made for choir and organist, the organ is renovated and additional lights and a beautiful memorial pulpit of brass are put in. The entire expense approximates $2,000. There have been 43 additions to the membership the past year.

SYRACUSE.—*Pilgrim.* The 10th annual reunion of the chapel was held Sept. 6, with addresses by Drs. E. N. Packard and W. A. Duncan, superintendent from the first. The work here is successful under the pastoral care of Mr. I. T. Hart of the university. Rev. H. N. Kinney has won the thanks of the good people of the city by persuading the mayor to suppress the Sunday baseball, which had become annoying. The argument used was a State law which was mandatory.——*South Avenue.* Rev. W. F. Ireland has just returned from his wedding tour and was given a reception on the evening of the 11th, at which many congratulations were spoken by local pastors and others.

BINGHAMTON.—*Plymouth.* The pulpit will be filled by Dr. William Taylor until a regular pastor is called. The people feel deeply their loss in the resignation of Rev. W. H. Kephart to labor in a larger field with North Church, New York.——*First.* The parlors of the church have been reopened after having been closed several weeks, during which time they have been recarpeted and decorated.

COPENHAGEN.—The meeting house has been thoroughly renovated during the summer, newly frescoed, carpeted and painted and new chandeliers were put in. The spiritual interest has also been greatly quickened under the leading of Rev. J. K. Griffith, who has been pastor six years. Twelve additions on confession are reported.

DEER RIVER.—The work is reviving under the leadership of Rev. G. A. Shaw. New members were added at his first communion here. The old belfry, blown down recently, has been replaced by a new spire, and other improvements are reported.

OGDENSBURG.—The pastor, Rev. C. W. Wilson, and his family occupied a cottage at Oak Point on the St. Lawrence during July and August. Union Sunday evening services were held with the other churches of the city.

SIDNEY.—All the churches of this place united, Aug. 30, in a pleasing service with the Congregational church, at which Rev. T. A. Carlson delivered his farewell address, preparatory to leaving for his new field of labor in Middlebury, Vt.

New Jersey.

NEWARK.—*First,* though it is but 45 years old, calls itself the Old First because, with the exception of a country church, it is the patriarch of the New Jersey family. It has been growing steadily in numbers and vigor ever since its change of location and the erection of its present handsome edifice. For eight years Rev. L. W. Hainer had been acting pastor only. In January last the church decided by a large majority to call him as permanent pastor. He declined, however, having decided to study at Oxford, Eng., and also to travel for at least two years. The church feels its loss keenly as Mr. Hainer was dearly beloved. Before Mr. Hainer actually left for Europe, the church found a successor in Rev. J. A. Chamberlin, and it believes it has been unusually successful in its search. Mr. Chamberlin has been for six years pastor at Owatonna, Minn , where the church has prospered under his charge, a prosperity evinced by an enlarged and beautified house of worship, many conversions, quickened and reconstructed prayer meetings and greatly increased evening congregations. He was born and educated at Beloit, is a graduate of Chicago Seminary and has been a graduate student at Yale Divinity School. He comes to Newark with the encomiums of the church he has served, and indorsed by his brother ministers, by business men and by college officials of the Northwest. He began work last Sunday.

GLEN RIDGE.—The pastor, Rev. F. J. Goodwin, has just completed his eighth year of service. During his pastorate the church has grown, though the suburb is still small, from a membership of 43 to four times that number, and from an annual beneficence of $78 to one of nearly $1,900. From meeting in the railroad station it has passed to a beautiful house of worship, which already is too small. The church now has two ladies' societies, two King's Daughters circles, two mission bands, a Boys' Club and a vigorous Endeavor Society. Strangely enough, though he is the only resident pastor, Mr. Goodwin, in his whole eight years' service, has been called to officiate at but 14 funerals and five weddings. The flower mission has resumed its work for some weeks past, and has already sent over 10,000 bouquets to the sick and the poor in New York. The church paper, *The Polished Arrow,* is doing well. The editors have invited unsigned criticisms by establishing a "growlery" for the current month.

THE SOUTH.

Maryland.

BALTIMORE.—*Second.* The departure of Rev. E. T. Root, who accepts a call to Elmwood Temple Church, Providence, R.I., means a loss to Congregationalism here. He was active in all Christian work in the city and was president of the State C. E. Union. The dismissing council passed resolutions expressing high appreciation of his work.——*Fourth.* The church is suffering from the prolonged absence of its pastor, Rev. Mark Wells, who has been sick for nearly a year. The physicians attribute his illness to a shock received while riding in an electric car.

North Carolina.

DUDLEY.—About 40 conversions, the deepening of spiritual life in a number vastly greater, the baptism of 22 adults, nine infants, the gladdening of households for miles around, are some of the results of a work of revival begun the last Sunday in July and continued for five weeks. But for cotton picking the meetings would still be going on. The oldest members say that since the establishment of the missionary work here no such work in respect to power and depth was ever before conducted at this place. The morning service for several Sundays has opened at a little past 9 A.M. and continued with increasing interest till after 2 P.M. The C. E. Society met at 4 P.M. and at night a congregation sometimes too large to be accommodated gathered. On one memorable Friday night the altar was filled with seekers before the sermon began, and so earnest were they that it was impossible to preach. The whole atmosphere of the place is changed.

Georgia.

STRICKLAND.—*Liberty.* Evangelistic services have recently been held which have surpassed in spiritual power anything experienced in this region for many years. Seventeen members have already been added to the church, with others to follow. The converts are of all ages, from 60 years down to childhood.

Alabama.

CALERA.—This church is in the midst of a work of grace which has added a score to the membership and the good work is still going on.

CLANTON.—*Mountain Springs.* A revival has stirred the entire community and already added 19 members to the church.

Arkansas.

GENTRY.—An excellent work has been done here during the summer vacation under the leadership of Mr. E. H. Price of Yale Seminary. Several conversions have been reported.

THE INTERIOR.

Ohio.

CLEVELAND.—*Archwood Avenue* has the walls of its addition up, and the work is being pushed rapidly. The capacity of the house will be more than doubled by this enlargement.——*Olivet* is acceptably supplied for two months by Mr. R. Thomsen, a member of Hough Avenue Church, and for the past two years a student at Berea College, Kentucky. By special invitation he has spoken at Olivet and also at Union and Pilgrim Churches upon the Kentucky Mountaineers and the Work of Berea College. ——*Lakeview,* under the energetic leadership of Rev. A. B. Cristy, has raised its frame chapel to conform to the new grade of Euclid Avenue, and has built a high and well-lighted basement, giving commodious rooms for Sunday school and social purposes and for its important Italian work. The cost of the improvements is about $2,100. The Italian work is in charge of Mr. G. V. Zottarelli, an Oberlin student. In addition to his work at Lakeview he conducts week night classes at the Central Friendly Inn.——*Mt. Zion* has been supplied during the summer by Rev. G. W. Henderson, D. D., of the University Church, New Orleans. A call has been extended to Rev. Jesse E. Moorland of Nashville, Tenn.

SANDUSKY.—The work of the fall opens with strong encouragement. Large congregations welcomed back Rev. C. A. Vincent Sept. 6. The morning congregation arose and gave the Chautauqua salute as the pastor entered the pulpit. The different departments have been running vigorously during the summer. Rev. F. J. Van Horn has supplied the pulpit during August.

SAYBROOK.—Miss Virginia Dox spoke for Whitman College Aug. 30. Much enthusiasm was aroused among the people, especially the young, and the church is endeavoring to secure $100 in pledges for the noble work as a memorial to one of the beloved young people, whose service was closed just as she seemed ripe for a larger work. Rev. C. W. Grupe is pastor.

NORTH BLOOMFIELD.—The 75th anniversary was celebrated Sept. 5, 6. The church has a special record. For more than 50 years it has occupied a house of worship jointly with another denomination, first the Methodists and then the Disciples, with whom the church is now worshiping. The recent anniversary was well attended and proved unusually interesting.

TOLEDO.—*Washington Street* has been greatly quickened during the two months since Rev. G. A. Burgess, D. D., entered upon the pastorate. Needed repairs have been made and the people are rallying to the work.

LORAIN.—*South.* This recently organized church is now supplied by Rev. D. L. Leonard, D. D., of Oberlin, under a commission from the Ohio H. M. S.

Illinois.

CHICAGO.—*Millard Avenue.* Rev. W. A. Waterman met with a serious accident Sept. 11, from which he is not likely soon to recover. He was struck by a train on the Burlington Road while crossing the track near his home, his right leg being broken below the knee and crushed, his left arm broken, several ugly wounds made on his head and his body severely bruised. He was carried at

once to the Presbyterian Hospital, where he received every attention. The doctors say there is no immediate danger, and are hoping that the bones can be set and that amputation will be unnecessary.

Indiana.

KOKOMO.—Hope Mission Sunday school at the junction was compelled to vacate the factory room heretofore used, and the friends of the enterprise have collected money, secured a lot and erected a small building known as Union Chapel. The seats and carpets were donated from the First Church, which has been rebuilt. Hardware and doors came from individual members of that church. The chapel is nearly paid for. Occasional preaching services are held. The Sunday school numbers 70.

HAMMOND.—Rev. J. W. Welsh is taking hold of the difficult work with enthusiasm. He precedes the regular discourse with a special talk to the young people, which has resulted in a greatly increased attendance. Sixteen have recently decided for Christ. A week's special services have been held. The outlook for a spiritual harvest was never better. The building has been repainted without and renovated and decorated within. The new carpet is a gift from the Ladies' Society.

BROAD RIPPLE.—The church has been worshiping on the second floor of a school building and it had secured an organ and other furniture. The building was undergoing repairs of late and caught fire and was completely destroyed, with the loss to the young church of most of its property. Steps were taken to secure a hall at once. The Sunday school is especially successful.

FAIRMOUNT.—The church is much encouraged by the good congregations and manifest interest since Rev. Levi White began work. The pastor has rented a house and moved his family from Westfield, his former home.

INDIANAPOLIS.—*Plymouth.* The McCulloch Club held the first of a series of evening meetings on Civic Religion, Sept. 6. Rev. F. E. Dewhurst gave an address.——Rev. F. E. Jeffery has opened his work in the South Side enterprise prosperously.

Michigan.

DETROIT.—*Plymouth.* The pastor, Rev. Morgan Wood, who was formerly a Methodist, leads a portion of this church out of its present fellowship to become independent. One-sixth of the membership voted favorably to such action. Much money has been put into this enterprise while it was a mission.

Wisconsin.

TWO RIVERS.—With this church is affiliated a C. E. Society in the neighboring town of Two Creeks. The society's membership includes all of any age who wish to join. It became legally incorporated some months ago and has erected a chapel or "Endeavor home," the only house of worship in the town. This building was dedicated Aug. 30, with a sermon by Rev. F. N. Dexter and dedicatory prayer and original hymn by the pastor, Rev. J. N. Davidson. The new building is of wood, 24 feet by 34. A handsome triple window in front has some colored lights and a broad sheet of plate glass, giving an especially cheerful look to the church when it is lighted for evening service. The material used is all of good quality and the work has been done well. The foundation is of bowlder granite. The money actually paid out by the treasurer for building and furnishing was about $535. Moreover, work was done by men of the congregation that would probably have cost $200. One of the members gave the building site, a Roman Catholic friend gave an elegant reading desk and the North Side Congregational Church of Milwaukee a particularly fine pulpit. The organ that was in Two Rivers was secured at small cost and is in a condition to do good service. The seating is with chairs. No aid was asked from the Church Building Society. All bills were promptly paid, but the society was obliged to incur a debt of $125. Before dedication the men of the congregation pledged themselves that this should be paid.

MILWAUKEE.—*Hanover Street* is rejoicing in the clearing of its financial sky. The foreclosure of its mortgage, so seriously threatened, has been averted by the most heroic efforts of the people and the generous assistance of friends in the other churches. The congregation has subscribed $6,500, other churches $2,500 and Hon. J. M. Stowell, a noble-hearted Swedenborgian worshiping with this church, $1,000; $4,000 were paid down Sept. 1, and the entire $10,000 is due March 1 next. Only $5,000 is left to be raised in some other way to put the church out of debt. Rev. B. S. Mathews is the pastor.——*North Side*, Rev. N. T. Blakeslee, pastor, has been hoping to build this season, but has magnanimously waived its right to canvass for funds in the other churches for the salvation of Hanover Street Church.——*Bohemian.* The trouble in this church has been happily settled. The pastors of both factions have resigned, Mr. Beran going to new work at La Crosse and Mr. Totusek returning to study at Oberlin. Mr. Joseph Jelinek has come from Chicago to preach to the reunited church, and has brought with him efficient helpers in his own family besides an earnest Christian Bohemian physician.

EVANSVILLE.—Sept. 4 was a memorable day. Rev. W. M. Short was ordained and became pastor of the church, and the edifice was rededicated after thorough renovation costing $2,500. Dr. E. G. Updyke preached the dedicatory sermon, and a historical paper on Congregationalism in Evansville was read by Prof. E. D. Holmes. Just 50 years ago the First Congregational Church was organized in this place by Rev. Messrs. Stephen Peet and B. C. Church. The organization was disbanded in 1850 but resumed in 1851, and since then its history has been one of uninterrupted progress.

BRODHEAD.—Rev. A. S. Kaye spent his vacation bicycling in Ontario, Canada. His present pastorate, which began in 1888, is now the longest in the Beloit convention.

LA CROSSE.—*First*, Rev. Henry Faville, pastor, has offered to the C. H. M. S. the use of its mission chapel for Bohemian work under care of Rev. John Beran.

BELOIT.—*Second.* The interior has been renovated and the roof repaired. A kitchen will immediately be built and other improvements made.

THE WEST.

Missouri.

VALLEY PARK.—A church of six members has recently been organized in this small town, 18 miles southwest of St. Louis. It is the terminus of a suburban railroad and may also be reached by the Missouri Pacific. The nucleus of the work was a Sunday school organized some years ago by the county Sunday School Union and held in a room furnished by a Roman Catholic. This was the only religious service in the community. The union made overtures to several denominations looking to church organization, but without avail. At length the superintendent of city missions became interested, and through his efforts a modest frame building has been erected, where Sunday school and preaching services are held, with an attendance of from 40 to 70. The work is under the care of Supt. A. L. Love who, with the pastors of the city, supplies the pulpit. The town has had its saloons and its baseball park but this is its first church.

SPRINGFIELD.—*First.* Full houses before the return of the college students accentuate the need of a new church building. The parish is divided into districts, in each of which, preparatory to the communion service and at other times, cottage meetings are held with much profit. The Sunday school has returned to the International system after six months' trial of another. It has introduced Laudes Domini as a song-book, after many years' use of Gospel Hymns.——*Central.* An attempt to drive the Salvation Army from the streets by a city ordinance was defeated, largely through the efforts of Rev. G. S. Brett, whose sermon vigorously defending the army has been printed.

ST. LOUIS.—*Compton Hill.* A message was received Sept. 10 announcing that Rev. G. C. Adams, D. D., had been called to supply First Church, San Francisco, at a salary of $4,000.

Iowa.

DUBUQUE.—*Summit.* During the vacation of the pastor, Rev. G. M. Orvis, the members maintained regular Sunday services, sermons by Moody, Sam Jones and Drs. Parkhurst, Gladden and Barton being read by various young people. On the return of the pastor and his family an enthusiastic reception was tendered them by the members of the congregation.

EAGLE GROVE.—At the farewell service for Rev. Walter Radford members spoke glowing words of his successful pastorate of two and a half years. Mrs. Radford's work, including assistance in the pulpit, was also highly commended. They closed their labors Aug. 30. Rev. N. F. Douglas comes to this field from Garner.

SWANTON.—A new church at this point was recognized by council Sept. 9. It is under the pastoral care of Rev. W. B. Sandford of Parkersburg.

GOWRIE.—News comes of the sudden death of Rev. L. H. Cook. He had resigned at Gowrie to go to Jewell and Lincoln.

New churches have recently been organized at Harvey, in Wright County, through the labors of Rev. Edwin Ewell of Clarion, and at Gospel Ridge, a suburb of Ottumwa.

Minnesota.

MINNEAPOLIS.—A Congregational pastors' evangelical band has been formed, in which Rev. Messrs. James McAllister of Fremont Avenue Church, Richard Brown of Vine, William Hardcastle of Union, J. W. Heyward of Bethany and J. E. Smith of Fifth Avenue unite for the purpose of holding a two weeks' service in each of the churches represented. A chorus will be organized in each church and all five of the pastors will assist in the work. Being better acquainted with the needs of the field than our professional evangelists, it is hoped that this method will produce good results. Rev. James McAllister is president of the band and can give information as to its working. ——*Forest Heights.* Rev. R. A. Hadden since coming in the spring has conducted an evangelistic service every Sunday evening. Interest has always been manifested. Growing congregations and Sunday school and a hopeful spirit are manifested.

LYLE.—This little church, a few years ago reduced to one member and he a non-resident, during the 15 months' pastorate of Mr. Ernest E. Day has raised $1,350 and erected a parsonage. It is now planning to reduce the amount of home missionary aid and expects soon to be self-supporting. Much of the credit is due to two or three men who, when the church was in its weakest state, made a profession of religion and bravely took up the burden of the work. The community numbers only 400, a large number of the population being Lutherans, and the church has only 37 members. Mr. Day closes his work to enter Yale Seminary.

LAKELAND.—Largely owing to the efforts of Rev. A. A. Davis the house of worship has been completely renovated and the parsonage as well, except that the exterior of the latter needs a coat of paint. About $300 have been spent, counting the labor that was given. To this fund 100 persons contributed. The edifice is now the handsomest building in town. The young people have been interested and the church saved from threatened extinction. An enthusiastic congratulatory service was held Sept. 7, with a large attendance. Rev. J. H. Morley preached and Rev. Messrs. W. B. Millard and R. P. Herrick made addresses.

ST. PAUL.—*Pacific.* This church, after the failure of negotiations for union on the part of the Arlington Hills Presbyterian Church, secured a pastor, Rev. J. A. Jenkins, who is on the ground. The people are united and determined to succeed Good congregations greet the new pastor.——*Atlantic.* Though suffering from the financial stringency a subscription has been raised for current expenses and the church is looking for a pastor.

FARIBAULT.—Rev. Lauren Armsby of Council Grove, Kan., pastor here from 1856 to 1865, occupied the pulpit Aug. 31, and although in his 80th year preached a sermon of great vigor. He was greeted by a large congregation including many old soldiers. Mr. Armsby was the first pastor of the church and from it entered the army as chaplain.

BIWABIK.—Rev. G. E. Northrup closes his work here. During his four years' stay the parsonage has been burned, as well as the church building. Another meeting house has been secured. Uncertainty as to the financial policy of the country makes the future of the mining interest dubious.

STEWARTVILLE.—The salary of the pastor has been increased and is promptly paid; several old debts have been liquidated. The church is greatly encouraged by the decision of Rev. R. G. Jones to remain; and hopes soon to make an effort for the final payment on the new house of worship.

MANKATO.—*Swedish.* Rev. E. B. Bjorklund has increasing congregations and the outlook is good for a strong church.——*West.* The Sunday school has been suspended for the present, a Free Baptist school having been organized which does the work.

ORTONVILLE.—Through the efforts of Rev. G. W. Shaw a good citizenship league has been formed, which has made itself felt in resisting the lawlessness of the saloons. At Odessa, a churchless community, services have been commenced.

Rev. William Griffith will remain another year at Belgrade and South Bend. During his vacation a lay member of the church conducts the services.

Kansas.

GREAT BEND.—Excellent work is being done here. The Sunday school numbers 120 and the Y. P. S. C. E. has an active membership of 45. A well-attended teachers' meeting held weekly at the parsonage is an important feature. A marked interest in their classes has developed among the teachers, whom the pastor regards as among his best helpers for every good work. By request of the young people he will soon begin a series of normal Bible lessons.

LITTLE RIVER.—All the regular services were maintained during the long illness of the pastor, the

late Rev. C. T. Young. The church has 60 members and an attendance of 75 at its Sunday school. The only debt is to the C. C. B. S. Rev. Messrs. Henry and Severance of Maize have frequently supplied the pulpit during recent months.

CHASE.—The pulpit is being efficiently supplied on alternate Sundays by Rev. J. B. Schlichter, who resides at Sterling. Through repeated crop failure the church has suffered financially, but is spiritually active, not only sustaining its own midweek prayer meetings but engaging in two weekly cottage meetings besides.

MCPHERSON.—By systematic effort during the recent years of financial depression all but $16 of the $400 indebtedness to the C. C. B. S. has been paid. Three C. E. Societies, an Epworth League and a Baptist Young People's Union of the city unite in a monthly service which is always crowded, enthusiastic and helpful.

NICKERSON.—Unusual prosperity is enjoyed here. Audiences are large, the Sunday school and other services well maintained, and the pastor's salary is promptly paid. Rev. D. H. Snowden, who ministers here, resides at his country home, preaching regularly and doing such pastoral work as his impaired health permits.

KINSLEY.—Two payments of $100 each have been made to the C. C. B. S. during the past year, beside meeting the pastor's salary and current bills. The relations between the Methodists and Congregationalists are specially cordial, the two pastors uniting in a weekly ministers' meeting.

STERLING.—During the hot months the pastor, Rev. T. W. Cole, has held the Sunday evening services in the open air, attracting large audiences, many listening as they sat in their carriages.

North Dakota.

OBERON.—The church will observe the 10th anniversary of its organization Sept. 27. To mark the occasion the pastor, Rev. O. P. Champlin, will establish a parish library for the use of the general public. Good books of all description are solicited.

South Dakota.

ERWIN.—Rev. J. B. Lewis is taking a trip around the world. During his absence of six months Miss E. K. Henry will supply. The church defers calling a regular pastor in the hope that Mr. Lewis may resume work here.

Utah.

SALT LAKE.—*Plymouth.* Rev. J. D. Nutting and family spent the month of August delightfully in camp in Parley's Canyon, 10 miles from Salt Lake City, Rev. George Ritchie supplying the pulpit. On their return they were surprised by finding the parsonage open and a substantial repast prepared by some of their people. The work is moving forward encouragingly. The way is now practically open to furnish the new building.——*Phillips* has just extended a hearty call to Rev. George Lindsay of Aberdeen, Wn., which he has accepted, and will begin work as soon as he can move here.——Rev. W. S. Hawkes, superintendent of the C. H. M. S., has just returned from his Eastern trip, having been in New England most of the time for about three months. He is pleased with the interest there in the great Utah problem.

Idaho.

The church at Wardner is making wholesome progress. A flourishing C. E. Society has been organized.

Arizona.

TEMPE.—A Mexican church was organized here July 5 with 11 members, three of them being the pastor and members of his family, Americans; four persons have since been added. Rev. Stephen Edwards has charge of this hopeful work in a valley sustaining a large Mexican population. An organ has been purchased.

New Mexico.

SAN RAFAEL (Mexican). An addition to the parsonage and improvements on the mission schoolhouse have been made, for the most part by the skillful hands of the pastor, Rev. G. E. Birlew, who has also in charge the erection of two schoolhouses at other points for the use of the Education Society.

DEMING.—Rev. N. W. Hankemeyer of New Rockford, N. D, began work here Aug. 30. The church had been pastorless most of the time for four years, but kept up a flourishing Sunday school and Aid Society.

PACIFIC COAST.

California.

SAN FRANCISCO.—*First.* The trustees presented their resignations at a called meeting of the society Sept. 3, the first gathering held in the edifice since Dr. Brown's resignation. The feeling has been strong on both sides but all parties voted unanimously that the trustees be asked to reconsider their action. A meeting of both church and society has been called looking toward reopening the house of worship. The property is supposed to be worth $130,000, less a $10,000 mortgage.——*Seamen's.* Chaplain Rowell has had the longest pastorate in the city—38 years. It has been distinguished by its large number of conversions.

OAKLAND.—*First.* The call to Rev. C. R. Brown of Charlestown, Mass., was practically unanimous, the vote standing 361 to one. He is expected to take charge of the church Oct. 1. Neither people nor committee had ever seen or heard the pastor elect.

A student Bible class, to be led by seminary professors, has been established at Berkeley. It starts off with 40 members.——The church at Dehesa will hereafter be in care of Rev. J. A. Rogers of Alpine, who will preach there alternate Sundays.

Oregon.

EUGENE.—The new pastor, Rev. R. C. Brooks, has entered upon his duties with energy. As a kind of first fruits nine new members were received Sept. 6—all on confession. Union meetings were held every Sunday evening in August in conjunction with the Presbyterians, the pastors preaching alternately to crowded houses. Repairs costing $235 have been made upon the edifice during the summer.

GASTON, GREENVILLE AND HILLSIDE.—Formerly these were mission stations of the Forest Grove church; now they are independent organizations—100, 29 and 51 members, respectively—and are yoked together. For three years Rev. J. M. Beauchamp has ministered to these people; now Rev. Daniel Staver has charge of the work.

PENDLETON.—This church, after a pastorless year, recently called Rev. F. W. Parker from Huntington, and he began work here Sept. 1. The building has been completely renovated and presents an attractive appearance. With Mr. Parker as leader, the church faces the future with renewed hope and courage.

HUNTINGTON.—Rev. D. Leppert and wife, evangelists, who came here immediately after Rev. F. W. Parker's departure, will have charge for a time. The field, while on the extreme frontier, is an important one, and this church is the only source of religious teaching in an area 40 miles square.

WILSONVILLE.—*Hood View.* The people rejoice greatly at the return of their pastors, Rev. J. M. and Rev. Dora R. Barber, from a visit East, and also because of the improved health of the latter.

SALEM.—*Central* is yoked with *Willard*, Rev. J. M. Beauchamp serving as pastor. These churches have a membership of 30 and 34, respectively, with good Sunday schools, numbering 60 each.

ONTARIO.—Mr. Ghym Alley, a student of Pacific University, is doing effective work here as a supply. A new bell was recently purchased and new chairs have been secured.

Washington.

Mr. C. W. Bushnell, the new pastor at Oakesdale and Rosalia, has practiced law for 20 years.——Rev. and Mrs. H. M. Mobbs of Chewelah are bereaved by the loss of a child.——Rev. H. P. James of Colfax spent his vacation with the surveyors on the Colville reservation and Rev. Jona. Edwards of Spokane among the miners of the upper Columbia country.

THE special train for the Fitchburg Railroad Hoosac Tunnel excursion of Sept. 19 leaves the Union Station, Boston, at 8.15 A.M. Rate only $2.

IN continuation of what has always been the policy of the management, the faculty of the New England Conservatory of Music, of Boston, Mass., has been recently strengthened by the addition of several teachers of high standing and national reputation. The two new three manual electric organs which are now being installed add still more to the unrivaled advantages for organ students.

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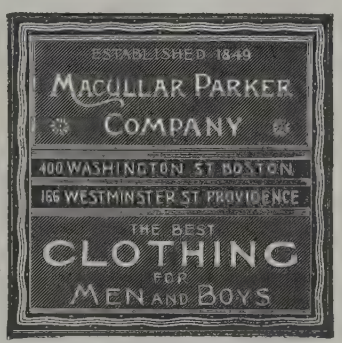

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It is constructed of dark Flemish Oak, skillfully stained so that it has the appearance of being 300 years old. It bears the same interesting color which is seen in the Coronation Chair of Edward I. in Westminster Abbey (A. D. 1296).

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Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks	$469,914 59
Real Estate	1,705,895.91
United States Stocks (market value)	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493.00
State and City Bonds (market value)	855,927.93
Bonds and Mortgages, being first lien on Real Estate	463,009.13
Loans on Stocks, payable on demand	426,550.00
Premiums uncollected and in hands of Agents	515,227.06
Interest due and accrued on 1st January, 1896	52,185.92
	$9,853,628.54

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,395,659.00
Reserve for Unpaid Losses and Claims	752,514.13
Net Surplus	1,705,455.41
	$9,853,628.54

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THE BUSINESS OUTLOOK.

The prospects for trade improvement, noted last week, were realized this week to some extent, for many Southern and Western centers report a more active movement of general merchandise. The indications seem to point to a further improvement in demand as the autumn advances. A feature of trade at the present time is the purchase of stocks to replenish depleted supplies. These purchases are not on so liberal a scale, it is true, as they would be if times were normal, but after the great depression in business any improvement is appreciated.

The New Orleans bank failures came at an inopportune time, for the early movement of cotton and sugar in prospect had furnished a stimulus to general trade in that section of the country. In iron and steel there is a gratifying measure of improvement, although the change is not so much in increased consumption as it is in a more confident tone. The production of pig iron in the United States has been reduced from about 10,000,000 tons per annum to less than two-thirds of that amount at the present time, and the stagnation in the iron and steel industries is beginning to yield to such a drastic remedy. Thus prices are stronger and there is some improvement in the demand.

In cotton goods a little better business is doing, although prices continue low, being all out of proportion with the cost of raw cotton. The more sanguine of the cotton mill men are figuring upon a good business in November. If it comes it will make much difference in the operations of the mills for the year, but if it does not many will make but small profits. A prominent mill treasurer says that the curtailment of production should still be prosecuted, as not sufficient improvement has as yet appeared to warrant an increase in production all along the line.

In the stock market there is also a good feeling, and prices have ruled very strong. The large continued imports of gold are very reassuring to confidence.

Low Rates to the White Mountains.—The wealth of natural beauty and the many pleasing associations surrounding the White Mountains make it a valuable yet interesting locality to visit. Marvelous are the works of nature which are displayed, and in many cases of so curious a construction that to one who has never visited this region there is a store of delights which has few, if any, equals. The lines of the Boston & Maine Railroad so thoroughly cover the mountain regions of New Hampshire that every point of interest is within easy access. To permit the thousands who desire to visit this land of Paradise the Boston & Maine Railroad will, during the period from Sept. 10 to Oct. 10, greatly reduce its rates to mountain points. These tickets will permit holders to stop over at any point north of Plymouth or North Conway, and side trips to the summit, to Maplewood, Profile House and nearly a score of other points will be on sale at Fabyans and Bethlehem Junction. Information can be obtained at station ticket offices or at the Boston City Ticket Office, 322 Washington Street, corner of Milk Street.

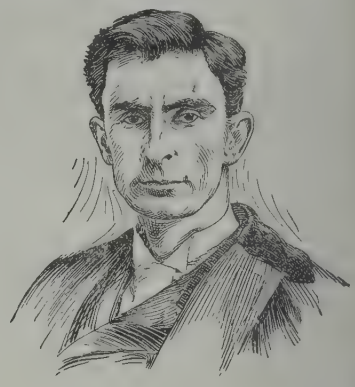
An Old German Fad.—The severe simplicity of the German Renaissance is coming to the front in much of our furniture in this year of 1896. The cabinet work of this period suggests days of stirring deeds. There is nothing frivolous or effeminate in its rigid lines and stern angles. Some of our readers may be interested to see some of this old German furniture, and for their benefit we here call their attention to the unusually good exhibition of it at the warerooms of the Paine Furniture Company on Canal Street.

Low Values.—Never in the history of the crockery trade were prices so low as now. The new inventions of fuel-saving kilns, transfer decorations and lower duties have brought values to the lowest record. Jones, McDuffee & Stratton's establishment is among the largest in this country.

AN ENTHUSIASTIC CLERGYMAN.

Rev. Thomas Dixon, Jr., Speaks, and his Opponents Create a Disturbance—Comments of the New York Papers.

On Sunday morning, Sept. 6th, Rev. Thomas Dixon, Jr., announced that he would preach on "The Political Crisis," and probably 4,000 people gathered at the Academy of Music—the "People's Church"—to hear this brilliant pulpit orator who is not afraid to think for himself and tell his thoughts to the public.



REV. THOMAS DIXON, JR.

During the sermon he was again and again interrupted, but as the *New York Herald* of the following day says, "The hisses that broke in on the preacher's vigorous sentences were drowned by cheers and applause." The unusually clear and penetrating voice of Mr. Dixon stood him in good stead in this clamor. In this connection the following letter, written only a week before, seems particularly to the point.

New York, August 26, 1896.

Dear Sir:

I am very loath as a minister to give an indorsement to a patented article, but I feel it but just to you to say that I have used your Hyomei for Bronchitis with perfect success. I had a chronic cold last winter which stubbornly resisted every remedy for seven weeks. Your Hyomei gave me relief in one day and enabled me to fill all my subsequent lecture dates with satisfaction.

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BOSTON SUPERINTENDENTS' UNION.

Last Monday night, when Dr. Peloubet said that the paper to which he had listened was the best address on Music in the Sunday School that he had ever heard, he voiced the judgment of the entire audience. It must have been a delight to the chief speaker, Rev. W. A. Bartlett of Lowell, to receive the unanimous applause of this earnest body of Sunday school workers, as he outlined in a telling manner the value and uses of worship music, and the effectiveness of his words could be traced to the fact that he exemplified the teaching which he would have every music leader impress upon his singers: that he was in his place "for business." As a later speaker stated, Mr. Bartlett's testimony had added worth in that it came from the pulpit as well as from the chorister's stand.

The average low grade of singing in our schools was an unpleasant suggestion as the speaker described that "outburst of song" which should be a feature of every Sunday school as the consequence of a soul culture, which results from training of the heart more than the voice. Teaching people to sing, said he, not to be sung to, is the reform which should be effected. The active interest and participation of the superintendent, the winning of the sympathy of the audience, the drilling of the songs as a part of the life of the school and a leader who possesses the spirit of the hymns were stated as cardinal requisites of restoring the lost art. Mr. Bartlett's paper was full of illustrative suggestions which were still further carried out by his use of the audience and the Berkeley Temple C. E. quartet to demonstrate the effects of varied methods of rendering hymns. The gratuitous assistance of that quartet and of the Damon instrumental quartet of young ladies was highly appreciated. At the close President Hathaway was deservedly congratulated upon the high standard which was set for the year by this first meeting of the season.

SUNDAY SCHOOL NOTES.

Ohio has a special exercise arranged for Association Day, Sept. 27. The committee furnishes it free in any quantity desired. It also issues a circular and visiting pads for those engaged in house to house work. Each pad is large enough for 25 families and the circular fully explains the work.

Miss Bertha F. Vella, the State primary secretary of Massachusetts, has spoken during July and August at the Kentucky State Convention at Mountain Lake Park, Md., and at Laurel Park, Mass. At these Chautauquas a ten days' program was furnished and the primary work of the Sunday school was given a place each day.

Mr. R. M. Scruggs of St. Louis has purchased the *International Evangel* and makes it a gift to the Sunday school cause throughout the world. He has publicly pledged to give the entire profits as a direct personal cash contribution to organized Sunday school work in his own State and in the country at large. He is the superintendent of Cook Avenue School of the Southern Methodist Episcopal Church.

The teachers and scholars of Berkeley Temple, Boston, have raised the money and renovated the vestry and adjoining rooms preparatory to an enlarged work. The funds have been secured by the use of Rev. A. A. Kidder's unique devices known as "the tithing dollar," "the nickel album" and the "tithe gleaner," into which nickels and dimes are gathered in amounts from one to five dollars, respectively. The effort has been much enjoyed by the small number who remained at home during the summer and did the work.

The fall conventions of State associations promise this year to be of unusual interest and value. Massachusetts people will meet at Northampton Oct. 6-8, free entertainment being guaranteed to 450 delegates, representing the several districts of the State. The program will have to do with the exaltation of a higher type of work, a better knowledge of the Bible and a more practical application of theories. The list of speakers includes such attractive individualities as President Hall of Clark University, President Gates of Amherst, Dr. Hurlbut of New York and Mrs. Julia Dimock Dudley of New Jersey. The railroads grant reduced rates, and a special train will start from the Union Station, Boston. Each Sunday school is entitled to three delegates besides the pastor and superintendent. Hamilton S. Conant, associate State secretary, 110 Boylston Street, will furnish programs and full particulars.

NOTEWORTHY FORTHCOMING MEETINGS.

Annual Congress of the National Prison Association, Milwaukee, Wis., Sept. 26-30.
Massachusetts Sunday School Association, Northampton, Oct. 6, 7.
American Board, Toledo, O., Oct. 6-9.
Indian Conference, Lake Mohonk, N. Y., Oct. 14-16.
American Missionary Association, Boston, Mass., Oct. 20-22.
Convention of the Open and Institutional Church League, Hartford, Ct., Oct. 20, 21.
Woman's Home Missionary Association, Annual Meeting, Boston, Oct. 28.
International Convention of Christian Workers, Louisville, Ky., Nov. 5-11.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13-18.

Marriages.

The charge for marriage notices is twenty-five cents.

ALLEN—DOUGHTY—Aug. 26, by Rev. A. S. Twombly, D. D., of Newton, Prof. Eugene Allen of Rolla, Mo., and Harriett Doughty of Arlington.

BEAN—BOND—In Derby, Vt., Sept. 7, by Rev. H. M. Perkins, Melvin J. Bean of Cambridge and Mrs. Annie L. Bond of Derby, Vt.

SOULIS—BASCOM—In Tremont Temple, Sept. 9, by Rev. G. C. Lorimer, D. D., Benjamin F. Soulis and Lora A. Bascom, both of Boston.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BABSON—In Mt. Desert, Me., July 28, Deacon E. E. Babson of the Somesville church, aged 73 years. For ten years he served as town clerk, for thirty-five years as teacher in the schools of the island. A studious Bible class teacher and an officer of the church, he was in a large view a veritable pillar of the cause of Christ in the town and region.

LEES—In Lowell, Aug. 15, of heart disease, Columbia Willis, widow of the late Samuel Lees, aged 82 yrs., 5 mos.

PINNEO—In New York city, Sept. 8, Henry O. Pinneo, treasurer of the C. C. B. S., aged 81 yrs., 6 mos., 17 dys.

STONE—In Westchester, Ct., Sept. 12, Ida May, daughter of Rev. Edward G. and the late Carrie N. Stone, aged 15 yrs.

WARDWELL—In Brookline, Sept. 10, William H. Wardwell, aged 78 years, an old and honored member of the Eliot Church, Roxbury, and since 1880 a director of the C. S. S. and P. S., serving for many years as chairman of the committee on finance, of which he was a member from his first official induction into the society.

YOUNG—In Colorado Springs, Col., Aug. 10, Rev. Charles Theodore Young, aged 39 years. He had rendered pastoral service in Wichita, Chase and Little River, Kan.

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SILENT SPEEDY

They earn more money, in proportion to cost, than any other product of human ingenuity.

The SINGER MANUFACTURING CO.

Ostermoor Patent Elastic Felt Church Cushions

have almost entirely displaced the use of hair cushions in churches of all denominations.

The First Baptist Church, Hartford, Conn., says: "Over 38 years ago we bought your Patent Elastic Felt Cushions. They are still in use and in good condition, and if we were to have more, we would without hesitation again use your Felt in preference to hair."

Send for our *free* book, "Testimonial Wonders," and *free* sample cushion and coverings.

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China Dinner Sets and Lamps.

We have ready for exhibition the largest, most valuable and comprehensive stock of FINE LAMPS and DINNER SETS ever shown by us. The former display is on the Gallery Floor, and the latter in the Dinner Set Department (3d Floor). Whether fine table services complete, course sets, or matchings to old sets, intending buyers or those interested in seeing the best productions of the potters' and glassmakers' art will find an extraordinary collection. Intending buyers will find in the Dinner Set Department more than fifty decorated stock patterns to choose from, ranging in price from the ordinary everyday set up to the finest china services, $10 to $800; and being stock patterns they can be matched for years to come, an advantage appreciated by experienced housekeepers.

Visitors will also find new specimens of

—Genuine Old Blue Delft Plaques—
—Doulton Loving Cups—
—Rich Carlsbad Glass Loving Cups—
—Floor Vases—
—Rich Cut Crystal Glass—
—Copeland Pitchers with Football Scenes—
—Boston Historical Plates—
—Boston Souvenir Pitchers—
—London China Tea Infusers—
—London Pudding Dish Collars—
—French Jardinières—
—Rich Vienna China—
—Punch and Lemonade Bowls—
—Fine Lamps and Shades—
—German Beer Mugs—
—Umbrella and Cane Holders—
—Palm Pots and Pedestals—
—English Maxims China—
—Whist Prizes—
—Rich Fancy Pitchers—
—Rich Chocolate Pitchers—
—German Beer Flagons—

Jones, McDuffee & Stratton Co.,

China, Glass and Lamp Merchants,

WHOLESALE AND RETAIL,

120 FRANKLIN STREET.

WEEKLY REGISTER.

Accessions to the Churches.

	Conf.	Tot.
ALABAMA.		
Kidd,	7	14
Wicksburg, St. John,	4	4
CALIFORNIA.		
Pomona,	1	6
San Francisco, Market St.,	3	19
Plymouth,	—	5
S. Riverside,	4	4
CONNECTICUT.		
Hartford, Fourth,	1	4
New Milford,	4	6
W. Winsted, Second,	11	21
INDIANA.		
Anderson,	—	3
Indianapolis, People's	—	3
Terre Haute, Second,	1	3
IOWA.		
Aurelia,	—	5
Charles City, First,	—	5
Harvey,	—	13
MAINE.		
Ashland,	3	3
Searsport,	—	14
Whiting,	2	3
Wilton,	4	4
MICHIGAN.		
Allendale,	3	3
Bass River,	6	6
Grand Rapids, First,	—	4
Second,	—	3
MINNESOTA.		
Ellsworth,	—	3
Faribault,	3	5
Minneapolis, Plymouth,	3	3
NEW YORK.		
Copenhagen,	12	12
Deer River,	1	5
De Ruyter,	—	23
OHIO.		
Cleveland, Franklin Ave.,	5	5
Hough Ave.,	2	7
Olivet,	2	4
Madison,	13	13
OKLAHOMA.		
N. Enid,	—	13
Paradise,	—	30
S. Enid,	—	3
Turkey Creek,	—	7
VERMONT.		
Rutland,	6	13
Shelburne,	7	8
WISCONSIN.		
Foskett's Corners,	—	24
Harris Ridge,	—	30
Milwaukee, North Side,	—	9
OTHER CHURCHES.		
Alcester, S. D.,	3	3
Atlanta, Ga., Central,	—	7
Dwight, Ill.,	3	5
Eugene, Ore.,	9	9
Eureka, Neb.,	—	11
Hatton, N. D.,	—	6
Roxbury, Mass.,	2	3
Rush Center, Kan.,	3	8
Tempe, Ariz., Mexican,	—	15
Valley Park, Mo.,	—	6
Washington, N. H.,	—	9
Churches with less than three,	33	41

Conf., 161; *Tot.*, 495.

Total since Jan. 1. *Conf.*, 12,073; *Tot.*, 20,975

Calls.

ADAMS, Geo. C., Compton Hill Ch., St. Louis, Mo., to supply First Ch., San Francisco, Cal.
ALGER, Frank G., Fitchburg, Mass., formerly of Oneida, Ill., to Blackstone, Mass.
ALLEN, Herbert O., recently of Franklin Ave. Ch., Cleveland, O., to Garrettsville. Accepts, and has begun work.
BRADFORD, Geo. F., Bristol, Me., to New Ipswich, N. H. Accepts, and has begun work.
BRETT, Geo. S., Central Ch., Springfield, Mo., accepts call to Waukesha, Wis.
CAMERON, Malcolm J., Chicago Sem., to Lynxville, Seneca and Gay's Mills, Wis.
CLANCY, Wm. P., Troy, N. H., to Hebron and Gilead, Ct. Accepts.
COMPTON, Herbert E., to remain another year at Fessenden, Sykeston and Cathay, N. D.
CONLEY, I. B., who has been supplying at Springfield, Me., to Andover.
CRANE, Edward P., to remain another year at Pelican Rapids, Minn. Accepts.
FULLER, Edgar R., Aurora, O., accepts call to Imlay City, Mich.
GRIFFITH, Wm. E., to remain another year at Belgrade and S. Bend, Minn. Accepts.
HALLOCK, Leavitt H., recently of First Ch., Tacoma, Wn., to lecture and preach at Mills College, Cal. Accepts.
HANKEMEYER, Nath'l W., New Rockford, N. D., to Deming, N. M. Accepts.
HATT, Thos. B., Carritunk, Me., to E. Madison. Accepts.
JONES, Richard, Highmore, S. D., to supply temporarily at Worthing. Accepts.
LINDSAY, Geo., Aberdeen, Wn., to Phillips Ch., Salt Lake, Utah. Accepts.
MILLS, Harlow S., Union City, Mich., accepts call to Benzonia.
MOORLAND, Jesse E., Howard Chapel Ch., Nashville, Tenn., to Mt. Zion Ch., Cleveland, O.
MORSE, Morris W., Chicago Sem., to Crete, Neb., for a year.
MUDIE, Howard, formerly of Mantorville, Minn., to Kent, Ct.
NICHOLS, Sampson, to Gorham, N. H. Accepts.
POST, Aurelian (son of A. H. Post, Tolland, Ct.) to Bristol, N. Y. Accepts.
SODERHOLM, Henry, Swedish Ch., Thomaston, Ct., to First Scandinavian Ch., Chicago, Ill. Accepts, to begin Nov. 1.

Ordinations and Installations.

BIRD, M. B., *o.* Second Ch., Brainerd, Minn., Sept. 2.
CAMPBELL, Wilbur A., *o.* McPherson, Kan., Sept. 2. Sermon, Rev. L. P. Broad; other parts, Rev. Messrs. T. W. Cole, A. S. Bush, L. C. Schnacke, J. T. Hanna.
GOODRICH, Jos. A., *o.* Shelburne, Mass., Sept. 9. Sermon, Prof. E. Y. Hincks; other parts, Rev. Messrs. G. G. Atkins, A. C. Hodges, Jno. Cowan, D. D., Lyman Whiting, D. D.
HALBERT, Chas. T., *o.* Meckling, S. D., Sept. 8. Sermon, Rev. W. J. Marsh; other parts, Rev. Messrs. B. W. Burleigh, J. M. Bates, E. E. Webber, G. E. Paddock, D. B. Nichols, D. D.
MANWELL, John P., *o.* and *i.* Harford, Pa., Sept. 9. Sermon, Prof. H. M. Tyler; other parts, Rev. Messrs. A. S. Wood, W. B. Thorp, S. E. Eastman, Edward Taylor, D. D.

Resignations.

BOSS, Thos. M., Leavenworth, Kan.
COLP, Donald G., Georgetown, Minn.
CRANE, Edward P., W. Dora, Minn.
DONALDSON, David, Trenton, Neb.
DUFF, Chas., Parkdale Ch., Toronto, Ont.
EAGLE, John P., Free Ch. (Swedish), Providence, R. I. He will spend a year in Sweden.
McQUARRIE, Neil P., Hillsboro and Kelso, N. D., to engage in evangelistic work in Illinois.
MATHEWS, Robt. J., Lebanon, Mo., to take effect Dec. 1.
MORTON, John, First Ch., Hamilton, Ont., after a pastorate of 15 years, on account of illness in his family.
NORTON, Edwin F., Almont, Mich., *withdraws* resignation.
RADFORD, Walter, Eagle Grove, Io.
SAVAGE, John W., Chassell and Jacobsville, Mich.
SHEARER, Herman A., *not* resigned at Hobart and Ross, Ind.
SHEPHERD, Herman T., Elk Point, S. D.
SYLVESTER, J. Walter, S. Broadway Ch., Denver, Col., to take effect Oct. 1.
TREFETHREN, Eugene B., Worthing, S. D., to attend Hartford Sem.
WILLIAMS, R. Howard, Pilgrim Ch., Lawrence, Kan.

Dismissions.

BODMAN, Fred. H., Coleraine, Mass., Sept. 8. He will study at Amherst College.
COVELL, Arthur J., Waterbury, Vt., Sept. 8.
SEWALL, John L., Clyde Ch., Kansas City, Mo., Sept. 10.

Churches Organized.

EAST McDONOUGH, N. Y.
FOSKETT'S CORNERS, Wis., 27 Aug., 24 members.
GOSPEL RIDGE, Io., near Ottumwa.
HARRIS RIDGE, Wis., 28 Aug., 30 members.
SWANTON, Io., rec. 9 Sept. Rev. W. B. Sandford is in charge.
VALLEY PARK, Mo., 6 members. Supt. A. L. Love supplies the pulpit.

Miscellaneous.

CRESSMAN, Abraham A., in addition to his service as field secretary of Doane College, will preach three Sundays each month at Grafton.
DANA, Malcolm McG., will supply at Lee Ave. Ch., Brooklyn, N. Y., until Rev. J. Brittan Clark so far recovers as to resume preaching.
DEAN, Wm. N. T., and family have removed from Woodstock, Ct., to Middlebury, Vt., where his daughter is to enter college.
EDWARDS, Rosine M., of Spokane, Wn., who has already been approbated to preach, has entered Pacific Seminary.
FINDLAY, Jno. J., of Vernondale, Cal., is at present debarred from preaching on account of illness. The pulpit is supplied by the volunteer service of brother ministers.
HILLMAN, Alfred T., the active secretary of the New Hampshire H. M. S., is ill with nervous prostration at his home in Concord.
MITCHELL, Geo. W., has been granted a three months' vacation by the church in Franklin, Neb., and with his wife has gone to the mountains.

I think it is folly—it is suicidal—this attempt to identify the interests of bimetallism with the present free coinage agitation. I have conferred with leading bimetallists in Europe and I find that they deprecate this movement in America. In all their advocacy of the remonetization of silver they assume as a necessary condition that this free coinage shall not prevail.—*Gen. Francis A. Walker.*

The Harvard Y. M. C. A., wishing to increase its membership and influence among the new students, asks for the co-operation of clergymen and others who know of students coming to Harvard for the first time. If such will send the names and church connections of entering students to George Gleason, Topsfield, Mass., they will greatly aid the officers of the association.

Are You Nervous?
Take Horsford's Acid Phosphate.

Dr. H. B. BRUSSTAR, Birdsboro, Pa., says: "I have used it in nervous troubles for years, and always with good results."

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Cord Edge
is the latest
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REGISTERED TRADE MARK
BIAS
VELVETEEN
SKIRT BINDINGS

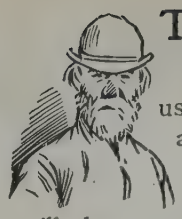
CUT BIAS—fits skirts of any shape.
CORD SECURED—can't drop out and look unsightly.
STITCHED EDGE—gives more elegant finish and is more easily applied than any other.

If your dealer WILL NOT supply you we will.

Samples mailed free.

"Home Dressmaking Made Easy," a new 72 page book by Miss Emma M. Hooper, of the Ladies' Home Journal, tells in plain words how to make dresses at home without previous training; mailed for 25c.

S. H. & M. Co., P. O. Box 699, N. Y. City.

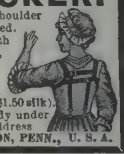


These stopped using soap, long ago. This one stopped because — well, we'll have to guess why. Perhaps, because it gave him too much work to do. That's what **everybody** thinks, for that matter, when there's nothing but soap at hand, and there's a good deal of dirt to be removed from anything.

But this one stopped because she had found something better than soap—Pearline (use no soap). Something easier, quicker, simpler, more economical. No rubbing to speak of, no wear—easy work and money saved, whether it's washing clothes or cleaning house. 492

KNICKERBOCKER.

No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail $1 per pair ($1.50 silk). Send chest measure around body under arms. Circulars free. Address



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THOMAS W. SILLOWAY, Church Architect,
10 Park Square, Boston.

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a *specialty*, and tenders his services to committees who would practice economy, and where the means are limited.

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Established in 1820.
Successors to WM. BLAKE & CO.
Manufacture bells of every description, single or chimes, of Copper and Tin. Address
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Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

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are made from the cook's standpoint. They embody every device, every convenience, every scientific improvement consistent with good cooking and saving in fuel. Once tried, always used. The name MAGEE is a guarantee of quality in ranges and furnaces. Descriptive circulars free. For sale by leading Dealers.

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Western Agency, 86 Lake St., Chicago. Pacific Coast Agency, 27 New Montgomery St., San Francisco.

DO YOU KNOW THAT THERE IS SCIENCE IN NEATNESS? BE WISE AND USE . . . . . **SAPOLIO**

OUR HONOR AT STAKE.

Our Revolutionary forefathers left but one blot to tarnish their bright record—their continental money was not redeemed. That error we must not repeat. Our first duty is to see to it that our country does no act to discredit her fair name. America has a vast bonded debt, incurred in suppressing the rebellion. It has agreed to pay that debt, principal and interest, in a currency redeemable in gold. Ever since the resumption of specie payments we have declared gold to be the ultimate currency of redemption. Every man at home or abroad who has purchased a bond of the United States has acquired that bond with the understanding distinctly expressed in our statutes that it was to be paid in something equal to gold. If we propose to pay principal or interest in anything less than that, we propose to pay in something different from the promise, in something less valuable than that to which our national faith has been pledged.

Governments cannot be sued. That is all the more reason why they must be true to their promises. If an individual repudiates his contracts, the courts are at hand to keep him to his obligations. But when a nation repudiates there is no remedy. Nothing but its honor is at stake. But when we say that we confess that everything is at stake. America is not a bankrupt asking for money from her creditors. She is able to do all that she has agreed. Shame upon the man who by his vote or his conduct would repudiate her solemn undertakings. This is no mere party question. Parties are but the instruments of public policy. They are the creatures of the time. The nation will outlive them. It is our country to which is due allegiance and our love, and that allegiance is worthless and that love is unfaithful if we do not cherish her good name beyond all price.—*William Dudley Foulke.*

PRESIDENT BLISS AND MR. BRYAN.

The following open letter to Mr. Bryan was written by Rev. Dr. D. Bliss of the Syrian Protestant College at Beirut, and was first printed in the New York *Sun:*

The Hon. William J. Bryan; Dear Sir: I see by the papers that you are a good Presbyterian. I am glad, for I wish your advice. I am the president of a college in Asia in which there are 300 students and twelve American and several native instructors.

Many years ago good Presbyterians like yourself and other good men gave money for the college, all of which was invested in this country in railroad and other bonds. The college is supported on the interest from these bonds. Now when your financial plan is perfected in paying all indebtedness and interest in silver dollars, which will be worth in Asia only half a dollar, you can see that the college will be ruined. Therefore do you advise us to sell now all of our bonds and invest the proceeds in English or other foreign securities?

If you do not think this the best plan, would you be willing to suggest to the owners of silver mines to double our investments? They might not be willing to do this from a feeling of benevolence, but they might do it out of gratitude to you, for the free coinage of silver, you know, will double the price of their bullion on hand and the price of all future outputs.

Yours truly, ASIA.

DON'T worry yourself and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Co., New York.

THE Deerfield Valley is famous as one of the beauty spots of New England. Take the Fitchburg Railroad Hoosac Tunnel excursion of Sept. 19 through the valley and enjoy a treat. Rate only $2.

IT is actual merit that has given Hood's Sarsaparilla the first place among medicines. It is the one true blood purifier and nerve tonic.

POND'S EXTRACT gives immediate relief from pain. *Caution: Counterfeits are dangerous to use.*

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BEYMER-BAUMAN Pittsburgh.
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ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY Cleveland.
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WHY IS IT that practical painters everywhere use and recommend Pure White Lead and Pure Linseed Oil? Simply because they know their business, have a reputation to maintain, and cannot afford to use or recommend anything else. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). Any shade or color is readily obtained by using NATIONAL LEAD CO.'s brands of Pure White Lead Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

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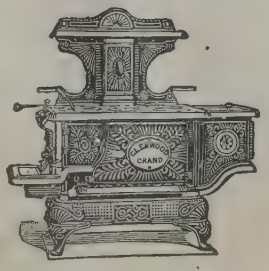
THREE GOLD MEDALS.



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Agents in All Prominent Cities and Towns in New England.

It Never Fails

to cure the most severe Coughs and all forms of Throat and Lung Troubles. It has stood the test of public opinion for thirty years and the continued and increased demand proves its value and popularity.

ADAMSON'S Botanic Cough Balsam

More than 10,000 Testimonials

have been voluntarily sent, showing spontaneous and heartfelt gratitude for the miraculous cures it has effected.

Prices, 35 and 75c. a Bottle.

Sold by all Druggists.

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Grand National Prize of 16,600 francs at Paris

Quina-Laroche

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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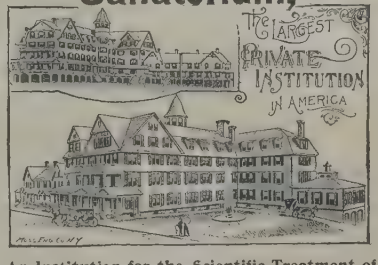

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Boston Thursday 24 September 1896

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CONTENTS

EDITORIAL:
- Paragraphs 433
- A Costly Experiment 433
- The End of the Century 434
- Striking Personal Spiritual Experiences 434
- Current History 434
- In Brief 436

STAFF CORRESPONDENCE:
- New York 449
- The Interior 450

CURRENT THOUGHT 439

CONTRIBUTIONS:
- Ian Maclaren at Home. Albert Dawson 437
- A Right Appreciation of Riches. Ian Maclaren 440
- Charity Chance. Chap. XI. Walter Raymond 441
- The National Crisis of 1896. Samuel B. Capen 445

THE HOME:
- The Last Victory—a selected poem 443
- Over the Hills in a Steamboat. Mrs. Harriet W. Dunning 443
- Afield with Young Naturalists. Mrs. S. J. Bucklin 444
- A Good Word for the Sunbonnet—a selection 444
- Closet and Altar 444
- Tangles 451
- Chat about Foods and Drinks 451
- Conversation Corner. Mr. Martin 452
- Corner Scrap-Book 452

THE SUNDAY SCHOOL—Lesson for Oct. 4 453

Y. P. S. C. E.—Topic for Oct. 4-10 442

LITERATURE 454

NEWS FROM THE CHURCHES:
- The New Brookline Church 442
- The Minnesota Association 456
- Weekly Register 460

MISCELLANEOUS:
- On the Continent of Europe. Significant Events and Conditions 439
- Notices 456
- Business Outlook 459
- Biographical 459
- Noteworthy Forthcoming Meetings 459
- Marriages and Deaths 463

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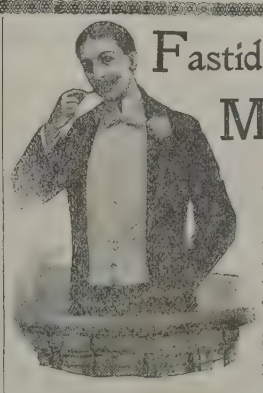

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MANY reports appear in print of mills and factories shutting down as signs of hard times. But we do not hear of the closing of any colleges. The business of educating youth never flourished more than now. East and West institutions for higher learning are crowded, and with many of them it is becoming a serious problem how to provide equipment for the rapidly increasing armies of students. Hard times help to recruit them, for when business opportunities are poor and the boys cannot get employment they are more ready to use their leisure to fit themselves better for work. Men who have money to give cannot do better with it than to put the best academies, colleges and universities into the most favorable conditions to train young men and women for Christian service of the highest order. Nor can these institutions do better than to instill into their pupils the conviction that "plain living and high thinking" are both objects worthy of ambition. The message of Epictetus to his fellow-countrymen is appropriate to our country, with slight changes:

You Americans will confer the greatest benefit on your country, not by raising the roofs of your dwellings, but by exalting the souls of your fellow-citizens; for it is better that great souls should live in small habitations than that abject slaves should burrow in great houses.

"It has been a sad summer to me, for the families of some very dear friends have been in great sorrow. I never realized before that the household of the sorrowing is so wide. Do you remember a wonderful poem by Edwin Arnold about the woman who went about to find a house in which there was *no* sorrow, and could not, and then was stronger to bear her own grief because she was not uncompanioned?" These sentences are from a private letter penned by a woman whose calling in life and whose native sympathies bring her into constant contact with her needy, suffering fellow-creatures. They suggest the words of another who once said: "The summer is like a battle. We get together after it is over and count up our dead." The summer, to be sure, is not so different from the other seasons of the year in this matter of grief and bereavement, but it sometimes seems as if the liability during the hot months to maladies of a certain sort involved a peculiar peril to many persons, particularly to little children. Let us remember the homes which have been made desolate the past summer and if our own have been smitten let us hold fast to God and goodness.

Behold how complex is society and how great confusion and far-reaching results a deliberate assault on national credit entails. Several thousand children in New York city are deprived of school privileges and compelled to study "in the streets," because contractors have not finished new schoolhouses or repaired old ones and made them habitable and healthy. Why have the contractors not lived up to their contracts? Because the city has not lived up to its pledges. Why has the city defaulted in payment of its debts to contractors? Because it failed to sell its bonds. Why did it fail to sell its bonds? Because investors lacked confidence in the credit of the metropolis of the nation. Why did they lack confidence? Because at the time the bids were opened men with money to loan did not know whether that which they loaned would be repaid to them in dollars equal in value to those which they loaned. Were they justified in declining to part with their savings? They were.

The churches are gathering their forces together for the autumn work and many are entering on it with renewed enthusiasm, as our church news columns indicate. Pastors read from their pulpits long lists of meetings of various societies. Let us remember that enterprise is shown as truly by doing well the things already undertaken as by projecting new work. While there are many organizations within the church to do specific things, it should not be forgotten that the church itself is a society and that the work distributed through its subordinate bodies is its own work. It is a misfortune for a church to appear like several small bodies loosely jointed together without any distinct relation to the head. It is not a cause for reproach to Christianity, either, that much good is being done in the community which the local churches did not originate and do not control. There are very likely many people more accessible to other influences for good than the church can exert directly. If Odd Fellows and Masons and other fraternal organizations look after their poor and insure their members and bury their dead, let us rejoice that the spirit of Christ goes out into the world through his church and prompts to the service of humanity. While we strive to do good avowedly in his name, we praise him that the work he taught his disciples to do overflows beyond the church and is blessing the whole world.

The provisional committee of the National Council met in the Congregational Library last week, Tuesday, to consider matters relating to the next council, which is to be held at Portland, Ore., in 1898. In the necessary absence of Hon. Nelson Dingley, the chairman, Rev. Dr. Quint, vice-chairman, presided. The attendance was large, including representatives from Iowa and New York State, in the persons, respectively, of Pres. W. M. Brooks and Dr. E. N. Packard. The correspondence laid before the committee from the brethren in Oregon gave abundant evidence of hearty enthusiasm on the ground, pointing to a successful gathering two years hence. The preference of the committee was for the month of October.

A COSTLY EXPERIMENT.

It has been often affirmed of late that our social fabric is based on a mistake, and that therefore injustice is being inflicted by those who own much property on those who own little or none. That injustice is done and suffered is beyond question, though we do not admit that any one class are exclusively the doers, or any other class exclusively the sufferers. But various experiments for relief have been themes of popular discussion, and now the people of the United States are called on to decide by their votes whether or not they will adopt these experiments. It is not proposed to reorganize entirely the social fabric, but the series of experiments to be tried affect vitally the whole nation. Most prominent among them are: placing new limitations on the power of the Federal Government, changing the constitution of the Supreme Court of the United States, transforming private enterprises to public property, and the substitution of silver for gold as the standard of value.

In our judgment the question of the free coinage of silver is not the most important of these proposed experiments. But its effects, if adopted, would be most immediately felt by all the people, and therefore it is the uppermost theme in current discussion. It is affirmed that ministers, whose training has not been in commercial and financial lines, are not qualified to judge this question. When we consider that campaign orators who pose as financiers are positively contradicting their own statements of a few months ago, and laboring to show how utterly unreasonable their former positions were, and when we remember that the same great political conventions have within two or three months unequivocally declared themselves first on one side and then on the other, ministers need not hesitate to admit that they cannot finally decide the matter. Yet they are called to vote on it, and they ought to be able to counsel others as to what moral principles are involved in it. Therefore we are glad to present this week the matured convictions of a business man of long experience, who commands the entire confidence of all who know him. Thousands, we are sure, will read Mr. Capen's article because of the information it gives, and will thereby be better able to form their own conclusions.

The fact which ought to be kept foremost in view is that all these proposals are experiments. They were not presented by the political party now in power, so far as the Administration represents it. They are not advocated by the party which the present Administration displaced. They are remedies which a new organization wishes to try, an organization which has adopted

the name, but not the principles, of the Democratic party. With the purpose to correct widespread evils and to remove serious discontent we heartily sympathize. But thoughtful men do not venture on experiments without carefully weighing the risks where failure would insure far greater evils. Confining ourselves to the question of free coinage, the risks appear the greater because those who advocate it do not appear to be at all certain what its results will be. Not only were many of its most ardent supporters as ardently opposed to it a very short time ago, but their arguments for free coinage often contradict one another. To one section they insist that if the Government would put its stamp without limit on every piece of 371¼ grains of silver, when asked to do so, each piece would be worth 100 cents in gold. To another section they as earnestly declare that the same amount of silver would be worth only fifty cents, and that debts could be paid at half the present value. Since both these results cannot follow, may it not be possible that politicians are promising to different sorts of people what those people are supposed to want, without very clear perception of what the consequences of the experiment will be in either case?

But, further, those who fear the bankruptcy of the Government, if it should undertake obligations which other nations refuse, are assured that the experiment may safely be tried, because the Government would not agree to make the silver dollar equal to gold if free coinage should become law. The government would only stamp 371¼ grains of silver as a dollar of the United States, and it would be worth to the owner only the market price of the silver in it, as the Mexican dollar now is. This is true, but we have nowhere seen it stated that if the experiment should fail, and the Government should wish again to resume its place with leading nations, it would be compelled either to repudiate its promise stamped on the silver dollar or to redeem it in gold. That would mean that the people would pay a very high price to recover from the experiment to bring new prosperity by cheapening their currency. The path toward repudiation is an easy descent, but it quickly grows steeper, and with every downward step the climbing back will be harder. Is prosperity to be found at the bottom of that road? The thoughtful citizen does not deny that there are serious evils to be remedied. But he will pause before he votes to adopt untried experiments whose cost he cannot measure, proposed by men who have never shown themselves masters of finance.

THE END OF THE CENTURY.

This phrase in its French equivalent has become the synonym of frivolity. The loose ends of sentiment grown careless or degraded, the thoughtless luxuries and weak self-indulgences of the time, the eccentricities of an unmoral and rebellious pictorial and literary art are all *fin de siècle*.

Yet to one who looks deeper there never was a time of more profound moral earnestness than these closing years of the century, and hardly ever a time with larger elements of hope. The eddies of the stream may carry froth and scum and carry them backward along the shore, but the current of the stream is deeper than it has ever been and it is moving on toward better days. There may be rocks ahead, like the ledge of Niagara, upon which institutions may be wrecked and opinions perish, but the stream of God's purpose for man's redemption cannot be turned back or greatly hindered by any possible change or revolution.

Evidences of this latent seriousness of humanity in our own time might be adduced from many quarters. Even the rebellious attitude of art and literature is a sign of impatience rather than of despair. That men are tired of accustomed forms, and are venturing into even dangerous and forbidden quarters, does not mean mere blank degeneracy. Such movements have always preceded and prepared the way for the new and sound development of art. So a broad view of the present political campaign lends itself, on the whole, to a diagnosis of popular health rather than disease. The unprecedented confession of ignorance and desire to know in the demand which has circulated books and documents on the money question through the country by the million is a sign of health. The very determination to see justice done in business relations, which stands back of the mistaken positions of the Chicago platform, is a proof of wholesome tendencies. Unrest is not a sign of decrepitude but a movement of life. No age, in fact, has ever had a better right to call itself heroic, both in suffering and action, than this finical and self-depreciatory age in which we live. It does not need a great war to prove that the heroic spirit is not dead. Every railroad accident and fire and shipwreck, if it shows the craven weakness of some is sure to bring out the heroism of others. We lack only an occasion and a leader and the old heroic age will come again. Nor is it only in Christian nations that this unspoiled fountain of heroic deeds still flows. In Lippincott's magazine for October the story is told of a Goorkha private in the British Indian army, who of his own motion saluted the flag, leaped upon the parapet and drew the fire of the enemy, that the little troop to which he belonged might attack them when their guns were empty. Every bullet missed the conspicuous mark and he was a sharer of the victory. There is at least one man in every country village in America who would do as much for the flag. He is not a boaster, probably not much of a talker, but the capacity for self-sacrifice is there and would not fail. And in the endurance and steady faithfulness of the self-respecting poor, of women who count labor nothing and deprivation a delight, if they may help their children upward and make their homes places of strength and peace, there is a fountain of heroism which never yet has failed.

It would be a reproach to God and man alike if the mere froth of the current represented the real tendencies of the time. We may set our faces toward the future with cheerful hearts assured that the end and the beginning of the old century and the new are in stronger and better hands than ours.

STRIKING PERSONAL SPIRITUAL EXPERIENCES.

We may not have them often but probably everybody experiences them at times. They are not always easy to define or describe but they are unmistakable and deeply impressive. They become the turning points of our lives. Whether they be bitter or gracious, they leave us different men or women. Some impart a new, keener, more overwhelming sense of our guilt before God. Some take the form of special mercies. Some afford new revelations of the divine goodness and love. Some teach us as never before the deep meaning and beauty of human, spiritual sympathy and helpfulness.

The particular power of such an experience lies in the fact that it emphasizes our individuality. It singles us out for the time from our fellow-beings and brings us face to face, so to speak, with our Creator and Lord. We perceive more clearly than ever our personal relation to him. We learn afresh that no one can interpose between us and him, that it is he whom we offend by our sins, whom we cause to rejoice when we conquer temptation and whose sympathy and aid are offered us freely.

Our striking personal spiritual experiences may have other features, but this is the secret of their impressiveness. They strip away our excuses and expose our self-deceptions. They reveal the strength of our actual righteousness and the true direction of our future Christian progress. They give us a new and corrected impulse in the spiritual life. Most of all, if we are truly and rightly receptive, we are made more tender and loving, more happy and winsome, in the quality of our piety.

CURRENT HISTORY.

Domestic Politics.

The Republican caucuses in Massachusetts last week brought out an unprecedented number of voters who, in the main, revealed a very decided intention that none but men of the highest character and greatest ability should appeal to the voters of the State at the coming election. In several cases men of decidedly indifferent, if not bad, characters were set aside. As it is generally conceded that a Republican nomination this year in Massachusetts is equivalent to election, save, perhaps, in some county and municipal offices, the action of the caucuses is all the more creditable, for the temptation is strong under such circumstances for the machine to push to the front men of disreputable character, trusting that they will be carried into office by the overwhelming movement of voters toward the party on whose platform they stand. The nomination of Rev. S. J. Barrows of the *Christian Register* by the Republicans of the Tenth Congressional District is a decided victory for good citizenship. Mr. W. Murray Crane is one of the ablest, most popular and trusted business men of western Massachusetts, in every way worthy of nomination to the office of lieutenant governor.

Rarely, if ever, have we had a better opportunity to see in all its hideous nakedness the pernicious tyranny of partisanship than we are having now in watching the effort of Democratic partisans in the Eastern States to adjust themselves to the new conditions created by the action of the Democratic convention in Chicago. Men in fourteen States who in May and June personally believed in committing their party to the gold standard—or, at least, to international bimetallism dependent upon international co operation—men who in Congress and out of it fought the income tax tooth and nail, men who went to the Chicago convention, fought the free silver majority and when defeated refused to participate in the

balloting for candidates, have indorsed the Chicago platform and candidates.

The chairman of the New York Democratic convention held in Buffalo last week was a Tammany chieftain. None of the prominent old-time party leaders were present. Senator Hill really controlled the convention, although not present and in theory neutral. The candidate for governor, Mr. John Boyd Thacher, accepts the nomination with the understanding that he repudiates the Chicago platform but will vote for the Chicago nominees, and it is understood that all the convention did was done for the sake of "regularity." Senator Hill has deliberated so long that nothing that he may do or say will count for much, whichever faction of the party he sides with. The sound money Democrats, who already have elected two electors at large, have called a State convention to be held in Brooklyn this week, and they will nominate men for all the State offices as well as complete an electoral ticket. From this time on there will be a bitter fight between the two wings of the party, and no one who has knowledge of the relative degree of character and intelligence of the leaders of both factions can have much doubt as to the ultimate result.

A letter from Secretary of the Treasury Carlisle, written to a citizen asking for information, in which Mr. Carlisle contends that in certain contingencies it would be the duty of the United States treasurer to give a gold dollar in exchange for a silver dollar were the demand for the redemption made, has stirred the wrath of Mr. Bryan and the friends of silver, but it has served a useful purpose in calling attention to the ominous disparity between our narrow stock of gold in the treasury and the huge structure of national obligation which rests thereon.

Mr. Bryan has been speaking in the South during the past week, and on Saturday last addressed the citizens of Washington, D. C. Mr. McKinley has welcomed 100,000 visitors to Canton and addressed them with customary tact and sense. The candidates of the National Democratic party, Generals Palmer and Buckner, have begun a campaign of speaking which will continue until the election is over. Mr. Bourke Cochran has returned from a tour to leading Western cities like Chicago, Omaha and Minneapolis, where he has drawn together crowds numbering ten thousand and more. Now that Mr. Reed is free to leave Maine he is in greater demand than any Republican speaker, and from this time on will be found hard at work. Ex-President Harrison will soon begin a tour throughout the States of the Interior, speaking from the rear platforms of railway trains. It is impossible to name men of equal caliber who are enlisted in Mr. Bryan's behalf. Senator Teller of Colorado, who had planned to speak in the East, has decided not to do so. Senator Tillman's invasion of Pennsylvania can scarcely be described as successful, and, while Governor Altgeld of Illinois has felt it necessary to reply to the speech of Hon. Carl Schurz, he probably has enough to do to look after his own interests in Illinois without journeying far beyond its bounds. The revised official figures of the Arkansas and Maine elections indicate that the Democratic plurality in Arkansas was 52,451 and the Republican plurality in Maine was 48,461.

Spain's Plight.

With a Carlist uprising at home, a formidable revolt in the Philippine Islands and a long continued and successful revolution in Cuba to face, Spain's present plight would win for her the sympathy of the world, did she deserve it. But this is not an era of sympathy between nations, as none know better than the liberty loving, law-respecting Moslem and Christian subjects of Turkey. Those who have recently traveled through Spain report that its responsible statesmen and its most intelligent citizens realize perfectly how futile is the struggle of the nation to preserve its present possessions. But, impelled by the old pride, the Spanish people struggle madly on, devising new forms of taxation, pledging additional sources of revenue to the money lenders of Europe and shipping off to Cuba the young men and boys, whom they never expect to see again. General Weyler's past failure makes it almost certain that he cannot retrieve his reputation in the future, for the revolutionists, and not he, have gained in strength during the summer season of enforced waiting. Moreover, the extreme measures, military and civil, to which General Weyler has resorted have only served to drive into the ranks of Spain's enemies more and more of Cuba's men of property. Just now the attempt to force Cuban bankers and merchants to accept at par a debased paper money is working as it always does. Business is at a standstill. Those who possess gold are sending it out of the country to safer places of deposit, and men of foresight are preparing for events of decisive import between this and Christmas. Alas, that not a few citizens of the United States, for reasons not altogether dissimilar, have felt it necessary to deposit large sums of gold in Canadian banks during the past two months.

Italy Accepts Abyssinia's Terms.

King Menelek of Abyssinia and President Kruger of the Transvaal Republic can be cited as the best contemporary illustrations of the falsity of the saying that God is on the side of the heaviest battalions. The one, representing the ancient Christian people of North Africa, has defeated in battle and dictated terms to one of the members of Europe's Triple Alliance. The other, representing the sturdy, liberty-loving Dutch stock, has held at bay greedy officials of semi-imperial and wealthy corporations and has outwitted the British colonial secretary. When Italy, following the example of her more powerful European neighbors, began planting colonies in Africa, she necessarily incurred military and financial responsibilities that her internal economy did not warrant. As a consequence today she stands impotent before the dark-skinned, ancient people whom she tried to rob; her burden of debt is far larger than it would have been if a saner policy had been followed; thousands of her sons have perished in a vain endeavor to conquer a warlike people; and now she is told that she must exactly define the limits of her province of Erythrea and then remain within it. In addition 2,000,000 francs must be paid into the treasury of King Menelek, not, however, as tribute money, but as a fair recompense for expense incurred by him while supporting the large number of Italian prisoners of war, captured at the battle of Adowa and treated handsomely by him ever since.

The Sultan Unmolested.

Lord Salisbury, Sir Charles Dilke, Lord Rosebery, and even Mr. Gladstone, have joined during the past week in asking the indignant people of Great Britain whether they realize what it means for Great Britain to attempt unaided to discipline the Turkish assassin. Lord Salisbury did it in a letter sent by his son, Lord Cecil, to a constituent. Sir Charles Dilke did it in one of his weighty letters in the London press analyzing the situation on the Continent and picturing Britain's isolation and weak moral position so long as she clings to Egypt. Lord Rosebery did it by calling attention to the fact that as yet Russia has given no intimation that she has changed the position taken by her in August, 1895, when she served notice that she would not tolerate any interference with Turkish affairs which was not indorsed by the Powers, herself included. Mr. Gladstone did it by refusing to attend or countenance any mass meeting at which resolutions were to be introduced demanding instant and independent action by Great Britain.

As a consequence of this cry of "Halt," British public opinion is not as belligerent as it was a week ago, and while a large number of mass meetings were held last week and while the columns of all the newspapers are filled with communications, reports of addresses and indignant editorials, men at the helm realize that so long as Great Britain is as friendless as she now is and Russia as supreme little can be done without incurring risks that are momentous.

Without an ally in Europe some in Great Britain now ask, Why may not an alliance with the United States be formed? and the question has been asked seriously lately by those who not long since would have scoffed at it. It would require an unlikely chain of events to bring that to pass soon, if ever. Meanwhile some of Russia's present allies may soon be won from her, or while the czar is in Scotland, as he will be for the next two weeks, an understanding between the great rivals may be gained, which will settle not only the immediate crisis in Constantinople but the many questions at issue between the Russian bear and British lion. God speed the day!

From Turkey itself come reports of fresh massacres of Armenians near Kharpoot, of revolts among the Turkish soldiery, of Russian inspection of and assistance in manning the Turkish forts on the Dardanelles, and the appeal to foreign embassies for aid from foreigners resident in and about Constantinople. Lady Henry Somerset and Miss Frances Willard have been over to Marseilles, visited the Armenian refugees there, and they issued an appeal for funds with which to transport them to this country.

NOTES.

The eminent New York city lawyer, Henry Hill Anderson, who died suddenly at York Harbor, Me., last week, was a son of Rev. Dr. Rufus Anderson, secretary of the A. B. C. F. M. for so many years.

Some time next month they are to dedicate a memorial to the war correspondents of the Civil War, which is to be erected at Gapland, Md. Of names known to our constituency Albert D. Richardson and Charles C. Coffin are to have a place on the memorial tablets.

It is gratifying to note that at the National Association of Master Builders' meeting in Buffalo, N. Y., last week resolutions, committing the association and its affiliated bodies to support of the movement for an expert commission to control all Federal architectural work, were adopted unanimously.

Prof. G. Frederick Wright of Oberlin, in

The Nation, describes the political and economic situation of Nebraska, which he has just visited. He reports that the severest critics of Mr. Bryan that he has found are among his neighbors in Lincoln. "His star has already passed its zenith. He never has carried his own State and does not seem likely ever to do so."

Miss Grace Kimball, whose relief work at Van as a medical missionary has made her famous, has arrived in New York. She describes United States Minister Terrell as wanting, not only in diplomacy, but in willingness to help American citizens. Nor does she hesitate to affirm that he is more desirous of retaining the good will of the sultan than he is of succoring oppressed Armenians or serving Americans.

The easy British victory at Dongola, with all that it implies, must cheer the British Ministry and dispirit the force of dervishes in the Soudan, whither the British army will now press on; for there is little or no attempt in Great Britain now to conceal the fact that the real animus of the trip up the Nile is to reconquer and hold forever the territory which naturally belongs to and is necessary for the welfare of Egypt.

The business situation in Japan is far from healthy. The *Japan Mail* of Aug. 1 says: "The land tax and other imposts due in September, the recent disastrous storms and the depression in the principal staples of export, tea and silk, have brought matters to a crisis. . . . The silk trade is in a desperate plight, the American demand has fallen to next to nothing, waste silk is equally lifeless—no settlements, no quotations."

Not until there is more evidence forthcoming will it be safe to believe that the arrests of Messrs. Tynan, Bell and their colleagues have all the significance that at first was given to them. That they had evil intentions it is useless to dispute, but that a working alliance between Russian Nihilists and Irish Fenians has been perfected and that the czar's life would have been imperiled during his visit in Scotland, had not these men been captured, remains to be proved. France as yet has not given Tynan over to the British authorities, and she may not.

The latest letters from Madagascar, sent by the missionaries of the London Missionary Society to its London headquarters, show how impotent the French are as rulers and what disasters to the cause of Christian missions have already come from the substitution of Latin for Anglo Saxon powers behind the throne Over 200 of the mission stations have been destroyed by the insurgents, business is at a standstill and a condition of chaos bordering on anarchy prevails. News from Mexico tells how on the 15th a mob attacked the Presbyterian church at Aguas Calientes, and on the 16th attacked the Protestant college in the same city. The matter has been called to the attention of United States Minister Ransom.

"We blush with shame for being Englishmen, and feel humiliated and dishonored. Please send me all newspapers you can addressed to French post office. It is useless sending them to the British post office." These sentences from a letter sent from Constantinople to London, and published in *The Chronicle*, indicate that the day has passed when all British subjects are sure of protection everywhere. The same letter says that the sultan of Turkey was duck shooting in his park at Yildiz the day of the recent massacres, and that he went to a concert in the evening. "Don't believe any rumors that the sultan is ill or a drunkard," says the writer. "He is a cynical, cruel fanatic, and very suspicious, but quite free from the taint of intemperance and debauchery. One thing he has made up his mind to, and that is the extermination of all Armenian males and the drafting into Turkish and Kurdish harems of all Armenian women."

IN BRIEF.

The first definite notification as to the American Board meeting at Toledo, Oct. 6-9, appears on page 456

San Francisco has won the honor of entertaining the next International Y. P. S. C. E. Convention, which will be held July 7-12.

We are asked frequently as to the pronunciation of the happy *nom de plume* which Dr. Watson employs. It is E-an Maclar-en, the "a" being the broad Scotch.

At our request a number of persons have sent us some account of their summer reading, and the setting forth of what they have individually gained will be an interesting feature of next week's paper.

Rev. H. H. Kelsey of the Fourth Church, Hartford, is doing the public a great service in calling attention to Connecticut's remissness in not establishing a State reformatory similar to New York's at Elmira and Massachusetts's at Concord.

What a relief it must be to editors of religious newspapers, who have conscientious scruples against taking any decided position on political questions in America till after the election, that they can tell the Turkish nation just what it ought to do!

One prominent newspaper in the West is said to be owned by men who believe in sound money. But the paper advocates free silver because the owners believe that to be the best policy to bring in dividends for themselves in that section. And yet that paper declares that this is a campaign of moral issues!

An interesting act of comity is foreshadowed in the announcement that Harvard University's share in the restoration of St. Savior's Church, Southwark, London, will be the gift of a memorial window of John Harvard, who was baptized in that church, Nov. 29, 1607.

Mr. Capen's address at the Boston Ministers' Meeting, which we print in full this week, was delivered with all his characteristic animation, and everybody said, Amen. It is being copied widely and read thoughtfully. Thus it will prove one of the most telling documents of the campaign.

The Scottish Congregational Year-Book shows that ninety-seven churches, with an estimated church membership of 15,000, have no fewer than 16,500 pupils in their schools and classes for the study of the Bible, which seems to show that our Scotch brethren are as much given to the study of the Word and doctrine as their fathers.

We New Englanders are inclined to think that our section of the country is headquarters for righteousness and that the verdict in Maine and Vermont for sound money may not indicate that there is as clear vision and honest purpose to preserve the integrity of the Union in the Interior and West. But it should not be forgotten that, while in Eastern States drafts were necessary to re-enforce the army to put down the Rebellion, Kentucky alone furnished her full quota of men without a draft.

Sabatier, the French Protestant biographer of St. Francis of Assisi, in a recent address at Grindelwald, after reviewing the present religious condition of Italy, France, Germany and England, insisted that nothing was more necessary than a revival of St. Francis's spirit, and he asserted that it was necessary for a few to live in absolute poverty in order to rebuke mammonism, for more to resort to manual labor, for all to show real humility and voluntary effort in social reconstruction and acceptance of Christ's ethics. Unless some such reformation comes he predicts an era of unparalleled social and political cataclysm. Who the Luther will be he does not say.

An official proclamation for a day of fasting, humiliation and prayer would be in accord with national precedents at this time, in view of the social and political crisis through which we are passing. But as that could hardly be expected we welcome a call, wisely worded, free from any political bias and showing a prophetic apprehension of the possible and probable results of present conditions, to observe Thursday, Oct. 8, as such a day of prayer for our country. It is issued from Chicago by a mass meeting of Christian ministers and laymen called by Mr. D. L. Moody. We trust that lovers of our country and of righteousness, who have faith in God, will everywhere unite in the churches in this day of prayer.

The visit of Lord Russell to this country for a second time recalls the fact that on a former visit, as he walked with Hon. W. M. Evarts alongside a wide stream across which George Washington is said to have hurled a silver dollar, Mr. Evarts told the tale recounting the physical prowess of the Father of His Country. The width of the stream and the proportions of the story caused Lord Russell to elevate his eyebrows as Mr. Evarts repeated the assertion. "You know a dollar went further in those days than it goes now," said Mr. Evarts blandly. "Ah," replied Lord Russell, not to be outdone, "and it must have been easy enough to Washington who threw a sovereign over across the Atlantic." As a witticism Mr. Evarts's remark was characteristic and excellent, but as a statement of fact it was not. The dollar of our fathers did not begin to have the purchasing power of the dollar of today.

Archbishop Ryan of Philadelphia, in addressing Union and Confederate veterans in Washington last week, said:

Our continued existence depends upon our national morality, and our national morality depends upon religion. Therefore, he who seeks to undermine religion is the greatest enemy of his country. Of course, this opinion does not imply any union of church and state, which, in our circumstances, is out of the question, but separation of church and state does not imply separation of God and state. We justly boast of the great liberty of speech allowed in this free Republic, but, we may ask, may not such liberty occasionally degenerate into the most dangerous license? It does so when it is used to poison the intellect and the hearts of men by evidently false principles. Soldiers of the Republic, honest men, frown down and, if necessary, I am almost tempted to say, strike down the dishonest man who would thus seek to ruin the country which your fathers shed their blood to liberate and you shed your blood to perpetuate.

And yet with Archbishop Ireland and not a few of the priests saying the same thing, the fact remains that most of the Roman Catholic journals of the country are supporting Mr. Bryan.

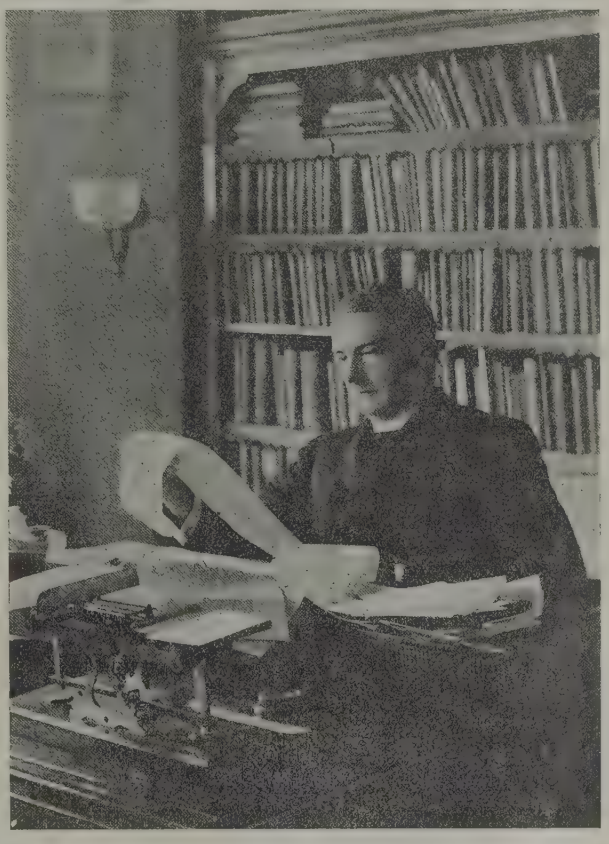
Such has been the response of the churches to the suggestion of a union missionary periodical that the missionary societies have come to a unanimous agreement. The societies included are the American Board, the Home Missionary Society, the Church Building Society, the American Missionary Association, the Sunday School and Publishing Society and the Education Society. Three of them have their central offices in New York and three in Boston. The name of the paper will be *Congregational Work*. It will be of sixteen pages and will be published monthly, excepting July and August, under the direction of six editorial representatives, one from each society. The publication of the paper has been intrusted to the C. S. S. and P. S., and the office of publication will be in the Bible House, New York city. The first number will be dated January, '97, but will be issued about a month before Jan. 1. All communications respecting the proposed periodical should be addressed *Congregational Work*, Bible House, Astor Place, New York city. Circulars to the churches calling for subscriptions will be sent out.

Ian Maclaren at Home.

A Quiet Hour With the Writer and Preacher.

By Albert Dawson, London Editor of The Congregationalist.

It requires a mental effort to associate the idylist of Drumtochty with a big, busy commercial city. But it is an indubitable fact that whilst Ian Maclaren has been moving the heart of Christendom, as it rarely is moved, by his pictures of life in a Scottish glen, Rev. John Watson, D. D., has been ministering to a large Presbyterian church in Liverpool. Dr. Watson's study shows signs of a full and varied life; it is emphatically a workshop, in which the useful makes no concession to the ornamental and the worker is too busy to aim at spick-and span orderliness. Piles of letters, a pocket Bible, an unfinished page of closely written manuscript, a copy of the *Bookman*, several volumes lying ready to hand are some of the things I cannot help seeing on the writing tables whilst I await the author of Beside the Bonnie Brier Bush. On the bookshelves such diverse productions as the works of Augustine, Letters of Jane Welsh Carlyle, Montaigne's Essays, Don Quixote, a set of Thackeray, works of T. H. Green and Dr. Martineau rub shoulders in a way that would have shocked the orderly soul of Dr. Dowbiggin. A few engravings hang on the terra cotta colored walls, and as my eyes rest on the Angelus the door opens and a strong, firm hand grasps mine.



IAN MACLAREN IN HIS STUDY.

The figure is tall and substantial; the head, notable in size and shape, is set on the broad, square shoulders like a tower on a rock; the clean-shaven face is strongly marked and the features pronounced—forehead broad and high, eyes dark and keen, mouth firm yet mobile; the voice is deep toned and the accent distinctly Scotch. The total impression is one of strength, equipoise, decision, fearlessness—of all the qualities, in due proportion and harmonious working, that go to the make-up of true manhood, the whole personality being pervaded and enriched by a broad human sympathy that, one feels especially, would make this strong fibered soul deal very tenderly with the infirmities of his weaker fellows.

At first I feared Dr. Watson would be as uncommunicative as the beadle of Pitscourie, but as conversation proceeds his whole manner changes, the reserve wears off, the somewhat austere face is softened by a genial smile, the expression of the eyes rapidly varies—now flashing with strong feeling, now twinkling with humor, now moist with emotion, words are enforced with sudden gestures and quick turns, until at last you can hardly believe that this animated, vivacious talker is the reticent person you first addressed, and the longer you stay the more difficult it is to tear yourself away from his fascinating presence.

It is sixteen years since Dr. Watson came to Liverpool from Glasgow, where for three years he had ministered to Free St. Matthew's Church, of which Dr. Stalker is now pastor. He was born Nov. 3, 1850, in the village of Manningtree, Essex, Eng., of Highland parents, who, when their son was four years old, returned to Scotland, and in his mother's native county of Perth most of his boyhood and early manhood was spent. At sixteen he went to Edinburgh University, and at twenty took his M. A. degree. He studied theology first in New College, Edinburgh, and then at Tübingen. Licensed by the Free Church of Scotland in 1874 to preach, after serving for a year as ministerial assistant in an Edinburgh church, he was ordained and appointed pastor in the Highland parish of Logiealmond, *i. e.*, "Drumtochty." Here he remained only two and a half years, but it should be understood that whilst Ian Maclaren lays all his scenes in Drumtochty his character delineations are the result of observation and intercourse throughout the whole of Perthshire and during a longer period than the term of his Logiealmond ministry.

I asked Dr. Watson whether during his residence in the Glen he had any thought of writing such sketches as he has since published. "Yes," he said, "but I abandoned the idea." "Why?" "Mainly because I was dissatisfied with what I wrote. When I went to Glasgow ministerial work kept me fully employed, and on coming here to a new congregation I worked extremely hard. I had no time to think of writing." "Then how came you to write at last—seven een years after leaving the scenes and people you describe?" "Dr. Robertson Nicoll, though we had never met, wrote more than once asking me to contribute to the *Expositor*, but I declined. In the summer of '93 I stayed with him a night in London, and the next day he asked me to write for the *Expositor* a series of practical articles on the teaching of Jesus and for the *British Weekly* some stories illustrative of Scottish life. I refused to do either, because I did not consider my work would be sufficiently valuable for the *Expositor*, and I had made no experiment in regard to Scotch stories. Afterwards he wrote pressing me to write a story, and I at last sent him a short sketch. This he returned, saying it was not just the thing he wanted and telling me what he did want. I sent him another story, which he printed, and owing to his encouragement and the appreciation of the public I have since continued to write so far as my professional work allows." This was the "discovery" of a writer in a very literal sense, Dr. Nicoll having detected Dr. Watson's peculiar faculty after a few hours' conversation and without having previously seen a stroke of his writing.

That his rare power lay dormant so long is evidently due to Dr. Watson's modesty in underestimating the quality of his writing. He confessed that he might have written sooner if he had had confidence in his work. "I am pleased the public have approved what I have written, but that does not prevent me seeing its imperfections. I find myself in cordial agreement with every unfavorable review. If when I began to write a friend had come to me and said, 'Those stories are utterly worthless; you ought to have some regard to your reputation as a public man,' I should at once have put down my pen. Nor have I yet acquired confidence. That, I think, is constitutional. Highlanders are very pessimistic about themselves. I envy those men who are so self-confident that they consider whatever they do excellent though the whole world condemn it. I have always felt that the next story would bring the smash. Therefore," this in lugubrious tones, "I have no pleasure in my writing; I feel the catastrophe cannot be long delayed."

When a man of genius talks like this, one finds it hard to believe that he means what he says, but I can assure the reader that Ian Maclaren spoke with perfect sincerity, though possibly with a touch of unconscious exaggeration. No man is more amazed at the success of Ian Maclaren than Dr. Watson. "It is difficult," he said, "for a man who suddenly becomes popular to grasp the situation; sometimes I think it is a dream. Were I a young man I might be lifted, but," with a quiet, self possessed smile, "this

literary fame has come to me in middle life and I know how to estimate it. The success of my writing is, I consider, partly due to accidental causes—for example, the reaction from 'realistic' fiction, the present tendency toward what is called the literature of locality and the wish for simple human writing. In a word, it is the return to the country, which is the spirit of the age, literary as well as economic."

It was amusing to watch Dr. Watson hunting about for reasons outside himself to explain the popularity of his books. He told me that what pleases him most is the large number of plain, simple folk on both sides the Atlantic who write to tell him that they have derived both pleasure and help from his writing. From every part of America, including the West and out of the-way corners, he has received appreciative letters, and as it has been impossible for him to reply to them all he asked me to say through the *Congregationalist* that he values them as his best reward.

"Do you write easily?" I asked.

"I don't write easily at all," he replied. "Although the stories I have written may seem very simple, they are very laboriously done. This kind of short story cannot be done quickly. There is no plot, no incident, and one has to depend entirely upon character and slight touches curiously arranged and bound together to produce the effect. It is not scene painting; it is nearly all miniature work," and as he spoke Dr. Watson, who was sitting (somewhat restlessly, I fear,) at his desk, made microscopical designs with his pencil on the blotting pad. "Each one of the Bonnie Brier Bush's stories went through these processes: (1) slowly drafted in arrangement; (2) draft revised before writing; (3) written; (4) manuscript revised; (5) first proof corrected; (6) revise corrected; (7) having been published in a periodical revised for book; (8) first proof corrected; (9) second proof corrected." It is hardly surprising that Dr. Watson has never read any of his work after publication in book form, except when he has had to refer to make connection. He would rather write a series of short stories, each one rounded and finished, though all connected, than a long story. Speaking of his serial, Kate Carnegie, now appearing, he volunteered the remark that it would be a perfectly just criticism to say that it is a series of short stories or studies strung together on a thread of love.

All know that "Ian" is Gaelic for John; some may have suspected that "Maclaren" is Dr. Watson's mother's maiden name; probably few have seen the full significance of the title Beside the Bonnie Brier Bush. The Jacobites sang, "There grows a bonnie brier bush in our kailyard," and wore the white rose as their sign. A Highlander, and with Jacobite traditions, Dr. Watson has always loved the simple, beautiful flower, which is found in many country gardens in Scotland. Beside the Bonnie Brier Bush was originally the title of the story of George Howe, the scholar, who, when he came home to die, used to sit in Marget's garden "beside the bonnie brier bush, whose roses were no whiter than his cheeks." "When a title was needed for the volume," Dr. Watson explained, "I chose this, because the suggestion of the book is that in every garden, however small and humble, you may have a flower. That is the whole idea of my writing—to show the rose in places where many people look only for cabbages. It is not my mission to explain, as so many writers are doing, what cultured morbid people are thinking about themselves, but to set forth what plain people, who do not analyze their feelings, really do and suffer. A clergyman sees a great deal of real life which is quite unknown to writers who engage in subjective analysis in their studies and describe moods which are purely imaginary or very limited."

It is part of the art of Ian Maclaren that the names he chooses for his characters, whilst perfectly natural, are subtly suggestive. Drumsheugh suggests a solid, well-to-do man, why it would be hard to say, and one feels that Jamie Soutar must be alert and keen. For a woman of fine character what better name could be chosen than Margaret—or in the Scotch vernacular, Marget? Dr. Watson remarked that the advantage of selecting extraordinary names, as Dickens did, is that they stick in the memory, but, being odd names, the tendency is to have not character but characters.

All who have wept over A Doctor of the Old School like to think, indeed can hardly help thinking, that Dr. MacLure really lived. I asked the author whether some of his characters are not individual portraits. Strictly speaking, "hardly any" he replied. "They are all types. People are continually writing to me to ask whether Dr. MacLure is 'real.' All I can say is that I have known several doctors like him and they all sat for the portrait. A composite picture is truer to life than a single portrait. You don't get life by individuals, you get it by types. I do not think any of my important characters could be fairly identified with any one person, living or dead." Some subsidiary characters are recognized in the district, notably the railway guard at Methven (*i. e.*, Kildrummie), Sandy Walker—"an excellent man" Dr. Watson called him—whom tourists delight to address as "Peter Bruce." The surgeon who performed the operation on Tammas Mitchell's wife is popularly identified with Sir George Macleod, queen's surgeon, brother of Norman Macleod. Sir Andra, in "The Days of Auld Lang Syne," who takes the Servant Lass from the London hospital to his home to die, is put down as Sir Andrew Clarke. Some critics have singled out this incident as being improbable and therefore inartistic, but it so happens that it is taken literally from real life, though Sir Andrew Clarke was not the doctor. In pulpit and in home Dr. Watson has always spoken highly of the medical profession, to which some of his dearest friends belong. Two of his four sons (daughters he has none) are thinking of becoming doctors.

I sought Dr. Watson's assurance that his characters are really typical of people living in the Glen. "You don't exaggerate their good qualities?" I suggested.

"I don't think so," he responded. "But it is only fair to say that I have given prominence to good qualities and omitted or only suggested bad ones. One dark side of Scottish life I have not touched upon—the high percentage of immorality in some rural districts. But I let it be seen that Drumtochty men are apt to imbibe a little too freely at times, that they are hard at bargains and perhaps overthrifty and near. They reveal also a good deal of self-conceit, which is characteristic of the Scotch, and also an outward hardness and curious sort of cowardice about showing feeling which sometimes leads them into strange positions. But, despite defects, they are remarkably fine fellows. Their parlor manners may not be distinguished but the manner of their soul is good." The people in the Glen are evidently of superior intelligence, for Dr. Watson told me that young farmers, ploughmen and workmen used to come to his manse to read Tennyson with him and that it was not at all unusual to see a man studying a poet as he drove his cart. Many tourists now go to Drumtochty, and the inscriptions in the visitors' book in the Free Church vestry show that they come from all parts of the world. Ian Maclaren occasionally visits the Glen to revive his recollections.

Dr. Watson does not allow his literary work to interfere with his ministerial duties. Those who have made his acquaintance through his books naturally think of him first as author and then as minister. But he puts his church in the forefront, and restricts himself to a few hours a week for writing. "I never can be a man of letters," he remarked. "I have no leisure. I am now devoting five hours a day four days a week to pastoral visitation. The mornings I spend in correspondence, reading and pulpit preparation. At half past one I go out, and return for dinner at seven. Free evenings I give to literary work."

"You apparently have no intention of relinquishing your pastorate?"

"None whatever. As far as I can see so long as I live I shall continue in the ministry. Consequently I can never do very much literary work." Dr. Watson receives enough offers from editors and publishers to employ his whole time, but he accepts very few. He has undertaken to write a series of short stories to appear next year on both sides of the Atlantic, and after that he has a very important engagement which at present can only be mentioned.

Dr. Watson does all his writing without the assistance of amanuensis or typewriter. Though he pens his sermons in full, he never takes manuscript into the pulpit. As a rule he writes two new discourses every week, and rarely delivers an old one. "I frequently preach on an old subject again, but the sermon is not the same. I cannot preach an old sermon, because I must be enthusiastic about my subject. Preaching is very hard upon me. I get up a subject till I am quite full of it and feel as if there were nothing in the universe but this particular truth. You can't pick up an old sermon and redeliver it as if it were something new. You can't get into the mood. The sermon was yours once, but you have now no more to do with it than a tree has with last year's apples. All organic connection has ceased. You outgrow sermons as you outgrow clothes; you would look and feel strange and awkward in an old suit. A man should be measured for his sermons every week."

Although Sefton Park Church is Presbyterian, Dr. Watson's congregation comprises people of many denominations; university graduates, doctors, professional men and leading merchants are well in evidence. They are a broad minded, tolerant people, yet of an earnest, evangelical spirit. During their sixteen years' union, pastor and people have worked together in perfect harmony. The membership is 660, the building, which is one of the finest in Liverpool and cost £23,000, holding about 1 000. As soon as it was discovered that Ian Maclaren

was Dr. Watson the church became inconveniently crowded. The mob came expecting to hear something witty or sensational. "A course of sermons of a severe character," said Dr. Watson, dryly, "soon scared them." His regular hearers include a considerable number of Americans, and it has long been his custom in the prayer of intercession to mention after the Queen the President of the United States.

In one part of our conversation Dr. Watson testified to the abhorrence with which all true Britons regard the idea of any conflict with America, and mentioned a remarkable incident that occurred when the recent crisis was at its hight. He was preaching in Barony Church, Glasgow, (where Norman Macleod used to minister) and expressed the strong conviction that war between two nations so closely akin would be a crime and must be prevented at all hazards. Instantly, for the first time in Dr. Watson's experience, a decorous and reverent Scotch congregation broke into applause as irrepressible as the cheer that saluted Dr. MacLure the Sabbath after his victorious Fight with Death.

Speaking of the ties which bind the two countries together, Dr. Watson told me that he had followed with much interest *The Congregationalist's* pilgrimage and deeply regretted his inability to go to London to meet the party. To the question whether there was any likelihood of his accepting an American pastorate he replied, with a smile, that never having been offered one he had not considered the matter.

CURRENT THOUGHT.

The New York *Evangelist* renews its plea that the Vrooman case be not made by the Synod of Illinois the cause for renewing the warfare within the Presbyterian fold. "The church cannot afford to keep up this irritating warfare. It is really beneath her dignity to get out her great guns of 'discipline' on every occasion of personal difference, and her power is being cheapened thereby. It is drying up the sources of her charity, because so sensitive is the heart of our piety that a false touch becomes worse than false teaching, and if love is wounded the wreckage becomes universal. Our finances, it is to be feared, reflect not only the hard times, but somewhat the 'hard feelings' which these controversies have evoked and keep alive. And the spiritual life of the church is suffering, no matter who talks to the contrary."

Shall clergymen preach politics, in this or any other campaign? This is a live question now and every such scene as occurred in Rev. Thomas Dixon's church, New York city, recently, furnishes an instructive answer to the question. The *Boston Herald*, in a sensible, balanced editorial on The Pulpit in Politics, sums up thus: "Here is the sphere of the pulpit. Clergymen may apply them [moral principles] to questions of the day when they directly bear upon such questions; but, in going into the details of politics, they should be entirely sure of two things—first, that they understand the points on which they undertake to enlighten the people; next, that they are able to do this without detracting from the dignity of their sacred office and impairing the reverence felt for it among the people. There are few clergymen who can do this with safety. It is a hazardous undertaking, even when morality is put into the concrete, in the cases of slavery and of patriotism—we mean, of course, not in the treatment of principles, but of methods. In the present campaign, when the question is one of action in finance, a point on which the pulpit is not at all an authority, the risk is very much greater."

On the Continent of Europe.

Significant Events and Conditions.

A Royal Priest. The consecration of Prince Max of the royal house of Saxony as a priest, July 26, at Eichstadt, and his celebration of his first mass, Aug. 1, in the cathedral in Dresden, are rightly regarded both by Protestants and Catholics in Germany as an event of broad bearings. Protestants have no objections to make if the young man has entered the priesthood from convictions of duty, but they fear lest there be political objects connected with the course he has taken. Catholics everywhere speak of the occurrence as a turning point in this German history. It is reported that the pope has written a letter expressive of his joy over the event both on account of his personal affection for the young man and his anxiety for the welfare of the church. He conveys his fatherly blessing to the new priest, together with a gift. It is eighty-four years since the last priest of the house of Wettin, Clemens Wenceslaus, Elector of Treves, Prince Bishop of Augsburg, died. With the exception of a Bonaparte Rome has had no priest of royal blood to represent her in Germany since that death. It looks as if she desired some one to serve her as a church politician rather than as a simple officer of the church, and as if she had found one after her mind in the person of this promising young prince.

Such events as these are arousing the Evangelicals to greater efforts to reach the people with a pure gospel, and to push with increasing vigor the work of their Evangelical Bund, a society which seeks to prevent Romanists from gaining undue advantages from the government. The last meeting of this bund, in July, was attended by ministers and laymen of high standing from every part of the land. The energy which Roman Catholics are exhibiting in Germany is also leading to larger gifts to the Gustav Adolphus Verein (a church founding and church building society) which operates chiefly in provinces where the prevailing influence is Romanist.

In Hungary. The spirit of the Vatican has also shown itself in recent orders sent to the bishops in Hungary. They are not only directed to animate their clergy, but to see that proper religious instruction is given in the gymnasia, that academic societies be formed in which anything stated in the lectures to which Catholic youth listen, contrary to the teachings of the church, may be at once corrected, that bishops look after the reading-books used in the schools, and that a demand be made for the full control by the bishops of the University of Pesth. In a word, ultramontanism is seeking to direct and determine the nature of religious life in Hungary. It is doubtful if this effort to introduce a *Kultur-kampf* into this country will succeed. Neither the bishops nor leading citizens approve it. There are too many married priests, too many church officers in high standing whose children are well known, too much friendliness between Catholics and those outside the church, too much love of independence on the part of Hungarians, for such an effort as this to succeed. The government, friendly to Rome as it is, will be slow to enter upon such a crusade against the liberties of its subjects. If the Vatican persists, it will be interesting to see whether, as Hungarian papers say, Rome will eat her food as hot as she has cooked it.

Is the Pope Re-entering Italian Politics? Has the pope again become a factor in the political life of Italy? His letter to King Menelik June 1, asking him to free the Italian prisoners and sent by special messenger, though apparently the outcome of personal sympathy with the sufferers, is generally regarded both in Italy and in Germany as the re-entrance of the Vatican, after an isolation of twenty-five years, into the management of public affairs. The Crispi press see in the movement the hand of Austria, an attempt to strengthen the papacy against the government, a first step toward the return of the clergy into political life. The letter was sent through Monsignor Macarius, patriarchal vicar of the Coptic Church of Alexandria. At about the same time that the pope was preparing his letter a committee of high born ladies gathered money, clothing and medicine for these prisoners, and selected a priest by the name of Weisonitz to convey them to their destination. The commissions are said to have been entirely independent of each other, but this is not believed. The priest and the vicar met at Port Said, hardly by accident, went thence on the same French ship, continued their journey together. There joined them also a Dr. Nerazzini whom the government sent out to secure the freedom of the prisoners. It is also significant that the Vatican seems to have had the first news of success, and that messages announcing the triumph of its policy were sent here and there to church magnates in Italy before reports could be made through the regular channels. It is not unnatural that the journals of the church should be in high glee, or that those who dread her return to power should be outspoken against her methods, even though they be shown in so natural a way as the sending of a friendly letter to a semi-barbaric king in the interests of humanity.

Awake to Social Issues. German church circles are showing a growing interest in social questions. Matters connected with the condition of wage-earners, small farmers and men engaged in a business which hardly sustains life are not only discussed with greater intelligence than ever in the public prints, but gatherings are held every year by bodies of men of the highest character and the greatest ability in the interest of the poor and unfortunate. The Evangelical Social Congress, recently convened at Stuttgart, is an illustration of the interest the Christian public takes in social affairs. Its sessions were brilliant. Financially the results were such that a surplus of more than 1,800 marks could be sent to Berlin. More than 200 new members were added to the organization. The political press reported the meetings fully. Some of the religious papers of the city made no reference to them, others attacked the positions taken by such men as Pastor Naumann, others were friendly and gave such accounts of the meetings as their space permitted. It is said that the feeling in the church circles of the city was almost wholly favorable. When it is remembered that the famous Dr. Stoecker, former court preacher in Berlin, has founded a new political party for the advocacy and defense of the principles of Christian socialism, and that such papers as *Die Hilfe* of Pastor Naumann are rapidly increasing in circulation and influence, it will be seen that more and more importance must be attached to these voluntary gatherings of gifted Christian men, whose single aim is to better existing social conditions.

For a More Positive Theology. A short theological course, to last from Oct. 5–17, and to be held in Stuttgart, has been arranged. Some of the ablest men in the country will take part in it. Its object is to furnish theological students and young ministers an opportunity for knowing the positions held by the positive branch of the church, and to present arguments in favor of the older evangelical views. It is thought that more attention is given in the universities to modern opinions than is justifiable, and that something should be done to supply this defect in ministerial training. Instruction will be by lecture.

The true basis for an estimate of a nation's wealth is to be found in the enjoyments of its members.—*Prof. Arthur T. Hadley.*

A Right Appreciation of Riches.*

By Ian Maclaren.

Much has been written in Holy Scripture and said by teachers of morality regarding the subtle snare and evil effect of riches, and no one can have seen anything of life or have any insight into character without indorsing such charges. Riches, more than any other influence, have blinded their possessor's mind to the exquisite beauty of Jesus' life, to the radiant splendor of God's kingdom, to the severe dignity of character, to the visions of imagination. When one falls under their baneful tyranny he loses all sense of proportion in life, he is deceived by false standards of rank, he becomes arrogant in manner, he is coarsened in thought. On account of the greed of money families have been rent in twain, lovers' hearts have been broken, high ideals have been flung aside, conscience itself has been besmirched and horrible deeds of cruelty have been done. The secret sin of many a saint has been the love of money. As the gold was concealed in the hair of the young girl of Browning's poem, the public stain on many a great man's reputation has been the taking of bribes. For thirty pieces of silver Judas Iscariot sold his Lord, and with money Simon Magus desired to buy the Holy Ghost.

If God has bestowed upon any one more of this world's goods than is necessary for the support of himself and his family—which superfluity may be called riches—then it is evident that this is a perilous gift, and it is intended to be a discipline for the soul. One must not be self-confident and take for granted that because he was in earlier years generous and unselfish he may not grow hard and mercenary in later years. Nothing is more common, nothing is more painful, than the decay of character with the years, so that the spring of fine impulses dries up within the man and his capacity for liberal deeds withers before our eyes. Cases there are, no doubt, where one has passed into liberty as he grew in riches—marvelous deliverance of divine grace—but for one such there are ten where increase of wealth has ended in meanness of soul. And surely there can hardly be a sadder irony than a man building larger barns for his goods, while an ever decreasing space will hold his illiberal and churlish soul.

It were, however, an extreme and unreasonable view to regard riches as a necessary and unmitigated curse. Were this the truth, then the path of duty and religion for one and all of us would be monastic poverty, and he only had done the will of God who had left all to follow Christ as did St. Peter and St. Matthew. This, however, were to change the whole organization of society and hardly for the better, since the day of this general surrender would be the beginning of general degradation. One has only to think twice on this matter to discover that the ethical good to be obtained in connection with riches will not as a rule be their refusal, but their management, and that the man who does his duty best for the race is not he who, through indolence or stupidity, acquires nothing, or having acquired something flings it away, but rather he who, having labored and received, uses his just reward for the highest good of his family and his fellowmen. This is the appreciation of riches.

From this standpoint riches afford three benefits to their possessors, and the first is achievement; and one means that in the effort, by fair means, to obtain riches certain solid qualities are created and fostered. One is thinking, of course, not of the people into whose hands riches have flowed, but of the people who have wrought hard to gain them. There are those who have inherited their possessions, who are often envied, but ought rather to be pitied. Others there are who seem to have obtained their wealth by some accident or turn of life, but who, it is more likely, have simply seized an opportunity for which they had prepared. Some may have amassed unholy gains by oppression and dishonesty, but their prosperity will be short lived. All those classes are to be left out of account in any ethical judgment, for it is evident that in their case the acquisition of riches cannot have gone to the formation of character. Take rather the man—representative of so large and honorable a class in a modern commercial city—who was the son of poor parents and began life in humble circumstances, who has prospered with the years and is now like unto Joseph of Arimathea. It has been the fashion of literature to put this man in the pillory and to make play with him, and to leave the impression that any scribbler who could string together a few verses, although neither he nor his verses had any claim to character, stood higher by the truest standards of worth and was of more value to the community. This man is also apt to give himself away by too often insisting on his own history, and speaking as if with his own sword and bow, and not by the good favor of the Almighty, he had achieved his success. But it is common speech which does him most injustice, and quite confuses the situation, for it is asked, "How much is he worth?" and then the answer is given in figures. If this were indeed his exact value, surely his life had been a sad fiasco and he himself was of no account. What he is worth is another thing from what he possesses, and if you go into the matter his fortune becomes a mere symbol to be translated from figures into qualities. Just as half a dozen books stamped with university arms show that a young scholar has made a fair beginning in culture, or a simple bronze cross on a soldier's breast proves that he has played the man on the field of battle, so does honorable success in business bear witness to character. It means that a fellowman called to do his work in his calling has not been idle and careless, flinging away his opportunities and denying his duties. It means that he has not yielded to the lower impulses of his nature and done foolishly, to the weakening of his mind and body. It means that he has resisted temptations to trickery, deceit and unprincipled work of all kinds. This ten or hundred thousand pounds are in themselves only dust and vanity. But consider them as x, and work the equation out, and they read industry, perseverence, thrift, intelligence, self denial, integrity. This gold is but another word for brain and conscience.

The second benefit of riches is opportunity, and this must be patent to every mind. Has not every one of us at times envied a rich man, not for his money, but for the good he could do; not for the pleasant garden in which Joseph walked of an evening, but for its use when he consecrated it to the Lord? Did ever the high office of wealth receive a more convincing illustration than when a millionaire of Jerusalem rescued the body of Jesus from outrage and laid it to rest, with honor, in his rock hewn tomb? In order of beneficence the prophet must stand first, for he declares God, and with him, as being of the same kin, must be classed the poet, the painter, the master of music. None have done so much for us as those messengers of God who have preached to our souls the kingdom of God and magnified its treasures. But after them for solid service give place for Joseph of Arimathea when God has touched his heart. Gold may be only yellow dust, but what is there its possessor cannot accomplish with it? He can enter a home when the head has been stricken with dangerous sickness and send him where the air is dry and the sun is shining, and so restore the husband to the wife and the father to his family. He can find some poor lad whom God intends for a scholar and open to him the gates of knowledge, and so fulfill one of the purest passions of the human heart. He can pull down a nest of evil houses and replace their hideousness with green grass and flowers, so that where disease and crime once reigned little children will play in their innocence. He can secure noble works of art and house them in a fitting building, so that the humblest of the people may possess those things in their souls eye hath not seen nor ear heard. He can raise in the midst of the care and labor of the city some house of God wherein the weary shall have a place to pray and the evangel of Jesus shall be preached.

And so riches also must be a joy for the great reward their Christian use brings to their steward. No man must give to God in order that he may get from God, for this were a base spirit that can bring no blessing; yet God is not unfaithful to forget any labor of love. No one can purchase heaven by his riches, yet one may so invest his means as to bring heaven within his heart. The recompense of liberality is automatic and spiritual. What victory is greater than his who, having the world at his disposal, makes it not the minister of his pleasures but the servant of his brethren, and so is baptized into the spirit of Jesus! What joy can be sweeter than his who has caused the sun to shine on bleak and narrow lives, and so is filling life with peace and plenty! What comfort is like his who in the straits of life is upheld and guarded by the prayers of the widow, the orphan, the poor and the needy, which, like the mighty angels of God, do continually protect him! What wisdom can be compared to his who has exchanged this poor currency of earth for the lasting treasures of heaven, so that when he departs from this world he leaves nothing behind save his worn out body, and finds on the other side all he ever gave with a thousand fold of increase! For he has made a happy exchange who gave to Jesus a garden tomb and received of him our Father's house.

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Charity Chance.*

A Serial Story by Walter Raymond.

Summary of the Previous Ten Chapters.—Charity Chance becomes engaged to Graham Poltimore, nephew of her benefactor, Miss Graham. His friend, Alfred Prentice, a poet, so prevails upon her impressionable nature as to detach to some extent her affections from her fiancé. Mr. Poltimore-Briggs, a pompous and self-seeking politician, who has charge of Miss Graham's property, is running for Parliament. Charity attending a political rally meets the poet and goes to his room.

XI PLEADING IN VAIN.

THE appearance of the room shocked her sensibilities, it was so small and mean. The corners were not square. The ceiling was so low that a taller tenant might have touched it with his hand. It had not the dignity of a garret, for the bay window was pretentious, and the paltry furniture and tawdry German prints upon the wall marked it the lodging keeper's own. Theodosia was right; he must be miserably poor. But how contemptible to tattle of it! And he too proud to accept their patronizing hospitality. She loved him for that. She could have been proud herself.

She stood in the window, which came almost to the floor. The backs of the populace were toward her, but she was in full view of the platform. A stranger was now speaking. He majestically pointed to Mr. Poltimore-Briggs, and all the ladies clapped their hands.

"A strange ambition!" sighed Alfred Prentice, with the condescension of a lesser god looking down upon mortals, as he handed her a chair.

The little man had shouted an interruption, and was being hustled in the street below.

"They make it all personal. They misrepresent so unjustly, when they only disagree," cried the girl, impatiently. She recollected and resented the absurd attack upon the integrity of Poltimore-Briggs. To know a person was, with her, to believe in him, and dislike could not shake that confidence.

Alfred Prentice looked at her intently. She was excited, and her face glowed with animation at the mere thought of injustice.

"I have missed you so much during these last miserable days," he said, slowly. "I have neither read nor worked. I could not concentrate my mind upon anything, because of a haunting fear that you despised me."

"Despised you! That was impossible. How could you think so?" she cried, almost with resentment, for this indeed pained her.

"You did not come into the wood. The interviews that were so precious, so rich in profit to me, were at an end. I had driven you from your retreat; perhaps deprived you of your greatest solace. And that reflection was more bitter to me than my own despair."

He nervously thrust his fingers through his long black hair. He was so emotional that he quivered with excitement at the sound of his own voice. Nothing could be more despairing than his utterance of the word "despair."

The loud aggression of the orator from a distance, driving home his points with the persuasiveness of a sledge-hammer, came through the open window, mingled with the laughter of the crowd. Every word was clear, but she did not hear what he was saying. She instinctively pushed back her chair. The people in the street were so close they would witness her agitation and read her heart.

"I could see no good in coming after what you said. It could never be unsaid, or—or—forgotten," she told him, sadly.

"No good!" he echoed. "When you were an inspiration to me. When every word was like the breath of spring, and the freshness of your belief in life gave me new hope, new faith, so that you became a necessity. No good!"

"I meant that—that nothing but unhappiness could result from our meeting each other. I felt it was not—not honorable. Yet I should have come once more if I had not seen you today."

Her voice sank. It sounded pitiful, this confession of weakness wrung from her in a moment of passion. It was a lament over a broken ideal.

He strode two steps across the little room, and threw himself upon his knees.

"Yes," he whispered, fiercely; "you would have come because you love me. I know you love me; you cannot deny it, if you would. I can see it—I can hear it in your voice and feel it in your presence here. But say it; tell me the truth."

She could make no answer. Her tongue dared neither utter the secret of her heart, nor hide it in a lie. She made an effort to be free, but he held her fast.

"Say it," he insisted, and she could feel his breath upon her cheek. "A love unspoken is a song unsung—a jewel hidden from the light—a gift of heaven rejected. Tell me you love me."

His words were impetuous and irresistible. In a voice so low it scarcely seemed her own she murmured: "I love you."

For a moment she abandoned herself to drift upon the full flood of acquiescence. She was carried, she knew not where—far from the squalid little room to an island of enchantment and forgetfulness. The outbursts of the people in the street sounded far away, like the beating of summer breakers against distant rocks. One moment of joy and exultation, and she awoke with his kisses burning on her lips.

She tore herself away from him, and again stood up in the window. She was in a tumult of resentment, and crimson with shame.

"I am going now," she cried, angrily; "I shall go straight home. I care nothing about the meeting. It is horrible to me, and I wish I had not come. Look! Look! What are they doing there? They are fighting. Where are they going to carry the man?"

She pointed toward the quay-side. The stranger whose contemptible party spirit had been displayed in those absurd comments upon the financial condition of Mr. Poltimore-Briggs, by impertinent interruptions brought upon himself the indignation of surrounding electors. "Duck him! Duck him!" yelled the crowd. He was seized on, and civil war raged around his luckless body.

HE WAS SEIZED ON, AND CIVIL WAR RAGED AROUND HIS LUCKLESS BODY.

The girl looked on with horror, but Alfred Prentice took little heed. To him it was only an argument to defeat her intention. "You mustn't go yet," he said, eagerly. "It is not safe."

"I cannot stay. I ought not to have come. But I wanted—I don't know what it was—I wanted to say something—but not that. I wanted to thank you—to show that"—

Her anger had melted away, and in the misery of hopelessness she burst into tears.

"Charity," he begged, quite tenderly, "you have said you love me. Come away with me. Tonight it is too late. We should

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get no carriage with all this foolery going on. But tomorrow—or next day."

She stared at him with her great astonished eyes.

"Do you mean run away?"

The frank wonder of the question made him hesitate.

"I mean take our destinies in our own hands and live out our lives unfettered by other people."

"Whatever I do shall be avowed and open," she replied, proudly. "Good-by."

"It would be useless to tell. I am poor. They would not let you"—

"That would be nothing to me. Good-by."

He did not take her proffered hand and she turned hastily and went out of the door. He called after her by name. "Charity. One moment, Charity." But without a word she passed down the stairs and into the street. Fearlessly she pushed her way amongst the excited people on the outskirts of the crowd, but when she came upon the quiet road she ran. Her great longing was to reach unheeded the solitude of her own room and think.

But Miss Graham's quick ear heard her crossing the hall.

"What, Charity, back so soon! Come here, child."

"I was late and the place was full. There was shouting and fighting. It was horrid and I hated it."

"Of course you did," purred the little lady. "Why, you look frightened into a fever. Graham ought to have known."

(To be continued.)

THE NEW BROOKLINE CHURCH.

The starting on Sunday, Oct. 4, of a new church in Brookline, Mass., means something to the denomination as well as to the neighborhood immediately affected by it and interested in it. When Congregationalism pushes out into a prosperous and growing suburban region or into a hitherto uncultivated section of a great city the denomination at large is interested to know how it is done and what is the outlook. That is why so many people are following carefully and hopefully Dr. Stimson's undertaking on the west side in New York City, which begins its services next Sunday, and a similar watchful sympathy is already assured for the new Brookline movement from persons far beyond the bounds of its own immediate range.

It will be remembered that the cultivation of this Brookline territory has long been considered one of the duties and privileges of local Congregationalists. Leaders in the denomination, like Samuel B. Capen, City Missionary Waldron, Secretary Coit of the Home Missionary Society, Dr. Quint, the late Charles Carleton Coffin, and the city pastors generally, have felt for several years that it was desirable to found a church in the vicinity of the Reservoir. But no organization or individuals were quite ready to take the necessary steps until last November, when afternoon services were begun. One or two objections were raised, to the effect that the new Episcopal church on Beacon Street ought to be allowed a monopoly of the field, but inasmuch as the objections did not emanate from persons who have ever been very strenuous in their desire that Congregationalism should perpetuate itself in the world, the projectors of these afternoon services went bravely forward. They reasoned that there was now and always would be a constituency for both churches, and this view of the case was shared by Rev. D. D. Addison, rector of All Saints Church, and by his people. He was present at the opening service and made a fraternal address, welcoming the new movement and expressing his purpose to maintain friendly relations with it. Mr. Addison has amply fulfilled this promise and the pastor of the new Congregational church will have no warmer friend among the Brookline ministers.

After services had been maintained through the winter and spring, through the generous co-operation of local pastors, it was felt that the time had come to make a poll of the neighborhood and find out how many would commit themselves in favor of a permanent movement. The result of the canvass justified a forward step and a number of pledges of financial assistance were made. Just at this juncture the new Congregational Church Union of Boston and vicinity put its strong shoulder to the wheel and voted to make such a gift as would enable the men on the ground to offer a larger salary than they had at first thought themselves able to give. It is to be hoped that in the course of two or three years at most this grant will be refunded to the Union. But the substantial help it has promised was one of the important factors in bringing about the present consummation.

Rev. H. G. Hale, who has been secured as leader of the movement, is thirty-one years of age. He comes of a Salem family

REV. H. G. HALE.

and graduated at Harvard University in 1887 and at Andover Seminary in 1891. He went immediately to Warren, Mass., where he has labored for five years to the hearty satisfaction of his congregation. The Warren church has upwards of 300 members and is one of the strongest and most generous in the Brookfield Conference. Its membership has largely increased during Mr. Hale's pastorate, not only in times of revival but through the ordinary course of church life. Mr. Hale has succeeded also in systematizing and increasing appreciably the benevolences of the church and has taken special delight in his contact with the young people in their Endeavor Society and the Boys' Brigade. As a citizen he has concerned himself with all that makes for the welfare of the community. He has endeared himself to the churches of the neighborhood and to his brethren in the ministry, who spoke in high terms of him at the council called a month ago to dismiss him.

Mr. Hale is a thorough scholar, standing at the head of his class in Andover, and is a progressive thinker. But his preaching is not less spiritual than it is intellectual, and one of his Andover instructors, Professor Churchill, said of it the other day, "I should be quite content to sit under it from Sunday to Sunday myself." A man of high moral ideals and earnest spirit, Mr. Hale can hardly fail to impress himself upon the community and win for himself a place in our ministerial and ecclesiastical circles.

The opening service will be held at the Casino, Beaconsfield Terraces, Oct 4, at 10.30 A.M., when Mr. Hale will preach. A Sunday school and prayer meeting will also be immediately established and the council for the organization of the church will be held sometime in October. It is expected that at least fifty persons will constitute the charter members. For the present the Casino will be used as a meeting place and the exact location of the edifice which will eventually be erected will be determined later. Meanwhile the good will of all who believe in a wise extension of Congregationalism will follow the growth of this new plant.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Oct. 4–10. Why I Believe in the Atonement. Heb. 9: 11–28.

The simpler the way in which we can look at the atonement the better. We are not theologians or philosophers, and we need not enter into the wordy wars which they have had with one another with regard to this doctrine. Indeed, the phrasing of our subject does not call for entering into the field of debate. It is well, probably, to understand that the theory about a thing is not quite the same as the thing itself. Little children know and enjoy the brightness of the sunshine long before they comprehend the Copernican theory of the universe. The death of Jesus is the fact; the explanation why it was necessary and what it accomplished is the doctrine. The fact never alters; the theory changes just as there are constant and variable elements in the atmosphere we breathe.

I presume I do not believe in the atonement just the way in which my grandfather did, or in just the form that certain great teachers have stated it, but I do believe that Jesus died for our sins. I confess that some of the expressions used by the writers of the epistles when dealing with this subject, even some in the passage now under consideration, are not immediately intelligible. If I had been brought up in the Hebrew faith, as were those to whom this letter was written, it might be easier to discover exactly what these phrases mean. To me the best approach to the subject is by way of the gospel narratives, which describe in such simple, yet thrilling, language how the Son of Man was crucified. No one who reads thoughtfully those great final chapters in Matthew, Mark, Luke and John can be a disbeliever in the atonement. He may not accept any other man's theory about it, but he must conclude that Jesus would not be his perfect Saviour had he not yielded up his life to the uttermost, that the death of Jesus is not simply the inevitable and beautiful ending of a life which was one long self-sacrifice, but that it was absolutely essential to bring to men a right idea of God, of sin and of salvation.

I believe in the atonement because the woe of the world calls for one. A religion without a cross in the heart of it would not meet the world's necessities. How else can we recognize the woes and injustices, the sin and the shame that are evident on every hand? Jesus must do something else for us than to preach about goodness, or even exhibit in himself a perfect character. He must put his great heart close to humanity's aching, sin-stricken heart, even if his own heart is thereby broken.

Pain is essential to the restoring of relations that have been strained or sundered. You have broken with a friend, and grieved and wronged him. Perhaps he may be entirely in the right, but he will suffer as well as you while the separation continues, and if you are ever reconciled it will be by the mingling of his tears with yours. Christ has suffered, first of all because he could not help it, both because he was God and because he was man. And he has suffered in order that we might come into new and larger relations with God, and thereby learn how ourselves to suffer, as Phillips Brooks used to say, "splendidly."

The Home

THE LAST VICTORY.

So faint with mortal weariness I lie
I cannot lift mine eye
To where the hills rise and the strong stars burn.
The voices of the night speak words of cheer
That fall upon mine ear
Only to break the rest for which I yearn.

Foes I have met undaunted. Pain and strife
Were ministers of life.
I greeted danger as one greets a friend.
Hopes died, but fears died with them. All my heart
Leaped to the hero's part.
So I were true, what need of other end?

But now—to feel my courage faint and fall;
To know death's grim, sure call,
Nor flash a quiver with exultant thrill;
Though unafraid, to sink in mute dismay,
O'erwhelmed with shadows—yea,
Even mine own faltering I can face, and will.

—*Prof. Mary S. Case, in Wellesley Magazine.*

OVER THE HILLS IN A STEAMBOAT.

BY MRS. HARRIET W. DUNNING.

Yes, really, that is the way we crossed the Swedish peninsula from Stockholm to Göteborg. The journey occupied three days and included every sort of water travel—canal, lake, river and ocean. The boat was necessarily small, but neat and comfortable, and the staterooms of about the ordinary size. The weather was beautiful and our ride such a pleasant, pretty one, and in some respects so novel, that it may be of interest to others.

Leaving Stockholm from its central island, near the king's palace, the Astrea turned inward to the lakes. Any one who has visited the Thousand Islands or the lakes of Maine can imagine this scenery, though he will need to omit the blue hills that sometimes form a background to Moosehead's wooded shores. The southern part of Sweden has no mountains and the hills rise so gradually that they do not often form an important part of the landscape. But we know they are there, else why must we climb 300 feet by about thirty-seven locks and then descend through as many more to reach the sea level from which we started?

After about two hours on the lake, which we had spent admiring rugged pines and picturesque wooden cottages along the banks, we approached a shore where there seemed to be no opening, but a little bridge modestly withdrew and permitted us to enter the Södertelge Canal. Its banks were lined with people who had come out to witness one of the events of the day, and women and children reached out their hands with packages of fruit and cake that found willing purchasers. The lock detained us but a few moments, and then we journeyed through the town that names the canal. Houses of quite the American style are on either side, with breakfast tables in the open air, and many evidences of happy country life. The summer in Sweden is short but people certainly make the most of it. Their gardens come to the water's edge and the boat goes slowly lest its wash should injure the banks.

From the canal we emerge among the coast islands, quite as numerous as those of the lakes but less wooded and more rocky. Occasional glimpses are had of the open sea, but the islands break the swell till we reach one special point, where our little boat rolls in a manner that shows she was built for lake and canal rather than for ocean travel. The roll does not last long. Some benevolent islands come to her rescue and the slow-coming darkness finds us in another canal, where the lock-keeper's house stands out against a black background and three or four men and boys, with a faithful dog, are the only spectators to our passage.

Morning dawned bright and fair, and while the Astrea climbed the fifteen locks of the canal between Lake Roxen and Lake Boren some of our party improved the time by visiting a church. It was a very simple matter to step from the side of the boat to that of the lock. Passengers were taken on or off as suited their convenience, and we would sometimes see one hurrying along at her side to connect at the next resting place. The Wreta Klosterkyrka, once belonging to a Cistercian nunnery of the twelfth century, the second oldest church in the kingdom, was worthy of a visit even if one could only see its exterior, and the happy ones who rose in season for it were warmly congratulated by those who missed it and who had to content themselves with a glimpse of its white spire among the treetops.

In this neighborhood the country resembles Holland. The meadows with their thatched-roofed cottages lie below the water level and the valley has a sheltered, prosperous air. One of the most picturesque points, however, breaks the resemblance, and as we overlook the smiling waters of Lake Roxen, from which we have climbed in a graceful upward curve, we realize that Holland cannot claim this charming landscape, but that it must be remembered by a Swedish name.

As we approach Motala, with its great engine factory, the paths are mostly shaded, and knowing that there are still more locks to detain us at the town we jump to the shore and walk quietly on, feeling the calm beauty of the morning and resting under the fine old trees that shade Von Platen's grave. This great water way, the dream of centuries, owed its completion to his untiring efforts, and his resting place is fitly chosen on a beautiful bank that overlooks its northern shore. We reach Motala in advance of the boat and have time to look about a little, to see the thrifty, well-kept homes of this manufacturing town and to stroll through a churchyard before we hasten back to the lock that ushers us into Lake Wettern, one of the largest and the most beautiful of the great lakes of south Sweden.

Lake Wettern is eighty miles long and about twelve broad. It lies northeast and southwest and we only cross the northern portion from Wadstena to Karlsborg. But what a lovely sheet of water it is! How clear and pure it looks and how far we can see down into it! Its northern banks are flat but some hills are seen towards the south, and the old castle of Wadstena and Karlsborg's modern fortifications give it the historic touch that so enhances natural charm. It is not always so serene, but has rather a bad reputation for sudden and dangerous storms. But it smiles sweetly upon us and our little boat sails boldly up to the very walls of the castle into the old moat, now used as a harbor. Karlsborg, just opposite, is the strongest inland fortress of the country, and commands not only the shore of the lake but the entrance of another canal that crosses to Lake Wenern. This canal is in places extremely narrow and it is impossible for boats to pass one another, so they signal from point to point. We spent the early evening on the Astrea's topmost deck, where the trees almost met above us, and watched the children, who in turn were watching us from the little path beside. Between the two great lakes of Wettern and Wenern is a small one, Lake Wiken, and between the two last named a memorial stone marks the highest point of the Gota Canal. From here we descend 155 feet by twenty locks and enter Sweden's largest lake.

Our second night is passed mainly on this lake, where the scenery is pretty though in no way remarkable, but the most picturesque and romantic part of the journey comes on the third and last day. The Falls of Trollhättan, over which more water rushes than at any other fall in Europe, formed the chief obstacle to the construction of this great water way. A canal avoiding them was attempted early in the last century, abandoned after many years of labor, begun again in 1800 with added locks which still proved insufficient, and finally completed about fifty years ago. The great staircase now leading down from Lake Wenern to the sea level is composed of sixteen locks and from six to seven thousand vessels ascend and descend it annually.

Of course it takes time and that is just what the tourist wants that he may visit the falls. Bright little boys are ready to be our guides and, though hardly needed, we choose one to accompany us. The falls are six in number, besides several rapids. They are broken by islands containing sawmills and other manufactories, between which the little bridges afford numerous fine views. The Toppö Fall, forty-two feet, is the grandest, but there is another beautiful one of more than half that distance. Over them all, large and small, and along the rapids, the immense volume of water tumbles with such a hearty, downright, joyous motion that one watches it with delight. It is so fresh and pure coming from the crystal lake above that even the factories do not soil it and as a clear green river it hurries on to the sea. From the falls a pleasant wooded path leads back to the canal and here we see our little boat, looking really quite majestic as she stands poised high above us. A clumsy trading schooner is just beginning the ascent, but she is hauled to one side in a basin for that purpose, and the "Astrea" steps quietly, slowly and serenely down to her place in the river.

Along the Göta Elf we now ride to Göteborg. It is a pretty stream with some rocky hills on the left. Towards the sea it broadens and forms an excellent harbor for Sweden's greatest commercial city. We approach it in the golden sunset light and our thoughts return to Stockholm, stately city by the sea. They can only be most friendly rivals, these two great towns. While Stockholm keeps the palace of the king and the prestige of historic and patriotic association, Göteborg, by her industry and commercial activity, secures the wealth that enriches both, and they are firmly bound together by that noble chain of waters that blesses the entire nation.

Little Clarence: "Pa!"

Mr. Callipers: "Well, my son."

"I have just been reading that there are no nails in use in Japan."

"That is probably true. What of it?"

"Well, then, pa, what do you suppose they do with their campaign lies?"—*Puck.*

AFIELD WITH YOUNG NATURALISTS.

OXYCOCCUS.

BY MRS. S. J. BUCKLIN.

Once more the liberal year laughs out
O'er richer stores than gems or gold;
Once more with harvest song and shout
Is Nature's bloodless triumph told.
—*Whittier.*

We will talk this month, young naturalists, of a small plant with a long name, pronounced ox-e cock-us. Some of you familiar with botany will know at once what plant I mean, but I will ask those who are not so wise to try to guess the popular name of this interesting, important member of Flora's procession, the end of whose train is fast approaching.

Perhaps you noticed in some meadow last July that certain parts were so thickly carpeted with a small, delicate, pink tinted blossom that the surface of the bog looked white. The flowers belonged to a creeping, evergreen shrub with small oval leaves growing along the edge of a stream or in the dampest part of the meadow, covering sometimes acres of ground. If you visited the same meadow in August you saw that the flowers had disappeared and on each stem were hanging several berries in different stages of growth. In September these berries ripen. Some of the early varieties have already turned red or deepened to a rich, dark hue, almost black; others are white, flecked with tiny dots of scarlet. Some are round, others oval or pear-shaped. The berries are so abundant that the surface of the ground looks crimson, and over the banks of ditches which cross and recross the meadow hang beautiful clusters of ruddy fruit.

When the dreaded Jack Frost "slides to the earth on a starbeam" *Oxycoccus* must be guarded with care, for its fruit has a market value and yields a large financial return. On a frosty night if the narrow ditches are filled with water a fog will rise, which protects the fruit. On one occasion, in a dry season, the owner flooded his meadow, using all the water in his reservoir. He dared not draw it off lest frost should come, and was obliged to hire a number of Indians, who went over the meadow on a raft and gathered the berries with long-handled rakes. This was laborious and expensive harvesting. When most of the berries are "white" the harvest begins. On a "wild" meadow men with box-shaped rakes having long, curved, steel teeth deftly collect many bushels of the fruit in a day. Merry boys and girls pick up the scattered berries by hand.

Oxycoccus is a member of the heath family and a relative of the blueberry. Under cultivation a "bog" is covered several inches deep with clean, coarse sand, which chokes the growth of grass and promotes the ripening of the berries. I have somewhere read that the cultivation of this plant started in New Jersey, where a crippled man and his wife living on the edge of a swamp gathered and sold the fruit of *Oxycoccus* to eke out their scanty income. The man noticed that whenever a piece of the vine was covered with sand it rooted, and so "Jerry" thrust his wooden leg into the sand and planted in the holes the vines which his wife had cut into pieces. The experiment succeeded, and in a few years "Jerry" was earning a comfortable livelihood by the cultivation of "the fruit of the vine." His success attracted the attention of capitalists, who bought extensive tracts of what had been worthless marsh land, which under cultivation became fruitful gardens, in New Jersey, Wisconsin, Michigan and New England, especially on Cape Cod.

Men, women and children are employed in large numbers on cultivated meadows, for the fruit is all picked by hand because rakes tear up the vines. The pickers camp out or live in barracks. They toil all day and spend the evening in mirth and merry-making. The work is hard but fascinating. The picker crawls on hands and knees. When day is done he feels lame and stiff in every joint, but a good night's rest refreshes him, the fresh air, the jovial life, attractive fruit and the money he will earn lures him again to the field.

If berries are raked they must be left some time in the chaff, that is, the grass and leaves caught by the rake, to "color." They are winnowed by pouring from one basket to another on a windy day or by a machine which has a number of fans and drawers. The chaff and dry berries are blown out and the soft ones are separated from the hard ones, which "bounce" into the drawers. They are then picked over on a board, around which eight or ten pickers can stand. The upper end is raised higher than the lower end, which is temporarily closed to keep the berries from running out. The fruit is poured on above a screen formed of a number of parallel iron rods. The rotten, dry and small berries fall through into a box beneath. The hard berries race down the incline like marbles on a bagatelle board. A skillful "sorter" sits at the lower end and watches the berries carefully as they run into a barrel. It requires a quick eye and hand to catch the poor ones. All imperfect berries are thrown out. The fruit is sent to New York, Philadelphia, Boston, Baltimore and Western markets in barrels and boxes. The overplus is shipped in kegs of water to England, France and the West Indies. A small, pale red variety of the *Oxycoccus* grows in England, but the fruit is considered worthless by American growers. A beverage made from this berry is sold in the streets of St. Petersburg, and in Siberia the fruit is made into wine. It comes to American tables in the form of jelly or sauce, and no Thanksgiving day or Christmas dinner is considered complete without *Oxycoccus*.

Now, young naturalists, can you guess what it is?

A GOOD WORD FOR THE SUNBONNET.

President Frost of Berea College, in an excellent illustrated article on Appalachian America in *The Ladies' Home Companion*, gives a man's opinion of woman's headgear which is not without suggestion and value. He confesses to a peculiar admiration for the girl who wears a sunbonnet:

Her face is not public property; it must be sought for. The turned up "hat," perched on the top of the hair, far from protecting its owner, seems rather to be saying, "Look at me!" But the sunbonnet preserves the complex on of the wearer, and has, withal, an air of modesty. If you wish to see the face of the girl, you must get at just the right angle; and when it is revealed, you behold it framed and shaded like the heart of a violet.

Christ did not ground his Christianity in thinking or in doing, but first of all in being. —*Ian Maclaren.*

She who marries a man to save him will later divorce him to save herself.

Closet and Altar

Thy large bestowing makes us ask for more.

One adequate support
For the calamities of mortal life
Exists—one only; an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.
—*Wordsworth.*

"Blessed are they that hunger and thirst." Think of the picture that that suggests—the ravenous desire of a starving man, the almost fierce longing of a parched throat. Is that a picture of the intensity, of the depth, of our desires to be good? Do we professing Christian men and women long to be delivered from our evils and to be clothed in righteousness, with an honesty and an earnestness and a continuity of longing which would make such words as these anything else, if applied to us, than the bitterest irony? O, one looks out over the Christian Church and one looks into one's own heart and contrasts the tepid, the lazy, the occasional and, I am afraid, the only half sincere wishes to be better with the unmistakable earnestness and reality of our longings to be rich, or wise, or prosperous, or famous, or happy in our domestic relationships.—*Alexander Maclaren.*

Realizing that God is our Father, our wish should be that his name shall be hallowed and that his kingdom shall come. He and his righteousness are first; our personal plans and wishes come afterward. The pronoun "thy" must march at the beginning of our prayer; the lesser pronoun "us" must march humbly in the rear.—*C. E. Jefferson.*

Have thou thy way with me, O God!
Although I beg my own;
Heed not the body's noisy cry,
But the soul's undertone.

Have thou thy way with me, O God!
And O, my soul, take care
To have thy daily attitude
In keeping with thy prayer.
—*Charlotte Fiske Bates.*

Almighty God, we use the same prayer and lift up to thee the same supplication as thy child of old, "Lord, lift thou up the light of thy countenance upon us." May we behold that light in all the goodness and brightness there is in nature and more especially may we see it in all the goodness and truth there is in man. May we see the light of thy countenance when the sea shines with wondrous brightness, the light of thy countenance in the putting forth of the beauteous things of the earth, in the faces of those that love, in the glory of friendship, in the splendor of genius, in the ripples that come over the face of those that are stirred by the divine things of art. But teach us that the sweetest light of thy countenance is that which speaks of love and pity, of mercy and truth. When we have lost thine image then give us light; light that shall pierce through all the caves and chambers of the heart; light that shall reveal the dark places; light to run the race that is set before us; light to do thy work, before the night cometh in which no man can work. Of thy mercy bear these our supplications, through Jesus Christ our Lord. Amen.

The National Crisis of 1896.*

By Samuel B. Capen, Vice-President of the Business Men's Non-Partisan Sound Money League of Boston.

I am not here to discuss current political events with any attempt at oratory. This is not a campaign of torchlight processions, fireworks and campaign stories. It is a serious hour, and men all over the country are giving careful thought and study to the great problems before us. We are here as Christians to reason together about the things which relate to our nation and, because of this, to the kingdom of God in the world.

Not since the foundation of the Republic has there been an election of such infinite importance as the one which is so soon to be decided. Not even that of 1860, which involved the slavery issue, went deeper to the very foundations of our national existence. It is a serious hour, and every patriotic citizen should be ready to contribute whatever he may possess for the public good. It is not a time for harsh or bitter words, and it certainly is not a time to raise a sectional cry, for the questions are not and cannot be sectional. This nation is one and our interests are common interests. And that man is a public enemy who attempts to array class against class, the farmer and the laborer against the "gold bugs" and "Wall Street."

It is equally foolish to make it a question of parties. There is a deeper question than that of Republican against Democrat. It is not a question of politics and policies, but takes hold of the warp and woof of the national life. It is not simply the question who is to be president from 1897 to 1901, but what is to be the policy of the country at home and its place abroad during the coming generations. It is a time for men of all parties, who would prevent disgrace and shame, to stand together as in 1860 to 1864, regardless of old party ties. There is one class of persons for whom we can have feelings little short of contempt—those who say openly that they oppose the platform laid down at Chicago, but who propose, in the same breath, to vote for the candidates nominated upon that platform!

Leaving out this class we must not forget that there is a very large class of our fellow-citizens who are honest in their convictions in supporting the Chicago ticket and to whom we ought, if we may, point out the better way. It should be a campaign, not of personalities and abuse, but of education. The Chicago *Inter-Ocean* puts the case accurately when it says: "There is serious work to be done. It will not be done by making fun of the fifty-cent dollar or by caricaturing Populists. The people are full of trouble. There are thousands of homes in distress that under ordinary circumstances would have plenty and to spare. They are looking for a way out of their troubles, and if they are saved from the demagogues it must be by showing them a better way to find peace and prosperity than is offered them by the propaganda of the Coliseum convention plan."

THE CONDITION.

And let us ask first the condition of our country. We find throughout our broad domain a condition of depression which we call "hard times"; many men are out of employment; factories are idle and few new enterprises are undertaken. Farm products are also lower than ever before and bring so little in the markets of the world that there is oftentimes but little profit left for the producer. The great and almost universal prosperity of the nation for the twenty-five years preceding 1892, a prosperity which excited the wonder and admiration of the world, has passed away and become largely a memory.

THE CAUSE.

Is it not timely, before we take up the question of how we can better our condition, to seek, if we may, more definitely its cause? If we can fairly determine that we shall be the better able to find the remedy.

First. We should not forget the overproduction which has followed the rapid increase in the use of machinery during the past one or two decades, the results of which are changing the old conditions. A girl working on a cotton loom today can do one thousand times as much work in ten hours as a man could do a century ago working twelve hours; and this rapidity of production has been greatly increased during the past few years. In the business with which I am most familiar, that of carpets, the machinery in this country can weave in six or eight months, when running on full time, all that can be consumed in twelve. Such an increase in the power of production has changed materially our economic problems.

A second cause can be noted in the working out of the old and universal law of supply and demand. To illustrate, the American farmer, who formerly received a dollar a bushel for wheat, because he had little competition, now has new competitors in the Argentine Republic and in Russia, who, with their cheaper labor, have taken to a considerable extent our market. The price of wheat is made in Liverpool, which is the great center of the wheat trade and is therefore open to the markets and the competition of the world. The wheat product of the world increased in the five years from 1889 to 1894 by the amount of 429,000,000 bushels, while the world's consumption, judged by the increase of population, is estimated to increase only about 15,000,000 bushels annually. Under such conditions how could it be otherwise than that the price of wheat should decline all over the world?

A third cause arises from the fact that during the past few years the income of the government has not been equal to its expenditures. As a result there has been a lack of confidence, enterprise has been checked and all business has suffered. An individual cannot long live beyond his means and be obliged to give notes to pay his expenses without getting into trouble, nor can a government, which is an aggregation of individuals, however strong, follow such a course toward bankruptcy without impairing its credit and causing uncertainty in all business matters.

A fourth cause of unrest has been due to what we often see in the selfishness of great wealth, and the feeling that it does not bear its full share of the burden of taxation.

A fifth cause of poverty and want in multitudes of homes can be traced to the evils of intemperance. This is not a new evil, but it is well to remind ourselves anew of the size of our enormous drink bill, which now amounts to $1,200,000,000 per annum. The total taxation of the country, national, State, county and municipal, is said to be less than our liquor and tobacco bill; and this consumption of liquor is greatest in the large cities, where there is the most wretchedness. Out of a total consumption of beer in the United States of 33,469,661 barrels, New York city drank 4,691,446 barrels and Chicago drank 2,648,335 barrels. Tens of thousands of homes where there is want now might be full of joy if the curse of intemperance had not come over them.

THE DEMOCRATIC-POPULISTIC REMEDY.

With this brief diagnosis of the disease, let us now turn to the remedies proposed by the two great parties.

And first the old Democratic party, in its Chicago platform, has adopted for substance the doctrines of the Populists, and proposes as its chief panacea for our ills the free and unlimited coinage of gold and silver at a ratio of 16 to 1, without waiting for the aid or consent of any other nation. In other words, it asks that permission shall be given to any one who has 371¼ grains of silver, the amount which our dollar contains, to present this at the mint and have it stamped one dollar. That silver is worth today a trifle over fifty-one cents; when the Chicago convention met it was worth about fifty-three cents, but it has declined nearly two cents more in about a month.

One or two things are often forgotten in this matter which should always be kept clearly in mind. The first is that the real intrinsic value of gold and silver is fixed in the markets of the world like that of any and all other articles. People seem to think that because of their adaptability to being used as money, as a basis of exchange in the markets of the world, they are in some way not subject to the same laws as apply to iron or coal or wheat. Supply and demand fix the relative value of gold and silver throughout the world just the same as any other article of merchandise. The United States Government might just as well try to change the laws that govern the tides as to try to change these intrinsic values.

And the second thing we must always keep in mind is that these metals have a two-fold value, the commercial or intrinsic or bullion value, and their mint or money value, which latter gives them their value as legal tender under the law. What our Government has been trying to do, and what it so far has succeeded in doing, is to make the 371¼ grains of silver, which really costs about forty cents to mine and which has a bullion value of fifty-one cents, have the same money or legal tender value as 23 22 grains of gold, which has both a bullion and money value of one dollar in any part of the globe. And it has been able to do this thus far because of the faith of the people in the power of the Government to keep the parity of the two metals. Twenty years ago it was easy to do this, because there was a hundred cents' worth of silver in the dollar, but it has been steadily depreciating year by year. The strain has been severe, many times almost too severe, but still faith has

*An address delivered at the Boston Ministers' Meeting, Sept. 21.

carried the day. Let me illustrate just what I mean. I hold in my hand a paper dollar. Its intrinsic value is absolutely nothing, only what it is worth as old paper. Its money value, however, is one dollar, because it bears the government stamp as good for that amount. All there is that gives it value is faith. In this silver dollar there is a combination of values. The commercial value is fifty-one cents, and because issued by the government there is forty-nine cents worth of faith in it, which makes its money value a dollar. In this hand I have a gold dollar; there is no faith needed in that at all. Its commercial value and its money value are the same. But suppose all faith is destroyed, then the intrinsic value is all that is left, the gold being worth one dollar, the silver about half that amount and the paper practically nothing.

Now every one ought to see that if the mints of the United States are to be opened to the free coinage of all the silver in the world, for the benefit of the individual owners, all faith that the Government could keep the two metals at a parity would be gone, and gold, as in our late war, would be driven from circulation. The effect would of necessity be a panic, the worst the nation has ever experienced; for the more than 500,000,000 of gold, which is the basis of credit, having gone out of circulation, it would be necessary, in order to prevent so enormous a contraction of currency, to coin from 500,000,000 to 1,000,000,000 of silver. But the total capacity of the mints of the United States is only 40,000,000 silver dollars per annum. How long would it take to fill this void? Furthermore, with a debt accumulating all the time, our credit gone at home and abroad, and as a result an empty treasury by March 4 next, what is going to carry on this Government then? Would not the next resort be to the printing press and fiat money, to be followed by the whole chapter of indescribable woes which would logically come in its train?

DEPRECIATION OF SILVER.

We have already seen that the bullion value of a silver dollar is but fifty-one cents. Does any one ask why this rapid decrease in the value of silver? Is not the answer to be found in the old law of supply and demand? The world's production has been enormously increased, while the closing of the mints of the civilized world has diminished the demand in a still larger proportion.

In 1873 the world's production of gold was 4,653,675 ounces and of silver 63,267,000 ounces. In 1893 it was gold 7,605,909 ounces and silver 161,776,100 ounces. In other words, while the production of gold has increased 65 per cent., the production of silver has increased 155 per cent. Germany closed her mints to silver in 1875, and the nations of the Latin Union, France, Italy, etc., followed in 1876.

In 1873 the whole world produced but about 63,000,000 ounces of silver, and the silver in the dollar was worth $1.04. But when, in 1895, the world produced 161,000,000 ounces of silver, with the reduced demand as noted above, no wonder that it is worth only about fifty-one cents. Recently the potato crop in this country was 170,000,000 bushels and the average price fifty-three cents. Last year the potato crop was over 300,000,000 bushels, and the average price fell as a consequence to twenty-six cents. I ask again, How could silver do otherwise than depreciate? In the light of these official figures, would it not be the hight of folly to think of keeping up a parity of the two metals?

SILVER MONOMETALLISM THE RESULT OF FREE COINAGE.

Nor can we have two units of measure any better. The civilized world makes gold the unit of measure, and it is as useless to try to have two standards existing side by side as to have two kinds of yardsticks or bushels or pounds. With the present enormous production of silver and the vast accumulation of it in the world, free and unlimited coinage of silver by the United States alone, on a ratio of 16 to 1, would surely result in silver monometallism and a degradation of the United States from its proud position among the nations to a level with Mexico and India and all the other silver countries. Suppose Congress should pass laws in conformity with the Chicago platform, which (1) forbids any further sale of bonds to keep up the gold reserve; (2) gives Government the option to pay its bonds in silver if it chooses; (3) opens our mints to the free coinage of silver on a basis of 16 to 1; and suppose the mints of other countries continue to be closed to silver, then what? Not bimetallism, but silver monometallism. The statement is sometimes made that the Government is to pay $1 29 for every 412½ grains of silver; in other words, that the United States issues its decree or fiat that it proposes to make $1.29 the value of an ounce of silver, and that when the United States takes this position this would fix the price the world over and it would not fall to a lower level. But such statements are based wholly upon an error of the effect of the free coinage law proposed. Under the operation of this law our mints are simply to take silver bullion, turn it into silver dollars and hand the dollars back to the owner of the bullion. It is simply an offer to give silver dollars for bullion. The United States purchases nothing, and its part in the transaction will add no permanent value to the bullion coined. The idea that free coinage will restore the old price of bullion is an idle dream.

We have had one illustration out of the past that it would seem might suffice. In 1873 Germany demonetized silver, but the nations composing the Latin Union, viz., France, Switzerland, Belgium and Italy, continued its free coinage; but silver went on steadily declining in value until in 1876 these nations were compelled to close their mints to the coinage of silver on individual account. Now, if the Latin Union, with all its power, could not succeed, how is it possible for the United States, single-handed, to do this when silver has fallen from $1.29 to sixty-seven cents per ounce, or to very nearly one-half its former price, and the production of the metal has increased more than twofold? The metals could not be kept at a parity, and this country would inevitably come under the action of what has been called since the reign of Queen Elizabeth the Gresham Law, which is that when a country has two kinds of currency, and one is more valuable as a commodity than the other, it goes out of circulation and is exported, if the country owes abroad, while the less valuable remains. The attempt of the United States alone to have bimetallism must be a failure, and we should immediately have silver monometallism.

THE CRIME OF 1873.

May I say a word about what is called the "crime of 1873," about which so much has been said, as though our Government did something "on the sly"? Certainly nothing could be further from the truth. At the international monetary conference held in Paris in 1867 the United States was represented, and the civilized nations voted to give up the free coinage of silver and make gold the standard. In 1873 the United States acted in harmony with the nearly twenty leading nations of the world. But so far from being done in secret, it was debated in the Senate and House in 1870, 1871, 1872 and 1873, and the proceedings occupy 150 columns of the *Congressional Record*. Not only this, but in 1874 Senators Jones and Stewart of Nevada declared that gold was the true standard of value.

Moreover, it is foolish to talk about the demonetization of silver in 1873, for at that time there was neither gold nor silver in circulation in this country. Paper currency, being so much cheaper, had driven both the better kinds of money out. Do the people realize that the increase in the silver in circulation since its so called demonetization has been nearly two hundred fold? At no time prior to 1873 could there have been over 3,000,000 silver dollars in circulation, while at the present time we have in circulation, or represented by silver certificates, nearly 550,000,000.

As so much has been said about this "crime against silver," involved in suspending the coinage of non-circulating dollars, it should be noted that in 1873 the Government coined only 296,600 silver dollars and in the first six months of the present year it coined 7,500,412 which is 900,000 more than it coined in the whole seventy-three years up to 1873.

Furthermore, the per capita currency in 1873 was but $18.58 and today it is nearly $23, or an increase of about twenty-five per cent. Yet, in the face of all these facts, we are constantly told that the fall of prices during the past twenty-five years has been due to the contraction of the currency occasioned by the demonetization of silver. If this argument is a correct one, that the price of corn and wheat is made by the amount of circulation, as there is 182 times more silver in circulation now than there was before 1873, wheat and corn and everything else would be 182 times higher than they were then! For a long time it has seemed to me that there has never been anything in our history which has apparently been so misrepresented and misunderstood as this.

Carl Schurz, who was a member of the Senate in 1873, said in his memorable address in Chicago, Sept. 5: "I wish to be scrupulously courteous to my opponents. But as a conscientious student of contemporaneous history, I am bound to say that in the forty years during which I have been an attentive observer of public affairs I have never witnessed nor heard of such unscrupulous, shameless, persistent, audacious, cumulative, gigantic lying as has been and is now done with regard to the act of 1873, its origin, its nature and its consequences."

PROGRESS UNDER GOLD STANDARD.

Since this "crime" was committed, what has been the result upon the condition of

the United States? We know very well that in Europe things have not improved, debts have increased, and the condition has nearly universally gone from bad to worse. How is it here? Since 1873 the United States has added to its national wealth a sum greater than all its people had saved from the settlement of the country to that year. From 1880 the market value of the property in the country increased from less than $44,000,000,000 to over $65,000,000,000 in 1890. In 1880 our whole public debt, national, State and municipal, was $60.73 per capita and in 1890 it was but $32.37. In 1880 the amount of property per capita was $870, in 1890 $1,039. It is no answer to this to say that this wealth has gone largely into a few hands. We are willing to admit that too much of it has, but after conceding this there has been, especially compared with conditions abroad, very general prosperity. The accumulations of the common people in Massachusetts have been largely increased in the past twenty-five years or since the adoption of the gold standard. In 1870 there were in Massachusetts 488,797 depositors with $135,745,097 on deposit. In 1895 there were 1,302,479 depositors with $439,269,861 in deposits, an average of $337 apiece. Taking the nation as a whole, there was reported in 1875 a total deposit of $849,581,693. In 1896 there were nearly 5,000,000 depositors with a total deposit of about $2,000,000,000, an average of about $400 apiece. These figures show the substantial gain during this period.

It should be noted that in 1870 the average wages paid to laborers in this country was $302 per year; in 1890 the average was $485, or an incraase of fifty per cent, while commodities have fallen on an average about thirty-three per cent.

Especial emphasis should be laid upon the fact that the purchasing power of wages in this country has been steadily increasing. A few years ago a committee of the United States Senate, composed of representatives of both parties, by the aid of experts, made an exhaustive report. It was found that starting with 1860 at 100 per cent., in the ten years 1870–79 the relative purchasing power of a day's labor (one hour shorter than before) was 122 per cent; 1880–89 151 per cent; 1890–92, 180 per cent. The laborer is from fifty to seventy-five per cent. better off than in 1870. Compare this with the condition in silver countries, where just the opposite is true, and then ask if we wish to experiment in this direction. A single illustration given by R. F. Campbell, the mayor of El Paso, Tex., is worthy of general notice. Mr. Campbell makes an extended list of the wholesale price of common articles of merchandise in the city of El Paso, Tex., and the City of Juarez, Mex., just across the Rio Grande, Aug. 7, 1896. We give a few as illustrations:

	United States.	*Mexico.*
Ham per pound	11½ cents.	32 cents.
Molasses per gallon	75 "	$1.69
Beans " pound	3 "	17 cents.
Cheese " "	12½ "	29 "
Tea " "	35 cents to $1.00	70 cents to $1.50
Sugar " "	5½ cents.	10¾ cents.
Flour " "	2½ "	6½ "

Unskilled laborers earn in the large cities from seventy five cents to $1 50 per day in Mexican silver, and skilled laborers $2.00 per day. In the interior the wages are from twenty to thirty per cent. less than the above. By this table it would take a farm hand two or three days to earn enough to buy a gallon of molasses. With such an example before us, in contrast with the proved results under the gold standard for more than twenty years, how can we be willing to risk the consequence of the proposed change?

EFFECTS OF CHANGES PROPOSED.

Facing now the future, let us ask who is to be benefited by this proposed free coinage plan? I would say (1) the owners of silver mines, (2) the speculator who thrives on uncertainty and sharp fluctuations, (3) such debtors as are not also creditors to an equal amount, and (4) employers of labor. I am sure there is no reason why this comparatively small proportion of our population should be benefited at the expense of the rest; and this would be the inevitable result.

For let us notice who would be injured. First there is a large creditor class, most of whom are worthy. There are in this class nearly a million of Union soldiers, their widows and orphans, who are creditors to the country nearly $150,000,000 every year. As noticed before, there are nearly 5,000,000 depositors in savings banks and similar institutions, with deposits of $2,000,000,000. Think of the loss it means to these people, who have deposited good gold dollars, to be compelled to lose one-half of their savings.

In this connection let us note especially the immense department of insurance. The fire, marine, life and casualty insurance reported in the State of New York alone last year was $26,000,000,000, contracted to be paid for in gold at 100 cents on the dollar. Can any one estimate the loss that is to come to all classes, especially to widows and orphans, when life policies are reduced one-half in amount?

Second. Great injury would come to all who are upon salaries, all those who have fixed incomes and especially upon the millions of the laboring classes. As has been noted above, these classes have all gained over their condition of twenty-five years ago. The 16 to 1 plan would change all this. The price of all commodities would increase, but it is a universal rule that the price of labor does not increase proportionately to the cost of living. The statistics of our late war prove this conclusively.

Third. I believe in the end it would work very great injury to the farmer. The plea has often been made in his behalf that he has mortgaged his farm, that the currency has appreciated so much, as measured by the value of his products, that it is only just that he should have the chance to pay now in a depreciated currency. In reply, let it be said that only about one third of the farms are mortgaged at all. Furthermore, most of these mortgages have been made within a few years, and there can have been but little, if any, appreciation in the currency since they borrowed their money. They certainly ought not to want to pay a debt at 50 cents on the dollar. But even if they should do this, their losses in other ways would more than offset this. The argument is often used for them, "We have had a hard time; we cannot be worse off and we may be better." But are they sure of this? If a man has had the neuralgia in his left cheek for several months will it help him to be paralyzed in his right arm? This nation is one body and when one part suffers all the parts suffer together. The many things he has to purchase, farming utensils, clothing, etc., would be greatly enhanced in price. The gain from the sale at an advance of the few articles which any one man produces would be largely offset by the increased price he would have to pay for the many articles he does not produce. Really what the farmer needs is general prosperity throughout the whole country, so that he can have a quick and sure market for his produce. He wants all men at work on living wages. During the late war prices for goods of general consumption were increased 116 per cent., but the wages of labor increased but 66 per cent. In other words, the purchasing power of the wages of labor was reduced more than one-third. Suppose you bring about a similar condition now and reduce by one-third the wages of twenty million people, depriving them of the power to purchase as much wheat, corn, etc., will not the farmer be the sufferer? He has seriously and permanently injured his best customer. No, the proposed legislation would be an evil and only an evil to the farmers. The remedy would be worse than the disease.

There are, of course, large classes that in a series of years would neither gain nor lose to any appreciable extent. I refer to the owners of real estate and merchandise. They would immediately advance the price of what they had to sell to a point which would cover all loss that would arise from depreciation in the currency.

I think there could be no better illustration of how we suffer together, and how the injury to one is an injury to many, than is evidenced by a comparison of the railroad earnings of the country in 1873 with those of 1895, taken from a recent issue of the *Financial Chronicle*. In 1873 there were 66,237 miles of railroads in operation and the dividend payment was $67,120,709. Last year, with 180,657 miles of railroad in operation, the real earnings for dividends was but $56,116,259. There was a larger amount paid out, but it came from the surplus of preceding years. In other words, with nearly three times as much road and two and one-half times as much stock outstanding, the railroads in the United States in 1895 earned $11,004,450 less for their stockholders than they did twenty-two years ago in 1873. And the reason of this is found in the fact that the freight charge per mile in the whole United States has decreased from an average in 1873 of 2.210 cents per ton per mile to 0.839 cents in 1895, a decline of 1.371 cents, or 62 per cent. And it is not a sectional decline, but seems to be quite uniform all over the country, as follows:

	1873	1895	*Decline*
N. Y., N. H. & H. R. R.	3.78	1.66	2.12 or 56 per ct.
Lake Shore	1.335	0.561	0.774 " 58 " "
Chi., R. I. & Pac.	2.29	1.05	1.24 " 54 " "
Mobile & Ohio	3.83	0.88	2.95 " 77 " "

Compare these figures with the yield per acre on the farm, as taken from the official sources, and we find:

VALUE OF YIELD PER ACRE ON THE FARM IN GOLD.

	Crop of 1873	*Of* 1895	*Decline*
Wheat	$13 39	$6.99	$6.40 or 48 per cent.
Corn	10.47	6.91	3.56 " 34 " "
Cotton	24.81	14.74	10.07 " 41 " "

The average decline of these great staples is thus seen to be forty-one per cent., while freight charges have decreased sixty-two per cent. It will thus be seen how the great railroad interests of the country have suffered with the farmers, and that the statement sometimes made that "railroad rates have not been reduced to keep pace with falling prices" is incorrect.

Finally, let it be said that even if more money was in some way put into circulation no more would be given to any individual except in exchange for labor or property.

"Free silver" is not to be given away to all comers. We shall get it only by honest toil or by exchanging it for some personal property or real estate. If free coinage of silver is really to give us only about a fifty cent dollar is it an honest dollar to pay debts with, and ought we to advocate it? If it means a 100 cent dollar, as some claim, equal to a gold dollar, it will cost us just as many hours to earn one then as it does now. Then where is the gain? The remark is sometimes made that the people in the country fared pretty well from 1860 to 1864, wages were good, etc. But the condition then was entirely different from that of today. At that time a million men were withdrawn from industrial pursuits to enter the army, and there was an enormous customer in the person of the national Government, which was buying goods of various kinds by the hundred million and borrowing on the future to pay the debt. But today there is no army to call for men, and there is no such customer to buy our produce and our manufactures. Certainly there can be no such comparison between 1860 and 1896.

THE OTHER PLANKS.

There is space only to refer briefly to the other points in the Democratic platform as a cure for our ills. Our citizens are no longer to be permitted to make contracts in the world's standard; the national Government is to have no right in time of peace, when its revenues are not equal to its expenses, to issue bonds; and the civil service is again to be the spoils of the politician. But more perilous than all is the declaration, "Arbitrary interference by Federal authorities in local affairs is a violation of the Constitution of the United States and a crime against free institutions." The power of the national Government to put down mob law when the State authorities fail is thus called in question, and the old issue, which we supposed was forever settled at Appomattox, viz., the absolute supremacy of the Federal power in every State, is reopened. Of course, this plank is the result of the action of the United States Government in the Chicago riots in 1894, when there was a condition bordering on anarchy and the whole nation dreaded the outcome. No one can fail to remember the relief that came to the nation at the prompt action of the President; and the Senate, by very nearly a unanimous vote, voiced the universal feeling in the following words: "The action of the President and his Administration has the full sympathy and support of the law-abiding masses of the people of the United States, and he will be supported by all departments of the Government and by the power and resources of the entire nation." With this recent history before us, it would not have seemed possible that any political party would dare to appeal to the nation for votes upon the plank above quoted.

And what shall be said about the attack upon our Supreme Court, the crown jewel in the plan of our American republic, which again and again has delivered its decree, to which Congress and the President have bowed? Granted that all its decisions have not been acceptable to our people; yet, as a whole and in a series of years, it has stood as a great conservator of the public interests. To suggest now that for political reasons this final tribunal shall be enlarged, or its judges removed, or its province in any way interfered with, is the severest blow that can be struck against the national safety. No wonder that the great conservative forces of the nation, irrespective of party, are rising above partisanship, feeling that the questions involved in this campaign touch the very foundations of the nation's existence.

THE REPUBLICAN REMEDY.

In contrast with all this, the Republican party proposes, as the first step to a remedy, to restore the public confidence. It declares that it is "unalterably opposed to every measure calculated to debase our currency or impair the credit of our country. We are therefore opposed to the free coinage of silver, except by international agreement with the leading commercial nations of the world, which we pledge ourselves to promote; and until such agreement can be obtained the existing gold standard must be preserved." It recognizes the great truth that no nation alone, however strong, and with large business interests all over the world, can possibly cut loose from the universal standard of the civilized world, and that the only possible hope for bimetallism must come through united action. The success of the 16 to 1 plan in this country, which would open our mints to the thousands of millions of silver in the whole world, enabling other nations to unload their surplus upon us, would be a deathblow to all international bimetallism for a decade at least.

The Republican party is unwilling to have the currency debased. It is the lifeblood of the nation's commerce, and when it is vitiated there is a poison and disease through the whole body.

On the tariff issue it proposes such duties "as will not only furnish adequate revenue for the necessary expenses of the Government, but will protect American labor from degradation to the wage level of other lands." It also pledges anew its purpose to renew our reciprocity arrangements with other nations, so that we may "secure enlarged markets for the products of our farms, forests and factories."

It is not more depreciated dollars that we need but more customers. It proposes such a policy as shall keep our mills busy, as shall foster new enterprises, as will keep our labor employed, so that the farmer can have a better home market for his products, while at the same time enacting such laws as shall enlarge our markets abroad.

Free silver will not destroy our competitors abroad or give us a single new customer. What we need is universal activity of all classes. This can come only by a restoration of the public confidence, which this silver discussion has so largely destroyed. It has been true in every country and in every age that there can never be confidence or faith in the future unless there is stability in the currency.

What the newer parts of the country especially need today is capital to enable them to develop their boundless resources. That capital they can obtain in any reasonable amount when confidence is restored, but until then there is, and there will be, paralysis. It is unreasonable to expect capital to be loaned in new ventures if it is uncertain whether or not it is to be returned in a depreciated form.

In short, what the Republican party proposes is such legislation as will prevent the necessity of the further sale of any bonds, as will enable capital to be put at work without further risk, as will keep our factories and shops busy and the pay of our wage-earners the very best, as will give full value to the pension of the soldier and the life policies payable to the widow and orphan, as will give the farmer a broader and better market at home and abroad for his produce and bring new prosperity and safety to our whole people. It furthermore proposes, by continuing a sound currency, to keep our pledge of honor among the nations, believing that there can be no greater peril than for our people to feel that they have been guilty of national disgrace.

SUMMARY.

To summarize briefly this whole discussion let it be said:

First. Legislation cannot create values any more than it can make water run up hill.

Second. A surplus of money does not prove great prosperity any more than giving a lot of promissory notes increases my property.

Third. Labor is the chief producer of values. When a man goes into a coal mine, when a farmer goes day by day into his field and in the fall produces a bushel of corn from a few kernels planted, when a carpenter takes a piece of wood and makes a desk, then new value is created. A bar of steel is worth but $10. Suppose you work it over and make it into knife blades, it will be worth $100. Work it further and make it into cambric needles and it will be increased still more in value. Suppose you make it into hair springs for a watch and it is worth $1,000. It is not the original steel but the labor that has given this value. In some of the finest numbers of cotton thread ninety per cent. is labor. Hence it is this labor that we need most carefully to guard, and there is never any distress when labor is well paid. The prosperity of the working classes depends upon steady work and a currency which does not fluctuate.

Fourth. In all times of depression the laborer is the first to suffer and the last to recover. If the proposed 16 to 1 policy should prevail the wage-earner who now earns $15 a week should earn $30 even to be as well off as he is now. But all history shows that he would not get more than $22 or $23. He would not even get this at once, for idle labor, made by depression, would be in competition and prevent for a time any increase. A depreciated dollar always means depreciated labor.

Fifth. The farmer's interests are bound up in the general prosperity of the whole country. On the 16 to 1 plan the purchasing power of the wages of the twenty-two million wage-earners in this country would be reduced one-third. The statistics of the war showed this. You therefore deprive them to this extent of the power to purchase wheat, corn, etc. The farmer needs the general prosperity of the whole nation to give him prosperity.

Sixth. No part of this nation can either suffer or prosper without its effect being felt upon the whole. No section liveth to itself. Civilization has been well called "universal co-operation of the shop, the forge, the mine, the bench, the farms, the store, and the basis of it all is confidence, confidence that what we produce will be needed by some one and confidence that it will be paid for in a permanent and not a debased standard. A blow against mutual confidence is a blow against civilization."

Seventh. No one has yet been able to tell us how, under the free coinage of silver, with the present conditions, gold and silver are to be kept at a parity or how any one is to get any increase of salary or wages.

Eighth. No one has yet been able to show how changing the unit or measure of value is going to affect the real value. The wheat, the corn, the merchandise of the shop will not be made more or less by changing the method of computation. There are ordinarily about fifty yards in a roll of Brussels carpet. If the yard is decreased to eighteen inches there are 100 yards in the roll, and if it is increased to seventy-two inches there are twenty five yards in the roll, but the size of the roll of carpet is not changed in it all. We may call fifty-three cents a dollar, but by the commercial standard of the world the intrinsic value will not be altered in the slightest measure. To pass such a law is to make us the object of the ridicule of the world.

Ninth. Some results of the effect of free silver elsewhere would seem to be sufficient as object lessons. In Mexico a factory hand gets but thirty cents a day and pays $13 to $16 a barrel for flour. In Japan in 1873 the gold standard was abolished and silver put in its place. The result is that their yen, which answers to our dollar, has depreciated about one half; laborers receive about 18 cents a day, the purchasing power of which is only about one-half of what it was before. It is no answer to this to say that the United States and Japan are two different nations. Yes, they are, but the laws of trade as well as those of gravitation and of the tides are the same everywhere.

Tenth. One of the follies of this time is the feeling sometimes expressed that if this nation went upon a silver basis we should come into closer touch with the silver nations, Mexico, China, Japan. To say nothing about the difficulty of dislodging England and Germany from the hold they now have on these markets, suppose we could trade off the business we now have with the gold nations for this trade with the silver nations; then what? We should have given up a large and sure business for a small and uncertain one, for all the statisties show the great superiority of our present trade over what we could get in the exchange. Could there be greater business folly?

Eleventh. But as great as is the business folly, what shall we say of the wickedness of the public statement expressing willingness that the American laborer should take his chance with the wage-earner in Mexico and China? These latter may be busy all the time and contented, if you please, but upon what a low plane! Study our consular reports and see the quality of the food used and compare it with what is used by the American workman. Look at the scale of wages, and do not ask us to take a course which means degradation to millions of our fellow-citizens.

It should be repeated with constant emphasis that the greatest enemies to this country at the present time are those who seem to be busy stirring up strife. Our people as a whole are in touch one with the other, and desire that the best interests of the whole nation shall be considered and legislated for. There is sympathy especially with those who are poor and who are making a brave battle for existence. The condition of the farmer the past few years, when he has been in debt, has in many cases been most pitiable. As years ago the men on our Western prairies took away the market from the English farmer, so, in turn, other nations have taken theirs. In their extremity they have doubtless many times been imposed upon by those representing capital. Farmers are so scattered that it is not easy for them to get together and work as one for common ends. But the farmers can be sure that the East will be ready to aid them in all efforts to secure justice and better their condition. We are opposed to monopolies as well as they. It is well also to remember that ninety-five per cent. of those who go into trade on their own account at some period in their career go into bankruptcy, and the difficulties in mercantile business have greatly increased the last few years. We have been suffering together, but we are persuaded that the expedients proposed in the Chicago platform will not only be useless as remedies but will aggravate the present ills. Restoration to health and vigor and new prosperity does not lie along that path.

We think there was never a more misleading statement than to call the cause of free silver the "cause of the people," in contradistinction to what is called the capitalist class. The one class who might profit in the business wreck which would come with free silver would be these same capitalists, with money in hand to purchase property at forced sales, while those who would suffer immeasurably would be the common people. They may well cry to be delivered from such friends.

In this great crisis every Christian man, and certainly every minister, has a solemn responsibility. It is always safe to appeal to the conscience of the American people, and, with all the perils involved, no one has a right to be silent. During the war of the Revolution and in the great rebellion it was the ringing words from the pulpit which stirred men's souls and inspired the people to that which was right and true. In this new and even greater crisis to whom ought we to look so certainly as to the minister of the gospel of Christ? It is he who should show the crime of trying to array class against class, and the certain disaster to the missionary work at home and abroad which is sure to follow the debasement of our currency. The American republic, which has held the first place among the Christian nations, is now once more on trial before the bar of the world. One path leads to greater national honor and prosperity, the other to semi-repudiation and national disgrace. Our whole people are studying the grave problems which confront us as never before, and we are fully persuaded that they will decide them aright, and that the evils which are threatened will be averted. We have received a glorious inheritance from our fathers; we must pass it on to our children without these stains upon it. May God help every man to vote with a full consciousness of what is involved for the coming generations.

That man will be successful who promptly fits himself by severe and strenuous study to overcome competition and hold his own in the feverish contest of life.—*F. A. Atkins.*

A sermon must be a bow and arrow, pointed right at somebody, and stretched to high tension, and the arrow quivering as if about to strike.—*D. John A. Broadus.*

STAFF CORRESPONDENCE.

FROM NEW YORK.

The New School Year.

As a matter of course the coming together of our public schools with over 161,000 enrollment on the first day, under care of 4,400 teachers, revives the chronic complaint of want of room. Brooklyn utters it nearly as loudly as New York, and for that matter so do most of the larger New Jersey towns and the country generally about here, so far as heard from. Last year 24,000 New York children of school age were shut out for lack of room, although more than 17,000 sittings were provided before the close, and further enlargement was planned for this year but was mostly stopped by the failure to sell the city bonds authorized for the purpose. Want of funds also delayed repairs on a dozen or fourteen school buildings to the exclusion of 13,000 children till these repairs and changes can be completed. Then there will be from 180,000 to 185,000 seats ready. The official report is that nearly or quite 50,000 boys and girls are in the streets, of whom not more than 5,000 are there of their own choice—a sad state of things, surely, in a city like this. The Board of Education will ask for nearly $6,000,000 for school expenses this year, being upwards of $221,000 more than last year's outlay.

Brooklyn also had several buildings for her 120 public schools of all grades unready at the opening, when about 110,000 pupils applied for admission, to be increased by probably 15,000 before the month closes. The Board of Education will apply to the next legislature for authority to issue bonds for $500,000 for new school buildings. Special attention is to be given to elementary tuition in physiology and hygiene—teaching the pupils how to secure health by wise eating and drinking. Lovers of vocal music are complaining of inadequate instruction in the art for lack of money to employ the needed teachers.

The City College and the (Girls') Normal College are both overwhelmed with numbers beyond the capacity of their buildings, the latter having over 2,400 pupils. The authorities of the University Law School have appointed as dean of its faculty, in place of the late Dr. Austin Abbott, Mr. Clarence D. Ashley, born in Boston in 1851, a graduate of Phillips Andover Academy and Yale College (1873). He studied law here and in Berlin, and has gained high repute as a lawyer, teacher and organizer.

Brooklyn's Ideal Water.

There are few things of which Brooklyn people have been more proud than their Ridgewood water. And with good reason, as all candid water-drinking visitors in the last twenty years will testify. Not often anywhere in city or country has been found clearer, more palatable or more healthful water. But for the last two months or so a great change has come over Brooklyn temperance people's favorite beverage, a change of color, taste and smell, most offensive to at least three of the senses. The scared people's outcry led to speedy and earnest efforts by the authorities. Expert chemists, bacteriologists, microscopists, etc., used all the appliances of science without finding adequate cause for the indisputable nuisance. Their one comforting word was that the water contained nothing dangerous to health and life. Analysis of specimens from all parts of Ridgewood Lake revealed none of the objectionable

qualities so evident to the eyes, the palate and the nostrils of Brooklyn drinkers. Two or three little streamlets not up to the mark were shut off, the "dead ends" of Brooklyn mains were flushed and the remedial work is still going on. But the more intelligent citizens are satisfied that larger sources of supply than Long Island affords must be sought for her doubled and rapidly growing population. But where? New York has laid hands on the nearest available supply of really good drinking water, and some of the wise men are talking of Lake George, Lake Champlain, Ontario or Erie. Well, if London draws from the Welsh mountains and Glasgow from lovely Loch Katrine, why may not Brooklyn, and by and by New York, drain Lake George or Lake Champlain?

Ministerial Personals.

Dr. Lyman Abbott, with Mrs. Abbott and their youngest son and daughter, are on their way home on the slow steamer Manitoba, purposely to lengthen the recuperative sea voyage. Their summer stay has been in England, Scotland and Switzerland. On an Alpine pass, 8,000 feet above the sea, the Doctor and his son enjoyed the treat of a genuine Swiss snowstorm July 30. Dr. A. H. Bradford and his sister arrived on the Majestic, Sept. 16, and the same steamer brought home the widow, two daughters and son-in-law (Mr. R. L. Maitland) of the late Dr. W. M. Taylor. The friends of Dr. A. J. Lyman will be glad to know that there remain but the slightest reminders of the trouble caused to his arm by its contact with the railing of his berth as he slept on his outward voyage. He arrived on the Lucania, Sept. 18. Drs. McLeod of Clinton Avenue, Behrends of the Central, Meredith of Tompkins Avenue, Kent of Lewis Avenue, McElveen of the New England were among the Brooklyn pastors who were back from their vacations last Sabbath. Dr. F. F. Emerson of Worcester preached for the Broadway Tabernacle people.

The Chicago Invasion.

Everybody knew that Chicago had annexed to itself all Illinois and part of Indiana, but some surprise was felt at its beginning to absorb New York. The initial step was taken by a syndicate with $5,000,000 that alighted here some months since and tore down the major part of the block between Fifth and Sixth Avenues, Eighteenth and Nineteenth Streets, and on the ruins put up a palace under the name of a "department store." Simultaneously with the failure of Hilton, Hughes & Co., Chicago appeared here in person last week, opened its grand bazar, invited in "all the world," and the world came to see a "store" in which it was claimed that everything man, woman or child can ever want could be found. And they found it: dry goods, clothing, boots and shoes, groceries, drugs and apothecaries' fixings, post office, bank, telegraph and telephone, intelligence office, manicure, barber, nursery, menagerie, doctor's office, hospital—but these are only the beginning. They promise to fill in every day. The "opening" was not altogether of the pleasantest. Thousands thronged to see it, some of whom saw it, but more of whom felt it. Barriers were swept away by the inrush. Seekers of cheap bicycles broke down the iron railing of that department, overthrew the young lady cashier's office, scattering that tender young female, her desk and her cash promiscuously over the hard floor; but it is promised that things shall go more softly and smoothly by and by. It is to be hoped so. The multitudinous array of electric lights in, on and over the building, with "the longest and strongest search light in the world" (Chicagoese), turns night into day all over that part of the city, largely to the saving of gas in the homes of the poor. When Chicago gets the other blocks on which she has her eye, gas bills and much gas may be dispensed with.

HUNTINGTON.

FROM THE INTERIOR.

Visit of Astronomers.

Prof. W. H. M. Christie, royal astronomer of Great Britain, Prof. H. H. H. Turner of Oxford and Capt. Hills of London, on their return from Japan, where they had been to observe the eclipse, gave up Friday of last week, Sept. 11, to a visit at the Yerkes Observatory. President Hughitt of the North western Railway placed his private car at their disposal and accompanied them on their trip. Several of the professors of the university and the trustees acted as hosts. Prof. George E. Hale, as director of the observatory, had the party in charge. The guests expressed themselves as delighted with what they saw and predict great results from the work which will be done in the observatory.

Sound Money League in Chicago.

An association of business men, irrespective of party, has here been formed in order to circulate information in regard to the dangers which are threatened from the proposed silver standard. It is composed of the best men in the city and up to this time has in its ranks quite as many Democrats as Republicans. The address of Carl Schurz a week ago and that of Bourke Cochran last Saturday were delivered under its auspices. There is no denying the influence which these addresses have had in opening the eyes of working men, especially, to the losses to which they would be exposed were a silver standard to be adopted. The league, now thoroughly organized, will use every possible effort to enlighten voters on the real issues of the present campaign.

The Campaign.

From this time on till November there will be meetings every evening except Sunday in a big tent on the West Side, which will hold ten or fifteen thousand people. Speaker Reed of Maine will be heard and numerous other men of the first rank politically. At the same time smaller places will not be neglected. Thus far there have been very few personalities in the speeches made in this vicinity, and it is hoped that this feature of some previous campaigns will continue to be absent. There is no doubt that the results of the Maine election have strengthened the hopes of Republicans in what are claimed by the Bryan party as doubtful States. Still, here in Illinois at any rate, less emphasis has been laid on party differences than upon the dangers to which the country is exposed through the possible triumph of the principles of the Chicago platform. Neither Mr. Schurz nor Mr. Cochran gave utterance to a word that could be called partisan, although both criticised Mr. Bryan. Both were patriotic in the extreme. In what they said they reminded one of the noble addresses which patriotic men delivered just before and in the early months of the Civil War. It is reported that the workmen in the steel mills at South Chicago have sent a request to Mr. Reed to address them on those issues in the present campaign which affect their interests, and also to address the stock yard men in some hall near the place where they work. Fair and honorable statements are what most voters wish to hear. Then they are able to decide for themselves as to the men for whom to cast their vote.

Ministers' Meeting.

The general subject of Social Purity was discussed under a report on rescue work in Chicago. The story of the Star of Hope Mission Home for women, located at 110 South Green Street, founded and managed by Mr. and Mrs. T. F. Mackey, as given by Mrs. Mackey, was full of cheer. It is crippled for lack of means, and yet its managers have been able to accomplish a great deal on a very little. Their hearts are in their work. Instead of less than half a dozen homes like this in a city as large as Chicago there ought to be at least a score. The main address was by Mrs. McCulloch of Evanston, who has been brought into this rescue service through her connection with the Civic Federation. She places the number of lost women in the city at 10,000, although others double these figures. She complains of the well-nigh total lack of interest in the evil here represented, and appeals to the Christian people of the city to do something to prevent the increase of the evil, and to save some of those who have already suffered from it. Resolutions of sympathy with Rev. W. A. Waterman were passed and arrangements partially made to supply his pulpit. He is improving slowly and hopes are entertained of his recovery.

Ballington Booth.

The leader of the Volunteers spent a busy Sunday in the city and its suburbs. In the morning he addressed a large meeting near Oakland, in the afternoon he was at Evanston, in the evening on the West Side. At ten o'clock Monday morning he met the ministers of the various denominations, stated his reasons for withdrawing from the Salvation Army and beginning the Volunteer movement, and asked their sympathy and assistance. He reports 115 posts already established under more than 300 officers. Fifty-one of these posts are in the West and 135 officers. Colonel Fielding, with the rank of brigadier general, is in charge of them. Monday afternoon Mr. Booth was ordained by Bishop Fallows, in accordance with the rites of the Reformed Episcopal Church. The ceremony was performed in Bishop Fallows's church and was private, only fourteen persons witnessing it. This was at Mr. Booth's request. It is said that Mr. Booth will now ordain several of his officers, ostensibly that they may have legal authority to marry people, but more probably that they may come into closer sympathy with the churches and be competent to administer the ordinances of baptism and the Lord's Supper.

A New Gift for the University.

The papers have it, though the authorities have not yet confirmed it, that Mr. and Mrs. Robey have granted the university the use of Wolf Lake, which is in Indiana, just over the line from Illinois, for a biological station. It is now an ideal place for the study of biology. In the near future the land will undoubtedly be wanted for commercial purposes. Till that time its owners propose to allow the university to use it.

Chicago, Sept. 19. FRANKLIN.

Strengthen me by sympathizing with my strength, not my weakness.—*Alcott.*

Tangles.

[*For the leisure hour recreation of old and young, Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

83. RIDDLE.

GAMES.

I.

Aristocrats, all in a row,
Looking over the heads below.

II.

Burn a heretic at each end,
Irons between; will you play, my friend?

III.

Pitchers with ears, and bats without wings;
Masks and gloves, and several low things.

IV.

Bloody noses and broken shins;
Fame and glory to him who wins.

V.

Ladies and gentlemen, all for style,
Whacking with sticks for many a mile.

E. A.

84. GEOGRAPHICAL SUGGESTION.

(What counties of New England do the answers name, partly by sound?)

1. Certain British noblemen. 2. Two letters of the alphabet. 3. A modern harbor. 4. A heavy weight in the laundry business. 5. A pleasing tract of land for the farmer. 6. A place where stags cross a river. 7. A song of praise. 8. A swaying thigh of an animal. 9. A joyous Scotchman. 10. A turning end over end. 11. Blows. 12. A tropical fruit.

P. T. J.

85. CHARADE.

Pleasant it is to idly wander
Thro' fields on TOTAL summer days,
Or thro' the woods the hours squander,
And learn Dame Nature's lays;
To breathe the sweetly scented air
That silent floats as light of morning;
To seek her nodding children fair,
That irksome earth are now adorning.

'Tis said that sweetest are the flowers
Of all things *sans* eternal soul;
They make more PRIME our happy hours,
And comfort us in dole.
These surface jewels of the earth,
Tho' valued not at most high prices,
Give soul of man a newer birth,
And lure him from his sins and vices.

O pure, ennobling, lovely flowers,
TWO all-wise Hand hath sure you made
And sent you to this world of ours
To be our joy and aid.
Your floral language have we learned—
We read it from your open faces—
And truly have you ever turned
Men's hearts to good in all the races.

NOVUS HOMO.

ANSWERS.

77. To 12 inches (a dozen brothers, a foot) add 33 inches, and the result is 45 inches, an English ell (L).

78. Pen.

79. 1. Fares, faces. 2. Meets, meats. 3. Hopes, homes. 4. Truth, troth. 5. Ribs, rides. 6. Filly, fitly. 7. Coins, corns. 8. Recks, reeks. 9. Chaps, chips. 10. Banks, backs. Republican, Democratic.

80. 1. Cab-man. 2. Coal-man. 3. Swords-man. 4. Pen-man. 5. Brake-man. 6. Police man. 7. Whale-man. 8. Lands-man. 9. Fire-man. 10. Show-man. 11. Boat-man. 12. Fisher-man. 13. Horse-man. 14. Milk-man.

81. 1. Pansy. 2. Nasturtium. 3. Aster. 4. White rose. 5. Marigold. 6. Geranium. 7. Honeysuckle. 8. Jasmine. 9. Rhododendron. 10. Tuberose. 11. Zinnia. 12. Tulip. 13. Pink.

82. Vile, evil, veil, Levi, live.

Among solvers of Tangles of August 27 were: Bertha B. Felt, Carthage, N. Y., 75; C. L. P., Lowell, Mass., 75; G. Safford Torrey, Providence, R. I., 75; M. A. M., Lowell, Mass., 75; C. E. Browning, Roxbury, Mass, 75; L. A. Haynes, 75; Mary M. Peckham, Westboro, Mass., 75; Mrs. D. H. Burnham, Riverside, Cal., 75; Jennie L. Tupper, Concord, Ill., 75; M. E. Bullock, Denver, Col., 75; Charles P. Stetson, Worcester, Mass., 75; C. P. C., Mendon, Ill., 75; Mrs. C. M. Tuttle, North Haven, Ct., 75; I. E. Stiles, Worcester, Mass., 75; Mrs. M. A. Harrington, Webster, Mass., 74, 76; S. E. Pearson, Dorchester, Mass., 75; A. C. B., Salem, Mass., 74, 75, 76; Florence M. Roberts, Hudson, Mich., 75; Paul B. Pitkin, Akron, O., 75; May Louise Wheeler, Irasburg, Vt., 75; Belle Preston, Hinsdale, Ill., 74, 75, 76; Newton W. Williams, Chicago, Ill., 75, 76; Mrs. Mary P. Howard, Kansas City, Mo., 75, 76; Catherine T. Bunnell, Stratford, Ct., 75; Miss L. M. Coggeshall, Providence, R. I., 75; Sarah E. Jenkins, Palmer, Mass., 75; M. Louise Fuller, South Beach, Ct., 75; Ida Mansfield, Sharon, Wis., 75; Ida E. Hackett, Lowell, Mass., 75; Mrs. J. D. French, Braintree, Mass., 75; Anna P. Gleason, Rockland, Mass., 75; Mrs. F. E. Cotton, Woburn, Mass., 75; H. W. P., Northfield, Minn., 75; Lucy M. Beane, Providence, R. I., 75; W. W. O., Malden, Mass., 75; Henry Lincoln Bailey, Middletown Springs, Vt., 75; Librarian Harwood Library, Wauwatosa, Wis., 75; Miss L. E. Wright, Natick, Mass, 75; Mrs. Bella Ewen, Rupert, Vt., 75; Mrs. M. C. Rodgers, Newtown, Ct., 75; May E. Munson, New York, N. Y, 75; Nillor, Middletown Springs, Vt., 74; Mary E. Reech, Phenix, R. I, 75.

Of the solutions of 75 five or six were complete and correct, making it necessary to select the prize winner by neatness. In some respects the answer of Mrs. F. E. Cotton, Woburn, Mass., is neater and better arranged than any other of the complete ones, and she is accordingly awarded the book of poems.

CHAT ABOUT FOODS AND DRINKS.

Tough meats or fowls can be made tender by putting a table-spoonful of vinegar into the water in which they are boiled.

As this is the season when typhoid fever is most prevalent especial care should be taken to secure pure milk and drinking water, because their impurity is one of the chief causes of this dread disease. In all cases of doubt it is safest to boil the water. Active disease does not always follow from drinking polluted liquids, but the vitality of the system is invariably lowered thereby, making it more susceptible to zymotic infection.

The Ladies' Health Protective Association of New York is to be commended for its effort to prevent the exposure on the sidewalks and in shop windows, where they are liable to dust and decay, of many articles of food. Especially should the carcasses of animals, which are most offensive to many eyes, be kept from view. The food we eat should be handled hygienically. These grosser articles could easily be replaced by flowers and certain kinds of fruits, making our markets more attractive as well as more healthful.

Sir Henry Thompson says: Many children manifest great repugnance to meat at first, and are coaxed and even scolded by anxious mothers until the habit of eating it is acquired. I am satisfied that if children followed their own instinct in this matter the result would be a gain in more ways than one. Certainly, if meat did not appear in the nursery until the children sent for it, it would rarely be seen there, and the young ones would, as a rule, thrive better on milk and eggs, with the varied produce of the vegetable kingdom.

Apples are plentiful this year, and no more healthful fruit is grown. A ripe and juicy apple eaten just before going to bed is now recommended by many physicians. A household exchange says: "The apple is excellent brain food, because it has more phosphoric acid in easily digested shape than other fruits. It excites the action of the liver, promotes sound and healthy sleep and thoroughly disinfects the mouth. This is not all. The apple helps the kidney secretions and prevents calculus growths, while it obviates indigestion and is one of the best known preventives of diseases of the throat."

A classified list of beverages was published recently in *The Chautauquan*, of which we give a partial summary: Those which best relieve thirst are the sour liquids—lemonade, raspberry vinegar and other fruit juices. The carbonated and mineral waters are best for eliminating waste material. Hot drinks, as tea, coffee and hot water, also do this, particularly through the kidneys and skin. The liquids given to soothe irritated or inflamed surfaces in coughs and fevers are mucilaginous like flaxseed tea, gruel and arrowroot. The nutrient beverages are cocoa, chocolate, malt extracts and, because of the milk and sugar added, tea and coffee.

Three Generations.

"I always use Cleveland's baking powder, as did my mother and my grandmother before me in their successful cake and pastry baking."

Mrs. E. F. M.,
Tuxedo.

Better bread and more of it.

"Duluth Imperial" Flour

always leads. It's way ahead of the so-called "best" flours. Housekeepers know now about DULUTH IMPERIAL, and

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If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

OUR old Captain seems, from the letters which he brings, to have been on a trans-continental trip this week.

RIVERSIDE, CAL.

Dear Mr. Martin: I would like to be a Cornerer. My grandpa has been a subscriber of *The Congregationalist* ever since I can remember. I used to spell out the words written in large print for little folks and now I read the Conversation Corner with as much interest. I am twelve years old. I have three hundred stamps. We have a great many wild flowers and birds here. In winter I hear the robin or the bluebird when I wake and go to sleep with the mocking bird's shrill note sounding in my ear. We have a little wild flower with a white center, which we call baby blue-eye. If any of the Cornerers know the scientific name, will they please tell me? I have a cat and a dog. My kitty is black all over, and we call her Black Beauty. Our dog is generally out on the lawn gnawing away at a bone when it is time for bed. About midnight we are awakened by his bark. We go to the door and call, "Rover, Rover, Rover, come, Rover." But it doesn't seem to make any impression upon him, and he barks the rest of the night.

ETHEL S.

Can any one answer the floral question? "Blue-eyed *Mary*" is a Western flower. Probably botanists would ask Ethel for a fuller description—hight of plant, size and shape of leaves, number of petals and of stamens, etc.

PACIFIC BEACH, CAL.

Dear Mr. Martin: To illustrate the Sunday school lesson of the pounds I gave to ten children of my infant class recently a cent apiece, and asked them to invest it and make as much money as they could. These little tots, some of them only four years old, went to work at once, selling candy, pop-corn, etc., and at the end of a week brought me a dollar and thirty-one cents. I told them the story of Pomiuk, and they were anxious that the money should be used for him. M. G. C.

I can almost see and hear the crippled boy on the north-east shore of the continent swinging his flag "tied to a crutch," and shouting "Nak-u meek" to the boys and girls of the "Pacific Beach" in the Southwest! The next two letters show that we have some Corner readers over four years—or twelve years—old.

NORDHOFF, CAL.

Mr. L. H. Martin; Dear Sir: I noticed in the Corner an inquiry for the lines, "'Twas autumn, and the leaves were dry." They were stowed away in my memory years ago among other "attic treasures," and I give them as nearly as I can. Your Despotic Foreman will give the right punctuation! As those who write for the Corner usually give their age, I will subscribe,

SEVEN TIMES ELEVEN.

OMAHA, NEB.

. . . I noticed the inquiry in regard to the poem, "'Twas autumn, and the leaves were dry." I have long wanted to know the author and have the poem complete. I learned it from my mother over fifty years ago, and can only recall a part. MRS. H.

I will forward her one of the numerous copies which have been sent to the Corner. It is but a step from California to Japan, the scene of the funny illustration shown you this week, although it comes to us directly from

CHICAGO, ILL.

Dear Mr. Martin: I am one of those who are always interested to read the "Corner," and I have just read with great interest the letter of Helen B. [August 20] about the Japanese "Pull-man car," and your comments on it. Helen's description is very interesting—the best account of the jinrikisha I ever read. You said you wished that some one could have got a snap-shot of that jinrikisha with Dr. B. and the dog upsetting together, I happen to have a photograph of the same accident, not of course of Dr. B, but of some native Japanese. You know such things happen quite frequently in Japan and really it is a curious sight if one happens to see it. So they make pictures of the scene and sell them to foreign visitors. T. M.

Thanks to our correspondent for loaning us this photograph. What a comical face the jinrikishaman has! The passenger seems to be begging the pull man with eloquent gesture to stop—a request which evidently is entirely unnecessary.

ST. LOUIS, MO.

Dear Mr. Martin: . . . I am glad Pomiuk is getting strong again. We were not swept by the cyclone; its path was about three miles south of us. I passed through the district lately and many of the houses were still down. I did not pay any attention to the "Popocrat" convention, but when the Republican convention was here I went down to see the Massachusetts delegates, for papa and mamma came from Massachusetts. I went to Indiana in June with papa and brought home two turtles. I went to the Mercantile Library to read about turtles and found they were the box tortoise. But during a storm one night they got away and I have not seen them since. WALTER R.

So there is one boy in the Mississippi Valley who is in favor of "sound money" in the presidential contest!

THE WRECK OF A JINRIKISHA.

SPOKANE, WN

Dear Mr. Martin: I had a fine Fourth. I had a bunch of big firecrackers and a bunch of little ones. I would like to know about the different kinds of squirrels. CARRIE S.

If any member of the Corner family cares to make out a list of the more common members of the S. family, I will send it to this girl in the northwesternmost State of the Union. Are any of our Western members acquainted with the so-called "federation squirrel?" Its thirteen lines, running longitudinally along its back, every other one being spotted, suggested the name by their resemblance to the Stars and Stripes.

MOSCOW, MINN.

Dear Mr. Martin: Over in our park some of the neighboring turkeys are in the habit of roosting nights in the trees. It is interesting to watch them getting settled for the night, especially when three families of little ones of different ages must be coaxed up into high perches by the three mothers. But they are wary birds and do not enjoy being watched. This was the way little Persis solved the difficulty. I heard her saying to herself: "I want to watch 'em going to bed, but they are afraid of me, so I will climb up here in this tree and they will just think I am one just like themselves!" M. G. N.

Persis would better join the Squirrel family; then she can make herself at home in the tree, and watch her fellow-lodgers to her heart's content!

Mr. Martin

CORNER SCRAP-BOOK.

Presidents of the United States. A lady writes from Plainfield, Mass., calling attention to two mistakes in the list of presidents published in the *Scrap book* of Aug. 13:

Benjamin Harrison was from Indiana, and not from Ohio as in the list. We think that Grant was from Illinois, and not from Ohio as stated in your list. M. W. P.

Both statements were correct in the list—and both incorrect. Benjamin Harrison was born (in the house of his grandfather, President William Henry Harrison) at North Bend, O., and General Grant was born at Point Pleasant, O. But Harrison was of course a citizen of Indiana when elected president, and the list was made with reference to residence, not birthplace. General Grant had resided wherever the United States Army was from 1861, but was understood to hail from Illinois in 1868. So that those who put that list in their scrap-books should make these two corrections. But there are very many who think that in place of these names lost from Ohio a resident of that State will be the next president!

Future Indiana Candidates? The newspapers say that two babies have recently been christened in the town of English, Ind., with the respective names: Abraham Lincoln Ulysses Grant William McKinley and Thomas Jefferson Andrew Jackson James Monroe William Jennings Bryan. Would it not be funny if these boys with rival names should be presidential candidates about 1948? [But they could not be candidates, Mr. M.; do you not know that English-born persons are constitutionally ineligible to the presidency?—D. F.]

Vice-Presidents of the United States. So much interest has been taken in the tabular list of presidents that a similar list of vice-presidents is now presented. It is doubtful whether one out of a hundred of our members could give at once the names of all these officers. The first name is that of the president with whom he was associated. The State is that from which the vice-president came.

1789	Washington.	John Adams, Mass.
1797	John Adams.	Thomas Jefferson, Va.
1801	Jefferson.	Aaron Burr, N. Y.
1805	Jefferson.	George Clinton, N. Y.
1809	Madison.	George Clinton, N. Y.
1813	Madison.	Elbridge Gerry, Mass.
1817	Monroe.	Daniel D. Tompkins, N. Y.
1825	J. Q. Adams.	John C. Calhoun, S. C.
1829	Jackson.	John C. Calhoun, S. C.
1833	Jackson.	Martin Van Buren, N. Y.
1837	Van Buren.	Richard M. Johnson, Ky.
1841	W. H. Harrison.	John Tyler, Va.
1845	Polk.	George M. Dallas, Pa.
1849	Taylor.	Millard Fillmore, N. Y.
1853	Pierce.	William R. King, Ala.
1857	Buchanan.	John C. Breckinridge, Ky.
1861	Lincoln.	Hannibal Hamlin, Me.
1865	Lincoln.	Andrew Johnson, Tenn.
1869	Grant.	Schuyler Colfax, Ind.
1873	Grant.	Henry Wilson, Mass.
1877	Hayes.	William A. Wheeler, N. Y.
1881	Garfield.	Chester A. Arthur, N. Y.
1885	Cleveland.	Thomas A. Hendricks, Ind.
1889	Benj. Harrison.	Levi P. Morton, N. Y.
1893	Cleveland.	Adlai E. Stevenson, Ill.
1897	? ?	? ? ?

Remarks on the List. It will be seen that John Adams and Daniel D. Tompkins were the only ones who served eight years with the same president. George Clinton and John C. Calhoun were the only others who served two terms. Of course Tyler, Fillmore, Johnson and Arthur had no vice-presidents when they were promoted to the presidential office. Mr. King died in April, 1853, Mr. Hendricks in November, 1885.

Questions on the List. What are the duties of the vice-president? Who would have succeeded to the presidency if the president had died in any of the six cases when there was no vice-president?

L. N. M.

The Sunday School

LESSON FOR OCT. 4. 1 *Kings* 1: 28-39.

SOLOMON ANOINTED KING.

BY REV. A. E. DUNNING, D. D.

We enter now on the most splendid period, externally, of the history of Israel. It was a time of close affiliation with foreign nations, of lavish expenditure and gorgeous display, which consumed the wealth that David had gathered, and mortgaged what the next generation might inherit or acquire. This period is of interest to us because of its relations to the kingdom of God, for which the reign of Solomon helped to prepare. The ideas of regal splendor which belong to the kingdom founded by the Messiah are for the most part suggested by the kingdom of Solomon. Six lessons of this quarter are devoted mainly to his personal character and history, besides the two on the building of the temple. In order to maintain the interest, each lesson should distinctly emphasize the feature made prominent in its title. This one introduces Solomon to public life and includes his early history. It brings into view:

1. David's oath to make Solomon king. It appears from David's statement that in Solomon's early childhood he had solemnly promised Bathsheba to place her son on the throne. The influence of this woman in sacred history is very remarkable. Through her David fell into the greatest sins of his life, yet to the day of his death she retained over him greater influence than any of his other wives. Matthew in his gospel traces the ancestry of Jesus back to David through Solomon, and Luke through Nathan. But both were sons of Bathsheba. From sinful parents God can raise up the holiest men. His only begotten Son sprang from an ancestry on the human side which was connected with deeds of wrong and shame. No one need despair because of the sins of his fathers. To every human being there are unlimited possibilities of goodness, because he may be begotten anew by the Holy Spirit and realize the life of a child of God.

Solomon was the first son born to Bathsheba after her marriage with David [2 Sam. 12: 24]. From his birth he was regarded with special favor as beloved of God. For this reason he received a name from Nathan the prophet, who undertook his education. His teacher took great pride in him, and when the crisis came which was to decide whether or not he would be king it was Nathan who looked after his interests and secured to him the kingdom. Whatever may now be said against ministers preaching politics, there can be no question that the influence of their predecessors was potent in the national affairs of Israel. David's oath, made many years before, was binding on him, but he would not have acted on it had not the prophet summoned him to do his duty.

2. Solomon crowned king. Adonijah was the eldest living son, and naturally the inheritance of the kingdom would fall to him. As David drew near his end, two parties distinctly appeared. Some of the oldest representatives of the army and the priesthood pledged themselves to Adonijah. But as strong a company refused to support him. However, he gathered his followers at a fountain just across the ravine to the east of Jerusalem and there made for them a great feast. He had for some time assumed the position of the heir apparent. He invited to his feast all his brothers except Solomon. The prominent men who supported Solomon's claims to the throne were also omitted Thus the meaning of the festival could not be mistaken, even by those who were not admitted to the secrets of Adonijah.

In that crisis Nathan the prophet appealed to Bathsheba and both appealed to David. The energy of the feeble old king was once again rekindled. He chose his men and issued his orders. In a short time another assembly gathered at the fountain of Gihon on the west side of the city, within hearing distance of Adonijah's company. It was led by the prophet Nathan, the priest Zadok and the general Benaiah, with an armed host, the bodyguard of the king; and in the midst was young Solomon mounted on his father's white mule. The priest anointed the lad with sacred oil, the blast of the trumpet resounded through the hills, and the shout of the people, "God save King Solomon," came across the valley and fell on Adonijah's ears, the death knell of his hopes. Brave old Joab knew what the noise meant. The king had chosen his successor—and he was not Adonijah. The army and the people were with David, and the frightened company in silence left their feasting, each one stealing away to his home.

Meanwhile, Solomon went back to his father, and the officials of the court solemnly announced in the royal presence that the new king had been crowned. David sanctioned the act he had ordered, and blessed God that he had seen his own will carried out and that Solomon was already accepted in his place.

3. Solomon accepted by the people. Their approving shout was the guaranty that the young man would be secure on the throne. From the beginning of the Israelitish nation the ideas of democracy shaped and guided it. The people obeyed the absolute authority of Moses only because they believed that he represented to them the will of God. He taught them that it was the divine purpose that they should all be sovereigns [Ex. 19: 5, 6]. The prophet Samuel anointed Saul to be the first king, but he did not rule till the people ratified the choice, and then he was really their servant. In great crises their will prevailed, not his. When he sought to sacrifice his own son in fulfillment of his vow the voice of the people effectually forbade him [1 Sam. 14: 45, 46]. David accepted the place for which he had been anointed only when all the people ratified the choice [2 Sam. 5: 1]. The kingdom was forever rent asunder because the son of Solomon refused to be a servant of the people [1 Kings 12: 16].

The religion of the Hebrews taught that every child of God was both a king and a priest. It made the chief business of government to be to enlighten the people so as to fit them, for their position and duties as sovereigns. Christ emphasized the fundamental principle of that religion when he told the Jews that if they would learn of him they should know the truth, and that the truth would make them free [John 8: 32]. Religious freedom brings inevitably civil liberty. To the religion which God gave to men through the people of Israel we owe the honor and privilege of a free country in whose government every intelligent man may have a voice.

Solomon, before he was twenty years of age was thus suddenly called to the responsibilities of governing a people chosen by God to give the greatest blessings to all nations. He had enemies in his own household, while in every department of state were those who sought to fulfill their own ambitions while they cared nothing for him. Yet he was placed on the throne by the king, his father, by leaders of the people and by the people themselves. Above all, he was chosen of God to be king of Israel. Never had a man greater responsibilities or a greater opportunity. We shall see in following lessons how far he fulfilled his duties and improved the great opportunity which at the beginning he well understood.

THE CHURCH PRAYER MEETING.

Topic, Sept. 27–Oct. 3. Striking Personal Spiritual Experiences. Gen. 32: 24–30; 2 Cor. 12: 1–10.

Turning points of life; new sense of sin; new views of God; special revelations. Gratitude for peculiar providences.

(See prayer meeting editorial.)

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Literature

BOOK REVIEWS.

SCOTT'S ORIGIN AND DEVELOPMENT OF THE NICENE THEOLOGY.

This volume contains a series of lectures given at the Princeton Theological Seminary. It treats of topics which are at present much debated. The author has evidently studied the ancient authorities and the recent German books pertaining to the subject. There are manifest the characteristic signs of knowledge to some extent recently acquired, but this always gives life to a discussion, despite the occasional effect of a not fully complete digestion of materials freshly gathered. The sub title advertises the reader that the Ritschlian theology is to be reviewed. There is a double purpose to be carried out. This duality of aim proves detrimental to both branches of the undertaking, tending to interfere with its unity and to breed confusion in the mind of the reader. Mingled with a record of the development of the orthodox creed on the person of Christ is a running attack on Ritschl and his school. This kind of guerrilla warfare is carried along, not only in the text, but also in numerous marginal notes which bristle with hostile reflections and with quotations from other writings of like purport. What Ritschlianism is the reader is left to gather up in fragments out of a pretty steady stream of denunciatory criticism. He is obliged to wait until near the end of the book [p. 315] for a list of undeniable *merits* of Ritschl, and even the insertion of this catalogue appears to have been suggested by the example of certain German antagonists of that theologian. The work is tinged with the spirit of the old-fashioned Scotch polemics of the days when Captain Salathiel Bangtext (in Walter Scott's romance) led to battle his troop of fighting saints. It is a pity that polemical theologians cannot learn that if their object is to convince gainsayers, and not simply to fortify their own followers in their beliefs, it is enough to confute, without stopping to cudgel, their adversaries. Nothing is lost by temperance in speech and civility of tone. A critic who feels constrained to be severe should learn to be "severe and parliamentary at the same time." Much is said of the class of writers who, a great many times, are grouped together under the designation of the "Ritschl men." It is chiefly in scattered notes that we find the qualifications which the truth requires to be made with regard to some of the most prominent representatives of the class thus stigmatized.

Professor Scott, zealously and with success, confutes the theory of "value judgments," the theory, namely, that doctrines like that of the divinity of Christ reflect only practical relations of the gospel, impressions wrought in us, but not of necessity objective realities. He contends earnestly likewise against the opinion that the miraculous facts of the gospel form no indispensable part of its contents and are nothing but an adjunct which may be dropped without detriment to the Christian faith. The fact is that eminent Ritschlian leaders more and more recognize the reasonableness of ascribing objective validity to Christian beliefs heretofore deemed fundamental. This fact, however, is mostly left by our author to be discovered here and there in the smaller print of his foot-notes. Revised statements of this nature occur respecting Kaftan, Herrmann, Hering, Loofs, Von der Goltz [pp. 33, 34, 35, 54, 161, 260], etc. These movements in the right direction and distinct avowals of Ritschlian leaders should save the "Ritschl men" from being habitually huddled together. Professor Scott takes the field against the views of Harnack and Hatch as to the alleged Hellenizing transmutation of the gospel. He brings forward weighty arguments adverse to their position. But here, also, justice requires of the historian to admit that New Platonism was one factor in determining the patristic definitions of God and his attributes. This is allowed by orthodox scholars generally, while at the same time they reject the extreme opinion that the Nicene Creed is a perversion of the primitive doctrine. The relation of Ritschlian theology to the Kantian philosophy is another point on which a more careful discrimination might have been profitable. So far as the Ritschlians favor a barely ethical theology, a bare moralism backed by a religious sanction, there is good ground for opposing them, yet in emphasizing the moral grounds of our primary religious convictions the Ritschlians, as well as Kant, agree with the soundest thinkers on the orthodox side.

In this book of Professor Scott—not to speak now of the large admixture of anti-Ritschlian matter—the inquisitive student will find much that is interesting and instructive. The ante Nicene writers are severally examined. The principle of historical development is virtually acknowledged, yet, as, for example, in the case of Tertullian, the particulars of difference from the mature Nicene conception might well have been exhibited more fully. Important questions concerning the meaning of Athanasius in his assertion of the Homoousion and of other points in the Nicene Creed receive a scant measure of attention.

We have already implied that Professor Scott's work would be more attractive were it free from the peculiar tone of antipathy and contempt in reference to dissenters. A minor fault is the infelicities in expression which not infrequently occur. Mention is made of "a couple of anecdotes" which had been told to the author, of the "double strainer" through which Ritschl is said to make the words of Christ to pass, of Hatch's "lopsided view of Christianity," of a theory of Harnack which "seems to stand the early church on its head." The ungrammatical interchange of *will* for *shall* which is fast coming into vogue meets us on page 24 (the italics are ours): "If, then, the consciousness of Christ can be reached, we *will* have Christianity and *will* know whether the lofty Christology of the Nicene Creed," etc. Despite blemishes of manner and matter, which we are not disposed to magnify, the work before us deserves praise for its vigor and learning, and will suggest to rash theologians, older and younger, the duty of hesitation in laying hold of the new interpretations of Christianity which are controverted on its pages. [Chicago Theological Seminary Press. $1.50.]

BIOGRAPHY.

A *Cycle of Cathay*, or China, South and North, with personal reminiscences by W. A. P. Martin, D. D., LL. D. Ex-President Martin is well qualified by long residence and unusually varied experience as missionary, diplomatist and educator to tell us of the real life and thought of China. This he does very entertainingly, stringing his knowledge, for the most part, somewhat loosely on a thread of autobiography. If we are in search of information and are disposed to quarrel with this rambling order of impartation, an excellent map and topical index put us in a position nevertheless to find what we want without delay. Dr. Martin's centers of activity were Ningpo in Southern China and Peking. In his connection with the Presbyterian mission in Ningpo he first learned the Ningpo colloquial, which was not a written dialect but which he expressed in Roman alphabetical form astonishing the mandarins by teaching men to read their own tongue in a few months. To this he added the mandarin or classic written language and made himself so much a master of the classic books that he was able to use them in apt quotations in his later intercourse with the *literati*. We have not space to tell the story of his removal to Peking after the capture of the city by the British army and his work in the Imperial University. The book is full of interesting characterizations of Chinese life and of notable personalities. The illustrations from native artists are interesting. [Fleming H. Revell Co. $2.00.]

Robert Whitaker McAll, Founder of the McAll Mission, Paris, with portraits, facsimiles and illustrations. Few books have a more interesting theme than this, and few that we have seen are more in need of competent editing. Mrs. McAll was herself so much a part of her husband's career, having been his constant companion in toil and travel, that she speaks from sufficient knowledge of her theme, but there is no index, no consistent progress of events and no appreciation of the ignorance of her readers. She takes it, apparently, for granted that everybody knows as much as she does about people and events, and the consequence is that, through confusion in the use of pronouns and other lapses, the average reader is not sure much of the time in the opening chapters whether it is Dr. McAll, his father or his grandfather, or even somebody else, that is the subject of the moment's consideration. In the French saying (and one of the faults of the book is its reckless use of French on all occasions), "You cannot see the wood for the trees." It is a striking tribute to the inherent interest of her subject that the reader's attention overcomes all these obstacles of manner in the desire to reach the story of a wonderfully consecrated and influential life. A minister in the third generation, Dr. McAll began life as an architect, changed to the ministry, served various Congregational churches in England until 1871, when, on a visit to Paris, he was so impressed by the spiritual needs of the working men of the city that he left his church in Hadleigh, Eng., and gave himself to their evangelization. The story of his twenty-one years of honored service in France is familiar to most of our readers, and forms much the least nebulous part of this book, which must be described, in the author's own word, as a "souvenir" rather than a serious attempt to present the world with a clear and orderly account of a highly significant life. [Fleming H. Revell Co. $1.50.]

RELIGIOUS.

Sowing and Reaping, by D. L. Moody, is made up of characteristic sermons on this general theme. It is an admirable specimen of the evangelist's practical, vigorous

and pungent style. In paper covers this has been one of the most popular of the Chicago Institute Colportage Library and has sold by the ten thousand. [Fleming H. Revell Co. 30 cents.]

The qualities of imagination, spiritual insight and devout thought which we have recognized in many previous volumes by Rev. F. B. Meyer are found in *Through Fire and Flood*, which is a beautifully printed and bound series of sermons dealing with the Christian life; and *The Secret of Guidance*, which deals with practical difficulties in a very practical way. [F eming H. Revell Co. Each 50 cents.]

Rev. Dr. George Wolfe Shinn of Newton, Mass., has published a collection of short popular lectures under the title *Some Modern Substitutes for Christianity*. He considers the claims of theosophy, Christian science, spiritualism, socialism and agnosticism, and rejects them all upon their own showing. The book might in some respects have been made clearer and stronger, but most of its positions are well taken and satisfactorily expressed, and it will be useful in meeting this brood of intellectual and spiritual temptations. [Thomas Whittaker. 50 cents.]

The Sanctuary of Suffering, by Eleanor Tee, with a preface by Rev. J. P. F. Davidson. The author approaches the mystery of pain with a reverent and loving belief in the presence and good purposes of God. She has much that is stimulating to offer and succeeds in saying it with a simplicity and power that is helpful in interpreting the meaning of the experiences of sorrow. Her chapter upon intercourse between the seen and unseen will arouse some criticism among Protestants, who do not believe in prayers for the dead, but she only expresses the current thought of the ritualistic Anglican believers of today. [Longmans, Green & Co. $2.00.]

STORIES.

In Sight of the Goddess, a Tale of Washington Life, by Harriet Riddle Davis, illustrated. This is an unusually bright and clever story of Washington life. The interest is concentrated on the relations of a young man of good family and high social standing to a cabinet officer from the West, whose private secretary he becomes and to whose family he comes to stand in intimate relations as social guide and helper. The theme is well worked out and the story cleverly told. [J. B. Lippincott Co. 75 cents.]

The Flaw in the Marble, by Harry C. Edwards, one in the Twentieth Century series of short novels, is an interesting study of the workings of heartless ambition in the person ot an eminent actress, who sits as a model for a poor sculptor and is the means of bringing him both fame and fortune, albeit his heart is broken in the process. Naturally the scene is laid in Paris, but the story lacks those offensive features that too often accompany pictures of art life in the French capital, and is told with genuine delicacy and pathos. The hardening influence of an inordinate love of money upon a woman, her utter insensibility to human pain and the resultant atrophy of all natural affection are skillfully wrought out with artistic, if not with an actually moral, effect. [Frederick A. Stokes Co. 75 cents.]

The Babe, B. A., Being the Uneventful History of a Young Gentleman at Cambridge University, by Edward F. Benson. This book is hardly as frivolous and futile as it proclaims itself in the dedication. It is a story of under-graduate life as spent in Cambridge University and there is too much college slang to make it easy reading to the uninitiated. We discover, however, an undertone of seriousness running through the book, which makes it reasonably wholesome. We may, nevertheless, very cheerfully admit its claim to be the lightest of light reading, and take it up only for the amusement of an idle hour. It is well-printed and illustrated. [G. P. Putnam's Sons. $1 00.]

MISCELLANEOUS.

With My Neighbors, by Margaret E. Sangster. Many of these sympathetic papers on practical home topics first appeared in *The Congregationalist*, and the book is dedicated to the editor of our Home Department, so that it is with a sense of pleasant familiarity, as well as expectation, that we take it up for review. Mrs. Sangster is admirably successful in understanding and meeting the needs and troubles of our common life, and it is a surprise to see how wide a range of helpful criticism and comment upon life she has covered in this volume. Three characteristic poems, two of which first appeared in *The Congregationalist*, are added to the essays. [Harper & Bros. $1 25.]

America and Europe, a Study of International Relations. Three papers are included in this book: (1) The United States and Great Britain, by David A. Wells; (2) The Monroe Doctrine, by Edward J. Phelps; (3) Arbitration in International Disputes, by Carl Schurz They are all valuable and timely and are admirably printed, making a useful number in the Questions of the Day series issued by the publishers. [G. P. Putnam's Sons. 75 cents.]

Mr. Raymond L. Bridgman devotes a little book to an argument against *Biennial Elections* for the State of Massachusetts. He believes that it is wholesome to keep the power close to the people and that the adoption of the proposed amendment would serve the purposes of the politicians rather than the State. We cannot enter into the merits of the question here, but we commend Mr. Bridgman's argument to careful consideration. [D. C. Heath & Co. 50 cents.]

NOTES.

—— An almost unnoticed anniversary was that of Sept. 7, which completed fifty years of the life of the Smithsonian Institution in Washington.

—— There is a prospect of cheaper Browning in England. The London *Bookman* notes that many of the copyrights on his poems have expired or are soon to expire, and that numerous editions at a reasonable price are already planned.

—— Sir Joseph Crowe, who died in London recently, was joint author with G. Cavalcasele of the standard works on Italian painting. In addition to this he was foreign editor of the *London Daily News* and had a long experience in the English diplomatic service.

—— Mrs. Stowe wrote the most popular and successful book of the century but its financial gain to herself was small. Her estate inventories a little over $42,000, of which $10,000 represents the value of her house in Hartford and $8,750 the amount due from a publishing firm.

—— That artists and writers drift naturally toward the larger centers is abundantly shown by the migration of Canadian writers across the borders. In Europe Bjornstjerne Bjornson has recently left Norway to take up his residence in Germany, and Henrik Ibsen, the Dane, now lives in Munich.

—— Another convenient list of books relating to the coinage question is Fifty Books on Bimetallism, Free Coinage of Silver, Paper Money and Banking. It has been prepared by Professor Laughlin of the University of Chicago, and is issued by Charles Scribner's Sons. The list has been compiled for general readers rather than special students. It is classified and prices are given.

—— Mrs. Mary Cowden Clarke, who was Mary Novello, is perhaps best known in America as the author of the Shakespeare concordance. She is still living in Genoa and is soon to print her autobiography, which will contain interesting reminiscences of Charles Lamb, Keats, Hazlitt, Leigh Hunt, Dickens, Gounod and most of the musical people of note who had dealings with her father, Vincent Novello, the head of the great London firm of musical publishers.

BOOKS OF THE WEEK.

Ginn & Co. Boston.

ORATIONS OF CICERO. Allen and Greenough's edition. pp. 672. $1.40.

LA PRINCESSE DE CLEVES. By Mme. De La Fayette. Edited by B. F. Sledd and H. Gorrell. pp. 152. 70 cents.

BIOLOGICAL LECTURES. Delivered at the Marine Biological Laboratory of Wood's Holl, 1895. pp. 188. $2.15

Copeland and Day. Boston.

THE LISTENER IN THE TOWN. By Joseph E. Chamberlin. pp. 143. 75 cents.

THE LISTENER IN THE COUNTRY. By Joseph E. Chamberlin. pp. 126. 75 cents.

Macmillan & Co. New York.

MUSIC STUDY IN GERMANY. By Amy Fay. pp. 352. $1 25.

JEWISH LIFE IN THE MIDDLE AGES. By Israel Abrahams. pp. 452. $1.75.

HISTORY, PROPHECY AND THE MONUMENTS. Vol. II. By James F. McCurdy, Ph. D., LL. D. pp. 433 $3.00.

Eaton & Mains. New York.

EPWORTH LEAGUE READING COURSE. *Vision of Christ in the Poets.* Edited by C. M. Stuart. pp. 304. *The Social Law of Service* By R. T. Ely, Ph. D., LL D. pp 276. *Torchbearers of Christendom.* By Robert R. Doherty. pp. 288. *In League With Israel.* By Annie F. Johnston. pp. 303 Per set, $3 80.

THREE OLD MAIDS IN HAWAII. By Ellen B. Maxwell. pp. 394. $1 50.

THE CHRISTIAN DEMOCRACY. By John McDowell Leavitt, D. D, LL. D. pp. 391. $1 50.

NATURE AND CHRIST. By Joseph A. Beet, D. D. pp. 184 75 cents.

Oxford University Press. Fifth Ave., New York.

TEACHER'S BIBLE. No. 0865½ x. $10.00.

Fleming H. Revell Co. New York.

THROUGH EGYPT TO PALESTINE. By Lee S. Smith. pp. 223. $1 25

HOW THE CHILDREN RAISED THE WIND. By Edna Lyall pp. 65. 50 cents.

THE HOLY SPIRIT IN THE NEW TESTAMENT. By William C Scofield. pp. 302 $1 00.

EVOLUTION OR CREATION. By Prof. L. T. Townsend, D D. pp. 318. $1 25.

TYNE FOLK. By Joseph Parker. pp. 200. 75 cents.

J. B. Lippincott Co. Philadelphia.

A LONELY MAID. By Mrs Hungerford ("The Duchess"). pp. 262. $1 00.

HEAVY ODDS. By Marcus Clarke. pp. 380. $1.00.

American Baptist Publication Society. Philadelphia.

THE HATHAWAYS' SISTER. By Anne K. Benedict. pp. 204. 75 cents.

Curts and Jennings. Cincinnati.

A STORY OF MADEIRA. By Della Dimmitt. pp. 125. 60 cents.

PAPER COVERS.

Directors of the Old South Work. Boston.

Leaflet No. 66. WINTHROP'S "LITTLE SPEECH ON LIBERTY"; *No.* 68. THE DESTRUCTION OF THE TEA. By Thomas Hutchinson. *No.* 70. DEBATE ON THE SUFFRAGE IN CONGRESS; *No.* 72. THE DUTCH DECLARATION OF INDEPENDENCE. Each 5 cents.

Rev J. L. Hill. Salem.

THE SCHOLAR'S LARGER LIFE. Commencement Address Delivered at Washburn College. By Rev. J. L. Hill.

Longmans, Green & Co. New York.

THE AUTOBIOGRAPHY OF A TRUTH. By Edna Lyall. pp. 112. 30 cents.

B. R. Tucker. New York.

PRUDHON AND HIS "BANK OF THE PEOPLE." By Chas. A. Dana.

Johns Hopkins Press. Baltimore.

HISTORY OF TAXATION IN CONNECTICUT. By Frederick R. Jones. pp. 70. 50 cents.

MAGAZINES.

September. TRAVEL.—PANSY.—AMERICAN MAGAZINE OF CIVICS.—GOOD HOUSEKEEPING.—BOOKMAN (*English*).—AMERICAN JOURNAL OF SOCIOLOGY.—MUSIC.—HEALTH CULTURE.—LEND A HAND.

October. THE QUIVER.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Sept. 28, 10 A. M. Address, Hon. Jonathan A. Lane. Subject, Impressions of a Pilgrim in Old England.

ESSEX NORTH BRANCH, W. B. M., semi-annual meeting at Union Church, Haverhill, Wednesday, Sept. 30, at 10 15 A. M. Basket lunch.

WORCESTER SOUTH CONFERENCE, Sutton, Oct. 28.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

A. B. C. F. M.'S EIGHTY-SEVENTH ANNUAL MEETING will be held in Toledo, O., in the First Congregational Church, beginning Tuesday, Oct. 6, at 3 P. M., and closing Friday noon, Oct. 9. Free entertainment will be given to officers of the Board and their wives, missionaries of the Board. corporate members and their wives, officers of the Women's Boards, Professors and students of our theological seminaries, and officers of the Congregational benevolent societies.

The Eastern, Central and Western Traffic Associations have granted a rate of one and a third fare to those attending the meeting. To secure this rate the purchaser will pay full fare going to Toledo, and must ask for and secure a certificate from the agent that full fare was paid to that point. This certificate will be visé by a special agent of the associations at the place of meeting, and will then entitle the holder to purchase a return ticket at one-third the usual rate.

FALL STATE MEETINGS.

Oregon,	Portland,	Tuesday, Sept. 29.
Wisconsin,	Antigo,	Tuesday, Sept. 29.
Wyoming,	Wheatland,	Sept.
Idaho.	Boise,	Oct.
New Mexico,	Albuquerque,	Oct.
Utah,		Oct.
California,	Sacramento,	Tuesday, Oct. 6.
Colorado,	Denver,	Tuesday, Oct. 6.
California, South'rn,	Claremont,	Tuesday, Oct. 13.
Nebraska,	Harvard,	Monday, Oct. 19.
Alabama,	Shelby,	Wednesday, Nov. 11.
Connecticut Conf.,	Winsted,	Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

ONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.— Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. De Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.— Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

We commend the book club idea of the St. Louis Ministers' Meeting to pastors of limited means in cities lacking theological libraries.

The arrangements, subjects and membership of a Maine association of ministers combine so as to result in profitable occasions at every meeting.

Despite the calamities of the past and the present outlook, that New England church is redoubtable enough in spirit to have completed a century with prosperity.

To find no abatement, but rather the fruits of growth so evident after the summer's respite must have been a large incentive to that Massachusetts pastor to resume his place.

Four pastorates in a Connecticut church averaging twenty-five years each, followed by thirteen averaging about five years each suggest the trend of the pastoral period as to length.

The Kansas pastor, who, by spending a half-day each week in the public schools, identifies himself with the cause of education and gets in touch with the school life of his young parishioners, will reap a choice harvest.

Boston does not claim all the credit of working up permanent interest in suburban Congregationalism. A large Interior city, already a stronghold, adds to its stability by planting a new enterprise in a growing quarter.

It must be hard for the Washington H. M. S. to meet the needs of neglected communities with an empty treasury. Those consecrated laborers who respond to the mute appeal with no prospect of financial compensation are laying up heavenly treasure.

Twenty years is a pastorate of rare length in the West. That minister in Minnesota must be gratified at the place his two decades of service have won for him in the hearts of his people, who give liberally out of deep poverty rather than let him go. May such instances of mutual devotion multiply.

THE MINNESOTA ASSOCIATION.

After an interval of nineteen years the churches gathered again in the beautiful city of State institutions and colleges, Faribault, Sept. 15–17. Frequent showers fell at the opening of the association, prophetic of the larger blessings which came upon the members of the forty-first annual meeting. This is one of our oldest and most influential churches, graciously presided over by our host, Rev. G. S. Ricker. For the first time in the history of the association it elected a moderator at the close of last year's meeting, who has co-operated with the business committee in preparing the program. The plan is well pleasing to the churches. Rev. G. E. Soper of Alexandria took the helm and at once started the business well on its way. The moderator gave an opening address on Our Opportunity, emphasizing especially the far-reaching results of the home missionaries' self-sacrificing work in the northern part of the State. Rev. D. W. Cram of Staples was elected scribe and Rev. H. A. Risser of St. Paul assistant.

Prof. George Huntington gave a clear, helpful paper on The Congregational Idea. He was followed by Rev. C. H. Patton on The Opportunity of Congregationalism in Minnesota—a strong plea for the adaptation of our polity to the conditions in the northern half of the State, God's vast tree farm so rich in resources and possibility and rapidly filling up with people. Although our churches are well planted on the frontier, still, if we wish to keep up with the tidal wave, we must have more men and money for this important region.

The sermon was preached by Rev. T. M. Edmands of Brainerd, and was an earnest and comprehensive plea for intelligent, discriminating love, which will insist on thorough preparation for the ministry and a scientific study of the fields. It will also prompt to that self-sacrifice abounding in knowledge and discernment. Following the sermon Judge Mott gave the address of welcome and Hon. D. C. Bell responded.

On Wednesday morning the first matter was the reports of committees on Carleton College and Windom Institute. Urgent appeals were heard, especially in behalf of Windom, that every church in the State make some offering before the close of the year. Both these institutions are suffering from the financial stress, but each has an enlarged attendance and the work, both preparatory and collegiate, is of a high order. Members of the faculty are giving one-quarter of their salary this year to Carleton College for the purpose of meeting the financial obligations. The last half of the morning was devoted to Christian Endeavor work. Mr. H. T. McBride gave a helpful paper on the devotional phase and Miss C. E. Holbrook spoke on practical work for Endeavorers—a suggestive address.

Wednesday afternoon saw the house crowded to hear the work of our State H. M. S. Supt. J. H. Morley gave his annual report, showing total receipts for the year of $6,543, of which the Woman's Union gave $2,566. Mrs. Joseph Ward of Yankton, S. D., gave an inspiring address on Home Missions, and stirring appeals were made by missionaries on the field, especially for money to man the opening work in northern Minnesota.

A mass meeting was held in the Opera House in the evening, at which Miss Bye spoke in behalf of Fisk University. Dr. L. H. Cobb made a felicitous speech on the Meeting House and the Millennium. The Present Situation in Japan was placed before the audience in a masterful and impressive manner by Rev. G. E. Albrecht of Kyoto. This was one of the strongest addresses of the three days' meeting. Mr. Albrecht had a live subject and he spoke words that found a deep response in his audience.

The last day of the association opened with a report of the Bible school work by Rev. R. P. Herrick, the State superintendent. The work is being pushed vigorously throughout the State, and the manifold agencies employed by this society are yielding excellent results. In April of this year the business department opened a branch in Minneapolis, the net profits from sales to go toward the extension of missionary schools.

Prof. A. H. Pearson gave a carefully prepared paper on The Pedagogical Aim in Bible Study, followed by an Illustration of Bible Study from the Twenty-third Psalm by Dr. G. R. Merrill. This was perhaps the most helpful hour of the association in stimulating Bible study. Four things were emphasized—material, organization, study and teaching. Minnesota is much interested in the Ministerial Aid Fund, and after listening to Dr. N. H. Whittlesey a resolution was passed that every church in the State be urged to place this society on its schedule of benevolences.

Christian Citizenship had a prominent place on the program of the last afternoon. Rev. H. H. Hart spoke on the general topic and Harington Beard gave an address on The Message of the Church to the Citizen. The excellent work and hopeful results of the Good Citizenship League of Minneapolis gave good cheer to the churches, and in some of the smaller cities earnest Christian men are organizing themselves against machine politics. Dr. J. E Roy spoke for the A. M. A. At the closing session Rev. George D. Black gave a searching address on The Modern Spirit, and Dr. D. N. Beach followed with a most impressive address on Acquaintance With Christ.

The woman's home and foreign missionary societies held some of their meetings jointly with the association and in part by themselves. Their work for the year has been especially efficient in the face of hard times. Their receipts for the home land societies have been over $5,000. Foreign missionary receipts $5 900. Other features which made the meeting helpful were the carriage drive among the six literary and State institutions, and the central social feature, the banquet on Wednesday evening. The refreshments were delicate and generous, served by the Ladies' Social Society of the church. The after-dinner speeches were unreportable. As nominees for corporate membership in the Ameri-

can Board the following were named: W. H. Laird, Esq., and Miss Margaret J. Evans if eligible; if not, F. W. Anderson, Esq.

The association meets next year in the western part of the State at Montevideo with Prof. Horace Goodhue of Carleton College as moderator and Rev. J. A. Stemen of Minneapolis as preacher. The meeting adopted strong resolutions in protest of the lynching which recently took place at Glencoe in this State. A recommendation was also adopted for a petition to the coming legislature in favor of submitting to the people the matter of county option in temperance. The music furnished by children of the public schools and the institution for the blind was a delightful feature.

The distinctive characteristics left upon the 200 delegates were deep, spiritual hungering, thorough co-operation, wise discernment, loving adaptation and an undaunted purpose to move forward and possess Minnesota for Christ. J. A. S.

THEOLOGICAL SEMINARIES.

Bangor.

The seminary year opened Sept. 3 most favorably, the Juniors numbering 18, Middlers 15, Seniors 15 and one special student.——The Students' Association has elected E. H. Newcomb, '97, president, and J. F. Scott, '99, secretary, for the ensuing year.——The students report an enjoyable summer in their various fields under the Maine Missionary Society.——A reception was given to the Junior Class last Friday evening at the home of Professor Denio.

Andover.

The seminary opened on Sept. 16. Twenty-one new students are registered, 18 as Juniors and three as Seniors. They come from Harvard, Amherst, Dartmouth, Bowdoin, Berea, Doane, Oberlin and the French-American College of Springfield.——This year marks the beginning of Professor Harris's service as president of the faculty and of Professor Churchill's as Bartlet professor of sacred rhetoric.

Oberlin.

The term begins the 23d of the month. The opening lecture will be given by President Fairchild Thursday morning. Council Hall has received more than the usual summer renovation. The newly decorated parlor and the refurnished reading room are very attractive.——Prof. G. F. Wright spent two weeks during the vacation lecturing at Lakeside, O. He has also been in Buffalo, has addressed the Oberlin alumni at Omaha and has been geologizing in southern Iowa. Professor Currier spent a part of the summer at Bay View, Mich., and has since then taken charge of the First Church during Dr. Brand's vacation. Professor Bosworth spent his summer at Elgin and Lake Geneva, Ill., at the latter place delivering a course of lectures before the Secretarial Institute of the Y. M. C. A. Professor Swing has been at Lake Bluff, Ill.

Chicago.

Considering the times, the seminary opens auspiciously with about 150 students, of whom 50 are in the foreign departments.——The subject of the conference last Thursday afternoon was The Duty of Educated Men to Study the Social Condition of the Industrial Classes. An address was given by Mrs. Florence Kelly, factory inspector of Illinois.——Mr. A. N. Fox, instructor in the German department, has returned from the University of Halle, where he spent the summer. Prof. C. A. Paeth devoted most of the vacation to a visitation of our German Congregational churches in the Interior and on the Pacific Coast. Professor Risberg of the Swedish department, during his connection of 11 years with the seminary, has traveled more extensively in the United States than any other member of the faculty through his annual missionary journeys among the Swedes.

CONFERENCES AND ASSOCIATIONS.

VT.—An exceedingly interesting meeting of the Windham County Conference was held in Marlboro, Sept. 9, 10. Every pastor of the conference save one was present, and a large representation from the laity. The reports showed a hopeful condition. Papers on Sunday School, Temperance and C. E. Work were presented. Timeliness in Christian Enterprise was also considered. The prayer half-hours were a prominent feature. Home and foreign mission work were given much attention. Sec. C. H. Merrill and Mrs. Caswell of New York and Dr. Daniels and Miss Lamson of Boston were present.

IO.—The semi-annual meeting of Denmark Association was held with the pastorless Eddyville church, Sept. 15, 16. The associational sermon of Rev. F. N. White of Burlington was an able exposition of the law of service. Secretary Douglass's theme was The Currency Question as Related to Home Missions. His treatment was strictly non-partisan. Subjects of especial interest were: The Distinctive Place and Work of Our Denomination; What a Pastorless Church May Do; Has the Bible Lost Its Hold Upon the People? Parables and Fables of the Bible; Home and Its Rivals. There was also a symposium on Christ in Scripture, in Literature, in History and in Modern Preaching.

At the Webster City Association meeting at Iowa Falls, Sept. 15, 16, the topics discussed in a series of symposiums were: The Scriptures—in Civilization, in the Individual; The Holy Spirit—His Personality, Our Relation to Him; The Ideal Christian—Wrong Conceptions, Traits of Character; The Church—Its Significance, Its Responsibility, Its Hope. The associational sermon was by Rev. Edwin Ewell of Clarion. The last evening was given to the missionary women and the address of Secretary Douglass, concluding with a discussion of the Lord's Supper, followed by its observance.

KAN.—Southern Association met at Altoona, Sept. 10. The Distinctive Mission of a Christian Academy, Church Finances, The Comparative Importance of Pulpit and Pastoral Work, The Deaconess Idea Applied to Pastoral Problems, and the Y. P. S. C. E. were prominent topics. Supt. A. S. Bush spoke on The Bible and the Child, and Supt. L. P. Broad on Home Missions. Spiritually the meeting was one of the best.

CAL.—Sonoma Association held its autumn meeting in the beautiful new edifice at Guerneville, every church but one being represented. Supt. L. L. Wirt of the C. S. S. and P. S. and Rev. Messrs. John Kimball of *The Pacific*, J. C. Perkins of India and H. H. Wikoff, coast secretary of the C. C. B. S., each represented the interests committed to him. Guerneville is a lumber town, surrounded by rich farming land. The church, not yet two years old, is raising the money needed to secure a grant from the C. C. B. S.

CLUBS.

WN.—The Puget Sound Club met with Plymouth Church, Seattle, Sept. 9, with small attendance but a good degree of interest. Rev. W. H. Scudder, the new pastor of First Church, Tacoma, was the guest of the club and spoke on The Opportunities of Congregationalism Evidenced by Its History.

NEW ENGLAND.

Boston.

CHARLESTOWN.—*Winthrop.* Rev. C. R. Brown preached his farewell sermon last Sunday. Last week the church considered his resignation at a special meeting and, owing to Mr. Brown's reasons for his departure, voted to accept his request to be released. Last Monday the dismissing council closed the relations of pastor and people.

DORCHESTER.—*Pilgrim.* The inaugural concert with the new organ was held last week. Soloists and a chorus assisted in the program, which was of high excellence throughout. The new instrument is of the most modern style and improvements, and its cost was about $4,000.

NEPONSET.—*Trinity* began its fall church work by observing a week of prayer. The communion service has been changed to the afternoon. The social life of the church was started this week by the second annual church and parish reunion.

Massachusetts.

BROOKLINE.—*Harvard.* Rev. Reuen Thomas, D. D., occupied his pulpit last Sunday, being the first since his return from Europe. The English papers report that he has had large and interested audiences in the City Temple, London, where he has been preaching during the summer.

MEDFORD.—*Mystic.* New carpets, cushions and newly frescoed walls and ceiling greeted the congregation Sunday morning, Sept. 6, as they entered their church building. The expenses have been largely met by the Ladies' Social Circle. The pastor, Rev. John Barstow, is preaching a series of sermons on The Ideal Worship of God's House.

NEWTON.—*Center* Students of Atlanta University occupied the evening last Sunday and received a collection of over $50. On the return of the pastor, Rev. E. M. Noyes, from his vacation, eight persons were found awaiting admission to membership.

GEORGETOWN.—*Memorial.* The Salvation Army made a two weeks' stay on the park in August, marked by a special interest, with a series of week night meetings addressed by neighboring ministers. Then an evangelist, Mrs. H. A. Walker, labored two weeks and 14 conversions were reported. Through the instrumentality of Rev. W. M. Gay union meetings have been held. Last Sunday evening there were 250 persons at the first meeting in the town hall.

BROCKTON.—*First.* The corner stone of the elegant new meeting house in course of erection on the old Parish Green was laid with appropriate ceremonies on the afternoon of the 15th. Various documents of historical interest were deposited beneath the stone and an address was given by the pastor, Rev. Alan Hudson. The prayer was offered by Rev. Walcott Fay, who has supplied the church for several months. The building is to cost $70,000, an amount which is entirely provided for.——*Porter* has met with a serious loss in the death of its senior deacon, Mr. G. C. Cary, who for 30 years has performed the duties of this office with rare fidelity. For more than 20 years he served the church as clerk and treasurer and for a still longer period led the singing in its prayer meetings.——*Waldo.* Rev. R. L. Rae, who has served this church since its organization last April, was on Tuesday evening of last week duly installed into the pastoral office. Rev. W. H. Allbright of Boston preached the sermon. Rev. Mr. Rae was formerly assistant pastor of the Porter Church.

WEST BOYLSTON.—The church celebrated its centennial Sept. 15, a large number being present. Addresses were given by former pastors. The anniversary sermon was preached by Rev. A. Z. Conrad of Worcester, after which there was a roll-call of the church. At preliminary exercises the preceding Sunday the pastor, Rev. J. C. Villiers, preached on The Gains and Losses of the Past Century. At union services in the evening Deacon E. B. Rice gave a historical address. This church, during its 100 years, has suffered at times by fire and lightning stroke, and now has the prospect of the site of its meeting house being flooded by the waters of the great metropolitan reservoir.

SOUTHWICK.—The exercises of the ordination and installation of Mr. H. O. Hannum last week Wednesday found a large congregation at the church. The candidate's paper was clearly and concisely presented with entire satisfaction to the council. Dr. P. S. Moxom preached the sermon. Mr. Hannum graduated from the University of Minnesota and studied at the Yale and Harvard divinity schools.

Maine.

AUBURN.—The Maine Ministers' Association held its fifth meeting in High Street Church, with good attendance. The expense of travel is borne equally by all attending and reduced rates are obtained. Prof. C. A. Briggs, D. D., was the principal speaker and made two addresses, one on Church Unity and a public evening address on The Biblical Doctrine of Redemption. Supper and social exercises occupied the time between the afternoon and evening meetings, with many short, bright speeches. This organization, which meets three times a year and includes ministers of all denominations, seems to grow in interest and helpfulness.

CARIBOU.—Gen. O. O. Howard, who has been speaking through the State on politics, spent last week Sunday here and gave an evening address. Veterans from all the region came to hear him, and the edifice could not hold all who wished to see and hear this Christian soldier.

THOMASTON.—Electric lights have been introduced into the house of worship, and the event was celebrated by a supper in the vestry and gathering of earned dollars by the ladies, who have been making an effort this summer.

BROWNVILLE.—The congregation was much interested in the recent sermons of Dr. J. E. Adams, and especially the discourse of the evening on Changes in the Church During My Personal Experience.

LEWISTON.—*Pine Street.* The pastor, Rev. G. M. Howe, has organized a class of young men, who will study under his leadership the Sunday school lessons in connection with topics of the day.

New Hampshire

MEREDITH.—Spiritual interest has been quietly but steadily rising since last winter, especially since evangelistic services last May by Rev. Ralph Gillam. A midweek Bible study class is a new promising feature of the work. The Sunday evening service is also growing in gradual favor. Rev. R. T. Osgood is pastor.

NORTH WEARE.—The new members added at the last communion afford cause for great encouragement. A deep religious interest is everywhere manifest and the outlook seems more promising than for a long time.

MARLBORO —A legacy of $2,000 has been left the church by the will of the late James S. Nason, which with the amount received from three other donors makes a total of $12,000 received within the past four years.

MANCHESTER.—*First.* Following the late city centennial the pastor, Rev. T. E. Clapp, on Sept. 13 preached a timely and stirring sermon on The Beginning of Another Fifty Years of Life as a City.

Vermont.

SPRINGFIELD.—Mr. O. S. Davis was ordained Sept. 14 as pastor of this church. He is a graduate of Dartmouth College and Hartford Seminary and has studied abroad two years. Rev. M. D. Bisbee preached the sermon.

Rev. Allen Hayes, D.D., has closed his summer work at Hartland.——Mr. G. H. Wright of Andover has finished preaching in Warner ——Mr. E. C. Gillette has ended his period of work in Westmore.

Rhode Island.

PROVIDENCE.—*Edgewood.* Circulars are out with handsome half-tone pictures of the church building that is to be, and the statement of facts on which the appeal to the churches of the State is made. One dollar from each Congregational family, with an equal amount from individuals, will give the church $10,000, just doubling the sum it has been able to secure by its own efforts. The community especially needs the help of the church. Rev. D. T. Torrey, the pastor, has been with the church all summer.——*North.* The resignation of Rev. F. H. Decker was read Sept. 6. Although on the way to recovery Mr. Decker does not feel ready for the full work of the pastorate.——*Central.* The assistant pastor, Mr. J. J. Walker, has resigned with the intention of further study at Harvard University.——*Elmwood Temple's* vestry was beautifully decorated with golden-rod and barberries in honor of the coming of Rev. E T. Root and his family Sept. 16. Music, recitations and refreshments made up the program, while the warm welcome of a large company manifested the interest of the people in the new and hopeful outlook for the church.

TIVERTON.—*Amicable.* The church celebrated its 150th anniversary, Sept. 16, with services afternoon and evening. Addresses by former pastors, a historical paper by Rev. Samuel Rose, the present pastor, greetings by neighboring ministers and a sermon by Rev. Wallace Nutting, besides special music, commemorated the event. In the historical paper it was stated that the former building was used as a soldiers' barracks in the Revolution. To repair the damages of that time the General Assembly granted permission to hold a lottery to obtain the $1,500 needed. In 1844 the Revolutionary structure was abandoned and the present meeting house was built in 1846. Eighteen pastors have ministered during the century and a half.

NEWPORT.—*Union.* The 28th anniversary of the pastorate of Rev. Mahlon Van Horne occurred Sept. 6. Special services in the afternoon commemorated the occasion.

Connecticut.

WILLINGTON.—The church edifice has been newly frescoed and painted inside and out, a new ceiling put in and a general renovation made. Services of rededication last week Sunday were largely attended. An interesting history of the church was given. In the first hundred years the church had but four pastors against 13 in the following 68 years. The dedication sermon was by Rev. A. J. McLeod of Stafford Springs, and the exercises were followed by the communion. This is the fourth dedication the church has had during its existence.

PLANTSVILLE.—A committee was recently appointed to report a plan for the organization of a Young Men's Sunday Evening Club. Meetings have been held since, and plans are under way for an organization that shall be a power for good in the vicinity.

NEW HAVEN.—The concluding open air service on the steps of the Center meeting house, under the auspices of the Y. M. C. A., was held a week ago Sunday evening.——*Howard Avenue.* Evening services have been resumed.

HADDAM.—Rev. E. E. Lewis is doing double duty for a few weeks, preaching for his own church in the morning and for the Baptists in the afternoon during the absence of the pastor on his vacation.

OXFORD.—General repairs are to be made on the church building, including painting inside and out, new frescoing and a general redecoration of the interior.

The church in West Suffield has raised $60 for the Armenian sufferers.

MIDDLE STATES.

New York.

SCHENECTADY.—Rev. C. A. Alden, the pastor, announces that his resignation is absolute. It takes effect Jan. 1 next.

New Jersey.

PARK RIDGE.—After six years' service as an ordained miniater the pastor now becomes a student at Union Seminary. This will not sever his relations with the church, however. The church is enjoying a series of special services conducted by the blind evangelist, Rev. Thomas Houston.

ELIZABETH.—A joint anniversary of the Y. P. and the Junior Endeavor Societies was held Sept. 13. One feature of the exercises was the graduation of six of the juniors into the older society.

THE SOUTH.

North Carolina.

ASHEBORO.—A new church of 14 members, five on confession, was organized Sept. 12, 13. The sermon was preached by Rev. A. W. Curtis. Rev. E. W. Stratton, A. M. A. pastor of the church at High Point, has charge of this new work.

THE INTERIOR.

Illinois.

CHICAGO.—The pulpits are nearly all filled again as usual.——*Puritan.* During the seminary vacation 25 new members were received to the church. ——*Grace.* The reports at the annual meeting this month show a prosperous condition. The change of time for this yearly gathering is considered a benefit.——The committee of the Interior of the C. S. S. and P. S. gave Mr. J. H. Tewksbury a parting lunch at the Union League Club last Friday, where after a pleasant hour a resolution was passed expressing sorrow at the withdrawal of Mr. Tewksbury, for the past nine years manager of this branch of the society, to occupy a larger field at Boston, and extending to him the affection and best wishes of the committee. A hearty welcome was also given Mr. Brown, who comes from Boston as Mr. Tewksbury's successor.

Michigan.

DETROIT.—*Boulevard.* This new chapel was dedicated a week ago Sunday. Rev. Morgan Wood preached the morning sermon and Dr. Nehemiah Boynton the dedicatory sermon. The service of the evening was devoted to Sunday school work largely. The building cost $1,825 and was consecrated without debt. Of the total sum $530 were received at the afternoon service. The location of the chapel is exceptionally favorable.

ALMONT.—The resignation of Rev. Edwin F. Norton was withdrawn at the unanimous request of church and society.

CONKLIN.—*Plymouth* laid the corner stone of a meeting house Sept. 15, to cost $1,200. Rev. John Stapleton is pastor.

Wisconsin.

MILWAUKEE.—The *Scandinavian* has purchased a lot and will build as soon as money can be raised. Services have been held for five years in a hall over a saloon Rev. J. M. Westlund has just resigned to return to his native country. The church is in good condition and accomplishes efficient work. ——*Plymouth.* The Sunday Evening Club opened its fourth season auspiciously Sept. 6. The club also manages the Plymouth Popular Lecture Course, now in its 10th year. Lieutenant Peary, Booker Washington, Camilla Urso, Hamilton Mabie and Dr. Hillis, Professor Swing's successor, are already on the list for the coming winter.

THE WEST.

Missouri.

ST. LOUIS.—In connection with the Ministers' Meeting, which resumed its sessions Sept. 7, a Book Club has been organized, whose sole officer is a secretary and treasurer. The initiation fee and annual dues are each $1. The secretary purchases as they come from the press the best new books of interest to ministers. The members draw the books for two weeks with privilege of renewal. At the close of the year's meetings in June the books are sold at auction to the members. Last year 50 volumes were placed upon the table. By this means a good number of the current books are placed before every Congregational minister in the city.

NEOSHO.—This church has made marked progress during the past year under the pastorate of Rev.

Continued on page 461.

Fall Medicine

Is fully as important and beneficial as spring medicine, for at this season there is great danger to health in the varying temperature, cold storms, malarial germs and prevalence of fevers and other diseases. Danger may be avoided by taking

HOOD'S Sarsaparilla

The best—in fact the One True Blood Purifier.

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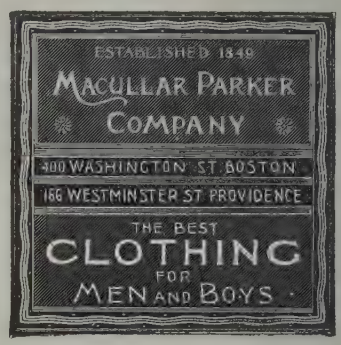

RUSH SEATS.

There is a great demand on all sides for rush seats on dining chairs. It is a revival of the fashion of a hundred and fifty years ago, when every great manor house had its guest rooms and dining room furnished in this style.

Few fashions are more picturesque, and certainly no chairs are more comfortable for an erect seat. We have entered into the new revival in no uncertain way, and show twenty leading styles of frames finished with woven rush seats.

High backs and square backs, flat and dished seats, round and square legs, with heavy or light framing, and in all styles of decoration, we make a most attractive display of these rush dining chairs for this week.

Some of the frames have marquetry borders and panels, some are more elaborately inlaid, and some are artistically painted in the old-fashioned style.

Our prices are unusually low on these chairs.

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Mark How Thin, Pale, Nervous and Puny the Little One Is.

How You Can Make It Well and Vigorous. Words of Wisdom by a Well-Known Physician.

A well-known physician writes a very interesting article in regard to what to give children, especially weak, nervous and run-down children, in order to make them strong, vigorous and well.

Mr. and Mrs. Thomas Hallows, says this writer, of Peckham Street, Globe Village, Fall River, Mass., thank Dr. Greene's Nervura blood and nerve remedy for restoring the health and probably preserving the life of their little son, who, almost from infancy, was troubled with indigestion and nervous troubles. An attending physician, who was called, advised the parents to give the child such medicine as seemed best fitted to such a condition. Dr. Greene's Nervura blood and nerve remedy was recommended.

The taking of a few bottles of Dr. Greene's Nervura effected a cure, and the little one is healthy today, enjoying play with the other children. Mr. and Mrs. Hallows say they must give the credit of the cure to Dr. Greene's Nervura blood and nerve remedy.

EVERETT HALLOWS.

What a change! The sickly child transformed into a happy, hearty, robust little one; and by the use of Dr. Greene's Nervura, the great nerve and blood remedy. This medicine has proved a blessing to thousands of boys and girls throughout the world by giving them sound health and vigorous strength. Children who use it have less sickness, better health, better growth, and longer and more vigorous lives. It is purely vegetable and harmless, and parents should give it to every child who is not in perfect health. The discoverer of this wonderful remedy is the celebrated physician, Dr. Greene, of 34 Temple Place, Boston, Mass., who allows all who wish to consult him personally or by letter, free of charge.

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PLEASE MENTION THIS PUBLICATION.

THE BUSINESS OUTLOOK.

The improvement to be expected in the general merchandise movement with the advent of the fall season, is apparent, although to a less degree than would be the case if conditions were entirely normal. The increase in the movement of goods now witnessed reflects the actual necessities of people rather than any confident buying. While the extent of the silver craze remains so uncertain, merchants will reduce their operations to the minimum, content with running along in a hand-to-mouth way. Consequently, it is the generally accepted idea that not much real, substantial improvement will come into the general trade situation until after the election.

As it is, the fall consumption of merchandise is reducing the surplus stocks of cotton goods and inspiring fair purchases of wool by manufacturers. The movement of seasonable fabrics is good, all things considered, although prices leave something to be desired. In the iron and steel industries the more confident tone still prevails and values are firmer than they have been for months. Iron men are looking for a revival in the demand for their staple, which shall advance prices several points.

At the principal centers a brisk movement in dry-goods, boots, shoes, hats and hardware is reported. The South is in fairly good shape, because of the rapidity with which the cotton crop is being marketed. While monetary conditions are less stringent than they were, rates are nevertheless high, and banks are not anxious to extend accommodations beyond their own customers. Commercial paper is not plenty for this time of the year, and must be first-class in quality to find sale. The continued gold imports inspire confidence, of course, but the large shipments of currency to Interior points to move the crops have prevented the influx of gold from exerting that softening influence on money rates that it would have had but for the shipments of funds to move the crops.

Collections continue poor, which is perhaps as unfavorable a feature as any in the general situation. In the stock market the temper of speculation is still bullish, but in the absence of outside buying the bull leaders can only carry prices up to a certain level. For this reason the market is called a purchase on declines and a sale on strong spots.

BIOGRAPHICAL.

ENOCH PRATT.

One of the many New Englanders who have gone South, prospered and blessed that section of the country died in Baltimore, Md., last week. Enoch Pratt, banker, merchant and philanthropist, was born in North Middleboro, Mass., educated in the public schools, and trained in business affairs in Boston. In 1831 he went to Baltimore, began a career as a hardware merchant, and in time became a bank president and railway director. In 1882 he gave to the city of Baltimore a public library costing more than $1,000,000. No good cause in Baltimore or Maryland failed to receive his generous support.

NOTEWORTHY FORTHCOMING MEETINGS.

Annual Congress of the National Prison Association, Milwaukee, Wis., Sept. 26–30.

Massachusetts Sunday School Association, Northampton, Oct. 6, 7.

American Board, Toledo, O., Oct. 6–9

Indian Conference, Lake Mohonk, N. Y., Oct. 14–16.

American Missionary Association, Boston, Mass., Oct. 20–22.

Convention of the Open and Institutional Church League, Hartford, Ct., Oct. 20, 21.

Woman's Home Missionary Association, Annual Meeting, Boston, Oct. 28.

International Convention of Christian Workers, Louisville, Ky., Nov. 5–11.

National W. C. T. U. Convention, St. Louis, Mo., Nov 13–18.

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It supplies the needed food for the brain and nerves and makes exertion easy.

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This is the cradle in which there grew
That thought of a philanthropic brain;
A remedy that would make life new
For the multitudes that were racked with pain.
'Twas sarsaparilla, as made, you know
By Ayer, some 50 years ago.

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was in its infancy half a century ago. To-day it doth "bestride the narrow world like a colossus." What is the secret of its power? Its cures! The number of them! The wonder of them! Imitators have followed it from the beginning of its success. They are still behind it. Wearing the only medal granted to sarsaparilla in the World's Fair of 1893, it points proudly to its record. Others imitate the remedy; they can't imitate the record:

50 Years of Cures.

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and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

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WEEKLY REGISTER.

Calls.

ALGER, Frank G., formerly of Oneida, Ill., accepts call to Blackstone, Mass.
BOSWORTH, Uriah C., Huntsburgh, O., to Chester and Kirtland. Accepts, with residence at Kirtland.
BRIMACOMBE, Geo. (Meth.), to Wautoma and Springwater, Wis. Accepts.
BROWN, Oliver, W. Grover, Vt., to Andover, Ct. Accepts.
CALKINS, Wolcott, formerly of Eliot Ch., Newton, Mass., to supply six months or longer at Clyde Ch., Kansas City, Mo.
COLE, H. Hammond, to the permanent pastorate at Weaverville, Cal., where he has supplied for a year.
CUNNINGHAM, John T., Lakeland, Minn., to Randall. Accepts.
DUFF, Ralph J., Georgetown, Ont., to St. Clair, Mich. Accepts.
DUNSMORE, H. Chas., Garnett, Kan., to Barrie, Ont.
EDMUNDS, John S., Oxford, Mich., to Chelsea. Accepts.
HELMUTH, Jos. W., Genoa Junction, Wis., and Richmond, Ill., to Hartland, Wis.
HURD, Alva A., Vancouver, Wn., to the Presbyterian churches at Springwater, Ore. Accepts.
JONES, Richard, Highmore, S. D., will supply at Wheeler and Bartholdi instead of at Worthing
KILBURNE, Wm., Grand Rapids, Wis., to S. Kaukauna. Accepts.
MORSE, Morris W., Chicago Sem., accepts call to serve a year at Crete, Neb.
RIGGS, Geo. W., to remain another year at Edmore and Six Lakes, Mich.
SHANNON, Wm. H., Salem, Mich., to Wayne for a year. Accepts.
THOMAS, John A., Fifield, Wis., to Friendship and Quincy. Accepts
TICKNOR, Owen E., Reno, Neb., to Red Cloud. Accepts.
UNSTED, Owen, recently approbated to preach by Southern Assoc., Kan., to Lourton. Accepts.
WALKER, Wm. H., Chelsea, Mich., to First Ch., Emporia, Kan. Accepts.
WILLARD, Wallace W., Chicago, Ill., to First Ch., Moline. Accepts.
WILLIAMS, Mark W., to Birnamwood, Wis. Accepts.

Ordinations and Installations

DAVIS, Ozora S., *o.* First Ch., Springfield Vt., Sept. 14 Sermon, Prof. M. D Bisbee; other parts, Rev. Messrs. H. L. Ballou, J. A. Leach, E. T. Blake.
HANNUM, Harry O., *o.* and *i.* Southwick, Mass., Sept. 16. Sermon, Rev. P. S. Moxom; other parts, Rev. Messrs. F. L. Garfield, D. L. Keube, L. H. Blake, F. L. Goodspeed.
MCKINLEY, Chas. E., *i.* Union Ch., Rockville, Ct. Sermon, Rev. E. B. Webb, D. D.; other parts, Rev. Messrs. A. P. Wedge, W. J. Yates, F. R. Waite, S. G. Barnes, D. D., C. H. Daniels, D. D.
RAE, Robt. L., *i.* Waldo Ch., Brockton, Mass., Sept. 15. Sermon, Rev. W. H. Allbright, D. D.

Resignations.

DECKER, Frank H., North Ch., Providence, R. I.
HAYWARD, John S., Benson, Minn., *not* resigned.
HELMUTH, Jos. W., Genoa Junction, Wis., and Richmond, Ill.
JACKMAN, Geo. W., Bloomington and Blake's Prairie, Wis.
LATHAM, Ernest R., Fort Dodge, Io.
REED, Wm. E., First Ch., Dallas, Tex., to become missionary to Ecuador. Resignation will take effect Nov. 23.
TAYLOR, Horace J., Fidalgo City and Rosario, Wn., to take up H. M. work in Ohio.
WEBSTER, Franklin G., Oswego Falls, N. Y., *withdraws* resignation until April 1.
WESTLUND, J. M., Swedish Ch., Milwaukee, Wis., to return to Sweden.

Dismissions.

BROWN, Chas. R., Winthrop Ch., Charlestown, Mass., Sept. 21.
JUBB, W. Walker, Central Ch., Fall River, Mass., Sept. 16.

Churches Organized.

ASHEBORO, N. C., 12 Sept., 14 members. Rev. E. W. Stratton of High Point is in charge.
KRAGNESS, Minn., org. and rec., 14 Sept., 18 members.
LANTANA, Tenn., near Crossville, 23 June, 11 members.

Miscellaneous.

AMSDEN, Sam'l H., and wife, of Hooksett, N. H., while driving recently were thrown from the carriage and sustained severe injuries.
ANDREWS, Chas. E., of Deering, Me., is supplying the recently formed church at S. Portland, Me.
BACHELER, Francis P., and wife, have received a purse of $65 as a token of regard from the church in Hockanum, Ct.
BARNARD, Isaac D., has accepted an invitation to continue as pastor at Altoona, Kan., for six months.
BOURNE, Jas. R., has removed from Cleveland, O., to New Haven, Ct. He will supply pulpits if desired, and can be addressed at 423 Atwater Street.
CUMMINGS, Henry, recently received from parishioners and other friends in Strafford, Vt., the gift of $125.
CURTIS, Walter W., and wife, of W. Stockbridge, Mass., celebrated their silver wedding Sept. 8, assisted by numerous friends, who left valuable gifts.
DOOLITTLE, John S., and wife, on the 30th anniversary of their marriage were remembered with a purse of $50 by their people in W. Suffield, Ct.
HALLOCK, Leavitt H., recently of Tacoma, Wn., is at present supplying at Pilgrim Ch., Oakland, Cal.
IVES, Joel S., of Stratford, Ct., was taken seriously ill while in Maine, and has been compelled to prolong his stay there far beyond his original intention.
MASON, Philip H., Rico, Col., has been invited to supply three months at New Ulm, Minn.
WOOD, Abel S., of Maine, N. Y., recently sustained a partial sunstroke, but is recovering.

TICKETS for the Fitchburg Railroad Hoosac Tunnel excursion will be on sale at 250 Washington Street and Union Station, Causeway Street, Boston, on and after Sept. 23. Rate only $2.

AS OF YORE.—One of the fads of the times is the revival of rush-seated dining chairs, and they are all the rage in the best houses today. They are certainly very comfortable, and nothing could be more picturesque. But the strongest argument in their favor is their very low price. They show some delightful patterns at Paine's on Canal Street this week.

ONLY the best is good enough. The best cost no more than the worst; especially in medicines. Adamson's Botanic Cough Balsam sells for 35 and 75 cents a bottle, and there's none better at any price. Your local druggist sells it.

THE Fitchburg Railroad announces their annual popular New York excursion for Thursday, Oct. 1. Tickets only $5 for the round trip, good going *via* Albany and the Hudson River steamers to New York and the Fall River Line to Boston.

WE would call attention to the fall opening of the millinery department of W. S. Butler & Co., the announcement of which will be found in another column. This house has gained considerable reputation on account of its extensive and attractive millinery store and the display this season is fully up to their high standard.

THINK IT OVER.—Have you ever heard of a medicine with such a record of cures as Hood's Sarsaparilla? Don't you know that Hood's Sarsaparilla, the One True Blood Purifier, has proved, over and over again, that it has power to cure, even after all other remedies fail. If you have impure blood you may take Hood's Sarsaparilla with the utmost confidence that it will do you good.

HOOD'S PILLS assist digestion. 25 cents.

Guaranteed 25 Years.

With
HOLMES & EDWARDS,
Sterling Silver Inlaid

Spoons and forks you have a well furnished table.

A piece of solid silver is inlaid in the back of the bowl and handle before plating.

See that the trade-mark is on each article.

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For sale by all Jewelers.

The Holmes & Edwards Silver Co.,
BRIDGEPORT, CONN.

New York Salesroom, 2 Maiden Lane, (2d door from Broadway.) 50

Fine Carpets and Oriental Rugs.

Joel Goldthwait & Co.

HAVE NOW READY THEIR

FALL STOCK.

FRESH LOT OF

ORIENTAL CARPETS AND RUGS,
AXMINSTERS, WILTONS, BRUSSELS,
TAPESTRIES AND INGRAINS,
NEW STRAW MATTINGS,
OIL CLOTHS (All Widths), ART SQUARES,
MATS OF EVERY DESCRIPTION.

Styles Never Better. Prices Never Lower Than Now.

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WHY

WE SELL

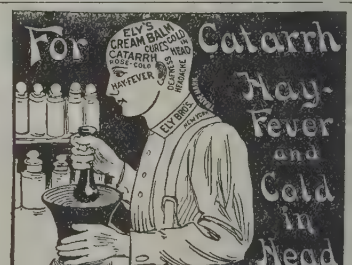
Superior Phætons

at much lower prices

than any other firm in the world is explained in our Art Catalogue. Send for it!

The above cut illustrates "The Colombo," one of our popular styles. A low priced Phæton, with beauty, grace and strength. Can be fitted (if desired) with ball-bearing axles and rubber tires.

Columbus PHÆTON CO., Columbus, O.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City

PRICE REDUCED FROM $25.00 to $10.00.

The Electropoise

CURE WITHOUT MEDICINE.

THIS MOST WONDERFUL TREATMENT now within the reach of all.

The above price is ordered from July 1 to Oct. 1, 1896. $10.00 by Express, $10.25 by Registered Mail, with Book of Directions complete. **Do not miss this opportunity.**

L. A. BOSWORTH, 36 Bromfield St., Room 18, Boston, Mass., General Agent for New England States.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

Continued from page 458.

E. E. Flint. Expected home missionary aid was found unnecessary. The membership has been increased by 58 and the Sunday school numbers 150. A home department is successfully conducted. Two branches have been organized in the country. A commodious parsonage has been erected at a cost of $1,550, and is wholly paid for except the loan of $500 from the C. C. B. S. The benevolences have been largely increased, and aggressive work has been planned for the fall and winter.

Iowa.

CRESTON.—Rally Day was observed Sept. 13, and special music, handsome programs and elaborate decorations aided to make it a success. The morning address of the pastor, Rev. D. P. Breed, was an outlook upon the proposed work for the coming season. A men's club of 40 members has recently been organized and issues a rich program of social and public questions for its semi-monthly meetings. The tone of church life is progressive and inspiring.

WHITING.—During the three years' pastorate of Rev. G. H. Croker, just completed, the membership has increased from 69 to 191, of whom 88 are men; a house of worship has been erected and the church brought to self-support. This four year old enterprise was originally a branch of the Onawa church, and was served by the same minister. Mr. Croker is the first resident pastor.

Minnesota.

CAMPBELL.—Rev. R. F. Paxton has two churches under his care, some families represented living at a distance of twelve miles. He preaches at one church in the morning, teaches in the Sunday school, drives seven miles to the other church, preaches, returns to the first point to attend the C. E. meeting, conducts a singing service and preaches again. Campbell has paid $300 this summer on its debt, but a balance remains of $1,220. Interest is growing in all departments.

ELLSWORTH.—Through the aid of a student from Carleton College, who spent his vacation in religious work, Rev. W. J. Conard has been enabled to care for three churches with their Sunday schools and to conduct services at two new stations. Growth in all the schools is reported with five accessions to the churches.

MORRISTOWN.—This church, though yoked with Waterville and having no resident pastor, in the hope of eventually securing one has repaired its parsonage at a cost of $200. Both churches have succeeded in supporting themselves for a year, though some of the burden falls upon the pastor.

FREEBORN.—Rev. Wilbur Fisk, who has been here 20 years caring for two or three churches in the vicinity, has desired to leave, but the people will not consent, promising, even in their poverty, to raise as much as heretofore. His extended field makes long drives necessary.

EDGERTON.—The health of the pastor, Elijah Carter, was so poor in the spring that it was necessary to secure a student for the summer. It has now been partially restored and, as the student leaves, he will supply for the present, though giving less service than formerly.

MORRIS.—While the meeting house is undergoing repairs, the pastor takes his vacation. Considerable advance is reported during the year, a new organ having been secured and work developed in the surrounding country.

ROUND PRAIRIE.—The painting of the edifice, the erection of a meeting house at the out station Clarissa, with increasing interest in preaching services, are encouraging features.

PELICAN RAPIDS.—Rev. E. P. Crane accepts an invitation to remain another year, giving up services at West Dora where there will be no resident pastor for the present.

ST. PAUL.—*People's.* Miss Nellie Hanson has resigned her position as pastor's assistant to enter the State University, but will retain charge of the Gladstone mission school.

Kansas.

EMPORIA.—*First.* Activity has continued during the summer, though there has been no pastor. A reception was given Sept. 1 to students in the State Normal Institute. Mr. R. B. Guild of Chicago Seminary has supplied the pulpit acceptably for some weeks. The new pastor, Rev. W. H. Walker, began work Sept. 20.

BURLINGTON.—The large audiences include an unusual proportion of business men. The pastor, Rev. E. L. Howard, spends a half day each week in visiting the public schools, and addressed the County Normal Institute several times while in session in the city last summer.

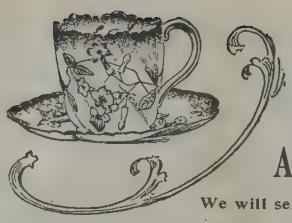
VALEDA.—The enterprise has been much strengthened during the summer by the labors of a student from Washburn College. The people work unitedly and hopefully in this needy field.

FREDONIA.—The pastor, Rev. H. D. Herr, preaches also at two country points. Audiences are large and the membership is steadily increasing.

Nebraska.

HARVARD.—This pastorless church has opened its doors to the General Association for its annual session, Oct. 19-22, and the invitation has been accepted. The town is conveniently situated, being reached by both the Burlington and Northwestern Railways. Mr. R. H. Potter of Yale Divinity School did excellent service here during the summer and has returned to his studies. A delightful reception was given him just before his departure and a generous thank offering made in recognition of his work.

Continued on page 462.



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We will send our

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Containing over 250 illustrations. It will be of great assistance in selecting your

Abram French Co.
223 Devonshire St., Cor. Franklin, BOSTON.

CHINA POTTERY and GLASS

Our White China Book for Decorators, 341 different articles, sent upon application.

TIME TELLS THE STORY.

SINGER SEWING MACHINES do Good Work DURING A LIFETIME.

There is a big difference between the cost of making a first-class sewing machine, embodying the best of materials and workmanship, and one made in the cheapest manner. The buyer of the cheap machine soon pays the difference of price in the constant cost for repairs, to say nothing of its annoying inefficiency.

Results Make Reputation.

Singer Machines, either lock-stitch or chain-stitch, are the successful result of long experience and constant improvements in the endeavor to make nothing but the best sewing machines for family use. The accomplishment of this result requires six of the largest, best-equipped factories in the world, the best inventive talent of the age, and the constant employment of twelve thousand workmen. Singer Machines are sold only by our employees, and not through dealers or department stores.

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A reputation based on half a century's experience, dealing directly with the women of the family all over the world, is unique, and stimulates a worthy pride. THE SINGER MANUFACTURING COMPANY aims to maintain its well-earned reputation for fair dealing during all time. It is permanent, its offices are in every city in the world, and parts and supplies for its machines can always be easily obtained.

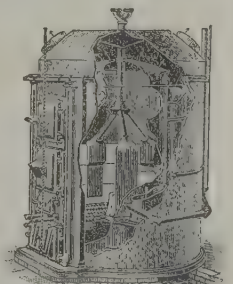
The Singer Manufacturing Co.

"SEWING MACHINE MAKERS FOR THE WORLD."

What's in a Name?

A great deal. Past reputation—Future possibility. You know them both when you hear the name

"MAGEE"



The name "MAGEE" is a synonym of quality, the standard by which others are judged. Magee Furnaces and Ranges increase the heat, save fuel, and insure good cooking and warm homes. Economical because best. Housekeepers everywhere testify to these facts. *INSIST ON GETTING THE GENUINE MAGEE.* Sold by leading dealers. Descriptive circulars free.

MAGEE FURNACE CO.,

32-38 Union Street, Boston.

Pacific Coast Agency, 27 New Montgomery St., San Francisco.
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S·H·&M·

REGISTERED TRADE MARK

Ask for it the next time that you buy a

BIAS VELVETEEN SKIRT BINDING.

The featherbone flares and stiffens—the bias velveteen wears as only an S. H. & M. *can* wear. Especially suited for silk or wool petticoats.

If your dealer WILL NOT supply you we will.

Samples showing labels and materials mailed free.

"Home Dressmaking Made Easy," a new 72 page book by Miss Emma M. Hooper, of the Ladies' Home Journal, tells in plain words how to make dresses at home without previous training; mailed for 25c.

S. H. & M. Co., P. O. Box 699, N. Y. City.

HEMSTITCHED SHEETS AND PILLOW CASES.

Made of a superior grade, standard, linen-finish Muslin, with hand-drawn hemstitching. The Sheets are 2½ by 2½ yards and the Pillow Cases are 22½ by 36 inches. We will express a set (a sheet and two pillow cases) to any address upon receipt of

$1.68.

We pay the expressage.

This is an opportunity that is seldom offered. **Money refunded if goods are not satisfactory.**

STRAWBRIDGE & CLOTHIER

DRY GOODS. PHILADELPHIA.

A GOOD WATER SUPPLY

For GENERAL FARM USE, COUNTRY RESIDENCES, IRRIGATION, Etc.

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ECLIPSE WINDMILL —OR— GASOLENE ENGINE.

Eclipse Wooden AND Fairbanks Steel Windmills & Towers.

TANKS.

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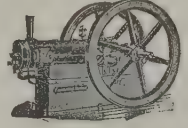

FAIRBANKS-MORSE GASOLENE ENGINES.

2 TO 75 H. P.

For Pumping or Power. Send for Catalogues.

We have every facility for putting in complete WATER SUPPLY AND POWER OUTFITS, *and will submit estimates upon application.*

CHARLES J. JAGER COMPANY,

174 HIGH ST., BOSTON, MASS.

Continued from page 461.

CRETE.—The church is much gratified at the acceptance of its call by Rev. M. W. Morse, who has made a happy impression upon church and community during his three weeks' stay and will go forward at once with his work. He is a graduate of Dartmouth College and of Hartford Seminary, where he secured a fellowship enabling him to spend two years of special study in Germany. The past year he has been doing post-graduate work at Chicago Seminary under Prof. Graham Taylor.

SUTTON.—The summer work of Rev. J. U. Stotts, of the post-graduate class, Chicago Seminary, resulted in great good. It was feared that the church would be compelled to ask for home missionary aid, but the people raised a sufficient sum to pay the salary, a debt of $170 and to leave $25 in the treasury. The church is now ready to welcome a pastor.

PACIFIC COAST.

California.

SAN FRANCISCO.—The 23d anniversary of the Woman's Board of the Pacific was held in Bethany Church. Receipts for the year were $4,548, of which the Young Woman's Branch furnished $900. Mr. Watkins spoke impressively upon The Yesterday and Today of Missions in Mexico. Stirring addresses on India were delivered by Rev. J. C. Perkins and his sister.

WEAVERVILLE.—*Trinity*, with its out-stations, has voted to assume self-support for the first time in 23 years. Rev. H. H. Cole, after a year's service, has consented to remain as pastor.

LEWISTON.—After worshiping in a schoolhouse for seven years the church is about to erect a comfortable and attractive edifice.

Washington.

Rev. W. J. Gray, the new pastor at Everett, was heartily welcomed at his opening service Sept. 6. ——The North Yakima church has adopted plans for a new edifice, to be centrally located, and will begin building at once.——The people of Ellensburg are enthusiastic over their new pastor, Rev. E. C. Wheeler.

Rev. Messrs. W. J. Gilbert, J. J. Tompkins and R. Bushnell are occupying from three to five preaching points, each in communities where no other services are held, without compensation from the C. H. M. S. and with little support from the people themselves.

THE Deerfield Valley is now rich in autumnal foliage. Take advantage of the Fitchburg Railroad popular excursion of Sept. 26 and enjoy the magnificent spectacle. Rate only $2.

RICH

Dress Fabrics

We are enabled to show an unusually attractive collection of

FOREIGN

Dress Materials

in all the more fashionable weaves and colorings, most of which are our own styles exclusively and cannot be duplicated.

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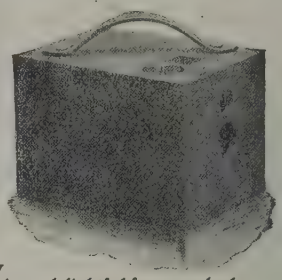
Photography Simplified.



Picture taking with the Improved Bullet camera is the refinement of photographic luxury. It makes photography easy for the novice—delightful for everybody.

LOADS IN DAYLIGHT with our light-proof film cartridges, or can be used with glass plates. Splendid achromatic lens, improved rotary shutter, set of three stops. Handsome finish.

Price, Improved No. 2 Bullet, for pictures 3¼ x 3¼ inches, - - - - - $10.00

Light-proof Film Cartridge, 12 exposures, 3¼ x 3¼ - .60

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SILVER PLATE THAT WEARS.

The trade mark "1847 *Rogers Bros.*"

on spoons, forks, etc., is a guarantee of quality the world over.

MERIDEN BRITANNIA COMPANY, Meriden, Conn.; 208 Fifth Ave., New York City.

BROWN'S French DRESSING

For Ladies' and Children's Boots and Shoes

Ask your dealer for **Brown's French Dressing** and accept no other.

Does Your Hair Fall Out?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

A SURE CORN CURE

Removes the corn—and the roots—without pain or danger—A-CORN Salve, perfectly harmless. 15c. box.

At druggists or by mail.

GIANT CHEMICAL CO., 305 Cherry St., PHILA.

Marriages.

The charge for marriage notices is twenty-five cents.

HULL—BYRON—In West Medford, Sept. 16, by Rev. J. L. Hill, D. D., of Salem, Mr. Robert Wellington Hull of Medford and Miss Katharine Josephine Byron of West Medford.

RICH—BABB—In Holden, Mass., Sept. 9, by the father of the bride, Rev. Thomas E. Babb, Willis Doane Rich of Hyde Park and Mary Louise Babb of Holden.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BAILEY—In Buffalo Creek, Col., Sept 9, Rev. Jesse Bailey, aged 36 yrs. A graduate of Bates College and Yale Seminary, he was ordained pastor of Emmanuel Church, Watertown, N. Y., in 1892, but in 1894 was obliged to give up his work and go to Colorado for his health.

BAKER—In Siasconset, Mass., Sept. 19, Rev. Louise S. Baker, formerly in charge of the Congregational church at Nantucket.

BARKER—In Santa Barbara, Cal., Aug. 30, of heart disease, S. A. Barker, aged 66 yrs.

BELL—In Pittsfield, N. H., Sept. 19, Mary E., wife of Rev. Samuel Bell.

CARY—In Brockton, Sept 12, Deacon George C. Cary, aged 65 yrs., 5 mos. and 7 days. He was for more than 40 years a member of Porter Church, having held the office of deacon since 1869 and that of clerk for the last 22 years.

COOK—In Gowrie, Io., Aug. 27, Rev. Levi H. Cook, aged 44 yrs.

GIBSON, Thomas R., United States Consul at Beirut, Syria, Sept. — of smallpox. He was an able diplomat and a Christian gentleman. His death is a serious loss to our consular service and to the missionaries of Syria, who highly esteemed him. His home was in Macon, Ga.

NOYES—In Abington, Mass., Sept. 15, Rev. Lewis Noyes, aged 75 yrs. He was for years connected with the work of the Little Wanderers' Home in Boston, and was well known in church circles throughout New England.

REVELL—In Evanston, Ill., Sept. 16, Mrs. Emma M. Revell, aged 80 yrs. She was the mother of Fleming H. Revell, the publisher, and of Mr. D. L. Moody.

SANGER—In Roxbury, Sept. 18, Helen, daughter of William H. and Ellen S. Sanger, aged 5 mos., 21 dys.

CHARLOTTE A. SMITH.

Died in Winchester, N. H., Sept. 23, Mrs. Charlotte Alexander Smith, widow of the late Rev. John C. Smith of the Ceylon mission. Mrs. Smith was born in Winchester in November, 1818, the youngest daughter of John and Polly Alexander. She was twice married. She was united in marriage with Rev. J. C. Smith, the veteran missionary, in 1843. Mr Smith died in 1884, at Hartford, Ct., at the home of Charles A. Jewell, Esq.

Mrs. Smith was a sister of the late Mrs. Pliny Jewell of Hartford, the mother of those once prominent and able men, Hon. Marshall Jewell of Connecticut and Harvey Jewell, Esq., of Boston. In the past twenty years particularly Mrs. Smith has received under her hospitable roof a large number of clergymen and missionaries, who will learn of her death with a deep sense of sorrow and loss. She was deeply interested in the work of foreign missions, and not only contributed generously to the treasury of the American Board but actively engaged in labors to promote the cause. It was her privilege to be helpful in material ways to the children of missionaries, and to them she was no less a spiritual helper. Indeed her life was spent in behalf of others. Her interest in the church at Winchester was deep and strong. She was always most generous in her suppport of it, and did not forget to extend to it her favor in her last will and testament.

Mrs. Smith was a woman of great force of character, yet gentle, sweet and winning in an eminent degree. She had a host of friends all over the land, who will tenderly cherish her memory. She leaves a daughter, Mary Smith, who tenderly cared for the dear mother in her latest days, and upon whom her mantle seems most naturally to have fallen. Mrs. Smith was prominent in the Ladies' Benevolent Society, and for a quarter of a century or more was the efficient and beloved teacher and superintendent of the infant department of the Sunday school. The daughter is now superintendent of that important work.

Our late sister united with the Church of Christ in Winchester in 1841, and spent fifty-five years in its service. Of her it can be truthfully said "She preferred (Zion) above her chief joy." Though her strong intellect was clouded at the close of life, her end was peace.

Her funeral was attended on the afternoon of Tuesday Aug. 25, at her late elegant and hospitable home. Rev. Elijah Harmon of Wilmington, Mass., former pastor, assisting the pastor in the funeral rites.

'Tis hard to take the burden up
When these have laid it down;
They brightened all the joy of life,
They softened every frown.

But O, 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more.

H. A. H.

AN ounce of prevention is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

USE it for pain externally or internally—*Pond's Extract. Avoid base substitutes for the genuine.*

THE new passenger station of the B. & O. R. R., at the intersection of Mt. Royal Avenue and Cathedral Street, Baltimore, Md, was opened for business Sept. 1. The new station, which will be known as Mt. Royal Station, is one of the finest buildings of its kind in America. It is located in the residential section of the city and is easily accessible by street railway service from all parts of the town. Camden Station will remain in use as heretofore, and all trains running over the Philadelphia Division will stop at both stations. All tickets to or from Baltimore will be honored to or from either station, and baggage will be checked to either station at the option of the passenger.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

NO MISREPRESENTATION on the part of our agents tolerated or of dealers or painters necessary. You know just what you are getting when you have painting done with

Pure White Lead

(see list of brands, which are genuine) and Pure Linseed Oil. Don't be misled by trying something else said to be "just as good." Any desired shade or color may be easily produced by using NATIONAL LEAD CO.'s Pure White Lead Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

. . . TAKE A COMBINATION BOX OF THE . . .

LARKIN SOAPS

On 30 Days Trial. From Factory To Family.

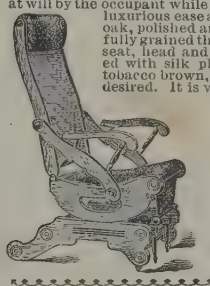
And get a "CHAUTAUQUA"

Rocker and Reclining Chair Free.

Subscribers to this paper may use the Goods 30 days before Bill is due.

Our Soaps are sold entirely on their merits, with a guarantee of purity. Thousands use them, and have for many years in every locality, many in your vicinity.

Chair can be adjusted to *any position*, and changed at will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish, with beautifully grained three-ply veneer back. The seat, head and foot rests are upholstered with silk plush in crimson, old red, tobacco brown, old gold, blue or olive, as desired. It is very strong and perfectly simple in construction. It is fully guaranteed.



After trial you—the consumer—pay the usual retail value of the Soaps only. All middlemen's profits accrue to you in a valuable premium. The manufacturer alone adds **Value**; every middleman adds **Cost**. The Larkin plan saves you **half** the cost—saves you half the regular retail prices. Thousands of readers of this paper know these facts.

Many people prefer to send cash with order—it is not asked—but if you remit in advance, you will receive in addition to all extras named, a nice present for the lady of the house, and shipment day after order is received. Your money will be refunded without argument or comment if the **Box** or **Chair** does not prove all expected. We guarantee the safe delivery of all goods.

OUR GREAT COMBINATION BOX.

100 BARS "SWEET HOME" SOAP. Enough to last an average family one full year. For all laundry and household purposes it has no superior.	$5.00
10 BARS WHITE WOOLEN SOAP. A perfect soap for flannels.	.70
12 PKGS. BORAXINE SOAP POWDER (full lbs.) An unequalled laundry luxury.	1.20
1-4 DOZ. MODJESKA COMPLEXION SOAP. Exquisite for ladies and children. A matchless beautifier.	.60
1-4 DOZ. OLD ENGLISH CASTILE SOAP	.30
1-4 DOZ. CREME OATMEAL TOILET SOAP	.25
1-4 DOZ. ELITE GLYCERINE TOILET SOAP	.25
1-4 DOZ. LARKIN'S TAR SOAP. Infallible Preventive of dandruff. Unequalled for washing ladies' hair.	.30
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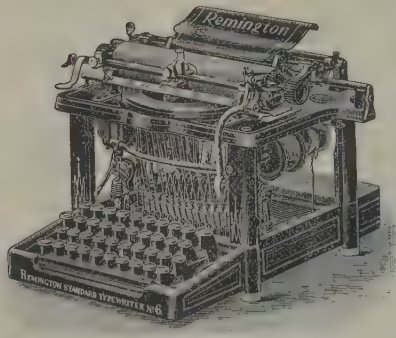

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Volume LXXXI *Number 40*

THE CONGREGATIONALIST

Boston Thursday 1 October 1896

REV. CHARLES R. BROWN.

Pastor-elect of the First Church, Oakland, Cal.

THEOLOGY grows less mechanical and more vital. We do not speak today of imputed forgiveness and imputed righteousness. That would be mere tying of fruit to a dead tree. We find in Christ a remission of sins which actually takes them away by the communication of new and holy life. We obtain in him a righteousness which consists in the fruits of the Spirit growing out of the man. Being saved is a vital process. . . . This vital process of salvation strengthens men in the right way. A starved man who totters does not want canes and crutches; he wants food. Feed him and he will stand, not by outer props but by inner vitality. The method of Jesus is not to prop men from without with fictions of imputed righteousness, but to make them stand erect because they are alive.—*Mr. Brown, in a sermon on Christ the Bread of Life.*

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, SEPT. 25.

From the numerous inquiries with regard to the resuming of the missionary prayer meeting it has been evident that the day has been earnestly anticipated, and it was therefore not much of a surprise when eighty ladies assembled in Pilgrim Hall at eleven o'clock on Friday. Mrs. A. C. Thompson, in reading from the second chapter of Ephesians, gave as the keynote to the meeting the depth from which we have been called, the mercy we have received, the blessed service open to us; and Mrs. Capron voiced the fervent petition that these thoughts might find a practical fulfillment in our lives.

The topics on the prayer calendar for the week had all been on China, the last two days being especially for native pastors and churches and for village schools. As Miss Child had so recently visited China her words carried double weight as she spoke of the impressions received by her in that land. First among these were of the swarms of people, their seemingly uninteresting appearance, the monotony in the color of dress—usually a light or a dark blue—all the more noticeable in contrast to the bright and varied coloring of costumes in India. Looking upon these swarming masses it seemed to her an apparently hopeless task to bring them to Christ, until she recalled the words of Dr. A. J. Gordon, that we cannot bring the heathen to Christ, it is too much of a dead weight. But we can bring Christ to the heathen.

Mrs. H. F. Gulliver offered earnest prayer for the work in China. Mrs. James Smith of Ahmednagar, recently returned to America, spoke of Miss Child's visit in India as having done very much good in forming a tangible link between the missionaries and the workers at home. Miss Nugent of Ahmednagar was also present, and it was a privilege to look upon her face though we might not listen to her voice.

Miss Emily Wheeler of Harpoot said that one of the ameliorations of coming home to this country was in the thought of coming to this meeting. She wanted to pledge the support of one of these village schools in China, and thought that we might have faith to pray that the word of Christ may reach these stolid Chinese hearts. She desired more earnest prayers for the workers left in Harpoot, perhaps in danger of a repetition of the scenes of last November; prayers for Miss Shattuck alone in Oorfa—we in America have no idea what it is for a woman to be alone in Turkey; prayers for herself that she might be filled with the Spirit, and for her father that his sufferings may be lessened or that they may redound to the glory of God. Miss Wheeler fittingly followed her remarks with a few words of prayer.

Miss Abbie M. Colby of Japan spoke briefly but principally on the interest and strength which missionaries in the field find in these meetings. They look constantly for the reports in *The Congregationalist*, to see what was said, who was here and what was the leading thought of the hour.

In closing Mrs. Thompson urged the need of more constant, fervent and faithful prayer that God will bless the word as taught and preached in mission fields. Let us look to him who alone giveth the increase.

SHAMROCKS.

An Englishman chartered an outside car, on a very wet day, to see the sights of Dublin.

"What is that fine building?" he inquired.

"That's the post office, me lard," said the driver.

"And what are those statues on the top?"

"Ah, thin, they're the twelve apostles, yer warship."

"I see only four," said the puzzled stranger, pointing to Justice, Temperance, etc.

"Th' others never come out in wet weather, me lard," was the answer, given with an ingenuous smile.

On another day, when the skies left nothing to be desired, the driver accounted for the eight absent apostles in the following manner: "Sure, sorr, some av them does be down below, sortin' the letthers."—*Westminster Gazette.*

Squire: "And what are you going to make of the boy, Pat?"

Peasant: "That's what does be botherin' me an' his mother. He's that lazy and mischievous he's fit for nothing but a gentleman."—*London Chips.*

"THE DIVINE RIGHT OF BOLTING."

In one of his trenchant speeches this autumn Hon. Thomas B. Reed justified the right to bolt by saying:

It is a part of the business of a free country to get itself governed. We have no heaven descended people to do the governing for us, and no inspiration comes from heaven except what comes to us all. Hence the government by parties. I have never complained of the fact that a party did not take my view of things, or that it was desirous of governing in its own way and presenting its own propositions. Parties are made up of two classes of men, one of them progressive and the other conservative. I do not mean to be understood as saying that all men are equally aggressive or conservative, but that the mass of them range side by side, and that the dividing line shifts before almost every election. If nothing new comes up the line remains where it was before, but if some new question comes up—a question of importance in which men differ, and that difference becomes strong—some men of one party go over to the other and give them the victory. Some men say we ought always to be in motion, to have no settled convictions of our own. I differ with them. Ordinarily it is desirable for a man to stay in his party; yet there are conditions arising sometimes when it is the duty of a man, if his faith and belief guide him, to shift temporarily or permanently.

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CONTENTS

EDITORIAL:
- Paragraphs 469
- The Ancient World Rediscovered 470
- A Retrospect of Summer Reading 470
- Christ for the World 470
- Current History 471
- In Brief 472

STAFF CORRESPONDENCE:
- The Interior 473

CURRENT THOUGHT 480

CONTRIBUTIONS:
- Boston's Gift to Oakland. Rev. C. E. Jefferson 473
- The Duty of College Bred Men in the Present Crisis. Pres. Charles F. Thwing. 474
- Charity Chance. Chap. XII. Walter Raymond 475
- Pleasure and Profit in Vacation Reading. Experiences and Suggestions 478

THE HOME:
- The Land of Havilah—a poem. Amy S. Bridgman 481
- Paragraphs 481
- The Decline of Sentiment. Mrs. Margaret E. Sangster 481
- A Boys and Girls' Republic. E. Lawrence Hunt 482
- The Ideal Marriage—a selection 482
- Closet and Altar 483
- Mothers in Council 483
- Compensation—a selected poem 484
- The Hygienic Value of Color—a selection 484
- Conversation Corner. Mr. Martin 485
- Corner Scrap-Book 485

THE SUNDAY SCHOOL—Lesson for Oct. 11 486
- Notes 495

Y. P. S. C. E.—Topic for Oct. 11-17 487
- Notes 495

PROGRESS OF THE KINGDOM 487

LITERATURE 488

NEWS FROM THE CHURCHES:
- A Historic Pulpit Filled 490
- The Annual Conference of Maine 490
- New Hampshire's Annual Convocation 491
- The North Dakota State Meeting 491
- The Montana Conference 492
- San Francisco Interests 495

MISCELLANEOUS:
- Woman's Board Prayer Meeting 466
- Shamrocks 466
- "The Divine Right of Bolting"—a selection 466
- Notices 490
- The Secular and the Religious Press—a selection 496
- Biographical 496
- Marriages and Deaths 496
- Business Outlook 497
- Boston Ministers and the Pilgrims 497
- Noteworthy Forthcoming Meetings 497
- The Busy World 498
- Education 498
- American Missionary Association 499

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THE CONGREGATIONALIST

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LAST Sunday invitations were given to the congregations of our churches in Boston and vicinity to share in the privileges of entertaining at their homes the delegates who are coming to attend the jubilee anniversary of the A. M. A. We doubt not that the responses were many and hearty. Fifty years of a great work in delivering and uplifting needy races is to be reviewed. Plans are to be discussed and adopted for a greater work in the coming half-century. This Boston jubilee meeting must be made a memorable occasion. Old friends of the Negro, the Indian and the Chinaman in our country will come to revive memories of the past. New friends must be made for them—young men and women who will work to make this Christian, philanthropic and patriotic service still broader, wiser and more fruitful. Churches all over the land which contribute to this society should not forget that they are entitled to send delegates. It belongs to the churches and their representatives must do its business. Send them along and Boston will take care of them. It is time to elect them, for the meeting is at hand, Oct. 20–22. We learn that the prospect is good for a very large attendance.

President Thwing's article on The Duty of College Bred Men in the Present Crisis may serve as a spur to some who have not already acted, but already a sufficiently large number of our educated citizens have thrown themselves into the campaign in such a splendid way as to make any indictment untenable which charges American men of learning with lethargy or cowardice. It is only necessary to cite the example of such men as ex-President White and President Schurman of Cornell, President Low of Columbia, President Stryker of Hamilton, Professors Phelps and Sumner of Yale and Provost Harrison of the University of Pennsylvania to show the intense interest of prominent men in American institutions of learning in the right determination of present political issues. Never since the War of the Rebellion have so many college bred men gone to the caucuses and thrown themselves so unreservedly into the preliminary and routine work of a great political controversy. May their interest and service not cease after the decision at the polls, for while the principle at stake is simple, the details of the method by which national health is to be restored are by no means simple or clear.

Mr. E. L. Godkin, in his suggestive article in the October *Scribner's* on the Expenditure of Rich Men, says with truth that what our colleges, schools, museums and charities owe to our wealthy citizens is beyond computation, and that the phenomenon is something new in the history of the world. "They have set Europe an example in this matter which is one of the glories of America." Mrs. Julia Bradley of Peoria, Ill., who we understand is a Congregationalist, must be added to the ever increasing list of those who are included in Mr. Godkin's tribute of praise, for she has just announced her intention to give more than $2,000,000 to found and endow a polytechnic institute in Peoria which will be affiliated with the University of Chicago. President Harper of Chicago University, in announcing the gift, called especial attention to the interesting fact that Mrs. Bradley in her stipulations provided expressly for lectures on ethics based upon the life and teachings of Jesus Christ. In this respect the Bradley Polytechnic Institute will be far superior to most institutions of a similar character in this country. Mrs. Bradley, sixty years ago, received from her father a farm then in the country but now valuable property in the heart of Peoria. Some of the increment may have been unearned, but if so society certainly is to come to its own again.

In the *Superintendent and Teacher* for October the editor of the *Watchman* writes with feeling and force in criticism of the management of the International Sunday School Association. He charges in substance that the *Evangel* "exerted its vast influence to keep out of the Boston convention every delegate known to be friendly to any other system than the uniform lesson system"; that "the spirit that prompted the editorials of the *Evangel* ruled the convention"; and that the report of the Lesson Committee, which had been printed, was amended so as to exclude all reference to other lesson systems before being read to the meeting. The inference indicated and apparently intended by this article is that the convention, so far as it dealt with the lesson system, was managed in the interests of publishers, writers of lesson helps and owners of Sunday school journals. We do not think the evidence presented warrants this inference. We think there must be another side to the matter. Meanwhile, each Sunday school is free to choose its own lessons or to adopt any system offered to it; and it is pretty certain that publishers will be found enterprising enough to supply the systems of lessons most in demand, whether or not they are recommended by the International Sunday School Association.

Do the Protestants of Boston realize that there are now forty-seven Roman Catholic churches in the city, and that, to quote *The Pilot*, the local Catholic journal, the present is "a time of tremendous activity in church building in the city"? Two new parishes have been recently created in the Roxbury district, and the Brookline, like the Brighton district, will soon have two churches. The Syrian Catholics are preparing to build a chapel. The Poles have just built one, and the Lithuanians will soon have a place of worship. Old and established parishes are replacing old edifices with splendid new ones—not moving away to the suburbs. On the other hand Unitarian congregations like the Church of the Unity, formerly ministered to by Rev. M. J. Savage, are dying or dead and transferring their property to the Benevolent Fraternity. Moreover, not a few Trinitarian Congregationalists are still to be converted to a belief in the necessity of doing anything more than "marking time." Surely, in the face of such aggressive, masterly church extension work as Roman Catholics are putting forth in Boston today, the descendants of the old stock and the adherents of the old faith do not need to be spurred on to do their duty.

The opening of the college year involves both transfer and concentration of young life. It is often one of the problems and trials of the pastor that some of the natural leaders among his young people are absent during the greater and more active part of the church year, just as they are likely to become of use. It makes work harder, with only the compensation that it gives an opportunity to develop and make the most of talents which might otherwise have been neglected or thrust in the background. On the other hand, there are well recognized perils in the concentration of our young people in college towns—new temptations to be met, new influences of faculty teaching and student companionship which are likely to put religious opinions and habits to the test. Certain kinds of worldliness and doubt are especially prevalent in our colleges, and it requires a warm enthusiasm and the continual practice of devotion and helpfulness to overcome them. We cannot regret that our boys and girls pass through this experience of testing which is essential to the growth of strong character, but there should be an increasing provision of forethought and sympathy for the religious side of college life.

In political meetings many men go to take some part. They express approval or disapproval. They ask questions. They applaud the speakers. They cheer. There is magnetism in numbers. With such audiences men of only ordinary talent become eloquent. Why should not these effects be oftener produced in religious meetings? Their power depends largely on the audience. Christians can make these meetings like that at Pentecost. Get ready for worship by worshiping God before you start for the meeting. Think of divine love. Christ manifested it for you. He died for all men. He will give to every man who receives him the divine life he has promised. He will make them kings and priests. He will share his throne with them. The

prosperity which will come to the nation from electing the candidate who stands on the best political platform is nothing compared with the blessedness to be gained by men and families and nations through loving obedience to Christ. Think on these things. Go to the prayer meeting and the Sunday service with your mind filled with them. Respond to the utterances of your brethren. Speak your own thought and feeling to them and to God. Then these meetings will be unsurpassed in interest. The minister will be eloquent. The entire community will come to listen, and many will remain to praise God.

THE ANCIENT WORLD REDISCOVERED.

In making known ancient history the spade is proving mightier than the pen. Silent mounds, forgotten ruins and desert sands have during the present generation been made to reveal more about old Assyria, Babylon, Arabia, Palestine, Egypt and Greece than had before been discovered in twenty centuries. A prehistoric world has been brought within historic knowledge. The chief impulse in this work is to find new light on the Bible; and in this we are most interested, though rare treasures of great intrinsic as well as historic value have rewarded the efforts of explorers.

Till within a few years it was supposed that the Bible contained the oldest literature in the world, but vast literatures are now at our disposal, in the very handwriting of their authors, much of it written many centuries before Abraham was born. For long ages little was known of Assyria or Babylon except what was told in Bible records. But the civilization and culture of these great nations, their government and social life and even the daily doings of the people may be accurately described from the clay tablets, inscriptions, buildings and implements which had been buried for thousands of years, but are now being brought to light by the explorer's spade. The volume, Recent Researches in Bible Lands, reviewed in our literary columns this week, places many of the results of these explorations before us in a popular form. Professor Hilprecht there expresses his conviction, for which he seems to have obtained good evidence, that a high degree of civilization existed in Babylonia centuries before the time when we used to believe that the human race was created. The records of the movements and battles of nations in that early period are being unearthed, their religious creeds, and the correspondence of their rulers with one another and with their officers. The story of the explorations at Nuffar during the last eight years is as fascinating as any of Jules Verne's fanciful accounts of journeys to other worlds.

These records help to make real and natural much in the Old Testament that seemed unreal and that was taken by many as legend. They afford satisfactory explanation of many things which had not before been explained. They not only confirm, but they vividly illustrate, many of the historical statements in the Bible. They help us wonderfully to comprehend the relations of the kingdom of Israel with surrounding nations. They indicate the religious beliefs which were held in common among different peoples, guide us in our judgment of the influence which was exerted from without on the religion of the Hebrews, and of the influence which its faith had on other nations. The Old Testament is likely to become in many respects a new book, and its importance in the history of Christianity much increased, as these archæological discoveries come to be clearly apprehended and applied. A very interesting and scholarly attempt so to use these discoveries appears in Prof. J. F. McCurdy's History, Prophecy and the Monuments, the second volume of which is reviewed in our literary columns.

The cause of Biblical scholarship is greatly indebted to the University of Pennsylvania, which has already expended over $70,000 in these researches, and to the Palestine and Egyptian exploration societies and other organizations which have collected funds in the United States and carried on this work in the various Eastern countries. It is a matter for congratulation, also, that the governments of these countries themselves are coming to take interest in the explorations and to preserve the treasures discovered. While the British Museum and other European collections have been greatly enriched in recent years by these treasures gathered by British, French and German archæologists, many of the most valuable of those now being discovered are being gathered into the museums of Cairo, Constantinople and Athens and arranged by skillful hands. The establishment of Robert College at Constantinople, the Syrian Protestant College at Beirut and other American institutions in the East have been most opportune in promoting Oriental research. The services of Professors Long and Haynes of Robert College, of Dr. Bliss in Palestine and Dr. Grant Bey in Egypt illustrate the large incidental fruits of missionary enterprise in foreign lands.

These discoveries of ancient records and life are the most valuable commentary on the Old Testament ever written and many of them antedate the Old Testament. They illumine the divine purpose as declared in the Biblical accounts of the history of Israel. They remove difficulties which have been great stumbling-blocks; and if they lead us, as they do, to rearrange our chronologies and to change some of our methods of interpretation they both confirm and illustrate the general historical accuracy of the Holy Scriptures. That they should be brought to light just at this period, when scientific attainments have for the first time made them intelligible and taught us their value, can but suggest the providential care of God over the Word which he has given to men. His truth written on buried walls and tablets, in the sacred books of his chosen nation and in the hearts of men, is the same truth through all the ages, and its record in every place bears witness to itself and to the mind which gave it.

A RETROSPECT OF SUMMER READING.

In the broadside of letters on summer reading which we present this week it is significant that more than half the writers have been using their vacation for careful and earnest study of the pressing political and financial questions of the day. It is an index of what has been going on all summer, not in rest times alone but as an added burden of study for those who were already busy. Action is forced upon us, and it is characteristic of our people East and West that they desire to know before acting. In this our correspondents are but representatives of the whole people.

Leaving out of the account this urgent call to study, we are struck by the variety of books which our correspondents have been enjoying. Except Ian Maclaren's Mind of the Master, not one book outside the sphere of economics is mentioned twice. This wide variety of material includes pure literature, philosophy, biography, science, homiletics, books of devotion, recent novels, reviews, magazines and newspapers. Evidently the land of good reading is not a narrow mountain pass, but rather a spacious realm of many paths and resting places and gracious outlooks.

Running through most of the letters also is a note of purpose which we are glad to see. Some of them begin with assertion of the duty of refraining from books in vacation time but the logic of opportunity is too strong for them and they go on to show in their own experience that even purposeful reading may be rest. The fact is that man in America, and especially the educated man, has become addicted to reading and finds it difficult to change except from more to less, or from reading by necessity to reading from preference. The stimulant or sedative of other men's thoughts he craves and will attain whether he picks up his material at random or chooses it with a deliberate purpose. Planning serves a double purpose, therefore; it crowds out rubbish and it insures variety. If one read Shakespeare all the year it would be no rest to read him in vacation, but how many of us will ever read him unless we read him in our leisure days? It is a question largely of better or of worse and men will choose their reading by default of choosing if they do not select by the exercise of forethought and deliberate care. And what is true of summer leisure is also true of the odd moments and brief opportunities of hurried wintertime.

CHRIST FOR THE WORLD.

These words often are used as a motto. They serve well in that capacity because they are so full of meaning. Did you ever think how human history would appear to one unfamiliar with it, if it were to be represented in a kind of panorama? All its events previous to the birth and life of Jesus Christ would be seen to be preparatory for them and all its subsequent events to be shaped and colored by them. The short period of the life of Christ would seem to be, as it was and is, the central, pivotal period of human history.

He is gradually conquering the world by the might of love. Before his coming the nations had been prepared for it, although they knew it not, and since his ascension their preparation has continued in a different manner for another and a different coming, which will reveal the superior closeness and power and beauty of his relation to men. He is coming in the spread of enlightenment, of the knowledge of righteousness, of loyalty to God, and of consecrated service for one's fellowmen. He is coming even by means of wars and floods and pestilences and whatever else turns human hearts away from material things and directs them towards God.

It is faith in his coming—not at any stated day or in any manner to be foreseen and particularly declared but in the spirit and with power—which is the inspiration of

true missionary service, whether in one's own home or community, or in the remote regions of our own land or abroad. Every day brings that coming nearer, although it may not be a scenic display, comprehensive and dramatic, but only a revelation to the hearts of his people one by one. But whatever its form, its meaning is the same.

We are to pray for it. We are to labor for it. But are we not also to assume that it has indeed begun already? If Christ had not come to the world and claimed it irresistibly as his own and set himself to redeem it for himself, it would not be the world which, in spite of all its faults, it is.

CURRENT HISTORY.

Domestic Politics.

The Palmer and Buckner ratification meeting in New York city last week, at which both the candidates of the National Democracy spoke, was remarkable for its enthusiasm and the presence of almost all the former leaders of the Democratic party in the East who have had the reputation of being anything more than partisans of the most intense and narrow type. The following day those Democrats of the Empire State who rejected the Chicago convention's platform and candidates and spurned the action of the Buffalo convention the week before met in Brooklyn and named candidates for governor and presidential electors, selecting as their gubernatorial candidate Hon. Daniel G. Griffin of Watertown. While these men were going straight ahead and following to its logical conclusion the course of dissent which they entered upon when they bolted the Chicago platform, the followers of "the machine" were squabbling among themselves as to whether Mr. John Boyd Thacher, who had been nominated the week before at Buffalo, should or should not be forced from the ticket. Tammany, having reason to distrust Mr. Thacher's complete acceptance of the platform formulated at Chicago and reiterated at Buffalo, insisted that he must retire. Senator Hill, after a stormy struggle in the State committee, succeeded in defeating Tammany's purpose. When, later, the committee on notification informed Mr. Thacher of his nomination, he surprised them and added to the complexity of an already much-entangled and comical situation by declining to accept the nomination. The future complications no one can foresee nor the end of the factional warfare, but all agree in the forecast that everything is conspiring to give Mr. McKinley an unprecedented majority in New York State.

The situation in Massachusetts is quite as complicated and quite as ludicrous. Mr. George Fred Williams has been nominated for governor by the "machine" Democrats, who intend to betray him at the polls, and by his own faction. Both factions indorse the Chicago platform and nominees. The Democrats who believe in a gold standard, after filing a respectful protest, left the "machine" convention held in Faneuil Hall, and subsequently put forth a State ticket with ex-Mayor F. O. Prince of Boston as candidate for governor. The fight between the two silver factions is chiefly one for spoils and an effort on the one hand to retain and on the other hand to obtain control of the State party machine.

Mr. Bryan's tour through New England has demonstrated that many people wish to see and hear him. He has been received respectfully save in New Haven, where the students of Yale brought discredit on themselves and the college by their success in disturbing the meeting held on the Common. If he or his managers fancy that the thousands who have flocked to see and hear him have been converted to faith in him, they are deluded. Postmaster-General Wilson, Senator Gray of Delaware and Governor Ferrall of Virginia are the most recent accessions to the ranks of those who intend to support actively the Palmer and Buckner ticket.

Mr. Bryan and the Preachers.

Mr. Bryan asserted in his Brooklyn speech last week that Henry Ward Beecher, if living, would be a defender of the Chicago platform. Those who remembered Mr. Beecher's sermon preached in Plymouth Church in 1877, when it was proposed to pay gold bonds in silver, have done well to recall the fact that Mr. Beecher then said:

> No act of Congress can ever make one pound equal to two pounds! No act of Congress can ever make a thing inferior equal to a superior. Silver coin must be made proportionate to the value of gold as determined in the open markets of the world. Any other course is to teach men to cheat by law, it is to teach honest men to cheat without knowing that they cheat, it is to teach fraud by legislation, it is a high crime and misdemeanor, and if men in Congress do not know it, what are they there for? When the blind are leading the blind, and they all fall into the ditch together, it will not help them to find that the ditch is silver-lined.

Mr. Bryan's alleged indiscriminate attack on Christian clergymen made at Wilmington, Del., we have taken pains to investigate somewhat, and find much difference of opinion. Those present most worthy of confidence assert that Mr. Bryan was careful to discriminate between godly, self-sacrificing, sympathetic clergymen and the worldly, self-seeking and callous ones.

The Burdens of the Farmer.

A Chicago firm engaged in the business of loaning money to farmers recently sent to 4,000 agriculturists in Illinois, Minnesota, Nebraska, Iowa and Missouri, to whom they had loaned money, asking them how they intended to vote at the approaching national election. Of the 1,267 who have answered thus far 979 say that they will vote for Mr. McKinley, 186 for Mr. Bryan, 48 for Mr. Palmer, the others scattering. These men are of the debtor class which is supposed to be most susceptible to the temptation which Mr. Bryan is setting before men burdened with debt. The condition of the farmers in Canada is much the same as it is in this country, and throughout the world for that matter, and therefore it is significant to note that those Canadian members of Parliament interested in promoting the welfare of agriculture and appointed to report to Parliament on the reasons for the agricultural depression, in a report which was adopted last week and which will be presented to the select standing committee on agriculture of the Dominion Parliament, made no reference to the demonetization of silver as one of the causes of the depreciation in prices. Tariff reform, reform in railway administration, better steamship service to Great Britain, construction of storage warehouses and *abattoirs* are all mentioned in the report, but not a word about the injury caused by low prices of farm products due to the gold standard. If the disease is a universal one, so must be the remedy.

Queen Victoria's Unparalleled Reign.

On Sept. 23 Queen Victoria passed the mark of the longest reign among her predecessors. By her own wish the public celebration which would be proper to so interesting an occasion has been postponed until June of next year, when, if she lives so long, she will have been queen for sixty years. The mayors of the English cities, however, telegraphed to her at Balmoral their congratulations, the bells of the churches were rung and the national anthem sung in the theaters. In every department the queen's long reign is memorable. The external growth of the empire by the control of India and the acquisition of the great African spheres of influence, the rise of a brilliant and distinctive literature everywhere known as the "Victorian," the establishment of the modern relation between the crown and the people made easy by her youth and conscientious devotion to duty, the vast political changes in the direction of an ordered democracy, postal improvements, civil service, army and electoral reform, the growth of invention and commerce, the revolution in industrial life produced by the adoption of free trade—all have combined to make a new and greater empire, in which her quiet influence has been one of the factors of progress. Americans will heartily join in the hope that she may be spared to receive the congratulations of her people and of the civilized world on her sixtieth coronation anniversary.

Mr. Gladstone's Speech.

It is difficult to see just where or how any practical result can come from Mr. Gladstone's great speech to four thousand citizens of Liverpool last week. It showed what all the world knew before, how intense is his righteous indignation, and it voiced the heart of Great Britain, but it did not go far enough to materially change the situation; and his suggestion that the British ambassador be withdrawn from Constantinople and the Turkish minister in London sent home does not win assent, for there is work for a British ambassador in Constantinople to do guarding defenseless Christians, European and native, even if he be impotent as a diplomatist. Mr. Gladstone's restraint, his failure to take the position that a time may come when Great Britain must act, whether other nations co-operate or not, may mean that he has reason to know that Lord Salisbury and the czar will come to an understanding while the latter is at Balmoral, the guest of the queen. If so, it is not probable that the czar will alter his policy unless Great Britain changes its attitude toward Russian occupation of much of European Turkey, including Constantinople. Evidence accumulates that Russia not only has France tied to her, but that Germany and Austria have been made her allies, while Italy, it is said, owes much of the leniency of Abyssinia's king to Russian influence and for the same must be duly grateful, hence at least neutral. If Great Britain can make France see how Russia is using her, if Egypt can be made a bond of union rather than a bone of contention between Great Britain and France, then Lord Salisbury has some chance of successfully challenging Russia's policy, whatever it may be, in Turkey. If something like this does not happen, then the outlook for Armenia is dark and the expulsion of the Turk from Europe still a dream. The veteran Baptist missionary in China,

William Ashmore, writes that Russia's influence in the far East is overpowering and practically unchallenged.

The Situation in Turkey.

The massacre of Armenians in their villages and towns has been renewed and a reign of terror still exists in Constantinople, Europeans and Armenians leaving the city in large numbers. The Young Turk party continues to distribute placards calling for a revolution and the deposition of the present sultan, and the Armenian revolutionists are not idle or awed, so that inflammable material is ready for the spark. The sultan rejoices in an autographic presentation copy photograph of the emperor of Germany, recently sent to him, to such a level of comradeship has the ruler of the land of Martin Luther come. Meanwhile throughout Christendom clarion voices are crying, "Shame! To arms." Poets like R. W. Gilder, in the October *Century*, are saying:

Let fall the ruin propped by Europe's hands!
Its tottering walls are but a nest of crime!
Slayers and ravishers in licensed bands
Swarm darkly forth to shame the face of time.

False, imbecile and cruel, kept in place
Not by its natural force, but by the fears
Of foes, with hand on hilt; even by the grace
Of rivals—not blood-guiltless all these years!

Aye, let the ruin fall, and from its stones
Rebuild a civic temple pure and fair,
Where freedom is not alien; where the groans
Of dying and ravished burden not the air.

Clergymen like Dr. Lyman Abbott are asking:

Do you suppose that he whose ears heard the cry of the few oppressed Israelites, that he whose eyes looked upon the massacres of the Roman Empire, that he who beheld with restrained indignation the lash and the chain in America—do you suppose that he does not see the thousands that have marched to a cruel grave in Armenia? That he does not know the silence of Powers that call themselves Christian? That he will have no word of accounting with England and Russia and France and Germany?

While in Great Britain men are saying, with Rev. Charles F. Aked:

How soon shall we hear some Lowell of our own demanding?

Wut'll make ye act like freemen?
Wut'll git your dander riz?

How soon shall we hear the voice of another Whittier writing to Englishmen and bidding us again

Tear from your flag its holy cross
And in your van of battle toss
The pirate's skull-bone blazon!

What sort of an answer do you suppose an Englishman in America can make to the question whether the British Lion has turned cur? When we remember Armenia, God only knows whether we shall ever respect ourselves again.

IN BRIEF.

Mr. Capen's address before the Boston Ministers' Meeting on the Crisis of 1896, published verbatim in our columns last week, has been commended by many as a clear statement of the principles involved in the present political campaign. Many pastors and others have expressed a wish to circulate this admirable paper, and we are glad to be able to state that it is to be issued in pamphlet form by the Business Men's Non-Partisan Sound Money League of Boston, with headquarters at 194 Washington Street. Those who desire copies can receive them free of charge by making an application to the league personally or by mail. Can pastors do a better service to the cause of national honor than by placing copies in the hands of every voter in their parishes?

Mr. Jefferson's characterization of his neighbor in the ministry on page 473 is a suggestive study of qualifications which many ministers are seeking after.

Four months of testing have reconciled the conservative male trustees of the Clarendon Street Baptist Church, Boston, to the appointment of a woman as sexton. Why not, pray?

As will be seen by referring to page 499 the A. M. A. Jubilee Fund has more than doubled since our last report. May it continue to grow in an increasing ratio, so that the Boston meeting, Oct. 20–22, may be a jubilee indeed!

Somewhat more cheering tidings are received from Rev. Dr. George Leon Walker. He has gained strength and is able to move the affected limb. He expects to be removed to Hartford this week. Hope for his recovery will move his many friends to more earnest prayer in his behalf.

The pope declares that "all ordinations made under the Anglican rite are absolutely invalid." The church through which Protestant Episcopalians trace back their cherished doctrine of Apostolic Succession thus denies their right to claim it. Yet no doubt they will continue to spell church with a capital C.

One of the most interesting and promising of recent attempts to win slum bred boys and girls to lives of self-restraint, self-respect and social usefulness is described in Mr. Hunt's article in the Home Department. A second "George Junior Republic" has been started at Lake Villa, Ill., and ere long we expect to see many.

The Blue Valley Association of Congregational Churches in Nebraska has passed a resolution censuring the *Nebraska Congregational News* because it expressed a preference for McKinley for president. Eleven voted for the resolution, eight against it, and seventeen, not voting, remained non-partisan. But no doubt their votes will be cast where they will count for something when the right opportunity comes Nov. 3.

Religion is not ignored even in the heat of the political campaign. All the people of Boston seemed to be out on the Common and in the streets around Music Hall last Friday evening to greet Mr. Bryan. Yet the audience at the revival meeting in Tremont Temple was larger than usual, listening intently to an earnest sermon, while the candidate for the presidency a few rods away was pleading the claims of his party.

The alumnæ and friends of Mt. Holyoke Seminary will grieve to learn that the historic structure on the top of South Hadley hill, the main dormitory and chapel, was destroyed by fire last Sunday afternoon. No lives were lost, and much of the personal property of the students and teachers was saved, but the insurance, $157,000, even if the full amount is allowed, will fall much below the loss suffered, and the loyalty and generosity of the friends of this noble institution will now be tested to the utmost.

The *Christian Observer* informs its readers that the ancient city of Nippur or Nuffar, which has lately been unearthed by archæologists, perished in the flood, and that the city whose remains were found above the oldest was built just after the flood. Noah, soon after leaving the ark, remembering the advantages of the place, located a new city on the spot where the former one was overwhelmed. These data furnished by our contemporary must be a great help to Professor Hilprecht and his colaborers in the valley of the Euphrates.

Tremont Temple was crowded last Monday at noon to hear Mr. D. L. Moody speak on How to Reach the Forty Millions of Non-church-goers in the United States. Before beginning his address he said that many thousands of bushels of apples, which might be given to the poor in Boston, were rotting on the ground. He named Messrs. Samuel Johnson, S. B. Capen and H. M. Moore as a committee to wait on the railroads and see if free transportation could be secured. He offered to send from Northfield 8,000 barrels of apples. Money is needed to secure their free distribution, and gifts for this purpose should be sent to Rev. D. W. Waldron, 19 Congregational House, Boston. If sufficient money is provided to pay the cost of handling the fruit, many thousand bushels will be distributed among the poor.

It is somewhat significant that the authorities of Union Theological Seminary in New York have arranged for a course of ten lectures on the general subject of Christian Worship, which such men as Professors A. V. G. Allen, Egbert C. Smyth, Drs. William F. Huntington, George Dana Boardman and other men equally learned are to deliver, and in which they will discuss Primitive Christian Liturgies, the Liturgies of the Greek, Roman, Lutheran and Reformed Churches, and the customs of Non-Liturgical Churches, the course naturally closing with a lecture by President Hastings of Union Seminary on the Ideal of Christian Worship. As these lectures are open to the public at noon on Fridays during October, November and December, it is to be hoped that they will be attended by those within the area of Greater New York who are, or should be, interested in the very timely subject which is to be considered.

The Baptists have a case of heresy to discuss. Prof. Nathaniel Schmidt of the Theological Seminary of Colgate University, Hamilton, N. Y., was charged more than a year ago with rejecting the Baptist doctrines of the canon and inspiration of Scripture, the divinity and resurrection of Jesus Christ, the miracles in the Bible and immersion. He denied all these charges and declared his faith in a clear and manly statement that would be accepted by any Congregational council as sufficiently orthodox to qualify him for a pastorate or professorship. Still, he would admit to the Lord's table "all who love the Lord Jesus Christ in sincerity." Without further trial he was notified by the trustees that on complaint of the Baptist Education Society his relations with the seminary were ended. He protested that the action was unjust and illegal and that its object was "to suppress such honest investigation of Biblical problems as the Baptist freedom of faith allows." However, he has accepted a professorship of Semitic languages in Cornell University, and thus takes himself out of the discussion, which for some time will add piquancy to many assemblies of Baptists.

Rev. John Watson, D. D., (Ian Maclaren) and Dr. C. H. Parkhurst came into New York Harbor on the Germanic last week. We know that they met, for Ian Maclaren says they did, although their meetings would probably have been more frequent had the Scotch divine proved a better sailor. Dr. Watson spent Sunday in Lenox, and on Monday went to New Haven to begin his course of lectures to the students of Yale Divinity School, which will be given not in Marquand Chapel, as have all former Lyman Beecher course lectures, but in one of the college halls, seating 800 people. This has been found necessary, owing to the unusual number who desire to see and hear the author of The Bonnie Brier Bush and The Mind of the Master. While in New Haven Dr. Watson will be the guest of Prof. George P. Fisher. He begins his lecture tour in Springfield, Oct. 2. From several interesting interviews which have been published we learn that he is expecting to gain much profit and inspiration from his study of our life. His last long outing, seven years ago, was in Egypt, the great, mysterious and fascinating land of the past. By way of contrast he now comes to see the "land of the present and the future!" As he sailed up New York Bay he saw our White Squadron

anchor and expressed the hope that it would always be found fighting alongside of the British navy. The sight of the statue of Liberty in New York Harbor made his blood go faster. Receptions for him at the Lotos and Aldine Clubs in New York have been planned, and students of Cornell, Oberlin, Princeton, Wisconsin University and the University of Chicago are to hear him. He is to preach in Brooklyn, Philadelphia, Jersey City and in Boston, Nov. 29, in the Old South Church. The subjects of Dr. Watson's lectures at Yale are admirable. They are The Genesis of a Sermon, The Technique of a Sermon, The Problem of Preaching, Theology —the Theory of Religion, The New Dogma, The Machinery of the Congregation, The Work of the Pastor, The Public Worship of God, The Minister's Care of Himself. An excellent critic writes to us concerning the impression made by his first lecture, "It was a most extraordinary and brilliant success."

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

D. L. Moody's Plans for the Future.

Mr. Moody has just addressed the ministers and as many laymen as could get into the large hall of the Y. M. C. A. His subject was How to reach the forty million people who in our country are not in the habit of attending church. He spoke with all his former fire and vigor and with more than usual tenderness and confidence. No man has been quicker to learn from experience than he, and no man more constantly ascribes, so far as human methods are concerned, his success in Christian work to the exercise of common sense in approaching people and to a boldness which the interests at stake warrant. He began by speaking of his work among the prisoners in the United States, of whom there are about three-quarters of a million, and the ease with which they are reached through the books which he has had printed for the purpose. He says that for its outlay no work has ever made quicker or more satisfactory returns. What he wants is more means for his prison colportage system. He has already put into circulation hundreds of thousands of volumes of Christian literature. He believes that these same books, which can be sold for fifteen cents each, may be used as an introduction to the homes of people who do not attend church at all. His plan is to have Christian men or women call at every house in the parish, leave one of these books in an envelope on which the price of the book and a list of other books in the series are printed, and promise to call for the book or the money within a week. At this time, Mr. Moody says, the mistress of the house will usually be ready to see the visitor, and will thus open the way for religious conversation. He also says that no minister need have any difficulty in reaching all the families in his parish once in two weeks. He would have all saloons visited every fortnight, and invitations given generously for the Sunday evening service. This service should be evangelistic, beginning with hearty singing and followed by a short, direct, interesting address. He would close with an after meeting, giving an opportunity for those who must retire to do so during the singing of some stirring hymn. No service, according to Mr. Moody, is so valuable as the Sunday evening service and no service ought to be so well attended. He would never use it for anything like secular purposes. This method, he is sure, will bring the non-church going population of the city within the influence of the gospel. To reach those living in rural districts he would utilize the schoolhouses which are commonly open for the purpose, and in the country as well as in the city employ laymen of wealth, social standing and ability as speakers to conduct religious services.

Educational Matters.

Beloit has the largest class in her history. Seventy-eight have registered in the Freshman Class, fifty five of them young men. It is difficult to find room for them in the town. There is a pressing demand for a dormitory for young women. About 150 students are now enrolled in Chicago Theological Seminary. There are thirty five Swedes, twelve Norwegians and nine Germans among the number. One young man, who has been a year and a half in Germany and is an M. A. of Yale, is studying for the degree of Ph. D. Three others are taking post-graduate courses. Two-thirds of the English students are graduates from some college. While it is sometimes very hard to refuse men who come hither without a college education or its equivalent, experience is showing the wisdom of their rejection. It is worse than useless to put men into classes for which they are not prepared, or to encourage them to take up studies for which they are without the necessary mental discipline. It may be that special courses for such persons should be provided, either in this seminary or some other, or in connection with some one or more of our colleges.

Peoria is to have a polytechnic school of large proportions. For its establishment Mrs. Julia Bradley of Peoria has made known her intention of providing at least $2,000,000. Work on the buildings is to begin at once. As soon as these are ready money will be furnished for the support of the necessary instructors. The course of study will be collegiate and mechanical. While science in all its branches is to be taught, the subject of Christian ethics will not be left out. Liberal provision will also be made for the study of literature, both ancient and modern. The institution is to be affiliated with the University of Chicago. Very earnest efforts are being put forth this year to secure an increased attendance upon the university extension courses. Eighty seven different courses are offered. These will be given by some of the best men in the university. More than 1,200 persons were enrolled in these courses last year. It is now proposed to set aside Oct. 3 every year as Class Day for university extension students. In the morning prospective students will meet one another and the professors, and learn what classes can best be entered and what work best be undertaken. In the afternoon those present will be addressed by President Harper and other prominent men. This year the day will be observed for the first time.

FRANKLIN.

BOSTON'S GIFT TO OAKLAND.

BY REV. CHARLES E. JEFFERSON.

For the last year or two church committees in search of a pastor have been making pilgrimages to Charlestown. Hereafter such pilgrimages must be made to Oakland, Cal., for Rev. Charles R. Brown is no longer the pastor of the Winthrop Church, but is now the pastor of the First Congregational Church in Oakland.

In sending Mr. Brown to the Pacific coast, New England is giving back to the West her own. Born in West Virginia and reared in Iowa, Mr. Brown bears many of the marks which the West stamps upon the most favored of her children. Breadth and freedom and energy—these are his in more than ordinary measure. His manners are unconventional. His language is blunt and simple. His mind is intensely practical. He believes in bringing things to pass, and things always come to pass where he is. He despises red tape. All sorts of cant are an abomination to him. None of the odor or starch of clericalism can be found in his make-up. Persons meeting him feel first of all that they are in the presence of a man. He wears no label, not even a white necktie, proclaiming to the world, "I am a clergyman."

In the pulpit Mr. Brown is unique. Like all men of native force he has a style of his own. Theological professors have left no earmarks on him. No other preacher in the United States preaches just as he does. The ease and patness with which he says old things in new ways at first surprises and then charms. The breeze of the prairie blows through his sermons. Although a diligent student of the best books, his pulpit efforts never smell of the lamp. He has studied elocution and rhetoric, but he does not remind his hearers of that fact. His rhetoric is unstudied to the edge of carelessness, and his elocution is as natural as that of a business man discussing pressing problems with his fellow-citizen on the street corner. His language is as homely and simple as De Foe's, and as captivating. Words and phrases from the farm and shop slip into his discourses in the most innocent and unexpected ways. He has not Latinized his English, as many preachers have, until it has lost its Anglo Saxon edge and fails to cut into nineteenth century hearts. The trail of the scholastic serpent is not over his speech. He preaches in the plain language of the plain people, and they hear him gladly.

Mr. Brown is a Bible preacher. He is a man of many books, yet he preaches but one. He feeds his people on the Scriptures. He drenches them in the spirit of prophets and apostles. He so opens their eyes that they can see no man save Jesus only. His sermons come out of a heart which beats in sympathy with people. He has not analyzed the Bible until he has lost the power of using it. Devotion to criticism has not sapped him. He is vital, full of the milk of human kindness, and instead of boring people by dissecting theories and balancing systems he ministers to life by keeping men close to the great facts of revelation. There is no claptrap in any of his methods. He shuns the tricks and devices which weaker men feel obliged to resort to. In his pulpit there is no fooling, no attitudinizing, no pumping words to fill up the gaps caused by the absence of ideas. Sentences are not padded out to give them rotundity, nor are anecdotes palmed off as a substitute for thought. He is a preacher in downright earnest to drive his message home. He makes a sensation, as every true preacher does, not by antics and oddities, but by the force of his ideas and the nobility of his spirit. He talks as a man to men. He tells them plain truths in straight ways. When he gets done he stops. He fills the pews with people because he knows how to fill people with the truth.

But his power as a preacher lies not in his words or ideas, but in his manhood. It is the man who preaches. Carlyle is right: "Get your man, and all is got." Mr. Brown is a man. He is not a priest, nor a pedant, nor a *dilettante*, nor a dealer in literary niceties and theological conceits. He is not cursed with the awful itch for place. He has grasped the meaning of servantship. He is not afraid of hard things. His early ambition was to be a foreign missionary. Insurmountable obstacles thwarted his plans. Born in the Methodist Church and until four years ago a minister in that denomination, he found himself not in sympathy with its polity and resolved to throw his life into the church of the Pilgrims. Coming East he preached in the pulpit of the Winthrop Church. This church was at that time passing through a crisis. The tide was going out. A beloved pastor had recently resigned. Influential men were dying and others were moving into other cities. Some feared the church was doomed to be stranded in the midst of a population hopelessly Roman Catholic. Mr. Brown looked the field over and liked it because it was counted hard. Obstacles were many but he was eager to grapple with them. Even an ebbing tide had inspiration for him. Instead of sitting in the Congregational House and waiting for some mighty church to come his way, he plunged into the work in Charlestown and demonstrated various things which wise outsiders had been questioning. He proved that Charlestown was not altogether Roman Catholic, and that of the large number of excellent Protestants in the city a good proportion of them were willing to worship in the Winthrop Church. The church was born again. Its rebirth became a topic of conversation among the Congregationalists of Boston and vicinity. The prosperity was no mushroom growth. It went on through the years until outside churches in search of a pastor began to send their committees to Charlestown. Several churches gave sweet invitations, which were respectfully declined. The wise young minister knew how to wait. He waited till his hour had come.

That Mr. Brown will succeed in his Western pastorate is something which may be safely taken for granted. California is not so different from New England as many untraveled New Englanders imagine. The First Church in Oakland is made up largely of New England people. Eastern Congregationalists lose none of their strength and loveliness on being transplanted to California soil. They retain all their former graces and add others that are new. Dr. J. K. McLean, for the last twenty-three years the pastor of the Oakland church, was once the pastor of the church in Framingham. Under the genial influences of California climate and the inspiring pressure of the problems of a growing commonwealth, he has developed into a noble leader of the religious forces on the Pacific coast. He has laid the foundations of the First Church deep and broad. In spirit and outlook Mr. Brown is not unlike his distinguished predecessor, and is admirably fitted to take up and carry on the work so auspiciously begun. Success, after all, is nothing to be worried about or striven after with anxiety and forebodings. A man whose head is sane and whose heart is sound, and who knows how to put the gospel of the Son of God into the language wherein men are born, is sure of having a successful ministry in any field to which the providence of God may call him.

THE DUTY OF COLLEGE BRED MEN IN THE PRESENT CRISIS.

BY PRES. CHARLES F. THWING, WESTERN RESERVE UNIVERSITY AND ADELBERT COLLEGE.

The one comprehensive duty of college bred men in the present crisis is the duty of utterance. Theirs is the duty of talking and of writing.

The chief question before us, the financial one, is in certain respects hard, in certain respects easy. Like most questions of political science, its elements are simple and present simple problems, but these elements when combined constitute and present problems exceedingly difficult, of which most people are ignorant. If they understand the elements of these problems —as many do not—they are yet dreadfully ignorant of the methods of solving them. But concerning these questions people do desire to know. They desire the light of the thinker, not the lightning of the politician. The truth they wish to know in order the right to do. The debtor class, be it composed of Nebraska farmers or Massachusetts manufacturers, has no desire as a class to escape the payment of just debts; the creditor class, be it composed of Boston banks or Chicago brokers, has no desire as a class to exact payments which equity does not allow. Humanity does not wish to lie or be lied to; humanity as humanity wishes to do right. It is the only basis on which civilization exists.

By reason, therefore, of this condition the duty of utterance is laid on college bred men. Despite their limitations—and they are subject to very evident limitations—college trained men, above every other class in the community, are able to do these very things which are now in urgent need of being done. They can judge, reason, weigh evidence. They are able to see that this financial question has two sides and what these two sides are. They can put themselves in the other's place. They are interpreters. Often are they so free from partisanship that they open themselves to the charge of indifference. They do not forget, too, that this great question of money has a history. From its history they are able to bring forth teachings for the present crisis. As students of the science of government they remember that in the history of the two great civilizations which have most deeply influenced modern life, whenever patriotism was dearer to the ruler's heart than ambition the stamp on a piece of money represented its absolute value; and they cannot forget that when personal ambition in the ruler expelled the love for his people he was in peril of debasing the coinage. They remember that Nero took about one-eighth of its value away from the *denarius*, although retaining the name of the coin. English history furnishes examples of similar ills. Such are some of the elements which college-bred men bring to the solution of our great problem.

These college bred men are largely either ministers or lawyers. Chief among their professional duties, therefore, is the duty of talking. In the great company of editors college bred men are numerous. In the management of their journals these men are doing much to allay the fears of those who see in the effects of extreme partisanship the possibility of the overthrow of democratic government. The power of the partisan editor to rise above partisanship is a happy augury of this time. The clergyman and the lawyer should use their tongues as well as the editor is using his pen. They likewise should be as free from partisanship. The burning question is a question of fundamental principles. The principles are of tremendous consequence. A distinguished editor writing to me says, "Never in your day or mine has there been a question of so great public interest, not even the great war for the abolition of slavery." In this contest the Republican clergyman and the Democratic lawyer may well talk together for sound money.

The college trained man is also found in the college as a teacher and as an executive officer. It is possibly significant that almost every college president who has spoken has spoken in favor of sound money. I speak under correction, but my acquaintance with Dr. Bradley, the esteemed president of the college of which the Democratic and Populist candidate for the presidency is a graduate, leads me to believe that he would repudiate the Chicago platform and decline to support the nominee of the Chicago convention. It is not to be forgotten that the colleges as financial institutions and the professors who are in receipt of salaries have a most vital interest in this campaign. Our colleges are possessed of more than $100,000,000 in interest-bearing funds. The establishment of the fifty cent dollar would mean an essential halving of this vast property. It would prove to be, to use the softest language, a most serious inconvenience to college professors, for the cost of living would be greatly enhanced, and the amount paid in salary to the college teacher could not be increased at all. The pecuniary hardships of the wartime would be again felt by the salary-receiving class. Men of college training and college work should speak and write. Not a few of them are already speaking and writing. Next to our foreign missionary societies no organizations would apparently suffer more than our colleges, and no men more than their professors.

Parallels of an active participation of college bred men in great public movements are not lacking. A hundred and twenty-five years ago George III. is reported to have said that had there been no Harvard College there would have been no American Revolution. It was the graduates of that college who were the leaders in the early stages of the Revolution. One does not forget how large a proportion of the signers of the Declaration of Independence were college graduates, and in particular one delights to recall the valiant service of President John Witherspoon of Princeton in favor of the great document, and his other distinguished labors at the same period. No memorial structures are more significant than the halls erected on college grounds and the tablets placed in college buildings in memory of college boys and college graduates who went to the war and never came back. How full of memory is the fact that no less than twelve hundred graduates and students of Harvard University fought in the great war. College bred men fought for their country. They are now called on to write and to talk for it. Let them be as faithful to the call of the nation in the time of peace as they were in the time of war.

Charity Chance.*

A Serial Story by Walter Raymond.

Summary of the Previous Eleven Chapters.—Charity Chance becomes engaged to Graham Poltimore, nephew of her benefactor, Miss Graham. His friend, Alfred Prentice, a poet, so prevails upon her impressionable nature as to detach to some extent her affections from her *fiancé*. Mr. Poltimore-Briggs, a pompous and self-seeking politician, who has charge of Miss Graham's property, is running for Parliament. Charity attending a political rally meets the poet and goes to his room, where he renews his protestations of affection.

XII. DISCLOSURES.

WHAT was she to do? Days passed; and this question, always present in Charity's mind, remained unanswered. She became silent and distraught. The affection of Miss Graham, expressed in a thousand delicate touches, to her difficulty heaped remorse. The girl could not steel her heart to hurt that tender friend. Thus life became a constant lie, and unbearable.

Amongst the summer hospitalities at Babblecombe House was one in which the little lady took peculiar delight. Once a year long deal tables were ranged upon the lawn, an urn of huge dimensions was hired from the town and the workhouse girls were regaled with unlimited tea and buns.

It was early in the afternoon, and Miss Graham had been wheeled out of doors to await the arrival of her little guests. She loved to watch them coming along the road. To look at these hapless children quickened her sentiment and touched her heart.

"They are coming, Charity," she cried, with enthusiasm. "Poor little things! How pretty they look in their blue cotton frocks!"

The girl watched the procession marching two and two along the road. She was unhappy, and the sight to her seemed infinitely sad.

"I resent the blue frocks," she said, warmly. "Why should they be marked for workhouse brats?"

The phrase sounded unkind. "Don't dear, don't!" expostulated the little cripple, with a pained look. But as the children filed into the garden her face beamed again, and she added: "How clean and well they look! Set them to play at once, Charity. The Mortimers will be here in a moment."

Scarcely were the words uttered when the expected visitors came hurrying into the garden.

"So sorry to be late," gushed Mrs. Mortimer, rushing up to the chair and kissing Miss Graham upon both cheeks. "How are you, dear Miss Graham? It is so sweet of you. I have brought all the dear girls, you see—to make themselves useful. Come, girls, come."

Her eye glanced from Theodosia to Amelia and Amy, and thence to the other six. The dear girls solemnly approached in single file, saluted Miss Graham according to priority of birth, and dispersed. Then Theodosia and her mother encamped upon stools, one on each side of the bath-chair.

The sun shone gloriously. Swallows darted to and fro. The plaintive note of the greenfinch, like a sweet wail of recollected sorrow, came from the wood.

The workhouse children were ranged in two rows, playing one of those singing games—the heritage forever of the humble who have no toys:

We've a-come to see Jinny Jones, Jinny Jones, Jinny Jones,
We've a-come to see Jinny Jones. How is she now?

Backwards and forwards they tripped to the rhythm of the song. The little cripple's face glowed with pleasure as she nodded her head to the time. In heart she was as young as they, and enjoyed the game as much—always at second hand. Their little twinkling skirts awakened a joy more tender than the early daffodils or the bluebells in the wood. Something came over her. She scarcely knew whether to laugh or cry.

WITHOUT A PROTEST FROM HER INDIGNANT HOSTESS SHE SAILED PAST CHARITY.

Jinny Jones is a-dying, a-dying, a-dying,
Jinny Jones is a-dying. You can't see her now.

Every one else being happy and busily engaged, Mrs. Mortimer found the moment propitious to push forward her sharp face with the hook-nose she loved to put into everything.

"I wanted to say something to you, dear Miss Graham," she whispered, mysteriously, "if you won't be vexed with me. I speak from a sense of duty and from the best and kindest motives, and because I feel you ought to know."

What shall we dress her in, dress her in, dress her in?
What shall we dress her in—dress her in now?

Miss Graham turned from the children with a sigh of regret. When Mrs. Mortimer spoke under moral compulsion she always said something unpleasant

"What is it?" she asked, simply.

"It is about Miss Chance—Charity, I mean. Dear Miss Graham, you know what the Babblemouth people are, and how they tattle." Mrs. Mortimer shook her head censoriously. "I wouldn't say a word myself for the world—only it is such a pity when a girl is talked about"—

"Talked about?" interposed Miss Graham, sharply. "O, yes, I have no doubt of it. Foolish, idle tongues cannot be stopped. So much the worse for them."

"Ah! how true that is!" sighed Mrs. Mortimer. "And you know I have always felt the deepest regard for—for Charity. She is so spontaneous, so impulsive, one cannot help being in love with her. You see, we who know her understand and appreciate these good qualities. You and I, dear Miss Graham, see her true worth. And, of course, things are always exaggerated. Perhaps I may be wrong in detail, but I will find out"—

"There is nothing to find out in Charity," cried Miss Graham, warmly. "Her faults are all on the surface. She is so transparent that any one may see to the bottom of her soul."

"Yes. And how beautiful that always is—that real ingenuousness. It endears her, and makes one feel all the more that—that one must speak. But this Mr. Prentice, with whom she has become so friendly—the poet, you know—Theodosia, you had better go and assist your sisters."

"Friendly with Mr. Prentice!" The little lady fired up, and her eyes flashed with indignation. "Friendly with Mr. Prentice! Why she scarcely knows the fellow. She met him once at Graham's; and saw him afterwards in the wood, so she told me. That is all. Do you think she could speak to a real live genius with long hair and not come home and talk of it?" In impatience with such nonsense, Miss Graham laughed outright, and abruptly turned her head to watch the children, still singing.

Black is for mourning, mourning, mourning,
Black is for mourning. That will do.

"Then I think, dear Miss Graham, you ought to be told the truth." Mrs. Mortimer pinched her thin lips in determination not to shrink from an unpleasant duty. "It would be no true kindness, either to yourself or Charity, to allow you to remain in ignorance. Besides, a word from you will do so much. It must, if there is any gratitude in this world.

She paused, shook her head in doubt, glanced at Charity, towering so tall and graceful above the little cotton-clad paupers,

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and sinking her voice poured forth an unceasing stream of whispered gossip. On and on it gurgled, like rain out of a gargoyle on a wet day—how Charity had met Mr. Prentice by appointment at the rock on the hilltop, not once nor twice, but every day for a fortnight; and Mr. Prentice was there the first thing in the morning to the last thing at night, so that Charity might run out when she could; for John Sprake had seen them, and John told William the coachman, who told Selina, of course, who, when she was dusting the dining-room the other morning, began to mention it—"not that I ever allow a servant of mine to utter one word about anybody, or listen to anything that is said; for I either check them at once, or give them a severe scolding afterwards; but when I found Charity going to his lodgings, and in fact with my own eyes saw her there on the evening of Mr. Poltimore-Briggs's meeting, I felt it my duty, for the sake of the girl herself, to let you know what is going on. I should have walked over on purpose if we had not been coming this afternoon, no matter at what inconvenience. Nothing should have prevented me."

Mrs. Mortimer, who had been drilling holes in the turf with the top of her parasol, suddenly looked up and cut short her harangue.

Miss Graham, sitting more than ever erect, was white with anger and wounded pride. But the little lady did not lose her self-control. "You are very good indeed," she said, so calmly that the compliment sounded sincere, but so coldly that Mrs. Mortimer felt quite uncomfortable. "If Charity has talked to him unknown to me, no doubt the conversation was too unimportant to repeat."

Mrs. Mortimer fidgeted upon her campstool. Something within warned her to desist, but the temptation to tell was altogether too much for her. Moreover, a relentless conscience commanded complete disclosure of the worst—how Theodosia had overheard—not that she listened, dear child, for none had a keener sense of honor than Theodosia—had overheard the most terrible conversation that night when she was picking foxgloves for the decorations. So that at first the poor child, believing it must be Graham himself, from feelings of delicacy crept further into the wood, to let them pass by undisturbed. But when she saw who it was, she was astounded. "Nobody knows what that poor thing suffered," sighed Mrs. Mortimer from the depths of a mother's heart. "For two whole days and nights she never once closed her eyes, nor ate enough to keep a sparrow. She is so peculiarly sensitive to considerations of right and wrong, she dared not breathe a word for fear of being mean. She could not say her prayers with such a load upon her mind. She could not sleep. At last she sent for me—in such a burning fever that I thought of calling in Bibberley—and told me all. I gave her two globules of aconite at once, and exhausted nature slept like a child."

"I do not believe a word of it," cried Miss Graham, fiercely. "I have never known Charity to do a wicked thing—or repeat an unkind one—or repeat an unkind one."

As she nodded to emphasize the repetition, Mrs. Mortimer winced and drew up her head.

"We know how you dote on Miss Chance, dear Miss Graham. It is only natural that you should. But others can be at least truthful. Let me call Theodosia?"

"I want no corroboration. Nothing would make me believe a word of it. Duplicity and deceit are contrary to Charity's nature. And you have always slighted and looked down upon her—every one of you, from the first. You are all envious of her."

Mrs. Mortimer clutched her parasol, for after all she was the rector's wife. "Envious—envious of Charity Chance!"

"Yes—envious. Because she has more mind, and a finer temper, and a truer soul. Hundreds of times I have seen and resented it in my heart. I could never resent it openly, here in my own place. But now she is to marry Graham she is nearer to me. Not dearer, but closer. And everything affecting her touches me—touches me to the quick."

Whilst speaking the little cripple unconsciously pressed her hand upon her bosom, and a red spot burned upon her pale cheek.

Mrs. Mortimer arose from her campstool with a dignity so stupendous that nothing human could keep it up.

"As long as I live," she bounced out, "I will never try to do a good action again!" The assertion sounded a little sweeping, and she stammered, between hysterical sobs: "I mean—I mean—I meant merely to give a hint for the sake of the girl. I thought you ought to know. Envious of Charity Chance! Theodosia you must walk home with me, dear. I am feeling a little upset. The other girls may stay if they have tempers fine enough and souls true enough to be of any service."

Without a protest from her indignant hostess, in consort with Theodosia, she sailed past Charity, the workhouse children and the wondering eight and disappeared through the iron gates.

The singing had ceased. There was a lull in the games.

"Go on playing, children," urged Miss Graham with a smile. She was so exasperated that she appeared calm. But the happiness of her little guests no longer gave delight. She was disturbed, humiliated and the excitement had brought on her hidden pain. She had taken part in a vulgar altercation—a scene. She detested Mrs. Mortimer for having moved her to anger. And yet was this prejudice against Charity to last to the end of time? What could the child have done to raise such a report? Spoken to the fellow in the street, perhaps, and set these Babblemouth *canaille* barking. Met him by accident in the wood and aroused the suspicions of Theodosia, indeed, who would have given her eyes to marry Graham. Yet a girl could not be too careful. She would say a word to Charity, tenderly, without wounding her sensibilities by telling how much Mrs. Mortimer had said. She sighed from the depths of her soul. Why was not everybody kindly and true and sweet? She shivered with mortification there in the warm sun. She neither heard the tinkle of the teacups nor gloried in the demolition of the buns. And when the workhouse children, at departure, filed past to courtesy before her chair she received each salutation as a matter of course, and was glad to get them gone. The Mortimer girls went also. She did not ask them to stay.

"Take me indoors, Charity. I will not wait for Sprake."

Charity wheeled the chair across the lawn to the French window, and together they slowly mounted the three steps. But safely upon the sofa Miss Graham still held the girl's arm.

"Sit down. I want you, child," she commanded in her abrupt way.

With a sinking heart Charity obeyed. Yet again a talk about her marriage, she thought.

In her refined tenderness the little lady hesitated, scarcely knowing how to begin. Then in a low voice she said: "Charity, as you go through life, dear, you will find thousands of things, indifferent in themselves, which nevertheless assume importance in their consequences. Since we have to live in the world we must do as the world does. Not in its follies and frivolities—I do not mean that—but in the observance of its little conventionalities. It doesn't do to do everything that has no harm in it. It is wiser to conform. There is an art of living to be learned—quite a fine art in its way. Now this Mr. Prentice, whom they tell me you have—how you tremble, child! I know there is no harm, of course—they say you have met"—

"I love him. I love him with all my heart!"

The cry, sudden and passionate, was both self accusation and excuse. The gentle confidence and affection expressed in every word Miss Graham had uttered sank into the girl's soul. The warm pressure of those nervous fingers, still resting on her arm like a caress, broke her spirit. She burst into a flood of weeping. Better never to have been born than to break the heart that had taken and cherished her. Better to be dead and in her grave. Then with the caprice of passion she dashed away her tears, shook off the restraining hand and stood up fearless and defiant.

"Yes, I love him!" she cried again.

"Charity, you are beside yourself. You let your imagination run away with you. Why you've scarcely seen the fellow. You are immodest—shameless"—

As she threw these words like missiles at the girl the little cripple rose, and, quivering with excitement, leaned forward upon her ebony stick.

"I wanted to do what was true, but there was no help for me," wailed Charity. "It seemed so easy when I said I would marry Graham. It was to make everybody happy. That was my only thought. But I did not know my own heart. How could I know?"

"Mere midsummer madness!" cried Miss Graham, striking her stick upon the floor. "A month ago you had never set eyes upon this—this rhymer. A day or so and he will be gone. Do you think he will ever bestow a thought upon you? Or upon anything when the moment of his shallow vanity has passed?"

This contempt for Prentice stung Charity into resentment. No longer pleading for pity, her spirit arose in revolt against such injustice.

"Whether he is a rhymer or a poet he loves me. He said so"—

"And you stooped to listen! You, having promised to marry, admitted this stranger to such familiarity that he dared to tell you so. No wonder they come to warn me. What they say is true. I can see it is true. You walked with the man you were to marry, and with his words still in your ears you crept down into the wood at dusk to meet this mountebank. I can

believe anything now. And you went to his room. Did you go to his room?"

Miss Graham stopped, but the girl did not answer. For a moment they looked at each other. The habitual sweetness had melted out of the little cripple's eyes. Only the nervous, shrewd intelligence was left. Lifted above all tenderness and pity, she looked down from a hight of virtuous indignation. And a sense of wrong hardened the girl's pride to adamant.

"I am ashamed!"

With a deep sigh Miss Graham turned away. All her hopes were dashed to the ground. Her dignity was broken. No words could express for her a deeper degradation. She hobbled a few steps toward the door, and then, overcome by the bitterness of disappointment and a sense of the girl's ingratitude, she could control herself no longer.

"Yes, I am ashamed—ashamed that all these years could do no more than this. I took you from the first. I fed you, clothed you, taught you from my own lips. Everything that could soil your mind or cast a stain upon your soul I kept from you. Everything that was noble and sweet and good I set before your eyes. I poured it into your ears. I could not bear to let you out of my sight. When you came back from the school I watched you—your every step, every movement. I trembled lest vulgarity might have breathed upon you. I listened to every word, alert for a false note. I said, I will shelter her and provide against every ill in life, except the inevitable sorrows that nature heaps upon us. But I was a fool for my pains. An utter fool! It is in the blood. I might have known it when they told me so. But it was all so pitiful that I seized you eagerly. I would hear no word of counsel. There are poor enough, in God's name, who are well born. I might have taken a lady. I might at least have taken a child of decent folk"—

The girl moaned.

"Who was I?" she gasped.

Miss Graham felt no compunction. Her words ran on like a winter torrent, pitiless and cruel.

"You were nobody!" she cried. "A nameless child, cast away and picked up upon the quay, a workhouse brat, as you just now called them yourself, christened a grotesque name, the fanciful invention of a workhouse master. The pathos of it touched me. I must needs take you, fool that I was"—

"And everybody knows?"

"Everybody has always known but you. I kept it from you. You might have gone to your grave no wiser if"—

But the girl had already fled—through the French window, across the lawn and past the shrubbery into the wood. There, like a thing wounded to death, she crept out of sight between the larch trees and threw herself upon the ground. She wept and sobbed in a passion of misery and shame. She could not think. She did not feel. Even at the hight of her agony came a moment of intense calm, when she told herself that she did not feel. Something was wanting, some moral sense, some quality of heart. One vital spark of true emotion, and she must have loved Graham. One natural touch of tenderness, and to bring sorrow upon the woman who loved her would have been more terrible than death.

She hid her face upon the brown earth. She pressed her cheek upon the dry larch spines. She wished that she was dead.

She was nothing—a friendless waif thrown upon the world to be picked up by charity. All her life had been unreal, and this was the awakening. Why was she not left upon the quay to die? Why was she taken from the workhouse to live a dream of joy and wake into a terror of calamity? She clenched her teeth and cried that it was cruel. It was not pity at all. Miss Graham had made a plaything of her. It was like Eve in Eden, where she needs must eat and be driven out upon the earth.

She must go, the quicker the better, away from this place, where every object recalled her shame; from these Babble-mouth people, who looked down upon her with such scorn. But whither? In her whole life was only one thing real—her love for Prentice. And he loved her. He was a poet, with a heart above littleness, a sense beyond what was mean—and he loved her. He would take her at once as he had wished to do. Her heart rose in exultation. He was poor, and she loved poverty. He would be great, and she gloried in greatness.

A sudden doubt clouded the momentary gleam. When he knew her story would he change? Would he marry a workhouse foundling without a friend in the whole world?

She cast the thought from her mind. How mean even for a moment to have harbored it! With his vehement, generous love for reality he would laugh away the prejudices of the narrow-minded world. Was it her fault that she was Charity Chance? She cried in anger she would rather be as she was than as the people who came whispering malice and lies about her. She would go to him at once.

The way wound through a deep hollow, where, between banks abrupt and ragged, she was quite shut in. The solitude and wildness were in keeping with her lot. Her mind was made up. If he would take her, she was ready. In her excitement she strode on with impulsive haste.

Upon the road she met no one, but she saw the people turn to look at her as she hurried down the street. They knew her for the foundling and charity girl well enough. Upon the quay the loafers had stopped their gossip to gaze at a carriage from The George drawn up before Mrs. Dibbin's little bow-windowed house.

Her heart beat fast. This fell so aptly with what he had said that it took away her breath. She stopped, and for a moment clutched the iron railings with one hand. Then she went on again.

The door of the house was wide open, and, before she had time to knock, Alfred Prentice came running down the stairs. Upon his arm was an overcoat and in his hand a small traveling bag, which he put down in the passage to look at his watch. In great haste he almost pushed past Charity without recognition.

"Mr. Prentice," she whispered.

He threw the bag and coat into the carriage and came back to her.

"This is most delightfully opportune," he said, speaking very rapidly. "I have been called away suddenly, and there is only just time to catch the night train. An important editor wants to see me"—

"Something has happened," she gasped, "and I came to tell you."

Again he looked at the time.

"Come up stairs."

He beckoned and led the way, like a man of business with just one moment to spare. She followed, with faltering courage. His most trivial utterance had always sounded sympathetic and full of feeling, but now there was no tenderness in his tone. Even in her agitation she noticed that he was pale and excited. He glanced nervously down at the carriage in the street, as if every moment were precious to him.

"I came to tell you that everything is over." Her passion was too real, and she too frank to withhold or disguise anything. "When you spoke to me the other day I was not free. But they taxed me with meeting you, and I avowed it. I said I loved you. Nothing else was possible, after all you have said to me. It would have been as if I were ashamed of what I am most proud. Then she told me I was a pauper, a nobody, without a name to call my own. It is not possible to live at Babblecombe any longer. And I came to—to ask you what I must do?"

He paced across the room and anxiously back to the window. He was preoccupied, and she saw that he had heard her words without realizing the blow which had fallen upon her. "You must do nothing rash," he said, with grave deliberation, and paused.

Nothing rash! The most unpoetic soul on earth might utter trite wisdom such as that.

He passed his fingers through his long black hair. Then he caught sight of the look of wonder and terrified inquiry in her great frank eyes, and was himself again.

"Charity, you know how much I love you," he said, in a voice quivering with emotion. "But I should be the meanest man who ever lived if I allowed my poor passion to weigh against your true welfare. You must go back to Miss Graham. Self-restraint is the secret of all true living. Nothing can alter our love. And I will think—and write to you. That will be the best thing. I will write to you. But I must go. It is important I must be in London tomorrow."

He was tender, magnanimous, prudent and attentive to business, all in so many phrases. And it was all real, too—as images in a reflection are real. Then he hurriedly kissed her and ran to catch his train.

The driver cracked his whip, the carriage wheels rattled over the stones with which the quay was paved, and he was gone.

And was this all the help that love could offer in her time of need? In her dream he had taken her to his arms. "Come, we will marry at once," he said, and carried her away into a new and brilliant future beyond reach of the past. She stood there, as motionless as Niobe in the midst of her dead hopes. Hidden and unsuspected forces were shaking the garden of ideals. The green island of inexperience was crumbling under her feet. For the earth had opened and Charity Chance was on the brink of an abyss.

At last she aroused herself to return home. She did not notice the faded, little yellow-haired woman, who asked her whether Mr. Prentice lived there, as she was passing out of the door.

(To be continued.)

Money, position, influence, these are as nothing compared with brains, energy and perseverance.—*F. A. Atkins.*

Pleasure and Profit in Vacation Reading.

Experiences and Suggestions.

Some time ago we addressed inquiries to a number of thoughtful people as follows: 1. What have you been reading this summer? 2. What have you found helpful and stimulating enough to justify calling to it the attention of your friends? 3. What, if any, criticism have you to offer on any recently published books? We present herewith a group of interesting and characteristic replies.

PHILOSOPHY, HISTORY, ROMANCE.

1. The Philosophy of Thomas Hill Green, by W. H. Fairbrother, lecturer on philosophy at Lincoln College, Oxford—a fascinating and suggestive outline of the teaching of one of the most thoroughgoing idealists, who is also a scientist in method and a logician. His fundamental questions are, "What are the facts of my own consciousness?" and "What is the simplest explanation of the origin of these facts?"

The answers to these questions as he unfolds them give us: (*a*) the self-conscious person, a spiritual being, whose simplest act of perception proves that he himself, "so far from being an animal altogether, is not an animal at all, or even in part"; (*b*) the world, a spiritual cosmos, "a single, all-inclusive system of relations"; (*c*) God, whose ideas are manifested in the world, and his nature in his children, without whom we cannot explain man as we find him. The aim of morals is to discover and attain the "abiding satisfaction of an abiding self." Morality arises when a man "conceives himself as, in his very nature, a part of some larger whole," and acts upon that conception. Only in social life is man himself. Politics is a moral science.

Some of the questions discussed in Fairbrother's volume are approached from another standpoint by Professor Jones of Glasgow in Browning as a Philosophical and Religious Teacher, a delightful book, which might well be read in connection with the other.

2. The English Parliament, by Dr. Rudolph Gneist of the University of Berlin. A painstaking and solid discussion of the progress of representative government in England through a thousand years. It might almost be termed a study in the geology of politics. Buried centuries are opened to disclose the earlier forms of civil life and the storms which have swept them; the institutions which have outlived the vicissitudes of the ages are presented as developed from a rich and vital past.

3. Of the lighter reading of the summer a deep impression has been made upon my mind by Marion Crawford's Greifenstein, which I regard as one of the strongest and most wholesome of modern works of fiction. It is realism worthy of the name, most accurate and instructive in portrayal of certain phases of German life, in which framework is presented a noble and beautiful ideal—a glorious womanhood, strong enough and loving enough to rescue the lives of men nearest to her from a dark and apparently resistless destiny.

Beloit, Wis. EDWARD D. EATON.

A STRONG INFUSION OF POLITICS.

First of all, my summer reading is of the same character as that of any other season, only I do less of it. Of course the daily paper, six religious papers, four reviews and five magazines are regular diet. This year I have read Cardinal Manning's life for biography, run rapidly through ex-President White's volumes on The Warfare of Science with Theology, Joseph Zalmonah for fiction, and Roosevelt's Winning of the West, for all three, history, biography and fiction, have caused the hours to fly.

The reading which has taxed my strength, but which I dare not let slip, is that upon the question of the hour, *i.e.*, finance. The book which has been of the most use to me on this subject is Horace White's Money and Banking; that is, it has been the most simple, and therefore the most helpful, in making plain an intricate subject. For fundamental facts and arguments the histories of the nations and the facts stated in Mr. John Fiske's books, The Critical Period in American History and The Beginnings of New England, are the sheet anchors that hold a man steady in such a storm as we are now having.

I think one of the most stimulating books I have read this summer is Joseph Zalmonah. The most unsatisfactory is The Life of Cardinal Manning. For a man to be constantly straining to hold his hero upright while all the time hitting him first on the head and then over his heart, as Mr. Purcell does, is worse than learning to ride a bicycle between the tracks of a Boston suburban railroad. In the reading of Mr. Roosevelt's Winning of the West I have had all the rich experiences that come from choice biography, history and fiction combined. I could not but think if our people would read such books as this, and Parkman's and Fiske's, the present political muddle would never have happened.

S. Framingham, Mass. W. G. PUDDEFOOT.

LITERARY BROWSINGS.

Bacon acknowledged the luxury as well as the labor of reading, when he declared, "Some books are to be tasted, others swallowed, and some few chewed and digested." "Tasting books" is a legitimate and most delightful vacation recreation, and, properly indulged, contributes generously to the dual mission of all reading, enabling one to know some things, and, what is equally important, to know where some things are. When one can roam at will over his literary preserves, seeking, if he desire, green fields and pastures new, or revisiting old haunts fragrant with the sweet spices of remembered inspirations; when the "imperious hauteur" of next Sunday's sermon ceases for a little its otherwise "ceaseless watching night and day," and one can enter a literary mine, untrammeled by the urgent necessity of working its homiletic veins; when one can, with his books, be righteous, and at the same time *dilettante* or diligent, then, indeed, does he enjoy royal vacation, and, as he tastes his tid-bits, feels something of the gratitude and luxury of the Psalmist, as, in the security of unswerving trust, he sat at the table prepared for him in presence of the enemy.

The money question attracts our attention, and four small books promise a working knowledge of it: Money and the Mechanism of Exchange by Jevons, Bimetallism by Walker, An Honest Dollar by Andrews, and Banks and Banking by White. We taste them all, and after our feast arrive at two conclusions: first, that the money question is a world, and not simply a national, question; and, secondly, that impetuous and precipitate solutions of it are so certain to embarrass, rather than to enable, that, pending international action, it were better for us by far "to bear the ills we have, than fly to others that we know not of."

The biography of Dr. A. J. Gordon, by his son, is indeed a sweet morsel, read in connection with another biography which has made for itself a place in our heart. Like the life of Charles Kingsley by his wife, it is specially inspiring. Browning's poetry grows upon the patient student. Paracelsus and The Ring and the Book, especially if one is somewhat familiar with him, have a delicious flavor when tasted in the solitude of the mountain or by the rock-ribbed shore of the ever restless sea. Other books, not new, have relish. Allen's Continuity of Christian Thought always holds its own against new comers. Longfellow's Outre-Mer is dainty as ever this summer, while Macaulay's Lays of Ancient Rome have in these stirring campaign days a table sauce quality which if "shaken before taken" adds to the savor of the meal.

Ian Maclaren's Mind of the Master opens one's eyes wide. Barry's Teacher's Prayer-Book explains how much of the service of the Church of England belongs to all Christians, since it is so largely based upon and copied from the old Latin service books, while for any ministers who feel the need of direction or suggestion in personal private worship The Priest's Prayer-Book will prove a judicious assistance. The best manual of sociology is by Professor Giddings, which really vouchsafes definite information concerning what has hitherto been rather a nebulous, if not occult, subject. If confession is good for the soul let it be remarked that among the summer stores were placed five volumes of Alexandre Dumas's novels, that with a keen appetite The Three Guardsmen was attacked, but that the palate declined gratification and actually revolted at page 102. The volumes are for sale cheap. The literary indisposition was cured by dear old Victor Hugo's Ninety-three, By Order of the King, and The Hunchback of Notre Dame.

We entered upon our vacation weary and craving rest; we emerge from it invigorated and renewed, ladened with the spoils of our literary conquests and quoting approvingly the new beatitude: "Blessed is the man who has found his work; let him ask no other blessedness." N. BOYNTON.

SCIENCE AND RELIGION BY THE SEA.

During the vacating part of our vacation—that part when we "cleared out" ourselves from the ruts, routine and daily grind of the yearly work and place of work—we went to Monhegan Island, fourteen miles off the coast of Maine. This is a portion of rocks surrounded by water one and five-eighths miles in one direction and eleven-sixteenths in the other. On this rugged portion of God's earth are to be found a little soil, a few small trees, a few sheep and cows, no horse or wagon, not a worked road, no steam or electricity, about thirty fishermen's houses and dwellings and thirty-five voters, and, lastly, about seventy-five "recreators," as we are called.

There under the balsam or spruce trees, or lying on the trailing fern, or perched in the angle of the rocky cliffs, where Portugal is the first land to reach, is a place to read if one wants to. We thought a heap of magazines, from Munsey up, with a few novels and Whence and Whither of Man, by Prof. J. M. Tyler, and Drummond's Natural Law, etc., would be all that the upper and lower parts of our brains needed. And if anybody is afraid that he or she is going to believe in evolution or Darwinism they had better not open either of these books, much less read them. But if they want old-fashioned mother and father at the family altar Puritan religion let them read Professor Tyler's chapters on Man and The Teachings of the Bible.

This is their safe keynote. "Religion is the interpenetration and permeation of my personality by that of God, and prayer is the communion by which this permeation becomes possible. And faith is the vision of these possibilities, the being persuaded by them, and the resolute purpose to attain them. And faith in Christ is confiding communion with him and obedience to his commands, that his divine life may flow over into me and dominate mine. And common sense, and the more refined common sense which we call science, can show me no other

means to the attainment of that godliness which is the only true conformity to environment."

Monhegan. E. HITCHCOCK.

FINANCIAL HISTORY AND IAN MACLAREN.

The ideal of summer reading, I suppose, is the latest novel, and not even a clergyman is expected to trouble his brain with anything very profound or serious at such a time. One's mind, like the soil, is doubtless all the better for lying fallow now and then, and my habit, for the most part, has been, while rusticating, to find my sermons in stones and my books in the running brooks. This summer, however, has been an exception.

I have read the brooks as usual, and taken in many a speckled beauty whose play with the hook was more exciting to me than any story-teller's plot. But I have found great pleasure and profit also in a number of books, not all of them exactly "recent," as the publishers count time, though they were fresh to me, and possibly a brief note of them may be of interest to others.

The point of departure with me was primarily the money problem, now so vital and pressing. It seemed to me a good time to look back into our financial history, and to find, if possible, a solid basis for my political convictions. I began, therefore, with the lives of Hamilton and Gallatin in the American Statesmen series, reading also in connection with these Professor Hadley's recent book on Economics, Goldwin Smith's Political History of the United States and Professor Hart's excellent book on The Formation of the Union. These books have not only given me a much clearer view of our early political history than I ever had, they have helped me to connect the present with the past, and to look upon the silver question as only one phase of a problem with which the Government has been grappling from its foundation. The more familiar we are with the early history the more successfully we shall meet the present crisis. Goldwin Smith gives us an Englishman's view of men and measures, at once fresh and stimulating. It is a book that ranks with Bryce's American Commonwealth and one that every American ought to read.

My lighter reading has included The Cavaliers and The Days of Auld Lang-Syne, and for sermons I have had The Mind of the Master together with that other little volume, The Upper Room, which seems to me to be about as delicate and happy a piece of work as Ian Maclaren has done. I have read, and would advise every one else to read, Mr. Greene's book on The Rule of the Turk. It is such stories as this that will finally move Christian Europe and America to drive the assassin from his throne.

For a few days during my vacation I found myself in a farmhouse with only a farmer's library at my disposal. But he was a good Congregational deacon, and among his books I found volumes on Africa that opened up to me the whole missionary history of the Dark Continent from the days of Livingstone until now. Nothing in all my summer reading has touched me more or done more to stir my soul than reading once more the story of Livingstone's career from the time he first entered Africa till he was found dead upon his knees. It is by such heroic souls that not only Africa, but America and Asia and the world will be redeemed for Christ. REV. F. W. BALDWIN.

South Orange, N. J.

STUDIES IN LOCAL HISTORY.

Summer reading, like summer rest, must follow the whim of the hour to accomplish its purpose. To one tied up to method, system, regularity of hours and work, where reading is professional and compulsory in order to keep the freshest fund of information on tap, summer reading must be whimsical in order to be useful. Local history has been one whim of the summer for me.

Three Connecticut towns have especially interested me during my vacation. Fairfield, Ct., is fortunate in having for its historian Rev. Frank S. Child, the Congregational pastor of the village. The story of Danbury is told by James Montgomery Bailey, the well-known editor of the *Danbury News*. Interesting bits of history concerning Lakeville have been gathered by an under-graduate of Hotchkiss School. What more interesting than old Fairfield with its savor of colonial times and conditions! Puritans and Pilgrims join in its early settlement and bring the exact and rigorous positiveness of the one and the large and generous charity of the other into the life and blood of the community. Romance mingles with the history of this beautiful town, for the hid treasure of Captain Kidd was supposed to be buried in the sands of the sound or in this neighborhood. As time went on, the large place that Fairfield held in the development of patriotism and in every response to the cause of the patriots stirs the blood of every true American. Entertained, as I was, in the "old Colonial House on Mill Plain," which dates back beyond the Revolution, the very surroundings and atmosphere of the place impressed the lessons of this thrilling history.

At Lakeville also one may gather most interesting colonial and revolutionary facts and legends. The Dutch were the first settlers, coming in 1720, and have given character and flavor to the community. Ethan Allen was born near here. The famous Montgomery House, owned by Robert Livingstone, the "last lord of the manor," and occupied by his sister, the wife of General Montgomery, is an interesting ruin on a neighboring hillside. The ruined castles of Europe greatly impress the facts of history upon the favored few who visit them. The decaying farmhouses and manorhouses and the interesting points in New England are equally valuable in the stirring history of local communities.

In the history of Danbury one has an excellent opportunity to study practical sociology. The great lockout in the hat factories, continuing from October, 1893, well into February, 1894, presents many interesting phases to every student of the labor question. Four thousand hatters were discharged and twenty factories closed. It was the struggle of organized capital against organized labor, and was a great battle. To study the various phases of the problem on the ground is of especial interest. Organized capital suffered severely in custom and prestige. Many years will pass before the Danbury hat interest is restored to its former prosperity and magnitude. Organized labor suffered the greatest defeat, however, and hatters' unions were almost annihilated.

Summer reading of local history has been interesting and profitable. I heartily recommend it to others. The work of the student at Hotchkiss School suggests a line of work for the students in all our schools and colleges. Many points of interest gather about each locality where colleges are planted.

New York. C. J. RYDER.

POLITICS, PATRIOTISM, PREACHING AND PORTRAITURE.

"What did I read in vacation?" Politics, patriotism, preaching and portraiture. In other words, about 500 pages of newspapers that were all politics, reading with fullness and care the platforms of all the parties, plank by plank, and the speeches and papers of Messrs. McKinley, Bryan, Cochran, Williams, Reed, Harrison and others whose position or force gave weight to their words, that I might become thoroughly conversant with the issues of the presidential campaign during the vacation, and be relieved of the necessity of such study during the busier days of the fall.

Not for a long time having taken a deep, and never before a systematic, plunge into the writings of Henry Ward Beecher, I read 2,500 of his pages on three subjects. First, Patriotic Addresses, 1850–1885, and found it a most useful accompaniment to the course on current politics, as it rehearses our history, expounds our principles, states our issues and forecasts our future. Especially powerful, courageous and patriotic were the series of speeches in England during our Civil War, including the farewell breakfast addresses, and they anticipate the things that are now being said on both sides of the Atlantic concerning Anglo-American arbitration and alliance.

Next came the Yale Lectures on Preaching. No greater preacher ever stood in an American pulpit than he and no other man has been better able than he to tell other men how to preach. A minister's vacation should be used to readjust his perspective and to lighten his ideals, and one method of doing this is to sit down with a master preacher and let him talk his own experiences and views. These lectures are great on the manward side of their sympathies, precisely that side which a man of books needs to incessantly cultivate. The divine should be a man, human, not angelic. This was followed by The Life of Jesus the Christ, which has value as a portraiture drawn with vivid imagination and feeling. This portraiture was studied just before return to the pulpit whose mission it is to make Christ vivid and effective as to the past man, the present man and the coming man of all time. This reading was all done in the open air amidst flowers, trees, rocks, under the infinite Father's bending sky and by the side of his sounding sea. Having inadvertently begun these lines with an alliteration, I will end them with another of set purpose and say that this course has been for me provender, profit, preparation and power.

Newburyport, Mass. C. P. MILLS.

SOCIAL READING.

What have I been reading this summer? First, a little volume entitled The Truth about Money—an admirable and condensed statement or set of statements that has been at once stimulating, helpful and profitable. Before reading this the great question of the hour seemed to me as much a mystery as marriage to the apostle Paul. The little book changed all that and has been for a time a very constant companion. I am glad, as I know others are, to acknowledge my indebtedness to it, nor will its value cease when this campaign is over.

With current literature I fear I am not very familiar. Long ago my husband and I decided that in our hours of recreation we would renew our acquaintance with the older and best-known authors. We began with Scott's Antiquary. Since then we have made our bow once more to Thackeray, George Eliot, Jane Austin, Charlotte Bronté, Mrs. Gaskill and many others. Last week we reread Tom Brown's School Days, and I need not say it yielded its perennial charm.

We are fond of biography and history, and within a few days we have read for the first time Froude's Life of Disraeli, and for the second time Dean Stanley's Life of Dr. Arnold, also a volume of Dean Stanley's Letters. This volume contains his exquisite poem, written on the third anniversary of Lady Stanley's death, which alone would be enough to make the book worth owning. Of the poets, I may say here, we have them ever with us, and we make it a rule to read, at least, one good poem every day. Occasionally, too, we gather a few friends about us and have what we are pleased to call a poets' morning. On the centenary of Burns we read and talked of this beloved singer; not long before we had a Wordsworth morning. It happened that we had with us that good friend of children, who prepared some years ago Wordsworth for the Young, and her enthusiasm for her favorite poet was easily caught as we read the immortal ode, the lines near Tintern Abbey, a number of the sonnets and a few of the shorter poems.

Amid some lovely scenes of nature on a summer day surely this experience may be repeated with ever increasing pleasure and profit. All seasons do not bring so much in a single book as last summer brought to us all in The Bonnie Brier Bush. We still keep this delicious exponent of a communal life among the Scottish heather beside us and read from it to a group of eager listeners whenever opportunity offers. Last Monday morning such a group, numbering over a hundred, gathered about a well-known literary woman, whose versatile genius adds unspeakable charm even to Mr. Maclaren's wit and humor, and she held us for two hours enchanted. After the reading we found our library and reading-room (which is one of the chief attractions of our summering place) enriched by a very considerable sum. Sometimes we take our books with us on our sailing parties, our walks in the woods or on the mountains; this frequently ends in some interesting discussion. Such was ours a few days ago when the suggestion of Rochester's interview with Jane Eyre, after the scene in the church, led us to speak of how different authors have handled that great theme—the struggle between inclination and duty—George Eliot's treatment, for instance, in The Mill on the Floss and elsewhere. An illustration may be found, too, in a recent novel by Gilbert Parker, entitled How Valmond Came to Pontiac, a story which one can most heartily commend. Of authors who have debased their art by a realism we do not find real we sometimes speak. That very afternoon to which I allude we talked of that one particularly who, in a midsummer magazine, gives us such a picture of a much-loved poet that we long to ask him to continue in this charming, idylic and uplifting strain and return no more to the flesh and the devil, with whom, after all, he is not so well acquainted as he seems to suppose. When one considers the power there is in a great novel, or even in a well-written short story, one may be indulged in believing that the author who masters both and who does it to the uplifting and not to the debasing of his fellowmen deserves, even as he is sure to receive, the love, the homage and the gratitude of his day and generation.

North East Harbor, Me. MARY M. ADAMS.

ONE STUDY, MANY EXPERIMENTS.

For the man whose winter work is to read, teach or make books summer reading should be light—novels or travel, which will give his mind as much of change from his usual routine as possible. Indeed Dr. Newman Smyth, that diligent worker, says it is a crime for a teacher or student to take a book on his vacation.

But for a woman who has home, children, society and charity to occupy her winter months, with little time for reading, why should not the leisure of the summer be partly given to reading the best that has been written? Accordingly each summer, besides a few lighter books, the writer takes one author to be carefully studied, absorbed and wrought into her life by intimate acquaintance as no fragmentary winter reading can do. Last summer it was Tennyson's poems, studied with Dr. Van Dyke's smaller book and Stopford Brooke's rich and exhaustive treatise. This summer the stimulus was given by a busy lawyer friend. This man for two years or more has spent most of his spare moments, his leisure odds and ends, in reading Shakespeare, carrying always one of the small volume plays in his pocket. He reads them one after the other, a favorite three or four times perhaps before proceeding to the next. "I really enjoy him far more than any other writer now," he said to the writer.

So she, too, took Shakespeare away in her summer trunk and great has been her enjoyment. In spite of the advice given her just before starting by a well known Yale professor of English literature, "Don't read so many people about Shakespeare, read him himself," she brought also that delightful book of Prof. Richard G. Moulton's of Chicago University, Shakespeare as a Dramatic Artist. In the third edition of this book nine plays are carefully studied as to dramatic plot and character and these have been the principal plays taken up by the writer this summer. To read the source of the play as given in Rolfe's edition, then the play itself, then the study in Moulton, to mark passages for committing to memory, to make character studies of her own, this is the writer's favorite method of reading. It is indeed a pleasure to feel that some one definite acquisition to one's literary life has been carried away from the summer's leisure time.

Besides Shakespeare a few other books have been read. Dr. Horton's charming The Art of Living Together, Singrovitch's Fire and Sword, a novel so highly and extravagantly praised as to induce the writer to read it, Sainte-Beuve's essays, Elizabeth Stuart Phelps's A Singular Life, and at sunset time Wordsworth, Matthew Arnold or Keats. In A Singular Life have all *The Congregationalist's* readers noticed the closely worked out parallel to the life of Christ? The hero's name is Emmanuel. He is the son of a carpenter, his mother's name is Mary and he was born in Bethlehem. The time of his preparation is spent in Galilee (Hall), his life work lasts only three years among the poor and outcast. He is rejected by the orthodox, is a friend of fishermen, redeems a Magdalene (Lena), saves the Peter of the story, the swearing captain whose back-sliding is checked by a look. He is finally martyrized as Christ was, to be appreciated and reverenced by the orthodox when all too late. DELIA LYMAN PORTER.

East Gloucester, Mass.

MAKING ACQUAINTANCE WITH RECENT FICTION.

During the present summer I have done little solid reading. Having little opportunity during the year to read fiction I have tried to become familiar with the works of a few great authors whom I have hitherto known almost solely by name. I have enjoyed the breezy dialogue of one or two of Anthony Hope's books, have dipped a little into Stanley J. Weyman and have tasted Stephen Crane. I have read Kipling's The Light That Failed, and enjoyed the power of the story while feeling distinctly repelled by its brutality. Grant Allen's In All Shades I read, not as a novel, but as a study of the race problem and of the author's not overaccurate estimate of the civilizing power of religion. Robert Louis Stevenson I enjoyed immensely, roaming over Treasure Island and listening to the grewsome song,

> Fifteen men on the dead man's chest,
> Yo-ho-ho and a bottle of rum,

as I lay in the shade of the pines and rejoiced that paper-covered books are lighter to hold than bound volumes of theology. Jonathan Edwards seems unwontedly heavy to me since my return.

But I have read one or two new books worth naming. John Skinner's new work on Ezekiel in the Expositor's Bible Series is one of them. Professor Dennison's Christ's Idea of the Supernatural is another, but it is needlessly hard reading. The author's thought would be more easily mastered if his sentences were less involved. Yet I am confident that his thought is a good one, that the line we draw between the natural and the supernatural does not rest on an eternal principle. I have also read, for enjoyment, not for correction, the proofs of Dr. Ezra Hoyt Byington's forthcoming book on The Puritan in England and New England. It is a carefully written book, the fruit of much study, and suited to the needs of the student who wishes a concise history of the rise and growth of the Puritan movement written in a sympathetic and truthful spirit.

I have read one or two controversial works on theological subjects, good examples of special pleading, put forth by good men who have not yet learned that it is no virtue to speak wickedly for God and talk deceitfully for him. I do not name them because, though they are new books, they will never be widely read, and it would be unkind to dispel in any degree the oblivion to which a merciful Providence will consign them. Such books are an anachronism. There was a time when they would have become noted. It is of the Lord's mercy that they were not published fifty years ago.

I have read a bit of poetry now and then; Macaulay's Lays of Ancient Rome seem new to me now. I had several other things laid aside to read, but vacations seem shorter than they used to be and I did not succeed.

Shawmut Church, Boston. W. E. BARTON.

CURRENT THOUGHT.

AT HOME.

The editor of *The Open Court*, who is a monist, says: "It is fashionable at the present day to rail at theology to the detriment of religion, and to scoff at the pretensions of orthodoxy in favor of universal tolerance. But what is theology but religion in a scientific conception; and what is orthodoxy but the confidence of being in possession of the truth? The abolition of theology would degrade religion to mere sentimentality, and a contempt of the ideal of orthodoxy presupposes that truth and error are of equal value." Exactly, and when a non-Christian monist is so sensible as to see it, let Christian theists be equally wise.

Newspaperdom does not believe that Sunday editions of daily newspapers pay. "While an extra amount of advertising is usually obtained for it, this advantage is lost by the extra expense of its features and the heavy outlay for manufacture. . . . Editors who now find their work a 'daily' grind would be able to do better work and more work if they could have one day in seven for rest. Dropping all moral considerations, we firmly believe that business considerations alone would justify the abandoning of this 'American idea.' It is overdone. It is not profitable."

ABROAD.

Possibly criticism like the following from the *Japan Weekly Mail* may influence the trustees of the Doshisha. After carefully calculating the amount invested by the American Board and its friends in the Doshisha, and frankly conceding that the creation and maintenance of the Doshisha has been providential, it proceeds to point out that "few outsiders have any conception of the dimensions of the difficulty that the educational problem presented to Japanese statesmen at the opening of the Meija era. . . . Into this breach the missionaries stepped, founding institutions like the Doshisha and offering to the youth of Japan a new canon of ethics. . . . It is scarcely possible to overestimate the timeliness and value of the assistance thus rendered. . . . It seems inexpressibly sad that a splendid work such as the American Board mission has done for Japan should end, not in a chorus of lasting gratitude, but in misunderstandings and recriminations."

The *Christian Patriot*, Madras, in an elaborate editorial discussing the approaching course of lectures to be given in that city by Rev. Dr. John H. Barrows of Chicago, assures him of a hearty welcome from all, and expresses the opinion and hope that "he will combine study of the points of contact between Christianity and the systems of India—similarities and differences equally—with the zeal of a true evangelist." It hopes that he will arrive in India long enough before the date set for his lectures to devote a month or two to the study of Hinduism as it is, as the *Patriot* is confident that one who depends only on study of books always on landing in India finds Hinduism very different from what he anticipated.

The Home

THE LAND OF HAVILAH.

BY AMY S. BRIDGMAN.

Afar, far off when the world was young,
And the sun like a bridegroom stood,
There was gold in the land of Havilah,
And the gold of that land was good.*

There was bdellium, too, and onyx stone,
And I doubt not jewels rare,
But no man knows who the people were,
Or who was monarch there.

They are vanished long, and yet today,
As I walk through field and wood,
I say to myself, "It is Havilah,
The land where the gold is good!"

Gold over my head and under my feet,
As the bright leaves thickly fall,
And gold flung down in lavish store
Where the ivy climbs the wall.

Etruscan fronds of the dying fern
Still glow in the tarnished sedge,
And the pale witch-bloom of the hazel bush
Gleams from the frosted hedge.

From the whitened husk the ripe corn shows
Like rows of red-gold beads,
And the burnished spheres of the pumpkin vine
Shine bravely through the weeds.

And far, far off against the sky,
Like a great blue tent above,
I see the monarch of the land
And his courtiers slowly move.

Against the blue horizon wall
They make a regal show;
October and his pageantry—
A long and brilliant row

Of oaks, in royal purple dressed,
And maples, all in red,
And yellow birch and beech and elm;
With mist wreaths on his head

He marches, and they follow on
Through country, field and lane,
And all the little sighing winds,
They follow in the train.

They will vanish soon but yet today,
As I walk through field and wood
I say, "It is surely Havilah,
The land where the gold is good!"

*Gen. 2: 11, 12.

Let no one fail to read the remarkable account in another column of the unique experiment by Mr. George in training boys and girls for citizenship. What is there to hinder the organization of similar republics elsewhere? There are scores of boys in every community, even from respectable families, who the coming winter will surely drift into vicious habits unless some healthful outlet is provided for their restless spirits. A republic of the character herein described is in successful operation in Chicago, and its main features seem peculiarly adapted to foster a spirit of patriotism and national pride in young people. We shall publish soon a sketch of the Children of the Revolution, by Margaret Sidney, another organization having a similar purpose.

We hear laments, every now and then, that our modern life is becoming too complex, that too many interests claim the attention of men in general and women in particular, and sighs fill the air for "the good old quiet days of our grandmothers." Is this regret justifiable? Is not life richer and more satisfying when we touch the outside world at a multitude of points? Who that has felt the pleasurable excitement of philanthropic and missionary effort, which brings one into communication with all lands and peoples, would willingly narrow her work and thought to a single community or a single line of activity? The more doors we open into the treasure house of knowledge and the more we seek to share what we find therein with others, the happier we shall be. We admit, however, the danger of making our lives complex in ways that yield no joy. Here is the difficulty, to know how to simplify in certain directions in order to gain time to expand in others. What can we give up in dress or entertainment this winter for the sake of intellectual stimulus at the club, or the gain of new ideas at the mothers' meeting, or the transcendent privilege of active service for Christ in church, Sunday school or missionary organization? We shall be glad to print replies to any of these questions.

In our zeal to provide suitable amusements for young people let us not overlook those who have reached the opposite extreme of life and, by reason of failing powers, are in positive, though it be only occasional, need of real recreation. Until one has lived in a household with elderly persons one has no conception of how many lonely hours they spend, usually in most uncomplaining fashion. Impaired eyesight limits the amount of reading they might otherwise enjoy, and rheumatic limbs or similar infirmities hinder active exercise. Those living in cities or large towns may suffer but slightly from this sense of isolation and monotony, but it is sometimes an actual burden to those who are remote from centers of interest and in households where there are no young people. A genuine service might be rendered to such by the boys and girls, not by making a perfunctory call now and then, but by a group of them going together to spend an evening with the old folks, and taking some music or simple games for the entertainment of all. The long evenings are approaching and here is a beautiful field of service for King's Daughters and Christian Endeavorers. One such visit would enliven the entire winter and give the aged ones something pleasant to talk about and think over for weeks afterward. They always enjoy, with extremely few exceptions, the sight of young faces.

THE DECLINE OF SENTIMENT.

BY MRS. MARGARET E. SANGSTER.

It must be admitted that sentiment is on the decline. In looking over some old books the other day I came upon one of those albums which once formed part of the outfit of every young lady, a sacredly personal belonging, in which her friends wrote verses tenderly affectionate or playfully facetious, signing their names not, as now, in stately and decorous fullness, "Elizabeth," "Katharine," or "Lenora," but in the familiar undress of the home and pet name, "Maggie," "Nellie," "Kate," "Minnie" and such pretty diminutives being thick strewn on the pages. The book carried me back to my youth and brought vividly to my memory the girls whom I knew in the days when sentiment was still somewhat in fashion.

I say somewhat, for in the fifties it was already going out. Girls did not then faint at a spider or a mouse, or turn pale on slight occasion, or dissolve in tears without some excellent reason. They were a sensible, practical set and with the coming of the war there arrived abundant need and opportunities on every hand for the exercise of their quickness and the play of their finest powers. The girls of my day were the young women in wartime, and they kept up the courage of their brothers, husbands and friends, and worked nobly at home and in the Sanitary and Christian Commissions while the men were at the front; nor, in all fairness must it be said, were the women of the South a whit behind them in the way of nobly bearing hardship and heroically making sacrifices.

The war undoubtedly gave a rough and severe experience to our people, which had much to do with lifting us into a region too ethereal and too pure for that lower emotion which expresses itself superficially in sentimental phrase and verse. After this, when the long era of peace came with blessing and prosperity, we had enough to do and to think of, and enough to hope and to achieve, to keep us from again growing effusive or week and gushing.

The discipline of the more strenuous and thorough education for girls, made practicable by the excellence of colleges for women, has so strengthened our girls intellectually and so widened their outlook that there is almost the hint of danger in another direction. We find it in our hearts sometimes, looking at the bright, energetic, self-reliant, resourceful young women who surround us, to wish that they were just a trifle more impressionable, a trifle less rectangular, than they are. The college girl of this special era, plus a very little of the sentimental element, would be a fascinating and delightful creature. As it is, she sometimes seems to have attained maturity too soon. We could wish her more youth and more spontaneity and impulsiveness than she possesses. But we cannot have the graces and dignities of every age compressed into one, and our own century has no need to be ashamed of its girls.

I am always glad when out of a friend's letter falls a little slip cut from a newspaper on which are verses which have touched or pleased her, or when I find in a book the faded petals of a rose or a withered leaf of geranium, or when a dear traveler in other lands sends me a sprig of ivy from some old cathedral or a pressed flower from some historic grave. These graceful acts of sentiment are, as it were, perfumed and beautiful, and bring to one's feeling "the light that never was on land nor sea."

Our greater interest in athletics and our love of outdoor life and sport, making women wholesome and hearty and fitting them for comradeship with men in their recreations, have contributed not a little to the decline of sentiment. Golf and wheeling, and tennis and riding and rowing are favorable to healthful growth and conduce to the elasticity of spirits which a sound mind in a sound body insures. Do not let us fear, however, that true and sincere and honest feeling is going to be endangered by the prevalent enjoyment of outdoor life. Feeling is one thing, sentiment another and, in its accepted and understood meaning, not a synonym for the first. To feel strongly and keenly, to love without stint, to die if need be for one's friend, and still better to live up to high ideals and to serve one's own to the uttermost is as much the province of noble souls now as at any former time. The larger scope for the trained faculty, the broader spheres of thought and of action, the wider range for wholesome outdoor exercise, have done no harm to the

best and tenderest feeling of the best and dearest women. That they have put out of vogue the sentiment which is feeling's affectation is a matter for congratulation.

A BOYS AND GIRLS' REPUBLIC.

A SOLUTION OF THE SLUM PROBLEM.

BY E. LAWRENCE HUNT.

The George Junior Republic is a government of the children, by the children, for the children. Some have asked whether in the name there is any reference to George Washington. The question suggests this answer—that if "George Washington made a republic out of chaos," Mr. W. R. George has made a republic out of the chaotic mass of the incorrigible waifs of the city slums. This new sensible institution is the result of seven or eight years of earnest work and careful study to help the helpless without harming them. He began by taking a dozen with him from New York city to his father's farm for a two weeks' vacation. Next year he took 100 for the two months of July and August on a rented farm. Thus the work grew. Meantime he saw, from careful study of the results, that while this work, like all other "fresh air" and other charitable work, does much good it also does much harm. It makes these "dependent" ones still more dependent on society. It destroys the divinely implanted impulse to self respect and self-support.

He tried several plans to minimize the evil effects. One day there came like a flash from heaven the thought, why not have a republic? All these years I have been a czar. I have made the laws and hence had great difficulty in enforcing them. I have not yet fully grasped what it means to be an American citizen. I will intrust them with the government and thus teach them good citizenship.

Last year the experiment was tried. The little republic is situated on a farm of forty-eight acres at Freeville, N. Y., near Ithaca. It is on a hill commanding a wide view of a beautiful, rolling, fertile country. About 160 boys and forty girls, from twelve to seventeen years of age, were the citizens this year. The majority of them were among the worst boys from New York city, children from the pauper and criminal class. A number had been with Mr. George several years; a dozen were there through the winter and their lives have been remarkably changed. These soon became leaders, conducted the Junior Christian Endeavor, and acted as leaven generally in this miniature United States.

It is possible to give here merely a passing reference to its more prominent features. The first thing a citizen must do is to earn his living. So they have classes for the boys in farming, gardening and carpentry; for the girls in cooking, sewing and millinery. The hours of work are from 8.30 till 12. They all begin at fifty cents a day. By a good record one may soon be a skilled laborer and earn ninety cents a day. Each citizen of the free country is at liberty to work or not. He must pay for his meals and lodging at forty cents a day. Thus a common laborer lives from hand to mouth; a skilled workman can put by a good sum in the bank. If one plays or loafs all day he has nothing, and instead of sitting at the flower-decked table with a good supply of food he must stand at the pauper table and get only bread and soup. This meal is paid for out of the public taxes—three cents. At first there were many paupers, but the derision, "Youse paupers," soon sent them out to work, though there were a few chronic paupers who cared not for the jeers of their fellow-citizens.

Contracts for the hotels and restaurants were sold at auction once in two weeks. The proprietors of the Waldorf, the Elmira, etc., collected the price of meals and lodging. All this teaches business methods. Naturally many humorous incidents occur. The proprietor of the girls' hotel, a little Irish lass of thirteen years, was piqued because she was not invited to a party given by a dozen of the best girls to a few of the best boys. She startled the ice cream eaters by rushing in, only for a moment, to say in tones the reader must imagine: "Youse 'll pay fifteen cents fer yer beds tonight." However, the laws of the republic decided against such abuse of power.

They have a house of representatives and a senate. Elections to the former occur once a week. A senator must be at least fifteen years old and holds office for two weeks. Campaign speeches and polling booths for secret ballots are conducted by themselves. The Constitution of the United States is the basis of their law. They pass such bills as the needs of their country call for. An instructor is with them to prompt. At one session she said: "The proper form is to say, 'The question is now open for discussion.'" Whereupon Mr. Speaker promptly and earnestly said: "The question is now open for discussion. Does any o' you'se want ter discuss?" No laughter but earnest speeches at once followed. Yet unconsciously they deal in their own way with questions that are being discussed in the greater republic. For example, the tariff question came up. It arose in this way. Fruit and candies that were sent in for the children were never given to them for nothing. They were put up at public auction and an enterprising lad would buy these and retail them. In some cases a number joined together in business firms. Now a few wealthy citizens who purchased the privilege, according to a special bill, of going outside the farm had similar things given to them by the farmers, and these set up rival stores and undersold those who bought from the government. There was a hue and cry that this was ruinous to the citizens, and it was discussed for some days by congress. One advocated a duty of thirty per cent. Another interesting question that called forth fiery speeches was woman's suffrage. They went into all these things in dead earnest. It was no play work.

One day a boy arose in the house and, to the surprise of the instructors, said: "Mr. Speaker, I introduce a bill to abolish pauperism. If a feller is able to work and won't, we'se not goin' ter work an' pay taxes to support him. He kin starve." The bill passed both houses, was signed by the president and posted as a law of the republic. The next meal the chronic paupers presented themselves as usual at the dining tent, but the little uniformed police man said, "Move on." The last two weeks there were no paupers.

They have their own police. Every boy had an ambition to be a "cop." But before he can hold any public office he must pass a civil service examination. The boys who attended school in the city could easily pass. Many of the oldest boys failed, and were blaming their parents for allowing them to "play hookey." One case will illustrate the permanent good effects. A boys' club sent seventeen last year. Eleven, who the previous winter had been at the gamerooms every night, were missed last winter. A careful investigation revealed the fact that these eleven boys were working during the day, earning three to five dollars a week, and attending night schools. One of the oldest of them said he was going to be a "cop" next year at the republic. He had run away last summer, and his explanation was that he "liked Mr. George and everything, but couldn't stand it to be arrested by kid cops." No more striking illustration of their respect for law could be imagined than to see a lad of fourteen leading a strong fellow of seventeen to the police court under arrest.

The police magistrate is a boy fifteen years of age, who has been with Mr. George several years. His parents are drunkards. The efficiency and modesty with which he deals with the varied cases that come before him is amazing. One day he referred a hard question in law to a Cornell professor who was present. As there was some hesitancy in the opinion the judge promptly said, turning to the court, "I'll reserve decision until tomorrow." All criminal offenses are tried by a jury. In every case their verdicts are remarkably just. The prison has proved most salutary. For slight offenses there is imprisonment in the iron barred jail for an hour or two, with the option of a fine. One guilty of "criminal" offenses must wear a striped suit, be known by a number and do the hardest cleaning up work. It is better to give them a day or two of this than to have them spend years in the State prison.

At the close of the season those who have put much in the bank are able to purchase valuable things to take home. One boy told a group about him this summer, with great pride, that he bought a barrel of potatoes, a bag of apples, three coats and many other things. Those who had been either idle or improvident returned to the city as ragged and empty handed as they came. Why should we American citizens be surprised at the success of a work so well fitted into our system of government? This republic changes paupers and criminals into saviours of others, into self-supporting citizen kings, who learn the sacredness of the ballot and will not sell their vote. The "college yell" worked out by the boys shows the spirit of the nation:

Down with the boss and down with the tramp,
Down with the pauper and down with the scamp;
Up with the thrifty and up with the wise,
Up with our country and on to the prize.
Who are we? Why we are
Citizens, citizens of the G. J. R.

THE IDEAL MARRIAGE.

What marriage may be in the case of two persons of cultivated faculties, identical in opinions and purposes, between whom exists that best kind of equality, similarity of powers and capacities with reciprocal superiority in them, so that each can enjoy the pleasure of looking up to the other, and can have alternately the pleasure of leading and being led in the path of development, I will not attempt to describe—to those who can conceive it there is no need, to those who cannot it would appear the dream of an enthusiast. But I maintain with the profoundist conviction that this, and this only, is the ideal marriage, and that all opinions, customs and institutions which favor any other notion of it, or turn the conceptions or aspirations connected with it into any other direction, by whatever pretenses they may be colored, are relics of primitive barbarism.—*John Stuart Mill.*

Closet and Altar

When prayer brings no solace to your weary heart try praise.

I know not which is the greater wonder, either that prayer, which is a duty so easy and facile, so ready and adapted to the powers and skill and opportunities of every man, should have so great effects and be productive of such mighty blessings, or that we should be so unwilling to use so easy an instrument of procuring so much good.—*Jeremy Taylor.*

Thought and prayer both come from a hidden source; they go forth to fight with foes and gain victory in the external world, they return to rest in him who inspired them. O how fresh and original will each of our lives become, what flatness will pass from society, what barrenness from conversation, what excitement and restlessness from our religious acts, when we understand these secrets; when the morning prayer is really a prayer for grace to One whose service is perfect freedom, in knowledge of whom is eternal life; when at evening we really ask One from whom all good thoughts and holy desires and just works proceed for the peace which the world cannot give.—*F. D. Maurice.*

Since thou hast added now, O God,
Unto my life another day,
And giv'st me leave to walk abroad,
And labor in my lawful way,
My walks and works with me begin,
Conduct me forth, and bring me in.

. . . . . .

So, till the evening of this morn,
My times shall then be so well spent,
That when the twilight shall return,
I may enjoy it with content,
And to thy praise and honor say,
That this has proved a happy day.

—*George Wither.*

If we would grow like Christ we must keep him steadily before us. Did you ever watch a child taking a lesson in model drawing?—never two strokes of the pencil without a glance at the model. And the first law and the last law of the imitation of Christ is just this—"looking unto Jesus." We must fix our eyes upon him; we must hold him steadily in our hearts and in our minds, until just as the sunlight prints the object on the sensitized plate of the camera so we "*beholding* are transformed into the same image from glory to glory." Supernatural? Yes, and yet very natural too. We grow like those we live with, those we love; every day beholding we are transformed, and the same law holds here. If we are so little like Christ, is it not because we are so little with Christ?—*Rev. George Jackson.*

Most merciful Father, we bless thee for thy goodness. We remember thy lovingkindness and are glad. We see thy mighty hand in our daily life and therefore have no fear. We know thee through thy Son. He called thee Father. He taught us to call thee our Father. Thou dost spare us as a man spareth his own son that serveth him. Remembering with what price we have been redeemed, we would meet all the duties of life with Christian courage. Thou hast redeemed the souls of thy servants; wilt thou not also deliver our feet from falling that we may walk before God in the light of the living? Amen.

Mothers in Council.

CHILDISH FRIGHT.

We could none of us understand what was the matter with Mabel. A brighter, dearer, more obedient little lass was never seen. So when it happened that one day on being told she was to have her picture taken, she positively refused to have it done, we were amazed at her willfulness. In vain we coaxed, argued and held out alluring prospects of sugar plums and rides—but no! Mabel insisted that she did not want her picture taken, and no inducements could influence her.

Her mother was young, and Mabel was her first baby. She turned to me at length and said, "Helen, is this all temper? Must I begin now to see which has the stronger will and compel her to yield, as the books advise? I don't know what to do."

"She may not be feeling well today," I suggested, "let's wait until tomorrow. Perhaps she will want to go then." But the next day found matters no better, for when Mabel was told after luncheon that she was to have her picture that afternoon she broke into a tempest of frightened sobs. We could not find out why she was so unwilling to go. Over and over we explained how easy it would be for her, and how pleased she would be to send one of her own pictures to grandma. But she only cried the more.

"Mabel," her mother said at last, "you are displeasing mamma very much. If you are not willing to have your picture taken when you know she wants you to so much you must not go down town with her. Mamma will put her little girl to bed, where you can think how badly you are making us all feel." So she led her to her room and put her to bed. Mabel did not protest.

"Won't you kiss me, mamma?" she pleaded, as her mother turned to leave the room, dressed to go down town.

"No, Mabel, mamma can't kiss you while you are so naughty," her mother replied and left the room.

When we returned it was nearly six. I went upstairs ahead of my sister and peeped into the room where Mabel lay. She was asleep; her little arms outside the counterpane were tightly clasped around her doll, as if for sympathy; her eyes were swollen, her cheeks flushed, her hair clustered in damp curls on her forehead; and every now and then she caught her breath with a half sob.

Presently we sent her up some dinner and then her mother went up to see her. When her mother came down she told me that Mabel had given up and had promised she would have her picture taken. She had asked, and received permission, to wait until after her birthday, which came the next week. The child had been promised a party and a doll carriage on her birthday and for weeks had been counting the days. Why she should want to wait until after her party we could not tell. Nor did we understand until two days later, when, going past the nursery, I saw little Mabel sitting on the floor talking to Dinah, her beloved doll, so solemnly that I stopped to listen.

"Dinah," she said, "Dinah, I am going to have my picture taken next week, and then I shall die and go to heaven. Cousin Allie did and everybody does that way. I heard mamma and auntie talking about it. I'm going to have the party first, though, and the carriage. Mamma said I could." She stopped a minute to kiss Dinah and then went on in a grave, childish way. "I didn't want to die now at all, and I was naughty and cried. But mamma wants the picture so. And so she put me to bed that day—you remember, Dinah, you went too. Then I was sorry I was naughty and I told her I would go. You didn't know what the matter was, for I didn't tell you. Why, Dinah, are you sorry I must die? Never mind, Dinah, perhaps you can come too. But I must"—

I couldn't stand it any longer, and I ran down stairs to my sister to tell her what Mabel had been saying. We remembered then that the morning before we proposed having Mabel's picture taken we had come across a photograph of her cousin Alice, who had been killed in an accident the year before. It had so happened that she had had her picture taken just before her death. We had spoken of the coincidence. Mabel had been on the floor with her blocks, and had gotten the idea into her head that having the picture taken made one die. That explained her fright and reluctance.

"And I wouldn't kiss her good-by that afternoon when her little heart was breaking—O, my baby!" And my sister ran upstairs as fast as ever she could; catching up the child in her arms she covered her face with kisses.

"Don't cry so mamma, why do you cry?" Mabel said. And then, half laughing and half crying, the mother explained that it was all a mistake to think she would die when her picture was taken. So simply and clearly she explained it that the little mind could fully grasp it, and a look of relief and delight passed over her face. A little later, radiant with pleasure, she was talking to her doll again.

"O, Dinah, it was a mistake. They don't die for having their pictures taken; and I shall stay with mamma and papa and you after all." And she hugged Dinah rapturously to her breast.

I stole away with a bit of a heartache, and a prayer that we might have wisdom in our speech, so that careless words might never again make the dear little girl suffer as she had suffered those past few days. L. H. C.

MOTHER'S LOW VOICE.

All of us who have had much to do with children have been impressed by their extreme sensitiveness. Even if to all appearance they have exhibited only an indifferent exterior, if we followed them into some impressionable hour we might come to a revealing process that would show us our hasty judgment. Many a child has gone to bed and, alone, with the clothes pulled over the sad little face, has "had it out" with his or her sorrowful soul, all the piled up misery which the occupied daylight had no time to dispose of. O, yes, our children are sensitive, and they have long memories, and one of the sweetest memories for later years will be mother's low voice.

One of the finest accomplishments for a woman to master is the acquisition of a low, well-modulated voice. It must be clear and distinct; it should have individuality. It should not distract the attention and worry the nerves. Children would often obey quicker if they were not rasped and irritated by the harsh, excited command that gives hint of great lack of self-control in the one issuing the order.

The finer quality we would have in our children we must acquire ourselves. Nothing so irritates us as the loud tone and querulous demand upon our time and attention of their incessant needs. If they would only come to us and say quietly and distinctly what they want, and wait for us to consider and reply properly, what a comfort a houseful of boys and girls might be, we think. Is there such a lesson set before them every day that they listen gladly for mother's low voice? It induces quiet at once into a babel of sounds to realize that some one is waiting to speak who will not shriek with the rest, striving to be heard, but who will calmly utter every word, which she confidently expects will be listened to. Try it, O weary mother.

The best thing about a low voice is that it enables the one using it to be firmer in issuing a command. Not only does she reserve her strength in employing her natural tones, but she gets a grasp on her self-control by

thus doing, so that when it becomes a habit it is marvelous in its effect on her little family. She does, it is true, work off nervous force many times by screaming at a high key and ordering to right and to left the children who are willful and unmanageable. And sometimes she can see, she fancies, the good of this course, and she says: "O, I can do nothing with them by gentleness. They've got to be made to stand round!"

And so she "makes them stand round." But I notice she has to scream louder each time, and I have known of her stamping her foot, and the moment they are away from her they think nothing so terrible as to hear mother's harsh, shrill voice. Then they scream back, and the nervous force that the mother worked off on them comes back to her with fourfold power.

The influence over the whole household of the even-tempered, low voice is not only refining, it is inspiring. It presupposes a formulating of one's ideas before speaking; it gathers more force to itself from this fact. No one likes to utter mere platitudes when it is realized that everybody is paying attention. If women did but know it, the cultivation of the low, well-modulated voice is one of the most important equipments for social success. It is as important for educational work among the young people; it is absolutely imperative for the mother at home with her children.

It is said that American women, living, as they do, at high pressure, cannot avoid the nervousness of the tone that expresses the nervousness of the life. A great deal of this is true, but I have yet to learn that anything which an American woman really determines to learn is impossible. Women as a rule are anxious to do the best they can for their homes and for their children. They only desire to have attention called to certain defects and their remedies to instantly respond with all the soul to the work. And this present suggestion, which involves the happiness and well-being of the mother and the household, is, use the voice God has given you in low, well-modulated accents, in your intercourse with your family. MARGARET SIDNEY.

THE OLD OR NEW VERSION.

Several mothers have replied to a question recently asked in this department concerning which edition of the Scriptures they are accustomed to use both for themselves and their children. Opinions are about evenly divided and we print herewith two answers representing opposite views, as these seem to cover the ground of all the other letters. The one who advocates using the King James version says:

"Which do I use" for myself and my children? The Authorized Version, invariably. While fully sensible of the value and helpfulness of the new, I accept and use it as I would a commentary. But I love the dignity and in many places the rugged grandeur of the old style, which I think is often lost in the matter-of-fact explicitness of the new. Some of the changes I think are extremely beautiful. My greatest regret is that the children and young people of these days do not memorize the Bible in either form, as they did even a few years ago. As some one says, "They know more about the Bible, instead of knowing the Bible itself." M. A.

The other writer is equally pronounced in favor of the Revision, saying:

I cannot understand why we should cling to an old edition of the Bible any more than to an old edition of Shakespeare when scholarship has given us something better. In our family we are deriving much benefit from the study of the Bible simply as literature, and naturally we have frequent occasion to compare the two translations. We take one book at a time on Sunday afternoons, and have found Prof. R. G. Moulton's Literary Study of the Bible a useful guide. Of course we do not exhaust one book on a given Sunday. Sometimes we are five or six weeks studying a book, as we make it a point to get all the light possible on the text from other sources. Perhaps I ought to explain that we are a household of adults, with a boy and girl of college age in the family but no young children. Once a month we memorize certain passages, each making his own selection.

E. L. D.

COMPENSATION.

Could I stand once more as I did that day,
Years long since, at the forks of the road,
Where youth stood beside me, with pleasure gay,
And, plucking a daisy, I tried to show,
One by one, from its petals, which way to go;

Could I know that the road I refused to take
Would have led me o'er hights most sweet and fair,
With none of the sorrow and pain and care
That have crushed me low to earth ofttime,
And have marked each step of the way that's been mine;

Could I see onward only to know
The one way I have gone, with its cloud and unrest,
I would wait not to question, but gladly go
Over the self-same tear-marked way,
With unfaltering heart and come back to today.

For have I not proved, as one only may
Who has walked through the furnace of grief and pain,
How soul touches soul as we meet by the way
In this journey of life? how love is the same
Priceless jewel for heart's ease, be it sunshine or rain?

And faith has not faltered to breast the stream,
And hope beckons ever with joyous eyes
To the life beyond, where the dreams come true,
Where love never ending and joy will greet
Me at heaven's threshold, earth's story complete.

—*Margaret Grant, in Harper's Bazar.*

THE HYGIENIC VALUE OF COLOR.

That color exerts an influence upon the mind and body is not unknown to scientists, although it is not generally known to the public. There are many instances recorded where patients suffering from brain disorders have been greatly helped by what may properly be called the color treatment. A more recent example is found in the case of a melancholic patient who persisted in abstaining from all food, and who was in consequence fast wasting away. He was placed in a room that had been painted and furnished in vivid crimson. At night the room was brilliantly illuminated, and by daylight it was also bright and glaring. During the three hours that this treatment was followed "the spirits of the patient rose until he grew almost hilarious, and, in addition, he partook of food with relish."

Many ailments are largely under the control of the mind, and mind is, of course, superior to the most highly organized matter. This being so, and color undoubtedly influencing the mind, color can thus, either directly or by reflex action, be made to act upon and eliminate diseases. Most of us have experienced the depressing effects of a dull day, full of somber shadows and gloom, or of a badly-lighted and worse colored room. A recent writer has called attention to the impropriety of employing large masses of "depressing and cold French gray on the walls of schoolrooms and other public buildings," declaring that this color exerts a baleful influence on the mind. A knowledge of the hygienic value of color upon the part of those who have such work in hand would result in an avoidance of this needless mistake.

French gray is made from white and Prussian blue, a cold combination, and far from being a cheerful one. Blue possesses in the greatest degree the quality technically known as coldness, and it communicates this quality variously to all colors with which it is compounded. It is cool, quiet, sedative. The complementary of cold blue is hot orange. It represents the maximum of heat attained by the gradually ascending series of warm colors. It is ardent, cheering, enlivening. A room done in a yellow key will impart these lively sensations to the mind. No person ever committed suicide amid such coloring. A room done in a blue key will impart "the blues" to its inmate. My old pastor was a pessimist and his sermons were bord red in black. I only discovered why when I saw his study, a room whose walls were done in cold blooded Prussian blue, and whose woodwork, including the floor, was stained to imitate black walnut.—*Popular Science News.*

A number of children from Philadelphia's slums were taken to the country the other day. One of the gentlemen in charge, noticing that a little fellow seemed very unhappy, asked him why he wasn't having a good time. In reply he said that he missed the city, and added: "You oughter live down in our alley. Why, the patrol wagon sometimes comes five times a day."—*New Hampshire Journal.*

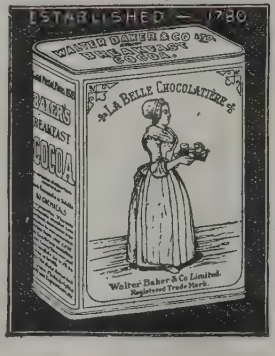
Make Two Cakes

One with Cleveland's baking powder, the second with any other.

Note the difference. The Cleveland cake is fine grained, keeps its natural moisture and flavor; "the other" is coarse grained, as if the sugar were too coarse, soon dries out and becomes husky.

Cleveland's leavens best because its strength is produced by cream of tartar and soda only, not by ammonia or alum.

Absolutely Pure-Delicious-Nutritious



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AVOID IMITATIONS

The Conversation Corner.

MY DEAR CORNERERS: I might as well introduce you at once to the boys in the picture. Unless D. F. should "go" and put the title under it—as he did with the wreck on the beach—you would not guess of what nationality they were. This letter from Professor Foster of Howard University tells the whole story:

WASHINGTON, D. C.

Dear Mr. Martin: As the Japanese and Chinese have recently had their "innings" in the Corner, you may be willing to give a little space to some native Koreans who are attending school here. These seven young men were sent by the Korean king to Japan to be educated, along with about two hundred others, selected from the best families in the "Hermit Kingdom." They all became more or less discontented but these seven decided to get Western civilization at first hand, and so ran off, working their way to Washington, where they landed last April, with no equipment except an ambition to know the secrets of civilization.

The late Korean minister, Pom K. Soh, was interested in them and through him they entered Howard University. The University furnishes them a home and instruction, and some benevolent ladies have provided the means to pay so far their board. They knew no English when they began school in May, but are progressing so rapidly under the volunteer tuition of two ladies [one of whom is seen in the picture] that they will enter the regular classes at the fall session. They attend the Sunday school of the First Congregational Church, and are imbibing Christianity with their English.

They are all of good families. Kwe P. Im, the middle boy in the front row, is son of a teacher of mathematics in a Korean school. Bum Soo Ye, on Mr. Im's left, and He Chull Ye, on the extreme left of the back row, are relatives of the king of Korea. General Eaton, ex-commissioner of education, attended a recitation of this class recently and told them the story of Neesima, who ran away from Japan to learn about Christianity and became such a blessing to his country. The same thing may happen with one or more of these young men if they can be instructed in some Christian college for a few years.

A GROUP OF KOREAN BOYS AT SCHOOL IN WASHINGTON.

As specimens of their early practice in English a "friendly letter" and an "essay" are sent. The first was written by Jung Ahn on the extreme right of the back row, the other by Biung H. Yur, the boy on He Chull Ye's left.

My Dear Mr. Foster: Do you has very best. [*i. e.*, do you have very good health?] I hope you so I am not sickliness this is a goed thing. I cannot speak my would with pen. I will mail letter to you again. Your friend

JUNG S. AHN.

I write a question and a answer on a bird.
I see a bird sat on a green tree in the garden.
Yes, I have seen it too.
What is name of that bird?
Well it is looks like parrot.
Why is it swing the two wings, very much?
Oh yes, it will fly to away!
Do you like the bird singing a song?
Yes, I like it very much.
The bird cannot plant rise and cannot gather the harvest, and neither any barn; it is only flies to come soon go soon; but it can live on this Earth. The God made this earth, to let the all thing which live in this world.

If our readers think they detect a few slight grammatical errors in the above productions, let them begin to learn Korean and after a little study try their hands at writing a "friendly letter" or a "bird essay" in that language! General Eaton referred to the story of Neesima who in similar way came to this country in search of education and of light. I have looked up an old pocket memorandum book in which, soon after his landing, I copied a prayer he had written. It was this:

O god! If thou have got eyes,
please! look upon me,
O god! If thou have got ears,
please hear for me.
I wish heartily to read Bible.
and I wish to be civilized with Bible.

JOSEPH NEE-SIMA.

The Japanese runaway boy found far more than he sought or thought of light and help and power in the Bible and went back to carry light and help and power to his countrymen. Who knows but these fine-looking youth from the "Hermit Kingdom" may yet be "Christian heralds" to their countrymen in similar way? Perhaps some one of ample means who sees their picture may be moved to aid in their education.

Now will you excuse me for mentioning a curious little coincidence which has just occurred? After copying Neesima's words from the old memorandum book, I turned over the pages and read various entries of twenty-five years ago. One of them was the mention, by a teacher from Constantinople, of a young Armenian in this country who needed encouragement. While I was recalling the teacher and the young man the door bell rang, and who should appear but the self same teacher, fresh from Turkey, with tidings of good about schools and scholars and the cause of the suffering Armenians in that troubled land! Let us cultivate a hearty interest in all those—especially youth—whom Jesus Christ sends out as his messengers and helpers in the desolate places of the earth. It will link you with the progress of Christian light and might and right throughout the wide world, although you may remain here at home.

After this long ramble to the ends of the earth, I hope there is room for one child's letter; supposing, D. F., you put in that one which you have left over from the end of the column so many times; by this time the boy may have moved to some other town, so I will let the date be simply

WESTERN MASSACHUSETTS.

Dear Mr. Martin: I am writing my first letter to the Corner on papa's typewriter. I am six years old. I have three cats. Papa brought home Waif in his pocket when she was a kitten. Her oldest boy is Toodles. He wears a white vest and slippers. Dandelion is the baby and has four double paws. Papa and mamma and I like to read the Corner very much.

HOWARD S.

Mr. Martin

CORNER SCRAP-BOOK.

Election of President. As I run over the current magazines of the month, I often hope that our Corner and Corner Scrap-book readers will see certain articles on subjects connected with their studies. The *Atlantic Monthly* for September has one such upon The Election of the President, showing the origin and object of the "electoral college," so called, and arguing that the people should vote directly for president instead of voting for electors. You will find also, in the September *Review of Reviews*, a valuable article on the election of the vice-president.

Li Hung Chang. Another article which ought to be read by our intelligent boys and girls is about this distinguished Chinaman, the most important visitor to our shores for many a day. It is by Hon. J. W. Foster, in the *Century Magazine* for August. Take note of General Grant's remarkable assertion that the three great men whom he met on his famous tour around the world were Gladstone, Bismarck and Li Hung Chang. The latter showed himself a very remarkable man in his wide scope of knowledge and in his insatiable desire for more knowledge. Every conversation seemed to be a "Conversation Corner" to him, and he would fire off more interrogation points to the half-hour than a dozen of our most inquisitive members! It was a memorable scene when this Oriental viceroy visited General Grant's tomb, carrying a magnificent wreath. He stood there silently for a time and coming out reverently repeated several words in Chinese. He said that it was one of his principal reasons for visiting America that he might thus do honor to the memory of his great friend.

Gladstone. In the *McClure's Magazine* and in the *Review of Reviews* for August you will find capital articles about the English member of Grant's trio. Three things specially interested me—the writer's thought of old men as ruling the world (quite in contrast to the popular notion that men have outlived their usefulness at seventy, if not younger, and should be replaced by the wisdom of youthful inexperience); how Gladstone lives to be so old; and his answer to the old riddle, "What is all the world doing at once?" Instead of the old answer, "Growing older," he says, "*Building; all men are building themselves.*" That is a good suggestion to those of us who are beginning school life again. We are building *mind and character.*

Be Careful What You Sow, Boys. In an English magazine I find these verses, which have been ringing in my ears ever since I read them, and which I copy here, so that they may be sure of preservation in your Scrap-book. They are anonymous. (But the proof-reader says she used to sing them from a school song-book; so their authorship may be American after all—I would like to know.)

Be careful what you sow, boys!
For seed will surely grow, boys!
The dew will fall, the rain will splash,
The clouds grow dark, the sunshine flash:
And he who sows good seed today
Shall reap the crop tomorrow.

Be careful what you sow, boys!
For every seed will grow, boys;
Where it may fall you cannot know;
In sun and shade 'twill surely grow:
And he who sows good seed today
Shall reap good seed tomorrow.

Be careful what you sow, boys!
The weed you plant will grow, boys:
The scattered seed from thoughtful hand
Must gathered be by God's command:
And he who sows wild oats today
Must reap wild oats tomorrow.

Then let us sow good seed, boys!
And not the briers and weed, boys;
The harvest time its joys shall bring,
And when we reap our hearts will sing:
For he who sows good seed today
Shall reap the crop tomorrow.

L. H. M.

The Sunday School

LESSON FOR OCT. 11. 1 *Kings* 3: 5–15

SOLOMON'S WISE CHOICE.

BY REV. A. E. DUNNING, D. D.

The entire third chapter of First Kings, selected to be read, may properly be taken as the lesson. While questions of Biblical criticism are not usually discussed with profit in the Sunday school class, here is an opportunity to illustrate some of the reasons which have convinced many Biblical students that the laws of the Old Testament were not fully promulgated through Moses, but came to be adopted as we now find them through the experience of the nation of Israel. For example, the law of God as Ezra interpreted it, made it a crime which God was sure to punish for any Israelite to marry an Egyptian [Ezra 9: 1, 12–14]. Yet Solomon married an Egyptian princess and brought her to Jerusalem. The law forbade any Israelite to offer sacrifices at any other place than at the temple [Deut. 12: 12–14], and ordered that any one who should offer an animal for sacrifice at any other place than at the door of the tabernacle should be "cut off from among his people" [Lev. 17: 3, 4]. Yet Solomon "sacrificed and burnt incense in high places." After recording these two facts the writer of the book of Kings immediately goes on to describe in our lesson how fully God approved of Solomon at that time, offering, after his great festival and sacrifice at the high place of Gibeon, to give him whatever he should ask. Biblical students have therefore the alternative of accepting the conclusion of the higher criticism that the law on these points as given in Deuteronomy and proclaimed by Ezra was of later date than the time of Solomon, or of explaining why God approved of and honored him after he had deliberately broken the law.

If we accept the former alternative we certainly do not thereby weaken the importance of this lesson to young people on the threshold of independent life. It is the critical point in biography. The young man for the first time standing at the head of a business or just entering on a profession, the young bride leaving her home to assume new responsibilities, are objects of peculiar interest because of the decisions they must make for themselves. Each period of life begun is a new test, and at each the questions are asked which discover one's purposes and sense of his needs. In such an attitude was Solomon at Gibeon. The responsibilities of the kingdom had been thrust on him. His father had died. Perplexing questions of great importance already demanded of him prompt answers. With the leaders of the nation he had held a solemn festival. Now, lonely in the midst of friends, feeling his need of help, he slept; and God appeared to him in his dream. He prayed, as every honorable young man or woman should pray, "Make me fit for my place." His experience illustrates:

I. *Traits of character which guarantee the promise of God.* He received a special invitation to ask gifts. To others, as to Solomon, there come hours when the avenues by which earthly thoughts enter are closed, and the ear is open only toward God. Happy are they who make wise use of such hours. That Solomon was equal to his opportunity is evident, because:

1. He honored God. He had seen the divine hand in the career of his father. "Thou hast showed unto thy servant David, my father, great kindness," he said. He saw the same hand lifting himself to the throne. "O Lord my God, thou has made thy servant king instead of David my father." The young man who has seen God's providence shaping his life will have eyes to see God's face when he appears offering him qualifications and opportunities for success.

2. He honored his father. He might have criticised David's faults, but he chose to recall only his virtues. "He walked before thee in truth and righteousness, and in uprightness of heart with thee," Solomon said. Honor to one's parents helps one to pray and strengthens him to discharge trusts.

3. He honored his position. He was called to rule the people chosen by God to bring great blessings to all nations. He was without experience, and he had sense enough to know it. "I am but a little child," he said; "I know not how to go out or to come in." He had to choose counselors from among many whose views of government differed. "Give thy servant, therefore, an understanding heart to judge thy people," he said. Those who know their inexperience, put firm confidence in God and bravely undertake to fulfill their trusts, conquer for themselves success. Absalom had never asked for ability to rule. He sought only the opportunity. Ambition for place to please self opens a path to final failure, though the way may be circuitous, with transient hights of splendor. Ambition for wisdom to serve others will cleave through the greatest obstacles a road to success. There is a law in society that insures it. Lord John Russell once said: "It is of the nature of party in England to ask the assistance of men of genius but to follow the guidance of men of character." That is not less true of our country.

II. *The promises fulfilled to Solomon.* God gave him:

1. Wisdom [vs. 1–12]. His fame as a judge extended through the world. He had the sagacity to see and the tact to do the right thing at the right time. He gained also a reputation for knowledge surpassing that of all other men of his time. He was the most famous writer of his age [1 Kings 4: 31–34]. But God gave him wisdom as he gives men gold and silver. God's treasure house is not the mint, but the mine. When precious metals are found, they must still be dug out of the earth, separated from the ore, cast in the die and stamped, before they become current coin. "Wisdom is better than rubies" But men must search for it as for hid treasures in order to possess it after God has given it to them.

2. Riches and honor. God gave Solomon what he asked and added wealth beyond his dreams. This is his way of treating men. "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you." It is the rule in society that those who obey God receive a hundred-fold more in this life for all that they surrender for Christ's sake. It is true that men often amass wealth without godliness, but it is also true, though often overlooked, that wealth without wisdom is worse than useless. So the writer of Ecclesiastes testified of Solomon, after he had gained the one and lost the other.

3. Long life. This was a conditional promise. It seems to imply length of days greater than David's, if Solomon should obey God. He forfeited this promise and died when less than sixty years old.

III. *The promises appreciated.* When Solomon awoke he knew that his dream had been real. Much nonsense in dreams has been regarded as revelation; but the test of a revelation is its accord with the character of God, with his law and providence. Like the appearances of God to Abraham and to Moses, it was of the nature of a covenant. Solomon regarded the divine promise as a renewal of the covenant made with his fathers, and ratified it with sacrifices before the ark of the covenant. Here, if anywhere, appears the confession of sin without which the prayer would have been defective. Whoever would take gifts from God must first consecrate to God himself and all that he has. Then he may confidently expect to receive all that he has the capacity to use for the glory of God.

THE CHURCH PRAYER MEETING.

Topic, Oct. 4–10. Christ for the World. Ps. 2: 1–8; Eph. 1: 9–23.

How has he prepared the nations for his coming? What are our opportunities and duties in presenting him to the world? Prayer for our missionaries.

(See prayer meeting editorial.)

It must be so,
If everybody says so.
Sunlight Soap
Whitens linens easily;
Washes laces perfectly;
Doesn't shrink flannels;
Doesn't hurt the hands;
Saves all drudgery;
Saves hard work.
Brightens Homes Everywhere.
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PROGRESS OF THE KINGDOM.

THE PRESENT SITUATION IN KOREA.

(Parallel with The Congregationalist's November Topic for Missionary Meetings.)

Korea's intolerance to foreigners won it the name of the "Hermit Nation"; but when its ports were opened to commerce in 1882 that conservative country forfeited its right to be so called. In view of the violence, confusion and strife which have characterized the past two years, its Oriental title, "The Land of the Morning Calm," also seems decidedly incongruous. Indeed, so kaleidoscopic has been the course of events in Korea the past year that it is difficult to keep pace with the changes in affairs, and impossible to predict with confidence the movements of the future.

Even before the Chino-Japanese War was ended the Japanese sent one of their most able statesmen, Count Inouyé, to Seoul, and there was a bright prospect of a transformation in social, political and religious conditions. It was ordered that honest accounts of public revenue and expenditure should be made and published, that the horde of palace attendants and hangers-on in government offices should be reduced, that slavery should cease; students were to be sent abroad to learn modern life. Business revived, railroads were surveyed, schools increased and audience-rooms were filled to overflowing. Reforms were instituted in dress as well as in the coinage, and articles headed Reformed Korea or The Passing of the Old *Régime* appeared in newspapers and periodicals. But surprise followed surprise when the old conservative Min faction gained the supremacy and lost it again last October at the time the Min queen was murdered; when the Japanese power, thus shamefully established, was once more overthrown by a counter revolution last winter, accompanied by the murder of the prime minister and the flight of the king to the Russian legation. The intervention of Russia was a new factor in the complicated situation, though how long she had been plotting and waiting for just this opportunity is not known. Russia has many reasons for casting a covetous eye upon this peninsula in the Pacific. She knows that the southern provinces of Korea are warm and fertile. She wants a railway terminal at a port free from ice, and to run her great railroad through Manchuria and down through Korea to Fusan would suit her purpose well. Altogether, in the light of these facts and in view of the trend of events during the past few months, it is not surprising to learn by the latest dispatches that Russia and Japan have agreed to what is nominally a joint protectorate in Korea, but in reality is a great diplomatic victory for Russia and virtually gives her the position China held there before the war. This bare outline of political movements during the past year is necessary to an intelligent understanding of the present conditions of missionary enterprise in Korea.

Just a year ago this month occurred the three days' celebration of the founding of Protestant Christian missions. French Catholic priests entered the forbidden land in disguise as far back as the early part of this century, and gathered tens of thousands of converts in spite of murderous persecutions; but only a little more than a decade ago Dr. H. N. Allen was sent to Korea from China by the American Presbyterian Board, ostensibly to practice his profession as a physician. The romantic incident will be remembered of the way in which the life of the Prince Min Yong Ik was saved by the doctor's skill. The royal favor and confidence was thus gained and medical work proved to be the key that opened the Hermit Nation to the entrance of the gospel. Naturally this phase of missionary enterprise has always been most prominent, especially in the American Presbyterian mission. The medical work chiefly centers at Seoul, where several physicians are stationed, and here is located the government hospital in charge of Dr. O. R. Avison. Evangelistic effort has been freely carried on in the waiting-rooms without interference from the Government, and the in-patients receive instruction as often as practicable.

There are also missions supported by the Canadian Presbyterian, Australian Presbyterian, Methodist Episcopal and the Anglican High Church. There are also a few independent missionaries. Already forty-two congregations meet each Sunday and in nineteen of these stated preaching is observed. Four are churches organized under the conference of the Methodist Episcopal Church, while eight are recognized branches of the one Presbyterian church in Seoul. These churches have 528 baptized members as well as 567 persons ready for church membership, the great majority being men. There are nine Sunday schools, having enrolled 445 persons, and the native contributions are generous in proportion to means.

A valuable Christian literature is another product of this decade. Several books of the Bible, tracts, text-books, hymn-books, grammars and dictionaries have been placed in the hands of the natives. The *Korean Repository* is an interesting monthly magazine published in Seoul under the auspices of the missionaries. This is a noble record for the first ten years of missionary enterprise in such a country as Korea, but the force of workers is pitiably small when we consider the vastness of the need and the opportunity. What are seventy or eighty Protestant missionaries among a population estimated at 12,000,000 souls?

While it is deemed best for their families to continue to reside for the present in the capital, Seoul, the missionaries of various denominations are at work in most of the nine provinces of the kingdom. By means of bicycles, which are specially suited to Korean roads, it is possible within two or three days to reach the capital from the most remote point yet occupied. A unique feature of every mission station is a "sarang" or guestroom, an apartment in some central locality where the evangelist meets the natives for religious conference, thus coming into close touch with persons who would not be reached by a formal service. Educational work is not neglected. The Methodist Episcopal mission, which was one of the earliest and which is achieving marked success, has recently made a contract with the Korean Government for the education of 200 boys in its important school in Seoul, and the Presbyterian church has boarding schools for both sexes in the same city.

But how have the events of the past months affected missionary enterprise? In the summer and fall of 1895 the missionary press reported the most encouraging interest in Christianity, unprecendented opportunities for entering the interior where previously there had been great danger of persecution and eviction. So far as we know there has been no check upon this enthusiasm, but missionary information travels much more slowly than current news. A letter from a Presbyterian missionary recently published, reviewing the events of the past year, says: "In all the disturbances and excitement of the fall and winter the people have seemed to turn to us for comfort and help. Numbers more than ever have flocked to the church and to the weekly meetings and sought membership among us. Several small churches have been built or bought by the natives themselves. Dr. Avison and Mr. Underwood took an extended trip through the country, finding the people everywhere in a pitiful condition of unrest and terror, not knowing whom to trust or where to turn for protection and help, verily as sheep without a shepherd, but everywhere welcoming Americans and English and especially missionaries as their friends."

How Russian control will effect Christianity in Korea cannot be predicted. Many regard it with serious foreboding, declaring that Russia's only foreign policy is one of selfish aggrandizement, which would bode no good to Korea, and fearing such intolerant treatment of Christians as the Stundists and Jews have received. In our uncertainty it is comforting to turn to the brave words of one of Korea's noble missionaries: "We know not what is to be the future political, social or industrial situation, but we do know that everything leads us to believe that now is the time when the Lord purposes calling out his own that he may have here a church to witness of him, whether the nation becomes a Japanese or Russian dependency or whether it remains independent."

Sources of Information.

The Church at Home and Abroad for August, 1895 and 1896.
Chosŏn, the Land of Morning Calm, by Percival Lowell.
Korea, the Hermit Nation, and Korea Without and Within, by Rev. W. E. Griffis, D.D.
American Interests in the Far East, in the *New England Magazine* for November, 1894.
The Peoples and Politics of the Far East, by Henry Norman.
Korea from Its Capital, by Rev. G. W. Gilmore.
The Sunday School Times for April 20, 1895, on The New Korea.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Oct. 11–17. God or Mammon? Matt. 6: 19–24.

We instinctively answer, "God." Mammon has a very disreputable sound, and stands in our thought for all selfish and sordid passions. God, on the other hand, represents all that is worthy and divine. Theoretically, no soul with a particle of aspiration heavenward would admit that mammon, instead of God, was the object of his devotion; but when, turning from theory to practice, we remember the multitude of daily cares and distractions, and feel the pressure of the struggle for daily bread, we find many interests and relations in our lives in which personal advancement and success, not the glory of God, seem to be the chief objects in view. So we stand again face to face with the ever recurring problem of our religious life—how to translate our ideals into action, how to bring from the sphere of faith motives which shall propel the machinery of everyday conduct.

Jesus knew that the great majority of his followers would always have to take thought for the things of this life. What he warned us against is not thought but anxious thought —unnecessary cares which destroy our peace of mind and interfere with the exercise of our spiritual powers. He knew that all men would either be in bondage to earthly or heavenly interests, and that it would be impossible to own allegiance to both at the same time. Indeed, they are most to be pitied who try to belong to both kingdoms, who try to see how it is possible for the Christ life to be lived in one place, and within certain conditions, and then laid aside when passing to other spheres of life.

The ideal of Paul was to manifest the life of Jesus in this mortal body. We can do it, God helping us. It all depends upon the great central purpose of our lives. If that be Christ-like it will draw to itself all the lesser purposes and activities and make them a part of the daily, constant service which we are rendering our Master.

Parallel verses: 1 Tim. 6: 6–19; Luke 19: 1–27.

It would be difficult to find a better use for good religious books than to place them in the hands of native preachers, who read English, on foreign mission fields. There are many such books lying idle on ministers' bookshelves. Of course we do not mean ancient volumes which have outlived their usefulness anywhere. Send the superfluous books of your modern stock, express prepaid, to the American Board rooms, Congregational House, Boston, and they will soon be put to work in Turkey, India and other lands.

Literature

BOOK REVIEWS.

BIBLICAL STUDY.

The editor of the *Sunday School Times*, Dr. H. Clay Trumbull, has done a very valuable service to Biblical scholarship by republishing in popular form the results of some of the most important recent researches in Palestine, Babylon, Egypt and Arabia. These articles have been carefully edited by Prof. H. V. Hilprecht and are issued in an attractive and finely illustrated volume, entitled *Recent Research in Bible Lands*. Dr. Hilprecht was at the head of the exploring expedition sent out to Babylon in 1888 by the University of Pennsylvania, and is one of the most eminent of living Assyriologists. The most extensive work has been done and the most surprising results obtained in these lands during the last decade, and this book enables the ordinary reader to inform himself concerning many important discoveries which had previously been known only to students. Nearly all the writers of these articles have themselves labored with the enthusiasm of archæological scholars in the fields they describe, and Dr. Trumbull has shown the talent of an experienced editor in securing from these very busy men accounts of their work. Of its importance we speak editorially on another page. This is a book which will command the eager attention of all students of the Bible. It is as fascinating as a romance, and not the least satisfaction in reading it comes from its promise of richer discoveries still to follow. [John D. Wattles & Co. $1.50]

From the volume above described one is fortunate in being able to turn to a scholarly and reverent effort to use the results of archæological researches in the interpretation of the Old Testament. Such a work is Prof. J. F. McCurdy's *History, Prophecy and the Monuments*, the second volume of which is just issued. Vol. I. was reviewed in *The Congregationalist* for Dec. 13, 1894. In its six books the author set forth the history of the Hebrew people in the light of the history of surrounding nations down to the fall of Samaria. He showed with remarkable clearness how the Hebrews held to their faith in Jehovah while all the other nations accepted the religions of their conquerors, and how the Hebrews alone of all Semitic peoples realized the true idea of a nation. This volume continues the history of Israel to the fall of Nineveh. The plan of the first volume is still followed, making the history of the leading nations of the ancient Oriental world illustrate the career and the downfall of Israel. Professor McCurdy has not found it feasible to keep his work within the limits first proposed, for his treatment of the inner development of Israel, its governmental, social and moral progress, which he intended to include in a single chapter, is expanded into a book of six and in a measure reviews the periods discussed in the first volume. In the latter part of this second volume—a book of ten chapters—he considers the relations of the Hebrews with the Egyptians and Assyrians. He promises to complete the entire work in a third volume, which is to be devoted to the development of the ancient Hebrew literature. Such a work as this was not possible till recent discoveries placed a great amount of hitherto unknown information at the disposal of scholars. Professor McCurdy has sedulously cultivated the rare talent of placing himself back in imagination in the times when the nation through which we have received the Christian religion was making its history. He shows the genius of the true interpreter of the past in the light of the present, and wonderfully freshens our interest in the Bible by surrounding its thoughts and words with the environment in which they first found utterance. The reading of these volumes moves us to adopt as our own the author's statement that "it is a matter for devout thankfulness that modern scholarship is wont to call upon all the historical sciences to supply the missing lines and shading of the picture left us by the literary artists of the Old Testament." [Macmillan & Co. $3 00]

In the Modern Reader's Bible, edited by Professor Moulton of Chicago, we have *Genesis*, which is interesting not merely for the features of good editing common to the series, but also for an instructive and careful introduction referring to the historical books which are to follow in their order. [Macmillan & Co. 50 cents.]

AUTOBIOGRAPHY.

Story of the Hutchinsons (Tribe of Jesse), by John Wallace Hutchinson, compiled and edited by Charles E. Mann, with an introduction by Frederick Douglass. This is the story of the famous Hutchinson family, whose concerts did so much to popularize the anti-slavery meetings and who were known from one end of the country to the other a generation ago. Most of the two volumes is taken up with the autobiography of John, who was the central figure of the musical history of the family. The picture of the childhood of the brothers and sisters in New Hampshire is an interesting and delightful one. Their mother, married at the age of fifteen, had sixteen children, of whom thirteen grew up to manhood and womanhood. They were all musical, inheriting the gift from both father and mother, and transmitting it in turn to their own children. The book is too long, but the enthusiasm of the speaker (for most of the material was taken down from the lips of Mr. Hutchinson) atones for his prolixity. It will recall a significant chapter of the national life and has a distinct historical importance. [Lee & Shepard. 2 vols. $5.00.]

Sunset Memories, by Rev. Nicholas Vansant. The author of this book has told the story of his long life in the ministry of the Methodist Episcopal Church in New Jersey very pleasantly, and there is much material which will be of special interest to the historians of the denomination. The book is occasionally oddly naïve in its estimate of moral values, as in stating of his own father that in 1814 "he went out to serve in the war with Great Britain, . . . but, after remaining a few months he was allowed to hire a substitute with the understanding that his own name should be continued on the roll and his substitute answer to it, . . . When Congress enacted a law providing for the payment of pensions to the few remaining soldiers of the War of 1812, father's name became entered upon the pension roll, and thenceforth to the close of his life he was a grateful recipient of the annual allowance thus provided for"! There is a good portrait. [Eaton & Mains. $1.00.]

POETRY.

Mrs. Todd has edited a third selection from the *Poems by Emily Dickinson*. It would be easy by selection of single lines and couplets—as in the other volumes—to show that Miss Dickinson was utterly devoid of the poetic faculty, or that she had remarkable gifts of insight and expression. Some of these orphic sayings are as tantalizing and provoking as the music of a deaf man, who plays a few strong chords and then lets his hand crash carelessly down upon the keys. There is a keen sense of satirical humor, and occasionally the unconventional use of words hits the center like a ball from a rifle. Read this on Disenchantment, and see how little like the ordinary mood was that of this girl:

> It dropped so low in my regard
> I heard it hit the ground,
> And go to pieces on the stones
> At bottom of my mind;
>
> Yet blamed the fate that fractured less
> Than I reviled myself,
> For entertaining plated wares
> Upon my silver shelf.

And, for imagination, read this:

> To make a prairie it takes a clover and one bee—
> One clover, and a bee,
> And revery.
> The revery alone will do
> If bees are few.

Allowing, as we must, that form is a large part of poetry, we cannot agree that most of this is poetry at all, but it is highly poetical here and there. We wish the editor had suppressed a large share of it, which will add nothing to the author's reputation. Nothing more inappropriate as a symbol of Miss Dickinson's original and self-reliant thought could have been selected than the leafless parasitic flower on the cover. [Roberts Bros. $1 25]

The New Woman and Other Poems, by John B. Robinson, D. D. Perhaps the author of these verses will be satisfied if, instead of expressing our opinion of his work, we allow him to express his opinion of us, which is, in part, as follows:

> TO THE YANKEE.
>
> When men
> The woolly West disdain
> And deify the Yankee;
> They cut
> The Nation's fated throat,
> While Britain curtsies, thankee.
>
> The East,
> Part of the nation least,
> Where sun, sky, soil are minim;
> Their brains
> Transferred to Western plains
> Make heaven out of Hinnom.
>
> But mind
> In Yankee-Land confined
> Is puckered in a focus.
> O'er wise,
> All teachers they despise,
> And worship hocus-pocus.

Nevertheless, we have read the book as carefully as our limitations would allow. [Chicago: C. M. Barnes Co. 75 cents.]

TRAVEL.

Camping in the Canadian Rockies, by Walter Dwight Wilcox, with twenty-five full-page photogravures and many other illustrations. This sumptuous volume is more than the account of the author's adventures and explorations in a comparatively unknown region of North America. It is an indication of the wide field which still remains for mountain climbers and the beauties which are in reserve for the traveler. Mr. Wilcox has added a sketch of the early explorations of the region and of its control under the Northwest and Hudson Bay Companies. The larger photogravures give an impression of a more sharply broken range than that of our own part of the Rocky Mountain chain, with a much more Arctic temperature and much snow. The book is well written and beautifully made, and the author's enthusiasm is infectious. [G. P. Putnam's Sons. $4 00.]

In the series of illustrated and descriptive olumes devoted to American Summer Reorts, several volumes of which we have aleady noticed, *Lenox* is very pleasantly escribed and characterized by George A. Iibbard. [Charles Scribner's Sons. 75 ents.]

Through Egypt to Palestine, by Lee S. mith. These newspaper letters written in xperiences of the regular Palestine trip nd illustrated from photographs taken by he author make an agreeable but in no ense original or noteworthy book. To hose who have been over the ground they ill recall some pleasant impressions, and hose who would like to go will find in them nany suggestions of what is to be done and een. [Fleming H. Revell Co. $1.25.]

STORIES.

A Story of the Heavenly Camp-fires, by ne With a New Name. The life beyond is vidently very real and very full of promise o the writer of this book. All pictures of he imagination fail, as our Lord foretold hat they must fail, in the attempt to set in rder its possible details, and in this reect the book before us is no exception. t is too vague and broken to be properly alled a story. It takes no firm and steady rasp of the imagination, and does not suceed in maintaining a high level even of eeling, but there is much that will be sugestive to devout and thoughtful readers cattered through its pages. [Harper & ros. $1.25.]

The underlying thought in *From Hollow o Hilltop*, by Mary Lowe Dickinson, is that hose persons who, in God's providence, ave been brought within the sphere of our nfluence in a way to shape their characters ave a perpetual claim upon us which the utside world has not. Enough of incident s introduced to form the basis of a simple tory, and the spirit of the narrative is weet and reverent. [American Baptist ub. Soc. 50 cents.]

Episcopo & Company, by Gabriele D'Anunzio, translated by Myrta Leonora Jones. f the author of this book is "the writer f greatest prominence in Italy," as the ranslator declares, and this is the least imoral of his works, we are sorry for conemporaneous Italy; and can well believe hat (in the translator's words again) the ovels upon which his reputation rests are all three accessible in French, but are ardly translatable into English." It is no here Puritan squeamishness which calls his a vile book. The whole atmosphere is hat of beastly sensuality. All the strong eople are devilish, and even the virtue that urvives in such surroundings appeals to us or pity merely by its utter helplessness. That the story has a certain amount of ramatic power does not make it good art, which cannot so overturn the ordinary and ivinely ordered self-respect of goodness nd essential impotence of evil. It is a urely pathological book, and, in our opinon, of not the slightest artistic or literary alue. [Herbert S. Stone & Co. $1.25.]

Those who wish to become acquainted vith modern slang should read *Checkers*, y Henry M. Blossom, Jr. It is the story f a race-track "tout" who had even more han the usual allowance of sudden changes f fortune, and whose love-making ended ragically. Such a character, however aithfully portrayed, will hardly prove atractive to many readers, and the book is of he style called "summer fiction." [Herert S. Stone & Co. $1.25.]

In the new edition of Mrs. Burnett's novels, several numbers of which we have noticed, we have *That Lass o' Lowrie's*.

A new and cheap edition of J. G. Holland's stories, tastefully bound and well printed, begins with *Sevenoaks* and *Arthur Bonnicastle*. [Charles Scribner's Sons. 75 cents each.]

MISCELLANEOUS.

The Oxford S. S. Teacher's Edition of The Holy Bible. The Oxford University Press, which has just established an agency in New York for the sale of its famous line of Bibles and Prayer-Books, sends us this edition with its recently added illustrations and helps. The plates are facsimiles of famous manuscripts, reliefs from monuments and wall paintings and other well-chosen illustrations bearing on Scripture history. Everything which vigilant and unceasing care could do in editing, in selecting and manufacturing, in print, type, paper and binding has been lavished on the effort to make this a perfect edition of the great Book of the world. [Oxford University Press, New York: Henry Frowde. $10.00.]

How Marcus Whitman Saved Oregon, by Oliver W. Nixon, M. D., LL. D., with introduction by Dr. Gunsaulus, has appeared in its fifth edition. It is a graphic and stirring account of a great historic event and personality and ought to have the widest possible circulation. [Chicago: Star Publishing Co. $1.75.]

Vol. VIII. in numbering, second in publication of the works of Friedrich Nietzsche is *Thus Saith Zarathustra*. It is perhaps the most complete expression of the writer's mystical, extremely individualistic and pessimistic philosophy. [Macmillan & Co. $2.50.]

NOTES.

—— It is announced that a new magazine, to be edited by George W. Cable and called the *Symposium*, is to be started soon. It will be published in Northampton, Mass., and the cover will be designed by Will. H. Bradley.

—— Among the American contributors to the new Bible Dictionary, the first volume of which Messrs. T. & T. Clark hope to issue next year, are Professors Thayer of Harvard, Porter, Stevens and Curtis of Yale, Warfield and Purves of Princeton, Beecher of Auburn and President Harper of Chicago.

—— The *Young Men's Era*, the organ of the Y. M. C. A.'s in the United States, which temporarily suspended publication in the spring, begins with the number of Sept. 17 a new career under the new name of *Men*. Fred. W. Ober is the managing editor, and will be supported by a strong body of assistants.

—— Mr. Gladstone is said to have reduced the number of letters which he is to leave for his biographer to about 60,000. That the valuable residuum should be so large is a sure indication of a long and busy life. To get the cream of all into even a two-volume biography will be a task which might well make even the most industrious of literary workers tremble.

—— The October number of *The New England Magazine* contains a comprehensive and admirably illustrated article on Fifty Years of the American Missionary Association, by Sec. Charles J. Ryder. The story of the half-century of work with its providential orderings and heroic self-devotion is told in a way to hold the attention from beginning to end, and it will do an admirable public service in preparing the minds of many readers for the jubilee meetings in Boston this month.

—— The Orthodox Russian Church in this country is to have a newspaper organ, the translated title of which is the *Russian Orthodox American Messenger*. It will be printed in Russian and English from Russian type especially imported for the purpose. The printing office in the New York church building was consecrated and the type blessed as a preliminary to the opening of business. We hope it may prove a means of introduction and fraternity between our Russo-American citizens and the rest of the Christians of the land. Father Alexander Hotovitsky is the editor-in-chief, and the official translator is Madame Zenäide A. Ragozin.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.

TALKS ON WRITING ENGLISH. By Arlo Bates. pp. 322. $1.50.
AN ARCTIC BOAT JOURNEY. By Isaac I. Hayes, M. D. pp. 387. $1.50.
THE CHILDREN'S CRUSADE. By George Zabriskie Gray. pp. 242 $1.50.
GEORGE FOX. By Thomas Hodgkin, D. C. L. pp. 284. $1.00.

Silver, Burdett & Co. Boston.

A HANDBOOK OF VOCAL MUSIC. By John W. Tufts. pp. 308. $1.50.

Ginn & Co. Boston.

PRACTICAL ARITHMETIC. By G. A. Wentworth. pp. 383. 75 cents.

Charles Scribner's Sons. New York.

ON THE IRRAWADDY. By G. A. Henty. pp. 305. $1 50.
WITH COCHRANE THE DAUNTLESS. By G. A. Henty. pp. 388. $1 50.
AT AGINCOURT. By G. A. Henty. pp. 356. $1.50.
THROUGH SWAMP AND GLADE. By Kirk Munroe. pp. 353. $1.25.
LOVE IN OLD CLOATHES AND OTHER STORIES. By H. C. Bunner. pp. 217. $1 50.
TRAVELS AMONGST THE GREAT ANDES OF THE EQUATOR. By Edward Whymper. pp. 456. $2.50.
TWO YEARS IN THE JUNGLE. By William T. Hornaday. pp. 512. $2.50.
AMONG CANNIBALS. By Carl Lumholtz. Translated by R. B. Anderson. pp. 395. $2.50.
ON THE BORDER WITH CROOK. By John G. Bourke. pp. 491. $2 50.
SONGS AND OTHER VERSE. By Eugene Field. pp. 217. $1.25.
THE HOLY CROSS AND OTHER TALES. By Eugene Field. pp. 292. $1.25.
SECOND BOOK OF TALES. By Eugene Field. pp. 314. $1 25.
THE LOG OF A PRIVATEERSMAN. By Harry Collingwood. pp. 376. $1.50.
A TRAGIC IDYL. By Paul Bourget. pp. 452. $1.50.
ONE OF THE VISCONTI. By E. W. Brodhead. pp. 194. 75 cents.

Macmillan & Co. New York.

THE LAW OF CIVILIZATION AND DECAY. By Brooks Adams. pp. 393. $2.00.
THE MODERN READER'S BIBLE: *The Exodus*. Edited by Richard G. Moulton, M. A., Ph. D. pp. 311. 50 cents.
THE TEMPLE SHAKESPEARE. *Tragedy of Pericles*. pp. 108. *Tragedy of Cymbeline*. pp. 185. 45 cents.
AT THE GATE OF THE FOLD. By J. S. Fletcher. pp. 284. $1.25.
THE NURSERY BOOK. By L. H. Bailey. pp. 365. $1.00.
THE PALADINS OF EDWIN THE GREAT. By Sir Clements R. Markham, K. C. B. pp. 383. $1.50
POEMS OF WILLIAM WORDSWORTH. Vol. VI. Edited by W. Knight. pp. 396. $1.50.

American Book Co. New York.

SECOND YEAR IN FRENCH. By L. C. Syms. pp. 287. $1.00.
AUTOBIOGRAPHY OF BENJAMIN FRANKLIN. pp. 206. 35 cents.
HOMER'S ILIAD. BOOKS I., VI., XXII., XXIV. Translated by Alexander Pope. pp. 120. 20 cents
THE PRINCESS. By Alfred, Lord Tennyson. pp 140. 20 cents.

Eaton & Mains. New York.

THE HISTORIC EPISCOPATE. By R. J. Cook, D. D pp. 224. $1.00.
THE CREED AND THE PRAYER. By J. Wesley Johnston, D. D. pp. 284. $1.20.

D. Appleton & Co. New York.

WHAT IS ELECTRICITY? By John Trowbridge, S. D. pp. 315. $1.50.

Frederick A. Stokes Co. New York.

THE HERB-MOON. By John Oliver Hobbes. pp. 288. $1.25.
ONE DAY'S COURTSHIP AND THE HERALDS OF FAME. By Robert Barr. pp. 207. 75 cents.
THE WHITE SHIELD. By Bertram Mitford. pp. 301. $1.00.

Thomas Nelson & Sons. New York.

THE NEW TESTAMENT. Illustrated. pp. 290. $1 00.

C. W. Bardeen. Syracuse.

ESSAYS ON EDUCATIONAL REFORMERS. By Robert H. Quick. pp. 420. $1.00.

A. C. McClurg & Co. Chicago.

OUT OF THE WOODS. By George P. Fisher, Jr. pp. 270. $1.00.
QUAINT CRIPPEN. By Alwyn M. Thurber. pp. 253. $1.00.

American Baptist Pub. Society Philadelphia.

THE DEVELOPMENT OF DOCTRINE IN THE EPISTLES. By C. R. Henderson, D. D. pp. 121. 50 cents.

PAPER COVERS.

Ohio Church History Society. Oberlin.

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MAGAZINES.

September. SCHOOL REVIEW.—PULPIT.—BIBLICAL WORLD.—NINETEENTH CENTURY.—UNIVERSITY.
October. WHAT TO EAT.—FRANK LESLIE'S POPULAR MONTHLY.—PENNY.—PALL MALL.—ATLANTIC.—CASSELL'S.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 5, 10 A. M. Speaker, Hon. Linwood S. Pratt of Boston. Subject, The Present National Crisis.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

WORCESTER SOUTH CONFERENCE, Sutton, Oct. 28.

YOUNG WOMAN'S CHRISTIAN ASSOCIATION. Regular meeting, Monday, Oct. 5, at 11 A. M., in Berkeley Street Building, Boston.

SUFFOLK WEST CONFERENCE, Newtonville, Oct. 14.

A. B. C. F. M.'S EIGHTY-SEVENTH ANNUAL MEETING will be held in Toledo, O., in the First Congregational Church, beginning Tuesday, Oct. 6, at 3 P. M., and closing Friday noon, Oct. 9. Free entertainment will be given to officers of the Board and their wives, missionaries of the Board, corporate members and their wives, officers of the Women's Boards, Professors and students of our theological seminaries, and officers of the Congregational benevolent societies.

The Eastern, Central and Western Traffic Associations have granted a rate of one and a third fare to those attending the meeting. To secure this rate the purchaser will pay full fare going to Toledo, and must ask for and secure a certificate from the agent that full fare was paid to that point. This certificate will be vised by a special agent of the associations at the place of meeting, and will then entitle the holder to purchase a return ticket at one-third the usual rate.

FALL STATE MEETINGS.

Idaho,	Boise,	Oct.
New Mexico,	Albuquerque,	Oct.
Utah,		Oct.
California,	Sacramento,	Tuesday, Oct. 6.
Colorado,	Denver,	Tuesday, Oct. 20.
California, South'rn,	Claremont,	Tuesday, Oct. 13.
Nebraska,	Harvard,	Monday, Oct. 19.
Alabama,	Shelby,	Wednesday, Nov. 11.
Connecticut Conf.,	Winsted,	Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

The new society in New York city is fairly on its feet.

An Ohio Christian Endeavor Society has shown its willingness to live up to its pledge by an act of self sacrifice.

The pastor at Sherburne, Minn., is certainly consistent in his efforts to bring his people to self-support. He "leads the way."

The young people of the church in Iowa City are wise in their generation. Nor are they necessarily less dovelike because their methods of reaching the university students are indirect as well as far-reaching.

The characteristics of some of our brethren of foreign descent come out distinctly at times in their gatherings. For example, the liking of the Pennsylvania Welsh for sermons could hardly be better suggested than in the report of two of their recent meetings

The close relation of our Western State bodies of churches with their neighboring educational centers is illustrated in the programs of their meetings and suggests why the denominational atmosphere often seems so much more in evidence around our Western institutions than around those in the East.

Though the West suffers keenly from financial depression we are glad to note that this does not cause paralysis of religious activity. In Kansas City, for example, a strong new church has just been recognized, and during the summer another church has organized two branches and provided them with chapels. Workers whose first care is to extend Christ's kingdom deserve abundant prosperity.

A minister of the old New England school has suggested that nowadays at installations the terms of settlement should read like house leases, by the month. "A pastorate of ten years is rare and rarer, yet at the end of that period the people love their pastor more and more." An instance in point is found under Michigan items this week. The large "field" work which the members have accomplished is, without question, a partial explanation of the strong bond between themselves and their pastor. In these trying times, when it seems easier to let loose rather than restrain the spirit of convention, such examples of fraternal love are refreshing.

A HISTORIC PULPIT FILLED.

The recent ordination and installation of Rev. C. S. Rich, Sept. 24, as pastor in Stockbridge, Mass., calls up a long record of historic interest closely connected with the town itself. In proximity to the statue of Jonathan Edwards and the old Indian graveyard, the present ancient meeting house serves the next to the oldest parish in the county. Started as a mission, under the guidance of John Sargent, who preached through an interpreter, the work was afterwards led by Jonathan Edwards, Rev. Stephen West, Rev. David D. Field and others.

Among those who took part in the exercises last week were Rev. P. T. Farwell, who preceded Mr. Rich as pastor, Dr. H. M. Field, Dr. E. C. Smyth, the preacher on this occasion, and Dr. L. S. Rowland. Mr. Rich was born in Portland, Me., in 1870, and graduated from Bowdoin and Andover. Then he taught a year in Bowdoin, after which he accepted the call to Stockbridge.

THE ANNUAL CONFERENCE OF MAINE.

For the first time in its history the General Conference was entertained, Sept. 22–24, by the enthusiastic and large-hearted brethren of the "Garden of Maine," Aroostook County. The church at Fort Fairfield, on the northeastern border, was the host, and 250 pastors, delegates and visitors were the guests. The most sanguine were surprised at the audiences which taxed to the utmost the beautiful house of worship, while expressions of astonishment were heard from many lips as the vast territory and resources of this region unfolded to the pilgrims from remote sections.

From the commencement to the close the sessions fully sustained the enviable reputation for excellence which our gatherings have earned. The program was rich and varied, bringing up some of the live issues which confront us today. Rev. L. D. Evans, the preacher, at the opening session sounded the note which gave an earnest tone to the meeting. His theme was The Possibilities of Man and the Power of Christ as His Saviour. By an illustrative and strikingly simple treatment he revealed the secret of his success among his people at Camden, where for seven years he has been greatly beloved.

If one word more than any other was emphasized throughout the time it was Congregationalism. Too often in our denominational gatherings there is little to suggest that the meeting is under the auspices of any particular denomination, so fearful have we been that the charge of sectarianism might be laid at our door. But the Maine churches have begun to realize that they have a contribution of aggressive Christian effort to make along lines that are distinct, yet which can in no way interfere with the good work of other religious bodies.

Towering above other words upon this subject the address of Dr. J. L. Jenkins of State Street Church, Portland, stood out. His paper, A Modern Congregationalist in the Modern World, was a masterly, brilliant and powerful appeal to the churches to avail themselves of the possibilities and the wide field which are before them. With the wit and wisdom which characterize his words he illustrated how many and mighty are the resources within our reach. With the liberty of the individual church to select from all that is best in the heritage of the centuries our advantages are unlimited.

The Interdenominational Comity Commission, a modest institution with but a brief history, was heartily indorsed in its principles. The charge has been made, with a show of justice, that our denomination has not looked with favor upon the efforts of this organization towards the amicable settlement of local denominational troubles, while the principles laid down are in full accord with our polity. All doubt, however, as to the future attitude of our pastors towards it has been removed by the heartiness with which the platform of the commission was indorsed at this time.

Christianity at the Close of the Present Century was ably discussed by speakers representing business, professional and educational life, while the special phase of Christian Endeavor during these years was brilliantly pictured by the talented young lady, Miss C. T. Sibley of Belfast, who has won a reputation by her addresses before many gatherings of young people.

Two pastors in the State, Rev. R. T. Hack of Portland and Rev. William Forsyth of Bucksport, who have become quite extensively known as advocates of social and civic reform, presented papers on these subjects of such value that their publication and general distribution were voted. In the same connection Prof. C. A. Beckwith of the seminary read a strong and exceedingly able paper on The Christ of the Gospels, the Christ of Today.

The annual meeting of the Maine Missionary Society, the center about which the conference moves—both the date and place of this meeting determining those of the conference—was of unusual interest. Questions of administration which last year caused much discussion and comment were no longer before the meeting, and all proceeded harmoniously. This society, so vital and dear to the hearts of the churches, has finished its eighty-ninth year with a debt of $2,500. Notwithstanding, a spirit of unusual earnestness pervaded the meeting. New fields of great promise are pressing upon the society for its assistance, and the work was never more hopeful. The interest of the session culminated in three addresses by missionaries from the field, who won the hearts of their hearers by their description of means and methods and rich results.

The particular need of the young church at Ashland, with its house of worship begun but halting for want of funds, touched a re-

sponsive chord to the amount of $750 subscribed in a few minutes, and the faithful pastor of the church was sent on his way rejoicing.

The usual number of our benevolent societies were represented by their secretaries, who at different points during the meetings presented their special work in their telling fashion. Last on the program, though not least in importance or in interest, came the women's meetings, where the work in its different phases at home and abroad was discussed and illustrated with able addresses from those whose life is given to this service of their fellowmen. D. P. H.

NEW HAMPSHIRE'S ANNUAL CONVOCATION.

Not every State ecclesiastical body is fortunate enough to be able to hold its annual session in the glorious White Mountain region in peerless autumn weather. Such, however, was the privilege of the delegates who convened at Littleton last week. What wonder that with the snow-sprinkled summits of Washington and Lafayette standing out distinctly against a veritable Italian sky some of the brethren and most of the sisters were more than once tempted to snatch an hour or two from the meetings and drive, wheel or foot it in the direction of those splendid monarchs of New England?

But Congregational *esprit du corps* triumphed over nature's seductive influences. Vainly did valley road and mountain hight woo the confirmed devotee of the New Hampshire Cent Institution and Missionary Union. As breathlessly as ever did the delegates listen to the report of the Ministers' and Widows' Charitable Fund, while the routine business was transacted and the literary exercises proceeded with as steadfastly as if the association were meeting on an Arizona desert instead of in the midst of one of the most beautiful sections of God's beautiful world, which, of course, is as it should be.

In the twenty years since an annual meeting was held in Littleton the town has undergone a marked transformation, and, instead of being infested with a score of saloons, as was the case up to within half a dozen years ago, it is now known far and wide as the driest town in the State. This phrase means that prohibition actually prohibits, and that the State law is now potent largely because one man, D. C. Remick, when he became a member of the local Congregational church, resolved to make his Christian life tell upon the public morals of the community. Instead of having a disastrous effect upon business, as was predicted, the stamping out policy has been accompanied by a steady growth in the valuation of taxable property, in the volume of local business and in the attractiveness of the place as a summer resort. Certainly there are few towns in the country so neat and few that have so excellent sanitary arrangements and so many common privileges which are usually available only to large municipalities. The main street is concreted, and an impression of comfort and contentment radiates from the pretty homes, so many of which opened their hospitable doors to the delegates. The local church, whose pastor is Rev. John H. Hoffman, is a strong force in the community, and its committee of arrangements did its work admirably well.

The convention organized with Hon. Edward R. Kent as moderator and Rev. O. D. Sewall and Deacon John C. Thorne as scribes. The opening sermon was by Rev. G. H. Tilton.

Of the matters of exceptional interest one related to the abolition of Fast Day, and was brought to the front by a memorial from the Hollis Association expressing its belief that the time has come to do away with this ancient but now discredited institution. This memorial was referred to a committee, and later the association approved the recommendation that Fast Day as a legal holiday should be abolished, to the end that further observance of such day may be determined by the Christian Church. A committee was appointed to memorialize the legislature in relation thereto. Another overture from a local association besought the agitation of the question whether an interdenominational commission on comity after the pattern of the one in Maine would not be helpful in preventing unwise and un-Christian rivalry in the home missionary fields of the State.

The chief papers and addresses of the session were by Rev. W. H. Gane, LL. D., on The Relation of Professional Training and Spiritual Endowment to the Christian Ministry; by Rev. Archibald McCord on Conditions of Success in Church Work; by Prof. David C. Wells on The Relation of Intelligence to Character; by Rev. F. G. Clark on the Home Department; and by Rev. R. A. Beard, D. D., on The Church and Temperance. The speakers handled their subjects broadly and thoroughly. Dr. Beard's speech on temperance was received with special interest, because the association was meeting in a model temperance town, and because also of the determined efforts the liquor men all over the State are just now making to obtain control of the next legislature. Dr. Beard does not believe in a third party, but urged attendance and labor at caucuses to secure the election of the best men.

A yearly feature of marked value is the Narrative of the State of Religion, by Sec. C. F. Roper, who has the art of constructing a newsy and suggestive document out of carefully gathered and digested facts. This year more of the churches have responded to his questions than ever before. While striking spiritual phenomena have not abounded, growth has been constant and healthy, and the normal working of the ordinary forms of activity has produced wholesome and gratifying results. Here a town reports much done toward the suppression of drunkenness, there a class of forty in good citizenship, elsewhere special Lenten services and a successful mothers' club. As a rule the most hopeful tidings concern the work of the Sunday school. Largely because of the extension of the home department, the net membership of the schools of the State has grown appreciably.

More definite data regarding the life and influence of the churches were brought out by the veteran statistical secretary, Rev. S. L. Gerould. The number of churches remains precisely what it was a year ago, none having been organized and none abandoned. Only twenty-four, and they mainly the feeble ones, are now without a permanent supply. The net gain in membership was 268, the additions on confession being 815. Benevolent contributions have advanced nearly $3,000. Home missionary work marches on throughout the Granite State, as the report of the trustees of the H. M. S., prepared by Sec. A. T. Hillman, gave ample evidence. The receipts last year, $32,709, exceeded those of any previous twelve months, the gifts from the living showing a gain of $3,263 over 1894. The division of receipts between the State and national societies was more favorable to the home work than was the case last year. Yet the national treasury was not neglected, as is proved by the fact that fifty shares in the General Howard Roll of Honor have been taken by individuals and churches within the State. Through these resources provision has been made for maintaining seventy-one churches and stations, the average grant being $145. The aided churches report 187 hopeful conversions, and gave to benevolent objects $2,766. The extreme northern part of the State, including scattered communities and lumber camps, has been cultivated for the first time this year, the Maine Missionary Society aiding in the venture.

The great work still confronting the society is made evident when it is remembered that New Hampshire is still a State of small communities, 213 out of 234 having less than 2,000 inhabitants each. The absence of Secretary Hillman from the meeting on account of nervous prostration was regretted. Mrs. Caswell addressed the good women who make up the constituency of the Cent Institution and Home Missionary Union, and their part of the feast was as rich and enjoyable as any of the portion designed more particularly for the brethren.

Resolutions were passed commending the Ministers and Widows' Charitable Fund and asking that hereafter more time be given to its claims; urging that the six Congregational benevolent causes have precedence in our benevolence; calling for better citizenship; and commending the Law and Order League for its work in enforcing of laws in our statute-books. A strong closing sermon was preached by Rev. W. B. Allis on The Relation of the Impotent Man to the Church—text, John 5: 8.

H. A. B.

THE NORTH DAKOTA STATE MEETING.

The fifteenth annual meeting was held with the Plymouth Church, Fargo, Sept. 15. Sunday school work occupied a prominent place in the first day's program. Ten minute addresses on different aspects of the teacher's work under the management of the school were given by several members. The report of the State superintendent, Rev. E. H. Stickney, showed 121 schools and 5,324 members, $378 contributions from Children's Day, and excellent work through the home department in reaching out-lying districts where Sunday schools have not been organized.

Rev. L. J. Pedersen, pastor of the Scandinavian Church, Fargo, recounted the work done among his people in the State. The splendid opportunity was made clear and the necessity of enlargement to meet the present demands. Rev. George Curtiss of Mayville reviewed Dr. Gordon's Christ of Today. His able paper was appreciative of the thought of the book, but took issue with its position on fundamental questions of theology.

The churches are always glad to welcome Dr. L. H. Cobb of New York. He showed what the Church Building Society had done in North Dakota and in the country at large in such a way as to impress the importance of greatly enlarging its income.

Wednesday morning there was a symposium on The Preacher and Preaching. Eight pastors gave ten-minute addresses. They were well prepared and furnished one of the most interesting two hours of the session. The Home Missionary Society was represented by Supt. H. C. Simmons. He prepared this report with the expectation of giving up his office, in order to give his full time to his work as president of Fargo College, and he dealt somewhat in retrospect of the more than fourteen years of his work. He reviewed the growth from the four home missionary churches, through the increase in numbers and breadth, the organization and development of Fargo College by the churches, the first outgrowth of some of the work and some of the results. The woman's missionary meeting, always interesting, was this year excellent in its spirit and the quality of the papers. Serving the Present Age, by Mrs. R. F. King, the report of the secretary, Mrs. M. Daggett, and the beautiful address upon Our Work Among the Indians, by Miss A. P. Brickett, were the special features. In the evening Dr. J. E. Roy of Chicago gave an interesting address on the American Missionary Association work. He was followed by Rev. W. M. McMillen, who presented the work of the Sunday School Society.

On the last day a paper which thoroughly discussed Easy Divorce: Its Cause, Influence and Cure was given by Rev. O. P. Champlin. The discussion took note of local conditions and was followed by a strong resolution against the prevailing looseness of this matter. The churches of the State have always taken a strong stand on moral questions and do not propose to lower the standard. Rev. W. H. Gimblett, State evangelist, showed a

hopeful state and excellent work done. The impression prevailed that this work ought to be continued. Rev. J. F. Dudley, D. D., gave a timely address on The Place of the Evangelist, taking the ground that the work of the State evangelist is especially desirable.

Fargo College and its special needs at this time were thoroughly discussed. After the *résumé* of the work by the president and an address by Dr. Deering, on Some Things that the Churches Can Do for the College, the State home missionary committee reported a proposition in conjunction with the trustees for the continuance of the joint work of superintendent of home missions and president of the college as now conducted until next April, a course against the wishes of the superintendent but necessary on account of the special present stress upon the college. The Chicago Seminary report, by Rev. I. B. Tracy, was comprehensive and made clear the relation of the seminary to the churches.

In the evening a reception was given by the trustees and faculty of Fargo College at its building, with short addresses by G. S. Barnes, Esq., of the college board, Rev. George Curtiss of Mayville and Rev. Hugh Pedley of Winnipeg, Man.

The sessions as a whole were strong and the spirit was excellent. The weather was not quite up to the standard of North Dakota but finished with a clear day. The burden that lies upon the work on account of the financial conditions was uppermost in the minds of the members and calls for sacrifice on the part of all concerned. H. C. S.

THE MONTANA CONFERENCE.

The State conference was in session Sept. 11–14 at Billings, in the basin of the Yellowstone. Twelve churches were represented. State superintendents Rev. W. S. Bell of Montana and Rev. H. Bross of Nebraska were present. Rev. W. F. McMillen of Chicago, district secretary for the C. S. S. and P. S., was a frequent speaker. Rev. J. G. Burgess represented the mission to the Crow Indians, and the Western secretary for the A. M. A., Rev. Joseph Roy, D. D., came with a glowing account of the association's work.

Superintendent Bell's report showed an increasing permanence in the pastorates, one more self-supporting church and no retrenchment, in spite of the cut-down of $1,100 in the financial resources of home missions in the State. Reports from the churches were uniformly encouraging.

One of the impressive events of the convention was the ordination of Mrs. A. S. N. Barnes, who for the last eight years has been the unpaid preacher at Castle. It has been frequently said that, in all this great State, there has been no more efficient Christian worker than this devoted woman. Mrs. Barnes traveled sixty miles in a stagecoach to receive ordination. Another woman brought into prominence in the convention was "Auntie" Gardner of Red Lodge, who has a free reading-room for the boys of the mining camp. Mrs. Gardner told the story of her work among miners, cowboys and sheep-herders, and also among the Indians, who call her *Baw-wah-watche-merah-cottah* (Heap know-book-white-woman).

In many respects the most interesting figure in the association was Rev. J. G. Burgess, who has received a finished education in England, France and Germany, and who is now a missionary to the savage Indians at the Crow Agency. His recital of his experience among the Crows won him hearty sympathy.

Among the papers presented were: Vital Christianity, or The Work of the Holy Spirit, by Rev. W. H. Watson of Red Lodge; The Emancipation of Labor, by Rev. W. J. Hannah of Big Timber; and Problems of Montana Congregationalists, by Rev. W. A. Walker of Livingston. A paper on The Significance of the Christian Endeavor Movement, by Rev. O. C. Clark of Missoula, was shut out by lack of time, though Mr. Clark was called upon later for a speech on the same subject at the farewell repast.

Sunday was a full day. In the morning there was an interesting address on Work in Nebraska by Rev. H. Bross, and in the afternoon a Sunday school conference with addresses by Rev. Joseph Pope of Columbus, moderator of the association; Rev. P. B. Jackson, the successful pastor in the peculiarly difficult field of Billings; and Superintendent Bell. In the evening the church was crowded with an audience so enthusiastic that they could not restrain applause. Dr. Roy's stirring account of the A. M. A. and its work opened the program, and the rest of the evening was devoted to an open parliament, the subject being The Pulpit and the Pew and the participants being Hon. J. T. Smith of Livingston who, though absent, was distinctly heard by letter, Rev. R. L. Hartt of Helena, Rev. P. B. Jackson and District Secretary McMillen.

This meeting was one of peculiar interest to all the delegates. Eleven Congregational preachers, scattered through a State as big as all New England with the addition of New York and New Jersey, find it a privilege to come face to face with one another annually. At the conclusion of the last session all joined hands and sang God be with You till We Meet Again.

A new comer among these brave toilers for Christ could not fail to be impressed with the difficulties under which they are working—the great distances, the separation from one another, the lack of adequate funds and the apathy of the people; and yet, while these difficulties were frankly talked over, there was never the slightest grumbling. These missionaries, many of them men of refinement, expect difficulties—in fact, came here just because they knew the work was not easy. R. L. H

THEOLOGICAL SEMINARIES.

Bangor.

A class has been formed for the study of advanced German under the instruction of Professor Ropes. ——Last Friday evening an enjoyable reception was given the entering class by the upper classes. Music and words of kindly greeting and counsel were offered, Professor Paine representing the faculty.

Andover.

President Harris addressed the student body after prayers Sept. 24 in regard to honorary scholarships and other matters of general interest.——Professor Churchill has begun his course of lectures to the Seniors on homiletics.——The class prayer meetings and the first prayer meeting of the seminary church were started last week.——Professor Moore is seminary preacher for the ensuing month. His first sermon was directed more especially to the students of Phillips Academy.

Yale.

The opening address of the seminary year, by Prof. L. O. Brastow, was on The Religious Life of the Theological Student.——The students number about as last year, 101 in all, with prospects of several more. The new class includes 29 students, of whom nine are from Amherst and the rest from six other colleges. The Graduate Class numbers 11.

Oberlin.

The year opens with 35 students in the classical course, a gain of three over last year, 17 in the English course and 11 in the Slavic department, a gain of two in the latter. President Fairchild's address was on The Religious Life, Its Nature and Claims. It was clear, simple and inspiring. An informal reception was held Friday evening. Earnest addresses were given.

Pacific.

The seminary opens with a comparatively large entering class, nine in number, most of whom enter the new preparatory year.——A lay training department has been added to the seminary, and a class of 10 members begins. Rev. W. W. Scudder is lecturing to it on The Life of Christ.——Professor Nash returns from his year's absence in good health and courage for the year.——Elocution will be continued by Rev. G. B. Hatch as formerly.——Professor Lloyd has enriched the library with a number of valuable purchases made in England during the summer.——Systematic theology is now placed in the Senior year that the results of all other departments of study may be inductively employed in the formation of the system, and has just begun for the first time under this arrangement. ——The students' prayer meeting has begun its sessions.——There are two Japanese here preparing for work in their native land.

CONFERENCES AND ASSOCIATIONS.

MASS.—The Brookfield Conference held a meeting Sept 22 at Sturbridge. On account of rain the attendance was small, but the interest well sustained. The general topic was Things Necessary for the Continued Life and Highest Efficiency of Our Churches, under the sub-divisions, The Struggle for Existence, The Phases Now Confronting Our Churches, Church Services or Christian Service—Which? The Changed Conditions of Modern Life and Our Responsibility for the Adherents of Unevangelical Religions among Us.

VT.—Windsor Conference was held in Rochester, Sept. 15, 16. Fine weather prevailed and the delegates were entertained with abundant hospitality. The earnest words made the occasion one of spiritual power and growth. Among the subjects were: How Can the People Encourage a Pastor and Make His Ministry More Fruitful? How Can a Pastor Secure Their Aid? How Can We Fulfill the Church Covenant to Watch Over Each Other? What Can Be Done to Provide More Thorough Bible Study? How to Teach the Bible to a Sunday School Class and Deepening the Spiritual Life. The sermon was preached by Rev. Peter McMillan. Rev. J. H. Roberts of the A. B. C. F. M. gave a descriptive account of his work in China. The reports showed that the churches have been blessed during the year.

IO.—The semi-annual meeting of Council Bluffs Association, held at Glenwood, Sept. 22–24, opened with a miniature Sunday school convention, Supt. C. A. Towle making the leading address. Sec. T. O. Douglass and the missionary women presented various missionary causes. The sermon was by Rev. G. C. Jewell of Lewis. Topics discussed were: The Relation of Sociology to Pulpit Teaching and State Work, The Duty of the Church in Political Agitation, Ruling Ideas of the Present Age, A New Evangelist Needed, What the Church Lacks from an Outside Standpoint.

NEB.—Blue Valley Association met at Hastings Sept. 22, 23. The sermon was by the retiring moderator, Rev. Edmund Cressman. Time was given to the discussion of the themes: Pastoral Visitation, Should a Minister Preach Partisan Sermons? The Work of the Holy Spirit, Congregationalism as Related to the Progress of the Times, Revival Methods, The Successful Pastor, How to Interest Young Men. The woman's hour was of special interest. Foreign and home missions, Sunday school work and Doane College were ably represented. Resolutions were passed in memory of Rev. E. L. Sherman of Fairfield, who has died since the last meeting; also commending the effort of Doane College to raise an endowment fund in connection with its quarter-centennial.

CLUBS.

MASS.—The Boston Club, in its fine new quarters in Tremont Temple, was addressed last Monday evening by a number of prominent laymen, and their themes were all related to the work of Y. M. C. A. Mr. O. H. Durrell of Boston spoke on the Work in General; ex-Mayor Fosdick of Fitchburg on the Local Association; Mr. James H. Eaton of Lawrence on the International Work; Mr. Russell Sturgis of Manchester on the Foreign Work; President Gates of Amherst on the Educational Work; and Mr. H. M. Moore of Somerville on the Work in Massachusetts. The attendance was quite large and the interest was well sustained.

The Connecticut Valley Club met in Springfield, Sept. 22. Prof. E. C. Morse of Salem gave a lecture on The Ministry of Art among the People, and others followed with brief remarks.

PA.—The club of Pittsburg and vicinity held its first meeting of the season with Mr. J. H. Harlow, Edgewood, Sept. 21. The topic was The Institutional Church, opened by Rev. A. H. Claflin of Allegheny. A spirited general discussion followed in which many participated. An enjoyable evening was spent.

NEW ENGLAND.

Massachusetts.

CHELSEA.—*Central.* Services are resumed again as usual, the pastor, Rev. C. E. Jefferson, occupying the pulpit. The congregations are taking on their usual size and the activity of the fall work is apparent in all departments.——*Third.* The pulpit has been occupied by different preachers through the summer, some of them being candidates for an

ngagement. The church has called one of these, Mr. S. M. Cathcart, who expects to take up his duties about Nov. 1.

MILTON.—*First* has a new bell of excellent tone, the generous gift of friends within and without the congregation.

ATTLEBORO FALLS.—A meeting of the church was held Sept. 15 to take action on the findings of the council held June 23, and also on the resignation of the pastor, Rev. J. H. McLaren. Papers were presented signed by all the members of the council. While a few contented themselves with stating that they did not find him guilty of the charges preferred against him, the large majority declared that they meant positively to affirm him innocent. Other letters from men prominent in the denomination were read expressing hearty confidence in the pastor and sympathy with him. There was a large majority against accepting his resignation, but after his earnest insistence that his pastoral relations should end the matter was left without further vote, the contract between the pastor and church being from year to year. Resolutions expressing appreciation of his scholarly and spiritual sermons, the deepest sympathy with him in recent trying experiences and "sincere confidence in him as a minister and a man" were passed unanimously.

TAUNTON.—*Union.* The pastor, Rev. E. H. Chandler, recently fell and sprained his arm severely, but preaches with his hand in a sling. The Curtis Club, an organization of men meeting fortnightly for general culture, has arranged its program to include talks on the Financial Question by Robert Treat Paine, Electricity by an expert, The Business Depression, Its Cause and Cure, by a local business man of wide experience, Geology and Genesis, with illustrations, by Rev. E. F. Clark, The Educational Work of Taunton Public Library by the librarian, and The Art of Engraving by a practical master of the art.

NEWBURYPORT.—*North.* Last week Wednesday marked the 16th anniversary of the pastorate of Rev. C. P. Mills and was fittingly celebrated in the weekly prayer meeting. A large number of the church people gathered and heard speeches from deacons, Sunday school superintendent and others concerning the successful and happy years of this pastorate. Mr. Mills is the longest settled active pastor in the city.

HAVERHILL.—The standing committees of the churches of this city and Bradford have resumed their union meetings. The subjects discussed during the past year are: The Place of the Evangelist in the Work of Our Churches, How Can We Best Use the Week of Prayer, The Duty of the Church Toward Absent Members, The Relation of the Church to the C. E. Society, How Best Shall We Preach and Teach the Bible.

WORCESTER.—*Union* has engaged Dr. E. B. Webb of Wellesley for a stated supply until a regular pastor is secured.——*People's.* Rev. J. C. Villiers of West Boylston has accepted the call to become the pastor. He hopes to retain the charge of both churches as long as the West Boylston church continues to exist, but will move with his family to Worcester.

AUBURN.—The corner stone of the new building to replace the one destroyed by fire last May was laid Sept. 24, with appropriate ceremonies. The new house will be of wood, 46 by 78 feet, Romanesque in style. The auditorium will seat 300 and the lecture-room and ladies' parlor will open into it. There will also be pastor's and choir rooms. The basement will have the adjuncts for social work. The whole is to cost $9,000, and is expected to be completed by January.

NORTH BROOKFIELD.—The new pastor, Rev. J. L. Sewall, began his labors Sept. 18 At the preparatory service that evening he listened to an earnest address of welcome in behalf of the church from its senior deacon. The newly elected officers of the C. E. Society were installed at a special service Sept. 27, with a charge to each officer and chairman by the pastor, the right hand of fellowship from a representative of the church committee to the new president and words of welcome from the Sunday school superintendent.

MONSON.—Rev. James Tufts, on his return from a week's absence from town last Saturday evening, was brutally assaulted when within a short distance of his home by a highwayman, who wounded him severely by repeated blows upon his head. The assailant demanded Mr. Tufts's money and departed with his pocket change. Mr. Tufts is about 84 years of age and is highly esteemed in this community as former principal of Monson Academy and well known in the State as an educator. It is believed that he will recover from his injuries.

SPRINGFIELD.—*First.* A visitors' and new members' rally day now succeeds the regular school rally. This new observance was carried out last week Sunday, when special effort and attention were given to bringing in strangers. Thus it is hoped to increase the membership.——*Hope.* Miss Lucy Stock, a member of this church, who graduated this year from the School for Christian workers, has been engaged as Sunday school worker and pastor's assistant. The Boys' Brigade has begun its fall work in earnest under the leadership of Prof. E. F. Talmadge of the French-American College.

Maine.

SOUTH PORTLAND.—The funds for building the new house are sufficient only to put up and board the frame. It is necessary that the vestry be prepared for occupancy before winter, as the hall where meetings are now held and which is well filled may not be obtained longer.

SHERMAN MILLS.—Preaching services and Sunday school are held at two out-stations. At Braggville there is much interest and some conversions are reported. The C. E. Society holds a temperance and missionary meeting each month.

TREMONT.—At the bedside of a sick parishioner dear to the community there has been a glad ingathering of five persons, among them a husband, wife and daughter, who with the others took the covenant vows.

BATH.—*Winter Street.* The women of this and other churches are forming a benevolent union to examine the needs of the poor and furnish aid; also a free kindergarten for poor children.

FREEPORT.—The late Capt. Robert Soule left $200 to this church. The debt on the new edifice is gradually being paid. The weekly offering system has been adopted.

GARLAND —T. W. Harwood of Bangor Seminary, who preached here during vacation, will supply half the time this fall and another student the remainder.

WINDHAM.—The parsonage has been newly painted outside and in and freshly papered. Good interest exists at the chapel in North Gorham.

DENMARK.—A parsonage has been bought and will be put in readiness for the pastor, who has just returned from his vacation.

New Hampshire

DUNBARTON.—During the present pastorate of four years the weekly offering has taken the place of the former quarterly collections for missions, much to their enlargement The C. E. Society has yielded the last half-hour of the evening service to the pastor instead of taking the entire charge. The chapel has also been greatly improved and made more attractive.

GREENFIELD.—The people are happy to worship again in the church after the late repairs, making it so much more beautiful and enjoyable. A birthday party recently given by the ladies' circle was socially and financially a success.

The late Mrs. C. A. Smith of Winchester has left the church of that place $1,000.

Rhode Island.

PROVIDENCE.—*Plymouth.* A Young Men's Covenant Band has been started with 20 names, between the ages of 14 and 23, for developing the highest type of Christian manhood. The only officer is a secretary-treasurer, and one dime a month make up the dues. The pastor and secretary arrange programs and appoint leaders and speakers. Literary meetings are held on alternate Tuesdays and religious meetings on alternate Sundays

KINGSTON.—This church, 200 years old, has been overhauling the interior of its building this summer and has furnished it with new carpets. Some features peculiar to the architecture of the edifice built 75 years ago have been revived.

Connecticut.

HAMPTON.—The meeting house has recently undergone repairs costing $500. The interior has been newly decorated, the walls and ceiling tinted and frescoed, the woodwork painted, the pews varnished and a new pulpit purchased. The organ has also been repaired and a new roof put on the building. Rev. Charles Morgan is pastor.

STANWICH.—Rev. Frank Potter, who spent last winter in California in the interests of his health, was compelled to resign his pastorate last spring on his return, not having received the benefit which he had anticipated. At a special meeting of the church recently strong resolutions of regret and of affection were passed.

NEW BRITAIN.—Dr. G. H. Sandwell was given a hearty welcome last week at the prayer meeting, which was the first service that he attended since arriving home from extensive travels in Europe. On Sunday he was greeted by large congregations. He is much improved in health.

NEW HAVEN.—*United.* Dr. T. T. Munger has returned from abroad and occupied his pulpit last Sunday. The assistant pastor, Rev. Frederick Lynch, has supplied during his absence. The Sunday school teachers will unite with those of Center Church in a normal class, with Prof. F. K. Sanders of Yale as leader.

TRUMBULL.—The annual reports show an expenditure of nearly $2,000 in repairing and refurnishing the house, nearly half of which has been paid from the surplus from invested funds and weekly offerings above all running expenses for the past two years.

WOODSTOCK.—The members of the church have passed resolutions of appreciation and recommendation for their former pastor, Rev. W. N. T. Dean, whose resignation took effect Sept. 1.

Repairs are being made on the edifice in Southington.

MIDDLE STATES.

New York.

NEW YORK.—The first service of the new church on the Western Boulevard was held last Sunday morning. The enterprise is fortunate in securing a hall well adapted for Sunday services, and a smaller hall and additional rooms will give ideal accommodations for the Sunday school and prayer meetings. The congregation was large and composed of substantial people, many of them well known in the religious, business and social circles of the city. Dr. H. A. Stimson gave words of greeting, alluding to many expressions of interest in the new movement and earnest hopes for its success. A letter from friends in Pilgrim Church, St. Louis, conveyed warm sympathy to the new church. Notices of the first prayer meeting, session of the Sunday school and C. E. Society, Junior and Senior, were given. Congregational singing, led by a volunteer choir, is the present plan. Sunday afternoon services will be held immediately after the school session. Dr. Stimson stated that the provisional committee desired the first offering to be for the needs of others, and a generous collection was taken accordingly for home missions.

ITHACA.—Dr. Charles Eastman, a full-blooded Sioux Indian, formerly a member of Shawmut Church, Boston, and now engaged in successful Y. M. C. A. work among the Indians, visited this city Sept. 16, 17 as the guest of Dr. W. E. Griffis, and to an audience which crowded the lecture-rooms gave addresses describing his education, life and present work.

SYRACUSE.—*Good Will.* The 10th anniversary of the dedication of the chapel was held Sept. 20. The circumstances connected with the erection of the building and the conditions of the religious work today were reviewed with interest. Rev. H. N. Kinney, the pastor of the church, gave an address on The Church Building Spirit of the Middle Ages.

Pennsylvania.

DUNDAFF.—Installation services were held Aug. 26, 27 at this place, when Rev. Noah Bevan, a native of Wales, was ordained pastor. The services were in English and Welsh and included four sermons and the usual addresses. On the evening of the second day a service was held in memory of the late pastor, who for 43 years occupied this pulpit. A memorial tablet with suitable inscription was placed behind the pulpit.

PLAINS.—The annual association of the Welsh churches was held with this church, Aug. 29-31, with a large attendance of pastors and delegates. During the sessions 16 sermons were preached by the visiting brethren. Resolutions touching Sabbath desecration were presented, freely discussed and unanimously passed.

MOUNT CARMEL.—The church is much encouraged that Rev. R. N. Harris has accepted its call. He began work Sept. 6 with large congregations and a live interest.

Puritan Church, Wilkes Barre, has been thoroughly renovated and painted. Sept. 6 was reopening day.

THE SOUTH.

Tennessee.

LANTANA.—After a few months of earnest labor here Rev. H. E. Partridge was rewarded by the conversion of a number of persons and the organization of a church with 11 members. Lantana was a neglected field about 12 miles from Pleasant Hill Academy. There is need of a house of worship, as a small log schoolhouse, poorly lighted and not large enough for the congregation, is now used.

THE INTERIOR.

Ohio.

ROCKPORT.—This church is so situated as to be a center for a large district. Two suburban electric

lines are making it a part of Greater Cleveland. The work among the young people is especially encouraging. The evening service is given up to the Endeavor Society, though the pastor is always present and has a part in the meeting. When the time for the usual pastor's vacation came it did not seem best for him to be away, neither was the way open to procure a supply. The C. E. Society came forward and volunteered to provide for three morning services, thus relieving the pastor. Three important subjects were chosen for consideration: Sabbath Observance, Foreign Missions and Systematic Giving.

PAINESVILLE.—*First.* After nine years, the longest pastorate in the 86 years of the church, Rev. P. W. Sinks resigned Sept. 20, to take effect Dec. 31. In this time there have been nearly 350 additions, only three communion services passing without additions.

CONNEAUT.—After an impressive and instructive presentation of the cause of Whitman College of late by Miss Virginia Dox, a substantial collection was given in return.

Indiana.

WEST INDIANAPOLIS.—*Pilgrim* gave a reception Sept 23 to Rev. A. F. Ayres and his family in the church social rooms, prettily decorated. The attendance was large and fraternal greetings were extended. Mr. Ayres enters upon the pastorate with many signs of promise.

Michigan.

STANTON.—On receiving the pastor's resignation last week Sunday, that he might accept a call from Wyandotte, the church unanimously refused to accept it. The pastorate has been remarkably successful. In face of an adverse environment and old prejudices the membership of the church has been doubled. The benevolences have been increased, three missions started and maintained, four new churches and 10 C. E. Societies organized in the county. Every township in the county has been visited and brought into touch with the interdenominational Sunday school work. All this is done by a church of small financial resources, but by one having an aggressive, progressive membership. Rev. W. C. Burns was called here nine years ago.

Wisconsin.

KEWAUNEE.—This church, reduced to a membership of two, has long been inoperative. This summer it was revived under the ministry of Mr. W. E. Rigby of Chicago Seminary, who was ordained in this place Sept. 24. Kewaunee is a town of 2,000 inhabitants, and there is no other Protestant English preaching within a radius of 12 miles. The "call" to the council was issued by the congregation and re-enforced by the two remaining church members.

BEAR VALLEY AND LONE ROCK.—These two churches are happily united under the pastorate of Rev. Harriet E. Williams, who was ordained at the former place Sept. 23. Wisconsin now has two ordained women serving acceptably as Congregational pastors. Mrs. Williams has been preaching for over 16 years in this State, and her ministry has been abundantly attested by its rich fruitage.

BARABOO.—A Men's Sunday Evening Club is a prominent feature of the work. The entire field is divided into visitorial districts, an executive committee prosecuting a systematic work of visitation with excellent results. A weekly church paper, *The Parish Visitor*, is issued. The church is flourishing under the vigorous ministry of Rev. O. L. Robinson.

THE WEST.

Missouri.

KANSAS CITY.—*Beacon Hill.* This enterprise on the South Side, an outgrowth of Fourth Church and Plymouth Sunday school, was organized last June with 60 members. It was recognized by a large representative council Sept. 22, and takes its place at once among the more important churches of the city and region. Its field is in the residential section and it is well equipped for service, occupying the hall built for Forest Avenue Sunday school, which has done excellent work in the neighborhood for five years. It receives also the membership and property of Fourth Church, which has been pastorless for four years. The roll numbers 77 charter members, gathered from 40 families, of whom the larger part were connected heretofore with First Church. Earnest and vigorous leadership is secured in the choice of Rev. J. H. Crum, D.D., of Terre Haute, Ind., who was inducted into his pastorate by the council which recognized the church. ——*Tabernacle.* A chapel for Genessee Tabernacle was dedicated Sept. 24, in a destitute part of the city. This is the second branch organized and housed by this enterprising church this summer. Evangelistic services, conducted by the pastor, are in progress. Well attended Sunday schools and prayer meetings are regularly held in both chapels.

ST. LOUIS.—*Compton Hill.* During the absence of Dr. G. C. Adams in San Francisco the pulpit is to be supplied by Rev. R. C. Denison of Little Rock, Ark.

Iowa.

PERCIVAL.—The church is being supplied by Mr. F. W. Long, a graduate of Tabor and a licentiate of the Council Bluffs Association. Mr. Long is now attending the Presbyterian Theological Seminary at Omaha, but continues to preach here. The church has nearly completed a house of worship, to cost about $2,000.

IOWA CITY.—The C. E. Society succeeds in reaching the students of the State University by sending cards to each Congregational pastor in the State asking for the names of students coming from his community and for his influence in inducing them to associate themselves with this church.

GOMER.—Rev. R. E. Roberts ministers to this flourishing Welsh church of about 80 members, all farmers. English services are now being introduced, two Sunday evenings in the month being given up to them. On these occasions the congregations tax the capacity of the house.

ALTON.—The pastor, Rev. H. G. Cooley, assisted by Rev. R. W. Jamison of Sioux City, is holding a series of meetings at Granville, where a church will be organized at an early date.

TABOR.—This college church of 450 members has secured a first-class pipe organ. A few evenings since it was dedicated at an organ recital and concert.

Evangelist Williams is to begin at Red Oak, Oct. 4, a series of revival meetings in a large tent.

Minnesota.

MINNEAPOLIS.—*First.* The Young Ladies' Union recently gave a reception to the students and professors of the State University, which served to make them feel at home in the church.——*First Scandinavian.* A new pastor has been secured and prospects of growth seem to be better than ever.——*Swedish Mission Temple.* This church, under the pastoral care of Prof. J. G. Princell, has erected a fine building, but is embarrassed by debt. The society has gone beyond its means in building and is crippled by the hard times. The H. M. S. assists on the salary. Recently the pastor has resigned, though his resignation has not been acted upon. This is an interesting field and a number of affiliated churches in the State naturally look to this one for leadership.

KRAGNESS.—As a result of the labors of Mr. D. G. Colp, a Fargo graduate, who goes to Yale Seminary, a little church has been organized with prospect of a building next year for which plans have already been made. An encouraging feature is that four Norwegians have become members.

PARK RAPIDS.—Financial stringency has so affected this community that the church feared it would be obliged to sell the parsonage. Plans formed to save it have some prospect of success. Mrs. Esther Smith of Wadena supplies here and interest is increasing.

FOSSTON.—Rev. C. F. Blomquist has built a residence and is developing the work, in which much interest is manifested. Services will be resumed at McIntosh, where they have been interrupted. The church is planning to pay the indebtedness on its parsonage.

BERTHA.—A recent visit of general missionary J. F. Okerstein to this nearly extinct church has resulted in an effort to reorganize. Enough money and labor have been pledged to justify church building.

LITTLE FALLS.—Mr. Malcolm Dana has closed his summer work here. Arrangements are nearly perfected to pay a part of the large indebtedness and to secure the rest as a loan from the C. C. B. S.

WADENA.—Extensive repairs with enlargement and remodeling make a beautiful church building. The seating capacity will be doubled. Appropriate services of rededication will be held in October.

EXCELSIOR.—Since the coming of Rev. C. L. Mears the congregations have increased and interest developed in all branches of work. The pastor preaches at an out-station in the afternoon.

CANNON CITY.—Much interest has been awakened in this little country church, which has been supplied for a year by Rev. G. S. Ricker of Faribault, in connection with his other duties.

SHERBURNE.—This church which with Lake Belt came to self-support a year ago has secured a 1,200 pound bell, new hymn-books, a furnace, and has remodeled its building.

DEXTER.—Rev. C. W. Duncan by teaching school aids the church in self-support. He preaches at two out-stations where there is a prospect of organization.

The Springfield church, discouraged by debt and the loss of its pastor, is to be yoked with Selma.—— Evangelist Fellows will close work at Walker in November, when a permanent pastor is to be secured.

Kansas.

PARSONS.—Though the church has been weakened by removals it has received 25 new members within six months and is spiritually active and prosperous. The senior C. E. Society is making large gains in missionary contributions by a plan of paying two cents per week.

Nebraska.

CURTIS.—On the return of Rev. and Mrs. W. W. Curtis from a two months' sojourn among the mountains of Colorado they found that their people had taken possession of the parsonage and stocked the pantry shelves with provisions. They had also visited the stable and replenished hay loft and oat bin.

South Dakota.

SPRINGFIELD.—The longest Dakota pastorate is that of Rev. Charles Seccombe, who has ministered here for over 15 years, ever since his church and parsonage at Green Island, Neb., were swept away by the great flood in the Missouri. Father Seccombe has seen nearly 50 years of home missionary service, the first 16 of which were with First Church, Minneapolis.

Rev. C. T. Halbert has charge of the church at Meckling, in connection with his study at Yankton College.

Oklahoma.

OKLAHOMA CITY.—*Pilgrim* has just received a new impulse from the reception of 22 members, mostly on confession. This is in part the result of faithful work done by Evangelist L. J. Parker in a three weeks' tent meeting.

WEEKLY REGISTER.

Calls.

ARNOLD, Arthur E., Avon, Ill., to Illini Ch., Warrensburg. Accepts, and has begun work.
ATKINSON, Wm. H., Lake Park, Wn., to Blaine. Accepts.
BIDWELL, C. A., Brookline, Mass., to S. Main St. Ch., Manchester, N. H.
BUGE, Chas. B., Second Scandinavian Ch., Chicago, Ill., to First Scandinavian Ch., Minneapolis, Minn. Accepts.
BROWN, Wm. M., New Britain, Ct., formerly of Austin, Tex., to Bloomfield, Ct.; also to become dean of Atlanta University. Accepts the former.
BURNS, Wm. C., Stanton, Mich., to Wyandotte. Accepts.
CATHCART, Sam'l M., Yale Sem., to Third Ch., Chelsea, Mass. Accepts, to begin Nov. 1.
CHENEY, B. Royal, Oberlin Sem., to Berlin Heights, O., for a year. Accepts.
COMPTON, Herbert E., accepts call to remain another year at Fessenden, Sykeston and Cathay, N. D.
CRAWFORD, C. H., New Orleans, La., to Second Ch., Baltimore, Md. Accepts, and has begun work.
DAY, Wm. H., Chicago, Ill., to First Ch., Aurora.
EGGLESTON, F. O., to Aurora, O., for a year. Accepts, and has begun work.
FORBUSH, Wm. B., Yarmouth, N. S., to First Ch., Warren, Mass.
HELMUTH, Jos. W., Genoa Junction, Wis., and Richmond, Ill., to Oconomowoc, Wis. Accepts, to begin at once.
HILLIARD, D. Lee, Decorah, Io., to Earlville and Almoral. Accepts.
JANES, Henry, formerly of Andrews, Ind., to Angola. Accepts, to begin Oct. 1.
LEWIS, W. W., to Atlantic Ch., St. Paul, Minn.
MARSH, Wilson J., to remain another year at Alcester, S. D.
MERRITT, Chas. W., Raymond, Wis., to Mizpah Branch of Covenant Ch., Chicago, Ill. Accepts.
OVERTON, Dan'l H., Greene Ave. Pres. Ch., Brooklyn, N. Y., to Patchogue. Declines.
PLUMB, Jos. C., Springfield, Mo., to Joplin. Accepts.
SCHOLANDER, Fred., Kane, Pa., to Swedish Ch., Thomaston, Ct. Accepts.
SNOW, Beecher O., Irvington, Neb., to Fairfield.
TINGLE, Geo. W., reconsiders and accepts call to remain another year at Rodney, Smithland and Otto, Io.
TRUMAN, Dan'l, White Cloud, Mich., to Frankfort. Accepts.
WILLIAMS, Mark W., *not* called to Birnamwood, Wis.
WOODCOCK, Thos. J., Lakeview, Io., to Biencoe.

Ordinations and Installations.

BARNES, Mrs. Alice S., *o.* Castle, Mont., Sept. 12.
BEVAN, Noah, *i.* Dundaff, Pa., Aug. 26, 27.
CAMPBELL, Andrew, *o.* Wood Memorial Ch., Cambridge, Mass., Sept. 24. Sermon, Rev. I. W. Sneath; other parts, Rev. Messrs. C. M. Carpenter, C. E. Jefferson, Drs. R. C. Houghton and Alex. McKenzie.
CRUM, John H., *rec. p.* Beacon Hill Ch., Kansas City, Mo., Sept. 22. Sermon, Richard Cordley, D. D.; other parts, Rev. Messrs. F. V. Stevens, C. L. Kloss, A. K. Wray, W. L. Sutherland, and Drs. Albert Bushnell, J. G. Dougherty, Henry Hopkins.
LEWIS, Henry, *o.* and *i.* First Ch., Schroon Lake, N. Y., Sept. 22. Sermon, Rev. S H. Virgin, D. D.; other parts, Rev. Messrs. E. J. Abbott, Lemuel Jones, James Dean.
RICH, Chas. S., *o.* and *i.* Stockbridge, Mass., Sept. 24. Sermon, Dr. E. C. Smyth; other parts, Rev. Messrs. P. T. Farwell, W. W. Curtis, Edward Day, L. S. Rowland, D. D.
RIGBY, Wm. E., Chicago Sem., *o.* Kewaunee, Wis., Sept. 24. Sermon, Rev. J. L. Hewitt; other parts, Rev. Messrs. F. N. Dexter, H. G. Margetts.
WILLIAMS, Harriet E., *o.* Bear Valley, Wis., Sept. 23. Sermon, Rev. W. W. Sleeper; other parts, Rev. Messrs. J. H. D. Stevenson, O. L. Robinson, William Stoddart, H. W. Carter, H. A. Miner and R. L. Cheney.

Resignations.

ALDEN, Chas. A., Schenectady, N. Y., to take effect Jan. 1.
ALLEN, Fred. L., Henniker, N. H., after a twelve years' pastorate.
DENISON, Robt. C., Pilgrim Ch., Little Rock, Ark.
GEIGER, John W., Marion, Io., to take effect Dec. 31.
HARRIS, Rupert W., Bear Grove, Io.
JONES, J. Twyson, First Ch., Pittsburg, Pa.

LITTS, Palmer, Niles, Orchard and Stillwater, Io., to take effect Dec. 1.
LOVE, Archibald L., Supt. City Missions, St. Louis, Mo., to take effect Nov. 1.
PINKERTON, Wm. A., Danby, Vt.
POWER, John G., Kearney, Neb. He is principal of the high school in that city.
RIGGS, Herman C., South Ch., Rochester, N. Y.
SINKS, Perry W., First Ch., Painesville, O., to take effect Dec. 31.
SMALL, Henry E., Riverside, R. I.
THAYER, O. Franklin, Cheney, Wn. He will return to the East
WASHBURN, Geo. Y., Waterville, Me., to take effect Jan. 1.

Churches Organized.

KANSAS CITY, Mo., Beacon Hill, rec. 22 Sept., 77 members.
ST. HELENS, Columbia Co., Ore., Sept. 16.

Miscellaneous.

BEARD, Wm. H., of South Killingly, Ct., has been seriously ill for some time and his condition is reported as less hopeful.
CLARK, Orville C., has returned to Missoula, Mont., from the Sanitarium at Walters Park, Pa., with health greatly improved. The services held by Mrs. Clark at distant mining camps during his absence were much appreciated.
COLP, Donald G., has closed his work at Kragness, Minn., and Harwood, N. D.
CRESSMAN, Abraham A., is to be State secretary of Doane College, Crete, Neb., *not* field secretary, as previously stated.
CRESSMAN, Edmund, has removed to Hastings, Neb., and will continue to supply at W. Hamilton.
DANA, Malcolm, has closed his work at Little Falls, Minn.
LEWIS, Edwin J., and wife, of Mansfield, Ct., were recently tendered a reception in the college chapel by members of their congregation.
MILLAR, Wm., Galesburg, Mich., on his recent birthday was the recipient of a study chair and many congratulations.
MOORE, Philip H., of Saco, Me., narrowly escaped serious injury from a bicycle fall. He was unconscious for a time, and unable to preach the next Sunday.
STEARNS, Wm. F., formerly of Marlboro, Mass., finds his health materially improved after a year's rest. He will spend the winter in study at Andover, and will preach as he has opportunity.
STEVENS, Henry A., and wife, were given a reception last week by their many friends in Bristol, R. I.
QUEEN, Chas. N., recently of Guthrie, Okl., has begun work as supply at Rootstown, O.
WICKETT, Richard K., of Howard, R. I., is a guest of the captain of a four-master on a coasting cruise of several weeks.

ACCESSIONS TO THE CHURCHES.

	Conf.	*Tot.*
CALIFORNIA.		
Chula Vista,	1	7
Haywards,	—	7
Los Angeles, Third,	1	5
Oakland, Market St.,	—	9
Pico Heights,	6	10
Richmond,	1	4
S. Riverside,	—	4
CONNECTICUT.		
Hartford, Zion,	—	5
New Haven, Dwight Place,	—	5
GEORGIA.		
Antioch,	7	8
Shady Grove,	15	15
Waycross,	50	50
ILLINOIS.		
Chicago, Pilgrim,	—	7
Puritan,	9	11
South,	10	26
Union Park,	3	3
Harvey,	—	8
Oak Park,	5	8
IOWA.		
Des Moines, Pilgrim,	3	15
Gospel Ridge,	1	3
Hiteman,	3	3
Sioux City, Pilgrim,	18	18
Swanton,	—	18
MAINE.		
Brooks and Jackson,	4	5
Kennebunk,	5	5
Newcastle,	4	5
MASSACHUSETTS.		
Chelsea, Central,	—	6
Milton,	5	7
MICHIGAN.		
Lowell,	3	6
Rockford,	2	3
Saginaw,	—	3
Ypsilanti,	—	13
MINNESOTA.		
Kragness,	—	18
Minneapolis, Park Ave.,	1	3
MISSOURI.		
Kansas City, Beacon Hill,	—	16
Sedalia, Second,	—	7
NEBRASKA.		
Omaha, Saratoga,	—	10
St. Mary's Ave.,	1	6
NEW HAMPSHIRE.		
Claremont,	3	3
Manchester, First,	—	7
Meredith,	6	6
Nashua, First,	1	3
N. Weare,	5	7
OHIO.		
Belden,	1	7
Grafton,	10	11
OKLAHOMA.		
Oklahoma City,	13	23
S. Enid,	6	6
OREGON.		
Pendleton,	—	4
Willamina,	8	8
VERMONT.		
Enosburg,	2	3
Versbire,	—	6
Weathersfield,	7	11
OTHER CHURCHES.		
Asheboro, N. C.,	5	14
Blue Rapids, Kan.,	5	13
Central, Ind.,	—	3
Green River, Wyo.,	6	8
Lantana, Tenn.,	—	11
Le Raysville, Pa.,	14	15
Oshkosh, Wis., Plymouth,	—	5
Providence, R. I., Academy Ave.,	1	6
Scotland, Can.,	9	9
Syracuse, N. Y., Good Will,	4	4
Wardner, Wn.,	—	4
Churches with less than three,	32	48

Conf., 286; *Tot.*, 611.

Total since Jan. 1. *Conf.*, 12,359; *Tot.*, 21,586

SUNDAY SCHOOL NOTES.

At the international convention there were reported as already organized 3,261 home departments, with upwards of 130,000 members enrolled. While many of these departments have a superintendent and a corps of visitors, others are the result of the labor of one person, who systematically visits through the church and congregation, beginning in a small way.

Eastern Hampden district, comprising 16 towns, the largest number of any district in the State, held its semi-annual meeting at Three Rivers (Palmer) on Sept. 16. Rev. F. E. Jenkins presided and a full program of interesting topics, enthusiastic speakers and practical discussions made a day of much value. Mr. George W. Pease spoke of The Normal Department as a Present Day Necessity and Rev. H. T. McEwen on Children Becoming Leaders in Righteousness.

Central Berkshire district held a largely attended convention, Sept. 14, at Dalton. Rev. G. W. Andrews presided. The delegates came in good numbers from 11 out of the 14 towns in the district. The Ideal Sunday School was described by five ten-minute addresses from clergymen in the district. In the afternoon Rev. J. W. Thompson, D. D., spoke of the Sunday school as the most important department of the churches' work, and an open parliament filled the second session with helpful suggestions. The children's hour brought a large company and conferences conducted by the State secretaries closed the afternoon. Rev. G. W. Winch of Holyoke spoke to a full house in the evening on Taking Aim.

In the New Jersey *Sunday School Messenger* for the present month will be found a classified list of primary studies as adopted at the school of primary methods held at Asbury Park last summer. The kindergarten grade for ages from three to five, and the primary grade for six to eight, and the intermediate grade for ages nine to eleven are each provided with a course adapted to their respective ages. At twelve years of age a child pursuing these courses will have learned Bible stories, including the life of Christ, select memory verses, teaching and training on giving, temperance and missions, the Ten Commandments, the names of the apostles, the Lord's Prayer, the Twenty-third Psalm, the books of the Bible, the Apostles' Creed, the Beatitudes, church hymns and Bible geography.

CHRISTIAN ENDEAVOR NOTES.

A monthly meeting is held by the Junior superintendents of the South Branch of the Philadelphia Union. They consider the topics for prayer meetings the next month and ways of presenting them in the societies.

The rent, fuel and light at a Chinese mission in Vancouver, B. C., are provided for by four of the societies in the city. The members also give help in the meetings and Sunday school, while each society furnishes the teachers for one evening a week.

Dr. Clark's schedule of appointments, after a few days of rest in Switzerland and a three days' convention in Stockholm, includes besides Rotterdam, London and Glasgow, the following: Irish National Convention at Belfast, Ireland, Sept. 30-Oct. 2; Paris, Oct. 6; different parts of France, Oct. 7-14; Geneva, Oct. 14; Lausanne, Oct. 15; Winterthur, Oct. 22; Berlin, Oct. 27.

"Saved to Serve" was a motto kept before the South Dakota convention, and the evangelistic services were very impressive. At the consecration meeting about 25 declared their purpose to lead a Christian life. Good work was done with the associate members, since, according to a request, the societies sent some of these also as delegates. The missionary session gained special interest from a consideration of the Armenian troubles and from the fact that South Dakota has sent two Christian Endeavorers as foreign missionaries the last year.

Among those present at the Maine convention were representatives of New Hampshire, Massachusetts, Rhode Island, Connecticut, Florida, Indiana, Minnesota and China. A greeting was sent to the Washington society that entertained the Maine delegates to the July Convention. An hour at one of the sessions was given up to memorial addresses on Mr. V. Richard Foss, formerly State president. An excursion was made to Good Will Farm, in which the societies have taken a great interest, and exercises were held there. Among the officers chosen for the coming year were superintendents of Junior, missionary, evangelistic, Christian citizenship and floating society work, and there is also to be a superintendent of Sunday school work.

Iowa has shown a special interest in the flower mission and in the work among prisoners, having made these different departments with a superintendent in charge of each. During the State convention at Council Bluffs noon meetings were held in the hospital and the jail. Flowers were sent to each prisoner, Testaments were distributed and there were several requests for prayers. In connection with the work for Christian citizenship the next year, particular attention will be paid to carrying out the law forbidding the sale of cigarettes. At the missionary session reports of what had been done by the societies were received from nearly 25 denominations. At the closing meeting in the tent the delegates formed a double line around the tent and along the aisles and with joined hands repeated their pledge for the coming year.

Those who have fresh visions of God will never lose their grasp over young minds, or their power to deal with new problems.—*W. Robertson Nicoll.*

SAN FRANCISCO INTERESTS.

Our Monday Club

Has not for many years been more interesting and profitable. For some reason the outlook a few months since was anything but bright. So dying was the rate that a committee was appointed on resuscitation. Fortunately, Rev. Lyman Hood of Berkeley was made chairman and, after some changes were effected, renewed life was manifest, and now the large parlor at the Grand Hotel must be abandoned for more commodious quarters. The papers have been excellent. Forgetting for the time the economic, the social and the semi-political, writers have in accordance with a prepared program carried us into the realm of the purely spiritual, and for weeks the Monday hour has found us climbing the mountain peaks. As a climax a recent day was given to a "retreat." Gathering at the seminary, forty or more were led in the morning to the consideration of Loving Service, and in the afternoon Being Filled with All the Fullness of God. Twenty-five spoke or led in prayer. It was good to come apart and rest a while.

The First Church

Gives reason for rejoicing. Opening the doors of the edifice, the trustees offered their resignations to the large assembly, asking that the burden be laid upon other shoulders. But the appreciative members, unwilling to hearken to it, voted unanimously a committee to request a reconsideration on the part of these faithful officers. The next week prayer meeting was resumed. At its close an invitation was ordered sent to Rev. G. C. Adams, D. D., of St Louis, to visit the church. With his coming, reasons for which exist, old sores, it is hoped, will be healed, the past be forgotten, wandering members reclaimed, and this mother church resume the leadership heretofore so cheerfully accorded her. Such is the prayer, not alone of those most closely identified, but of the whole fellowship of churches—yea, more, of all who love the kingdom of our Lord.

Education.

Two-thirds of our 60,000 school children are in the public schools, and 900 teachers are employed at salaries ranging from $50 to more than $200 per month, the whole expense of education being over $1,000,000. The other children find their opportunities in the numerous private institutions, not a few doubtless being sufficiently advanced to enter one or the other of the large universities. The latter were never more popular. Students are flocking from all parts of the slope, some, indeed, from the far-away East. At Berkeley over 500 students are reported seeking admission, while Stanford claims an equal, if not larger, number. Whatever fears may have been entertained as to the latter militating against the former, they have long since been allayed, the fact being that each is a stimulant to the other.

At the State University, though in no way organically connected, there has just been established a Bible School, under the direction of the Christian denomination. Over $50,000 have been raised on the coast for its endowment. Dr. Jefferson of New Jersey has assumed the presidency. Several students have matriculated, the outlook being exceedingly promising for a growing number, all of whom are to be allowed especial privileges by the university. Our own theological seminary had an auspicious opening early in September. The address was delivered by Dr. L. H. Hallock, formerly of Tacoma, his theme being Theology, the Queen of the Sciences. Twenty students are in attendance, ten having entered this year. Hopes are entertained that ten more may yet come. Three courses are open—classical, special, training course for lay workers. Women are received, especially in the last. In addition to the faculty several of the resident ministers are to lecture on missions and other subjects.

Gold and Silver.

Politics wax warmer and warmer. In the office, along the street, on the cars and on the hustings the absorbing theme is money. This year the parties are two only—"Goldbugs" and "Silverites." Metropolitan papers mostly favor the former, while for the latter the interior weeklies give no uncertain sound. The Republicans seem better organized and doing more aggressive work. Prophecies there are, but wise men do not care to forecast the future. Outward appearances favor McKinley. On the ferry-boat more of his buttons are to be seen; in conversation one finds more of his supporters. Ministers as a class favor him. So do the bankers, the merchants and many of the agriculturists. But there is a silent element. Little is said; much is thought. When results are announced many expect the mountains and the valleys to give a large vote in the interests of the white metal. OCCIDENT.

THE SECULAR AND THE RELIGIOUS PRESS.

The *Standard* of Chicago says:

While the daily newspapers, as a class, have been surrendering their office as leaders of public opinion in exchange for the dollars of advertisers, the religious journals have been undergoing a very different change. They have to a certain extent accepted the trust which the dailies have refused, and are entering more and more into the general field of public affairs. It is not so very long ago since denominational weeklies confined themselves strictly to printing church news, religious articles, and discussions, more or less heated, upon polemical questions. The better class of such papers have almost abandoned the last named sort of articles, and the church news is no longer published at such length and in such detail as it once was. On the other hand, matters once excluded from the religious paper as "secular" are now regularly discussed in its columns without apology. This is especially noticeable in foreign affairs. It was the outspoken protest of the religious press that started the reaction among the dailies last winter in the Venezuela affair; not that the influence was direct, but the common sense of the people of the country found expression first in the religious weeklies, and the dailies took their cue. We believe that this function of the larger denominational weeklies is likely to increase; that it is a legitimate function; and that good citizenship as well as religion will thereby be promoted.

BIOGRAPHICAL.

DR. ALBERT C. PERKINS.

Dr. Perkins, who died in Brooklyn, Sept. 22, in the sixty-fourth year of his age, was born in Topsfield, Mass., graduated at Phillips Andover and Dartmouth. He rose from rank to rank in the teaching profession and in time became principal of Phillips Exeter, where he remained until 1883. He then went to the Adelphi Academy, Brooklyn, and was its principal until 1892. He was a deacon and member of the prudential committee of Central Congregational Church, one of the organizers of the Brooklyn Congregational Club and president of the local church extension society.

Marriages.

The charge for marriage notices is twenty-five cents.

BROWN—TUFTS—In Charlestown, Sept. 23, by Rev. A. S. Twombly, D. D., Rev. C. R. Brown and Miss Alice Tufts of Charlestown. Mr. Brown has for several years been pastor of the Winthrop Church, in which the marriage ceremony was performed.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HENDERSON—In Elk River, Minn., Sept. 22, Rev. David Henderson, pastor of the Congregational church in Elk River. Mr. Henderson was a Scotchman and had been in Minnesota about twenty years, having preached at Princeton, Sauk Rapids, Worthington, Cannon Falls and Elk River. He was about 70 years of age.

HENRY—In Jamestown, N. Y., Sept. 9, Rev. William D. Henry, aged 89 yrs., 4 mos., 16 dys. He entered the ministry in 1851, after about nine years became missionary for the Western New York Association, and later engaged in evangelistic work.

HIDDEN—In Andover, Sept. 28, David I. C. Hidden, aged 73. A life-long farmer, of simple ways, but faithful, honest Christian life. It was in his home that Joseph Neesima was an inmate during the years of his attendance at Phillips Academy, an important factor in his early Christian experience and preparation for his great work in the Japanese empire.

HILL—In Yokohama, Japan, Aug. 26, Col. Joseph Coffin Hill, son of the late Henry Hill of Groton, aged 56 yrs, of heart failure resulting from the grip.

NOYES—In Newburyport, Mass., Sept. 25, Joseph Hale Noyes, aged 71 yrs., 4 mos., 13 dys.

MRS. AMELIA DAVIE BICKNELL.

Mrs. Bicknell, wife of Hon. Thomas W. Bicknell of Providence, R. I., formerly of Dorchester, passed to the heavenly world on the morning of the 13th of August, from her summer home at Boothbay, Me.

Amelia Davie (Blanding) Bicknell was born in Reboboth, Mass., of Pilgrim ancestry, the Blandings and Carpenters from whom she sprang coming to America about 1640. She received an excellent education in the public schools and at Wheaton Female Seminary in Norton, Mass., after which she taught in the public schools of her native State until her marriage in 1860.

Mrs. Bicknell united with the Congregational church in 1853. She was not only an exemplary member of Christ's Church, but a diligent, earnest and joyful worker in promoting all the great ends for which the church stands. In Harvard Church, Dorchester, she was profoundly interested, and gave, together with Mr. Bicknell, time, work and means abundantly to its founding and strengthening. She was a constant and effective helper in every good word and work in the church and out of it up to the measure of her strength, and sometimes beyond it. She was for several years president of the auxiliary of the Woman's Board of the Second Church, Dorchester, and organized and conducted a young ladies' mission circle in that church until the founding of Harvard Church in 1887, to which she transferred her active service.

Her interest in missions was perennial. She was diligent and resourceful in plans for aiding this cause so near to her heart. Many a box filled with good things for the workers in foreign and home fields went out under her initiative and superintendence. Her enthusiasm was contagious and she soon gathered about her a company of kindred spirits.

Mrs. Bicknell was fortunate in being "well born." She was refined by inheritance, education and the Spirit of God. She was very even in her disposition, sunny and hopeful in temperament. She loved righteousness. She was charitable towards all. She knew how to make allowance for the circumstances of good and ill which surround human lives, but she could be royally indignant over flagrant wrong. She did not believe the golden era of the world was in the past. She was convinced that there were to be great manifestations of the kingdom of God during the years at hand. She was hospitable to the modern prophets of the Spirit while greatly reverencing the ancient seers. She was large-minded and generous, and her life as a whole was strongly characterized by the spirit of service to the world of mankind.

Mrs. Bicknell's disease was of a gastric nature, and for something over two years, in spite of all the highest medical skill could do to avert the result, it had been wearing her life away. Her spirit was gently taken out of its earthly embodiment just as the light was opening the day of Aug. 13: "Rest and heaven" were the last distinguishable words she breathed forth, and it seemed like a repetition of the words of the heavenly wrestler with Jacob to the patriarch, "Let me go, for the day breaketh."

DEACON WILLIAM METCALF.

The subject of the following lines was an old resident of Keene, N. H., a man well known and much esteemed for his uniform consistent character and greatly loved for his amiability and sweet Christian spirit. Nothing ever seemed to ruffle his temper or hinder the helpful influences which unceasingly flowed from his personality. It is seldom we meet one who never shows the motions of indwelling sin, but the writer, who has known him intimately for fifty years, never saw any exhibition of temper or heard him speak an un-Christian word. He loved the church and sought in all possible ways its upbuilding. Among his last words was one very like the message of the beloved apostle, to "love one another," and stand by the pastor. He joined the First Congregational Church, Keene, N. H., sixty-five years ago, and from the first was a warm-hearted, spiritually-minded Christian. He was for many years a deacon and resigned only when the increasing infirmities of age made it necessary, at which time he was made deacon *emeritus*.

When it was no longer prudent for him to manage his farm he removed to Chelsea, Mass., to rest from his labors and spend the remainder of his life with a much loved and loving daughter, Mrs. Charles H. Newell, and it was their hope to be a mutual joy and comfort in his declining years, but it was not so to be. He was not, for God took him. He had walked with God and it was no break to go. Only for a few weeks was he spared to hallow his new home. After pneumonia had had its run and for a few days longer he held his own remarkably for one so advanced in years and we were hopeful that he would recover, but he did not have sufficient vitality to rally. He was conscious to the last and fell on sleep Wednesday, Sept. 23, aged 89 yrs., 9 mos., 12 dys.

He leaves a wife, daughter and four grandchildren and a large circle of friends to mourn his loss, but this is not without hope, for we do know that this our loss is his infinite gain. He has entered into his rest and leaves many precious memories as a legacy to those who knew him. The funeral services were held in Chelsea at his late residence, conducted by Rev. W. F. Bacon of Boston and Dr. C. E. Harrington, a former pastor, and also at the First Church in Keene, N. H., on the following day, conducted by the pastor, Rev. William G. Poor, and Silas P. Cook.

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Use Horsford's Acid Phosphate.

Dr. H. M. HARLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a nerve tonic. I have used it freely with most excellent results."

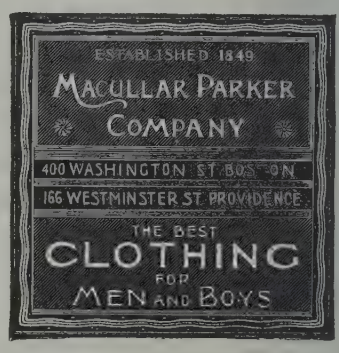
Look

Sharply to the condition of your blood. At this season peculiar perils assail the system. There are sudden changes in temperature—fogs and dampness, chilly nights, lowering clouds, drenching rains. These sudden changes bring on colds, fevers, pneumonia, bronchitis and other ailments. Keep the blood pure, rich and full of vitality and you will be well.

HOOD'S
Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the best after-dinner pills, aid digestion. 25c.



DUTCH SETTLE.

Here is an exact reproduction of one of the old Dutch Settles of the fifteenth century. On such a seat as this the burghers of the Hague were wont to stretch themselves, the tankard in one hand and a churchwarden pipe in the other.

It is built of Flemish Oak, and so skillfully have the stains of age been applied to the wood that only an expert could possibly detect the reproduction from the original. The carving and tooling are executed in the bold style of that period.

Above the arms on either side is a full-length Dutchman nearly a foot in height. Roughly-carved panels with vines and foliage cover the back. There are three pegs for hats upon the top frame.

The seat is wide and there is a large storage chest for robes beneath the lid. Old-fashioned carved panels and Dutch feet.

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THE BUSINESS OUTLOOK.

The feeling of confidence continues to grow. The volume of business in staple lines has increased, although as previously stated purchases are largely made on the basis of replenishing supplies for immediate consumption. Money rates have still further declined, so that merchants are less hampered in this direction than they were.

Gold imports have again been a feature of the financial situation and the outlook is for a continuance of the influx. At the beginning of the week, the treasury gold reserve had risen to about $125,000,000 and confidence was accordingly stimulated thereby. There is no question but that these gold imports have exerted a powerful influence in relieving the financial tension, which was severe when they began.

In the stock market prices have been uniformly strong. Wool is in better demand and prices show an advancing tendency. Cotton goods are also stronger in price and in more active demand. The improved feeling in the iron and steel industry is one of the conspicuous features of the situation. Many iron furnaces have been put in blast, but it would appear that production is being resumed rather as a result of increased confidence than any notable accession to the consumptive demand. Several cotton and woolen mills have started up their machinery, but here the increase in the demand seems to justify the action. Collections continue unsatisfactory. The bank clearings for last week show a decrease as compared with the previous week of more than five per cent. and of fourteen per cent. as compared with the corresponding week of 1895.

BOSTON MINISTERS AND THE PILGRIMS.

A large audience at Pilgrim Hall last Monday heard a racy informal talk by Hon. Jonathan A. Lane, describing the experiences of *The Congregationalist's* pilgrims to England last summer. Remarks were made also by Messrs. Dunning and Whittemore. Special emphasis was laid on establishing closer relations between the Congregationalists of the two countries, not only to strengthen the denomination, but to forward by united action the larger interests of Christianity throughout the world. The generous hospitality of the English brethren was illustrated by pleasant incidents as well as the obligations resting on us, because of the friendship for American Christians which was so heartily shown to their representatives, to give to English friends most cordial welcome when they come to this country. It is still a long look ahead to the International Council of 1899 in Boston, but this meeting was a step in preparation for it and will help to strengthen the invitations to be sent across the Atlantic.

NOTEWORTHY FORTHCOMING MEETINGS.

Massachusetts Sunday School Association, Northampton, Oct. 6, 7.
American Board, Toledo, O., Oct. 6–9.
Indian Conference, Lake Mohonk, N. Y., Oct. 14–16.
American Missionary Association, Boston, Mass., Oct. 20–22.
Convention of the Open and Institutional Church League, Hartford, Ct., Oct. 20, 21.
Woman's Home Missionary Association, Annual Meeting, Boston, Oct. 28.
International Convention of Christian Workers, Louisville, Ky., Nov. 5–11.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13–18.

SICKNESS among children is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

GOSPEL OF HEALTH.

Glad Tidings Proclaimed by Thankful Ministers.

Hope for Weak and Debilitated People. How Health and Strength May Be Readily Obtained.

Can any words be stronger than those spoken by the conscientious minister? One knows and feels, instinctively, that such words come from the heart, and are uttered only with the earnest purpose of doing good to humanity. These preachers thus proclaim a new Gospel of Health to the sick and discouraged, which means renewed health, hope, happiness.

Rev. F. H. Buffum, of Winchester, N. H., who is Grand Army Chaplain for the State of New Hampshire, says:

"The remedial effect of Dr. Greene's Nervura blood and nerve remedy on the weaknesses and nervous prostration of my wife was so positive and speedy that we can heartily testify to its undoubted merits."

Rev. G. L. Wells, of Hardwick, Vt., writes:

"I have used Dr. Greene's Nervura blood and nerve remedy with most excellent results. It did great good for my wife. We think highly of Dr. Greene's Nervura blood and nerve remedy, and cordially recommend it."

REV. G. L. WELLS.

Rev. C. D. R. Meacham, pastor Baptist Church, Townshend, Vt., states: "I am very glad to say in regard to Dr. Greene's great remedy that, when my blood was badly impoverished and my nervous system greatly impaired, Dr. Greene's medicine gave me wonderful relief."

Rev. Henry Langford, of Weston, W. Va., says: "I took Dr. Greene's Nervura blood and nerve remedy, and am wonderfully improved in health and strength. I can heartily and truthfully recommend it to the sick."

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THE BUSY WORLD.

The steady rise in the price of wheat and cotton will modify and affect the political situation in the Interior and South.

France has refused to extradite Mr. Tynan at the request of Great Britain, and our Department of State has also announced that his rights as an American citizen must be protected.

William E. Curtis, sent out to Mexico by the Chicago *Record*, after studying the life there, writes: "The condition of farm labor in Mexico is so degraded that even Chinese immigrants will not compete with it. . . . If you will take the verdict of all the men of experience I have seen, $5 in gold in the States is a good deal better than $10 in silver in Mexico."

Disaster follows disaster in Japan. Wind, rain, fire and earthquake have inflicted a series of calamities since Aug. 26 unprecedented in the history of the country. The great manufacturing city of Kobe has been ravaged by a fire which consumed more than a thousand blocks of residences, much municipal property, four temples and one theater, the total damage being estimated at 1,000,000 yen.

Sir Charles Tupper, the recently defeated Conservative leader in Canada, has not bettered his own reputation or the future of his party by his passionate denunciations of Lord Aberdeen in parliamentary debates during the past week. The votes of confidence given to the Liberal ministry on several important questions indicate that Premier Laurier can count not only upon the loyalty of the Liberals but upon the large number of Independents in Parliament.

Miss Frances E. Willard, president of the World's Christian Temperance Union, calls tenderly but earnestly upon the members of that worthy organization to organize meetings for the purpose of inducing the United States Government to co-operate with England in putting a stop to the massacres of Armenians; and to contribute funds for the relief of the women who are "dying two deaths in the bloody East." "May God deal with us at last as we deal with our Armenian sisters and brothers and their little ones in this hour of their overwhelming calamity."

We expected it. It was foreordained. Rev. D. N. Beach of Plymouth Church, Minneapolis, has thrown himself heartily into the campaign for municipal reform there, and in a recent *Minneapolis Journal* he published a letter revealing his detailed knowledge of local conditions and his intention to keep before his fellow-citizens the idea "that the business of a city must be carried on like the business of an individual, honestly and prudently, and that no combine which for the time may flourish is to be permitted permanently to rule this city and squander its resources."

EDUCATION.

—— Prof. Benjamin Ide Wheeler of Cornell University declines the offer of the presidency of Rochester University, N. Y.

—— Lasell Seminary, Auburndale, opened Sept. 17, with every accommodation taken. The building shows signs of renovation and various changes have been made.

—— Amherst College will have perpetual reason for grateful remembrance of the Pratt family of Brooklyn. Charles M., class of '79, gave most of the cost of the gymnasium. Frederick B., '87, gave the athletic field ($20,000), and now George D., '93, pays the expense of the infirmary, probably about $17,000, the building to be completed next spring. Reckoning in what Brooklyn is profiting and is perennially to profit by the Pratt Institute, her citizens and all lovers of good deeds may well pray, May that tribe increase!

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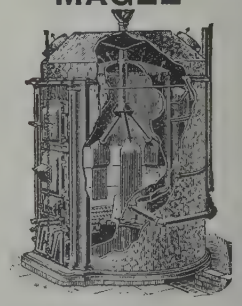

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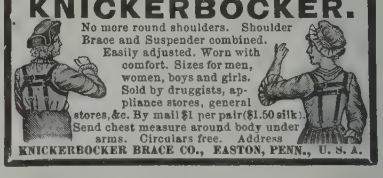
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The NEW Form of Admission

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Sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, $2.00.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR **ADVERTISING COLUMNS,** MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN **THE CONGREGATIONALIST.**

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Previously reported.	109
Subscriptions reported above,	175
Total number of shares reported	284

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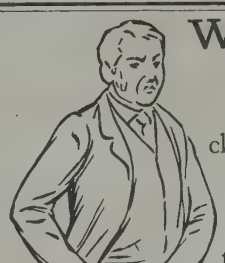

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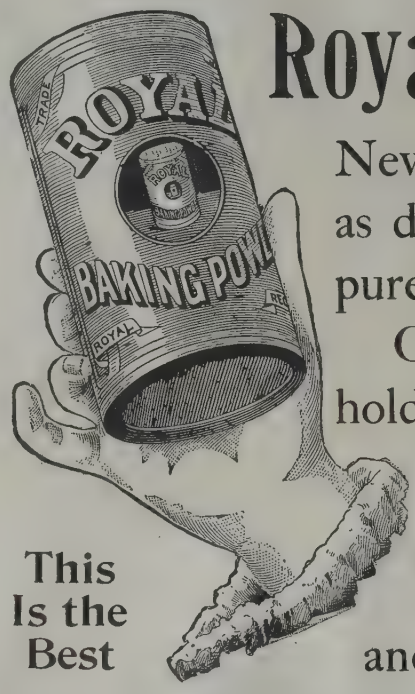

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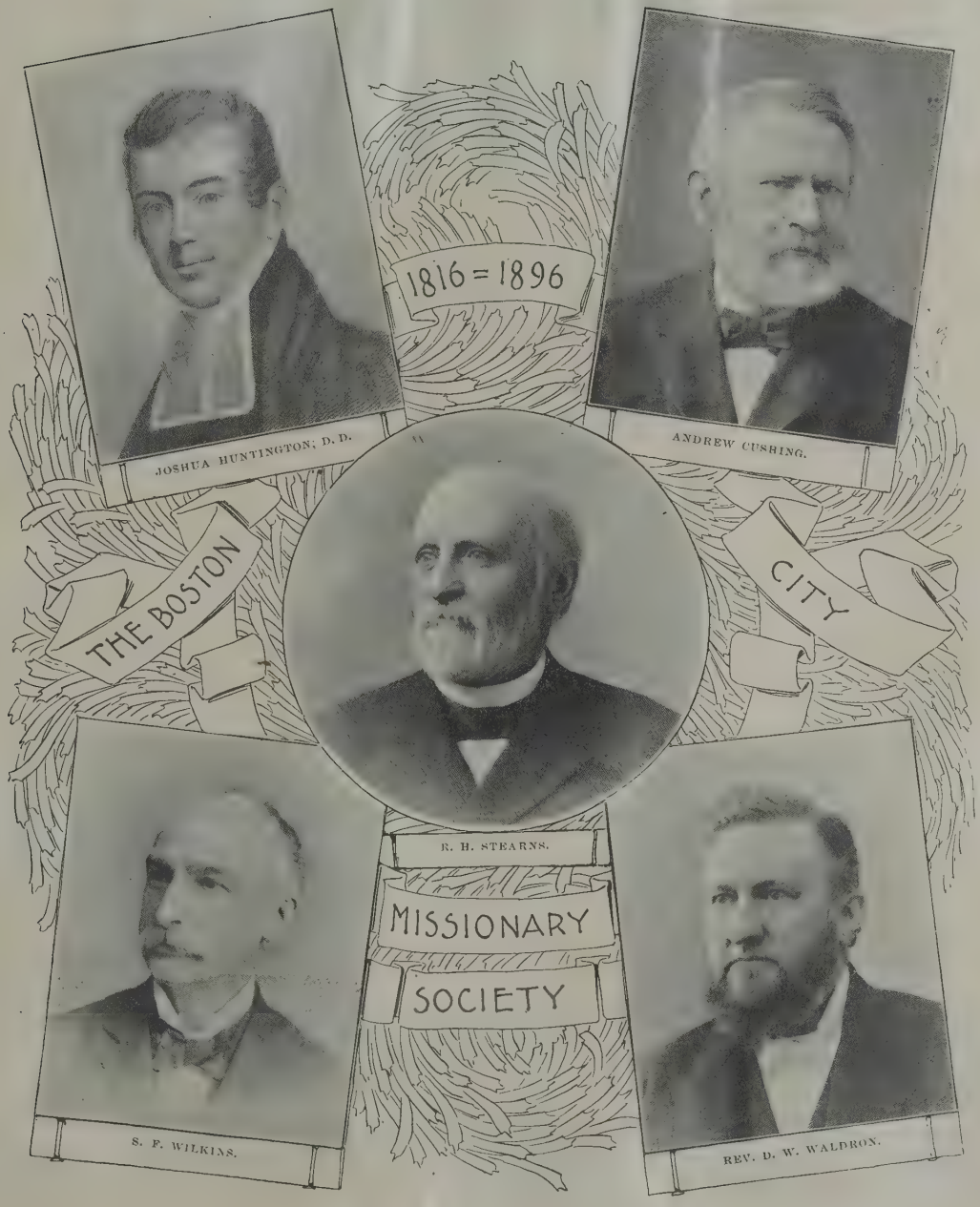
Volume LXXXI *Number 41*

THE CONGREGATIONALIST

Boston Thursday 8 October 1896



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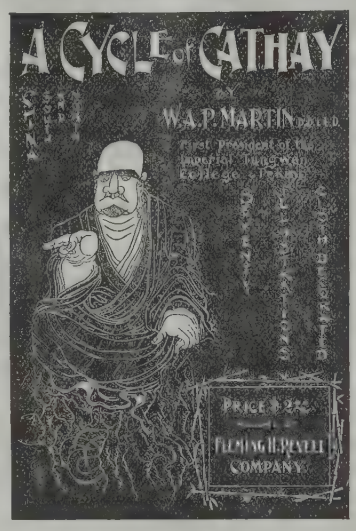

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THE CONGREGATIONALIST

Volume LXXXI **Boston Thursday 8 October 1896** *Number 41*

CONTENTS

EDITORIAL:
- Paragraphs 505
- Prison Sunday 506
- English Memorials of the Pilgrims 506
- The Duty of Ministers in the National Crisis 507
- Right and Wrong Use of the Tongue 507
- Current History 507
- In Brief 508

STAFF CORRESPONDENCE:
- New York 509
- The Interior 509
- Canada 510
- Scotland 510

CONTRIBUTIONS:
- The Boston City Missionary Society's Eighty Years of Successful Work. I. O. R. 511
- The Policeman at the Crossing. Rev. A. H. Quint, D. D. 513
- Charity Chance. Chap. XIII. Walter Raymond 514
- Where the Fight Is Hottest. Aspects of the Campaign in the West. H. A. B. 516
- Mt. Holyoke's Needs. Rev. Cyrus Pickett 516

THE HOME:
- A Judgment—a selected poem 517
- Paragraph 517
- Butterflies and Heaven. Mary Gordon 517
- The Age of Conflict. Anna Robertson Brown Lindsay, Ph. D. 517
- The Birches—a selected poem 518
- Closet and Altar 518
- Amy's First Party. Helen M. Stafford 519
- Tangles 520
- Conversation Corner. Mr. Martin 521
- Corner Scrap-Book 521

THE SUNDAY SCHOOL—Lesson for Oct. 18 525

Y. P. S. C. E.—Topic for Oct. 18-24 526

PROGRESS OF THE KINGDOM 526

LITERATURE 524

NEWS FROM THE CHURCHES:
- With the Wisconsin Brethren 530
- Weekly Register 537

MISCELLANEOUS:
- Ian Maclaren on the Art of Preaching 522
- The Crises in Turkey and Japan 529
- Notices 530
- Business Outlook 533
- The Silver Democracy 533
- Boston Superintendents' Union 533
- Woman's Board Prayer Meeting 535
- Boston City Missionary Society 538
- Marriages and Deaths 538

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THE difficulties and encouragements of Christian work in cities find a good illustration in the historical sketch of the Boston City Missionary Society which we print in connection with its eightieth anniversary. The society was in most respects a pioneer, and many of its original experiments have been expanded and improved into the successful methods of work today. The conditions of city life have greatly changed. What was a nearly homogeneous population eighty years ago has become one of the most heterogeneous in the world today. Yet the lesson of this long experience is simple after all. The churches can do little by wholesale. Talk about "the masses" is, for the most part, idle talk. What is needed is the wise, persistent, sympathetic effort of individuals to reach and influence the family and the individual, and to bring them into vital relations with the churches. For this purpose the agents of the work must be free to give their whole time to it. They must have the co operation of the churches in personal assistance wherever that is possible, and in sympathy and financial support always. This is good economy as well as good sense, and has been amply justified by results. The recent growth of contributions in all departments shows that the society enjoys the confidence of the Christian public, and the work accomplished shows that it deserves that confidence.

The publication of the Council Manual for a Congregational Church is an important event in the history of Congregationalism. It is only within recent years that our denomination has occupied nearly all our States and territories and that its churches have been organized extensively in foreign lands. New conditions have demanded new forms and methods of administration, which have called for much patient study. Four years ago the National Council appointed a committee of seven to prepare a manual suited to the present needs of our churches. Last year at Syracuse the committee reported to the council, its work was approved and it was continued with the request that it should publish its manual, after consultation with others and such revision as should be found to be advisable. The result is now made public in this little book, which is further described in our literary columns. Drs. Quint, Boynton and their associates have done their work with care and they have done it well. They have consulted prominent Congregationalists familiar with all sections of the country whose advice has been extensively sought by the churches for the administration of their affairs. The names of the committee with those of this advisory committee whom they have selected, as printed in the manual, are a sufficient guarantee of its trustworthiness and value. The council at Syracuse expressed the hope that the manual "will carry such weight as may be found in the characters, learning and practical wisdom of the brethren whose names shall thus be appended." Though it has no other official authority, we have no doubt that its forms will be adopted generally by the churches, and that it will be accepted as representing our principles, polity and methods of organization, government and fellowship. Its preparation and publication are a service of great value to Congregationalism.

Rarely has so rich an intellectual treat been offered to Boston people than that presented by the program of the American Missionary Association at its jubilee meeting, Oct. 20–22. Not to mention the governor of the commonwealth, the mayor of the city, local celebrities and officers of the society, we are promised a sermon by Dr. Lyman Abbott, besides addresses by Dr. R. S. Storrs, Senator George F. Hoar, Justice David Brewer, Dr. Washington Gladden, Mr. Blue Cloud, Mrs. Alice Freeman Palmer and other men and women of national renown in numbers rarely secured for any single meeting. Boston herself offers great attractions to such visitors as will gather at this assembly, for she has many places made sacred by struggles for civil and religious liberty, while Faneuil Hall, Park Street Church and Tremont Temple, the places engaged for the meetings, have each associations of great interest. If the program is carried out as proposed, there will be no need to urge people to attend. May this fiftieth year be rounded out by an enthusiasm which will extend the influence of the association farther than it has yet reached!

The Anglicans who have been disappointed because the pope refuses to recognize their ordination as valid get no sympathy from Bishop Potter. He said last week to the annual convention of his diocese that all Christendom, and especially the Episcopal Church, has reason to be profoundly thankful for the pope's decision, and that he hopes "its effect upon those whose fatuous and unmanly procedure have invited and provoked it may be deep and lasting." Bishop Potter suggests that it may be well to suspend efforts for Christian unity till a day of better promise shall dawn; but he is positive that:

> When that day dawns, it will not be in answer to any beckoning from an Italian prelate, or not, at any rate, until he or those who may come after him have unlearned pretensions so un-Scriptural as to be grotesque, and surrendered claims which the growing enlightenment of mankind make daily more and more pathetic and ridiculous. The Christian world has learned to read and to think. It is a jury before which the claims of ecclesiastical systems must needs be arraigned, whether they will or no. It has not lost—this clear-seeing modern age, as some doleful pelicans upon our ecclesiastical housetop would fain have us believe—the instinct of faith or the ready mind and will to obey the Eternal Voice. But it must be clear that you and I, and all others who claim to be the organs of that Voice—the representatives of a divine authority—have some other justification for such a claim than the colossal audacity with which we make it.

We wish we could believe that these straight-

forward and sensible statements expressed the convictions of the Episcopal Church, at least in this country if not in England.

If the questions at issue in this political campaign had been more generally understood before the contest began there would now be much less uncertainty about the future of the country. In important respects there seems to be less general intelligence of political affairs than there was a generation ago. Labor organizations are studying economic questions, but not always under wise teachers. Municipal administration and the suppression of intemperance and of gambling engage the attention of the churches and citizens' leagues more than formerly. But the question how to initiate young men and women generally in knowledge of government is important and pressing. Forty years ago multitudes of towns and villages had their debating societies, where the larger problems pertaining to citizenship were discussed and adjudicated. Such societies we believe are now very rare. They might wisely be revived. Great practical problems face the rising generation, involving not only the prosperity but the existence of our republic. Why should not Christian Endeavor societies make it a part of their work to promote intelligent discussion of great questions of government?

PRISON SUNDAY.

Some years ago President Hayes said that the greatest obstacle to prison reform was the despair of prison reform. It seemed such an utterly hopeless task to do anything for criminals or for the prevention of crime that few could be persuaded to undertake it. But all this has changed. Inquiry in regard to crime and criminals is widespread with the purpose to improve the methods of dealing with the offender, before, during and after his imprisonment. State after state has followed New York in the Elmira experiment of trying to reform the younger criminals. In Massachusetts the reformatory for women at Sherborn and that for men at Concord have greatly interested the people and the results have done much to convert those who had disbelieved in the reformation of criminals, and to give new courage to those who have had faith that scientific methods would justify themselves here as well as in the physical world.

The outlook for prison reform is brighter than ever before. Legislatures respond more readily to suggestions for changes in criminal laws, based upon the proposition that law-breakers can be transformed into good citizens, and that the State ought to try to reform them. There is a more intelligent discrimination between criminals of various classes, a more general willingness to give a chance to the man who wants to change his course and a much larger interest in work to prevent the young from becoming criminals.

The great need of the day is to spread information. People want to know about the newer methods in crime treatment; they want to understand the theories which underlie these methods. They are asking about the number of criminals, the cost and causes of crime and the best way to prevent it. The ordinary inquirer cannot easily find answers to these questions. The literature of the subject is comparatively small and not readily available, except to the few.

Twelve years ago, when this movement was in an entirely different condition, a large number of influential New York clergymen designated the fourth Sabbath in October as "Prison Sunday," asking the churches to use the day in the interest of prison reform. Many have responded from year to year. Clergymen who have used the day almost invariably report a hearty appreciation of the service and a quickening of the interest of the people as the fruit of a broader knowledge.

We believe that the day should be observed more generally by sermons upon the subject. Clergymen can easily obtain information which will enable them to answer many of the questions which are asked. Not only will sermons be profitable, but prayer meetings devoted to the consideration of the duties of the church toward the delinquent classes will tend to develop Christian sympathy, promote spirituality and send men and women upon the Master's errand of seeking and saving the lost.

ENGLISH MEMORIALS OF THE PILGRIMS.

The fame of the men who founded New England grows brighter every year in the land which once banished them. New monuments are raised in their honor and new tributes given to their self-sacrifice, ability and foresight. These things mean that in England a growing respect and regard are felt toward our country. They mean that the principles for which our fathers gave their lives are now the pride of both nations. Englishmen have come to realize more fully than ever before what they owe to these principles, which Americans prize more highly than ever as essential to their liberty and their union. None of us would withhold hearty response to the feeling of fellowship which finds expression in these memorials. What American can look on the Pilgrim window in the Guild Hall at Old Plymouth, or stand in the Cotton chapel of St. Botolph's in Old Boston, or worship in the John Robinson Memorial Church now building at Gainsborough, without a deeper sense of our common heritage and a thrill of gratitude because the influence of our forefathers is growing stronger in the home land from which they were driven as well as in the home land which they founded? May these memorials multiply in England. They are signs of the approach of a union in sentiment and purpose between the two nations which is to become so strong that their united action cannot be restrained in efforts which must be potent to defeat tyranny and promote freedom and righteousness throughout the whole world. The gifts of our countrymen to raise memorials which remind English cousins of our common heritage are likely to have a significance beyond anything which was in the thoughts of the givers.

Having said this, we may be allowed, we trust, to protest against such use of contributions from America as perverts our history and does injustice to our ancestors. An instance in point is the so-called American window in the church where Shakespeare was buried at Stratford. The window was unveiled the 26th of last April. It bears this inscription: "The gift of America to Shakespeare's Church." The guide-book presented to visitors describes the window as follows:

Looking south you will notice the American window, unveiled on Shakespeare's birthday, 1896. It represents the infant Christ in his mother's arms, and on either side English and American worthies in attitudes of adoration. On the one side are S. Egwin, Bishop of Worcester, King Charles the Martyr, and Archbishop Laud, who first proposed sending a bishop to America. On the other side are Amerigo Vespucci, Christopher Columbus and William Penn; and below, the landing of the Pilgrim Fathers on Plymouth Rock. When sufficient funds have been obtained, it is proposed to complete the window by adding the figure of S. Eric, first bishop of Greenland, and Samuel Seabury, first bishop of Connecticut.

Shades of the Pilgrims! What would they have said if they could have imagined their descendants mixing them up in Old England in such a muddle of historic improprieties? Think of the Pilgrims regarding Charles I. as a martyr and joining in worship with their chief persecutor, Archbishop Laud, who tried to compel them to worship in the ways he prescribed! It is needless to point out the other incongruities. Can it be possible that this window was designed by *Punch*? It is pretty certain that no American humorous artist would thus permit his sense of the ridiculous to run riot with his sense of propriety.

In this connection we may mention a complaint voiced by the Earl of Crewe, who recently presided at a bazar in Austerfield held to raise money to restore St. Helen's Church in that place. An elaborate appeal had been published and circulated among Americans asking for contributions, but the earl said that very little had been received. They had hoped that their friends across the sea would take some interest in restoring the church in which William Bradford was baptized and where he worshiped. Their hopes had been disappointed. He thought the people might be so busy discussing gold and silver that they were forgetting to send their gold and silver across the Atlantic. But he neglected to mention the fact that the proposed restoration would obliterate pretty much every trace of the church as it was when William Bradford lived in Austerfield. That may be the real reason why money is not moving over the ocean.

Americans are not unmindful of the historic associations of the mother country nor unwilling to give to perpetuate their influence. The gift just made by Harvard University to place a memorial window in St. Saviour's Church in London where John Harvard was baptized is one evidence of this interest in the past binding the two nations more closely together. We should welcome a rapid growth in this country of pride in the places where its founders were born and baptized. And we should not object if our English friends, in recognition of the great deeds of some of their countrymen when they grew up, should erect monuments in Plymouth to William Bradford and in Boston to John Winthrop or John Cotton, and in Hartford to Thomas Hooker and in New Haven to John Davenport. These were some of the most eminent of the many men of whom England can justly boast. The only condition we would make, by way of international agreement, would be that in all cases historic proprieties should be observed and historic incongruities avoided.

Italy heads the list of nations sending emigrants to the United States this year. Since we let them in, let us understand them and teach them how to be good American citizens.

As yet nearly half of them cannot read or write their own language.

THE DUTY OF MINISTERS IN THE NATIONAL CRISIS.

If ever those who are looked to as leaders of the people may be expected to know where they stand on great national issues, and to state clearly their ground for their position, that time is now. For this reason, and especially with the purpose to help our brethren in the ministry, we did what we could to secure Mr. S. B. Capen to address the Boston ministers on the National Crisis of 1896, and we published his address as soon as it was delivered. His thorough acquaintance with public affairs, his acknowledged great service to our city and to the cause of public education at large, and the unquestioned confidence in his integrity and patriotism were a guarantee that his utterance on the present crisis would not be made without careful and prayerful consideration, and would attract wide attention. This we expected. But we did not anticipate so extensive an interest as is shown by the many letters of approval daily coming to us from near and distant sections of the country. So many of these letters have been accompanied with urgent requests for copies of his address that the Non-Partisan Sound Money League has undertaken its publication, and has already issued an edition of 20,000 in pamphlet form.

While many of these letters are from laymen in various callings, we are especially gratified because so many of them come from ministers. A New York secretary of one of our great missionary societies writes: "Its absolute fairness and candor will open the way to very many minds who would shut themselves up against arguments, however strong, which were hostile and inconsiderate in tone." A New Jersey Episcopal rector characterizes the address as "the most lucid and on the whole the most able statement of the questions before the country which I have seen." An Illinois religious editor writes: "A great many ministers in the West are thankful to you for what you have done, and some of them through me express their thanks to you." From Minnesota comes this message: "Such work would make the wavering West absolutely sure for sound money and good government." A Nebraska college president, after expressing his satisfaction with the attitude of *The Congregationalist* on present political issues, added: "I feel that the editors of a great religious newspaper ought to have profound convictions on these subjects, and to express them. Are they not in the very best situation to sense the truth? And why should they keep it back?" A Dakota pastor says: "I am in your debt for that excellent address. Could I afford to purchase them I would scatter copies through this region." A Chicago pastor adds to his expression of appreciation that "in these times no man, minister, newspaper or organization should be indifferent as to where he stands on the moral and national questions involved."

The letters of which these are specimen extracts give us great encouragement. We acknowledge that we have been depressed when ministers, educators and some religious newspapers have excused themselves for not taking a positive stand on political issues with the pitiful plea that these are too complicated for them to understand or that they are occupied with higher and spiritual matters. We must admit that some who have shown dogmatic confidence in discussing the topics which have led to the present crisis now shrink from expressing any opinion till the opportunity to help to decide the future policy of the nation shall have passed. But we rejoice in the evidence received that these men are exceptions and we believe that their confession of incompetence as guides, though late, is genuine. The large majority of those who occupy the places of Christian leaders realize that if they acknowledge themselves unable to treat those questions which the people are now compelled to decide their leadership is void. They are not partisans. The rare exceptions where preachers become campaign orators in their pulpits will not deter them, through fear of being misunderstood, from declaring and defending the principles of government which they believe to be true. They will not be drawn into efforts merely to elect men to office nor to bring a political party into power. But they do not fail in diligence to inform themselves of the duty of citizens nor in courage to declare it. They see that the salvation of souls and the building up of Christian character can be secured only when those who seek these ends strive to maintain honor in business and righteousness in government.

We respect all men, whatever position they take, who give their best thought to the questions they are challenged to answer as citizens and who answer them according to their best light. But when those who have accepted positions as Christian leaders of men confess themselves blind guides, whether on the plea of ignorance or of standing apart from present affairs or of fear of consequences, they inspire small hope for the nation and still less for the church.

RIGHT AND WRONG USE OF THE TONGUE.

The sins of the tongue all point to the necessity and profit of self-mastery. So evident and so important did this appear to James that it occurs again and again in his epistle. "In many things we all stumble," he writes. "If any stumble not in word, the same is a perfect man, able to bridle the whole body, also." If this confession of failure and magnifying of the office of the tongue seem exaggerated, let any one sit down quietly and think of the sins and cruelties of human speech. The careless words which no repentance can call back again, the rash promises which it has cost us so much to fulfill, the expression of the lower nature which has shamed the higher, the confessions of evil and yieldings to falsehood, the hot and angry words which sober thought condemned—these are some of the perils of the tongue.

On the other hand, like most of the uses of the world which turn so easily to evil, the tongue may be the instrument of great and lasting good. "Therewith bless we the Lord and Father." If we can, by God's grace, hold it to blessing, there is no better testimony to the indwelling of God's spirit in a human soul than righteous, considerate, modest, truthful speech. The faithful Christian's manner of words as well as of life already has the mark of heaven's purity and truth upon it. Speaking the truth in love, men trust him. Seeking not his own, men come to speak unselfishly in his presence. Considering others, they in turn become considerate. Cherishing no resentments, he awakens no angry feelings. Such a Christian self-control is not easily attained, but it is worth striving for, and by God's help it is not out of reach.

CURRENT HISTORY.

Domestic Politics.

The fact that Mr. Bryan in addressing the citizens of New York city, as he passed from New England on to West Virginia and the Interior States, did so under the auspices of Tammany Hall, the only faction now supporting him with any degree of loyalty, cannot strengthen his position with those who remember what Tammany has stood for during most of its history, nor will his toleration of the singing on that occasion of a most inflammatory song, The American Marseillaise, fail to add to the impression that he is placing more emphasis now on the planks of the Chicago platform which attack Federal authority than he is on the scheme of substituting silver for gold as our national standard. He continues to speak to enormous crowds, and already his record as a campaigner surpasses that of all those who in former days have asked for the votes of their fellow-citizens. He has accepted the nomination, tendered to him by the Populist national convention in such an abnegating way, but has done it in a way which will encourage the "middle of the road" Populists to continue their opposition to all schemes of fusion which ask the Populist fly to walk into the parlor of its ancient enemy the Democratic spider. Vice-President Stevenson has at last taken his place with the faction of the party which Mr. Bryan heads, thus calling attention to the fact that if Mr. Cleveland should die between this and next March much might be done to renew political and commercial uncertainty.

Senator Hoar of Massachusetts has returned from Europe convinced that the movement there for a restoration of bimetallism is constantly gaining in strength, and that nothing but Great Britain's selfishness prevents an immediate solution of the problem. But he also reports that few, if any, of the European bi-metallists dispute the claim that nothing could do more to postpone such a step indefinitely than such action by the United States as Mr. Bryan is trying to bring to pass. Prince Bismarck's recent letter to Governor Culberson of Texas, which has been mistranslated and perverted so as to make it seem even more of a support to the cause of international bimetallism than it really is, has called forth an open letter from Hon. Andrew D. White, ex-president of Cornell, to Governor Culberson, in which he pays his respects to Prince Bismarck in a way that carries weight, for Mr. White was formerly United States minister in Germany and is honored with Prince Bismarck's friendship. He intimates that Bismarck's motives in giving support to a scheme which would enable Germany to unload vast supplies of silver at much profit to herself are creditable to his patriotism, but do not indicate unalloyed kindness for the United States, whose institutions he despises, and whose Government he has never lost opportunity to harass and treat with contempt when he has been in power.

The Great Storm.

The hurricane accompanied by heavy rain

that started from the West Indies last week and devastated the Georgia and Florida shores of the gulf and then swept northward, doing vast damage inland and along the coast, especially in Virginia, in the District of Columbia and central Pennsylvania and New York, was one of those events which it is impossible to picture in detail or to fully comprehend in all its sad results. Florida alone is supposed to have lost not less than $1,000,000 in property and at least 100 of its people, most of them fishermen, who were engulfed by the tidal wave that followed the hurricane as it swept over the waters near Cedar Keys. Savannah, Ga., and Beaufort, S. C., suffered grievously, while the misery and ruin wrought along the coast away from centers of population no man can begin to understand. Florida, especially, will feel the blow and merit such aid as can be given.

The New Apostolic Delegate.

Monsignor Martinelli, Archbishop of Ephesus and successor to Cardinal Satolli as apostolic delegate to the United States, arrived in New York last week and went immediately to Washington. This special representative of the pope in the United States, whose word here henceforth is to be law, is an Italian in the prime of life and a Black Friar, who learned to speak English fluently when a teacher in the Irish College at Rome. His duties as prior general of the Augustinian order, to which place of responsibility he was elected some years ago, gave him the opportunity to visit all the houses of the order on this continent, hence he comes to us with a far better understanding of our institutions and language than his predecessor possessed. His appointment caused surprise in this country and in Rome, and the *Pilot's* Roman correspondent is authority for the statement that Pope Leo XIII. in naming him consulted no other will than his own. Cardinal Satolli will return to Rome, leaving behind him a record of satisfactory service in a trying position, for it is no secret that the higher ecclesiastics of the church here did not welcome him cordially. On the other hand, the laity have found that a tribunal has been established which can be reached with infinitely less trouble and expense than that at Rome, and they see in the delegate one who can, if he is so disposed, defend them from the oppression of their superiors. The laymen of the church in Canada are endeavoring to have the area of Mgr. Martinelli's authority extended so that he can do for them what has been done for the laity in this country. It is well worth noting that Cardinal Satolli, in his letter to Cardinal Rampolla relinquishing his post, says that he has found the most striking and noblest characteristic of this country to be "the universal love of justice, charity and peace."

Bishop Keane's Discipline.

The correspondence between Pope Leo XIII. and Bishop John J. Keane, rector of the Catholic University of America in Washington, just published, will surprise and startle most of those who read of it. Bishop Keane's reply to the pope's letter asking for his resignation of the important post which he has filled with so much ability is as submissive and loyal in its tenor as could be desired—by the pope. But the public will learn with surprise tempered by incredulity that "rotation in office" is an established principle of the Roman scheme of education, and they must be pardoned if they wonder whether, if Bishop Keane had been less liberal, less charitable, less fraternal in his dealings with Protestant Christians, he would not have been permitted to remain at the head of the institution to which he has given so much of his energy and devotion. To the offer of the pope to either make Bishop Keane an archbishop in this country or give him a place at Rome as one of the consulters of the Congregation of Studies and the Congregation of the Propaganda, Bishop Keane replies in a dignified, courteous way that he "chooses to remain in his own country, and, moreover, without any official position whatsoever, in tranquillity and peace." He will go to the Pacific coast for a long coveted period of travel and rest, and will leave plans for the future to a later date. Fathers McGlynn and Burtsell, Archbishop Ireland and now Bishop Keane have all had to submit to the inevitable. Will Cardinal Gibbons, the leader of the liberal wing, be the next one to be humiliated and chastised?

William Morris's Death.

William Morris, poet, artist, manufacturer and socialist, died last Saturday in London. The eldest of a family of nine children he was educated at Marlborough and Oxford and became associated with the Pre-Raphaelite Brothers, the greatest of whom, Burne-Jones, the painter, was his college chum. He was concerned in starting the *Oxford and Cambridge Magazine*, in which the dreams and purposes of the brotherhood found literary expression, studied architecture, painting and decoration, and published his first volume of poems in 1858. The list of his books is a long one, including as its best known numbers The Defence of Guinevere, The Earthly Paradise, The Life and Death of Jason, The Story of Sigurd the Volsung and translations of The Odyssey and Beowulf. Mr. Morris became the head of a decorative art concern, whose products are famous, and gave much of the strength of his later years to the socialist propaganda. By the test of solidity and volume of poetic work his was undoubtedly the most worthy of all the names mentioned for the laureateship after the death of Tennyson. Miss Frances Willard's conversion to socialism is credited to Mr. Morris.

"The Sick Man" Still Lives.

Reports from London, Vienna, Berlin and Constantinople seem to indicate that the Powers are coming to some understanding respecting the future of Turkey. The tone of the Russian press toward Great Britain has changed within a week, and, on the other hand, in Great Britain the chorus swells louder and louder from those who favor an alliance between Great Britain and Russia. Whether this must be credited to conference between the Czar of Russia and Queen Victoria and the czar and Lord Salisbury no one can state positively. The czar has journeyed from Balmoral, Scotland, to France guarded all the time as no European monarch ever was. The French, of course, will give him and his wife a reception lavish and characteristically ebullient. There is no doubt that there have been massacres in Armenia during the last few weeks, and, while nominally Constantinople has quieted down, there is, nevertheless, an atmosphere of unrest and discontent there which at any moment may flame into a mutiny of the troops, an uprising of the Young Turkey party, or another sensational outbreak of the Armenian revolutionists. The most practical problem which we in this country have to face is the disposition of those Armenian refugees who found their way to Marseilles, France, and whom Lady Henry Somerset and Miss Willard are sending to this country, assuming that homes and employment will be found for them.

IN BRIEF.

Our New York letter refers to Hawthorne's daughter's work of love among the poor of New York city.

Prof. R. T. Ely, the economist, in his book on The Social Law of Service, written for the Epworth League reading circles, emphasizes the social significance of the sacrament of baptism and its influence in impressing the truth of "solidarity in Christ" which Paul sets forth in Gal. 3: 26, 29.

Cotton, wool or silk pieces cut ready for piecing into quilts will be of great service to those engaged in carrying on the Indian mission work at the Santee Agency, Neb. Packages sent by freight or express must be prepaid and labeled Springfield, S. D., care of C. M. & S. T. P. R. R. Packages by mail and letters may be sent to Santee Agency, Neb.

On what we supposed was good authority we lately stated that Kentucky filled her quota of soldiers in the Civil War without a draft. We are informed by Mr. J. H. Blodgett of Washington that inquiry at the War Department shows that a draft was made in all the States not in rebellion except in Nevada, California and Oregon, to which no quotas were assigned.

The polyglot quality of Chicago's daily speech may be inferred from the fact that the City Tract Society reports that its colporteurs are distributing tracts written in German, French, Dutch, Swedish, Norwegian, Danish, Finnish, Russian, Polish, Bohemian, Bulgarian, Lithuanian, Italian, Spanish, Welsh, Greek, Hebrew, Chinese and Arabic, and finding eager readers for them.

The *Herald and Presbyter* thinks that religious papers are pledged to give their constituents "reading calculated to turn their thoughts from the worry and excitement of politics, as well as of business, to build up the spiritual nature and to make them meet for citizenship in heaven." Yes, but what claim will they have who do not earnestly do their part as citizens of their present country to citizenship in heaven?

We are not able to read even the letters of the alphabet of the Manual of Congregationalism which has just come to hand from the Nirnaya-Sagar Press of Bombay. But it is a satisfaction to note that Congregational churches in India are so numerous as to call for such a book, which has the appearance of being a suitable instructor and guide as to administration of church government "of the people, by the people and for the people."

One of the most interesting of approaching meetings is that which is to be held in Hartford, Oct. 20, 21, when The Open and Institutional Church League will consider some of the more practical problems of modern church life, especially in cities. Prof. William O. Atwater of Wesleyan University is to tell of Some Things the Church May Do Toward Improving the Food and Nutrition of the Poor—a truly gospel theme, and to be expounded by an expert authority on foods.

In the lumber camps of Northern Wiscon-

sin are hundreds of men living away from churches, homes, or healthful social influences. Good magazines and papers, especially the illustrated ones, are highly prized by these sturdy sons of the forest, who are furnishing our lumber and clearing the way for peaceful farms and prosperous communities. Send them, always prepaying transportation charges, to Rev. John Gibson, Washburn, Wis., and they will be wisely distributed.

The *Outlook*, supporting our suggestion that English and American Congregationalists should come into closer union, says the subject has already had the attention of some in this country and is in the mind of many in England. It further suggests that if the preacher at the May meetings in England were chosen from American Congregationalists and the preacher before the National Council were chosen from the English, a long step would be taken toward practical union. There can be no doubt that greater influence is possible as a result of closer affiliation between the two bodies, and we believe it is coming.

The dean of the Boston University School of Theology knows of fifty young men in that institution, many of them with "slenderest financial resources," who "will not hesitate to wash windows, run errands, take care of sidewalks and furnaces, post bills, distribute circulars or wait on table. Their intelligence, business experience and guaranteed honesty commend them to minor positions of trust as night clerks, collectors of bills and of rents." Fancy the sensation which such a proclamation by the head of an English educational institution would cause. May they find work and be held in honor for their willingness to earn an education.

It is a satisfaction to note that a Congregational council called in Boston last week to ordain a candidate for the ministry, having found him without requisite qualifications, declined to proceed with the service. What Bishop Potter has just said to the clergy of the diocese of New York is quite as applicable to our denomination:

The church is not suffering today for lack of clergy—such a cry, by whomsoever raised, is either ignorant or interested; but it is suffering for want of what alone it ought to be willing to accept—the best. If its ordinations were always so guarded as to demand and accept none other, it would, I am persuaded, incalculably increase both its intellectual and its spiritual power.

Prison Sunday is drawing nigh and elsewhere we suggest the reason why it should be observed. The annual meeting of the National Prison Association has just been held in Milwaukee, at which Dr. F. H. Wines, famous the world over as a penologist, secured the appointment of a committee to gather the facts concerning the increase of crime in the United States. He does not believe there is any increase. Mr. H. H. Hart of Minneapolis gave facts and figures to show that our foreign born citizens do not commit a disproportional share of the crimes of the country. Rev. S. G. Smith of St. Paul, in speaking on the subject of crime in relation to economics, said that socialism is the greatest of all crimes and the millennium of the lazy man.

There is no apology to offer for giving much space this week to references to Ian Maclaren's personality and words. He comes at an opportune time to see us engaged in one of our most characteristic pursuits, the settlement by manhood suffrage of problems that in Europe are thought to be the especial province of the learned few. He will be in Oberlin, O., the day the ballots are cast, and if Dr. Brand does not rise to the occasion and make his guest realize that he stands on historic ground on an historic day he will deserve to be—, but he will. Dr. Watson gave his first lecture, combined with readings, in Springfield last week, and, judging from our report of it, it was as successful in its way as his lectures at Yale have been in theirs. Mr. Dawson's interview with Dr. Watson, which we published Sept. 24, is conceded by competent critics to be unsurpassed as a contribution to the public's information concerning this fascinating man.

Scribner's Magazine in its October issue discusses editorially the relations of America and England. It gives the first place in the recent drawing together of cordiality and good feeling to the effects of the Pilgrimage organized by *The Congregationalist*. "Several events of purely social significance, as one would think," it says, "have made the past summer notable in the evolution of Anglo-American feeling. The Congregational Pilgrims and their much-fêted tour of England struck the first note of that sympathetic chord which has now pretty well drowned out the unpleasant remembrance of the Venezuela feelings, the Dunraven incident and the Cornell boat race—incidents which have no mean effect on the international sentiments of the masses." It is significant and interesting that all three of these helpful social visits and meetings mentioned by *Scribner's*, the Pilgrimage, the Yale visit to Henley and the tour of the Boston Ancient and Honorable Artillery Company, were planned and organized in New England.

Dr. D. K. Pearsons is still delighting in good deeds. Not content with what he has proposed to do for Mt. Holyoke Seminary, in view of the loss occasioned by the burning of its main building, he has written the following letter:

Some six months ago the Mt. Holyoke Association of New York and Brooklyn wrote me that they had in bank $16,000, and that they would raise $4,000 more. I wrote them that I would give the last $10,000 for the building. Now in addition to the $10,000 I will give $40,000 for the trustees to use in the building fund as they deem best.

It will be seen that no conditions are made. Nor are the trustees hampered in the use to be made of the money. They are only required to use it in such a way as shall be of most service. Dr. Pearsons seems to live to do good, and makes money only that it may be used for the advantage of his fellowmen. We heartily second the appeal for Mt. Holyoke College on page 516. Its history, its usefulness and its need unite in a strong claim on New England for help at this time.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The Elements of Worship.

Dr. Charles Cuthbert Hall added to his well-earned reputation as a charmingly graceful writer and discriminating thinker by his opening lecture in the Union Seminary course on the Principles of Christian Worship, noticed in *The Congregationalist*'s "briefs" last week. A fair specimen of his just and fine analysis may be seen in these seven essential parts of Christian worship as drawn by him from the writings of Paul: The hymn, the Scripture, the belief, the prayer, the oblation, the teaching and the sacraments.

Hawthorne's Daughter in the Slums.

Mrs. Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, has taken and had cleansed humble rooms in a poor old East-side tenement house, where she will make her home with the purpose of devoting the rest of her life to the sympathetic care and nursing of poor women and girls afflicted with cancer and unable to get admission to hospitals or discharged therefrom after the experimental six months' treatment shall have shown them to be incurable. She did hope to make a home for these poor sufferers with herself and a friend—a trained nurse from Boston—but this being impracticable at present, she proposes that the two shall minister to them in their own lowly tenements, where, she says, they shall have loving and not mere perfunctory, heartless treatment in their hopeless sufferings.

"Congregational Work."

This is the apt motto heading circulars now going from the *Congregational Work's* office in the Bible House to pastors of all churches of the denomination concerning the proposed new paper, *Congregational Work*. They explain its purpose, general character and claims on the support of all who value and believe in spreading the Pilgrim faith and order. They call upon the makers of the 73,000 pledges already sent in to remit the amounts respectively subscribed, and invite all who have not responded to move in the matter promptly, that the first number may reach the churches on or before Jan. 1, 1897. There are reported to be 415,000 families, with 600,000 members, in our churches. Each of these can see for himself what an impulse would be given to all departments of our Christian activities at home and abroad if a copy of *Congregational Work* should be received "into every family" and faithfully read by its members, whether adults or children. HUNTINGTON.

FROM THE INTERIOR.

Chicago Preachers and Politics.

Sunday evening, Sept. 27, Rev. Mr. Rubinkam gave up his pulpit that Mr. E. B. Smith and Mr. W. H. Banning, two members of his church, might speak on the claims of sound money as a question of morals. It is on this ground, and this ground alone, that so many pulpits are favoring the election of Major McKinley. Rabbi Hirsch, in reply to the charge that Jews are "hook-nosed Shylocks, agents of Rothschild," says that he does not believe the American people will tolerate such partisan misrepresentation, for if Jews believe in a gold standard it is because they think it a sacred duty to uphold the honor of the nation. Sunday afternoon Rev. F. J. Brobst, known somewhat in Boston, spoke in Battery D to about 2,000 people on the claims of silver. He made his service a semi-religious one, and advertised it as an answer to those ministers who are in favor of a gold standard. In his prayer he spoke of the oppressed and debased classes, and asked the Lord speedily to overthrow the power of their oppressors. He affirmed that were Bryan to be elected silver would be worth as much as gold. Dr. N. J. Hillis at Central Music Hall took for his subject the new cry in politics, and deplored the efforts, which he characterized as vicious, to excite the feelings of the poor against the rich. He made it very clear that classes as such do not and should not exist among us, and that while the benefits of inventions and the increase of wealth have favored the poor more than the rich, the road to wealth is open to every one.

A straw vote, taken at the Ministers' Meeting Monday, as a substitute for resolutions condemnatory of the Chicago platform, which many would have been glad to

pass, showed that of the sixty or thereabouts present forty-four were for McKinley, six for Bryan, four for Levering. Six declined to vote, on the ground that political questions, even if some do look upon them as questions of morals, should not be considered in a Ministers' Meeting.

Dr. Noble's Return and Welcome.

No man could wish for a warmer welcome from a four months' absence than was accorded Dr. Noble as he entered, wholly unexpectedly, the Monday evening meeting of his Christian Endeavor Society. The two hundred or so present could not be kept from cheering. Although it was late, for the meeting had been necessarily somewhat protracted, the young people would not leave the room till their pastor had addressed them, nor, after the benediction, till they had all taken his hand. The joy of seeing each other was mutual. Between the doctor and his young people there exists the closest of bonds. Wednesday evening the renovated lecture room was filled with members of the church, eager to express their congratulations on their pastor's safe return from abroad and to hear his report of some of the things he had seen. The hour was occupied chiefly by an account of the religious condition of the Scandinavian countries and of England, and was full of encouragement. The address, wholly informal, was eloquent, discriminating and worthy of being repeated again and again.

Convocation at the University.

The address by President Augustus H. Strong of Rochester University, N. Y., on Recent Tendencies in Theological Thought was listened to with great interest. Dr. Strong, as is well known, is extremely conservative, but at the same time eminently fair in his treatment of opponents. Taking up the modern cry, "Back to Christ," he said he would join in it, but only on the condition that we go back to the real Christ, the Christ of the gospels and of Paul, the Christ whom the learning and the experience of centuries had made dear to us. He would go back from the deism which is unconsciously presented in many of our pulpits and in much of our religious literature today to Christ in nature; from the atomism which treats men as individuals and overlooks their race relations, or their solidarity, and which finds its best illustration in the New England theology, to Christ in humanity; from the externalism of church forms and dogmas to Christ in the church, *i. e.*, to Christ as prior to and superior to Scripture, the church, creeds and forms, to Christ the life out of which all else springs. The new theological review to be issued under the auspices of the divinity school will be open to writers of all denominations, and will appear about Jan. 1.

FRANKLIN.

FROM CANADA.

Trades and Labor Congress.

A good deal of attention was directed last week to the annual meeting of the Dominion Trades and Labor Congress at Quebec. After a very spirited debate it was resolved by a large majority to exclude Socialists from membership, but the battle is likely to be fought again next year at Hamilton, when Socialism will be able to present a strong front from its much larger numbers in Ontario. The tax on Chinese laborers formed the subject of another interesting discussion, which resulted in a recommendation to Parliament that it be increased from $50 to $500. It is doubtful if any heed will be given to the recommendation, since Sir Henri Joly, minister of inland revenue, pledged Li Hung Chang to deal leniently with Chinamen, of whom there are 11,000 in British Columbia alone. Among the other deliverances of the congress were those in favor of single tax, an eight-hour day for labor, grouping of constituencies for election purposes, entire secrecy of the ballot, no grants of land for monopoly or speculation, inducements to a better class of immigrants, and a fast line of steamships between Canada and Europe.

Further Temperance Progress.

In my last letter was a paragraph dealing with temperance legislation, and since then *The Congregationalist* made note of the result of the interview of the deputation with Premier Laurier and the abolition of the bar in the House of Commons. There is now to report the further prohibition of the sale of liquor within the House, so that the first prohibitory measure in Canada operates on the scene of the labors of the people's representatives. It was thought that the Senate would follow when a resolution was introduced for the abolition of its bar, but these irresponsible legislators saw fit to refer the matter to the restaurant committee, and the bar remains. So sanguine are the friends of prohibition of the speedy triumph of their cause that the question of raising the seven million dollar revenue accruing from license is under discussion, and no lack of methods is proposed. It will be some time yet, however, before the government is actually confronted with the question, but it is well to be ready.

J. P. G.

FROM SCOTLAND.

Professor Johnston's Case.

The Divinity Hall of Aberdeen University has acquired an unenviable notoriety of late in the person of Professor Johnston, the occupant of the chair of Biblical criticism. The students under him have become restive, and went the length of formally charging the professor with incompetence, want of method and general inability to command respect. These charges were recently investigated by a committee of the Aberdeen University Court, and the inquiry, which was conducted by the Marquis of Huntly, the lord rector of the university, Sir William Geddes, the principal, and others, has attracted public attention. The committee sustained the charges and recommends that Professor Johnston be asked to retire from his chair. It appeared from the evidence that while the students showed no interest and attention in his classroom, and resented his antagonism to the "higher criticism" and his habit of going off at a tangent, their behavior under the other professors was satisfactory and exemplary. It is clear that Professor Johnston's transference from a quiet parish in the Orkney Islands to the chair of Biblical criticism in Aberdeen has been a mistake. The professor is utterly unconventional in society, and he was courageous enough to conduct his own defense. There is general agreement that a lecturer so far out of touch with his students and even his subject should cease to hold a chair. The attempt to remove him raises some nice legal questions, and some think other professors may begin to tremble.

Church Establishments.

The political attack on the Scotch Established Church has somewhat fallen behind since the "unionist" government took office, but from time to time in other ways the Establishment is put on its trial. Lord Overtoun, who is a strong "voluntary" and enemy of Established Churches, took occasion lately, when speaking in the north of Scotland, to point out the bondage involved in alliance with and endowment by the state, and to say that a church dependent on the state for support gives up its liberty in the preaching of its doctrines. This line of remark was warmly resented by Dr. Norman Macleod of Inverness at the opening of a new church in the Highland capital. He objected to any one speaking of the Church of Scotland as ruled over by her majesty, Queen Victoria, and characterized Lord Overtoun's remarks as due to ignorance and blind sectarianism. But the fact remains that the Established Church in Scotland today owes far more of its success and present position to "voluntary" effort than to any supposed virtues of an Establishment. On the occasion referred to at Inverness another speaker, Dr. Scott of Edinburgh, the moderator of the Established Church, argued that the existing parochial endowments are quite insufficient to meet the religious needs of the country, and that, indeed, the endowment for church purposes in Scotland was too trifling a sum to be assailed! In Glasgow Presbytery the other day a warning note was uttered by Rev. James Paton, brother of the well-known missionary, in a speech calling attention to the miserable rate of giving to foreign missions by members of the Established Church in this city. These confessions are significant. Some critics complain that we have too many churches. Dr. Scott says we need them all, but they should be better and more wisely distributed. The real cure for unwise competition and for want of liberality is, first disestablish the church in Scotland, and then set about the work of reunion of the churches. This is the answer to Dr. Scott's question, Why were the churches in Scotland not united?

Memorial to Robert Louis Stevenson.

Lord Rosebery, who is fresh from his eloquent eulogy on Burns at the recent celebration in honor of the poet, has now started a proposal calling on his countrymen to perpetuate in some suitable form the memory of R. L. Stevenson. In this case Lord Rosebery's sympathies will be generally shared. Mr. Andrew Lang, the friend of Stevenson, has written in favor of the proposal and suggests that, if a good statue is not forthcoming to stand in Edinburgh as a witness of our national gratitude and recognition, some such memorial as a ward in a hospital should be attempted. The only discordant voice since this proposal has been mooted has been that of Dr. Robert Wallace, one of the Parliamentary representatives of Edinburgh, and now a barrister in London, but it is probable that in taking up this unsympathetic attitude he is representative of few others besides himself. No one expects that Stevenson will ever rival or come near Burns in the affections of Scotsmen, but like Burns he has readers and admirers everywhere, and this proposal to commemorate his influence and his literary power should take speedy and practical shape.

Glasgow. W M R.

The Boston City Missionary Society.

Eighty Years of Successful Effort.

The story of the beginnings of the Boston City Missionary Society has been often told, but it has an inherent interest which makes it still fresh and suggestive at the close of the society's eighty years of fruitful work. And if the interest is great at the beginning, the comparison between the early days of experiment and the present time of well studied and ever enlarging activity and opportunity is instructive and inviting.

The work of the organization began with a suggestion from without in the providential visit to Boston of Rev. Ward Stafford, who had much to tell in the congenial atmosphere of the Old South and Park Street Churches of the discoveries among the poor of New York—families destitute of Bibles, children growing up with the instruction of the streets, but without knowledge of Christ, a growing peril to society in a domestic heathenism. The suggestion fell into good ground and brought forth fruit through an investigation into the condition of the poor of Boston. It took the committee only ten days to discover that the heathen were at their doors also, and not heathen only, but poor brethren in sore need of help, and on Oct. 9, 1816, a meeting was held at the house of Charles Cleveland, resulting in the organization of a Society for the Moral and Religious Instruction of the Poor. In 1841 this name was changed for the broader and more comprehensive title of the City Missionary Society.

The story of the society's earlier and experimental stage curiously foreshadows many of the experiments and successes of the philanthropic activity of the present time. The story of its later progress and settled policy of work has been one of growing and expanding public confidence and helpfulness.

If we could have looked through the eyes of that committee whose members went out from the study of Rev. Joshua Huntington, D. D., the pastor of the Old South Church, to study the social and educational conditions of their own city, we should have seen a far different Boston from that of today. It was a town of less than 40,000 people, with ill paved and dimly lighted streets, still relying on volunteer assistance in case of fire, still dependent on the wind for sea voyages and the stage-coaches for land journeys, a town whose literary supremacy was all in the future, and whose commerce was just beginning to recover from the shock of the embargo and the second war with England. Its centers of commercial and social gravity were still far east of the State House, its wealthy churches were clustered in neighborhoods now wholly given up to business. The dangerous quarter of the town was "The Hill" at the northwest, where by the neglect of the churches and the failure of town authority a large and lawless element was herded together without church privileges or police restraint. Six years later a city charter was obtained, but it was not until the administration of Mayor Josiah Quincy that the agents of the society seem to have had the co-operation of the authorities in their efforts for the reform of the neighborhood. These people, who drank and danced, and swore that no meetings should be held in their neighborhood, were not foreigners but Americans. The managers of the society very early appealed for help and sympathy to the people of all eastern New England on the ground that it was the children of the country towns who recruited the forces of evil. The difficult conditions of modern city life arising from wide differences of wealth and opportunity had only begun to show themselves. Rev. Mr. Rossiter said at a later time, after long experience of devoted and heroic work, "I am more and more convinced that there are very few virtuous and suffering poor," a judgment which we fear would hardly stand in the experiences of today. The radical difficulty of the situation was in the decline of aggressive spiritual life among the churches. The ferment of Unitarianism was working, and of the eleven churches of the Congregational order in the city nine had already left the faith of the fathers. It was in this emergency that the leadership of Dr. Huntington was of such value to the society. The son of a distinguished Massachusetts father, he was graduated at Yale and began his study of theology under President Dwight. He was called to Boston as the colleague of Dr. Eckley and was looked to as the leader of a more conservative theology and a warmer type of piety than was then common in the Boston churches, and his short ministry abundantly justified the expectation. It was at his house that the preliminary meeting for consultation was held and he was the first president of the society, holding that office until his death in 1819. To his sympathy, counsel and active assistance the earlier years of the work owe much.

Another man who greatly helped in shaping the beginnings of the enterprise was Rev. William Jenks, D. D., a Harvard graduate, who went from a pastorate in Maine to Bowdoin College as professor, and thence came to Boston, where he opened a private school. He almost immediately became the secretary of the society, a position which he held until 1833. It was Mr. Jenks who held in the "Long Room" over the arch on Central Wharf the first service for sailors, a work which he continued and fostered until out of it grew the first Seaman's Friend Society, with its wide helpfulness and its imitators and emulators in other cities. Upon him the Old South congregation leaned after the death of Dr. Huntington. Later he became the pastor of the Green Street Church, a position which he held for a quarter of a century. His was a useful and honored life, and not the least part of it was his leadership in the City Missionary Society.

The problem which confronted the new society, though comparatively simple, was urgent enough. Here in the heart of Puritan Boston a brief and superficial inquiry showed that 140 families were without Bibles, and hundreds of children were growing up in ignorance of things human and divine. The society was for the moral and religious instruction of the poor, and to the task of instructing the children it at once addressed itself. The public schools were not efficient, and for the poor were too exacting at the very beginning, requiring some slight knowledge as a condition of entrance, and this slight knowledge of the rudiments was beyond the reach of the neglected children.

It was the age of Sunday school beginnings, and the society's first work was in establishing schools in the neglected quarters of the town. Two were at once begun in the town schoolhouses. The children were to be taught to read as well as to worship, and were "examined and classed when admitted." There was something amusingly timid and even prudish about the popular reception of the beginnings. It is carefully stated in the first report that the boys are "taught by male and the girls by female instructors." In the villages about Boston to which the schools soon spread this timidity was even more apparent. The state of tension in the theological world is indicated by the fact that in Marlborough, "Being unacquainted with the tendency and design of Sabbath schools, serious apprehensions were felt by many, lest it was a concerted plan secretly to propagate the opinions of a party," and this prejudice was only with difficulty overcome. In Hingham the school was "confined to females and has only female instructors."

The desire to stimulate industry found expression in one of the village schools in a system of compensation—"a school fund raised by subscription, from which the children receive compensation for whatever they learn. The class in Cummings (a catechism) are entitled to a cent for every twenty-five answers, and the other classes in proportion to their age and capacity. Tickets are delivered to them each Sabbath specifying the sum they have already earned, which are exchanged the next Sabbath. One-half of their little earnings in this way is to be appropriated for the education of a heathen child in Ceylon . . . and the other to be delivered to them in books." This somewhat tantalizing method seems to have suited the times, for the report adds, "This we find an effectual stimulus, and one which deeply interests their feelings"!

In the Sunday school work the great difficulty was in finding competent and devout teachers. Since there were doubts about the propriety of asking women to teach the boys, it was necessary to have a large proportion of men, and the volunteers for this service did not always show the perseverance of the saints. Indeed, it would have been strange if they had, for most of them did not even lay claim to church membership.

The first fruits of spiritual blessing in the schools were among the teachers, not the taught. In the fifth report it is stated, after lists of thousands and tens of thousands of verses of Scripture, hymns and answers to catechisms committed to memory, with the emphasis of italics: "*Three of the teachers have made a public profession of religion during the past year.*" Five years later the same fact is summed up in regard to the same school in the words: "It is worthy of notice that nearly all the teachers who have continued in our school for any length of time have become hopefully pious." But even in that year the record of another school is that five teachers had made a public profession of religion, and only one scholar.

This practical difficulty must be kept in

mind in estimating the Sunday school successes of the early time, not merely because it shows with what imperfect instruments the society was compelled to do its work, but because it is an indication of the condition of the religious atmosphere in which the work was accomplished. The workers were to be educated before the work could be thoroughly and easily done. Following close upon the growing piety of the teachers comes the record of spiritual power and conversion in the schools. The debt to God is paid and the blessing follows.

We have already alluded to the beginning of the work for seamen, which is the forerunner of a host of specialized religious activities in our modern Christian life. Out of that meeting over the arch of Central Wharf many opportunities and efforts grew. Mr. Jenks at once felt the necessity of a church life. "I can think of but one objection to the place [of meeting]," he writes, "and that respects the formation of a church among our seafaring friends. If a church be formed, it should grow out of the family relation, or consist with it, and must hence admit both males and females as they appear qualified. But the wharf is not a fit place for females, and on this account a house for public worship seems desirable." The work soon spread to other ports, to Salem and the towns along Cape Cod, by means of the Marine Bible Society, the Boston branch of which was founded in 1819. Thought began to be taken for seamen in foreign ports, and a Bethel flag was sent to the missionaries in Hawaii. A sailor's legacy made the nucleus of a building fund. In 1828 the Seamen's Friend Society was organized with the hearty sympathy of the directors of the society, a pastor was called for the Seamen's Church, and the direct responsibility of the society for the work among the sailors of the port ceased.

Specialized work was either proposed or undertaken in these early days with reference to the men employed in the rope walks, who seem to have been a numerous and isolated class, and to the garrison at the Castle, to whom Bibles, Testaments and tracts were supplied as the limited means at the disposal of the society would allow. The Africans in the city were visited and provision made for their spiritual needs. The discussion of the subject of prison reform and the classification of prisoners has a considerable place in the reports. At that time debtors and criminals were crowded together in the jails and there was special need of ministration. Provision was planned for helping discharged prisoners to employment.

One of the most interesting experiments of the time was the employment of Andover students in their vacation for house to house visitation and Christian work, an experiment carried on at intervals for many years and abundantly justified by results. In the list of these students is the honored name of Rufus Anderson. Many of the features of the modern college settlement were anticipated in the establishment of the first mission building in what was then called West Boston—that is, the tract between Beacon Hill and the Charles River. A house in the immediate neighborhood was hired and Rev. Mr. Gamble occupied it. "His residence in the neighborhood of the mission house," writes the secretary, "though at first it subjected him and his family to insult and danger from the unprincipled assaults of rude and shameless persons, is now quiet and comfortable, and promises considerable usefulness."

If the efforts of the society, indeed, had produced no other effect than that of the transformation of this one neighborhood, it would have been worth all it cost. "When this society was organized," writes Dr. Barbour, the second secretary of the society, in 1834, "the 'Hill,' so called, was one widespread scene of prostitution and crime. . . . A residence in that part of the city is now as quiet and safe as in any other. . . . The place, in fact, is no longer the great center of the city's pollutions, and if the friends of Christ, and of good morals, and the city government, do their duty, that delightful spot, instead of reverting again to its former uses, will soon become, what the hand of nature designed it to be, the most inviting section of the city." This transformation was wrought by the efforts of the society and by the awakened Christian conscience of the public, a conscience whose quickening was itself largely due to the society's efforts.

Another effect upon the public sentiment of the town is indicated in the report of the society for 1820. In the report of the first year a large number of children were pointed out who, "although allowed to look to the public system of education for the means of obtaining such a knowledge as would qualify them to be useful, were yet virtually excluded. Gentlemen connected with this society pushed the inquiry, and it seems not too much to say that the subsequent adoption by the town of a plan to instruct children under seven years of age in primary schools, now in successful operation and annexed to the general system of public instruction, owes itself to this establishment."

In this, and in calling attention to the utter license of wickedness in the West End, the society did notable service to the community at large, prefiguring the municipal reform and law and order societies of our own day. Secular education soon passed from its hands to the municipal government, but not before its protest and example had been potent for reform.

Two elements which have grown with the growth and strengthened with the strength of the society remain to be noticed in the work of this first period.

From the beginning house to house visiting and personal influence have been the means principally used in carrying on the work, and from the very first day of gathering a Sabbath school the necessity for occasional wise help of a material sort was felt. The personal hand to hand work has never failed, and has always borne abundant fruit. The material relief has grown in volume with the changed conditions of our city life. It has been fed by contributions kept apart from the ordinary receipts of the society, and has been administered with care and forethought on lines of helpfulness but never of pauperization.

About 1831 there came a check in the progress and prosperity of the society. Contributions fell off rapidly. The "promiscuous contributions and subscriptions" on which it had to depend failed to realize enough to keep even four missionaries continuously in the field. It became evident that its work must be reorganized and that it must depend for financial support upon the evangelical Congregational churches. This desirable end was not fully reached until 1841, when the society was reorganized under the present name. It was proposed at one time to make the society an instrument of church extension, becoming an auxiliary of the Home Missionary Society as the city missionary societies of St. Louis and Chicago now are. But the churches were by this time actively expanding in a different way and the experiment was not tried.

Much encouragement was derived just at this time from a sum of money left to the society by Mrs. Ann Lee, which paid the debt and left a small nucleus for a permanent fund. Tract distribution was made prominent, the city was carefully districted and in the work of visitation the churches were earnestly asked to co-operate. As many as 400 church members sometimes engaged in this service. The city had a little more than doubled in numbers and the influx of foreigners from this time on becomes the most serious problem with which the society has to deal.

In 1850 the society, under the joint superintendency of its president, Hon. Daniel Safford, and Andrew Cushing, whose name appears in the reports for fifty years as missionary or superintendent, took the step which seems to have brought prosperity. From the moment that women were appointed missionaries contributions flowed in. The tireless, faithful, sympathetic, sensible city missionary had been discovered. Within a year there were ten of them in the service and they have been the strength of the society ever since. Nearly two thirds of the honorable company of 141 who in eighty years have served Christ in the employ of the society have been women.

Other developments of the work in later times can only be briefly referred to. Homes have been provided for destitute children. The society's Chinese work was the pioneer work of its kind in the city. Service of visitation and of worship has been maintained in public institutions and private homes. Easter sees a round of visits from the superintendent and a company of friends for worship, and Thanksgiving help brings joy to many homes. Visits of exploration bring children into Sunday schools. As the result of 58,985 calls in 1895, 827 children were secured.

Several of the city churches grew directly or indirectly out of the work. Shawmut Church, for instance, began in a meeting for prayer held by a city missionary in the house of Deacon S. C. Wilkins. Other churches which owed much in their inception to the society's work were the Green Street Church, the Mariners' Church, Hanover Church, the Edwards Church, the Evangelical Church of East Boston, the Phillips Church in South Boston and the Central Church, Dorchester. Started by the City Missionary Society and sustained by the various churches are the Old Colony, Shawmut, Phillips, Hope and Bennington Street chapels, most of which are churches in all but name and ability for financial self-support. In a thousand ways the society has repaid the help of the churches with stimulus and aid. On the side of material help it has wisely and generously administered funds contributed for that special purpose, amounting in 1895 to over $6,000. The fresh air fund, which provides a brief holiday for children, mothers and tired workers, and a visit at Rosemary Cottage at Eliot, Me., where mothers and sick children find a haven of rest and refreshment, received last year over $13,000.

The general contributions advanced from $1,407.08 in 1816 to $52,217.60 in 1895, and the last twenty-five as compared with the preceding twenty-five years show that the receipts advanced from $261,712.64 to $850,445.76 for all departments of the work. The number of visits made advanced from 826,744 to 1,183,912; the number of meetings held from 38,101 to 47,710; the number of persons gathered into Sunday schools from 15,315 to 20,880; the number of persons who commenced a religious life from 1,234 to 2,011; and the persons furnished employment from 4,871 to 12,525.

The presidents of the society from the beginning have been Rev. Joshua Huntington, Josiah Salisbury, Samuel Hubbard, John Tappan, Pliny Cutler, John C. Proctor, Julius A. Palmer, Philip Greely, Jr., William T. Eustis, Ezra Farnsworth, Daniel Safford, Charles Scudder, Edward S. Tobey, Charles G. Nazro, Amos W. Stetson, James White, Arthur W. Tufts, Richard H. Stearns —a noble company of representative men whose services have been invaluable to the society and to the city. Mr. R. H. Stearns, head of the well-known house of R. H. Stearns & Co., served as a member of the board of managers and of the executive committee of the City Missionary Society since 1871, was elected president in 1891, and still holds the position, giving to the cause thought, time and generous financial aid. Mr. S. F. Wilkins, president of the Howard National Bank, has been treasurer for the past twenty years, rendering service with fidelity and receiving no compensation. Rev. D. W. Waldron, the present efficient superintendent, became connected with the society in 1873 as clerical missionary. In 1892 he was elected secretary and superintendent.

The last twenty-five years of the society have been years of the most generous financial support and largest effort along religious and benevolent lines. Started as a "ministry at large" to the poor, the society is better equipped than ever for its work. Some of the results of that work are evident, many more, the hidden fruit of self-denying effort for Christ, will only appear when all things are made manifest.

I. O. R.

THE POLICEMAN AT THE CROSSING.

BY REV. A. H. QUINT, D. D.

The crossing is a crowded one where two important streets cross each other. At the four corners are respectively a stone church, a great hotel, an immense business establishment which sells nearly everything and an eleven-story mammoth structure which deforms the land upon which it stands. Not far off are the State House, the Court House and the City Hall; and the elevator entrance to the Congregational Library is just one hundred steps from the crossing when properly walked. It is really a dangerous crossing. In the center of one street electric cars are continually passing in opposite directions on the two tracks. The long street is narrow, and it is used by pleasure carriages, heavy wagons laden with great burdens like brick or stone, lighter carts transporting goods, and, most troublesome of all, bicycles whose riders as usual create the most danger and are the most defiant as to any decent respect for the rights or safety of others. During the business hours of the city throngs pass to and fro at this point. The confusion is excessive. I have heard it stated that a hundred street cars pass in an hour.

To cross the tracks at this point, and evade at the same time the other sources of danger, would ordinarily require a sharp eye and a quick foot in resolute and able-bodied persons. For women and children and for any physically weak the danger is great. That is, it would be so if it were not that the policeman detailed for the purpose stands on the crossing between the two tracks and rules with magical power. He stands there with a calmness almost as quiet as that of Benjamin Franklin's statue near by, but with movements, when any are necessary, of easy grace and bearing. He brings order out of confusion. He makes a safe path through the midst of the apparently dangerous forces. He never gets angry, he is never impatient. He is an autocrat of benevolence.

There was a similar official in the fearful tumult near the Bank of England, but I adopted there an ingenious method of crossing. It was to take an omnibus which came close to the curbstone and, climbing to the top, ride half a mile or so to a place where there was little travel, leave that vehicle, cross the street, take another, and go back to the point on the same street which I wished to reach. But at our crossing we get over easily. Some people boldly dash across, but I humbly admit that I prefer waiting until a little group is collected, and the policeman with a gentle wave of the hand beckons us forward. With the same hand he waves back all vehicles upon his right, and with his left hand he as quietly magnetizes those coming in an opposite direction into motionless obedience. The horses draw back upon their haunches. The lightning of the street car finds its master. Even the bicycle is brought to decency. I have studied this so many times, and have found the potency of this trusty and unselfish policeman so valuable that it has made a profound impression upon me.

He is always handsomely dressed in his dark blue uniform, and wears spotless white gloves. I cannot say that I admire his helmet, but he says it is shaped so as to shed rain. He is a well-formed person, tall, of proper weight, muscular and erect without being stiff. He is courteous in his bearing, and particularly helpful to the lame or aged, whom he will often escort across. He is not talkative, but will answer questions if he can reasonably do so.

He is only a policeman. But a policeman may have a heart. I remember one at the corner of Boylston Street two or three years ago, who when the strings had come off from a bundle of pasteboard boxes which fell to the sidewalk, said to the boy who was carrying them and who was almost crying, "Pick up your boxes and hold them together, and I will tie them up for you." This was done. I said to the policeman, "Is it a part of your work to help boys with bundles?" "Ah, sir," said he, "we are all here to help each other." A policeman is a man. I felt very sorry when one of my old regiment who had for many a year patrolled the block in which the Congregational House stands was placed in another locality. It had been a great pleasure to me to shake hands with him many a day, and have his cheerful greeting, "Well, chaplain!" One day he showed me a letter, forgotten by myself, written after a great battle to a patron of his, in which I had said that K. had done his duty finely. He had recently obtained the letter, and said he was going to frame it for his children. Policemen have hearts.

Our policeman at the crossing is doubtless paid for his work. But pay in money is not the equivalent for his courtesy and faithfulness. It is a great thing for a man in any position of life to do his duty. Metaphysically speaking, I suppose one cannot properly say "do his duty well." With a high sense of duty he cannot do his duty unless he does it well. But, after all, there are men who do not quite get up to this high sense, and practically we make a distinction. Practically also we should acknowledge a higher standard whenever we find it. Certainly, when I am escorted across I am generally weak enough to say, "Thank you." A mere official service is one thing; a careful, watchful, generous service is something higher.

But how does this man have the power to motion back the horses and the motor-governed cars which could ride him down in a moment? Why does he stand there without the movement of a muscle directly in front of them? Of course, it is simply because the State of Massachusetts has placed him there and, though he be unarmed and only one man, he represents the power of the State. He is the embodiment of law. Take off his helmet and substitute a brown coat in place of his blue one and bone buttons in place of gilt, and any effort on his part to make a path would be laughed at. But in his official position this humble policeman is a lesson of law. He is also a lesson of the care of the Government for its citizens. A government is to protect much more than to punish. The police detective of crime is of course necessary, but I like better to think of the policeman who assists the needy. Are we quite sure that the divine government is not as well exemplified at our crossing as it is in the police court?

I have concluded that in the midst of any excitement of parties and passion I shall continue to rely upon our policeman at the crossing. The busy hum of traffic will go on in the streets. The motor cars will travel to and fro under the power of an unchangeable force. I shall need to cross the street, how many times I know not, and many another will also cross, and I have the firmest faith that our policeman will be there to help us when the new year shall have come in. Fortunately, he serves under the Civil Service rules, and the quarrels of parties will not warp him. And when public results become history, and some people are successful and some are disappointed, the warnings of woe and destruction will, as heretofore in similar cases, have come to naught. We shall find at the crossing our policeman, in his handsome coat and white gloves, waving back the dangers and making a clear path, as ever the symbol of law and the evidence that the State and nation remain in dignity and security.

We here, in America, are passing through a civic crisis which involves as its essential characteristic the single question whether, at this period of the world's history, any single people may hope successfully to divorce itself from all the past—from other and older civilizations—and be a law and a life to itself. That is at this hour the question which involves the very foundations of our social order, and to which all other issues are secondary and inferior.—*Bishop H. C. Potter.*

Charity Chance.*

A Serial Story by Walter Raymond.

Summary of the Previous Twelve Chapters.—Charity Chance becomes engaged to Graham Poltimore, nephew of her benefactor, Miss Graham. His friend, Alfred Prentice, a poet, so prevails upon her impressionable nature as to detach to some extent her affections from her *fiancé*. Mr. Poltimore-Briggs, a pompous and self-seeking politician, who has charge of Miss Graham's property, is running for Parliament. Charity attending a political rally meets the poet and goes to his room, where he renews his protestations of affection. Mrs. Mortimer, an intermeddling neighbor, having informed Miss Graham of the real state of affairs, the latter in her wrath informs Charity of her past history as an adopted and cared-for waif. Charity naturally prepares to leave the home of Miss Graham, but a chance meeting with Prentice reveals the shallowness of his love.

XIII. CHARITY GONE.

CHARITY was gone!

Broken-hearted and purposeless, she had crept home through the darkness to her little room over the porch and cried away the night. Her spirit was benumbed. But dawn came rising above the brim of the hill, daylight poured into the coombe, and meadows and lawn glistened cold with morning dew. Another day was come. She bestirred herself to think what she must do. She must write to Graham. She seated herself at the table before the window and wrote him a letter, imploring his pardon. She was unworthy of his love, had disgraced herself and him, had never deserved his confidence, and he must forget her. She had learned her own story, she told him, and should leave Babblemouth at once. Poor Graham! His goodness and fidelity touched her, as she thought of her own inconstancy. She felt a tenderness toward the playmate of her childhood as she penned this farewell.

But where was she to go? No matter where, so long as she could earn her living out of sight of all who knew her. She must take the first thing that offered, no matter what.

It was very early, and no one in the house had moved. In idleness she had often scanned the columns of advertisements in *The Guardian*, a paper held by Miss Graham in high estimation; and now she fetched the last issue from down stairs, and set herself to search in earnest. Of money she knew nothing. Her wants had ever been anticipated. Vulgar considerations of cash lay submerged and unsuspected in a sea of unlimited credit, for payment of accounts looks almost poetic upon checks of finest lithography and delicate tint. She quickly turned over the pages, but her eye first alighted upon the "situations wanted."

"Lady Crowborough warmly recommends her governess. Thorough English, fluent French, German (acquired abroad), Latin, Drawing, Music, Singing, Calisthenics.—Miss R., the Library, Oldhurst, Berks."

Who would recommend her? Or what could she say for herself? With a sigh she turned over the leaf, but found no comfort. Here every accomplishment under the sun was wanted—"Good temper, disciplinarian. Must be a lady. Care of clothes. Photo and particulars. Stratford Rectory, Hants."

She clenched her teeth in anger. What did they mean with their "*must be a lady*"? She could not answer that.

In the whole range was only one that did not exclude her in advance. Mrs. Cornelius Porter of Forest Hill required a nursery governess to take charge of five children. "Must be experienced in teaching. Music essential. £15 to £25, according to qualifications."

This at least displayed openness to argument, perhaps to conviction.

In her quick, impulsive way she seized her pen. It was the mere clutching at a straw in her last hopelessness, but she wrote. She shivered to see what she had written, it looked so fraudulent—and added she would gladly accept the lower sum, on account of her inexperience. Then she stole out in the cheerless morning and dropped both letters into the red post box in the garden wall. Having thus taken her fate into her hands, she became more composed. She threw herself upon the bed and slept.

"I SPOKE TO THE RECTOR AT ONCE."

When at last Charity went down stairs the house was as silent as a grave. Even the servants moved mysteriously, and cast inquisitive glances at her red eyes and pale face. They knew all about her, like the rest of the world. Yes, the sooner she was gone the better.

Thus the miserable day passed—until evening. Then came a quick step across the hall, and, unannounced, Graham rushed into the room. His face was burnt by the sun, he was white with the dust of the road, and in his hand was the letter she had written him.

"What is the meaning of it, Charity?" In his resentment he could not wait for a reply. "What have they been saying to you? Who has dared to comment upon you? But I know what they have said. They have even hinted it to me; and some fool sent me an anonymous letter. Do they think I care what they say? Charity, dear, if every tongue on earth were to tattle about you, I should only love you the more. I know their gossip about Prentice. Of course you have talked to Prentice. There are very few to interest you in this place. I'm not half good enough for you, Charity; I know that. But I'm not such a fool as to listen to anything *they* say. Why, you can't do anything wrong or mean. You have a mind that wont let you. Charity, I think you are the noblest"—

"O, stop! stop!" she cried, placing her fingers upon her ears. He had seated himself upon the sofa beside her, and now he laid his hand upon her shoulder. But she shrank away from his touch. She got up quickly and crossed the room. Her back toward him, she leaned against the mantelpiece and, burying her face upon her arms, she sobbed and sobbed.

Just as Miss Graham's delicate confidence, so her lover's absolute trust over whelmed her with shame. He followed and stood by her side.

"Charity," he stammered, in a voice so low that it was scarcely audible, "I—I don't know how you have learnt your—your story. You once asked me, and I told you I did not know. But I always knew all there was to know. I thought—I mean if you thought I did not know, and that could make any difference—Charity, marry me at once. I have always known and loved you for yourself. Marry me now—before I go back."

How manly and true he was! She had never glimpsed into the depth of his character through the light-hearted carelessness of his life. But he did not understand how his words wounded and hurt her.

She raised her head and looked him in the face, with frightened eyes beseeching pity.

"I shall never marry you, Graham," she cried, wildly, "nor any one. You will never see me again. I shall go away at once. I shall never come back. I shall hide my face forever. And you must forgive and forget me."

Neither argument nor entreaty could sustain her against this torrent of passionate shame. He knew that both were useless, and his love itself forbade him to persist.

Then his disappointment turned to self-reproach.

* Copyrighted, 1896, by Walter Raymond.

"I shall never forget you, and there is nothing to forgive. It is my own fault. I made you promise me. I cared about nothing so long as you said yes. I was vain enough to think it would all come right"—

Her face betrayed the depth of her distress. Conscious of the cruelty of his words he suddenly stopped. Then in a voice subdued and quiet he went on: "But you will stay with Aunt Helen. It shall not be difficult for you, Charity. I will go away—abroad."

There came a tap upon the door. Then it opened.

Miss Graham had heard him come into the house, and wished to see him at once.

"I will come back and speak to you, Charity," he whispered, as he went away.

On the second day came a letter in answer to her application, accepting Miss Charity Chance's services at £15 a year, and requesting that she would come at once. Again the message had been sent that Miss Graham would not rise today and did not wish to be disturbed. The girl did not know what to do. Her mind was made up. She had taken her life into her own hands, and tomorrow she would go. This determination, without delay, she placed beyond recall. She found her train and bade Jan Sprake dispatch a telegram from Babblemouth when he went to exercise his horses. Then she wrote a line telling Miss Graham what she had done, and asking if she might see her once more.

Late that night Miss Graham sent for her.

The room was almost dark. One candle, in a tall silver candlestick, stood upon a table in the corner farthest from the bed. The curtains had been drawn and the pillow, with Miss Graham's head upon it, was quite hidden from view.

Charity stood by the foot of the bed and waited.

"So you are going, Charity." The voice was slow and clear. Hundreds of times the girl had marked a like formal preciseness when some person not in favor unconsciously affronted the dignity of the little cripple. "And I may never see you again. I know that you must go. You could not stay, and I could not bear to have you here. But I wish to say that I am sorry—sorry for the words uttered in the moment of anger. Don't speak—don't dare to speak to me, child. This going for a governess is an absurdity. You are no more fit to be governess than I am. They will turn you out in three weeks. But you have done it and so you must go. However, remember this, wherever you are, I charge myself with your future and you need have no anxiety. Beside the candle is an envelope. You will have to start by half-past nine, but I will see to that. And when you leave this—this *place* I will think of something for you, if I ever can think. Take the envelope and leave me. Don't speak a word. I cannot talk any more. And go to bed at once and rest."

The girl was used to obey, and she stepped toward the table to do as she was bid. But in this thought for her future was no tenderness. Disappointment had dissipated the love and the delight, and only the sensitive pride and shrewdness remained. She glanced at the letter addressed to "*Miss Charity Chance.*" From early childhood many a gift had come like this. Sometimes it lay upon her pillow when she woke. Or she found it on the table when she went to bed. It was easier thus, for the little cripple would hear no thanks. Had it ever before been anything but, "*For my little one*," "*To my dear child*," and of late always, "*To dear Charity*"? Doubtless it contained money. Well, come what might, she would keep herself or die. She withdrew her hand and left the letter there untouched. Then, without a word, she went away.

On the following morning at the appointed time Jan Sprake brought round the carriage to drive her to the station.

The fat horses crawled slowly up the hill. Charity glanced back at the little mansion, the lawn and the shrubberies. But all were blurred and out of shape with tears.

When Charity disappeared beyond the horizon a smarting pride aroused Miss Graham's spirit. Through the dull aching of her loss came a sharp pang as she thought of Mrs. Mortimer. That the event had justified the warning given by that excellent woman made no difference at all. Unconsciously that proud little heart harbored the more resentment. Since Irene's death she had suffered no blow like this, and she summoned all her fortitude to show a brave face to the world. Her sorrow was deep—so much the deeper must it be buried. She rang for her hot water, and dressed at once. And she wrapped Charity's departure in a tissue so fine that it cannot be deemed a fib.

"Put Miss Charity's room tidy," she said to the maid who was helping her downstairs. "Then lock the door and bring me the key. She may be away some time, and nothing shall be touched until she comes back."

"We must take great care of Miss Charity's myrtle, John, this winter," she told Jan Sprake when next he wheeled her chair round the garden. "I don't know what she will say if anything happens to it whilst she is away."

Such things repeated mystified the world. Outwardly she triumphed over herself, but in secret her courage failed. She knew that Charity would never come back. She was angry and regretful by turns, because the girl had not taken the envelope. The evenings began to get chilly. There was no music in the house, and she had not the heart to read. She was nervous, and wrote to Poltimore-Briggs to hurry on the settlement.

Within a week Mrs. Mortimer's curiosity got the better of her pique. There was absolutely no reliable information, for Graham told nothing, and she was not even certain that the engagement was broken off. After all one must not cherish anger, and the mortification of pride is a Christian virtue. So she magnanimously marched over to Babblecombe at the head of her daughters, and was quite cordially received.

"I could not help coming, dear Miss Graham," she acknowledged with perfect truth, "when I heard you were alone. So I came early, to have a long afternoon. And the girls wanted to ask, if it would not be too much trouble, if the tennis net might be put up. They can mark out the court themselves quite easily."

It would be no trouble whatever, Miss Graham assured them. So the maid ran, the young man who worked in the garden helped, Jan Sprake muttered and perspired, and the thing was done.

"So Charity has gone away, they tell me," said Mrs. Mortimer, settling down to be sympathetic.

"O, yes," chirped Miss Graham, and she did not wince.

"But not for long, I suppose?" The sweetness of Mrs. Mortimer became quite insinuating.

"It is not quite decided how long she will stay."

"You must miss her very much?"

"Yes."

The plucky little woman could not hide it all. In spite of herself, the sadness would betray itself in her voice.

"Has she gone a long distance?" continued Mrs. Mortimer, greatly encouraged.

Miss Graham thought a moment before replying. Then she looked Mrs. Mortimer quite frankly in the face.

"I am not quite sure whether—I mean, I have some little delicacy in talking about it—for the present, that is. It was her own private affair, and Charity decided for herself. There are occasions in life when one must decide for one's self. And this was quite sudden. She got a letter one day, and went the next. She followed the dictates of her conscience, and I dared not influence her in the matter. But I do not think I must talk about it—just for the present."

"I would not hear a word for the world—not for the whole world," cried the agonized Mrs. Mortimer, dramatically, putting her fingers to her ears to deliver Miss Graham from temptation. "What can have happened?" she was thinking to herself.

But now the disinterested character of Mrs. Mortimer's visit was to be revealed distinctly.

"However, it was not to ask questions that I came," she went on, hiding her disappointment in an artificial smile. "When I heard you were alone I spoke to the rector at once. I said, 'Perhaps dear Miss Graham would like Theodosia to be with her for a while, to be company for her and to read to her, and so on.' And if you would, dear Miss Graham, I would do my best to spare her, even if it were all the winter. I am sure she would be only too glad to do anything for your comfort."

A scarcely perceptible shudder shook that sensitive little creature. She did not accept the loan of Theodosia, but her thanks were profuse. She was not strong enough at present to entertain a visitor. It would be too dull for the poor girl—perhaps a little later—she excused herself.

The dear girls came in glowing like tulips. They were hot and filled the room. They were breathless and consumed all the air. Their superabundant health jarred upon Miss Graham's sensibilities. Yet they did nothing amiss, and said nothing whatever. She could not help comparing them with Charity. Charity was as strong as they, yet fifty Charities could not have been so obtrusive.

"Perhaps Miss Graham will allow you to come again," suggested their mother when they rose to depart.

They came again. In a little while they came daily and brought their friends. They went on playing right into the winter when the grass was wet and slippery, and they trampled down the Christmas roses searching for the balls. The lawn got bald in patches. "So bare as the back o' your han'," said Jan Sprake.

And the little cripple, with whom none before had ever dared to take a liberty, looked on in silence. She did not care about anything now Charity was gone.

(To be continued.)

Where the Fight Is Hottest.

Aspects of the Campaign in the West.

By H. A. B.

Exciting as is the current political contest throughout the country, it is only when one enters what is considered doubtful territory that he thoroughly realizes the gravity and intensity of the struggle. Massachusetts on the one hand and Georgia or Colorado on the other may easily arouse and express as much enthusiasm as can be generated by a foregone conclusion, but pass on to any of the great commonwealths which belong to the middle tier of States and you at once detect a difference in tension.

The air is not only charged with feeling but it is surcharged. Personalities on the platform and in the press are more marked and frequent. The man without a badge or button looks lonesome. Parades, mass meetings, joint debates at county fairs, test votes on railway trains, street corner discussions, the scattering broadcast in several different languages of catechisms, speeches and other documents, the hand-to-hand propaganda—these have become so common that it seems as if the real issues of this campaign must find their way to the remotest lumber camp, to the most isolated farm in this great Western country.

"Go in anywhere," said the commanding officer to the belated lieutenant, "there is splendid fighting all along the line." And the same thing can be said of the battle which will reach its culmination and settlement when the ballots fall like snowflakes on Nov. 3. To one who loves his country there is something inspiring in this mighty grapple of opposing forces, in the mental strain and moral earnestness, in the hammering out of individual opinion and in the unprecedented amount of effort looking to the persuasion of others, whether through quiet discussion by the wayside or great demonstrations in public places.

"And how is it coming out?" This question I have put to no less than forty men since I crossed the line into northern Michigan a week ago today. From there skirting the southern shore of Lake Superior on to Duluth, that superbly situated and ambitious city at its western extremity, thence to Minneapolis and thereafter straight through the timber region of northern Wisconsin to one or two of its representative centers, I have made it a point to feel the popular pulse as often and thoroughly as possible. I have interviewed all classes of citizens, from my sleeping car porter, who was putting in his best work for McKinley because "if Bryan is elected all the trains are going to be laid off for shuah, sir," to a national committee man, who was, of course, as certain of the outcome as political managers are bound to be. Ranging between these extremes were regular Republicans, Republicans now in the silver ranks, gold Democrats leaning toward McKinley rather than Palmer, Mugwumps since 1884 but now in the Republican columns, and men now as always identified with the regular Democracy. The mere enumeration of these various types shows the shifting in party affiliations that has taken place since the Chicago and St. Louis conventions.

In northern Minnesota both sides speak hopefully, but the Democrats with less confidence. Few of the latter will hazard a guess as to the size of what they trust will be a favorable majority. Almost any ardent gold man, on the other hand, is ready to put forth his prediction of thirty, forty or sixty thousand majority for the Republican ticket. The fact that Minnesota alone of States west of New England has never, either in a gubernatorial or presidential election, proved recreant to the Republican party is considered good guarantee of its loyalty now. That doubts are entertained at all indicates what an uncertain and anomalous political year this is.

Certainly if the election had been held two months ago Bryan's chances in Minnesota would have been better. The *furore* of the Chicago convention affected sentiment powerfully for a time, but the tide soon reached the flood and has been ebbing ever since. In Duluth silver sentiment is still noticeably strong. The free silver candidate for Congress, Charles A. Towne, lives there and has a strong personal following despite the fact he has deserted the party which two years ago sent him to the national House. The Republicans in his district are supporting a sound money Democrat, and this constitutes another of the singular combinations of this campaign. Minneapolis and St. Paul, however, have quieted down and today resemble Eastern cities in the adherence of the solid business and professional men to the gold cause.

From what sources are the free silver votes coming? An analysis of its component parts shows first a very respectable fraction of intelligent men whose thinking and reading for a number of years has led them to expouse this monetary doctrine. I could name among such a prominent citizen of Duluth whose library is one of the best in the State, and who ranks high in general cultivation. There are lawyers there and in Minneapolis of excellent standing who are perfectly sincere in their advocacy of the white metal. As respects those members of the business community who will vote for Bryan I do not think it uncharitable to say that the bulk of them have either failed in business or are heavily in debt or have some interest in silver mines.

Then comes the rural Populistic vote, which in some sections, particularly in the Red River Valley, is very strong. Low prices for their crops, high prices for labor have made them ardent Bryan men. I wish again to steer clear of uncharitableness, but I believe that this special category embraces more than the honest, industrious, hard-pressed workers on the soil, who have become enamored of a specious theory of finance. The shiftless, ne'er-do-well, spendthrift farmers, the farmers who are too lazy to take the trouble to enrich the lands that produce their crops, will vote, every man of them, for Bryan. To return now to the cities. There is not much doubt as to how what is called the slum vote and the crank vote and the anarchist vote will be cast. It is not Mr. Bryan's fault, to be sure. Were he a reformer of the ideal type, level-headed and statesmanlike, all this loose and irresponsible vote would still, no doubt, be handicapping him. I mention it now, not because I think he is courting it, but because it is one of the almost certain elements in a forecast which is so hazy in other respects.

How about the honest, self-respecting labor vote? Here, to my mind, lies the pith of the uncertainty that remains notwithstanding very favorable Republican prospects. Outwardly in this section of the Northwest wage-earners, as a rule, appear to be following the standard of McKinley. They took part in large numbers in the Minneapolis parade alluded to above. I take no stock in the cry of intimidation and compulsion on the part of capital. The Australian ballot system would make that or any attempt at corruption of little effect. Nor can I blame the employers who, reasoning, and reasoning truly, that a Democratic victory would be likely to injure first of all the wage-earners of the country, endeavor in wise ways to make their employés see how disastrous would be the effects of free coinage. But I suspect that there may be many in the employ of mills and railroads who, whatever profession they may make with a view to standing well with the boss, will when election day comes prove to be Bryan men. The blighting hard times which have prostrated the business and embarrassed the progress of this great Northwestern region as we in the East but faintly comprehend are a tremendous factor in this campaign. The Republican program must eventually cope with some very great currents and countercurrents set in motion by existing industrial and agrarian conditions. Judging by what I have seen and heard in this region Mr. McKinley will carry the doubtful States by comfortable majorities. But the ends which God has in view for this nation will still be far in the distance.

Antigo, Wis., Sept. 30.

MOUNT HOLYOKE'S NEEDS.

BY REV. CYRUS PICKETT.

Few know the struggles of Mary Lyon in overcoming opposition, awakening interest and in securing funds for this pioneer school for the higher and Christian education of women. Several persons with whom she labored long and earnestly gave her six or ten cents each for her object and it was years before she secured enough money to justify entering upon the work of building. At times she almost despaired of success. Once she wrote that she thought there were nine chances out of ten that she should not see the work accomplished. Would you know the travail of her soul at that period, read her words: "Could I but be permitted to labor in the portico and spend my days in clearing the ground for that which is to continue and to exert an extensive and salutary influence on female education and on religion from generation to generation, it would be the hight of my ambition." "Had I a thousand lives I could sacrifice them all in suffering and hardship for its sake."

This fire should call attention to the work of Mary Lyon, whom an eminent divine has pronounced the greatest heroine of the nineteenth century, and to the school which she founded, and an interest should be awakened that shall manifest itself, not in words only, but in princely gifts, so that the former somewhat contracted and inadequate quarters may give place to modern structures and more ample accommodations.

In place of the burned building it is proposed to erect eight cottages to cost about $30,000 each. In addition to these there is urgent need of a gymnasium to cost say $35,000 and a tasteful chapel. Whose names shall these buildings honor before the present and future generations? Where can good men make investments with such certainty that every talent will yield ten talents?

The flames which seemed so ruthless were ordained by One infinitely wise and good, and if men shall respond to the present urgent needs Mt. Holyoke may enter upon a broader and higher career than she has hitherto known. The institution is no longer a seminary, but a most thorough college. The authorities are unhampered and ready to raise it to the highest ideal, and the endowment now hoped for will enable them to make advances along all lines. None of the modern expensive structures were burned. The artesian well still pours forth its pure waters for all. The charming grounds invite you to place upon them the tasteful structures above named. Who responds? A distinguished writer asks, "Of what use is an opportunity if you do not improve it?" Remember the last message of Horace Mann to those under his care: "Let these words sink deep into your hearts: Be ashamed to die till you have won some victory for humanity." Seldom is such an opportunity presented as Mt. Holyoke now offers to those who would do a world-wide and lasting benefit to mankind.

The Home

A JUDGMENT.

Dear friend (that was), I write this farewell line,
Mourning the vanished trust that once was mine.
Musing your last unkind, unjust decree,
When to your presence you had summoned me
And said, "I can forgive, but not forget,
Yet think not that I hold one vain regret.
For too much dreaming on what's all ideal
Withholds the heart from God, the True and Real,
While idols we but too unconscious make,
Until they fall, when shuddering we awake:
I pardon, as I hope to be forgiven,
But may we meet no more—not even in heaven."

Suppose that Christ upon his judgment seat
Should turn his searching eyes, so grand yet sweet,
Until they met thine own; that he should say,
"Come hither, friend, this is the judgment day;
Thou that hast been so blessed, so well beloved,
My great forbearance hast so often proved,
I know thy sins, and I forgive thee all,
No malediction on thy head shall fall.
In peace depart—depart for aye from me.
I never wish again thy face to see,
For how can I forget? My love retain,
But let me never see thy face again!"

O, would this Christlike be? What thinkest thou?
O, noble soul, so stern in judgment now.
Dear friend, for thee this parting thought I've writ,
Wishing no answer—think, O, think of it!

—*Mary West.*

The simple article entitled Butterflies and Heaven, on which a contributor comments below, seems to have attracted unusual attention among our readers. Is it not significant that the least utterance, whether shallow or profound, on this old theme of immortality is certain to probe the heart and awaken questionings too deep for human wisdom to answer? A mother in one locality, in the endeavor to explain to her little child the mystery of life springing out of death, watches with her the slow change from grub and chrysalis into a beautiful winged creature. Another woman, living far distant from the first, watching the same process of evolution deduces a different, but an equally important, truth on which the adult mind may well ponder. There is a real danger, as she suggests, now that a "larger hope" has lighted the future for so many of us, lest our sense of personal responsibility become dull and we arrest our own development.

BUTTERFLIES AND HEAVEN.

BY MARY GORDON.

The beautiful object lesson given by Mrs. DeCoster in *The Congregationalist* of Sept. 17, and bearing the above title, had a special interest for one of the grown-up children, who, with similar thought, had been watching the same change from worm to wings as the miracle was wrought in a netting-covered box in her room. As the wonderful creature rent its parchment roll and from a pink begonia blossom took its flight in the new, free element of which it found itself master, the whole air seemed filled with the triumphant song, "O death, where is thy sting! O grave, where is thy victory!"

But on the way to this resurrection morning we had been learning another object lesson. We had watched the worm in all his motions and processes, and it seemed as if he had but one purpose—to fulfill the conditions by which the perfect butterfly could be formed out of his worm state. The feeding and fasting from the white "everlasting flowers" which were his habitat and his food, the "going up," the suspension, the spinning and the three weeks of motionless waiting—all this was done in loyal co-operation with the laws of his higher life. We could plainly see that had they been ignored or neglected the winged creature which crept out of the gray roll would have been crippled and incapacitated for the life of liberty to which it had come. We could not see the invisible artist whose pencil found its way in delicate but unbroken lines around the edges of the closely packed wings, nor the palette from which came the colors to dot and dye the tight velvet folds, but had there been rebellion or resistance in the narrow studio the Psyche which came forth when the door was opened would surely have been maimed and unable to enter and use the joy and freedom of the new existence.

What the worm taught was only another way of putting what Christ taught so often and by so many different figures, that there is a profound, an inseparable, connection between what we are and do here with what we shall be and ever do hereafter. The beautiful possibilities of the butterfly lie within us all, but they need our loyal co-operation for their development. In the simple bursting of the chrysalis there is no magic to perfect them. The work of forming and growth must have been done before. We may not stunt our embryo wings and ask them afterwards to bear us sunward.

THE AGE OF CONFLICT.

BY ANNA ROBERTSON BROWN LINDSAY, PH. D.

There is a trying time which comes into the experience of many parents in connection with their children—the time when they have to reckon with a child's will as not only a positive, but as an independent and almost uncontrollable, factor in the family life. This period brings many perplexities and anxieties. What can be done?

Prepare for this age. Expect it. Get ready for it. The experience that is looked forward to and provided for is shorn of half its terrors. It is a marvelous thing that parents so carefully arrange for summer and winter, for breakfasts and dinners, for travel and schooling, and yet so often neglect the most important aspects of all—certain psychological and spiritual conditions of those children—the definite stages of development through which their souls must pass. Much is to be learned from history and life. The traits which David and Eli had to meet in their sons and daughters the parents of today have also to encounter. Such experience is a moral guide.

The child who is going to turn out a really strong and efficient man or woman usually manifests two marked traits in childhood—a strong will and a hot temper. Superior physical strength and sharp punishment may keep these traits in check for a few years, but the moment a child brought up by sheer force approaches manhood or womanhood that moment insubordination begins. The first thing to realize is the place and value of these traits. They are not a sign of weakness. A strong will, rightly directed, is what gives moral backbone. A hot temper implies a deep heart. These traits are a native endowment of energy and power. Let them not be beaten and broken, but let them be disciplined, controlled, guided and trained to moral service.

Study health conditions. Much total depravity is bad air in school, or lack of sleep. Watch the weather influences. We are creatures of a thousand moods, which depend greatly on environment. On bleak and stormy days it is much harder to be good. Teach a child this fact and help him to take pride in self-control, in rising above petty irritations. Comfortable, fresh, becoming clothes also play a greater part in good temper than we imagine.

Bring children up on great books. Heroic ideals serve to make heroic men and women. If a boy or girl has from childhood been reading the great literature of the world, when the trying period of possible conflict comes he will by that time have realized, however unconsciously, that the ideals of the world are on the side of order and obedience, that filial devotion is counted one of the noblest traits and that only the foolish and weak-witted refuse to take counsel of those who are older and wiser than themselves. Such young people, as Ian Maclaren truly says, "will have youth without its crudities."

Allow for the point of view. We cannot get life from another. Each of us must go through with it for himself. Parents see life through the medium of experience. Their vocabulary is that of facts. They do not realize that what they say, however true, conveys little meaning to the child. He hears words, but he has no standard by which to measure their import. Years afterwards he suddenly says: I see now what they meant! Too many parents expect a child to appreciate their own point of view. He cannot, unless he has a remarkable mind, or else has had a deep early experience of life. A common plaint of parents in regard to their boys and girls is, They are so ungrateful! They do not appreciate all we have done for them. Well, how can they? When those boys and girls are married and have children of their own for whom they toil and watch and sacrifice and pray—then, and not till then, will they really understand what their own parents did for them. Is it not unreasonable to require from them that which, in the nature of things, they cannot possess for years to come? Honor, love and prompt obedience are all that they are as yet able to give.

Allow for the individuality of the growing life. Parents sometimes harshly repress it. They are too apt to treat their children as if their lives ought to repeat their own. They will not. No son has ever repeated his father's life, and no daughter her mother's. Each of us is unique. The life of that son or daughter will be something absolutely new in time—a fresh experiment in the possibilities of humanity. The utmost care should be taken not to check latent powers and talents, not to antagonize noble impulses, and not to refuse the advantages necessary for development.

Allow for the irritation of transition. We are all cross when we are thoroughly upset. A son or daughter passing into maturity is usually an irritable being. This is not inherent badness nor lack of self-control. It is the young soul trying to adjust itself to life. Life has strange fears for us all, but never do those fears rise up so strong and high as they do in the period of transition from childhood to more mature life. We are unaccustomed to life. We are not acquainted with its time-honored duties and demands. We do not know how to deal with its problems nor what to make of the vigorous, powerful personality developing within us. We are constrained, embarrassed, shy, hampered, misunderstood,

and this brings about the unbalanced temper, the petty friction, the dispondency, the unhappiness and the desperate loneliness. I think both boys and girls shed bitterer tears during this phase of their lives than they do over their deepest sorrows later on. It is a season of darkness and trial.

Allow for self conceit. By this I do not mean to accept conceit as a virtue; it is never that. It is not even a tolerable fault. But consider that the child feels within him the stirring of a life of independent power. He knows that he has a place in this universe which no other has ever had or ever will have. His heart is enlarged. The energies which are moving his soul and his aspirations, dreams and desires appear to him effective. He thinks he can do wonders. He sees the mistakes and failures of others without realizing the opposing forces in nature and fate which have brought them about. Having never matched himself against the calm universe, he imagines that he is stronger than he is. Instead of being held up to ridicule he needs forbearance, compassion, wise words and wise books.

Allow for the desire to rove. What makes a young man restless at home is not that he wishes to forsake his father and mother, but that he is trying to find out where in God's world he truly belongs. All unconciously he is looking for his work and his mate. The time is coming when that home will be his no more. He will have his own home, new interests and independent responsibilities. He cannot pass at a bound from one condition to another. There is a period between. Ah, how sadly this period is misunderstood! Too often the father becomes arrogant and domineering — threatens, commands and reviles his son. The mother weeps, upbraids, pleads, but the son goes his own defiant way. Much of the sadness and sorrow might be avoided if the parents would be a little less arbitrary in their demands, a little less stringent in their requirements, a little more merciful in their judgments of their son's motives. He is not recklessly regardless of their feelings and wishes. He does not want to run away from them. He loves them from the heart. The daily conflicts cost him tears and pain. He goes about feeling like a guilty and hunted wretch, upbraided and rebuked at every turn, and yet there are instincts within him which call him beyond those four walls. Life is awaiting him, he must get out. He would give anything on earth to be told how to be a good son and yet maintain his spiritual freedom, his right to a place in that beckoning beyond.

Allow for moods. Girls, particularly, are subject to great extremes of conduct and feeling. One day they are happy and light-hearted; the next they are down in the depths. These changes are trying to some parents, who look upon them as whims and freaks. But these moods are a part of a woman's natural development. Just because she is finely organized and sensitive life takes her at every point unawares. She is not prepared for its sudden disappointments and denials. The overthrow of hopes and plans chills and depresses her. She goes through shock after shock. Again she feels ashamed and disgraced over her outbursts of temper. In her heart there is the ideal of the lovely woman she wishes to be—the woman ten years older than herself, who has learned patience and calm—and the daily spiritual defeat fills her with passionate sorrow, which only the noble-minded can understand. Give her tenderness. Love her and let her grow.

Allow for violent friendships. All girls have them. These friendships often arouse fierce jealousy in the mother. She is angered to find her own love so meagerly repaid, while this sudden girl friend or teacher has lavished upon her the utmost devotion of her daughter's heart. Just as a boy goes through the age of defiance, a girl goes through that of sentiment. It is foolish, but it is real. Recognize the fact. In time these fancies fade away.

Allow for ignorance. The mother, who has had years of practical experience, sees at a glance what is to be done about a house. She thinks her daughter thoughtless and selfish because she lets many things pass by which she might do to relieve her mother of care. Interest that daughter in home duties by giving her a little definite responsibility at a time, and gradually increase it as time goes on. She will grow up loyal to the home, devoted to her mother, well-trained, prompt, thoughtful and efficient.

Allow for individual adjustment of time. Allow for individual ways of spending money. No two of us care for just the same things. Every child is unique. Every child is human. Each needs love, patience and wise care. But the reward is greater the greater the discipline of these trying years. Some day there will be the time of bloom and the time of power. The boys and girls will unconsciously pass into that strong, radiant, noble manhood and womanhood of which their dear parents have dreamed, and for which they have toiled and wept and prayed.

THE BIRCHES.

O, granite girded, pine-crowned hill—
So beautiful, so fair,
Beneath the over-arching skies,
So sweet with "wild-flower air!"

There, stirred by every straying breeze,
Lithe, graceful birches grow;
Their shining bark through wind-tost boughs
Stainless as drifted snow.

There happy wild birds sway and sing,
The free, wild birds of June;
Content in grateful sheltering
Through the long summer noon.

But lo! a touch of autumn's breath—
The miracle behold!
Each trembling, burnished emerald leaf
Is changed to rarest gold.

So, clad in heaven-sent robes, they stand
So still they bless and cheer,
Like lifted torches, to illume
The twilight of the year.

And when a million sun-born rays
Flash o'er the waking world—
When every quivering leaf gleams bright
With dew-drop gems impearled—

We wonder that such radiance
Can dwell 'neath earthly skies,
And almost fancy that they grew
In realms of Paradise.

—*Josephine E. Cragin, in Fitchburg Sentinel.*

KINDERGARTENS OF BOSTON.

The kindergartens of Boston are sixty-one in number. They have been gradually established in the several school districts, but there is not yet a sufficient number to accommodate all the children under five and over three and a half years of age; neither have we yet reached the time when we are practically ready to admit the necessity of this training for all children, by making it as obligatory as the learning of the three R's has long been. Until all children receive the preparatory training which the kindergarten offers, it will be impossible to tell how valuable it really is, for until then the primary school cannot be modified to meet the results of the kindergarten.—*From director's report in Kindergarten Magazine.*

Closet and Altar

When prayer brings no solace to your weary heart try praise.

Of what an easy, quick access,
My blessed Lord, art thou. How suddenly
May our requests thine ear invade
To show that state dislikes not easiness.
If I but lift mine eyes my suit is made;
Thou canst no more *not* hear than thou canst die!

—*George Herbert.*

The reason why our lives are so fragmentary and meaningless is that we live them as if they were our lives only and do not center them in God. We must unite ourselves to the Greatest if we would live in any great or glorious way. In union with the Strongest is our strength.—*Lucy Larcom.*

He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but he has caught them all in his own vessel and will see to it that all are duly fulfilled. He knows your need—your bodily and your social need, your intellectual need, your spiritual need—your need today, your need yesterday and your need tomorrow. And he knows it that he may supply it.—*George Bowen.*

Becoming one with the eternal Goodness cannot come to pass but by an absolute renunciation of ourself and all that is ours, natural or spiritual; for in the same measure that a man comes out from himself, in that measure does God enter in with his divine grace, and he who loseth his life shall find it.—*John Tauler.*

Begin the day with God,
He is thy sun and day;
He is the radiance of thy dawn,
To him address thy lay.

Take thy first meal with God,
He is thy heavenly food;
Feed with and on him, he with thee
Will feast in brotherhood.

Thy first transaction be
With God himself above;
So shall thy business prosper well,
And all the day be love.

—*Bonar.*

O Lord God, strong and mighty, we would draw near to thee, confessing our weakness, beseeching thee to make us strong. We would be strong in body, that we may do our work in life well and cheerfully. We would, O Lord, be strong in heart, full of courage, fearless of danger, holding pain and danger cheap when they lie in the way of duty. We would be strong in love, make us warm-hearted, true friends, loving our neighbors as ourselves and loving thee with all our heart and soul and strength. We would be strong in faith, ever trusting in the victory of good over evil, strong in hope, undaunted by seeming defeat, ever looking beyond the mists and clouds of time into the clear shining of the eternal life, strong in patience, bearing our burdens, suffering our pains quietly and without reproach toward man or rebellion against thee. Hear our prayer, O Lord, who art our strength and our Redeemer, for Christ's sake. Amen.

AMY'S FIRST PARTY.

BY HELEN M. STAFFORD.

"O dear! I do want a party dress!" exclaimed Amy Reynolds, discontentedly.

Her mother sighed over the evening mending, and her father glanced up a moment from his newspaper, but neither spoke.

"The boarders have come already, and are going to begin their hops in a week or two. I might have gone last year if I had had anything to wear. Of course Hattie will invite me to everything at the hotel, and who knows what might happen?" she asked a little triumphantly as she glanced at the pretty, flushed reflection that looked back at her from the mirror.

"Don't fill your head with silly notions," said her father, more sharply than was his custom.

Her sister Grace looked up from the embroidery she had been bending over, but before she could speak Amy went on excitedly: "It wouldn't cost so very much either. I saw a lovely piece of satin that was only forty-eight cents a yard, a sample from Smith's sale, and Hattie is going to have a blue one. It wouldn't take more than twelve yards for me. I know I could get it out of that, and I can pay for it myself and cut and make it, too."

The subject introduced by Amy had an unpleasant effect upon the family circle. The clock ticked slowly, and the evening dragged away. Mrs. Reynolds patiently mended; Grace worked over her designs and embroidery; Mr. Reynolds finished reading; while Amy, with bright eyes and flushed cheeks, sat looking straight before her. She was either unconscious or indifferent to the pain she had given and the anxieties she had aroused. By and by she arose with a little yawn and carelessly said good night. Mr. Reynolds went into his library, and Mrs. Reynolds and Grace were left alone.

"You know what all this means, mother," said Grace, bitterly. "You see how little Amy realizes her position. She thinks because the ladies buy ribbons of her in the store, and because they treat her pleasantly and look at her as if they thought her pretty, that they would be the same if she were to meet them anywhere else. Our family is a good one, I know, and we have just as good a right to cultivated society as anybody. But"—she stopped a moment to choke back a sob—"there is another thing worse than all. Amy is losing her head over one of the young men, Philip Wells, while of course he is only amusing himself with her. Sometimes he walks home with her from the store after dark, and if Amy had any pride"—

"She is young, you know," gently explained Mrs. Reynolds, "and has never been away from home as you have, and her temperament is different. It is such a grief to your papa and me that we were not able to do for our daughters what we had expected. So I say little to Amy, and want her girlhood to be as happy as can be. She will learn the ways of the world soon enough. I hope she will not have to be in the store after this summer, though I do not feel as hopeful about the X. R. R. stock as your father. But go to bed, dear; do not worry; we shall live along happily if your father's health improves." And mother and daughter kissed each other good night.

Grace went slowly up stairs, and sighed as she thought how misfortune after misfortune had come to them. First, her father's book, that he had spent so many years of labor over, had not been so well received as it deserved. He had failed in getting a certain professorship, then a lung weakness developed, and they had all come back here to live at the old homestead. She loved the square house, with the broad, green grounds and stately elms, but even this was theirs no longer. Both her grandfather's and father's investments had proved almost valueless, and now it was only through the charity of a rich relative that they had a place which they could call home. Here they had lived since Grace was a girl of twelve years and Amy only seven. Now they were seventeen and twenty-two. Grace had inherited her father's scholarly tastes, and was his amanuensis and companion. She was also quite clever with her pencil and brushes, and had been successful in selling her designs and sketches to one of the great New York houses. Amy was different. She was a pretty, petted child, rather willful and independent of public opinion.

Nothing more was said about the new gown during the next few days. One night Amy came home in a highly triumphant state, bearing a package which she proceeded to open. "There," she exclaimed, "isn't it lovely?"

"Why, Amy!" said her mother. "Why did you get this? You are too young for satin. Muslin would have been far more suitable."

She spared Amy's feelings, now that the satin was really bought, by saying nothing about its poor quality and lack of luster.

"Yes," cried Amy, ironically, "country girls always wear white muslins and blue sashes. I prefer pink satin," and she held the folds up to her face and promenaded back and forth in front of the mirror.

"I have some lovely fashion plates, and I am going to cut this square in the neck and back, and have little short sleeves and get some long gloves."

Grace looked at her aghast.

"Amy Reynolds! A girl your age wearing a *décolleté* gown! It's bad enough to have it satin."

Amy's eyes sparkled and she looked angrily at Grace.

"I bought this and paid for it myself, and I shall cut it as I wish. Everybody thinks I am at least twenty," and she drew herself to her full hight.

Mrs. Reynolds sighed and Mr. Reynolds went on with his studies. Someway Amy had grown hopelessly out of their control, and now her mother felt that experience must be her best teacher. The dress was made and the eventful evening came. Amy walked back and forth in her room, admiring the effect of her white throat and shoulder and the sweep of her little train.

"No one would dream that this lovely dress cost me only six dollars and eighty-five cents. I suppose I ought to have kept the money for a cloak this winter, but I am going to have *one* good time in my life," she thought as she went swiftly on to the hotel where Hattie Woodford, the landlord's daughter, had invited her to share in the festivities.

"O, how lovely you look," said Amy, admiring the blue satin, the mate to her own pink one and from the same bargain counter.

"So do you," warmly responded Hattie, as she carefully surveyed her friend's gown and arranged a drapery here and some lace there.

"O come on! I can hardly wait," said Amy, taking Hattie's arm and half skipping through the halls. They entered the large dining room which had been cleared for dancing and sat down at one side where a few chairs had been left for the matrons of the dance. Amy held up her head and sat upright, having the feeling of being much better dressed than some of the young ladies who were boarding at the hotel, for they wore only simple white china silks or mull frocks, not half so elegant nor fashionable looking, to her eyes, as her pink satin.

The couples circled past her, beautiful women in dainty silks and laces and glistening jewels, looking just like the fashion plates she had been studying the week before when she was deciding how to cut her gown. The men seemed to her very distinguished in their evening suits. The music was intoxicating and Amy felt that it must be the most brilliant scene in the world.

She saw Philip Wells smiling and dancing with a young lady who impressed her as rather plain and certainly plainly dressed. As they waltzed towards her end of the hall Amy grew self-conscious. The color burned in her face, she sat up straighter, fanned herself violently and tried to catch Philip's eyes, for she thought as soon as he saw her he would come and ask her to dance. She had not told him that she was coming that night for she wished to surprise him in her fine clothes. She was a trifle lonely, for Hattie had left her in order to dance with the hotel clerk. When Philip and his partner were nearly opposite her, the young lady looked at Amy, said something to him and smiled. Philip glanced also at Amy, their eyes met, then he looked smilingly at his companion and they continued their promenade.

Amy blushed scarlet. Could it be that he did not know her, because she looked so fine? There had not been the slightest recognition in his glance. No one came to speak to her and she was ready to cry. Then Hattie brought a young clerk employed in the office, who invited Amy to dance, but she felt the smiles of others in the set when she made mistakes or took more steps than was their custom. Poor child! she had had only a country dancing master's training, and was now receiving a lesson she would never forget. She felt that everybody scorned her, and she herself felt countrified and dowdy. What had seemed simple and plain to her when she came into the room now appeared refined and well-bred. She hated her pink satin. Philip Wells still danced with those plain girls and he bent over them as he did when he used to walk home with her from the shop. Only he did not treat her so respectfully as he did them. He told her that she had pretty eyes, and she flushed in agony as she thought how she had let him kiss her once. She saw an elderly lady raise her lorgnette and look at her. Half blinded by tears she hurried through the halls to the piazza and threw herself down into one of the great rocking chairs which stood in the corner. She could hear the waltz music, but its seductive strains entranced her no longer. She seemed to hear above the music the echo of that expression, "only a shop girl."

Suddenly she heard footsteps. Some one was coming out of the heat of the room and

the glare of the lights into the cooler night air. She recognized the voice. It was Philip Wells. She heard the soft laughter of his companion and then, as their words grew distinct, she became dumb with horror, for they were talking about her.

"Did you see her go across the hall alone?" the soft voice asked. "The idea of a child being dressed that way, in a low necked satin gown! I should think even country people would know better; and no one to chaperone her either."

Philip's reply was too low for Amy to hear.

"But you have talked with her," the voice went on, "I know you have by the way she looked at you."

Philip protested his innocence and they passed on and Amy was left alone. Her breath came quicker, the color burned in her cheeks. Then the sense of her humiliation came over her and she wept bitterly. By and by she grew quieter and sat a long time half-listening to the music, looking up at the stars and thinking a great many thoughts. While her indignation burned against the cruelty of these fashionable people, yet she remembered with shame that she had never been willing to listen to either her mother's or Grace's advice. She had scoffed in lofty independence at what they called "good form" and the demands of the best society. She had arrogantly thought that she knew everything about that which was all strange and foreign to her. She now resolved that she would never again be humiliated because of her own ignorance and willfulness. Her heart became lighter and she went home. It was almost midnight and, to her surprise, she saw a light in her father's study. During the past years he seldom sat up so late. As she went through the hall she heard him talking with a stranger. Then she went to bed and it was perhaps an hour later before she heard her father show his guest to the guestroom. The next morning she learned that the stranger was a famous professor who had long known her father through his writings, and had come to look up the man who had done so much for the world of science.

The following three years brought many changes to the Reynolds family. The world is slow to recognize and reward merit, but it waked up to the fact that Mr. Reynolds was indeed a great man, and his name became distinguished among college professors. Amy and Grace were able to study and travel a good deal abroad during these years, and after that Amy really "came out" in society, although she confessed to herself that she went to her first party when she was only seventeen and wore a *décolleté* pink satin gown.

She discouraged Philip Wells after the experience of that memorable night and came to understand that society demands and naturally expects certain formalities and conformity to established customs. Amy's lesson was a wholesome one by enabling her to distinguish all the better between gold and tinsel, between good and bad form. Often the world is accused of selfishness and coldness when, after all, the responsibility for the real or imagined slight is directly traceable to the lack of breeding of the individual, which might have been overcome with care and, as a consequence, the heart been spared the bitter lesson it learned through humiliation.

Tangles.

86. PRACTICAL PROBLEMS.

1. A painter desired to know the hight of a certain building. Standing 60 feet from the wall, he held his cane perpendicularly so that its lower end was 2 feet, 4 inches in a horizontal line from his eye, and found the range of the top of the wall to be 35 inches from the bottom of the cane. If his eye was 5 feet from the ground, and the latter a horizontal plane, what was the hight of the wall?

2. To his friend's query, "What is the time of day?" a smart young Sophomore replied: "Two-thirds of the time past noon is four-fifths of the time to midnight." Can any reader tell what was the time? S. P. L.

87. A TANGLE OF WINTER.

(Each emphasized word is made up of letters from the word forming the answer.)

BARE ARE now the orchard branches and the snow is on the ground,
And no berry and no leaflet on the bushes can BE found;
FAR away the summer song-birds find no winter in their YEAR,
But the little English sparrows neither cold nor hunger FEAR.
While the rabbit and the weasel change their FURRY coats to white,
Wrapped in FUR the BEAR lies hidden from each prying RAY of light;
And no BURR of busy insect or bee's hum meets the EAR.
Yet the chirp of English sparrows BY our doorstep we can hear.

O, cheery English sparrows, a lesson RARE YE teach,
YEA, a quiet little sermon, while I scatter crumbs, ye preach.
A tiny coin will BUY you, a small thing BAR your flight;
Within my hands' slight hollow I can BURY you from sight.
Yet not a sparrow falleth unless our Father sees;
"Fear not," ye seem to chirrup, "of more worth thou art than these."

88 ENIGMA OF POETS.

6 63-41-64-1-26-36 was the author of Cato.

2-35 7 40-47 48 61-54-51-10 was the author of The Excursion.

46 42-17-39-69 was the author of Night Thoughts.

48 22-64-9-25-64-11-18 was the author of Snow-Bound.

5-3 68-65-46-16-67 39 was the author of The Holy Grail.

12-29-38-3-41 was the author of many ingenious enigmas and charades.

32 8-15-24-21-64-14 was the author of The Minstrel.

13 62-2 19 34-45 was the author of The Vision of Sir Launfal.

66-12-31-65 20 58 59 was the author of The Faerie Queene.

27-23-43-37-57-52-36 was the author of Silex Scintillans.

60-28-54-44-33-59-56 was the author of The Church Porch.

18-55-37-49-7-30 was the author of Pleasures of Memory.

53-6 64 34 50-46 was the author of Festus.

Whole, of sixty-nine letters, is a quotation from Keats.

S. J. N.

89. DECAPITATION.

With lily pads our oars are ********,
Our eager hands the blossoms *******.
Each cries, "Away dull care * *****";
And eager Echo answers, "*****."

MRS. G. E. AIKEN.

ANSWERS.

83. 1. Chess. 2. Croquet. 3. Baseball. 4. Foot ball. 5. Golf.

84. 1. Dukes. 2. Essex (SX). 3. New-port or New Haven. 4. Washing-ton. 5. Fairfield. 6. Hart-ford. 7. Carroll (carol). 8. Rocking-ham. 9. Merrimac (merry Mack). 10. Somerset. 11. Knox (knocks). 12. Orange.

85. Bright-some.

Among solvers of Sept. 10 and Aug. 27 were: Frank Wood, Whitinsville, Mass., 81, 82; L. M. P. Somerville, Mass., 77, 81, 82; Mrs. G. E. Aiken, Newton, Mass., 82; Horace E. Thomas, Forest Grove, Ore., 75; Miss C. M. Jordan, Santa Barbara, Cal., 74, 75, 76; Sarah Penley, Buffalo, N. Y., 74, 75; Mary P. Eddy, Marshfield, Vt., 75; Mrs. Lemuel Sisson, Little Compton, R. I., 75.

Young housewives may depend on Cleveland's baking powder. It does the work just right every time. "I have used Cleveland's baking powder over 25 years—it never disappoints."—Mrs. B. F.

New England cooking

is celebrated, and it's going to be more so. Every housewife is going to discard poor flour and use

"Duluth Imperial"

and have "better bread and more of it."

20 loaves more to every barrel.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn

The Conversation Corner.

A FEW belated vacation letters command our attention at the outset this week. They come from all along shore and away back in the country.

(MAINE.)

. . . I went fishing with a friend of mine from Somerville. My friend went on his wheel. I went with my pony and carried a little cousin. We brought home two dozen live trout in a pail of water. You must come down here some time and see the place.

ARTHUR H.

(NEW HAMPSHIRE.)

. . . Papa brought your letter after Harry and I were in bed. I am sorry you had such a hard time getting home from church that Sunday. Robert said he knew what comfortable places there were to take headers on the Hampton road, for he had been there himself. We all went down to Hampton Beach this summer to attend the meeting of the Sea-Side Union. But mamma let Harry and I play on the beach in the afternoon. We had a nice time looking at the wreck, wading, making wells and finding shells. Before we were through with our play the tide was high enough to start for home, and away we went paddling up the Hampton Falls River, with red noses and good appetites for supper.

Your loving friend, NED J.

(MASSACHUSETTS)

. . . Here I am up here in Shelburne once more. There are not many raspberries this year, but a good lot of blackberries. There are a great many apples, but not many pears. The old saw-mill is still alive, and is running when they have water. A good many people are building siloes for their corn this summer.

CARL P.

All day I have heard a little bit of an engine puffing away in front of a neighboring barn. I will go and see what it is doing. . . . Now I have been up to the barn, and found it (the machine, not the barn) was cutting up corn fodder into ensilage. It was very interesting to see it, corn ears and all, chopped up fine and run down into the silo. A boy gave me three long, fine ears. Guess how many kernels there are on each? I find that there are just twelve rows (as many as the months of a year) and fifty-two kernels (as many as the weeks of a year) in a row. A lady says that she believes there is always an even number of rows—can any farmer boy tell whether that is so? I find that there are fourteen rows on each of the other ears.

(NEAR BOSTON.)

. . . Are you in your office or home in vacation? [Yes.] If you are I will come and see you. [Come.] I am now reading Aunt Judy's annual volumes. [Who is "Aunt Judy"?] My doll has had her face broken, so she has to stay in bed all day. [If only her face is broken, I advise her sitting up for part of the day, even if she is unable to walk.] I like to read the little letters. [So do I.] Please tell me the price of the Corner Scrap-book. [$1.25; expressage extra—to you fifteen cents, to any part of the United States, twenty-five cents.] Good-By. [Good-By.] ALICE C.

The following bright and breezy letters take us "afield with young naturalists":

(UP IN THE COUNTRY.)

Mr Martin: In that pleasant editorial, Hawkbit and Pimpernel [Sept. 3, page 322], the writer says: "As for the pimpernel, it is the sea's companion. . . as if its weakness felt the need and security of the ocean's strength, and the breath of the salt mist were essential to its perfect life." But I have found the pimpernel growing in a Berkshire town, about as far from the ocean as it could stray and still keep within the Old Bay State, and as I remember the flowers I think they were as perfect as those I had seen on Martha's Vineyard, wet with ocean's spray.

There is a tiny lavender colored flower, growing close to the ground, which I had seen in Gloucester and fringing the wheel tracks in the streets of Marblehead—the *spurrey sandwort*. A few years ago I found it blossoming within two minutes' walk of my own door, a hundred miles from the sea, growing in shallow soil between the uncovered roots of an old oak. Such pictures of Gloucester harbor and the rocky shores of quaint old Marblehead as the little flower brought to me! It must have been homesick for the sea, for it has never grown in that place since. One would like to know the story of that seed which traveled from its seaside home to this distant valley!

M. A. B.

(NEW JERSEY.)

My Dear Mr. Martin: I was much interested in reading about the Birds' Bath [Corner, Sept. 10]. We have one too—a crock holding a quart standing near a juniper tree in sight from the window. Robins begin in the early spring, taking a most vigorous plunge and getting real wet before they fly away to make their toilets. The catbird spends a minute or two in jumping across the dish and coquetting with the water, but in the end gets as wet as his cousin robin. Once in a while a brown thrush comes shyly up and drinks and bathes. The little song sparrow, chippy and English sparrow all drink, but the foreigner likes a dust bath in the road best. But the most amusing "bird" that comes in is the toad! Two and three they get in and soak, with just the tip of their heads out of water. But it is a pleasure to minister to their comfort, not to mention the dogs and the hens which come and use our bath. I could not help adding this testimony to the pleasure the Birds' Bath brings, and sending it to our dear Corner—long may its right-angled walls serve to corner wisdom for all who never grow too old to learn!

M. F.

Mr. Martin

CORNER SCRAP-BOOK.

Presidential Candidates not Elected. We have now had two lists in our Scrap-book relative to the presidency—one (Aug. 13) of the successive incumbents of the office from the beginning, the other (Sept. 24) of the vice-presidents associated with them. So much interest has been shown in these historical facts, put in tabular form for convenient reference, that a list is given this week of the candidates in successive campaigns *who were defeated*. In some cases these were men of great ability and renown—more so, in fact, than their successful rivals, yet I doubt whether one out of a thousand of us could, without research, give their names. If you think you can, you might try it before reading the list below, letting some one read in order the candidates elected, whose names are in italics. The date is the year of the election, not of inauguration.

1789. *Washington* and *Adams*, Fed. No opposing candidate for president. Scattering electoral votes for vice-president.

1792. *Washington* and *Adams*, Fed. No other candidate for president. George Clinton, New York, Dem., for vice-president.

1796. *Adams*, Fed., and *Jefferson*, Dem. Adams and Thomas Pinckney, South Carolina, were the Fed. candidates; Jefferson and Aaron Burr, New York, Dem. In early years the candidate receiving the largest number of electoral votes was made president, the next in order vice-president. This explains the opposing politics of this administration.

1800. *Jefferson* and *Burr*, Dem. Adams and Charles C. Pinckney, South Carolina, Fed.

1804. *Jefferson* and *Clinton*, Dem. Charles C. Pinckney, South Carolina, and Rufus King, New York, Fed.

1808. *Madison* and *Clinton*, Dem. Pinckney and King, Fed.

1812. *Madison* and *Gerry*, Dem. De Witt Clinton, New York, Fed. (and Peace Dem.), and Jared Ingersoll, Pennsylvania, Fed.

1816. *Monroe* and *Tompkins*, Dem. Rufus King, New York, and John E. Howard, Maryland, Fed.

1820. *Monroe* and *Tompkins*, Dem. J. Q. Adams, Massachusetts (had one electoral vote), and Richard Stockton, New Jersey, Fed.

1824. *Adams* and *Calhoun*. Andrew Jackson, Tennessee, William H. Crawford, Georgia, and Henry Clay, Kentucky, were candidates for president, and John C. Calhoun, South Carolina, Nathan Sanford, New York, and Nathaniel Macon, Georgia, for vice-president: *all* were "Democratic Republicans."

1828. *Jackson* and *Calhoun*, Dem. Adams, Massachusetts, and Richard Rush, Pennsylvania, National Rep.

1832. *Jackson* and *Van Buren*, Dem. Henry Clay, Kentucky, and John Sargeant, Pennsylvania, National Rep.; William Wirt, Maryland, Anti-Mason.

1836. *Van Buren* and *Johnson*, Dem. William H. Harrison, Ohio, and Francis Granger, New York, Whig; Hugh L. White, Tennessee, and John Tyler, Virginia, and Daniel Webster, Massachusetts, and William Smith, Alabama, were also candidates.

1840. *Harrison* and *Tyler*, Whig. Van Buren, New York, and Johnson, Kentucky, Dem.; James G. Birney, New York, Liberty Party.

1844. *Polk* and *Dallas*, Dem. Henry Clay, Kentucky, and Theodore Frelinghuysen, New Jersey, Whig; James G. Birney, New York, and Thomas Morris, Ohio, Liberty.

1848. *Taylor* and *Fillmore*, Whig. Lewis Cass, Michigan, and William O. Butler, Kentucky, Dem.; Martin Van Buren, New York, and Charles Francis Adams, Massachusetts, Free Soil.

1852. *Pierce* and *King*, Dem. Winfield Scott, New Jersey, and William A. Graham, North Carolina, Whig; John P. Hale, New Hampshire, and George W. Julian, Indiana, Free Soil.

1856. *Buchanan* and *Breckinridge*, Dem. John C. Fremont, California, and William L. Dayton, New Jersey, Rep.; Millard Fillmore, New York, and Andrew Jackson Donelson, Tennessee, American.

1860. *Lincoln* and *Hamlin*, Rep John C. Breckinridge, Kentucky, and James Lane, Oregon, Dem.; Stephen A. Douglas, Illinois, and Herschel V. Johnson, Georgia, Dem.; John Bell, Tennessee, and Edward Everett, Massachusetts, Constitutional Union.

1864. *Lincoln* and *Johnson*, Rep. George B. McClellan, New Jersey, and George H. Pendleton, Ohio, Dem.

1868. *Grant* and *Colfax*, Rep. Horatio Seymour, New York, and Francis P. Blair, Missouri, Dem.

1872. *Grant* and *Wilson*, Rep. Horace Greeley, New York, and B. Gratz Brown, Missouri, Liberal Rep. and Dem.

1876. *Hayes* and *Wheeler*, Rep. Samuel J. Tilden, New York, and Thomas A. Hendricks, Indiana, Dem.; Peter Cooper, New York, and Samuel F. Cary, Ohio, Greenback.

1880. *Garfield* and *Arthur*, Rep. Winfield S. Hancock, Pennsylvania, and William H. English, Indiana, Dem.; James B. Weaver, Iowa, and B. J. Chambers, Texas, Greenback.

1884. *Cleveland* and *Hendricks*, Dem. James G. Blaine, Maine, and John A. Logan, Illinois, Rep; John P. St. John, Kansas, and William Daniel, Maryland, Prohib.; Benjamin F. Butler, Massachusetts, and A. M. West, Mississippi, Greenback.

1888. *Harrison* and *Morton*, Rep. Grover Cleveland, New York, and Allen G. Thurman, Ohio, Dem.; Clinton B. Fisk, New Jersey, and John A. Brooks, Missouri, Prohib.

1892. *Cleveland* and *Stevenson*, Dem. Benjamin Harrison, Indiana, and Whitelaw Reid, New York, Rep.; James B. Weaver, Iowa, and J. G. Field, Virginia, People's Party; John Bidwell, California, and James B. Cranfill, Texas, Prohib.

Remarks. Now that you have the full list, you might ask your fathers—and grandfathers—what campaigns they can remember and for whom they voted. You will find that there have been, although under different names, two great parties from the first. The Federalists, of whom Adams and Hamilton were leaders, and with whom Washington sympathized, afterwards were called National Republicans, then Whigs and in 1856 Republicans. The opposing party was at first called Anti-Federal, then Democratic-Republican, and in 1828 Democrat. The Liberty party of 1840 and 1844 became the Free Soil party in 1848 and in 1856 united with anti-slavery Whigs and Democrats in forming the Republican party. In 1844 the Liberty party turned the scale by giving the vote of New York to Polk, an upholder of slavery, and defeating Clay, a moderate opponent of slavery. The Greenback and People's parties have become the Free Silver Democratic party of 1896.

I know this is rather a deep, dry subject for our children's page, but there are several thousands of you in the Civil Government class, and this is just the time to study that branch—so as to tell your fathers and uncles how to vote!

L. H. M.

Ian Maclaren on the Art of Preaching.

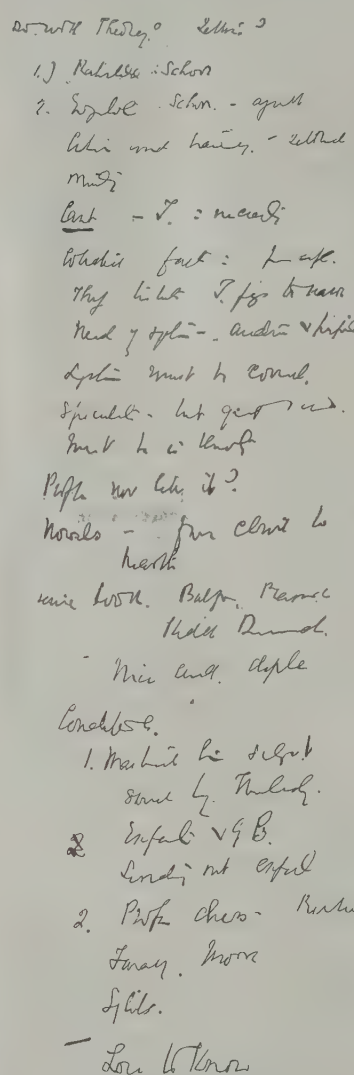
The Lyman Beecher Lectures at Yale.

The Scottish Pulpit was the theme of Rev. Dr. William M. Taylor's Lyman Beecher lectures at Yale in 1886. Little did he foresee that within a decade two such great Scotch preachers as Dr. James Stalker and Dr. John Watson would follow him at Yale, testifying both by example and precept that the land of John Knox, Andrew Melville, Thomas Chalmers and Thomas Guthrie has not ceased to be the fruitful mother of preachers as well as the soil from whence great metaphysicians, theologians and writers of fiction perpetually spring up, blossom and bring forth fruit.

Most of those who saw and heard or conversed with Dr. Watson last week in New Haven, whether they heard his lectures or his sermon in Yale's chapel, or his informal talk to the Divinity School students, or enjoyed the felicity of more direct intercourse, greeted him as Ian Maclaren, the author of tales of Scotch life unrivaled for their humor, pathos and gentle satire. Few, if any, left his presence unaware that he was John Watson the man, virile and whole souled, John Watson, D. D., the thoughtful divine, Watson, the prince of *raconteurs*. Given a warm, loving and lovable personality, uttering wisdom, born of much experience and rarest and amplest knowledge of human nature, in a fresh, dramatic, artistic, faultless style and you have an irresistible oracle for voicing the ideals of the noblest of callings and explaining the technique of the highest of arts. No wonder the young divinity students were fired with enthusiasm. But so were *blasé* worldlings and veteran preachers and laymen.

Whether the lectures when published, as they soon will be, under the title The Cure of Souls, will have the force and freshness they had when delivered is problematical. But if, as we suspect, Dr. Watson gave them one form as talks and will give them quite another as his contribution to the literature on homiletics, then two distinct audiences will be blessed—those who read and those who heard. But as for those who not only may read but also may recall the tone of his voice, the twinkle or flash of that dominating feature of his face, his scrutinizing (yet genial withal) eye, the pucker of his mouth as he proceeded (by way of parenthesis) to tell with consummate art an illuminating story that he knew was good (and was good, too), the force of his gestures and the passion of his soul as he left the realm of narrative to enter the forensic arena and do battle with cant, sloth, bigotry and the other evils that the clerical mind is heir to, their fortune is blessed.

As one compares the man with his portraits few prove satisfactory. By far the most so is the one on the cover page of *The Congregationalist* of Sept. 24 and re-



FACSIMILE OF DR. WATSON'S NOTES.

produced in part here. That shows not only the stalwart shoulders, well-shaped and compact head of the man and the strong features of his face, but it also gives that characteristic expression of the eye alluded to above, and it reveals somewhat of the mobility of the mouth, which tells of sympathy and refinement. The face is so individual that perhaps it cannot be described as typical, and yet doubtless it is. Certainly it is not the type of face that Drummond and George Adam Smith and Denney and other recent visitors from Scotland have shown us. It has a ruggedness combined with tenderness that is unusual.

The lectures were delivered in the auditorium of the old College Street Church, now owned by Yale. The platform was crowded at each session with clergymen of the city and vicinity. The seats reserved for the divinity students and the families of the professors never lacked for occupants, while every other available seat in the house and all the standing room were pre empted by those, some of whom at least, at first came from mere curiosity, but all of whom came day after day when once they had felt the spell of the man's power. Major J. B. Pond, who is the manager of Dr. Watson's course of readings, came over from New York to ascertain whether he had done well to speculate on Ian Maclaren's gift as a platform orator, and returned to the metropolis convinced that he had. Mr. R. W. Gilder of the *Century* and Mr. Charles Dudley Warner of *Harper's Magazine* honored their fellow-artist by their presence, and later made known to him their delight.

After the singing of a hymn the lecturer stepped forth with a sheet of note paper in his hand inscribed with a few notes,* and at once delivered his message. No abstract of his lectures such as follows this, no *verbatim* report even, can or could begin to indicate the impression produced upon those who heard the lectures. Strenuousness of purpose, wealth of information acquired by university training and long experience in a successful rural and urban ministry, broad vision, boundless sympathy, and a matchless, compelling art of presenting his message so that it appealed to every noble human instinct and satisfied every reasonable desire — these were the characteristics of the addresses. Flashes of pawky humor, trenchant wit, mordant satire and consuming scorn illumined the way and added piquancy to the interest of it all. Homely common sense fed those who came in search of the practical, while all were made aware that there stood before them a man who believes that not only he but every other clergyman should voice the message of God's love to men in as faultless a style and as persuasive a way as is possible, the power varying, of course, with the

MRS. WATSON.

individuals attempting the noble task. Those who heard him deplore the crudity

* We print a facsimile of the two pages of notes used by Dr. Watson in giving his lecture on Theology—the Theory of Religion. "Love to know" is plain, but can you decipher much beside that beautiful phrase, which served as the keynote of the noble burst of feeling with which the lecture closed? The facsimile reproduction reduces the size of the characters of the handwriting just one-half.

and forbidding literary quality of most of the theological literature of the past and present will not soon forget his indignation, which was but the cry of one who truly mourns because so little of present day literature dealing with the spiritual and moral problems of the universe is at all worthy to be compared in its lucidity and winsomeness with the skill with which modern science has announced its message to men, especially in the writings of Tyndall and Huxley.

Perhaps one of Dr. Watson's most interesting revelations of himself was in his informal talk to the divinity school students at their annual reception Wednesday evening. He contrasted the spirit of comradeship and fraternity which he found there among men of all classes with the exclusive spirit of the divinity school where he was educated. He described in his graphic way the first meeting which he and his classmate, Henry Drummond, had with a Senior, they having just entered the school. He would not say that they boasted of the fact that a Senior had really spoken to them and asked them if they were not first year men, but he would say that during their conversation throughout the next week it gradually oozed out how unworthy they deemed themselves of such honor. He urged the students to talk their heresies out freely while in the seminary, and probe all questions to the bottom. He exhorted them to study everything in the curriculum, even if irksome and seemingly unimportant now, pledging them his word that it was far better to do it while in the seminary than afterward, as he had learned by sad experience; and he closed with a most tender tribute to the predominant influence in shaping his life and character, namely, the friendships he formed in the divinity school with such men as Prof. Henry Drummond, Dr. James Stalker, Prof. George Adam Smith and Rev. D. M. Ross, whose article on Dr. Watson in the October *McClure's Magazine* must be read by every one who would understand his character and place. These men have met at least once a year ever since they left the divinity school. They fish, walk, talk, emulate and freely criticise each other. They have believed in each other, trusted each other, fought for each other in public, and loved each other supremely.

The way in which Dr. Watson, in subsequent conversation with the students, gave himself to answering their questions—not all of them profound questions—revealed the generous heart of the man. He will have to be more sparing of himself than he has been in New Haven or he will not endure the ordeal of traveling, lecturing and accepting well meaning, but in a way selfish, hospitality which is before him. Mrs. Watson, who is with him, by her dignity and graciousness, wins the liking and confidence of all who meet her.

Following are reports of four of the lectures given last week and the impressions of one who heard him give his first readings from his books at Springfield. The other lectures will be reported in our next number.

G. P. M.

THE GENESIS OF A SERMON.

A sermon, said Dr. Watson, is the result of six processes. The first is *Selection*. By many people the minister is supposed to labor in desperation to get a text at all until Saturday night comes, when he finds a striking text which will give easily-made divisions. Then he goes ahead, and by sleight-of-mouth and verbal jugglery he produces a sermon. Others are supposed to leave the selection of the text to divine guidance, perhaps opening the Bible at random. Such can often be identified by the use of the pocket Bible. In theory this indicates dependence on the divine Spirit. In practice the thinness of the sermon is generally equaled only by the thinness of the congregation. Such men are often good men. In Scotland we call such a man "a good creature." Then there is the man of sturdier mind who preaches along a beaten track. He goes into the Bible as a man goes into a woodyard and selects a piece of wood he thinks will do. He then proceeds to make his sermon. But there is a difference between making a table and making a sermon. A sermon is a tree which grows and brings forth its fruit.

As a matter of fact the preacher does not select the text. The text selects the preacher. It makes friends with him gradually. How long does it take to make a sermon? You can write the manuscript in a day. To think out a sermon takes—well, say ten years. The point of the whole matter is not, How much gold have we minted? nor How much have we going through the mills? but How much ore have we in sight? A preacher ought to have more ore in the mine than he can use if he lives to be as old as Methuselah.

The second process is *Separation*. Now is the time to preach this sermon. Separate the one idea from its ninety-nine blood relatives. Get it away from its army of related ideas. Some preachers cannot preach on forgiveness without entering into an elaboration on sin and the atonement. A man can listen to a sermon on sin in general with great composure for an hour. Preach to him on his sin for forty or fifty minutes and you will do the work. Some men can preach for an hour without a single idea. Others can preach an hour with a coruscation of ideas. It is better for the average man, for you and me, to preach for forty minutes on one idea. The causes of this lack of definiteness are, first, slackness and, second, lack of courage. Often men dare not preach on one idea because they fear the congregation will think they haven't some other idea. They dare not preach, for instance, on Christ's humanity for fear the people will think they don't believe in his deity. They dare not preach on faith without preaching on works at the same time.

The third process is *Illumination*. You have a cold idea separated from its environment. Now put it back in the midst of all the life you know. Let all your past experience, all your knowledge, rise to help you.

The next step is *Meditation*. Put the plate in the dark room of the soul, into the secret place, and let it develop. The man and the idea, the truth, must become one. There must be a spiritual as well as an intellectual connection between the truth and the man. His preaching must be out of the depth of this spiritual experience.

The next process is *Elaboration*. Remember, not a word has been written yet. Now put down separately every suggestion, every argument, about this idea and see that they are all its legitimate children. Now the raw material is picked, dyed and ready to be woven into the sermon. No matter whom you preach to. All minds are the same in that they want things in their order. With most preachers something is put before the letter A. Get up steam before you invite your passengers to board the steamer. With most preachers also, something follows after the letter Z. Stop at Z, or if you strike fire stop before you get to Z. If your congregation hoists the white flag, stop firing.

The last process in the genesis of a sermon is *Revision*. No photograph ever left a studio just as it was taken. If it did it would come back the next day. In this last process you will make many discoveries. You will find many an epigram, a scientific term, a "hit" or an adjective to drop out. "You are never wrong in dropping out an adjective. It's always safe to do that."

THE TECHNIQUE OF A SERMON.

Regarding substance the speaker said the preacher is a prophet, speaking what is in his heart. As to form he is a barrister and ought to speak in a skillful and cunning manner.

His first effort should be towards *Unity*. His sermon should be the elaboration of one idea. But that idea must appear in all kinds of forms as a practical principle. "Learn artistic repetition. You ought to repeat the same thing thirty times and yet so that no witness could prove that you did. Do it so that thirty witnesses will declare you said thirty different things."

Suppose your text is, "Whatsoever a man soweth that shall he also reap." Your first proposition is that reaping follows sowing. By this time your hearer just becomes aware that there is a man speaking. Your second division is "wheat and tares." Now you are localized, two people are face to face. Next, "Wheat is one kind and tares is another." Your people say, "This man has something to say, or thinks he has." Then, "Each seed will bring forth its own fruit." Your hearer is getting interested. Then you give a telling illustration. He begins to see. He doesn't admit the truth, but he takes it into consideration. Then you give your final stroke. Your hearer says, "That's true," and he mentions it at the breakfast table the next morning as something he heard ten years ago and had been thinking of ever since. Let your highest ambition be, not that men shall quote you, but that they shall quote what you say and valiantly defend it as something they have long cherished as their own.

The second element in the technique of a sermon is *Lucidity*. We would labor hard to be lucid and plain if we only knew how it is appreciated. When we hear the greatest preachers we are disappointed because it is all done so easily. There is a distinction between lucidity and simplicity. Lucidity is style; simplicity is thought. Many a sermon is simple enough in thought when it is absolutely unintelligible in expression. The truth of the matter is that a man is lucid just in proportion as he understands what he is talking about. He is profound in proportion as he does not understand it. The worst training for lucidity is overreading of poetry. The best is the study of mental philosophy. The people want to know what a man means. They want their water filtered through the gravel, but they don't want the gravel in the glass.

The next thing is *Beauty*. The most unlikely people long for beauty. Even if your audience is composed of professors they will hate scholastic language. People generally hate slang, vulgar language and unworthy talk. If quotations come naturally put them in.

The next element is *Humanity*. Some sermons would do just as well in Mars for any organic connection they have with human life and environment. They sound as if they might have been preached by some disembodied spirit to his brethren in the intermediate state. Every doctrine *can* be stated in terms of human life and verified in terms of human experience.

Charity must rule. There is a place for raillery and even bitter raillery, for denunciation and for unqualified denunciation, and he is a poor creature who cannot be angry. But anger is a risky business. Let the thunder storms be short. For most of us sarcasm is too dangerous. The people want love. They want to be comforted.

As to the *Delivery* of a sermon. Shall the preacher read his sermon? The people ought to have a voice here and the people are unanimous. "He'd better not." If a man reads he loses the immense advantage of environment. The sermon preached may be greater than the sermon prepared because of the environment.

The last and greatest element in the art of the sermon is *Intensity*. It is an element sadly wanting in our day. It needs no trick of oratory. The tears may not be in the eyes. Let them be in the heart. Speak with intensity of conviction of moral purpose *from* the very heart *to* the very heart of men.

THE PROBLEMS OF PREACHING.

This was the subject of Dr. Watson's third lecture. He began by illustrating the difference of environment and opportunity between the time of our fathers and our own time. The presentation of the same gospel changes with every new condition. It is, however, very useful that we have a shelf in the library for Christian biography. It will be well to look at it occasionally and bring the ancient and modern face to face. It may serve as a fly wheel in our present feverish religious life and save from both depression and foolish impulse.

There is a divine Spirit which is of God. There is a time spirit which is of man. Overcultivation of the latter makes the secularist. Overdevelopment of the former makes the ascetic. A man must have both to be a man of his generation. He is a mediator between God and man.

The preaching of our day is under the most critical conditions. In the past the great doctrines were accepted without question. The people knew what the minister would say. The minister said what the people knew he would say. Today preaching must be from living minds, because it is to living minds. Nothing is taken for granted except the great intuitions.

The first problem of preaching is that of *Individuality*. How far is the minister to forget his own individuality and subordinate himself to universal truth? "Preach what you feel." "Is the preacher to preach what he ought to or what he wants to?" "The latter, I say." The first duty of the minister in the pulpit is to be true to himself.

Another problem is *Popularity*.

There was a day when people were obliged to go to church. The preacher was a wielder of blind power and authority over his people. They literally "sat *under* him," to use that most pathetic of phrases. Long or short, prepared or unprepared, it did not matter. But today the pulpit cannot be coercive; it must be magnetic. Then the people went to please the minister; now the minister must please the people. Men of this day object to being bored, and the gospel has as much right to be well placed before the people as have politics.

There are many things in which we can easily bear some criticism. "Why, for instance, can we not give a title to a sermon instead of making the congregation wait ten minutes before they can find out what we are talking about, and then find out that there is no connection at all between the text and the sermon?" There should be no willful eccentricity here. A preacher should not go to the newspapers and pick out a sensational incident in order to draw a crowd and a collection.

The graver question of *Secularity* must be faced. Here is much difference of opinion. Ought the minister to confine himself to great spiritual themes, or to the affairs of the day as well? If we take the question of politics, a clergyman does not forfeit his citizenship. On the one hand he cannot exclude the themes of citizenship from his pulpit. On the other side, if he keeps entirely free from *party* politics he can then stand firm in a political crisis and inspire his hearers with a love for righteousness which is beyond all politics and with a love for the commonwealth which is over all parties.

The *Solidarity* of the race must be felt. The new outlook of the gospel has assured us that it is a gospel for the masses. Yesterday the problem of the Christian was the saving of his own soul. Today he can only save his own soul by striving to save his fellow's soul.

It were a terrible thing to ignore the soul. Suppose the church could bring it to pass that every man should have bread to eat and a coat on his back, we know it would only be at best a bread and butter paradise. But at the same time if it is ever necessary for a minister to stand between what is unhappily called "the classes" and "the masses," it is his duty to speak for the weakest and the most miserable.

The last problem, that of preaching or not preaching the results of *Biblical Criticism*. There are two sides to this question. One man says: "What I know ought to be given to my people, even if it astonishes and perplexes them. My young people will by and by bitterly complain if I do not do this." The second man says: "The results of criticism are unreliable. Then, too, the people are concerned about the spiritual truth and not about its outward form."

"Now," said Dr. Watson, "it should be said first that while many theories are to be discredited, criticism has made a large and solid contribution to religious thought. Second, the church ought to be thankful to those learned and pious men who at the cost of so much labor and time and even reputation have performed this great task. Third, for any teacher of religion to ignore and discredit it is to be remiss in duty. Fourth, he will give instruction in its bare details. Fifth, an occasional lecture on some misunderstood book, like Jonah, or the Song of Songs, will always command attention." Careful instruction is best given in classes where the Christian teacher may give the full and unreserved benefit of his knowledge. But, finally, it is to be said that the critical atmosphere is cold and often chills the gospel. In critical investigations of the 2d Isaiah, don't lose the tender piety of its fifty-third chapter.

THEOLOGY; THE THEORY OF RELIGION.

What is a man to do with his theology when he leaves the divinity school? Is theology a purely academic study only to be pursued as training or is it something that has a keen hold on the human mind and which can be openly offered in the market place?

There are two schools which have a grudge against theology, one smiting it on the right cheek and the other on the left. First is the rationalistic school. This school has a monopoly of knowledge. It treats theology with affable contempt. It does not class it as a mental science. It ignores all those great themes which have been the life and inspiration of the great Christian church for these nineteen centuries.

"I speak of the other school with reverence and tenderness—the so-called evangelistic school, not evangelical. Evangelical includes a whole country, evangelistic means a minute province." In this school the Bible is regarded by many as having dropped down, printed and bound, from heaven. Everything from Genesis to Revelation has the same spiritual value. Its amazing proposition involves the idea that the very words of the Master have no more value than those of Isaiah or Paul. This school sees no use for elaborating the great catholic doctrines. When in a rampant mood it expresses contempt for theological education. "The prophets never went to college," they say, in the same breath that they asseverate the reality of the theological education which Jonah received. They forget the seclusion of the apostles during those three years with the great Teacher.

Compare the attitude of the medical profession towards unlearned men in its practice with the attitude of the church toward teachers who have never learned. Theology is not a mere discipline of mind, not an accomplishment, but a necessity. The mind will arrange and have its systems. Doctrine is the tribute which reason pays to truth.

But it is said that people do not want theology. "The people are a poor dumb body and all sorts of opinions are foisted on them." Consider. Four of the most popular novels recently have been theological. Such books as John Inglesant, John Ward, Preacher, Robert Elsmere and The Story of a South African Farm are eagerly read by these same people, and their only merit and interest lies in their treatment of different schools of theology. And this is true not only in fiction but elsewhere. Books that are being widely read just now are Balfour's Foundations of Belief, Pearson's pessimistic work, National Life and Character, Kidd's Social Evolution and Drummond's Ascent of Man. The magazines are filled with the same material. The fact is, the people are determined to have theology.

Now as to the preacher and theology. First, the preacher must understand his subject. There are men in our congregations who are studying theology, and not only men but young women. If they go to the teacher of physics he can answer their questions to him. If they go to the teacher of mental science he will do the same. And they expect us as teachers to answer their questions in theology. If they discover that we *can* answer and won't they will hold us in contempt. None of us can be experts. The time was when theology used to be compassed by a single man from apologetics to eschatology. The day is over for those supernatural people. We are not to be experts. We are to be middlemen. Get the best and newest books, master them and then serve them out to your people.

Literature and theology should not be divorced. If words wait in nimble servitude on any subject it should be on him who tells his fellowmen of the love of God. Study South, Newman in his purity, the aptness of Bushnell, the brilliancy of Taylor and the fine Saxon of Bunyan. C. S. M.

HIS FIRST LECTURE AND READINGS AT SPRINGFIELD.

So rarely is a well-known writer successful on the platform that many came only to obtain a glimpse of Ian Maclaren, hardly hoping for an otherwise interesting evening. Seldom has an audience been more happily disappointed. The large company were unusually attentive, now applauding enthusiastically some happy expressions and now moved to silence by some of his many selections so full of pathos. On the platform he is always interesting and earnest, though at first he seems diffident almost to awkwardness, but when later he becomes lost in his subject he has a most commanding and inspiring presence. He speaks in conversational tones, sometimes tenderly, again forcibly, always impressively and with power. He has been drawn to America, he says, since when a boy he heard from his father the meaning of our Civil War. Referring to the characteristics of nations, he thought that they were to be discovered, not in the large cities, but in the country districts, away from railways and newspapers, where men have time to think for themselves. The success of his books he attributes to their return to the democratic and to their description of simple and the best but not unreal scenes of country life. After speaking of some criticisms of his books he read, with interspersed comments, several of the best-known selections. Most impressive of these, perhaps, were the meeting between Domsie and the "laird of pairts," with the beautiful prayer ending, "May the maister and his scholars meet some mornin' where the schule never skails, in the kingdom o' oor Father," the humorous examination of the beadle of Pitscourie at the ecclesiastical trial of a minister and the death of Doctor Maclure. At the close of this last, while the audience was hushed to a perfect stillness, Dr. Watson ended his lecture with the words, "So may we all live and die." For nearly a minute the audience remained quiet in their seats and then burst into enthusiastic applause, repeated several times. It was an impressive climax to a remarkable address.

M. A. D.

The Sunday School

LESSON FOR OCT. 18. 1 *Kings* 4: 21-34.

SOLOMON'S WEALTH AND WISDOM.

BY REV. A. E. DUNNING, D. D.

The topic of our first lesson was Solomon's inauguration; of the second, his plan and purpose for governing his kingdom; and of this lesson, his administration of his government. It gives us a brief picture of a brilliant reign. It may be wisely used to show how public service in any sphere of life may be crowned with success. It establishes the principle that it is right to seek prosperity for the public good, and points directly to the danger of perverting prosperity to selfish ends. It states:

I. *Solomon's wealth*, which included:

1. National prosperity. For that purpose the young king in his early years applied his inheritance from his father. David had gathered through his conquests great treasures. Solomon used them for the protection of the people. His chariots and horses made the surrounding nations afraid to attack Israel. Hadad, the Edomite, on the south and Rezon, the Syrian, on the north sought to recover the territory which the mighty David had wrested from them [1 Kings 11: 21-25]. But Solomon by his army maintained his kingdom against all his foes.

With power came peace. "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon." In peace and safety the nation realized happiness, which was largely the fruit of Solomon's wealth.

This was the righteous use of property. It is not a sin to seek riches nor to get them honestly—and often they are honestly gained. Money—large amounts of it—controlled by those who know how to put it to good uses, is necessary to the development of any country and to the maintenance of its independence. Rich men with intelligence and conscience are a source of prosperity to all the people. The equal distribution of wealth has never been accomplished in any large community, but so far as it has been approximated it has always tended toward a common level of poverty and weakness. The righteous rich are not only a blessing but a necessity to the poor. Wealth was given to Solomon in answer to his prayer, and the promise and bestowment of it was evidence that such prayer is acceptable to God. It is a right prayer now, and in response to it money is given to those who pray; and that which is asked for should be the best money, acknowledged as such by all nations. Great resources without honesty are of little value to a people, for they not only are not trusted by foreigners, they do not trust one another. National integrity is never the monopoly of any one class. If the rich are dishonest the poor will be also, and rich men will not remain honest when the poor are unworthy to be trusted. Solomon's wealth, as equipment for the defense of Israel, was the wealth of the whole people. If they had sought to destroy it they would have destroyed themselves. The temptation besets many in our land to destroy riches which they cannot control. It is a temptation to deal a fatal blow to our nation.

2. Personal aggrandizement. Gradually the possession of great wealth became to Solomon a temptation to use it for his own pleasure and glory. His tables and horses and chariots and buildings and pleasures became the chief object of his administration. Rich as he was, he needed more; and got more by levying taxes which foreshadowed the disruption of the nation. King and officers in their prosperity grew extravagant, and took the means to maintain their extravagance out of the poor. We shall see by and by how, after Solomon's death, the people, in throwing off the yoke he had placed on them which had grown so heavy, put their heads under the far heavier yokes of Egypt, Assyria and Babylon. A wiser policy would have been to unite for righteous rule and to have suffered in patience till they got it. There is no other, no easy way to prosperity. Neither a debased currency nor a protective tariff, nor any device to place others at disadvantage in business as compared to ourselves, will make our business good.

II. *Solomon's wisdom.* This was as remarkable as his wealth. It included:

1. Capacity for government. This he displayed in the broadest sense. He mastered enemies abroad, kept peace at home and developed the resources of the nation. Special emphasis is laid in this lesson on his learning. He wrote 3,000 proverbs. He composed poetry, and became an authority in botany, zoölogy and ichthyology. His writings became famous in many lands, and he became the foremost patron of learning of his age. People visited Jerusalem from all parts of the world, attracted by the wisdom of its king.

Culture is the fruit and the handmaid of prosperity. Rulers who have the interest of the people at heart will foster popular learning. Especially in a republic such as ours, where all the people share in the responsibilities of government, all must have knowledge. Education, whose privileges are open to all, is with us a prime necessity. No service can be greater than giving to our children, poor or rich, the opportunity to become both intelligent and righteous citizens. The maintenance of schools open to all without cost is essential to free and stable government. Happy the nation whose leaders are educated, and who believe that all the people should be also.

2. Pride of knowledge. Solomon came to know both too much and too little. The book of Ecclesiastes, written long after his time, appears to be a record of his experiences, at least of the experiences which might be expected of him when he came to use his wisdom for his own gratification instead of for the well-being of the nation. He learned to have a contempt for humanity. He came to believe that an upright woman was not to be found in the world [Eccl. 7: 26-28]. He drank the cup of pleasure to the dregs both through study and sensuality, and he came to the conclusion that the entire cup was dregs. The refrain of his thoughts was, "Vanity of vanities; all is vanity."

Such miserable pessimism may be the outcome of even the greatest possessions and the richest mental endowments when they are turned inward on self instead of being used for the service of mankind. The glory of Solomon is ever shadowed by the failure he made of life, the full consequences of which were not realized till long after his death. The Old Testament contains no more impressive lesson than that to be learned from his example. It took ages to apprehend the truth which every generation and every person needs to grasp afresh as the one chief conclusion both of biography and history: "This is the end of the matter; all hath been heard: fear God and keep his commandments; for this is the whole duty of man."

THE CHURCH PRAYER MEETING.

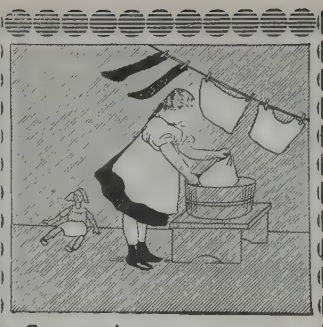
Topic, Oct. 11-17. Right and Wrong Use of the Tongue. James 3: 2-18.

Self-control, modesty, righteousness, love in speech; thoughtlessness, conceit, bitterness, malice, strife in speech.

(See prayer meeting editorial.)

Try to think into the middle of a subject and see it from the inside looking outward.—*Dr. John A. Broadus.*

It is not so much our difference of opinion that does us the mischief, but the mismanagement of that difference.—*Philip Henry.*



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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

How to Help the Cubans. The only Cuban Congregational chapel in the world is in Ibor City, a suburb of Tampa, Fla. It is simply a mission as yet, no church having been organized, but the modest little building stands in the midst of a Cuban population of over 9,000 and its opportunity is most inviting. A great wave of Latin immigration has swept over the gulf coast of southern Florida as a result of the war in Cuba, and thousands of exiles are staying in Key West and Tampa awaiting the return of better days. *The Home Missionary* well says: "We cannot aid in equipping the mysterious expeditions which sail away from time to time with arms and munitions of war, but we hope through the agency of the Immanuel Mission to equip and send forth truly converted sons of the Antilles, who will bear the glad tidings of a Saviour's love to that island 'waiting for his law.'" Rev. E. P. Herrick of Tampa organized this work and devotes much of his time to it. Sunday school services are held in Spanish, and a day school has an enrollment of over forty dark-eyed children. The mission is under the special care of the Florida Woman's Home Missionary Union, but the ladies need aid and ask the gifts and prayers of all true friends of Cuba.

Self-Support in South Africa. A young church composed of Zulus in Johannesburg, under the charge of Rev. H. D. Goodenough, has made a remarkable record in the matter of self-support. Over two years ago a chapel was built, largely by the natives themselves. During the first year a debt of $500 was paid, besides meeting the current expenses, and on April 1, 1895, there was a balance in the treasury of $85. For the year ending April 1, 1896, the receipts of the church were nearly $1,200 and came within about $70 of meeting all the expenditures, including the salary of the native preacher and a house for him, together with the cost of a classroom and some furniture for the chapel. Mr. Goodenough writes of a plan for establishing a new station eight miles from Johannesburg, at a railway and mining center where already a little chapel has been secured. The spiritual work does not suffer in the midst of the material prosperity. A letter from Mrs. Goodenough shows how successfully the native preacher is getting hold of the young men and says that they hope to secure one of their most active helpers, who was formerly a pupil at Amanzimtote, as evangelist and interpreter.

THE WORLD AROUND.

Uganda's Peculiarities. At the meeting in London to send a new band of C. M. S. missionaries for Uganda emphasis was laid on certain unique features in the growth and development of this mission. Strangely enough school work—indeed work among children in any systematic form—has never been pushed, yet no mission shows more strikingly the result of permanent educational effort. In early days the missionaries devoted themselves to teaching young men and lads to read. Their success is evident in the thirst for reading matter which has caused houses where the literature was kept to be fairly besieged. Even now we are told that no one comes forward for baptism who has not first learned to read—a circumstance quite peculiar to Uganda. But one of the provisions of the future must be a fuller educational system. Only less remarkable than the eager interest which has been shown in every part of the Bible yet translated is the zeal with which leading Christians have thrown themselves into the work of evangelizing their countrymen. Mr. Pilkington, who returns with the new party, said he hoped soon to be present at another dismissal—a departure of missionaries from among the Waganda to the nations around them and to those on the coast. A recent letter from Bishop Tucker tells of finding a church building and a responsive congregation in the kingdom of Toro, 200 miles west of Mengo. The king was baptized a short time ago. No English missionary has ever worked in this region, but the gospel was carried thither by evangelists of the Uganda church. The profession of "mission agent" with its carefully graded rates of pay is as yet unknown in Uganda, and the new missionaries were warned to avoid the temptation to spend English money upon the people. In one other respect is this mission unlike those in India and China. The upper classes have been first reached by the gospel, and the truth has spread downward rather than upward. There is danger that numbers will profess Christianity, because the fact that almost all the great chiefs are Christians makes it fashionable.

Should Missionaries Be Ascetics? Every now and then some globe-trotter with a passion for exhibiting his own narrowness arises to remark that Christian missionaries in foreign lands live in luxury, and thus give the lie to the gospel which they teach. To all such we commend the words of the British commissioner of Central Africa, Sir H. H. Johnston, who in his last report says: "Asceticism is all very well in a wholesome part of England, or in an equally healthy North African desert, but any attempt to live carelessly, uncomfortably and too frugally in the exceedingly unhealthy climate of Central Africa must sooner or later result in the permanent disablement of the missionary's health or his death, and can serve no useful or godly purpose whatsoever. The missionaries at one station at least eat bad food badly cooked, and the rude houses in which they live are, with the exception of the quarters assigned to the ladies, unfit even for a native's occupation. It is pathetic to see highly educated men from Oxford and Cambridge hollow-eyed and fever-smitten, crouching in little huts which no native chief would deign to occupy. They are guided in so doing by a false principle that the funds of the mission, which are not large, should be devoted entirely to mission work, and that little or no money should be spent on 'comfort.' I wholly disagree with them"

PEN AND SCISSORS.

The missionary society of Christian Indians in Nebraska and the Dakotas has pledged six shares or $300 to the A. M. A. Jubilee Fund. How many white churches and missionary organizations have given in like measure?

The Moravians report 150 mission stations, 400 missionaries, 234 day schools with 22,000 scholars, 110 Sunday schools and 93,000 converts in foreign lands. These remarkable statistics show the church abroad to be three times the size of the church at home.

It is a notable fact that on the staff abroad of the English Church Missionary Society no fewer than sixty-seven missionaries are working at their own cost. Moreover, as many as 189 are supported, not by the central society, but by particular individuals, parishes, or other organizations. Eighty new workers have been accepted this year and are ready to sail.

Again the girls in our school in San Sebastian, Spain, have acquitted themselves with credit in the matriculation examinations for the government University of Madrid. In spite of a policy on the part of the professors of severe tests and low grades, thirty-one girls passed the examinations, eight receiving the high mark of *sobresaliente*. Mrs. Gulick expects to visit America this month.

Mission boards are recognizing more and more every year the importance of sending their secretaries or other representatives to visit the foreign field occasionally. Sec. Robert E. Speer of the American Presbyterian Board has recently started on a tour to the missions of that church in Asia. He will visit Persia, India, Siam, China, Japan and Korea, and will probably be absent twelve or fourteen months.

The American Board missionaries *en route* for Gazaland have been detained on the East African coast, first on account of the prevalence of the rinderpest, which has made transportation difficult, and, latterly, by the disturbances caused by the uprising of the Matabeles. It has been decided that Mrs. Bates and Miss Gilson should remain in Natal until Mr. Bates can make satisfactory arrangements for reaching Mt. Silinda.

The latest letters from missionaries in Madagascar bring bad news from all parts of the country. With the exception of the capital and a few towns containing French garrisons the central portion of the island was at the mercy of bands of lawless raiders dominated by an anti-foreign and anti-Christian spirit. Indeed the most discouraging feature of the movement is its intense heathenism. Village chapels, schools, evangelists' houses, even dispensaries and a leper asylum, have been ruthlessly destroyed and the work of years overthrown. Where fifty or sixty congregations had assembled hardly a tenth of that number remain. Many Christians have lost their all; not a few have been murdered and large numbers have been grossly ill-treated.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. I. O. RANKIN.

Topic for Oct. 18-24. Are We Doing Our Best? Matt 5: 13-16; 25: 14-30.

The last stroke which finishes the work is good economy. If a man is lifting and exerts his strength up to the last pound necessary to move the weight, without that last pound all the rest goes for nothing. If a church lacks only a little self-consecration of persuading the world that its Christianity is real, that last self-consecration is worth a great deal of self-denial. When a Christian Endeavor Society is doing "pretty well," the difference between that and its best use of means and opportunities is often the difference between success and failure. It may be the first step that costs, but it is the last that counts. A little more faithfulness, a little more enthusiasm, a little more care in using the machinery of the society, a slight increase of watchfulness in the outlook for opportunities, brings large returns of enjoyment and of service.

When we ask ourselves whether we are doing our best, we ought to remember for whom we are acting and what He did for us. To be a little slack in our own interest might sometimes be excusable, but to grudge the slight extra service, care and exertion which makes all the difference between failure and success in his cause ought to make us ashamed and sorry. It was strenuous exertion joined with faith in the justice of the master which made it possible for the servants in the parable to double the talents he had given them. It is the nature of the light to shine, but it is our privilege and duty to see that it is in a place where it can do its office and to keep the medium clear through which it shines. Our best is not an unreasonable but a reasonable service. When we try to fulfill it we shall have power with God and men, and the full joy of the companionship of work with Christ.

Parallel verses: Heb. 12: 1-4; Mark 13: 33-37; Luke 19: 12-26.

Civilized life is not war, it is not pillage, it is not hate; it is mutual co-operation, mutual assistance and mutual benefit. It is peace, candor and good will. Civilized society is a great workshop, in which every man plays his separate part, but in which no man can work without benefiting all his fellowmen.—*Hon. Bourke Cochran.*

Literature

BOOK REVIEWS.

CHURCH HISTORY.

The third and concluding volume of *A History of Auricular Confession and Indulgences in the Latin Church*, by Henry Charles Lea, LL. D., deals with the subject of Indulgences. It shows the same painstaking and impartial care in handling an immense amount of learned material which we noted in the preceding parts. Protestants should read this history to learn what the doctrine held on the subject by the Roman Catholic Church really is. They will find that it has been a weapon of immense power in the hands of that church, but that its limits have been left undefined, so that there is room for the common misunderstanding and dispute as to what is really meant by the promises of an indulgence. We congratulate Dr. Lea on the happy completion of so great a work. [Lea Bros. & Co. $3.00.]

Vol. II. of Professor Kittel's *History of the Hebrews* forms Vol. VI. of the Theological Translation Library. The characteristics of the previous volume appear in this one. Use is made of the results of the higher criticism, although the author is conservative in his tendencies, and inclined to place far more reliance on the statements in the Biblical historical books than Wellhausen, Kuenen or Stade. While accepting many of the conclusions of present day scholars, he looks upon the history of the Hebrews as the history of a people chosen by Jehovah for a special service in the development of the political and religious institutions of mankind. Chronicles, as a historical source, he would use with caution. Two parts of the history are treated in this volume, viz., the pre-monarchic age and the first representatives of the monarchy, and the decline of nationality and the advance of religion. The criticism of the sources of the history are such as a specialist would best follow, although the conclusions reached are put in language which any one can understand. The sketch of the times of Samuel and Saul, of David and Solomon is instructive because it brings into clear perspective the superstitions of the period, and thus enables one to judge more accurately of the true character of David and Solomon. Professor Kittel traces the causes of the downfall of the kingdom, and estimates the power and place of the prophets and the part they had in preparing the people for the changes through which their political fortunes carried them. Whoever reads these volumes with a Bible open before him will secure a broad outlook over the experiences of the Hebrews, and will be better able than formerly to compare them with other peoples in whose behalf the divine interposition is not so apparent. The author is professor of theology in the university at Breslau. [G. P. Putnam's Sons. $4.20 net.]

History of the Christian Church. Vol. I. Founding of the New World, 1–600 A. D., by George H. Dryer, D. D. This work is a fairly successful attempt to tell to ordinary readers the story of the Christian Church. The author deplores the lack of knowledge of church history among intelligent laymen. That no instruction is given in our colleges upon a subject so vital to the understanding of our civilization is to him, as it is to many others, a source of wonder. His work, however, in its present and projected form —four or five volumes—will never become a college text-book. Its sphere will rather be for popular reading in the home. It is issued in attractive form with illustrations.

Though following the five common divisions of his theme, the author avoids technical phraseology. Instead of history of "doctrine" he speaks of "the truths that won." In this first volume he portrays, in a vivid way, the civilization and political condition among which Christianity appeared, and shows how the church became the salvation of a falling world. The account of the organization of the church on the lines of the divisions of the empire is instructive. The description of the growth of the episcopate out of an earlier and simpler order, and of the advancement to the hierarchy and papacy through political considerations, will be received by most Protestant readers, but the references to the attitude of the Roman Church are not altogether in good temper.

A feature of much interest in this book is its ample biographical sketches of the great church leaders of the period. Another is the tracing of the development of the Christian service, and the account of the several families of liturgies. The literary work is not of the best. In places, indeed, the writing might be called slovenly, but the meaning is generally plain. [Curts & Jennings. $1.50.]

We are glad to have, after a long interval, a new edition of George Zabriskie Gray's *The Children's Crusade.* The episode of which he treats is one of the saddest and most striking of the mediæval time and is well worthy of study. [Houghton, Mifflin & Co. $1.50.]

SCIENCE.

Evolution or Creation, by Prof. Luther Tracy Townsend, D. D. Professor Townsend's book is interesting, but on the whole disappointing. In the first place he has not himself thought it of value enough to provide a topical index, which makes the work of comparison and consideration difficult, after a first reading. Again it is largely polemic and polemic by sarcastic reference to the inconsistencies of the leaders of scientific thought, a process which, upon this side or the other, is more tiresome than conclusive. He has, of course, little trouble in showing that the difficulties in the way of the evolutionists are very great and that there are stubborn facts making against their pet hypothesis. As against the men who treat the development theory as a settled fact instead of a useful working hypothesis his case is very strong indeed. Positively, his statement of the "ways proposed for bringing man and woman upon the earth" is not exhaustive. The three proposed are: First, man and woman came without any supernatural or miraculous interposition whatever. Second, they came by a sort of indirect, or mediate, supernatural or miraculous interposition. Third, they came by a direct supernatural or miraculous interposition and in precisely the way the Bible describes. But those who believe that they came by a direct interposition do not all believe that the account in Genesis is intended to be a history literal in detail; and the second theory, which Professor Townsend dismisses as unworthy of the slightest notice, is probably held by a majority of the younger Christian men of science, as by Prof. John M. Tyler, for example, in his Whence and Whither of Man. Professor Townsend distinctly abandons the long period explanation of the word "day" in the creation chapter. His constructive contribution to the question is the hypothesis that after the Great Ice Age, which he identifies with chaos, God created all the life of the present era of the world in a week of ordinary days. This hypothesis is carefully worked out and there is nothing in the Hebrew text to forbid its acceptance. We have given so much space to the book because we feel that it is time and there is ample room for a cool and intelligent discussion of this whole topic, in view of the recent tendencies of science, from the side of philosophy and faith, and we regret that Professor Townsend's book does not satisfactorily fulfill the requirements of the task. [Fleming H. Revell Co. $1.25.]

The Marine Biological laboratory at Wood's Holl has become one of the centers of American scientific study and research. The volume of *Biological Lectures* for the summer session of 1895 shows the scope and variety of the subjects treated and the high rank of the lecturers. [Ginn & Co. $2.15.]

ESSAYS AND SKETCHES.

The Listener in the Town, *The Listener in the Country*, by Joseph Edgar Chamberlin. Here is a man with eyes and ears who knows how to use them, a heart to interpret some of the meanings of the life about him and a power of easy and delightful expression that can only have been born of much hard work. The invitation of the essays is commonly given through a very happy title, the interest of which is seldom belied by what the author has to tell. Those who love nature and human nature and can appreciate genial sentiment and quiet humor in a traveling companion will enjoy these excursions in town and country. [Copeland & Day. 2 vols., 75 cents each.]

The Works of Max Beerbohm. Humor, irony, delicate satire and delight in observing the actions and the follies of society join to make this little book amusing, if not very profitable, reading. It is in style and topics the acme of artificiality. The praise of dandies, a rehabilitation of George IV., an amusing retrospective sketch of London society in 1880, a veiled satire on the artificiality of women, a sketch of a Bath dandy of a century ago—such are the themes of its chapters, which will appeal to those who think that bonbons have a place in the literary bill of fare. [Charles Scribner's Sons. $1.25.]

The Religion of Manhood, by John Owen Coit. This little book is in two parts, Essays and Poems, and Quotations and Suggestions. The author has neither clarified his thought nor unified his material, and the general impression of the book is decidedly scrappy. Its spirit is devout, but it makes the common blunder of decrying existing methods without suggesting others to take their place. [G. P. Putnam's Sons. 75 cents.]

BIBLE STUDY AND ILLUSTRATION.

Jesus as a Teacher and The Making of the New Testament, by B. A. Hinsdale. This book consists of a series of inductive studies of our Lord's preparation for and work as a teacher, followed by a like study, expressly designed for plain people rather than scholars, of the making of the New Testament, regarded from the point of view of the earlier chapters. Professor Hinsdale has succeeded admirably in making his meaning clear and plain. With all his judg-

ments as to the relative importance of facts and inferences, we hardly find ourselves in agreement, but the book will be helpful and inspiring to a large circle of readers. [St. Louis: Christian Publishing Co. $1.25.]

Thirty Studies in the Gospel by John, by Prof. W. W. White, Ph. D., of the Bible Institute, Chicago. This is a book for students of the English Bible, containing suggestive outlines of search in the gospel and a multitude of ingenious and helpful diagrams representing its contents from different points of view. The book does not touch upon the problem of authenticity or raise any of the external questions connected with the gospel. [Fleming H. Revell Co. 50 cents.]

A beautiful specimen of modern printing and book-making is *The Illustrated New Testament*, a pocket edition in small but clear print, bound in modern style. The illustrations are well-chosen and carefully reproduced photographs of the scenes of Bible history, inserted in appropriate places in the text. The idea is a good one and well carried out. [Thomas Nelson & Sons. $1 00.]

Whatever brings the Holy Land within closer range and makes it more real is of interest to all Christians, and especially to students of the Bible. Rev. Harvey B. Green has spent much time in Palestine, has made a careful study of its flora and with the aid of competent assistants has pressed and preserved a great variety of its wild flowers. Such of these as are noticed in the Bible, and some others, he has put in book form on blank pages opposite to descriptions of them, with Scripture selections referring to them. It is a dainty present for Sunday school teachers and others. [Rev. H. B. Green, Lowell, Mass. 50 cents and 75 cents.]

Shadow and Substance, an Exposition of the Tabernacle Types, by George C. Needham. This is one of the books which allegorizes the details given in the Old Testament into lessons and revelations for the modern church. It is suggestively done—the only trouble is that it seems to claim an authority for the results of a process which in other hands would inevitably produce variant results. With this caution the book may be commended to those who can get help from such a treatment of Scripture. There is a good portrait of the author. [American Baptist Pub. Soc. 75 cents.]

VERSE.

Songs, and Other Verse, by Eugene Field. This book contains a selection of Mr. Field's unpublished poetry. It illustrates the versatility of the author and his facility in clothing his fancies in easy rhyme. As always, he is at his best in pure sentiment and simple humor. When he begins to elaborate his patience and his art begin to fail. There is much in this volume which will not help the author's fame, but here and there we find a touch which the reader cannot help but thoroughly enjoy. [Charles Scribner's Sons. $1.25.]

Lays of a Wandering Minstrel, by Anne Virginia Culbertson. These are the verses of an evident mistress of elocutionary effects, and they have a ringing movement which must have served her admirably in her public readings. Some of them rise to a high literary level, and she shows a remarkable skill in the use of the ballad form. The briefest quotable bit is this:

EXAMPLE.

(From the Apocryphal Gospel of St. Bartholomew).

If thy neighbor fall in sin,
Half the guilt is thine, no less.
Hadst thou shown of holiness
All the beauty dwells therein,
Then his fault had never been.

[J. B. Lippincott Co. $1.10.]

Vol. VI. of the exhaustive edition of *The Poetical Works of William Wordsworth*, edited by William Knight, has a steel plate portrait of the poet after H. H. Pickersgill. It contains poems written from 1814–20, with full notes and introductions. [Macmillan & Co. $1.50.]

STORIES.

The Crimson Sign, by S. R. Keightley, is a historical novel which gives a vivid picture of the struggle for religion in Ireland at the end of the seventeenth century, when James had been deposed and William and Mary established on the throne. The majority of American readers will gain much information from the book concerning an epoch with which they are not too familiar, while the interwoven love story will prove of unusual interest. The heroine is early rescued by the hero from a band of marauders, and during the siege of Londonderry she carries herself with great courage, finally discovering and disclosing the treachery of her own brother. After many dangers and sufferings the daring action of the hero rescues the well nigh discouraged remnant of the besieged and decides the conflict. The strongest and most successful character drawing is found in Captain Macpherson, whose sad life ended nobly in his country's service; but the actors are all real people, even the minor ones, like the cowardly Simon Sproule, being as cleverly developed as the more important. [Harper & Bros. $1.50.]

Wisdom's Folly, by A. V. Dutton. This story involves "a study in feminine development," in which the desire for experience of a different life than she has known leads a good woman to dangerous ground, from which her return to happiness is difficult and costly. It is well worked out and with enough reserve to make the handling strong. Few women, we suspect, would have felt the temptation in the way in which it appealed to the heroine, and we question the advantage for general reading of this sort of study of character on the borderland of immorality. There is, however, nothing immoral in the book, and the lesson that evil yielded to brings its sure punishment is thoroughly emphasized without preaching. [Henry Holt & Co.]

The Farmer and the Lord, by George H. Hepworth. The teaching of practical and hard experience in bringing the need of God home to an unbeliever is the topic of this book. The story is rather a sad one, and is told without much dramatic power or command of conversation or dialect, but the moral is strongly brought out. [E. P. Dutton & Co. 75 cents.]

The series of Stories by English Authors is brought to a close by the appearance of the volumes entitled *Germany* and *The Sea*. Taking the series as a whole, it gives an admirable variety of short stories, and the work of selection is very well done. [Charles Scribner's Sons. 75 cents.]

Other new volumes in the complete edition of Eugene Field's works are, *The Second Book of Tales* and *The Holy Cross and Other Tales*. [Charles Scribner's Sons. Each, $1 25.]

Conflict and Conquest, The Experiences of Father Flynn, by George C. Needham. This is a new edition of the story of the conversion and escape from Ireland of a Roman Catholic priest. It is interestingly told, and has had a wide circulation. [American Baptist Publication Society. 50 cents.]

MISCELLANEOUS.

The Council Manual of a Congregational Church, prepared by a committee of the National Council of the Congregational churches of the United States, has just been issued by the Congregational Sunday School and Publishing Society. It contains an introductory account of the occasion which led to its being prepared, a list of the names of the committee and of representative brethren who have examined the manuscript, made suggestions and with whose approval it is sent out. It contains two parts. The first is the manual, giving by-laws, statements of doctrine and form of reception of members. This part, containing thirty-two pages, is also published separately and may be had in lots of fifty or more with the name of the church proposing to use it printed on the front page. Part II. contains a brief historical view of the denomination, a statement of our polity, a full description of the method of organizing a Congregational church, with a number of forms of letters missive and forms relating to the dismission of church members. A great many questions asked of us by letter are here clearly and simply answered. This manual ought to be in the hand of all members of Congregational churches. We refer to it elsewhere editorially. [10 cents. 100 copies, $5.00. Postage additional.]

Buddhism, the first series of the American Lectures on the History of Religions, was delivered by Prof. T. W. Rhys Davids, LL. D. They were given at Cornell University, at the Lowell Institute, Boston, at Brown University, the Brooklyn Institute, at Columbia College and, in part, at the Peabody Institute, Baltimore, and at the University of Philadelphia. Professor Rhys Davids is chairman of the Pali Text Society, whose mission it is to collect and print the Buddhist writings, and he speaks not merely with knowledge but with sympathy of the faith which has done so much for Asia. He deals with the primitive forms rather than with the modern variations and corruptions of Buddhism, and his book affords an admirable opportunity to observe how deep and unbridgable, despite a multitude of superficial resemblances, is the gulf between the pantheism which Gautama taught and the individuality of God and man taught by Jesus. To this contest of beliefs, embodied historically by Jesus and Gautama, the tendency of thought again irresistibly drifts, and we are grateful to the author for a sympathetic and intelligible statement of the highest realized form of a philosophy which is as fascinating to many minds as it is essentially anti-Christian. A pantheistic Christianity is an essential contradiction in terms; but every Christian scholar will none the less welcome this clear account of the greatest system of pantheistic philosophy the world has known. [G. P. Putnam's Sons. $1.50.]

Familiar Trees and Their Leaves, by F. Schuyler Mathews, is an interesting description of over 200 kinds of trees, with sketches from nature of their leaves. The frontispiece is an exquisite group of the painted beech, and all the illustrations are charac-

teristic and truthful. Attractive in appearance and valuable in its interesting presentation of the facts of tree life, this book will be for many an introduction to a new world of beauty. [D. Appleton & Co. $1.75.]

Mr. Richard Shelburn has gathered a book of amusing skits and stories which he calls *Our Humor*. They are of the kind that pass in the newspapers and are many of them good. Mr. Shelburn evidently doubts the capacity of his readers for humor, and has emphasized the point of the jokes by printing all that leads up to them in capitals, so that we have the feeling of being seized by the buttonhole and personally conducted to the right point of view—which rather robs our laughter of its spontaneity. [Columbia Book Co. $1 50]

Cold Dishes for Hot Weather, by Ysaguirre and La Marca. Housekeepers will welcome this little volume which teaches them to prepare and serve daintily such cold dishes as shall please the eye and tempt the appetite in hot weather. All the receipts given are for dishes to be eaten cold. [Harper & Bros. $1.00.]

NOTES.

— In summing up the prospects of the autumn book trade the *Publisher's Weekly* notices the fact that "the gift-book, which was intended for the center table and appealed merely to the eye, has entirely disappeared from among new American publications."

— The plan for a memorial library in Bayard Taylor's birthplace, Kennett Square, Pa., is well under way. Land has been purchased, subscriptions have been coming in, the association having the work in charge has been incorporated, and a formal dedication was held at the proposed site not long ago.

— The differentiation of English in its world-wide sphere finds new evidence in a dictionary of Australasian English, which Professor Morris of the University of Melbourne is about to publish. It will contain the words added to the common tongue by the Australians, as well as those for which the word "Australianisms" might be coined.

— It is good news that the monument to Colonel Shaw, for which the corner of the Boston Common just in front of the State House has so long been waiting, is finished at last. Mr. St. Gaudens has been long about it because it was a labor of love. It is hoped that it may be in place by next May, and those who have seen the clay in the artist's studio assert that it is a masterpiece.

— Mr. J. M. Barrie has been persuaded to come to America and is sure of a warm welcome from a host of admirers of A Window in Thrums and The Little Minister. Sentimental Tommy, his serial which has been running in *Scribner's Magazine*, will be concluded with the November number, and will appear at once in the complete edition of his works which the Scribners are making.

— The publishers of *The Pansy* announce its discontinuance with the October number. "The changes in magazine make-up and methods demand an outlay not justified by the returns," they say. *The Pansy* has been a welcome and helpful visitor in many homes and we are sorry to learn of its disappearance. This is to be in the nature of a transformation, however, the good will of the magazine being transferred to the *Junior Golden Rule*, to which Mrs. Alden (Pansy) will be a regular contributor.

BOOKS OF THE WEEK.

Roberts Bros. Boston.

SOME MODERN HERETICS. By Cora Maynard. pp. 382. $1.50.

NUGÆ LITTERARIÆ. By William Matthews. pp. 344. $1.50.

LAZY TOURS IN SPAIN AND ELSEWHERE. By Louise Chandler Moulton. pp. 377. $1.50.

A CYCLE OF SONNETS. Edited by Mabel L. Todd. pp. 93. $1.25.

THE WORLD BEAUTIFUL. By Lilian Whiting. pp 291. $1.00.

THE WONDERFUL FAIRIES OF THE SUN. By Ernest V. Wright. pp. 66. $1 25.

Houghton, Mifflin & Co. Boston.

WILLIAM HENRY SEWARD. By Thornton K. Lothrop. pp. 446. $1.25.

ROBERT BROWNING PHRASE BOOK. By Marie A. Molineaux, Ph. D. pp. 520. $3.00.

LOWELL LEAFLETS. Compiled by Josephine E. Hodgdon. pp. 102. 40 cents.

THREE LITTLE DAUGHTERS OF THE REVOLUTION. By Nora Perry. pp. 64. 75 cents.

Cong. S. S. & Pub. Society. Boston.

HIS BROTHER'S KEEPER. By Charles M. Sheldon. pp. 381. $1.50.

THE RAINPROOF INVENTION. By Emily Weaver. pp. 414. $1.50.

Arena Pub. Co. Boston.

THE MARCH TO THE SEA. By Maj. S. H. M. Byers. pp. 149. $1.25.

Charles Scribner's Sons. New York.

IN THE SOUTH SEAS. By Robert Louis Stevenson. pp. 370. $1.50.

FABLES. By Robert Louis Stevenson. pp. 92. $1.00.

THE POWER OF THOUGHT. By John D. Sterrett. pp. 320. $1.75.

WINNING WHIST. By Emily Boardman. pp. 159. $1.00.

PROBLEMS OF MODERN DEMOCRACY. By E. L. Godkin. pp. 332. $2.00.

PROF. WILLIAM HENRY GREEN'S SEMI-CENTENNIAL CELEBRATION. pp. 193. $1.50.

AN ILLUSTRATED FLORA OF THE NORTHERN UNITED STATES, CANADA AND THE BRITISH POSSESSIONS. Vol. I. By N. L. Britton, Ph. D., and Hon. A. Brown. $3.00.

G. P. Putnam's Sons. New York.

THE WAR OF THE STANDARDS. By Albion W. Tourgée. pp. 130. 75 cents.

SONGS WITHOUT ANSWER. By Irene Putnam. pp. 93. $1.00.

THE REAL AND IDEAL IN LITERATURE. By Frank P. Stearns. pp. 223. $1.25.

STUDIES IN INTERPRETATION. By William H. Hudson. pp. 221. $1.25.

THE TOWER OF THE OLD SCHLOSS. By Jean P. Rudd. pp. 277. $1.25.

COLUMBUS, HIS LIFE AND VOYAGES. By Washington Irving. pp. 412. $1.50.

THE BUSH BOYS. By Capt. Mayne Reid. pp. 388. $1.25.

THE BOY HUNTERS. By Capt. Mayne Reid. pp. 397. $1.25.

Thomas Whittaker. New York.

HEAVEN EVERY DAY. By Theodore F. Seward. pp. 160. 50 cents.

Harper & Bros. New York.

THE ELEMENTARY STUDY OF ENGLISH. By William J. Rolfe, Litt. D. pp. 86. 36 cents.

RICK DALE. By Kirk Munro. pp 282. $1.25.

CONSTITUTIONAL HISTORY OF THE UNITED STATES. Vol. II. By George Ticknor Curtis. pp. 780. $3.00.

Christian Literature Co. New York.

ANNOTATIONS ON THE ACTS OF THE APOSTLES. By F. W. Stellhorn. pp. 420. $2.00.

Longmans, Green & Co. New York.

THE VIOLET. By Julia Magruder. pp. 210. $1.25.

New Amsterdam Book Co. New York.

NEPHELE. By Francis W. Bourdillon. pp. 166. $1.00.

American Book Co. New York.

THE STORY OF GREECE. By H. A. Guerber. pp. 288. 60 cents.

LEGENDS OF THE MIDDLE AGES. By H. A. Guerber. pp. 340. $1.50.

FIFTY FAMOUS STORIES RETOLD. By James Baldwin. pp. 172. 35 cents.

ROBINSON CRUSOE. By Daniel Defoe. pp. 246. 50 cents.

Baker & Taylor Co. New York.

THE REGICIDES. By Frederick H. Cogswell. pp. 369. $1.50.

Macmillan & Co. New York.

SIR GEORGE TRESSADY. 2 vols. By Mrs. Humphrey Ward. pp. 307, 352. $2.00.

J. B. Lippincott Co. Philadelphia.

FOR FREEDOM'S SAKE. By Arthur Paterson. pp. 322. $1.25.

THE GOLDEN FLEECE. By Julian Hawthorne. pp. 193. 75 cents.

American Sunday School Union. Philadelphia.

FRIENDS FOR GOOD. By MARY E. BRADLEY. pp. 367. $1.25.

Bean, Warters & Gaut. Knoxville.

AMERICAN CHURCH. By Rev. G. J. Jones. pp. 158. 50 cents.

Herbert S. Stone & Co. Chicago.

THE FEARSOME ISLAND. By Albert Kinross. pp. 143.

ARTIE. By George Ade. pp. 193.

PAPER COVERS.

Children's Mission. Boston.

FORTY-SEVENTH ANNUAL REPORT.

Ginn & Co. Boston.

THE PHILOSOPHICAL REVIEW: *German Kantian Bibliography*. By Dr. Erich Adickes. Edited by J. G. Schurman and J. E Creighton. pp. 623. $1.00.

H. L. Hastings. Boston.

GREEN'S GREEK-ENGLISH LEXICON TO THE NEW TESTAMENT. pp. 208. 35 cents.

Rev. R. W. Wallace. Newport, R. I.

SERMONS ON CONGREGATIONALISM IN NEWPORT.

Scientific Publishing Co. New York.

UNIVERSAL BIMETALLISM. By Richard P. Rothwell. pp. 63. 50 cents.

D. Appleton & Co. New York.

FIAT MONEY INFLATION IN FRANCE. By Andrew D. White. pp. 86. 25 cents.

Department of Labor. Washington.

BULLETIN, No. 5. July, 1896.

MAGAZINES.

September. MASSEY'S.—THE WRITER.—MAGPIE.

October. THE POCKET.—HARPER'S.—HOMILETIC REVIEW.—LIPPINCOTT'S.—ST. NICHOLAS.—CATHOLIC REVIEW.—SCRIBNER'S.—NEW ENGLAND.—CHRISTIANITY IN EARNEST.—PHRENOLOGICAL JOURNAL.—THE CHAUTAUQUAN.

THE CRISES IN TURKEY AND JAPAN.

A paper presented by Rev. Dr. Judson Smith, foreign secretary of the American Board, at its meeting at Toledo this week had for its timely theme The Crisis in Turkey. He traced the marvelous history of the Board's missions in Asiatic Turkey, and pointed out the providential fact that there centers "the Eastern question, the sphinx of history," which the missionaries and their converts must ultimately aid in settling. He freely conceded that, until recently, the attitude of the Turkish government toward the missionaries of the Board has been one of toleration and impartial protection, during which time 700 missionaries have labored and the Board has expended at least $7,000,000. He doubts whether the Board has anywhere else achieved a more superb success, or has made a better contribution toward the solution of all missionary problems than that which it has won in the missions in the Turkish Empire.

Facing the ruin that has been wrought among the Armenians during the past year and looking forward into the mysterious and threatening future Dr. Smith asks, What is the Board to do with its missions in Asiatic Turkey? He refuses to believe that the time for retreat has come. The experience of all Christian history points against it. There is too great a stake in the work to be deserted. To withdraw would be to lose a great opportunity. The power of the martyr church must not be forfeited. The missionaries are against retreat. The will of the Lord does not require it. He said:

> The events of the past year in Asiatic Turkey have brought us face to face with the greatest disaster which has ever yet befallen any mission of the Board. Indeed, the occasions are few in the whole history of Christianity, in earlier or later days, in which the powers of evil have dealt the church more deadly blows. To a casual view it may seem that the results of all our seventy years in Turkey have gone down in the general crash, and that the only thing left for us to do is to withdraw from the field and count all as lost. But here, as in Julian's day, the deeper insight will reveal that though much is gone yet all is not lost; that what remains has in it the seeds of a nobler, richer growth; that instead of the night of ruin and despair this also is a little cloud and will pass away. . . . This is by no means the first time in Christian annals when progress has been suddenly checked and the labor of long years brought to seeming ruin. How many times in the centuries of persecution did it seem as though all were lost! Nero delivered the church a staggering blow; Decius seemed to have annihilated it. Diocletian filled all Eastern Christendom with bloodshed and fire and destruction. But the church that bled in witness for Christ was the church that grew. It was stronger when Decius's bloody work was done than it was when he began. Diocletian's fury ceased, not because the church was perishing, but because his own throne was tottering to its fall. The Netherlands grew strong and compact beneath the blows of Philip which were meant to destroy them. The fires at Smithfield weaned the whole English nation from the bloody queen who kindled them. The death of Bishop Hannington gave a greater impulse to the Christian cause at Uganda than years of his life could have done. When the pagan reaction was filling Madagascar with martyrs and closing its churches it was the time, not for the abandonment of the work, but for its renewal and more vigorous prosecution. . . . Something has been done in these churches during the past year which lays a powerful claim upon our sympathy and support. For the name of Christ many have met death without dismay; men and women who could have saved their lives by denying their Lord have joyfully chosen him at the sword's point, at the musket's mouth. Gathering now in rags from ruined homes and worshiping in dismantled churches they wear a glory that time cannot obscure. If it were ever possible for the American churches to retire from these fields we cannot think of it now when every heart in the civilized world thrills with admiration of their deeds. Those churches must be sustained at any cost. We should be giving aid to those beneath whose swords their dead have fallen were we to fail them in this extremity.

Dr. J. L. Barton presented an able paper on the Japan mission and its problems. He set forth vividly the contrast between the condi-

Continued on page 539.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 12, 10 A. M. Address by Prof. H. H. Neill of Amherst College. Subject, The Bible as Literature.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

WORCESTER SOUTH CONFERENCE, Sutton, Oct. 28.

WORCESTER CENTRAL CONFERENCE, Piedmont Church, Worcester, Oct. 27.

WORCESTER NORTH CONFERENCE, Hubbardston, Oct. 27.

SUFFOLK WEST CONFERENCE, Newtonville, Oct. 14.

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its seventeenth annual meeting at Berkeley Temple, Boston, on Wednesday, Oct. 28, at 10.30 A. M. and 2 P. M. Among the speakers will be Miss Miriam B. Means, Mrs. J. D. Kingsbury, Mrs. M. I. Fuller, Miss Nathalie Lord, Miss Lilla W. Davis, Mrs. J. W. Danielson, Mrs. C. L. Goodell and Rev. W. G. Puddefoot. An inexpensive lunch will be served. A full attendance is desired.

BOSTON PRIMARY UNION of Sunday School Teachers continues its weekly sessions in the vestry of Park Street Church, Park Street, Saturday, Oct. 10, at 2 o'clock, under the leadership of Miss Bertha F. Vella, State Primary Secretary. In addition to the teaching of the lesson, Child Study and new methods of work will be presented by teachers of experience, and the course of normal instruction will be given which will entitle any member passing the examination to the Massachusetts Sunday School Association's normal diploma.

A. B. C. F. M.'s EIGHTY-SEVENTH ANNUAL MEETING will be held in Toledo, O., in the First Congregational Church, beginning Tuesday, Oct. 6, at 3 P. M., and closing Friday noon, Oct. 9. Free entertainment will be given to officers of the Board and their wives, missionaries of the Board, corporate members and their wives, officers of the Women's Boards, Professors and students of our theological seminaries, and officers of the Congregational benevolent societies.

The Eastern, Central and Western Traffic Associations have granted a rate of one and a third fare to those attending the meeting. To secure this rate the purchaser will pay full fare going to Toledo, and must ask for and secure a certificate from the agent that full fare was paid to that point. This certificate will be visé by a special agent of the associations at the place of meeting, and will then entitle the holder to purchase a return ticket at one-third the usual rate.

JUBILEE MEETING OF THE AMERICAN MISSIONARY ASSOCIATION.—The Fiftieth Anniversary of the American Missionary Association will be held in Boston on Tuesday, Wednesday and Thursday, Oct. 20-22. A large and enthusiastic meeting is confidently expected. The new Tremont Temple, Park Street Church and Faneuil Hall have been engaged for the meetings, and the list of speakers includes missionaries and prominent men and women in religious, literary and official life. It is proposed to make the meeting a celebration worthy of the completion of the association's half-century of noble service in the cause of religion and education. No city could have been more fitly selected for this great gathering than Boston. The spirit of the association has from the first been in line with that of the distinctive principles which have been the glory of New England, and are the rich heritage of the entire nation. It is most appropriate that some of the meetings of this Jubilee should be held in Faneuil Hall, the cradle of Liberty. It is confidently expected that many will make this meeting the occasion of a visit to the sacred spots in and about Boston connected with the history of the struggle for religious and civil liberty, a part of which has been accomplished through the efforts of this association.

Entertainment.—Hospitalities of the churches of Boston and vicinity will be extended to the officers of the association and speakers; to all missionaries, pastors, theological students duly accredited delegates who send their names to Rev. C. H. Beale, Roxbury, Mass., before Oct. 15. It will be absolutely necessary that application be made at least a week in advance of the meeting in order to secure entertainment. All other persons can obtain accommodations for $1.50 per day and upwards, at hotels and boarding houses, concerning which information will be furnished by the entertainment committee. Address general inquiries to Rev. William E. Barton, D. D., Chairman of Committee of Arrangements, Tremont Street, corner of West Brookline, Boston. Inquiries concerning entertainment should be addressed to Rev. Charles H. Beale, D. D., Chairman Committee of Entertainment, 33 Waverley Street, Roxbury, Mass.

Transportation.—The following railroads in New England, viz., Boston & Maine, Boston & Albany, Fitchburg, New England, New York, New Haven & Hartford (both divisions), Bangor & Aroostook, Maine Central, Central Vermont, have arranged to sell round trip tickets upon the following basis: Two cents per mile from points within twenty-five miles of Boston, $1.00 from points within twenty-five to thirty-three miles of Boston, and one and one-half cents per mile from points more than thirty-three miles from Boston. Tickets good going and returning, Oct. 20-22 inclusive, with the understanding that the time in returning to distant points in New England which cannot be reached Thursday night will be extended one day.

Railroads offering reduced rates from territory outside of New England will make use of the "certificate plan," and are the principal roads included in the Central Traffic Association, the Western Passenger Association, the New England Passenger Association and the Trunk Line Association.

Purchasers of these tickets will pay full first-class fare coming to Boston, and get a certificate to that effect from the agent of whom the ticket is purchased. The important stations are supplied with these certificates. Ticket agents at local stations, not supplied with certificates and through tickets to Boston, will inform parties of the nearest station where they can be obtained, and in such case purchasers should buy a local ticket to such station and there obtain their certificate and through ticket. These certificates must be obtained, covering the whole distance from starting point to Boston, in order to secure the one-third rate in returning, as no refund of fare will be made on account of any person failing to obtain one. Holders of these certificates, upon their arrival in Boston, must present them at an early session at the office of the transportation committee, for indorsement by its chairman, James G. Buttrick, and by the special agent of the railroads in attendance for that purpose.

On presentation of these certificates (thus indorsed), promptly upon adjournment of meeting, to the local ticket agents in Boston, return tickets can be obtained for one-third of the usual fare. These tickets, which are not transferable, are good for a continuous passage over the same lines used in coming to Boston.

Committee of Arrangements.—Rev. W. E. Barton, D. D., Chairman, Corner West Brookline and Tremont Streets, Boston; Rev. Charles H. Beale, D. D., Chairman Entertainment Committee, 33 Waverley Street, Roxbury, Mass.; Rev. Edward Sampson Tead, 8 Aldersey Street, Somerville, Mass; Rev. Edward M. Noyes, Newton Center, Mass.; Rev. Ellis Mendell, 38 Atherton Street, Boston.

FALL STATE MEETINGS.

Idaho,	Boise,	Oct.
New Mexico,	Albuquerque,	Oct.
Utah,		Oct.
Colorado,	Denver,	Tuesday, Oct. 20.
California, South'rn,	Claremont,	Tuesday, Oct. 13.
Nebraska,	Harvard,	Monday, Oct. 19.
Alabama,	Shelby,	Wednesday, Nov. 11.
Connecticut Conf.,	Winsted,	Tuesday, Nov. 17.

PASSING COMMENT ON THIS WEEK'S NEWS.

Could any one ask for a position of more far-reaching influence than that occupied by the leader of that Minneapolis Bible class?

Churches which desire a revival of the spirit of our former Fast Day will respond to the appeal for special prayer as promptly as one of the Boston churches did.

In view of the recent action of the Dubuque Association the questions next to be solved are: What will the Bay Conference do with reference to this action? and just what is the present standing of Dr. Brown?

Two bright ideas come from the enterprising pastor of Pilgrim Church, Duluth. We wish they had reached us sooner, as doubtless other churches would be glad to appoint delegates to the Toledo meeting on this inexpensive plan. But the A. M. A. Jubilee and a host of other gatherings yet to come will afford ample opportunity to utilize the suggestion.

The unquestioned relations of an organized Christian body to the numerous elements of city life were emphasized in a telling manner at a recent home gathering of a Maine church, and it would seem as if the idea would be likely to succeed in almost any community. Such a neighborly invitation and attractive program cannot be cast abroad in the highways without the acceptance of many.

While the average length of pastorates is undoubtedly shortening, we have four instances this week of ministers receiving repeated calls to the same field. In three cases the pastors were once recalled, in the other the church extends a third call to a favorite leader. Doubtless many pastors are better appreciated after leaving their flocks than before. But do these straws indicate that the pastorate of the future will be an intermittent one?

WITH THE WISCONSIN BRETHREN.

The passing study of the Wisconsin Convention at Antigo last week revealed to a new comer as his first surprise the discovery that these Western brethren believe in and sustain their State assemblage. Three days and four evenings are not considered too long a period to spend together. Nevertheless, about two hundred delegates are present, including the pastors of the leading churches, while from the farming districts and the distant forest out-stations come men bronzed with toil but eager for fellowship.

And a splendid body of men it is all told. Dignity, culture, ability go hand in hand with zeal and enthusiasm. The intellectual quality of the platform work is uniformly good, while the spiritual tone of the assemblage rings strong and true. They appear to care little for theological disputations, but much for practical Christianity in all its exhibitions and for personal devotion to the Lord Jesus Christ. Judging by this year's program, carried out under the skillful moderatorship of Rev. E. P. Salmon, genuine interest is taken in the sociological movement of the day and in wise endeavors after Christian unity and co-operation.

The Antigo church, which entertained the convention, though only fourteen years old, numbers 200 members, has for the last eight years been self-supporting, contributes generously to all the societies, and is radiating its helpful influences through the city and unevangelized districts beyond. The pastor, Rev. C. C. Campbell, and his people gave the convention an enthusiastic greeting.

The afternoon when the two State home missionary societies had the right of way was the next best thing to an extensive tour throughout the State with a view to ascertaining the condition of frontier Christianity. Superintendents and other field workers brought their budgets of interesting facts and incidents, and through their eyes the audience saw the progress of the campaign in out of the way places. It was a surprise to learn that there are still great stretches of territory even in the older sections of the State practically destitute of gospel privileges. But there is steady advance into the new regions and a gratifying measure of success in established centers.

Wisconsin is the only State in the Union excepting California that has two entirely distinct home missionary organizations. The Wisconsin Society cares for the southern and middle sections, for a little more than half of the State. Rev. H. W. Carter is superintendent. The North Wisconsin Society looks out for the northern belt, so much of which is thick with timber. The superintendent is Rev. T. G. Grassie, whose sturdy Scotch characteristics have been put to good use in Wisconsin for many years. This division of the State has obtained since 1886 and has inured to the advantage of both sections. The churches in the bounds of the Wisconsin Society not only maintain its work but contribute annually to the national society. The northern society is not yet self-supporting, but its record for wise Congregational church extension is a noble one. Its invariable policy is never to go into a field where any other evangelical church has started, unless in places having a population of over 1,500. And it has entered such places only three times in its history of ten years. Moreover, none of its churches has died and none is now without a pastor. Seventy-two out of the seventy-five churches planted in northern Wisconsin have been on absolutely virgin soil. Make a note of that, you people who think that our home missionary society cares more for denominational aggrandizement than for the progress of the gospel.

They take their six benevolent societies straight at the Wisconsin meeting and have a portion of time for the seventh, also, even for Rev. N. H. Whittlesey's pet and pride, the National Council's Ministerial Relief Fund. The American Board was represented by District-Sec. A. N. Hitchcock and Rev. G. E. Albrecht of Japan. The spokesman for the Home Missionary Society was Sec. H. D. Wiard. Dr. Roy made one of his old-time pleas for the American Missionary Association. The Church Building Society was on hand in the person of Dr. L. H. Cobb, while Rev. C. R. Bliss and Rev. G. C. Haun spoke respectively for the Education and the Sunday School Societies. The amount of time apparently willingly surrendered to the women by the men shows how large and outspoken a factor in Western Congregationalism the Dorcases and Marys are. Recognition on the regular program was accorded both the Woman's Home Missionary Union and the Woman's Board. The former society deputed Mrs. H. A. Miner to give a backward glance over the years, while the latter called upon Miss Luella Miner of China and Miss Alice Little recently of Micronesia to turn attention to the foreign field and to the function of the Oberlin Home as respects the children of missionaries. Then, too, each organization had its separate meeting, which the men were not compelled to attend.

Barest mention only can be made of Dr. G. R. Leavitt's helpful sermon, of Prof. Graham Taylor's thrilling account of the work of his students and of himself in the slums of Chicago, and of the other formal addresses of the conference, that of Rev. J. W. White on The Achievement of Character, that of Rev. R. W. McLaughlin on Thought as Related to Action, and that of Rev. S. S. Matthews on The Need of Eminent Holiness. Registrar H. A. Miner's record for the year showed six new churches organized, making the present number 240,

with a total membership of 21,209, a net gain of 739 over the preceding year. Benevolent contributions aggregated $49,093

So Wisconsin Congregationalism, refreshed by another season of exceptionally rich fellowship, girds itself for fresh and better service. H. A. B.

THEOLOGICAL SEMINARIES.

Yale.

The president of the Missionary Association this year is Mr. C. C. Merrill. The superintendent of city mission work is Mr. M. B. Fisher.——Messrs. C. P. Pierce and A. E. Fraser have been elected deacons of the Senior and Middle Classes.——Prof. William Dorpfeld, first secretary of the Archæological Institute at Athens, lectured on Troy last week. ——Every member of last year's Graduating Class is settled. Several of this year's Senior Class and of the Graduating Class are supplying pulpits regularly.

Chicago.

Ex-Consul Waller addressed the students on Madagascar recently in connection with the noon devotional service of faculty and students.——The first general prayer meeting was held Sept. 24, in the afternoon, Prof. Graham Taylor leading, and the subject being The Unity of Christian Life.——Prof. Jernberg is anxious about the continuance of *Evangelisten*, which he has edited without compensation for seven years. He has received generous aid formerly from the Sunday School Society and the Home Missionary Society, and the paper has been one of the most important instruments for developing work among the Scandinavians. The Swedish and Bohemian Congregational papers are discontinued. The matter of continuing *Evangelisten* is now under advisement by a committee of the Sunday School Society.

CONFERENCES AND ASSOCIATIONS.

MASS.—Norfolk Conference meeting, Sept. 29, in Cohasset was well attended. Among the topics were Prayer, and Sunday School Work.

At the Andover Conference, Oct. 13, in Dracut, the topics were: Development of Intellectual Life of the Church, The Church Prayer Meeting, and Missionary Work of the Sunday School Society.

Franklin Conference met in Greenfield, Sept. 29, 30, and discussed Missionary Efforts and The Preacher and Layman in Politics, among other topics. Rev. C. I. Scofield preached the conference sermon and Rev. M. L. Richardson that of the communion service.

CLUBS.

MINN.—The 18th annual meeting of the Minnesota Club was held at Plymouth Church, Minneapolis, Sept. 28, entertainment being furnished by the Young Ladies' Club. Rev. D. N. Beach, D. D., gave a suggestive address on The Solidarity of the Christian Life. The club was favored in having with it Rev. H. A. Bridgman, who brought greetings from Boston and *The Congregationalist*. The attendance at this first meeting of the year indicates a successful year.

NEW ENGLAND.

Boston.

Berkeley Temple. The record of work from March, through the summer, shows that 414 applications for help were received by the church, and that of the congregation 91 were given aid. During the warm season 76 children were sent into the country, and 500 fresh air tickets were distributed. Rev. W. S. Kelsey, the assistant pastor, largely superintended this work. To enlarge the aid department one evening a week will now be given to dispensary work for the poor, and another to free legal advice. The School of Applied Christianity opened Oct. 1 with three courses, the Biblical, the normal class and a class in applied Christianity.

DORCHESTER.—*Second.* The day of prayer for our country in its present crisis—Oct. 8—which Mr. Moody has asked Christian people to observe, is to be marked by services in many churches. This one, for example, has invited neighboring churches to join with it in appropriate religious services on the afternoon and evening of that day.

Massachusetts.

BROOKLINE.—The new enterprise inaugurated lately at the Casino, Beaconsfield Terraces, began its regular services last Sunday with its recently called pastor, Rev. H. G. Hale. Until the edifice is erected, in the vicinity of the reservoir, the congregation will continue to meet at this place. The charter members of the organization will number about 50. The congregation last Sunday was unusually large for this place, and the Sunday school started hopefully.

BEVERLY.—*Dane Street* observed rally day with the largest attendance in its history. The school touched the high mark of 520 as it closed its 77th year. Special services were held the following week with a view to the deepening of the spiritual life. Neighboring pastors preached.

WORCESTER.—*Pilgrim.* Dr. Alexander Lewis preached a sermon Sept. 27, advocating the development of the church into a thoroughly organized institutional body. His recommendations include the opening of the church every day in the year, gymnasium with instructor and classes for men and women, the appointment of a large committee, some of whom shall assist in Junior Endeavor, a sewing school and kindergarten, the opening of a labor bureau, a hospitality committee to canvass the parish, a chapter of the Brotherhood of Andrew and Philip, and a pastor's Bible and normal class. He desires also that a central committee be formed of the heads of departments and reports of work be made every month. Free pews will not be introduced for the present but more paid workers are suggested. It is recommended that instead of the Week of Prayer in January the two weeks before Easter be observed as a consecration and self-denial season and a special offering be made for the church. The church indorses the recommendations and most of them will be carried into effect at once. Rally Sunday was observed by the Sunday school with an attendance of 700.

SPRINGFIELD.—*First.* The Bible school had an interesting method of rallying this year. There was a rally day for the members of the school, Sept. 13, and a visitors' and new members' service, Sept. 27, when a special effort was made to increase the membership. The idea proved successful and the attendance is greatly increased over that of last year.

GRANBY.—The congregation re-entered its house of worship, after using the town hall three months, Sept. 27, holding special services. The house was well filled. It has been thoroughly repaired and greatly improved. All bills were paid before the reopening and provision is made for further changes in the interior furnishing. Rev. R. C. Bell is pastor. Rev. H. Boyd, a son of a former pastor, assisted.

ORANGE.—*Central.* The 50th anniversary exercises of a recent date attracted a large attendance. The pastor, Rev. G. W. Judson, gave a warm introductory address. The review of the History of the church showed a growth from 16 members to the present enrollment of 281. Greetings from other churches were given. Dr. Smith Baker preached the anniversary sermon.

Maine.

ELLSWORTH.—A parish evening recently held was a marked success. A free harvest supper to all interested preceded short speeches and papers by prominent men on such subjects as: The Importance of Religion in Shaping the Character of a City, The Church and the School, The Church in the Commercial and Social Elements of the City, The Relations of Young Men to the Church and of the Church to Young Men. Rev. D. L. Yale is the pastor.

A revival is reported through the labors of the Norway praying band in districts around Norway.

New Hampshire

EXETER.—*Second.* The invitation of the academy trustees to hold their Sunday morning service in the Academy Chapel has been accepted.

In Goffstown $135 were realized at an experience-telling party, and in East Concord $40 ——The meeting house in Gilsum was the scene recently of the only wedding performed in it for 25 years.—— The Marlboro church receives $2,000 as a bequest from the late J. S. Nason.

Vermont.

The late Alfred B. Darling of New York left to the East Burke church the property it now occupies and $10,000 additional.——At the Bennington County Conference two weeks ago the following students were approbated to preach: H. L. Reed, Auburn, and E. C. Partridge, Andover.

Rhode Island.

PROVIDENCE.—*North* has refused to accept Rev. F. H. Decker's resignation. His health is steadily improving.——*Pilgrim* observed the first week of October as a week of prayer and spiritual preparation for the work of the coming year. Home prayer at 8.30, silent prayer at 12 o'clock and an evening fellowship prayer service at the church. A card with the call to prayer and the sermon theme for each evening was sent by the pastor to every household.

Connecticut.

HARTFORD.—*Park.* It was voted at a special meeting of the church last week to sell the strip of land in the rear of the edifice, where it was originally intended to erect horse sheds, and to lease the land adjoining just west of the church on Asylum Street.——*New Britain Avenue.* Rev. E. P. Hammond has been conducting a series of revival meetings, gaining many converts, especially among the children.

NEW HAVEN.—*Grand Avenue.* Rev. J. L. Mitchell preached the last of a series of three sermons on the principles involved in the present political campaign a week ago Sunday evening, taking The Attainment of a Just Equilibrium as his subject. Large congregations were present each evening and the sermons were received with favor.

BRIDGEPORT.—The pastor, Rev. C. F. Stimson, will study this year at Yale, but will continue his pastorate here.

MIDDLE STATES.

New York.

NEW YORK.—The new church on the West Side adopted the name Manhattan, Oct. 2. Last Sunday regular services were held throughout the day, including a Christian Endeavor meeting, a morning preaching service, and Sunday school under the leadership of Mr. D. B. Holmes, followed by an afternoon preaching service. All the services were well attended. The pulpit furniture, the Bible, the pastor's gown, the hymn-books and service-books and also the Sunday school Bibles and hymn-books have been presented by friends. A communion service is promised from other friends. Hearty expressions of sympathy and interest have been received from the pastors of neighboring churches, one of whom was present and pronounced the benediction at the afternoon service.

Pennsylvania.

PHILADELPHIA.—*Central.* Prof. W. W. White, D. D., of Chicago, on his way to Calcutta for a two years' work among the educated young men of India, preached here Sept. 28. This church is joining with its neighbors this week in special meetings under the direction of Rev. C. I. Scofield of Northfield, Mass, preparatory to the great "evangelistic campaign" which is to be carried on through the entire city next month, under the superintendence of Dr. J. W. Chapman.——*Park.* This church has just held a unique "international sidewalk bazar," for the benefit of its church building fund. The profits were about $500.

LE RAYSVILLE.—This church, though pastorless, manifests spiritual interest. Rev. Dr. T. S. Devitt of Branford, Ct., a former pastor spending his vacation in town, has supplied the pulpit several times, and on Sept. 27 baptized and received 14 members on confession and one by letter, the largest addition for years.

PLYMOUTH.—*Elm.* Enthusiastic addresses and helpful sermons were listened to at the dedication services, Sept. 27, 28. The dedicatory address was given by Dr. T. W. Jones and the prayer offered by Rev. W. L. Evans.

THE SOUTH.

District of Columbia.

WASHINGTON.—*Mt. Pleasant.* Work has begun upon the foundation for the new church. The pastor, Rev. M. R. Fishburn, has returned from his vacation and the church is resuming work along its usual lines with fresh vigor.

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Alabama.

SELMA.—The church rejoices in the return of Rev. T. J. Bell after a vacation spent in his Georgia home.——From Denver, Col., Dr. Burnell also returns to the A. M. A. work in the Burrell Academy, which has educated most of the colored teachers of the five schools of Selma. The new year opens favorably with eight teachers having 300 pupils in 12 grades.

THE INTERIOR.

Ohio.

COLUMBUS.—*North.* Sept. 27 was a happy day, when a beautiful new edifice was dedicated practically free from debt. It is a frame building and cruciform, with a seating capacity of about 600. It cost $7,500. Dr. Washington Gladden preached the sermon on the Nature of the Kingdom. Rev. J. P. Milligan, the pastor, has been in poor health all summer, and has spent three months on his farm. Prof. A. C. Barrows has supplied the pulpit most of the time and presided at the dedicatory services. The church now rejoices at the return of its pastor, and the work in this important field will be carried on with vigor.——*First.* Dr. Gladden's return from vacation was the signal for great activity. During the summer he has been studying various forms of Christian work in and about New York, and is giving the results in a course of evening lectures. That the people of the city appreciate his efforts is manifest by the crowds who attend. He proposes this winter to make this church one of applied Christianity in fact and name. The work has been divided between 22 committees, and at a recent prayer meeting, where he outlined the work, he told those present that he wished every one of the 1,000 members to take up some active endeavor. Dr. Gladden's plan is generally carried out, and the influence of this church for good will be felt this winter.

Illinois.

CHICAGO.—*Warren Avenue.* Last Sunday witnessed the rededication of this edifice which years ago was built and paid for by the First Church. Last year it became too small. Additions to the membership have been numerous of late and in spite of hard times needful alterations have been made. The capacity of the audience-room has been doubled so that it now accommodates 1,000 persons. The location of the house is one of the best in the city. Although 180 persons were received into fellowship last year, it is confidently anticipated that an even larger number will be received in the coming twelve months. Rev. J. W. Fifield is pastor.

Michigan.

GRAND RAPIDS.—*First* celebrated its 60th anniversary Sept. 20. The event occurred on Sunday, when the people were rejoicing in a house renovated and improved at an expense of $2,000. A feature of the celebration was a laymen's meeting in the afternoon, when Mr. H. J. Hollister spoke of the seven pastors of the church from the beginning, whom he had intimately known, and Mrs. S. L. Withey, who was in the Sunday school the day it was organized, told of the early struggles of the 22 members, only one of whom now lives. They worshiped in a private house and paid their pastor in pine slabs and potatoes. Laymen from the several churches which have grown out of the First Church brought welcome and hearty greetings and told the history of their several enterprises. In the Sunday school seven of the former superintendents were present. Dr. James Gallup, for 15 years superintendent, made an address full of helpful reminiscences. Dr. D. F. Bradley is pastor.

Wisconsin.

NEILLSVILLE.—This church for a time was heavily burdened with debt and nearly discouraged. The debt is already nearly paid, and the church is hopeful for the future. Rev. F. B. Doe is pastor.

THE WEST.

Iowa.

DUBUQUE.—*North.* This church was abandoned some years ago, but a member of the Summit Church has superintended its Sunday school for the last three months, Rev. G. W. Sargent of Bellevue has preached alternate Sundays and now an interesting revival is in progress, in which he is being assisted by Dr. F. E. Hopkins of First Church and Rev. G. M. Orvis of Summit. Already about 20 conversions have been reported.

Minnesota.

DULUTH.—*Pilgrim.* The return of absentees and the opening of the autumn campaign have just been celebrated by a "fall reunion," which was largely attended. The program of informal speeches and music proved highly entertaining and helpful. Among other speakers was Rev. H. A. Bridgman of *The Congregationalist*, who also preached Sept. 27. The pastor, Rev. C. H. Patton, has instituted a new plan for securing the attendance of children at the morning service and also for filling the front pews. A prize is offered to all those who attend the morning service every Sunday in the year, the record being kept by tickets which are punched after each service. The older children are massed in the front pews (with guardians) where they give a homelike and pleasant aspect to the audience. About 100 children have entered for the prizes. They are allowed to make up unavoidable absences by evening attendance. This church will enjoy the meeting of the American Board through the reports of six delegates appointed two weeks in advance, not with the expectation that they can attend the gathering, but that they will read up about the meeting in the Toledo dailies and the religious press and give the people the benefit of their information.

MINNEAPOLIS.—*Plymouth.* Mr. David C. Bell observed, Sept. 27, the 31st anniversary of the formation of his men's Bible class. It has had a remark-

Continued on page 536.

THE CONGREGATIONALIST

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THE BUSINESS OUTLOOK.

The slight improvement in the general merchandise movement, noted in previous weeks, continues. This improvement is stimulated by the growth of confidence and by the advance in the prices of several staples. Just as the advance, started over a month ago in the stock market, checked the slow panic then in progress in commercial circles, so the recent advance in wheat has confirmed the growing confidence in all branches of trade.

There seem to be legitimate reasons for the advance of wheat. Cotton goods are in better demand, and both the wool and woolen situations reflect a stronger tone. Iron and steel prices continue firm, and the amount of orders is increasing. There is a fair movement in boots and shoes, while lumber is rather quiet. Cotton and woolen mills are relatively more active than for months.

In the Eastern money centers money rates are easier, which facilitates general trade, as previous rates were so high as to hamper and restrict the movement of general merchandise. In the stock market there has been some recession of prices from the highest.

THE SILVER DEMOCRACY.

The Present National Crisis was the subject upon which Hon. Linwood S. Pratt addressed the Boston Ministers' Meeting last Monday. It was intended that he should reply to Mr. Capen's address on the same subject two weeks before. He began by saying that he was there to plead the cause of the poor and needy. He expressed the fear that he was addressing a jury whose verdict was already determined upon, but he would appeal to the brotherhood of man, which the Master taught, in behalf of those whom the Master loved. Mr. Pratt spent the larger part of the time allotted to him in stating his reasons for dissenting from the propositions of his political adversaries. He believes that the demonetization of silver in 1873 is at the bottom of the present hard times. This demonetization was brought about by the conspiracy of those financiers who control from London the governments of the world. Should the mints of the world be reopened to the free coinage of silver, the price of silver bullion would at once increase. The prosperity of the United States is dependent upon the prosperity of the farmers of the country, who have to compete with the farmers of Russia, India, China and Japan. The farmer in India fixes the price of his wheat in silver, therefore the rise in the price of silver bullion would raise the price of wheat, hence the American farmer would be richer and his prosperity would insure that of the entire nation. In closing, Mr. Pratt said: "We are passing through the birth throes of a new era, the struggle of God's people for existence. You can no more defeat the election of William Jennings Bryan to the presidency than you could have wrecked the Mayflower. All the forces of mammon are against us, but they who work with their hands are with us, and the instinct of the people is always right."

BOSTON SUPERINTENDENTS' UNION.

The home department and its needs were considered at the meeting last Monday night. The organization of this comparatively new branch, thoroughly Congregational in origin, was explained by Mr. E. P. St. John of the Springfield Training School. The working of it was described by Field Sec. J. N. Dummer. It brings the scattered membership of the community into as near relations with the main school as is possible. It provides for careful canvass of the parish, insistence upon accurate reports of study, and competent superintendence and regular visitation.

Rev. C. E. Jefferson of Chelsea, whose church has next to the largest home department in the State, told of results there. Nearly a score of persons a year have been influenced to join the church.

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President Polk in the White House chair,
While in Lowell was Doctor Ayer;
Both were busy for human weal
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University Graduate, age 29, with two years' experience at home and four years abroad, desires a charge. Address "A. W.," 71 Revere St., Boston.

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IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in *The Congregationalist.*

FOR HONEST MONEY.

MR. CAPEN'S ARTICLE,

The National Crisis OF 1896.

This article, which was published in *The Congregationalist* of Sept. 24 and which has been so widely commended, we shall be glad to furnish

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and in such quantity as may be desired, to pastors and others who will agree to distribute it to voters.

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OF NEW YORK,
OFFICE, NO. 119 BROADWAY.

Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks	$469,914 59
Real Estate	1,705,895.91
United States Stocks (market value)	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493.00
State and City Bonds (market value)	855,927.93
Bonds and Mortgages, being first lien on Real Estate	463,009.13
Loans on Stocks, payable on demand	426,550.00
Premiums uncollected and in hands of Agents	515,227.06
Interest due and accrued on 1st January, 1896	52.185.92
	$9,853,628.54

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,395,659.00
Reserve for Unpaid Losses and Claims	752,514.13
Net Surplus	1,705,455.41
	$9,853,628.54

D. A. HEALD, *President.*
J. H. WASHBURN, E. G. SNOW, } *Vice-Presidents.*
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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 2.

The leader of the meeting was Miss Lucy M. Fay of Lowell, who read passages from the first and third chapters of John's gospel and from his first epistle, bringing into prominence the subject of Light. Mrs. Mary Clement Leavitt, the "round the world missionary of the W. C. T. U.," led in an earnest prayer that all Christians might have a better appreciation of their duty as stewards, that the thousands now squandered on useless or harmful things might be diverted to the Lord's treasury, so that the mission boards might be able to send out armies where now they can furnish only scouts. Mrs. Louise Kellogg found an encouraging sign of the times in the attention at present directed to Christian stewardship, mentioning as valuable articles on the subject The Daughter of Tyre, written by Mrs. C. L. Goodell, a paper by Rev. Charles M. Southgate in the *Golden Rule*, and Ian Maclaren's recent contribution to *The Congregationalist*.

Among the missionaries present at the meeting was Miss Margaret Leitch, who gave a rapid survey of the work in Ceylon, which is now nearly self-supporting. Out of their poverty the native Christians give liberally, not only for religious work at home but to support native teachers outside their own province, sending workers even to Burmah and other parts of India. These Cingalese Christians, though their wages may be only about eight cents a day, give their tithes most regularly. They believe what they read in the Bible about giving a tenth to the Lord, and they act upon it. Miss Leitch introduced Dr. Irwin of Clinton, Ont., one of two young lady physicians who are on the eve of going to Ceylon to join Dr. and Mrs. Scott in medical work.

It was like welcoming back a worn veteran from the field of fierce battle to greet among us Mrs. A. M. Knapp of Bitlis, for more than forty years a missionary of the Board and the mother of Rev. George Knapp, who is still held in Constantinople to answer unjust and absurd charges against him.

Mrs. Ruth Baker spoke of the three hundred or more of Armenian refugees who had reached Marseilles homeless and penniless, of the substantial help given them by the W. C. T. U. through Lady Henry Somerset, and said that thirty of them were soon to come to the care of the Temperance Union here, for whom she bespoke an active interest; and Mrs. Leavitt, expecting to spend the winter in Jamaica, desired prayers that she might be able to carry gospel light to the darkened minds of some negro laborers there.

The meeting was closed with prayer by Miss E. C. Gilman of Norwich, Ct.

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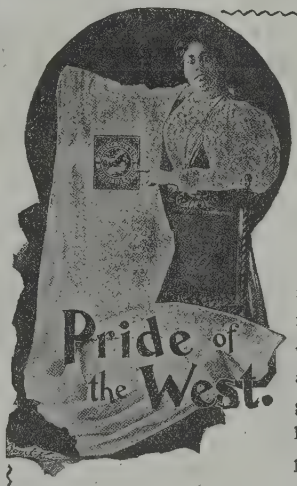

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The largest manufacturers of high-class silver-plated ware in the world.

Continued from page 532.

able history, and thousands of those who have been connected with it are Christians of influence in this and other countries.

Nebraska.

WALLACE.—Since his return from vacation, the pastor, Rev. C. G. Murphy, has been busy visiting the out-stations, preaching every Sunday afternoon in the country and at some points on week evenings. During the past year 30 persons have united with the home church, 21 on confession. Of these 12 were baptized, three by immersion. During the vacation the Y. P. S. C. E. and the Sunday school kept their work in vigorous operation, and the people generally lent a hand in renovating the interior of the building.

North Dakota.

OBERON.—This church celebrated its 10th anniversary Sept. 27. It was organized with four members by Rev. David Wirt, assisted by council. Rev. H. S. Wannamaker preached the anniversary sermon. Two of the former pastors, Rev. Messrs. William Griffith and J. E. Jones, were present. The pastor, Rev. O. P. Champlin, read a historical sketch. Seventy-two members have joined the church in the 10 years, 42 on confession.

VALLEY CITY.—The church has given a call to Rev. W. H. Gimblett, who has supplied them during the past month. The churches will regret to have Mr. Gimblett leave his work as State evangelist to assume a pastorate, but the financial stringency may compel him to do so.

Colorado.

DENVER.—*South Broadway.* At the unanimous request of the church the pastor, Rev. J. W. Sylvester, has withdrawn his resignation and will continue his work after a six weeks' vacation, during which he will supply Prospect Street Church, Cambridge, Mass.

PACIFIC COAST.

California.

SAN FRANCISCO.—*First.* Public worship was resumed Sept. 20, after the house had been closed for several months. Rev. G. C. Adams, D.D., of St. Louis, who has been engaged as stated supply, was greeted with large congregations. No reference in prayer or sermon was made to the trials through which the church has been passing. Under Dr. Adams's wise leadership there is good reason to hope that it will recover its former strength and prosperity.

Washington.

VALLEY.—*Whitman-Eells Memorial.* A new chapel on the lot adjoining the burial place of Marcus Whitman was dedicated Sept. 27. It is a neat structure of wood on a brick foundation, and will cost, with bell and furniture, $1,600. This enterprise, now under the care of Rev. Elvira Cobleigh, is the crystallization of two Sunday schools, heretofore located on either side of the present site, about three miles apart. Superintendents A. J. Bailey and Samuel Greene assisted in the services. On the following Tuesday evening a Whitman memorial service was led by Pres. S. B. L. Penrose.

OTHER CHRISTIAN WORK.

The Evangelistic Association of New England will hold a conference in Everett, Oct. 12-18. Some of the speakers will be: Rev. Messrs. Alexander Blackburn, W. T. Perrin, L. B. Bates, A. H. Plumb and O. E. Mallory.

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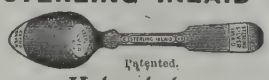

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53

Wet Medicine *vs.* Dry Air.

Liquid remedies intended for use in the air passages should be avoided. The mucous membrane is too delicate for such treatment; besides, *air* is the only thing nature intended should enter the breathing organs. Did you ever get a drop of liquid in the windpipe? Nature instantly rebelled and threw it out. This proves that no liquids can enter the bronchial track, and that *vapors, sprays, douches* and *atomizers* are *positively dangerous.*

Common Colds *vs.* Hyomei.

In using BOOTH'S HYOMEI POCKET INHALER you breathe AIR impregnated with the aromatic, healing principle of "HYOMEI," and you break up a common cold *over night.* This is the famous Australian "Dry-Air" treatment of Asthma, Catarrh, Bronchitis, and all diseases of the nose, throat and lungs. It "**CURES BY INHALATION.**"

Port Ewen, N. Y., Sept. 3, 1896.
I find Hyomei a preventative of colds, to which I am easily subject, and which are very stubborn. I have not had one since using Hyomei, which is an inexpressible relief, for they interfered sadly with my preaching.
(Rev.) B. C. LIPPINCOTT.

Inglewood, Cal., Sept. 16, 1896.
Will you please put Hyomei on sale in Los Angeles City? We cannot keep house without the remedy. A. J. COMPTON, M. D.

44 Main St., Greenfield, Mass.
I cannot say enough in praise of Booth's Hyomei Pocket Inhaler. I never have a cold now and I always had one before I used it. I had lost my voice so that I could not sing at all; but now I sing as well as I ever did.
(Miss) M. C. LANFAI.

Ohio Soldiers and Sailors Home, Erie County, Ohio, Sept. 1, 1896.
Soon after I commenced to use the Inhaler and Hyomei, my voice regained its natural tone; soreness in my throat very soon disappeared, and my hearing was improved to a degree that with gladness I discarded ear drums, and was never so happy as when I could again hear the conversation of my friends without the aid of artificial appliances. E. E. STEWART, Serg't Batallion A.

San Diego, Cal., May 27, 1896.
Your Pocket Inhaler has shown itself a record breaker in heading off and stopping colds this year. (Rev.) C. W. MAGGART.

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with **Hyomei,** is inhaled at the mouth, and, after premeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physcians, clergymen, public speakers, and thousands who have been helped and cured.

Pocket Inhaler Outfit, Complete by Mail, $1.00, to any part of the United States; for foreign countries, add $1.00 postage; outfit consists of pocket inhaler, made of deodorized hard rubber, a bottle of **Hyomei,** a dropper, and full directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that **Hyomei** cures. Are you open to conviction? Extra bottles of Hyomei inhalant by mail, or at druggists, 50 cents. Hyomei Balm, for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute.

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At lower prices than ever before. Our wholesale trade has been very light; therefore we are left with a large stock that must be reduced. We will give the retail purchaser the advantage in every way.

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By using our (stove pipe) RADIATOR. With its 120 Cross Tubes, ONE stove or furnace does the work of TWO. Drop postal for proofs from prominent men.

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DON'T WALK on the side of your foot;—get rid of the corn. It's easy if you have **A-Corn Salve** 15c. box. Your druggist or by mail. GIANT CHEMICAL CO., 305 Cherry St., Phila.

WEEKLY REGISTER.

Calls.

ARMSTRONG, Lyman P., Oxford, Ct., to Cuyler Chapel, Brooklyn, N. Y. Accepts.
BRIGHT, David F., Taylor, Neb., to Trenton. Has begun work.
BROTHERTON, Howard, Bay Mills, Mich., to Worthing, S. D. Accepts.
BRUCE, Chas. R., Plankinton, S. D., to Highmore.
BRYANT, Seelye, Cambridgeport, Mass., to Scituate. Accepts, to begin at once.
BURNS, Wm. C., Stanton, Mich., *declines*, not accepts, call to Wyandotte.
BURR, Horace M., W. Ferndale, Wn., to Plymouth, Ill. Accepts.
DUNSMORE, H. Chas., Garnett, Kan , declines call to Barrie, Ont.
FAIRFIELD, Edmund B., Grand Rapids, Mich , to First Ch., Mansfield, O., a former field, for a year. Accepts.
FORBUSH, Wm. B., Yarmouth, N. S., accepts call to First Ch , Warren, Mass., to begin Nov. 1.
GIMBLETT, Wm. H., Carrington, N. D., to Valley City.
HALL, F. E., Belvidere, Ill., to Palestine, Tex. Accepts.
HUBBARD, Geo. H., Norton, Mass., to Enfield.
HUGHES, John A., Wickford, R. I., to E. Longmeadow, Mass., for a year. Accepts.
JACKSON, Frank D., St. Petersburg, Fla., to Sutton, Neb.
JENKINS, David T., Dwight, N. D., to Hillsboro and Kelso. Accepts.
JONES, David, Hyde Park Ch. (Welsh), Scranton, Pa., to Eleventh St. Ch. (Welsh), New York city.
KLOCK, Edwin J., Niagara Falls, N. Y., to Norwich. Accepts.
LONG, F. W., Tabor College, to Percival, Io. Accepts.
MACFARLAND, C. S., Yale Divinity School, as regular supply at Bethany, Ct. He began work Oct. 4.
MASON, Philip H., New Ulm, Minn., to Kaukauna, Wis. Accepts.
PRESTON, Elmer E., Topeka, Kan., to Hyannis, Neb. Accepts. He will preach also at Hemingford and Reno.
QUEEN, Chas. N., Guthrie, Okl., to Rootstown, O. Accepts.
SCOFIELD, Cyrus L, E. Northfield, Mass., to return to First Ch., Dallas, Tex.
SNOW, Beecher O., Irvington, Neb., to Fairfield. Accepts.
WILSON, Henry, Chicago, Ill., to Hartwick, Io, Accepts.

Ordinations and Installations.

BROKENSHIRE, John J., *i.* Mayflower Ch., Chicago, Ill., Oct. 1. Sermon, Prof. W. D. McKenzie, D. D.
BURRILL, Arthur S., *o.* North Ch., Haverhill, Mass., Sept. 29. Sermon, Pres. Geo. Harris; other parts, Rev. Messrs. F. H. Page, P. D. Cowan, C. P. Mills, A. W. Hitchcock, C. M. Clark, G. H. Reed and G. H. Burrill, brother of the candidate.
GIBSON, Andrew, *o. p.*, Loudon, N. H., Sept. 29. Sermon, Rev. H. P. Dewey; other parts, Rev. Messrs. J. O. Tasker, D. W. Clark, W. S. A. Miller, G. H. Dunlap, F. D. Ayer, D. D.
LAMBERT, Avery E., *o.* Lebanon, Me., Oct. 1.
POLLOCK, A. F., *o.* Speedside, Ont., Sept. 15. Parts by Rev. Messrs. A. T. McGregor, Enoch Barker, J. K. Unsworth
ROTHROCK, Edgar S., *i.* Park Ch., Cleveland, O., Sept. 29. Sermon, Rev. H. M. Ladd, D. D.; other parts, Rev. Messrs. H. O. Allen, R. A. George, C. W. Carroll, I. W. Metcalf.
TRUSLOW, Arthur, *o.* and *i.* Union Cong'l. Ch., Winthrop, Mass., Oct. 1. Sermon, Rev. R. R. Meredith, D. D.; other parts, Rev. R. A. McFadden and Drs. E. C. Smyth, J. W. Churchill, Alex. McKenzie.
WHEELER, Edgar C , *o.* Tacoma, Wn., Sept. 22. Sermon, Rev. E. L. Smith; other parts, Rev. Messrs. W. C. Merritt, W. H. Scudder, S. B. L. Penrose.
WILLIAMS, Stephen, *o. p.* Forman, N. D., Sept. 22. Sermon, Supt. E. H. Stickney; other parts, Rev. Messrs. G. S. Bascom, D. T. Jenkins, Supt. H. C. Simmons.

Resignations.

EMERSON, Jas. C., Alton N. H., to take effect Jan. 1.
GALE, Edmund, Medford, Minn.
GAMMELL, Sereno D., Tallmadge, O., after a seven years' pastorate. He has removed to N. Brookfield, Mass.
GEIGER, John W., Marion, Io., *withdraws* resignation for the present at request of the church.
HARLOW, Lincoln, Post Mills, Vt , to take effect Nov. 1.
HUBBARD, Geo. H., Norton, Mass., to take effect Nov. 1.
JOHNSON, Henry W., Bethany, Ct.
JONES, David, Hyde Park Ch. (Welsh), Scranton, Pa.
NEWLANDS, Robt. W., Port Byron, Ill.
PERRIN, J. Newton, Jr., Williamstown, Vt., after a five years' pastorate.
SHULL, Gilbert L., Baxter, Io., *withdraws* his resignation.
SYLVESTER, J. Walter, S. Broadway Ch., Denver, Col., *withdraws* resignation.
WELLS, Herman J., as assistant pastor Tompkins Ave. Ch., Brooklyn, N. Y.

Churches Organized.

PIONEER, Io., Clear Lake township, 22 Sept , 14 members. To be yoked with Garner.

Miscellaneous.

BAILEY, Gurdon F , recently completed his first year of service in Westbrook, Ct. Special gifts from members of the congregation increased his income about $100
CLAFLIN, Arthur H., returns with renewed vigor to his home in Allegheny, Pa., after a few weeks absence on account of ill health.
GATES, Chas. H., of Bar Mills, Me., is to retire from the ministry on account of ill health. He will return to his homestead at N. Wilbraham, Mass.
HOWELL, James and family of Coulee City, Wn., are bereaved by the loss of a daughter ten years old.
HYSLOP, James, and his wife, were pleasantly received into new relations with Mt. Hope Ch., Detroit, Mich., in the charmingly decorated parlors on a recent evening Neighboring pastors gathered to offer their congratulations and the pastorate was thus auspiciously begun.
KEITH, Adelbert F., formerly pastor at Providence, R. I., and Middlebury, Vt., is recuperating at his orange ranch in S. Riverside, Cal. He purposes to resume preaching as soon as his health will permit.

GOING away for the summer you should be sure to be supplied with a bottle of Pond's Extract; nothing is so refreshing and beneficial, after traveling, as a sponge bath of cold water and Pond's Extract.

THIS is the busy time in the crockery shops. Wedding presents, matching up the china closets and the fashion for better china since the departure from white to decorated ware have doubled the sales in this branch the past few years. Jones, McDuffee & Stratton's establishment presents a busy scene at this season of the year.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

WHAT IS BRIGHTER, more attractive, than the homestead painted white, with green blinds? It may not suit the critic, but we like it and it will please the owner. Painted with

Pure White Lead

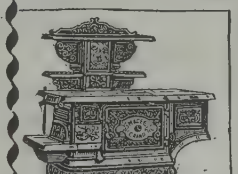
and Pure Linseed Oil, it will look fresh and clean longer than anything else; if properly applied, it will not scale, chip, or chalk off, but forms a perfect base for subsequent repainting; is therefore economical.

To be sure of getting Pure White Lead, examine the brand (see list of genuine brands). Any shade of color desired can be easily obtained by using NATIONAL LEAD CO.'s brands of Pure White Lead and Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

NEW ENGLAND COOKING is Famous.
THE MAGEE RANGES are in General Use throughout New England.
The American kitchen is to the home what the foundation is to the house, and needs a Cooking Apparatus which
Meets all the Requirements for the Most Exacting Work.
Such a type is the
MAGEE GRAND RANGE.
It Never Fails, it Saves Time and Economizes Fuel, being fitted with Special Features, found only in the MAGEE RANGES:
☞ Full Sheet Flue, Dock-Ash Grate, Oven Heat Indicator, Etc.



Thousands of families will use no other. Endorsed by Leading American Authorities on Cooking, and the Great Expositions, as the
Highest Achievement in Cooking Apparatus.
MAGEE FURNACE CO., 32-38 UNION ST., BOSTON.
AGENCIES: 86 LAKE ST., CHICAGO. 27 NEW MONTGOMERY ST., SAN FRANCISCO.

Take a Combination Case of the
LARKIN SOAPS
and a "Chautauqua" Antique Oak
Reclining Easy Chair or Desk
ON THIRTY DAYS' TRIAL. From factory to family.

CASE CONTAINS . . .
100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
12 Packages Boraxine. 18 Cakes Finest Toilet Soaps.
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.
If changes in contents desired, write.

The Soaps at retail would cost $10.00
Either Premium is worth . $10.00
Both if at retail . . . $20.00
You get the Premium gratis. Both $10.
AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.
The Larkin Soap Mfg. Co., Buffalo, N. Y.
Our offer explained more fully in The Congregationalist, Sept. 24th.

NOTE.—The combination offer of the Larkin Soap Manufacturing Co., although unusually generous, is genuine. From personal inspection of factory and experience with their soaps and premiums we know that they are all that is claimed for them and can heartily recommend them.—*The Christian Work, New York.*

"Cleanliness is nae Pride, Dirt's nae Honesty. Common Sense Dictates the Use of . . . . . SAPOLIO

We hear a great deal about purifying the blood. The way to purify it is to enrich it. Blood is not a simple fluid like water. It is made up of minute bodies and when these are deficient, the blood lacks the life-giving principle. Scott's Emulsion is not a mere blood purifier. It actually increases the number of the red corpuscles in the blood and changes unhealthy action into health.

If you want to learn more of it we have a book, which tells the story in simple words.

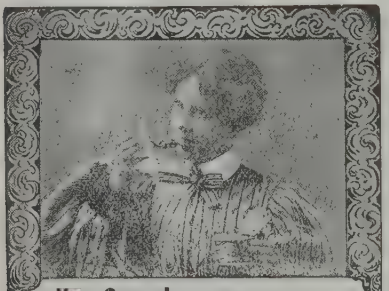
SCOTT & BOWNE, Chemists, New York.

Golden Yellow. Larger and Sweeter than the Chinese. Finest Flower for Winter. Frost Proof and Thrives in any Window.

Like the Chinese it blooms very quickly after planting, either in, soil, sand or pebbles and water. May be had in bloom by the Holidays, each bulb producing several spikes, the exquisite beauty and fragrance of which will surpass everything. To introduce it we will send (together with 64-page Catalogue and sample copy of "Mayflower" with two lovely colored plates,) by Mail, postpaid, 2 Fine, Large Bulbs for 10 cents, or 6 for 25c.

OUR CATALOGUE, ELEGANTLY ILLUSTRATED, of all kinds of Plants and Bulbs, for Fall Planting and Winter Blooming, also new Fruits, Shrubs, etc., is now ready, and will be mailed FREE to all who apply. Choicest Hyacinths, Tulips, Narcissus, and other Bulbs, at greatly reduced prices. Write for it at once Address

JOHN LEWIS CHILDS, Floral Park N. Y.



Van Camp's Boston Baked Pork and Beans

Prepared with tomato sauce. Ever ready, palatable hot or cold.

Choicest beans, juicy meat. Three sizes.

Send 6c for sample can.

VAN CAMP PACKING CO., Indianapolis, Ind.

Send for booklet; postal card will do.

The NEW Form of Admission

The committee appointed by the National Council to prepare a new Form of Admission have reported, and their Form of Admission is now printed in convenient form as an 8 pp. leaflet, No. 7 of the Congregationalist Leaflet series.

Sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, $2.00.

BOSTON CITY MISSIONARY SOCIETY.

It is desired to ascertain the residence of the following persons, if living, who were formerly in the service of the City Missionary Society, Boston: Rev. J. Osborne, Rev. John Gamble, Samuel Gale, Patrick O'Brien, Isaac Totman, Jr., John G. Merrill, Charles H. Whitney, Miss Charlotte H. Fenno, Miss Anna A. Rogers, Miss Mary S. Burgess, Miss Abigail Craig, Mrs. Eliza S. Clindinin, Mrs. Sarah S. Bailey, Mrs. Elizabeth Wilde, Miss Annie G. Hervey, Miss Nora E. Bass, Mrs. Louisa M. Gardner. Address D. W. Waldron, 7-A Beacon Street, Boston.

Marriages.

The charge for marriage notices is twenty-five cents.

PATTEN—RYDER—In Everett, Oct. 1, by Rev. C. E. Jefferson of Chelsea, Rev. Arthur B. Patten, pastor of the First Church, Everett, and Kate H. Ryder of Chelsea.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

LOWELL—In Spokane, Wn., Sept. 18, Mrs. Caroline Content Lowell, mother of Rev. E. J. Singer, aged 74 yrs., 2 mos., 5 dys. The daughter of Elnathan and Luria B. Bassett, she was born at Williamstown, N. Y. She crossed the plains in 1864 and since that time has lived in Montana and Washington.

MARVIN—At Loch Sheldrake, N. Y., Oct. 2, Charles D. Marvin of Brooklyn, N. Y., some time deacon of the Tompkins Avenue Church, Brooklyn.

ANNA H. L. SCRIBNER.

Mrs. Anna H. Langford Scribner, wife of the late Daniel Scribner, was born in Portsmouth, N. H., Jan. 17, 1810; died in Raymond, N. H., July 17, 1896. She was the daughter of Antony and Nancy Langford of Candia, N. H.

Mrs. Scribner was converted and united with the Congregational church in Candia when only sixteen years of age. Her whole life was one of entire self-forgetfulness. Like her dear Master, she "came not to be ministered unto but to minister." Beautiful indeed was the selflessness of this life. Of rare culture and intelligence, her society was sought as a spiritual and intellectual companion. Her great love for the Bible had for years made her familiar with its words, and the sweet spirit of its inner breath filled her whole life.

She was the mother of seven children, six of whom are now living—Mrs. Dr. J. F. Brown of Manchester, N. H., Mrs. D. L. Guernsey of Concord, N. H., Misses Martha and Julia Scribner of Raymond and two sons, Mark and Charles Scribner of Raymond.

The final words of comfort were given by her pastor, Rev. A. H. Thompson.

GRACE LIBBEY.

"Thy rod and thy staff they comfort me."

Grace Libbey was born in Brooklyn, Jan. 26, 1871, and died at Eliot, Me., Sept. 24, 1896. She was the granddaughter of Rev. Otis Holmes, a highly respected New England clergyman for many years. In very early life she united with the Central Congregational Church of Brooklyn, and, on changing her residence, became a member of the church in Eliot, with which she remained connected until her death. She was an earnest teacher in the Sunday school, three of her class having confessed Christ the past year. As a director of the Eliot Church Union she was eminently useful, seeking to carry out the design for which, aside from its musical character, it was formed, viz., to bring around the young people of the town such influences as should make them better men and women. She was the librarian of the Eliot Library Association, and no one could be more efficient and faithful in the discharge of her duties. Her life in the Christian Endeavor work was very active. Not only as secretary and treasurer, but as a consecrated follower of Christ she did whatever her hands found to do. Her voice will be greatly missed in the social religious meetings both in song and in prayer, as well as her earnest pleadings in Christian exhortation. Her testimonies were always the "word in season."

Nothing could better indicate her character and worth, as well as her influence, than the consecration service on the evening of the day after her burial. There seemed to be the very presence of God, and never was there before such deep and heartfelt consecration and purpose to take up the work which she had laid down. The very hymns, In Heavenly Pastures, Take Time to Be Holy, Only Remembered by What We Have Done, were a fitting memorial of her beautiful life. The last hour of her fading life the Twenty-Third Psalm was her comfort and stay. Twice she repeated the words, "Thy rod and thy staff they comfort me," and then looking up in serene and blessed faith said, "I know what that means." And then the flickering light went out, to be rekindled to shine forevermore in the presence of God.

A GOOD WATER SUPPLY

For GENERAL FARM USE, COUNTRY RESIDENCES, IRRIGATION, Etc.

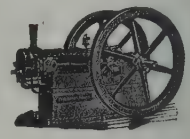
IS INSURED BY A PROPERLY ERECTED

ECLIPSE WINDMILL —OR— GASOLENE ENGINE.

Eclipse Wooden AND Fairbanks Steel Windmills & Towers.

TANKS.

Send for Catalogues.



FAIRBANKS-MORSE GASOLENE ENGINES.

2 TO 75 H. P.

For Pumping or Power. Send for Catalogues.

We have every facility for putting in complete WATER SUPPLY AND POWER OUTFITS, *and will submit estimates upon application.*

CHARLES J. JAGER COMPANY,

174 HIGH ST., BOSTON, MASS.

For The Asking

We will send our

New Art Catalog

Containing over 250 illustrations. It will be of great assistance in selecting your

Abram French Co. 223 Devonshire St., Cor. Franklin, BOSTON.

CHINA POTTERY and GLASS

Our White China Book for Decorators, 341 different articles, sent upon application.

BRECK'S BULBS AND PLANTS

Beautify Winter Homes AND Spring Gardens

64 page Illustrated Catalogue with Cultural Directions. MAILED FREE.

JOSEPH BRECK & SONS EVERYTHING IN WOODEN WARE. EVERYTHING FOR FARM, GARDEN AND LAWN. LOWEST PRICES WHOLESALE AND RETAIL

47 to 54 North Market St. BOSTON, MASS.

PLEASE MENTION THIS PUBLICATION

BUFFALO LITHIA WATER

GOUT, RHEUMATISM, STONE, ETC.

DR. WM. B. TOWLES, *Professor of Anatomy and Materia Medica, University of Va.:* "I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all Diseases of Uric Acid Diathesis, I know of no remedy at all comparable to BUFFALO LITHIA WATER Spring No. 2."

Sold by Druggists. Pamphlet free.

Proprietor, Buffalo Lithia Springs, Va.

PRICE REDUCED FROM $25.00 to $10.00.

The Electropoise TRADE MARK

CURE WITHOUT MEDICINE.

THIS MOST WONDERFUL TREATMENT now within the reach of all.

The above price will continue till further notice. $10.00 by Express, $10.25 by Registered Mail, with Book of Directions complete. Do not miss this opportunity.

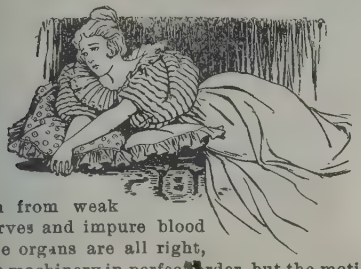
L. A. BOSWORTH, 36 Bromfield St., Room 18, Boston, Mass., General Agent for New England States.

UNTOLD TORTURES.

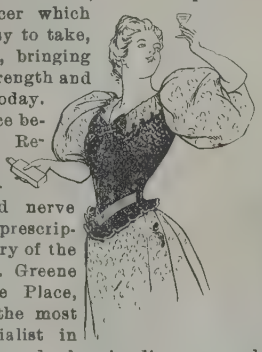
Agony Greater Than Any Horrors Portrayed by Dante.

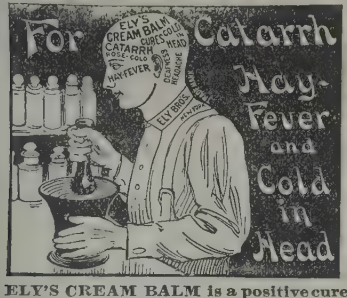
Impure Blood and Disordered Nerves Lead to Organic Disease. Dr. Greene's Nervura, the Star of Hope, that Means Life, Health and Happiness.

How often we hear the expression, "My life is miserable," used among our friends and acquaintances as we pass through life! And why is life miserable? Because the speaker is troubled with dyspepsia, liver or kidney complaint, constipation, neuralgia, rheumatism, nerve weakness, or other equally distressing and harassing afflictions. What does the trouble arise from? In nine cases out of



ten from weak nerves and impure blood The organs are all right, the machinery in perfect order, but the motive force is lacking in quality and quantity. The blood requires augmentation and vitalization. The nerves demand more strength and vigor. By what means can this be effected? By the use of Dr. Greene's Nervura, the great blood renovator and nerve tonic, the incomparable health producer which never fails. Easy to take, always effective, bringing back appetite, strength and vitality. Get it today. Try it and at once begin to get well. Remember that Dr. Greene's Nervura blood and nerve remedy is the prescription and discovery of the well-known Dr. Greene of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases, and hence of necessity is perfectly adapted to cure just these complaints. An added value is the fact that Dr. Greene can be consulted free, personally or by letter.





ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City

Does Your Hair Fall Out?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

Continued from page 529.

tion of the nation twenty-six years ago when the Board's mission was started in Japan and the present situation. A brief historical sketch was followed by a frank discussion of the theological attitude of the Japanese Christians, showing the reasons for their questionings and the prospects for their maintaining a stable faith. Dr. Barton then set forth the position of the Doshisha, which has been fully explained to our readers. After stating the number and disposition of the missionary force and its relations with the Japanese churches, and paying a deserved tribute to the missionaries, Dr. Barton spoke with emphasis and effectively of the outlook for continued work in Japan:

Within twenty-five years, mostly within eighteen years, not less than 42,000 Japanese have united with over 400 evangelical churches. Hospitals and asylums, and many other charitable institutions, springing only from the impulse of Christianity and built upon Christian principle, have appeared all over the land. A large, independent Christian literature, including more than forty periodicals, all in the vernacular, is in constant circulation. The Young People's Society of Christian Endeavor, the Woman's Christian Temperance Union, the Young Men's Christian Association, Christian schools for boys and girls and many other similar organizations are working out the principles of Christianity as applied to Japan. The Christian Sabbath is a recognized and legalized day of rest in the government and in all schools. The stamp of Christianity is upon many of the civil laws of the empire and Christian ethics are widely studied even in some of the government schools. Over one million of at least one of the Testaments were circulated in Japan previous to last year, and during last year over 257,000 copies of the Bible, in whole or in part, were sold to Japanese. Students from that empire are in the higher institutions of our country, many of them studying Christianity most carefully in order to be able to enlighten their people upon the faith of the West and its practical bearing upon life.

In all the history of the missions of this Board there is no record of more marvelous growth or a more brilliant story of Christian conquest. Two decades in Japan have produced results not visible in some other fields after half a century of consecrated toil. . . .

No other mission of this Board has in so brief a period produced men of more marked spiritual power and Christian influence, not only among their own people but among outside Christian nations. There are names on the rolls of church membership in Japan which stand for self-forgetful, consecrated and manly devotion to the cause they love.

There is no mission field of this Board where the promise for large results in the near future is brighter, or where the call for aggressive, persistent work is more audible than it is in this mission at this time. The great student classes are largely unbelievers, but are seeking for a stable faith in which they may rest. Detached from the old they have not yet found the new and the true. They are ready to examine the claims of Christianity.

The 128th year opens auspiciously for Dartmouth, the entering class—the largest yet—numbering 160, an increase of twenty-eight over last year. Other classes have received additions, making the total enrollment in all departments nearly 600. This is an unmistakable witness to the increasing hold the college is gaining on the public esteem under President Tucker's administration, and marks the new era of prosperity upon which it is entering. Prof. G. D. Lord, after an absence of a year in Athens, returns to the chair of Greek, and E. F. Langley of the University of Toronto succeeds assistant Prof. Louis Dow in French. Butterfield Hall, now ready for occupancy, for the present will accommodate the departments of geology, mineralogy, zoölogy, botany, social science, political science and philosophy, while the departments of history and English literature will be transferred to Culver Hall. The Crosby House, built in the colonial style for a dormitory, has been completed and now accommodates forty students.

After a Day's Hard Work Take Horsford's Acid Phosphate.

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

YOUNG mothers should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

WELL BEGUN IS HALF DONE.—All lung troubles are simple if taken at the start. At the first symptoms of any soreness or irritation in the throat, or on the lungs, take Adamson's Botanic Cough Balsam, and it will nip the complaint in the bud. At all druggists.

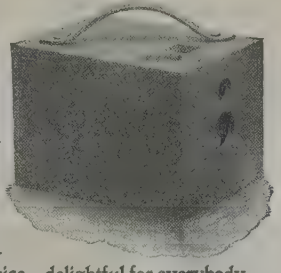
FIFTY YEARS HENCE.—In view of the constant changes and improvements which have been made in the last five years in easy-chairs, one falls to wondering what an easy-chair of 50 years hence will be. It seems, certainly, as if we had reached the very topmost point of comfort. It is impossible to conceive of greater luxury than is contained in some of the easy-chairs of this season, which are on exhibition at the Paine warerooms on Canal Street. If our readers will turn to another column of this paper, and see the winged leather library chair which this house offers, they will agree with us in this assertion.

FADS IN MEDICINE.—There are fads in medicine as in everything else and a "new thing" frequently sells for a short time simply because it is new. But in medicine, as in nothing else, the people demand and will be satisfied only with positive, absolute merit. The fact that Hood's Sarsaparilla has stood its ground against all competition, and its sales have never wavered but have remained steadily at the top, demonstrates, beyond any doubt, the intrinsic virtues of this medicine. The new things have come and gone but Hood's Sarsaparilla rests upon the solid foundation of absolute merit and its power to cure, and its sales continue to be the largest in the world.

A MILLION gold dollars would not bring happiness to the person suffering with dyspepsia, but Hood's Sarsaparilla has cured many thousands of cases of this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order It creates a good appetite and gives health, strength and happiness.

HOOD'S PILLS act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.

Photography Simplified.



Picture taking with the Improved Bullet camera is the refinement of photographic luxury. It makes photography easy for the novice—delightful for everybody.

LOADS IN DAYLIGHT with our light-proof film cartridges, or can be used with glass plates. Splendid achromatic lens, improved rotary shutter, set of three stops. Handsome finish.

Price, Improved No. 2 Bullet, for pictures 3½ x 3½ inches, - - - - - $10.00
Light-proof Film Cartridge, 12 exposures, 3½ x 3½ - .60

EASTMAN KODAK CO.

Booklet Free. Rochester, N. Y.

BROWN'S French DRESSING

For Ladies' and Children's Boots and Shoes

Ask your dealer for **Brown's French Dressing** and accept no other.

"ALL ARE DELIGHTED."

LEWINSVILLE, VA.,
Sept. 18, 1896.

I received my spoons and tea set, and the latter is even nicer than I expected, and all are pleased with the spoons. I am getting up another club of six. Thanking you for your promptness, I am,

Very respectfully,
MRS. W. B. BESLEY.

Is it not Impressive when Thousands upon Thousands of Ladies, writing from Cities, Towns, Villages, Hamlets and Rural Districts, take the trouble to acknowledge the receipt of their spoons in one unanimous chorus—"WE ARE ALL DELIGHTED"! Does it not give Tremendous Emphasis to our oft-repeated assertion that this set of Six Genuine World's Fair Souvenir Teaspoons, full size for daily use, is an INCOMPARABLE BARGAIN—a matchless opportunity—the most startling offer ever made by a reliable firm? And is it not convincing evidence of their genuine value that year after year since the great World's Fair closed its gates forever the demand for these marvelous spoons has increased as the years recede? "WE ARE ALL DELIGHTED" is something for every woman to remember. For, whether she has a birthday token to give, or a wedding gift in view, or is bothered about a suitable Christmas present, or needs a beautiful set of spoons for the table, or wishes to leave coming generations a memorial of the great World's Fair she cannot do better than join the great chorus of delighted ones.

ONLY **99¢**

· FOR ALL SIX ·

FORMERLY SOLD FOR **9.00**

THE ABOVE CUT SHOWS EXACT SIZE AND PATTERN OF SPOONS.

These are the Original World's Fair Souvenir Teaspoons. The panic of 1893 and the failure of a syndicate of private dealers to dispose of them on the Fair Grounds threw them back on our hands and slowly but surely we are awakening the public to the fact that for artistic merit, matchless elegance and serviceable durability a set of six of these Handsome and Famous World's Fair Souvenir full size Teaspoons at **99** cents is the **GRANDEST BARGAIN OF THE TIMES.**

Every visitor to the Fair knows that the price of these spoons on the Fair grounds was $1.50 apiece, or $9.00 for a set of six, or $18.00 for the entire collection of twelve different spoons, and here we sell you a set of six for only 99 cents.

Just Think of It!

The spoons are divided into two different sets as follows: **Set No. 4** comprises these six buildings—Manufacturers, Horticultural, Woman's, Fisheries, Machinery Hall, Transportation. **Set No. 5** comprises these six—Administration, Art, Agriculture, Electrical, Mining, Government.

You can have either set you like, but under no circumstances will less than a set of six be sold, nor will they be divided in any other manner than above. Bear in mind that these are not cheap, washed-over spoons, but genuine triple plate silver on white metal, stamped LEONARD MFG. CO., A1—a guarantee of reliability. They are FULL SIZE for table use, and the entire bowl outside and inside is gold-plated, showing a beautifully engraved and embossed building of the Fair. The set of six is put up in a handsomely lined box and is sent by mail PREPAID on receipt of 99 cents.

We Will Refund Your Money.

Remember, if this wonderful bargain does not come up to your expectations, or if you believe they have been misrepresented in any manner, we will refund your money on demand.

You will pay $1 50 for six ordinary plain, plated spoons—here you get a beautiful pattern, with gold plated bowls, at only 99 cents for six. A hundred dollars invested in something else for a birthday, wedding or Christmas gift wouldn't give half the genuine delight and satisfaction. Our references are the First National Bank, Chicago, any Express Company or Bradstreet's reports. Send money by express or postoffice money order or registered letter. We do not accept personal checks. State whether you prefer set No. 4 or set No. 5. Be sure to send for our new 1896 97 catalogue of incomparable silverware bargains, mailed free. Address,

LEONARD Mfg. Co., Dept. H. W., 152-153 Michigan Ave., Chicago, Ill.

Volume LXXXI Number 42

THE CONGREGATIONALIST

Boston Thursday 15 October 1896

A Battle Litany.

THE eyes of the world are weary,
And they look, Lord Christ, to thee;
Longing sore to behold thy beauty,
And be healed of the sights they see;
O, the hands that of work hang empty,
The lips that cry out for bread,
The feet that wander, the knees that fail,
And the hearts where all hope lies dead—
Have mercy on sorrow, O Lord!

The lips of the world are weary,
They are praying, Lord Christ, to thee;
Dumbly they plead, though despairing,
From their silence, O Lord, set them free;
For the cry of an evil world rises
Through the pauses of heaven's new song,
And, from under the altar, the souls of our saints
Cry ceaselessly, "Lord, how long?"—
Have mercy on sinning, O Lord!

Come down, for the world is waiting;
Come down, for the strife is long;
Turn the brother's heart to his brother—
Hate perishes, love is strong.
And the pain of the world is only
That it aches, Lord Christ, for thee;
Its bondage the drooping of hands outstretched
To thy scepter of liberty—
Have mercy on loving, O Lord!

Come down? Thou art ever with us!
Come down? Thou art always nigh!
The noise of the battle is stilled to calm
In the peace of thy passing by.
On thy heart falls every sword-stroke,
Thou diest with each victim that bleeds—
O, the way is long to redeem a world,
But courage! the Lord Christ leads—
Have mercy on conquering, Lord!

Written for The Congregationalist, by
KATHARINE PEARSON WOODS.

Railroads and Excursions.

"Where Times are Prosperous"

IN THE

Rocky Mountains

TAKE THE . . .

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CONTENTS

EDITORIAL:
- Paragraphs 545
- The Toledo Meeting 546
- New Educational Experiments 546
- Daily Use of the Bible 547
- Current History 547
- In Brief 548

STAFF CORRESPONDENCE:
- The Interior 549

CONTRIBUTIONS:
- A Battle Litany—cover poem. Katharine Pearson Woods 541
- The Currency of the United States. John Haynes, Ph. D. 550
- Charity Chance. Chap. XIV. Walter Raymond 551
- The American Board at Toledo 567

THE HOME:
- Nature's Worship—a poem. Frederic Perry Noble 555
- Paragraphs 555
- At the Mt. Holyoke Fire 555
- How Much Do Fathers Owe to Their Sons? Ellen Conway 555
- Sympathy for the Rich Man. S. E. B. 556
- Taking Things for Granted. Kate Upson Clark 556
- Father Marquette—a selected poem 556
- A Good Word for the Farmer—a selection 556
- The Three Graves—a selected poem 557
- Sleeping and Eating 557
- Closet and Altar 557
- Mothers in Council 558
- Conversation Corner. Mr. Martin 559
- Corner Scrap-Book 559

THE SUNDAY SCHOOL—Lesson for Oct. 25 560

Y. P. S. C. E.—Topic for Oct. 25-31 561

PROGRESS OF THE KINGDOM 561

LITERATURE 562

NEWS FROM THE CHURCHES:
- The Association of Washington 553
- The North Carolina State Meeting 553
- Cleveland's Gift to Missions 571
- Weekly Register 578

MISCELLANEOUS:
- Two Sunday School Conventions 553
- Woman's Board Prayer Meeting 554
- Rev. Crosby H. Wheeler, D. D. 554
- Armenian Preachers in Conference 554
- Ian Maclaren on the Art of Preaching 564
- Chips from the Board 566
- Notices 571
- Business Outlook 575
- Biographical 575
- Marriages 575
- The New A. B. C. F. M. Corporate Members 577
- Noteworthy Forthcoming Meetings 577
- Resolutions Passed at Toledo 579

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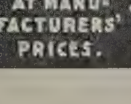

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THE death of Edward White Benson, Archbishop of Canterbury, takes away a man who was not merely distinguished for his own character and attainments, but also as the titular head of one of the great branches of the Christian Church. In the expansion of England the Established Church and its daughters have come to make a good third in point of numbers to the Greek and Roman Churches, and the Archbishop of Canterbury for the time being, as primate, is the visible representative of their unity. Dr. Benson passed by the usual path of academic distinction to high ecclesiastical preferment. At Trinity College, Cambridge, he took a first class and a fellowship, became master in Rugby School and head master in the newly established Wellington College, was chaplain to the queen, and was appointed by Lord Beaconsfield first bishop of the re-established diocese of Truro in the extreme south of England, whence he was translated to Canterbury in 1882 after the death of Archbishop Tait. He was a lifelong friend of Mr. Gladstone, by whom he was appointed to Canterbury, and it was as his guest and in his pew in the church at Hawarden that he was stricken down with apoplexy during the morning service last Sunday. Archbishop Benson was a man of a catholic spirit and judicial temper. Dean Farrar said of him in his own cathedral after hearing the news of his death that "of more than ninety predecessors none was endowed with more graceful learning, more charming geniality, or holier or truer wisdom."

"A thunderbolt out of a clear sky" is what Cardinal Gibbons calls the sudden and unexplained removal of Bishop Keane from the rectorship of the Roman Catholic University in Washington, and the rector himself seems to have been equally without warning. He instantly and dutifully submitted, however, but emphatically, if respectfully, declined the call to Rome and the offer of a titular archbishopric conveyed in the pope's letter of removal. Coming as this blow does in immediate connection with the arrival of Archbishop Martinelli, the new papal delegate, whose appointment was as much a surprise to American Roman Catholics as Bishop Keane's removal, it is no wonder that it is received as a distinct condemnation of that American or liberal school in the church of which Archbishop Ireland is the recognized head and Bishop Keane one of the best known representatives. A mass meeting held in Washington last week gave utterance to the esteem in which Bishop Keane is held by all classes in the community, and to an undercurrent of indignation at the abruptness of the pope's action. Archbishop Ireland has given public expression to a similar feeling, and there is every indication of a deepening and broadening of the gulf between the two wings of the Roman Catholic body in America. If the new papal delegate proves to be in active sympathy with the ultramontane and un-American party it will make it hard for the liberal school of Roman Catholics, and tend to imbitter once more the tone of religious discussion which had seemed to be growing more charitable and Christian. It looks as if Pope Leo had played with liberalism as a cat plays with a mouse so long as it served his own interests, but with the fixed purpose that it should be swallowed up at last.

It is business depression which has aroused the discontent of the West and South, and business depression under modern conditions always means a collapse of credit. A very large share of modern business is done upon borrowed capital. When it is difficult to borrow contraction of business is inevitable; when it is impossible to borrow business must be contracted to the point where the owner can carry it with his own cash capital, which in many cases means a shrinkage to a very small proportion indeed of its ordinary volume. And what is true of the individual is true of the business community as a whole. If it cannot borrow it must contract, and contraction means less land cultivated, fewer mines worked, idle laborers, empty trains, hoarding for the timid, lost opportunities for the active, and general stagnation and distress. Looked at from this side the one important possession of a business community is its credit, the ability to borrow freely on good security, and the blow at credit in the threat of a cheapened dollar is in itself sufficient explanation of the business stagnation of the times.

A newspaper in Memphis, Tenn., which is in sympathy with Mr. Bryan, includes ministers of the gospel of Christ in its catalogue of those who are of "the classes." Inasmuch as the majority of the clergymen of this country have come from humble homes, have earned their education, receive an annual average income of less than $1,000 per year, and are compelled by the force of self-respect and public opinion combined to approach measurably near conformity to a life in harmony with a gospel of self-sacrifice, it is somewhat strange that they should be singled out for condemnation. Possibly it was done because the majority of the clergymen of this country are, either openly in their pulpits, or less publicly in their personal intercourse with men, casting their influence against Mr. Bryan. Nor is it altogether strange that they should, in view of the irreverent manner with which some of the most sacred symbols of the Christian faith have been treated by Mr. Bryan and his lieutenants. Not to say anything about the "crown of thorns and cross of gold" speech of Mr. Bryan at the Chicago Convention, what is to be said of the parody on the Lord's Prayer, called the Prayer of the Gold Bug, which is being distributed broadcast among working men to excite their hatred of their employers? Or what shall be said of the song, The American Marseillaise, which, as published by a well-known Chicago music firm, has on its cover page a large cross printed in yellow and a woven crown of thorns and on the upper arm of the cross a portrait of Mr. Bryan. Senator Lodge of Massachusetts did well to call attention to these facts in his speech in Boston last week, and Rev. Dr. Reuen Thomas of Brookline, in his letter to the *Boston Herald* last week, contending for the right of clergymen to speak their minds in this campaign, was equally felicitous in his description of the significance of these phenomena. Dr. Thomas is quite right in his contention that

> Mere stump speaking in the pulpit is not what Christianized people need. But in times of public turmoil and strife, if the pulpit is silent, if no sympathetic illuminating voice is heard on "the things that are" here and now, I do not wonder that people should suppose that the clergyman is not a man, nor a citizen, nor a patriot, nor a prophet, but only that contemptible fragment of a man—a mere ecclesiastic.

Dr. Watson has undertaken so much work in his American visit that it can hardly be regarded as a holiday. We congratulate him upon the successful completion of his lecture course at Yale, which may allow him to feel that the chief end of his coming is triumphantly accomplished. Those who were fortunate enough to come within sound of his voice felt that they had before them a man who combined in an unusual degree the power of beauty and the beauty of power in thought and expression. His dry humor in phrase and illustration added much to his clear good sense and insight into the essential nature of the preacher's opportunity. The effect produced by these lectures will be to highten expectation and deepen public curiosity to hear more from their author.

A series of letters in the London *Times* has called attention to the widespread poverty among the ministers of the Established Church. Starving vicars, daughters of clergymen applying for positions as household servants, parishes where the enforced contribution to the fund for increasing the stipends of poor clergymen equals the whole proceeds of the parish, are among the grievances and sorrows reported. Upon this whole matter the London *Speaker* comments, drawing three lessons, of which the last is as follows: "And a third, most instructive of all, is the manner in which the endowments of the church apparently prevent the congregations from doing their duty, and in which the liberality of Non-

conformist congregations and the comfort of their clergy stand out in flagrant contrast with the apathy and neglect of Churchmen and with the wretched poverty which the Establishment permits." This experience may be a comfort to some of our own people who are suffering with the straitness of the times. It is unquestionable that the offerings of the people are in the long run the only sure maintenance for church work. The ministers cannot afford to become either spiritually or financially independent of their congregations, nor can the congregations afford to feel that they are only spectators and not participators in the maintenance of worship and pastoral work. It is only in the peculiar conditions of modern city life that endowments seem to be necessary and promise to be of the greatest use.

THE TOLEDO MEETING.

Des Moines, Springfield, New York, Chicago and Worcester have become landmarks in the history of the American Board. Its meetings at these places were distinct steps in the forward movement of Christian missions. Toledo is now not less important in our missionary records. It will long be remembered as the place of a remarkable assemblage at a critical period.

Business of great significance to nations and to the kingdom of God, transacted with order, dignity and harmony, characterized this four days' gathering at Toledo. This business affects the welfare and the honor of millions of Americans and tens of millions of other nationalities. Candid consideration of the report presented on other pages of this paper will show that. We do not propose to discuss over again what was done, but by way of illustration we point to the two things which stood out most prominently among many great interests, any one of which was of sufficient consequence to command the absorbing attention of Christians. The first of these is our relations with Turkey. Her treaties with the United States she has openly violated. The property of our citizens within her territory has been wantonly destroyed by her subjects. Americans have been seized and are kept in prison without trial. As Mr. Wheeler so forcibly put the matter, if we thus allow the rights of our citizens to be outraged without redress we shall become the scorn of the great nations and the prey of the small. But in no assembly do these citizens in Turkey appeal so powerfully as in the assembly of those joined with them in the business in which they are engaged. Ought not their friends and partners to consider these interests and to rouse our Government to guard its honor and their lives?

The other topic is our work in Japan. The victories for Christianity in that country in recent years have commanded the attention of the world. Now great difficulties challenge the churches to maintain the ground they have gained and to go forward to greater deeds than they have done. The faith and courage of those on the field are stimulated by their difficulties. Do we appreciate the spirit of the professors of the Doshisha University who have left the chairs they have occupied for so many years to begin new work in regions still unreached by the gospel? To shrink from the attempt to bring to Christ a people in the throes and perils of a new national life, because they have become conscious of power and conspicuous for their intellectual activity and pride and inexperience, would be to confess to the world that the gospel of Christ is insufficient to fulfill its promise of deliverance for mankind.

The raising of the money necessary to carry on the work of which these two countries furnish illustrations calls for the deliberations and united counsel of men of experience in financial affairs. If those who have accepted responsibility for this work are Christians they can have no business of greater importance than this. The enthusiasm roused by the payment of the debt was dampened by the testimony of missionaries to the damage wrought by the retrenchment necessary in order to close the year without arrearages. The members of the corporation which carries on this enterprise ought to hear from the lips of those who have been sent out by them what is the condition of their common business.

Besides all this it pays to attend such a meeting as this was. Controversy draws crowds. United earnestness of consecrated men in consecrated work is more rewarding. Rarely has a meeting of the Board been marked by as great spiritual power as that of last week. It pays to abide for days in an assembly where great subjects are regarded with great faith. The bringing of the world to Christ appears in a different light than in any other place on earth. Separate items of missionary news may often be passed by without interest. But pictures of many fields, given by laborers just from their work, blend all their varied colors into one scene of conflict and conquest. The purpose which holds the Christian Church to its task grows luminous as pastors and laymen who view it from afar speak from deep reflection kindled into prophetic eloquence by mutual sympathy and quickened faith in the promised triumphs of the gospel. The noblest exhibitions of courage and self-sacrifice, real and practical, come before us. Life seems worth more, is measured by higher standards, through the united influence of men and women who believe in and give their lives for the salvation of the world. The larger vision becomes an abiding blessing. If any one's faith is shaken he will find himself steadied by throwing himself unreservedly into the spirit of these gatherings. They interpret Christian life as no private meditation can. They give richer meanings to prayer. They dignify Christian service.

The meeting at Toledo was attended by many persons of national reputation as educators, jurists and men of affairs. They witnessed, not only by their attendance but by their work, that the business in hand warranted such use of their time and money. The presence of such men in these meetings adds weight to the utterances made, to which it is of vital importance that American citizens should give attention. It puts new zeal into missionaries of Christ all over the world.

Self-interest calls for support of these great movements for Christianizing mankind. But a higher call comes to Christian ministers and business men, especially to those who, by becoming corporate members of the Board, have accepted the responsibility for carrying forward its work. Love for Christ commands the support of what has thus been undertaken in his name. Every one who answers calls to administer the Master's business rises to higher manhood. He blesses whole nations. He offers acceptable sacrifice to God. He hastens Christ's reign over all the earth.

NEW EDUCATIONAL EXPERIMENTS.

The American college combines general intellectual training with the preliminary stages of professional work in a way which makes the problem of oversight and control a difficult one. It long ago abandoned the older English theory of grouping a few students under the control of a tutor who was supposed to be responsible for their industry and good conduct, and has never put anything in its place. It is commonly said that the student learns from the faculty in the classroom and from his fellow-students everywhere, and that these two are the main sources of influence of the college course. Anything like learning from the members of the faculty in personal contact is, and must be under our present system, reserved for the Seniors who are interested in special branches and meet their professors in voluntary classes.

That something more than this is desirable, especially in the earlier college years, many of the best authorities upon educational methods have felt. Personal influence is the vital factor, after all. It should somehow be exercised by the teachers upon the taught. To meet this need President Hyde of Bowdoin proposes, in his annual report to the trustees, that the English tutorial system should be revived or adapted to the needs of the modern college. He says:

> The way to strengthen this weak spot is to employ, as supplementary to the work now done by the professors, and under their direction, tutors to do the work which the professors now are compelled to leave for the most part undone. These tutors should be young men, fresh from university studies, who expect to become professors in due time. It should be their duty to meet each student individually for a half-hour, at least as often as once a week, to review with him thoroughly and critically a specified portion of the work done in class during that period, to discover difficulties, to remove misconceptions, to correct wrong methods of study, to point out errors and superficialities, to insist on accuracy and thoroughness, to stimulate interest, to suggest lines of reading and by personal influence to bring the subject home to the student as a living reality.

We quite agree with President Hyde in his estimate of the effect upon students and tutors alike, and we should be interested in having the experiment tried. Indeed, it can hardly be called an experiment, for its value has long since been proved in English institutions. For example we need only to mention the influence of Dr. A. W. W. Dale, not only in one college, but in the whole university at Cambridge.

Another method of help for under-graduates which has passed the experimental stage is that employed by the Congregational Church of Berkeley, Cal. "In order to reach the students of the university," writes the pastor, "we have arranged a course of lectures in Biblical literature, comprising such topics as The Hebrew Language and Texts of the Old Testament, Hellenistic Greek, Canons, Versions, Inspiration, The Bible as Affecting English Literature, etc. These lectures are to be given by Professors Lovejoy, Goodsell, Mooar and Nash of our Pacific Seminary, and Professors Clapp, Bacon and Brown of the university, besides others equally good. The class meets as a part of the Sunday school, and the work is exciting a great deal of interest. The attendance is large and will increase. . . . In addition to this our

Christian Endeavor Society considers the university its recruiting ground and is very successful in the earnest efforts it makes after the students as they come to the university."

This is in the direct line of suggestions made in these columns and we commend the example to other churches of our order in the university towns. Nor is it in the university towns alone that the need is felt for the systematic and careful study of the Bible in its historical environment and present relations. There is an aroused and wholesome curiosity which the churches are reaching out to meet. An interesting experiment in this line is that of the Bethany Congregational Church of Quincy, Mass., whose Training School for Christian Service, meeting once a week through the winter, plans for lectures upon such topics as The Literature of the Bible, Biblical Geography, the Different Periods of Bible History, The Life of Christ, The History of the Church, and Practical Applications of Christianity. If the earlier plans which we have described have reference especially to college students, this may be described as a Christian form of university extension work of which we can never have too much for the growth in knowledge of the people.

DAILY USE OF THE BIBLE.

Our part in the Bible is not so much a treasure in bulk as a daily allowance payable upon demand. If we come to claim it it is ours. If we neglect the opportunity we lose it. The book is so wide, so large, so deep that, even if we had the wish, we have not the capacity to use or enjoy it all at once. It is interpreted by our experience. It means more to us at one time than another. Some parts of it never come to be real to us until they have been passed through the crucible of our own parallel experience of trials and attainments. Then we wonder that the words could ever have seemed cold or hard, or that we could ever have misunderstood their purpose.

The teaching which Christ promised us was that of a personal and ever present Spirit, but the written word was to be his instrument. The reverent study of the Bible is, therefore, a direct claim upon his assistance, which should be constantly renewed and can never fail of answer. Through his recorded dealings with the ancient church he teaches us to know God's character. In the sins and victories of the ancient men we learn to take a faithful and impartial view of man. We see the mirror held up to our own heart's life. Daily study, by the aid of memory, becomes a laying up of weapons of defense like those which Jesus used in his temptation. It has the promise of God's indwelling in our hearts. It strengthens us to do his will.

The emphasis must fall upon the word "daily," because even the most important things are so easily crowded out of overbusy lives. "Give us this day our daily bread," we pray; but it is also written, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Shall we feed our bodies and starve our souls?

The attitude in which we come to our daily Bible readings is also of the greatest importance. If the Word is bread, we should come hungering. The soul that seeks shall find. It needs the purpose of faith and desire of a human heart as well as the teaching purpose of God's spirit to make the reading of even the Bible effective for building up our souls in righteousness.

CURRENT HISTORY.

The United States and Turkey.

The Marblehead, the Minneapolis, the San Francisco, the Cincinnati and the Bancroft are now off Smyrna under the command of Admiral Selfridge. Such an array of United States vessels cannot have been marshaled by our Department of State without some definite purpose. What *is* it? What the constituency of the American Board believes it *should* be may be inferred from the resolutions passed at the Toledo meeting last week, which resolutions are printed elsewhere, as is the calm but searching paper of Hon. E. P. Wheeler of New York, who goes so far as to plead for a display of force and reprisals by the United States. Certainly affairs cannot longer be permitted to drift. National honor and our duty to those who have certain rights guaranteed to them by solemn treaties demand that we should act swiftly and effectively, and if the Administration is not prepared to be American in this way let it cease posing as the especial friend of South Americans, or the world will conclude that, while we hold rigidly to the Monroe Doctrine, we do not intend to avenge insults, violence and thefts if done on European soil, be the Power ever so impotent or friendless.

Domestic Politics.

An extraordinary rush of voters to register in the great cities of the country indicates the intense interest that they have in the question which is to be settled on Nov. 3. From this time on the fight will wage hottest in the States of the North Mississippi Valley, where all concede that the balance of power of the nation lies. Mr. Bryan will work there exclusively, and thither ex-President Harrison, Speaker Reed, Hon. Carl Schurz and the weightiest speakers of both sides are wending their way. The local elections in Connecticut indicate the apathy of Democrats there. Georgia and Florida have both elected Democratic State officials, as was to be expected, but by majorities that reveal a waning strength and furnish some reason for believing that when the lines are drawn on national issues a different result may be expected soon, if not on Nov. 3. With party lines as inextricably mixed as they now are in North Carolina for instance, with white Populists and white Democrats fighting to win the votes of the Negroes as they are fighting in every State, with thousands of citizens in Virginia and West Virginia cheering to the echo the words of Mr. Harrison, a Federal general and Republican ex-president, no man can venture to prophesy what may not happen.

Mr. Sewall's letter accepting the Democratic nomination as vice-president rivals anything Mr. Bryan has said in its appeal to class and sectional prejudices, and is most anomalous coming from one with his business connections. The great Roman Catholic prelate, Archbishop Ireland of Minnesota, in an open letter to his fellow-citizens, has declared his intention to vote for Mr. McKinley and given his reasons for opposing Mr. Bryan. In brief, they are because he believes that the Chicago platform and its candidate mean national dishonor and anarchy if indorsed by the people. Rev. Dr. R. S. Storrs of Brooklyn preached a sermon last Sunday in which he denounced the views of the Chicago platform as "simply appalling" and opposed "face to face with the divine command, 'Thou shalt not steal.'"

Behold a Miracle—Almost!

Last week 1,000 Confederate veterans from the Shenandoah Valley visited Mr. McKinley's home. Few of them had ever voted other than the Democratic ticket. They were the guests of the Union veterans of Canton. They met with a reception of the heartiest kind from men with whom they formerly fought, and to them the Republican candidate, a Union veteran, uttered these memorable words:

> Let no discordant notes grate upon this melody of peace. Let it go forth, let it be everywhere proclaimed, that the men of the North and the men of the South are together and stand for the enthronement of the justice and supremacy of the law. The voice that would reopen the conflict of the past and the bitterness of thirty years ago, that would array class against class or section against section, is not a friend but an enemy of our glorious Union and stands in the pathway of its glorious progress.
>
> Men of the South, the only force now needed in this free Government is that of conscience, justice, reason and intelligence. This is the irresistible power upon which rests our strength, security, permanency and glory. We have entered upon a new and blessed era, we have crossed the dominion of force into the kingdom of peace and law and mutual good will. Faith in each other, faith in a common country, faith in the future and a common destiny has made us one—forever one. We have learned that
>
> Peace and greatness best become;
> Calm power doth guide
> With a far more imperious stateliness
> Than all the swords of violence can do,
> And easier gains those ends she tends unto.

Apparently, if Mr. McKinley is elected the policy of Hayes, and not that of Grant, will dominate his Administration.

The Plight of the English Liberals.

The variant views of Mr. Gladstone, Lord Rosebery and Sir Vernon Harcourt, each representing factions of the Liberal party, as to the duty of Great Britain toward Turkey and the Armenian people at the present hour have brought about a disintegration within the party that dazes and astonishes the minor leaders and the rank and file. Lord Rosebery has resigned from leadership of the party, and named Mr. Asquith as his choice for the party's leader in the House of Commons. *The Speaker* and *The Daily News*, strong Liberal organs, lead in a demand that Lord Rosebery's resignation be withdrawn, and that he be firmly established again as Liberal leader. On the other hand, the Radical wing, represented by *The Chronicle*, and the Nonconformist Liberals, who never have fancied Lord Rosebery, insist that Sir Vernon Harcourt is the man to lead the party successfully. All agree, of course, that if Mr. Gladstone were once more to enter the House of Commons, or become a peer and enter the House of Lords, he would unite the party as no other man could.

If Lord Rosebery's speech at Edinburgh, made after he had won his freedom to criticise by resigning his post as leader, be examined it will be seen that there is very little difference between his position and that of Mr. Gladstone, but he does differ much from Sir Vernon Harcourt. The latter would go to considerable lengths in making concessions if the friendship of Russia might be won and an alliance formed that could settle the entire Eastern problem without bloodshed. But Lord Rosebery questions Great Britain's right to concede that which she does not own, and

doubts whether it would be politic for her to do it if she could. This difference of opinion among the Liberals of course leaves Lord Salisbury free to do as he pleases, and as yet there is no indication of his policy. Rumors from Constantinople and other European capitals hint at a *rapprochement* between Great Britain on the one hand and Russia and France on the other. Reports from all quarters in Turkey tell of a renewal of violence and no abatement in the unrest and terror of the Christian population—Armenian, Greek and European. The Powers have refused the Porte's demand that the Turkish officials be given the right of search on European vessels. For this much courage let thanks be given. The irade calling on all Armenians to return to Turkey within two months or lose all rights of citizenship, and threatening all who do leave with a similar fate, will not greatly alter the situation of either present exiles or future refugees.

The Dual Alliance.

Bismarck must gnash his teeth as he reads of the reception given by the French people to the Czar of Russia last week, for the real significance of the remarkable event, unparalleled as a pageant, is not that the Republicans of France are so enamored of autocracy that they do not realize that there is a certain incongruity in the alliance of nations so different in political structure and peoples so different in their mental and physical traits. No. The real significance of it all is that an autocrat, a royalist, the head of a mighty empire, has recognized the republic as such, has deemed it worthy of support and co-partnership, and by his fiat has given it once more a high place among the nations of Europe, thus both setting at naught the machinations of Germany and lowering the effectiveness and rank of the Triple Alliance. Henceforth Russia and France, and, possibly, Great Britain, in a dual or triple alliance, are to maintain the peace or arouse the militant spirit of Europe, and Germany, Austria and Italy must be content to adjust themselves as best they can to new and by no means satisfactory conditions. If, as the czar said in his speech made in Paris last week, "precious bonds unite Russia and France," then a new era in European politics has opened, and as the American Christian looks forward into the future he perhaps may be pardoned if he doubts whether the political and religious outcome will be wholly or even predominantly good.

Du Maurier, the Artist, Dead.

The death of George Du Maurier in London, Oct. 8, just at the moment of the appearance of the opening chapters of his new story, The Martian, has a special element of pathos for his friends and readers. English and French by ancestry and education, he turned aside from chemistry, which he had taken up at his father's request, to the study of art. His boyhood is described in Peter Ibbetson, his school life in the as yet unpublished story, The Martian, and his studio and art experiences in Trilby. The sudden and complete loss of sight in one eye while sketching in a Brussels gallery turned his attention to illustration rather than painting, and he worked for *Punch* from 1860 on. This side of his genius has become familiar to Americans in his contributions to *Harper's Magazine*. As an illustrator Du Maurier showed many of the characteristics which have been so marked in his novels. His types are original, not perfect in drawing, but immensely effective in their appeal to sentiment. The study of human life from the point of view of the caricaturist made him a deviser of plots and situations, and a singularly individual outlook, experience and power of delicate and poetical expression made him successful when he turned late in life to novel writing. In all his stories the supernatural plays a large part. In Trilby we have the most logical and artistically perfect, though physically absurd, application of hypnotism. The wild and unthinking enthusiasm for this latter book and its title character was partly a reaction from the stiff inanities of a dominant "realism," and partly a genuine tribute of sentiment and sentimentality to a very effective bit of character drawing. That this extravagant enthusiasm has not yet spent its force, we gather from occasional absurdities and extravagances like those which became a weariness to the author. It is fortunate for the public that the last book Mr. Du Maurier wrote is complete. It will be read with a new interest and tenderness in the thought of the author's untimely death.

NOTES.

Miss Clara Barton, in a speech made at a reception given to her in Washington last week, pointed out that unless the open hands of charity, not of this country alone, but of all civilized countries, be reached out to the Armenians "hunger and cold will gather the victims in by the tens of thousands and bury them like the falling leaves beneath the snow."

Anarchy reigns in Madagascar. The French felt when they conquered the Hovas that their title to the entire island was secure, but they have found that such is not the fact. Americans and Englishmen resident in the interior have been murdered; the splendid chain of missions of the London Missionary Society has been practically destroyed; and M. Delroche, the governor, who is a Protestant, has been recalled, as if he were to blame, while, as a matter of fact, the situation is due entirely to the seeming innate inability of France to govern dependencies.

IN BRIEF.

Bishop Potter of New York recently *deconsecrated* a chapel. That is what many are constantly doing with temples of the Holy Spirit, their bodies.

On Oct. 22 Princeton College will be called a university. But she has been 150 years growing up to it, while there are parts of the country where universities start up in less than 150 days.

We failed to note any what might properly be called general compliance with Mr. Moody's suggestion that Oct. 8 be observed as a day of fasting and prayer. Are patriots this year thinking and acting—not fasting and praying?

Thefts from trust funds are all most evil and cruel, but thefts from the trust funds of hospitals seem especially so. Gloucester, Mass., and Washington, D. C., have reason to believe this, owing to the sensational revelations of the past week.

A replica of Thorwaldsen's Christ, the Divine Healer has been given to the Johns Hopkins Hospital by a Scotchman who has made a fortune in Baltimore, and it will stand in the center of the rotunda of the main hospital building. A beautiful thought and a beautiful deed.

The convicts' home established by the Salvation Army in Chicago may prove an advantage to the ex-jail birds, but whether the city, with all its present attractiveness to that class, will be profited by the occupation of a four-story building for such ends is yet to be answered.

That the converts from heathenism believe in foreign missionary work may be judged from the statement made in the letter of our Australian correspondent that nearly one-sixth of the money contributed to the London Missionary Society in a hundred years was contributed by native converts.

The returns from the Methodist conferences show a falling off in the vote in favor of the amendment admitting women to the General Conference which threatens its defeat. It seems to be a case of general apathy. The women must wake up and wake up the men or they will find themselves excluded after all.

The report of the recent conference of Armenian Congregational preachers in Massachusetts, which we publish elsewhere, will enlighten many, hitherto ignorant, concerning the work which is being done in a very quiet and effective way for a people who are fast winning a numerical and financial strength in the old commonwealth that has always sheltered the oppressed of all lands.

Rev. Dr. Behrends, in a recent sermon on the bull of Pope Leo denying the validity of the Anglican orders, brought out the point which needs to be kept in mind by non-Episcopal Protestants. He says that the decision "makes an end of the appeal from our Episcopal brethren that we accept orders at their hands. We should be no better off than we now are. The fulcrum has been wrenched away and the lever can no longer be worked."

A week hence we hope to be able to give definite information concerning the membership, officials and purposes of the Boston Young Men's Congregational Club. Just now it is only possible to call attention to the significant fact that the younger men in the churches of greater Boston are conferring together and planning for an organization which they expect will do much to develop denominational *esprit de corps* and themselves as well.

Rev. Dr. David R. Breed's article in the *Presbyterian and Reformed Review* (October), on Christian Endeavor and the General Assembly, gives his reasons for believing that the victory won by the friends of Christian Endeavor work at the last meeting of the highest judiciary of the Presbyterian Church was "in the line of independency, pure and simple," and "subversive of Presbyterian polity and those distinctive doctrines with which it is historically connected." How dreadful!

Was this the creed of Du Maurier?

A little work, a little play
To keep us going—and so good-day!

A little warmth, a little light
Of love's bestowing—and so good-night!

A little fun to match the sorrow
Of each day's growing—and so good-morrow!

A little trust that when we die
We reap our sowing! And so—good-by!

He wrote it. If so, was he then not, just what a writer in the Boston *Transcript* calls him, a "gentle modern pagan"?

A Congregational pastor in Iowa informs us that many Congregationalists there will cease to contribute to the Home Missionary Society because General Howard, its president, is stumping the Interior for Mr. McKinley; and, moreover, he says that he does not blame them. We prefer to believe that Iowa Congregationalists give now, and ever will give, to the C. H. M. S. because they believe in the work for which it stands. Nor do we think that there can be many who will boycott the society because its titular head is following his conscience in the performance of what he believes to be his duty as a citizen.

Many persons read *The Congregationalist* who are not our subscribers. We know this from frequent letters we receive referring to

statements made in our columns. Some of these letters present arguments to show that we are mistaken, others ask questions and others still demand reasons for our positions. We mean to treat our correspondents with courtesy, but we give the precedence to our subscribers and should be pleased to have them, when asking for replies to their letters, mention their relation with us. If others do not receive the attention they desire, this paragraph may explain to them the reason for our apparent neglect.

Bishop Walker of North Dakota, bishop-elect of western New York, has done much for the Indian, but it was hardly wise for his friends, in informing the public of his transfer to the older and richer diocese, to claim for him that "he has done more than any living man to elevate the degenerate redskin." To go no farther than the Protestant Episcopal fold, what of Bishop Whipple of Minnesota, who had begun to love and labor for the Indians before Mr. Walker had left the divinity school and become a priest? And to pass to our own denomination, the red man has had and has no better friend than Senator Dawes and such missionaries as the Riggses.

There will be many to mourn the death, on Oct. 10, at the age of fifty-one, of Mrs. Gallagher, the wife of Dr. William Gallagher, recently principal of Williston Seminary and now of South Braintree. Few women have been more influential in church and educational circles. She fulfilled at the same time all her home duties and made her house a center of blessing to the students as they came and went at Easthampton. Her literary gifts made themselves manifest in frequent articles in the religious papers. How can any young woman of the period care to be included in the ranks of the "new women" when such a lovely character as that of Mrs. Gallagher reveals what true womanhood is?

Twenty-five years ago *The Congregationalist* said, "Alas, alas, that great city, that mighty city! For in one hour so great riches is come to naught. At the best how insecure are the works of men. Chicago, but yesterday one of the largest, busiest, proudest, most hopeful cities in the country and today destroyed." Twenty-five years ago the city had about 330,000 inhabitants and covered only thirty square miles of territory. Today its inhabitants number between 1,750,000 and 2,000,000, and the territory it covers is about 190 square miles. The history of the world has no parallel to the way in which Chicago rose, phœnix-like, from its ashes to become the metropolis of the Interior and one of the great cities of the world. Our letter from the Interior describes the way in which the city celebrated the twenty-fifth anniversary of the terrible fire.

President Harper of Chicago University, in his latest official utterance, said that four years of experimenting with voluntary attendance at religious services had prepared him to admit that the success of the experiment had not been great. He placed the responsibility of explaining the comparative failure on the Christian students and teachers of the university. Some of his questions were searching:

Is it that the religious service has been dull and uninteresting? Yet it is true that the men who have conducted it have been the strongest men on the university staff, and the strongest men in the pulpits of the city of Chicago. Is it that sufficient effort has not been put forth to induce students to attend? Effort after effort has been made without avail. Is it that the chapel service is a thing of the past and no longer needed in a university? If this is true prayer itself is a farce and religion is a delusion. Is it, after all, that in student life, as in every life, there is needed for the performance of many of the higher duties a sense of obligation coming either from without or within? And is it possible that the policy of required attendance is perhaps better?

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Whitman College Again.

We are happy to announce that this college has received $9,000 toward the forty still necessary to meet Dr. Pearsons's conditions. Of this sum $5,000 are from Miss E. R. Dickenson and $4,000 from Miss Mary A. Dickenson of Romeo, Mich. The money came through the representations of Miss Virginia Dox, whose wonderful story of the work of Marcus Whitman and of the struggles of the college which bears his name everywhere arouses enthusiasm.

The Douglass-Lincoln Debate Memorial.

At Galesburg, Ill., Oct. 7, the thirty-eighth anniversary of the famous Douglass-Lincoln debate was celebrated on the grounds just in front of Knox College, and a tablet inserted in the walls of the college, on which a sentence from the address of Mr. Douglass and another from that of Mr. Lincoln are engraved. That representing Mr. Douglass reads thus: "Equality among the different States is a cardinal principle upon which all our institutions rest." The sentence for Mr. Lincoln is, "He is blowing out the moral lights around us who contends that whoever wants slaves has a right to hold them." At the dedication of a soldiers' monument in Hope Cemetery Hon. Robert Lincoln made the address. At the celebration on the college grounds the chief address was by Hon. Chauncey M. Depew, who has rarely done himself more credit than on this occasion. Senator Palmer, the regular Democratic candidate for the presidency, also spoke, and as was fitting bore his testimony to the greatness of the cause for which Mr. Lincoln stood. That the occasion was made an excuse for a Republican rally is not surprising, nor is it surprising that from ten to fifteen thousand persons should have crowded into Galesburg to take part in it. For the next three weeks great speakers will have the ear of the people of Illinois. Mr. Depew spoke at the Coliseum Friday night and was escorted thither from the center of the city, a distance of seven miles, by a company of wheelmen. The building was as full as when Mr. Bryan delivered the speech which brought him the nomination for the presidency. Thursday night Col. Robert Ingersoll addressed an immense crowd in the West Side tent, and with his almost matchless elcquence held the attention of his hearers from his first words to the last.

Chicago Day and Its Memorable Parades.

Twenty-five years ago Chicago was in ruins. Millions of money had been swept away and thousands of homes broken up by the devastating fire which had left the business portion of the city and nearly all the North Side as desolate as a prairie. The benevolence of the world had already begun to send its gifts hither and was eagerly asking what could be done for the homeless and penniless. Yesterday, Oct. 9, the quarter-centennial anniversary of that dreadful day was celebrated. While in many respects it may be said to have been a partisan celebration, it was not wholly so. In the evening the silver men had their chance. They turned out to the number of 13,000, more or less, and with their torches, their transparencies and their shouts for Bryan and Altgeld, and with the spectators who in far greater numbers lined the streets, made it clear that they constitute a force with which one is not to trifle. At Tattersall's in the afternoon 3,000 silver men listened to some of their best orators, and in the evening proceeded to make known their confidence in the triumph of their cause by an enthusiasm which was almost irresistible. Yet on some of their banners were the words, "Give us silver or —" and the blank was painted red, suggestive of the terrible alternative if the demand is not met. Upon the whole one could but feel on surveying this parade of the silver men that it represented the worst elements in the community, together with those which, while thoroughly loyal to the flag, are yet least capable of directing the affairs of state; that, in fact, it was made up of men like those who marched with Coxey on to Washington, and are ready to listen to leaders like Debs.

In the morning the parade was less enthusiastic. The millionaire employer of labor and the man who earns but $1 50 a day walked side by side. The managers of the packing houses and their men were in the ranks. Bankers and their clerks, contractors and employés marched through the streets shoulder to shoulder. All the great industries of the city, the factories, the banks, the packing houses, the stores, wholesale and retail, printing establishments, railways, express companies were represented. According to the *Tribune* a few more than 68,000 men made this five hours' march through the city. Others place the number much higher. There were not less than three-quarters of a million spectators scattered along the streets and occupying windows which overlooked them. The men in the parade were sturdy, resolute men. They neither shouted nor sung. They walked with a determination which indicated both readiness and ability to defend the country against any who may threaten its interests. Many displays were of great elegance, but the majority were simply designed to bear testimony to the intimate relation between prosperity, good wages, comfortable homes and a sound currency, protection and reverence for law.

It is useless to attempt a description of the devices employed in flags, floats, banners, mottoes and dress to express the sentiments of the men in line. Police arrangements were admirable. There were no arrests and no scenes of violence. Although the railways, surface and elevated, carried over 1,800,000 people to and from their homes there were less than a score of accidents, and none of these serious. The day was perfect. The seriousness both of those in the parade and of those who witnessed it indicated a consciousness of the momentous issues involved in the coming election. In the evening there were two great Republican meetings, one in the Auditorium, addressed by Secretary Morton on the blessings of a sound currency, and one in the Coliseum, where an audience which occupied 18,000 chairs and standing room for 5,000 people listened to Hon. Chauncey M. Depew, who spoke with an earnestness and eloquence rare even for him. In the early evening at least 20,000 men, representing the business interests of the North Side, paraded the streets. Though a professedly non-partisan organization, one could not fail to see where the sympathies of most of those who compose it are in the present campaign. Altogether Friday was a great day and was celebrated in a manner worthy the event it recalled.

Chicago, Oct. 10. FRANKLIN.

The Currency of the United States.

By John Haynes, Ph. D.

Our national currency laws are the growth of over a century, and those which were passed during and since the war everywhere bear the marks of compromise which show them to be the product of conflicting interests and diverse views. Their present form represents no clearly defined monetary theory. Probably no public man or economist would advise the adoption of such a system were we starting anew. Numerous intricacies necessarily confuse those who have not given special attention to the subject, and the maze of law furnishes ignorant or unscrupulous political speakers boundless opportunity to deceive the public.

This article will describe the present status of our currency with only so much of history as is necessary to make it clear, taking up each form of currency separately.

First, the standard of value in the United States is the gold dollar of 25.8 grains standard metal, *i. e.*, nine tenths pure gold and one-tenth copper alloy. Dollar pieces are no longer coined, but all gold coins are multiples of such a dollar. Any person can take gold of the proper fineness to the mint and have it made into coin absolutely free of charge. This is "free coinage" of gold. Neither silver, nickel, copper, or any other metal whatever, can be so coined. The fact that unlimited quantities of gold bullion can be changed into legal tender coin without cost, with the further fact that all other forms of currency are now at par with gold, is conclusive evidence that gold is our *present* standard. The act of Feb. 12, 1873, which struck the silver dollar from the list of coins to be issued, made the gold dollar the "unit of value." The Bland Bill (Feb. 28, 1878) made the silver dollar a "legal tender for all debts, public and private, except where otherwise provided in the contract." It would be an error to think that this provision made silver equally a standard with gold.

There is a very important difference between a standard of value and a legal tender. A legal tender is a form of currency which a debtor can compel a creditor to receive in full discharge of a debt. A standard of value is that money in which prices are ordinarily quoted and debts ordinarily paid. Gold has been our standard since 1834 with the exception of the period from the war to Jan. 1, 1879. In this interval the standard was the irredeemable promises of the Government known as greenbacks. Till 1873 the mints were equally open to silver and gold, but scarcely any silver was coined because the value of the silver required to make a dollar piece was slightly greater than the value of the gold necessary for the same purpose.

Second, another form of currency consists of silver dollars, each of which contains 412½ grains of standard metal and 371¼ grains of pure silver, the same amount which all silver dollars from the beginning have contained. When the silver dollar was dropped in 1873 there was no metallic money (except on the Pacific coast) in circulation. All prices and debts were on a paper basis. The change of the law, therefore, had no effect whatever on transactions in general. It is noteworthy that the bullion value of the standard silver dollar then exceeded slightly the bullion value of the gold coin. Silver dollars were again introduced by the act of Feb. 28, 1878, whereby the Secretary of the Treasury was directed "to buy each month not less than two million dollars' worth nor over four million dollars' worth of silver and coin it into standard dollars." This law remained in force till the passage of the Sherman Act (July 14, 1890), which will be described in connection with the next form of currency.

Third, the Treasury notes owe their existence to the Sherman Law, which directed the Secretary of the Treasury to buy each month four and one-half million ounces of silver at the market price and pay for it with a new kind of note authorized by the act. These Treasury notes are made a legal tender and are by law redeemable "in coin." When redeemed in silver they are canceled but when redeemed in gold are reissued—a process to be more fully described in connection with United States notes. The purchasing clause of the Sherman Act was repealed Nov. 1, 1893, but the rest of the law remains on the statute-book. One clause is still of great importance, as we shall see. While the law was put in force 168,000,000 ounces of silver, capable of coining into 217,000,000 dollar pieces, were purchased at a cost of $156,000,000. Sept. 1, 1896, there was outstanding the sum of $126,741,280 in Treasury notes, the remainder having been redeemed in silver and destroyed. The Secretary of the Treasury is required to keep at all times an amount of silver, either in coin or bullion, equal to the notes which remain outstanding.

Fourth, another form of currency owes its existence to war legislation, viz., the United States notes or greenbacks, which are Government promises to pay one or more "dollars." Since Jan. 1, 1879, they have been redeemable "in coin." The Law of May 31, 1878, provides that when any of said notes may be redeemed they shall not be retired, cancelled or destroyed, but they shall be reissued and paid out again. There is no limit to the number of times the Government may be compelled to redeem the same note. When a note is paid in coin it is kept in the Treasury till used in paying some debt of the United States. As soon as it is paid out it may be immediately presented again for redemption in coin. This fact has led to the description of the process as "an endless chain"—a description not entirely true, because after one redemption of a note there obviously cannot be another till the note is again paid out and the redeemed note (though still legal money) would not need to be paid out at all if the income from taxation and other sources should equal the expenditures. During the larger part of the present Administration the receipts have fallen below the expenses, gold coin has been borrowed to redeem notes, and the redeemed notes have been used to pay expenses. By this process it has come about that in spite of the "deficit" or shortness in receipts there was Sept. 1, 1896, after deducting $100,000,000 gold reserve, a net cash balance of lawful money on hand of $143,346,400.

Fifth, national bank notes are the promises of national banks. When presented for redemption they may be paid for in any of the four forms of "lawful money" mentioned before which the bank chooses. They are not a legal tender.

Sixth, there are various kinds of fractional coins, none of which are legal tender for over $10. None of them contain metal equal to their face value, but all are redeemable at the choice of the Treasury in any one of four forms of "lawful money."

Besides the forms of currency already enumerated there are the gold and silver certificates, the latter of which is commonly in circulation. This form of currency differs essentially from any of the forms spoken of before. They are really warehouse receipts. The United States acknowledges that it has received certain coins which it stores and will return on demand. These certificates are not "legal tender" or "lawful money." They simply furnish a convenient method of using silver and gold coin without carrying it about.

No law of the United States expressly says any of its promises (except to redeem gold certificates) are payable in gold. Wherever it refers to the process of redemption it says "in coin," and silver is undoubtedly "coin." Why then does the Government pay gold? The answer is that the Executive Department in this and preceding administrations has interpreted certain provisions of the law as requiring that the holder of the note should be given his choice of the two kinds of coin. As this interpretation is disputed we will give the exact provisions.

A part of the Sherman Law which is still in force says the Secretary of the Treasury shall

> redeem such notes [*i. e.* Treasury notes] in gold or silver coin at his discretion, it being the established policy of the United States to maintain the two metals on a parity with each other upon the present legal ratio or such ratio as may be provided by law.

The law of Nov. 1, 1893, says:

> It is hereby declared to be the policy of the United States to continue the use of both gold and silver as standard money and to coin both gold and silver into money of equal intrinsic and exchangeable value, such equality to be secured through international agreement or by such safeguards of legislation as will insure the maintenance in the parity in value of the coins of the two metals and the equal power of every dollar at all times in the markets and in the payment of debts. And it is further declared that the efforts of the Government should be steadily directed to the establishment of such a safe system of bimetallism as will maintain the equal power of every dollar coined or issued by the United States in the markets and in the payment of debts.

If the provisions of these acts require the redemption of United States notes and Treasury notes in gold when demanded do they also require the Treasury to give gold for silver on demand? This has never been done, but Secretary Carlisle, in a letter made public Sept. 15, said "whenever he [the secretary] shall be satisfied the silver dollar cannot be kept equal in purchasing power to the gold dollar except by receiving it in exchange for the gold dollar when such exchange is demanded it will be his duty to adopt that course." This is the extreme view on one side. The extreme view on the other is that when more convenient the secretary ought to pay the Government notes in silver, and without any change of law. Mr. Bryan would probably do this if chosen President.

Though no gold dollars have ever been exchanged for silver, the silver dollar is equal in purchasing power to the gold dollar, though containing only 51 cents' worth of silver. This is accomplished by the limitation of the coinage of silver. Over two-thirds of our legal tender money being gold or paper redeemable in gold, the quantity of silver money is not large enough to drive out gold. Besides this, silver dollars are receivable by the Government for all taxes and dues. Under such circumstances there is nothing in natural monetary law to prevent the maintenance of the parity.

Something ought to be said about the "gold reserve." No law has ever been passed which required that the Treasury should have on hand any given sum in coin, either gold or silver, but the act of July 12, 1882, provides that no gold certificates shall be issued when the amount of gold in the Treasury reserved for the redemption of United States notes should fall below $100,000,000. Since that time this sum has been placed in the Treasury statements in a separate fund as "reserved for the redemption of United States notes."

The currency of the country (leaving out certificates which, if included, would cause some coin to be really counted twice, and excluding copper and nickel pieces), Sept. 1, 1896, consisted of $570,557,083 in gold coin, $434,502,041 in silver dollars, $126,741,289 in Treasury notes, $346,681,016 in United States notes, $229,613,896 in bank notes, and $75,609,268 in fractional silver; total, $1,783,704,584. Of this total $1,539,169,634 was in circulation, or 21.48 per capita. The remainder was in the United States Treasury.

As the laws now stand the gold coin may be indefinitely increased by presentation of bullion for coinage; the United States notes must remain the same in amount; the Treasury notes may in time be canceled, as $30,000,000 already have been, by redemption in silver; the silver dollars may be increased by the coinage of the silver bullion originally bought with the Treasury notes, but no further. The bullion now on hand will make sufficient coin to redeem the $126,000 000 of Treasury notes in existence and leave the Government with $20,000,000 or more to add to the resources of the Treasury, but after this is done no more silver dollars can be coined under the present laws.

If the Treasury is administered according to precedent and the laws remain as they now are there is no reason to fear any serious trouble with our currency. It is greatly to be regretted that the maintenance of the system depends upon the interpretation of ambiguous provisions of law. With safe interpretation the system is safe. Safety, however, is not perfection. Our great need after certainty as to the standard is elasticity, which is now almost entirely lacking. Proper legislation as to bank note issues would secure this advantage.

Drury College has met with a great loss in the death of Prof. William J. Whitney, who for the last year had done excellent work in history and German. He graduated at Harvard in 1894 and took the A. M. degree the next year. President Fuller has entirely recovered from his recent illness and resumed work at the opening of the year. The college starts well though the hard times and drought have slightly diminished the number of students.

CHARITY CHANCE.*

A SERIAL STORY BY WALTER RAYMOND.

XIV. THE SETTLEMENT.

Thus the months passed until spring came, and again the meadows of the coombe were studded with daffodils. But there was no longer any glory in their gold and Miss Graham scarcely turned her head to look at them. A fear as dark as winter clouded all her thoughts and chilled her heart. She dreaded to hear that Charity had married Prentice, for dearly still she loved the girl and her dislike to this man—to whom she had never spoken—was instinctive and deeper than prejudice. It worried her, too, that Poltimore Briggs, being engrossed in public business, found no time to attend to her request about the settlement. This neglect irritated her the more since he had almost a personal interest in the matter. A gentleman, she told herself in her proud way, under such circumstances, would not lose a moment. She began to suspect him of purposely putting it off. Mistrust settled like a dust in the mansion of her mind and to know it there hurt her self-respect. She worried herself with thoughts of taking the matter into her own hands by altering her will, and procrastinated through fear of hurting the feelings of Poltimore-Briggs. And she had no one to share the burden of this anxiety, for Graham had gone away.

The dread haunted her that "something would happen" before her wishes were fulfilled. At last she wrote to Poltimore-Briggs, telling him to take no further trouble. She had changed her mind, she said, and determined to leave not only the money as arranged, but the Babblecombe estate to Charity. It would not be long to wait.

He replied in haste that the business was already put in hand, and urging her to do nothing until she had seen him. He would come to Babblecombe in a few days, he promised. But weeks passed and her wishes were still neglected. The early summer came and she had heard nothing further.

One afternoon in June she was sitting out of the sun in the old corner by the yew-hedge. The Mortimers were not there that day. It was quiet and she was able to think. The time for the garden party drew close upon her and she was wondering what she would do. Every year since she came to Babblecombe had this great function taken place without a break. But now she was weighing inclination against duty. She did not feel fit for it. She could not bear the fatigue. Yet responsibilities rest upon wealth and position, and she recognized her obligation to the neighborhood.

Strangers would inquire about Charity—and what was she to tell them? And if she did not have it the Babblemouth people would talk and say she moped because the girl was gone. A dozen times she changed her mind and still came no nearer to a decision. Then her meditations were disturbed. The gate fell to behind an approaching visitor and Poltimore-Briggs walked up the path.

She was aware of something unusual in his appearance. He had walked from Babblemouth and his boots were white with the dust of the summer road. That in itself was strange. For years she had not known him to go so far on foot. And his face looked altered. It was thinner than formerly and quite pale and drawn from anxiety and overwork. At once her doubts were changed to sympathy. He had managed everything so well for years, and now, when he was overwhelmed with cares, her thoughts had been ungenerous and unjust. She welcomed him warmly. For a moment she held his hand quite affectionately, then pointed abruptly to the seat by her side.

"I have been hoping to see you, Henry, for a long time," she said. "And now I cannot help feeling how kind it is of you to come."

He sat down slowly, in obedience to her gesture. With one elbow upon his knee he leaned forward and, resting his forehead upon his hand, looked down at the yellow gravel.

"I know, Helen. I have been remiss, I know," he stammered, uneasily. "But I haven't been able to call my soul my own. Not for years—I mean for months—since I undertook this parliamentary business. Otherwise your wishes would have received my first attention—as they always did, Helen"—

"Yes, yes. I don't know how I should have managed," she said, warmly, and with real gratitude. Her quick eye observed him attentively. His white waistcoat, always so spotless, was soiled with the dust, and there was a black mark from the rubbing of the long gold chain. "He knows he will lose the election," she thought, "and that is a blow to his pride." At the sight of his dejection a dead kindness revived—a tenderness of long ago, when a lover, spick and span, used to steal to the old house in Bath, at the hour when her father was from home. It seemed only yesterday. She pitied him. Life is so little, yet disappointment goes so deep. All that she understood, as in mute sympathy she laid her hand upon his shoulder.

"And you must not altogether blame me," he went on, quickly, in self-defense. "These lawyers are so dilatory. But I have looked over the deed at last. It will be ready to sign in a few days. I quite agree that you could do no less. I have made it that should she die without issue the money will come back to Graham, or his children if he have any."

"How wonderfully you think of everything!" she cried, in admiration. And this was the man whom she had suspected.

"But I came over to speak about something else. I—I want you to do me a favor, Helen."

"Of course. Of course." In her contrition she was quite eager to grant him his request unheard.

He moved restlessly in his chair. He was so nervous that his hand shook like a drunkard's, and he kept swallowing as if something choked his utterance. Then, reassured by the readiness of her consent, he found his tongue at last.

"Some years ago I made a very bad investment. A speculation, in fact, which proved disastrous. Anybody might have been deceived. And since then I have been—eh—hampered—at times sorely hampered for—eh—ready money. And we have lived extravagantly—I own that. Mrs. Poltimore-Briggs and myself have never—well, have never got on. Everything would have been different if poor Irene had lived."

He stopped and sighed. Deep in his heart, then, was still the recollection of Irene. No misfortune could have recommended him to the pity of the little cripple like this one touch of sentiment.

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"And you want money, Henry?" she cried, quite cheerfully.

A gleam of eager expectation flashed across his face. He drew a long breath and sat upright, as if in relief from a heavy burden. He became more himself, and regained something of the large manner she had always disliked so much.

"The fact is, a man is pressing me at a very inconvenient moment. There is political animus, without question. But that makes it the more incumbent to meet him without delay. I should prefer, if possible, not to postpone payment a day. Of course, in a week or so, when rents come in, and so on, it would be easy enough. But I will admit to you, Helen, candidly admit to you, my self-esteem—my—my pride will not permit me to ask a favor. If you could lend me a couple of hundred pounds—say until the beginning of next month, when I pay you your dividends, you would do me a great service. I should be really grateful."

His momentary elation had subsided, and he leaned forward in anxiety for her reply.

Was that all? she thought, and felt quite glad to be of use. Yet to a vain man it must be hard indeed to ask.

"Of course, there is no difficulty about that. I should have had to get you to take care of it, so it is quite the same thing," she told him, laughing, to make light of his needless distress.

"Could I have it before the bank closes, Helen?"

Leaning upon her ebony stick, she rose. "No, don't move. I can go very well. Stay here in the cool and rest. I will go in and write you a check."

He watched her slowly pass along the path, until, by the steps into the drawing-room, she stopped to rest. Then she turned toward him and asked, "Are you sure that will be enough?"

He hesitated a moment.

"Yes, quite enough," he answered hoarsely.

The time was endless until her return, and he kept glancing at the open door. His dejection had vanished. He had taken heart at her readiness to assist him. His head was raised, alert and listening for the slightest sound, but in his uncontrollable impatience he bit his nails to the quick.

At last she came.

The serenity of human kindness smiled upon her face as she beckoned to him, before cautiously descending the step. She had inclosed the check in an envelope. That looked so much less like lending money. She carelessly handed it to him between her long, thin fingers.

"Come, I must not keep you."

Her tone was dictatorial, as it sometimes used to be with Charity. She did not give him time to speak, but, taking his arm, turned toward the entrance gates.

"I have handed over my hoard, so now until you bring me more I shall be penniless," she laughed gayly. Then her voice sank into a whisper, tender and confidential. "But make what use you like of it. What you have told me quite troubles me, Henry. It makes me feel that things have not been just. It is wrong, of course, but the very poor do not appeal to me like people who have been affluent and become pinched. That seems so painful—to be straitened and pinched. I could never have lived if I had been driven to worry about pennies. But there is nothing to save for now. Graham will have plenty. Charity you have seen to. There is nothing wanting—that money can supply. And my little superfluity, I suppose, may make all the difference to you?"

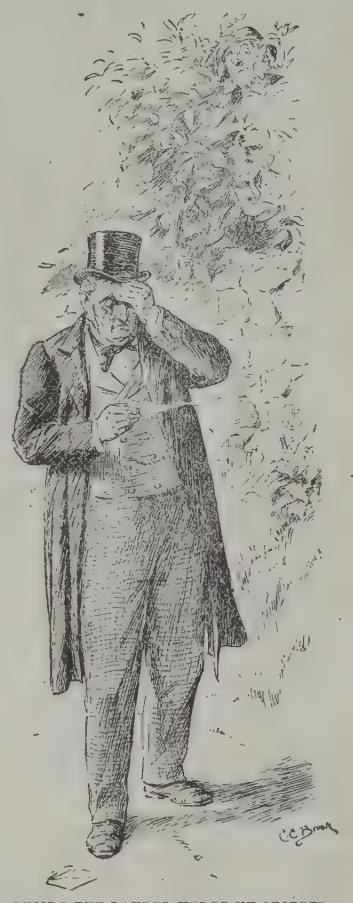
They were at the corner of the house, and she stopped, waiting for an answer to her inquiry.

But her kindness touched him. He looked quite dazed and could not speak.

"Will not that make it right? At least, whilst I am here. And then Graham is goodness itself."

She spoke so cheerfully, making the best of it to comfort a sad heart, that he made an effort to cover his confusion.

"God bless you, Helen! God bless" you! he stammered with emotion.



BESIDE THE LAUREL HEDGE HE STOPPED.

She held out her hand quickly to prevent his thanks.

"Good-by."

"Good-by."

He was so deadly white and stared at her so strangely that she was filled with alarm. He staggered as he turned toward the gate.

Between the stable yard and the Babblemouth road is a low stone wall and above it a slanting laurel hedge. There, a short distance away, Jan Sprake was trimming back pretentious shoots which pressed before their fellows.

"You are not well. You ought not to walk in the sun. Let me have you driven," she urged anxiously.

He shook his head in refusal. "I—I did not wish my visit known," was all he said. Then he waved his hand to her and was gone.

Jan Sprake peered down at him inquisitively as he passed down the road.

Beside the laurel hedge he stopped, opened the envelope Miss Graham had given him and drew out "a long leaf o' paper like." He was so close that Jan could have read the wording himself if he "had but a-bin a bit of a scholard." His hand shook like an ague. The man cried like the rain.

"Poor Helen! Poor little Helen!"

Those were the words he muttered, Jan could take his Bible oath of it any day of the week. Then of a sudden he tore the paper into shreds and threw them, fluttering, upon the roadside. For many a summer day the tiny pink scraps lay there amongst the dusty grass in silent testimony to the truth of Jan Sprake's statement. And Poltimore-Briggs did not go straight home to Babblemouth. He turned off where a lane leads to the pathway over the cliff. Jan Sprake stood among the laurels and, wondering, watched him out of sight.

On the afternoon of the following day there rustled around Babblemouth a rumor so ridiculous that no one with any sense in his head could find patience to listen to it. Nevertheless, being constantly repeated it grew and grew. It was said that bailiffs had been in the house of Mr. Poltimore-Briggs for a week past, and a sheriff's officer was aboard the yacht.

Certainly this had been kept marvelously quiet, but things will leak out at last. Servants will talk. A leading tradesman of the town first got wind of it, and without delay strolled mysteriously down to the house to present his little account. Mr. Poltimore Briggs was not in. The man would wait. Mr. Poltimore-Briggs was away from home.

The matter was of particular importance, and could Mrs. Poltimore-Briggs grant the favor of Mr. Poltimore-Briggs's present address? But Mr. Poltimore Briggs had been called unexpectedly to London and his address was uncertain.

Before night the little town was all astir. It became known to all the world that Poltimore-Briggs, having laid hands on every penny he could get hold of, had absconded, it was believed, to Spain. And not an hour too soon. There was vague talk of money obtained by fraudulent representations, and it was no secret that a warrant had been issued for his apprehension. The place was in a ferment. Political opponents had always anticipated that something of the sort must happen one of these days. Supporters, who for the most part were also creditors, declared that he was the last man upon earth of whom any one would have thought it. There were bets at The George as to how soon he would be taken.

Only one person remained in ignorance of these proceedings. Little Miss Graham, happy in the belief that she had helped him over his difficulty, was the last to hear. The thing was altogether so unexpected and astounding that for the moment Mrs. Mortimer was mute.

(To be continued.)

The *Herald of Gospel Liberty* expresses a common and increasing sentiment in our churches when it says: "There are now several denominations, which, on account of their tendencies toward truth, freedom and Christian union, ought to be one; and, until they can be organically one without the sacrifice of the honest principles of any one of them, they ought to devise some manner of closer co-operation in Christian work: the Christian Union, the Christians, the Methodist Protestants, the Congregationalists, the Free Baptists and the Church of God."

Two Sunday School Conventions.

THE MASSACHUSETTS AT NORTHAMPTON, OCT. 6-8.

It was a large and representative gathering. A special train conveyed more than a hundred delegates from the eastern part of the State. Ample provision had been made for the comfort of the delegates and all were made to feel at home when the pastor of the First Church said, "The town is yours, the church is yours, our homes and hearts are yours and Christ's." Vice-president W. H. Emerson presided and Rev. Albert E. George of Boston told in appropriate words For What Have We Come? He said we have gathered because we desire a higher type of work, a better knowledge of the Book and a practical application of theories in our Sunday school work. Rev. G. W. Brown, D D., of North Adams conducted a "quiet half-hour of devotion." The music was led by Mr. and Mrs. Willard B Wilson, whose duet singing added much to the convention. Rev. G. E. Merrill spoke on Tuesday evening on The Great Christian Manuscripts and illustrated his address by nearly 100 stereopticon views.

Rev. J. M. Gray of Boston conducted "a half hour with the Bible" each morning and thereby deepened the spiritual work of the convention. Rev. J L. Hurlbut, D. D, of New York followed Mr. Gray each morning and on Wednesday spoke on Organization Plus Co-operation Equals Success In the afternoon he presided over on open conference on Difficulties Plainly Stated and How to Overcome Them. Dr. Hurlbut presented the normal work. W. N. Hartshorn conducted a State parliament on Wednesday morning, in which Miss Bertha F. Vella, State primary secretary, and J. N. Dummer and H. S. Conant, field secretaries, each reported parts of the work, conditions of the field and some results of the year. Six members of the State executive committee spoke for different departments of the work. These were followed by strong testimony regarding the value of the work by F. O. Winslow.

Mrs. Julia Dimock Dudley spoke of The Uses of the Sand Map, and closed the convention on Thursday morning with a talk on Children of Other Lands.

Mr. C. C. Barry, the treasurer, reported receipts for the year $5,268 92, and expenditures $5,220.12, with a balance of $48 80, with liabilities for the year of $824.50 in addition to the $4,000 for money advanced from 1893 to 1895 Mr. C. V. S. Remington followed Mr. Barry and obtained pledges for the new year.

Pres. G. Stanley Hall spoke on Some Methods and Results of the Recent Studies of Childhood and Their Bearings upon Sunday School Work, and again addressed the convention on Adolescence, Its Nature and Treatment as the Central Problem of Education. He advocated the old method of conversion, and spoke at length of its value. Pres. M. E. Gates followed with the topic The Bible and the Central Problem of Education. Conferences were conducted on Thursday morning for primary workers by Miss Vella, for home department and visitation by Secretary Dummer and on Rally Sunday, festival and parade by Secretary Conant, much interest developing in the practical discussion of the subjects.

The election of officers resulted in the choice of Henry A. Barton of Dalton as president; treasurer, C. C. Barry; and as chairman of the executive committee W. N. Hartshorn. H. S. C.

THE CONNECTICUT ASSOCIATION AT HARTFORD, OCT. 6-8.

The twentieth biennial State convention was held in the Pearl Street Congregational Church. The address of welcome was given by Rev. Dr. Stone of the Asylum Avenue Baptist Church, and the response was made by Rev. Dr. Bates of Norwich, presiding elder of the Connecticut Eastern Conference (Methodist). A service of prayer was followed by an address by Prof. H. M. Hamil. He urged all his hearers to have and read Dr. Dunning's Bible Study and Dr. Trumbull's Teachers and Teaching. The evening session was taken up with a praise service, reports of the officers and executive committee and another address by Professor Hamil.

A Bible reading by C. D. Meigs, State secretary of Indiana, opened Wednesday morning's session. It was followed by a praise service under the leadership of Professor Excell of Chicago, and a series of short addresses by different delegates on interesting topics relating to the work. House to House Visitation was opened by Mr. Meigs and discussed by several. Another praise service and the report of the assistant secretary, Miss May B. Lord, closed the morning session. The principal address of the afternoon was by Rev. H. C. Trumbull, D. D., the first secretary of the convention. Short reports from new schools, a season of prayer and a discussion in charge of Rev. W. G. Fennell of Meriden made up the remainder of the program. In the evening Dr. Julia Morton Plummer of Boston made an address on Physical Redemption, followed by a discussion of the theme Teacher Training by Professor Hamil. The business session resulted in the re-election of Pres C. B. Foote of New Haven and Sec. W. H. Hall of West Hartford.

Thursday the convention divided itself into four parts, under efficient leaders, for the discussion of the different departments of work. In the afternoon an address by Rev Floyd W. Tomkins, Jr, of Providence was the principal feature of the program, and after disposing of the unfinished business a special season of prayer closed the convention. It was by far the most successful ever held by the State Association, 1,000 delegates being in attendance at one time. It is expected that new life will be infused into the Sunday schools on the return and reports of these delegates.

E D C.

THE ASSOCIATION OF WASHINGTON.

The meeting was held, Sept. 22-24, with the First Church, Tacoma, Rev. W H. Scudder, pastor. President Penrose of Whitman College was chosen moderator. The sermon was by Rev. E. L. Smith of Walla Walla on The True Function of the Church. This "set the pace" for the sessions. It described a high standard to be reached by plain and practical processes, such as education, which means belief, developing a strong will and cultivating the spiritual.

The general theme was The Coming of the Kingdom. Papers were read on different phases; by Rev. W. C. Merritt on Intemperance, by Rev. C. L. Diven, D. D., on Infidelity, by Rev. S. B. L. Penrose on Fellowship of the Churches, by Rev. T. W. Walters on Financial Methods, by Rev. F. B. Doane and Miss J. Miller on the C. E. Society and on Tact in Soul Winning by Rev. R. W. Farquhar. These papers and addresses were all full of fresh, interesting and helpful thoughts.

An evening was given to foreign missions. A paper was read by Mrs. W. C. Merritt on The Present Status of the American Board, and addresses were given by Rev. J. E. Walker of China and Rev. J. C. Perkins of India. The congregation was thoroughly interested and pronounced the theme practical and profitable.

All the societies were remembered, Rev. W. H. Wikoff speaking for the C. C. B. S., Rev. Samuel Greene and others for the Sunday School and Publishing Society and Superintendent Bailey for the C. H. M. S.

A half-day was given to educational matters. No subject finds a more hearty response in this State. Rev. E. L. Smith reported for Whitman College. The faculty are competent educators and earnest Christian workers, taking personal interest in the students. President Penrose, who visited Ahtanum Academy on his way to Tacoma, reported enthusiastically for that institution, commending most highly the principal, O C. Palmer, and the academy. Brief reports were given of Puget Sound and Tacoma Academies, and of the new Eells Academy in Colville, in the center of a region which was the field of labor of Father Eells for many years. Resolutions commending these institutions and indorsing their leaders were heartily passed.

At the hour for the women's meeting Mrs. L. M. Bailey read a paper which offered a suggested new departure. The author, disclaiming any thought of revolution and intent only on evolution, urged such changes as may be necessary in order to make what is now the Woman's Missionary Society include the entire church. The question is not now one of woman's work, the greater concern is for the men. Co-education in missions is the natural method and is adapted to our times. These suggestions were heartily and almost unanimously approved at the business meeting.

The question of the religious newspaper was discussed, and a general feeling was expressed that the churches of this State have not at present just what is needed to serve their interests, though the way is not yet clear for a paper of their own.

The report of the registrar was encouraging beyond anticipation. Not a church has reported difficulties without showing also a brighter side, and the general tone is of cheerfulness and courage even in the midst of trials which test faith and endurance. With all resources restricted there are no complaints, but a sublime trust in God for all needed blessings. A. J. B.

THE NORTH CAROLINA STATE MEETING.

We met at Haywood, whose fate hung in even balance with Raleigh 104 years ago for the selection of the capital of the State; but the casting vote of the chairman decided adversely. No further ambition seems to have disturbed the town, now one of the quietest inland villages of the State. On the afternoon of Sept. 24 we were welcomed to this quaint old place, now thoroughly aroused with hospitality.

The thirteen churches which within a year have broken away from the ecclesiastical sway of the African Methodist Episcopal Zion conference have all lost their homes and are struggling to build. The Haywood church acted nobly, and without aid erected by its own labor a neat building, tastefully finished in native pine, with 280 sittings. We found it ready for dedication, and already consecrated by a revival and forty-two conversions. Its membership is now 225.

Long before the first service the house was crowded. After a letter of greeting from the retiring moderator, Rev. C. C. Collins, whose ill health had constrained his resignation of the important post at Troy, Rev. J. P. Sims of Beaufort preached the opening sermon. The keynote was given at the devotional meeting the next morning by Rev. R. B. Johns, fresh from a revival of wonderful power at Dudley. Half the forenoon had passed before we could turn our attention to the business of the day. Rev. S. S. Sevier was then chosen moderator, Rev. A. W. Curtis scribe.

Time was limited for reports from the churches, but the many revivals mentioned showed that good work has been in progress. One church, long languishing, was added to the rolls, five new ones received, and eight ordained ministers. Among the notable papers were those of Rev. Orishatukeh Faduma on How to Cultivate a Love for Reading, and Rev. S. S. Sevier on The Importance of Constant and Thorough Preparation for all Christian Workers.

The Woman's Missionary Union filled an evening session, and greatly interested the crowded house. The reports from the fields were a surprise. How, with their deep poverty and hard work, they manage to do so

much for missions is a problem. Miss Cathcart's address on Life in Micronesia was a revelation.

A forenoon was filled with brief reports and addresses on Sunday School Work in a special State convention, and then Rev. R. B. Johns's address on The Right Use of the Bible resolved itself into a talk on The Anointing of the Spirit for Service, which resulted in special consecration. An hour was set apart for the examination of candidates for approbation to preach. The five-minute speeches on Temperance filled hours with hot shot that fell with telling effect—two or three speakers on their feet at once. Tobacco was strongly denounced, since so many use it in the South; and the opium habit was not spared, nor drinking. Sabbath desecration and excursions were denounced with strong resolutions. Many conversions resulted from that evening's work. Numbers of white people were present each night.

The dedication on Sunday proved the house much too small. Rev. F. G. Ragland preached an appropriate sermon. Rev. R. B. Johns offered the dedicatory prayer. The collection which followed was unique. A small debt still remained, and the pastor, Rev. J. E. McNeill, had told his people the night before to bring a nickel each. The aisles were cleared and a procession was started, and even from out of doors; keeping step to quaint old plantation melodies, each, as the spirit moved, came forward and put down a nickel or other small amount. Nearly $20 were raised.

In the afternoon we gathered again for the C. E. Union, in charge of Miss Cathcart, a wide-awake, earnest meeting, which included the best things in two minutes from each society's report, five breezy reports of the Washington convention and several stirring addresses. At night a prayer and praise service found a packed house again. The moderator's sermon was full of the spirit of united effort for Christ and his kingdom. The communion service followed, the wine administered from the water pitcher in glass goblets—their best—but the words spoken carried us beyond thought of these. Eleven persons responded to an earnest plea to the unconverted to decide for Christ at once. With tender prayer for these and the song, "Blest be the tie that binds," as all stood with clasped hands, the eighteenth annual association came to a close, to meet at Wilmington next year.

A. W. C.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 9.

Mrs. C. E. Billings presided, and after reading Christ's prayer for his apostles and for all believers in John 17, spoke upon the power of prayer, recalling many illustrations of the subject in the Bible and the frequency of ejaculatory prayer. The calendar topics for the different days of the week were read, including prayer for the American Board and Woman's Board, the Norfolk and Pilgrim and Old Colony Branches, Sunday schools, a livelier faith in the promises of God, missionaries under appointment and the workers in the rooms of the Woman's Board. Many petitions were offered for these various interests and others.

Miss Stanwood, having recently returned from her vacation in Colorado, spoke of a pleasant meeting with representative foreign mission workers among the ladies of three churches in Denver, the First Church, Plymouth and South Broadway, and of the disadvantage under which they labor in their distance from headquarters, Chicago being as far from Denver as it is from Boston, and visits from Board officers and missionaries being necessarily infrequent; also of a call at the rooms of the W. B. M. I. in Chicago, where she had an interview with Miss Pollock and Miss Wright.

Mrs. Pedley of Niigata, Japan, was introduced. She went out in 1887 as Miss Martha Clark from Peacham, Vt., but during her residence in Japan has changed her name. She spoke of her own work, both before her marriage and since, and of the work of Miss Clara Browne of Niigata, especially among the children, asserting that the great need of Japan at present is a baptism of the Spirit.

Miss Agnes M. Bigelow of the Zulu Mission was also introduced, having reached her home in Lowell only the previous Saturday. From her experience in two schools, at Umzumbe and Inanda, she spoke of the different motives which influence the girls to attend.

Mrs. Huntington of Cleveland, connected with the Presbyterian Woman's Board, was cordially welcomed, and with her friendly greeting reiterated the assurance that "all are one in Christ Jesus."

Miss Caldwell announced that the Woman's Board Calendar for 1897 is now ready, and urged that a larger circulation than usual be secured.

Mrs. Billings reminded those present that the hour from five to six on Sunday afternoon is devoted to prayer for our missionaries and their work by many connected with the Board.

REV. OROSBY H. WHEELER, D.D.

Ex-President Wheeler of Euphrates College was born in Hampden, Me., Sept. 8, 1823, and died at Auburndale, Mass., Oct. 11. He

graduated from Bowdoin College in 1847 and from Bangor Seminary in 1851. He served four years as pastor at Warren, Me. Then, offering himself to the American Board, he was accepted, and sailed for Smyrna in January, 1857. Six months later he arrived at Harpoot, there to remain, save for occasional visits to this country, until last July. He was the founder and first president of Euphrates College. How much he was beloved by the pupils of that institution may be inferred by the resolutions passed at the recent conference of Armenian preachers in Massachusetts, published on this page. He has been living for the last few months at Auburndale, and it has been a joy to his friends to minister to him after the awful ordeal through which he and his family passed.

ARMENIAN PREACHERS IN CONFERENCE.

The fourth semi-annual meeting of the Armenian preachers of Massachusetts and Rhode Island was held at the residence of Rev. M. H. Hitchcock, 3 Allston Street, Boston. The following named gentlemen, who are in active service, were present: H. S. Jelalian, Boston; H. Benneyan, Worcester; H. M. Filibbosian, Cambridge and vicinity; H. H. Sargavakian, Whitinsville; H. K. Santikian, Lowell, Lawrence and Nashua, N. H.; Caspar Ghazarian, Lynn; Kasbar der Kasbarian, Providence and vicinity; Haig Adadourian, Malden and vicinity. Rev. C. G. Kemalyan, Rev. A. M. Iknadiosian and Rev. M. H. Hovhannesian, now retired, Rev. Joshua Coit, secretary Massachusetts Home Missionary Society, and Rev. M. H. Hitchcock, superintendent Armenian Missions in Massachusetts, also met with the preachers in active service. Superintendent Hitchcock presided. The morning session was occupied by reports of the missions and a discussion of methods of work. The last mentioned item had been divided into three heads, preaching, visiting and helping. The first part was taken up in an essay by H. K. Santikian, the second by K. der Kasbarian, and the third by Haig Adadourian. Intemperance and licentiousness were discussed in the afternoon session by H. H. Sargavakian and H. M. Pilibbosian, respectively.

In the general discussion of the field and the work it was shown that sixteen different places are reached by these Armenian preachers or missionaries, that there are at least 2,300 Armenians living in these mission centers, and that these missionaries have been devotedly at work among these Armenians, looking after their secular as well as religious interests. The progress of the work in general was encouraging and the prospect promising. Mr. Coit, who was present at both sessions, was highly pleased with the amount of work accomplished, and expressed his hope that the Home Missionary Society would continue the partial support of the work as it has been doing during the past four years.

It may be added here that the work in Worcester and Providence is independent of the Massachusetts Home Missionary Society; that is, the work in these cities is carried by local missionary societies. In all these different places, however, Armenians take their part in the support of the work.

A letter of appreciation to Rev. C. H. Wheeler, the veteran missionary to the Armenians and ex-president of Euphrates College, Harpoot, Turkey, signed by eight graduates of Euphrates College and one graduate of Central Turkey College, Aintab, Turkey, was drawn up and sent. Following is the text of the letter:

We, the eight Armenian ministers of the gospel, graduates of Euphrates College, laboring among our countrymen in various cities in Massachusetts and Rhode Island, convened at a ministers' meeting at 3 Allston Street, Boston, do hereby express our heartfelt gratitude to you, who have been the cause and the means of our mental and moral education. Your memory will be everlasting with us. We hope you will live in and through us. Yours was a life of self-denial and patient diligence. The world has been blessed by your life and work. God grant that our country may secure the desired freedom, so we may go back and continue the work which you began and continued so nobly and which is now in such a sad condition.

H D.

An institution which strongly appeals to our sympathies is the Mission High School at Ahmednagar, India. One of its departments is a manual training school, which promises much for a class of boys till now shut out from every opportunity of earning honorable self-support. Many of these boys are selected from native Christian families, whose income is not more than one cent a day for each member. After graduating from this school they are equipped to earn a living. The sum of $10,000 is needed to erect and furnish a workshop with benches and tools and to enlarge the boarding department. The government has given a site of four and a half acres. A gentleman in Bombay has promised $3,000 toward the shop, and has given $1,250 for new dormitories. In addition to gifts and pledges received, $5,000 more are needed, and the principal, Rev. James Smith, is now in this country, hoping soon to secure this sum. It costs only $15 a year to educate a boy in this school. We hope Mr. Smith may be able promptly to return to his work with the amount needed. Contributions may be sent through Mr. F. H. Wiggin, treasurer of the American Board.

The Home

NATURE'S WORSHIP.

BY FREDERIC PERRY NOBLE.

Not souls alone, O loving One, yield homage unto thee,
But bird and flower, in shrines of thine, make ceaseless melody.
Our hearts they soothe, our souls they lift, as praise and prayer they raise,
Till all of life's deep notes are keyed to thine eternal days.

A bright woman who was desirous to form a woman's club in the small town where she lived sent a circular letter to several of these organizations asking what benefits had accrued from them. One pithy reply was: "It's the best gossip killer I know of!" It is perfectly obvious that many good-natured people talk about their neighbors because they have nothing else to talk about. Once let their interest be kindled in something outside this narrow range of personalities and it is surprising how soon they cease to care whether Mrs. Jones took up her parlor carpet this fall, or to speculate where Mrs. Smith can be going all dressed up at this hour of the day. J. G. Holland said that "the confirmed gossip is always either malicious or ignorant. The one variety needs a change of heart and the other a change of pasture." God's grace must effect the first and one need not go afield for the last, as the ends of the earth are now brought to our notice by various agencies, not the least useful of which is a properly conducted woman's club.

It is significant, also, that so many of these clubs are turning their attention to subjects pertaining to the home. In examining a long list of topics to be discussed the present season by clubs in the vicinity of Boston alone, we were impressed that in nearly every instance there was a committee on child culture, or some kindred theme of paramount value. Literature and art by no means hold the monopoly of interest. In Newton Center, for instance, Prof. Charlton Black is to give a course of practical talks on Home Education for Children, presenting the ideals of the best English writers, and showing how children may be interested in them. Next February there is to be a national congress of mothers held in Washington, another indication that less vital subjects are not likely to usurp the attention of American women. Of special importance will be a discussion on means of developing in children characteristics which will elevate and ennoble them, and thus assist in overcoming the conditions which now prompt crime and make necessary the maintenance of jails, workhouses and reformatories.

The World's Food Fair, which opened in Mechanics Building, Boston, last week, is the third gathering of the sort in the same place within five years, showing that there is an increasing interest in the scientific principles that underlie the proper sustenance of the human body. Both the commonwealth and the city were represented on opening night and the fair may be said to have assumed national proportions, inasmuch as speakers of national repute like W. T. Harris, United States Commissioner of Education, J. S. Morton, Secretary of Agriculture, Hon. Carroll D. Wright and professors from several of the leading colleges are to be among the speakers during the five weeks' session. Each day there is a home congress, at which is discussed the relation of what we eat to the moral and mental as well as the highest physical development of the individual. All students of social conditions and all temperance workers now recognize the evil effects which accompany malnutrition, and it is believed that a scientific study of foods will be a step towards reform. There is a proposition to establish a national school of industries where these theories may be practically demonstrated.

AT THE MT. HOLYOKE FIRE.

"Blood will tell" in institutions as well as in families. This broader scope of the law of heredity had an emphatic illustration in the scenes connected with the recent destructive conflagration at Mt. Holyoke College. The sterling principles of common sense, self possession, perseverance, loyalty, conscientiousness, faith, which Mary Lyon held and practiced and taught in the early days of her seminary, have outlasted "the stones and brick and mortar" of the edifice she builded with so much zeal and self-denial sixty years ago. They have followed "South Hadley girls" wherever they have gone and remained the heritage of *alma mater* at home. It is said that at the burning several years ago of the daughter seminary at Oxford, O., one pupil in an upper story, met by the flames in the hall, returned to her room, carefully tied sheets and blankets together according to instructions previously given, let herself down beyond the second story, dropped to the ground and immediately reported to the principal with the quiet question, "What shall I do next?"

Similar presence of mind and systematic activity prevailed at the mother college. A private letter says, "There was no panic, no screaming; everybody worked and every body was sensible." It is reported that one pupil, in carrying down stairs her belongings tied up in a sheet, dropped in the hall a bottle, which broke, and that she immediately procured a broom and swept up the pieces of glass lest others might be injured by them. That was worthy of Mary Lyon. Before the fire was out a systematic arrangement was planned and manned—by women—and all the students distributed among the hospitable homes of the village.

At nine o'clock the next morning, by announcement passed around while the fire was still doing its work, the school met in the village church. One of the scholars writes: "When we saw the vestry filled with the girls and the faculty facing us from the platform, some one started, "*H-o l-y-o-k-e, are we!*" Then we felt that *we were the college*, although the building was no more. The cheer rang out brave and beautiful, and the teachers applauded. Then came a more inspiring part. Mrs. Mead arose and read the Ninety-first Psalm, which *meant a great deal to us.* Then the roll was called, and of all the nearly four hundred girls there was not a single one who did not either answer *Present*, or was answered for by some other one. Was it not a splendid record that nobody went shooting off on the electric cars without telling anybody? Then the doxology was sung and one of the professors made a wonderful prayer of thanksgiving. Then Mrs. Mead spoke of our plans. The only word of Mt. Holyoke would be to 'go forward." We were not to stand still for a moment. She brought us right back to the heart of things, and when she finished the college spirit was at its hight and we gave long, ringing cheers for the president and faculty and for the South Hadley people, and parted singing our chorus,

Holyoke, Holyoke, tried and true,
We will love her ever;
Alma mater and the blue
We'll forget, no never.

HOW MUCH DO FATHERS OWE TO THEIR SONS?

BY ELLEN CONWAY.

It is not any abstract question that is in mind, but one of literal dollars and cents. How much ought a father to spend for his son, how good an education, how many advantages ought he to give him, before he may feel that his duty to him is done? It is hard, to be sure, to discuss such a question in general terms. Circumstances differ. No rule will fit all cases. The income, the father's health, the size of the family, the boy's talents, the talents of his younger brothers and sisters—all these factors enter into every such problem, and no two problems are exactly alike. Each household must solve its own. And yet every household solves its problems with an eye out to its neighbors. Public opinion affects our private expenditures. We are all conscious of general standards to which we try, more or less, to conform. The standards and the public opinion ought surely to be fair subjects of discussion.

Now the question is, are not the standards of today getting to be rather high for parents? Is not public sentiment growing rather exacting towards them? For a rich father, of course, it is simple enough to do whatever the fashion may demand. From one in obviously narrow circumstances little is expected. It is the man of moderate means who really feels the perplexities of the situation. His boy must go to college, of course. No matter what he means to do afterward, no matter how little liking he has for books, it is a foregone conclusion that he goes to college. He must have a good "fit." He must not "crowd himself." He must not enter college too young. Eighteen is young enough. Many authorities prefer nineteen. At college, beside his regular bills—tuition, board, books, clothing, traveling, incidentals—there will be a formidable list of society expenses, for he will maintain—and quote his professors to support him—that the society life is "one of the most valuable educating influences of the course." Perhaps he gets tutoring to help out, or finds work to do in some of the long vacations, but more likely not, unless his father is really poor. The boy graduates, say, at twenty-two. Then come two or three years spent in studying his profession, one or two more in getting his start, and at twenty-five or twenty-six the young doctor or lawyer is ready to provide for himself.

Now it is perfectly true that his father has not been counting it a burden to maintain him all these years. It has been a pleasure, rather, a delight. Fathers do not complain of what they do for their children. They rejoice in it. Nevertheless, the matter is one that needs to be looked at from the standpoint of practical common sense as well as of sentiment and affection. "Par-

ents ought to make sacrifices to give their children an education." Certainly they ought. But may not the parents' sacrifice be out of proportion, sometimes, to the child's benefit? And as for "education," is there to be no limit to its exactions? If it claims twenty-five years now, is it to claim thirty in the next generation, and then thirty-five?

It might seem harsh to say that boys ought to become actually "independent" as soon as they become legally so. And yet, taking into account the needs of younger brothers and sisters, as well as of fathers and mothers, is it certain that a reaction in that direction would be for the worse? The father who is able to send his son to college and a professional school is usually able to provide something in the way of insurance against his death. But often he is not able to provide much against the emergencies of life, against sickness, or hard times, or loss of work, or old age. Maintenance for four years to one son, or for eight if he has two, means four or eight years given away of his own maintenance in old age—why not? Indeed, it means much more than that, counting interest. It may be said that filial affection and gratitude will provide for that time when it comes. But surely it is more pleasant for parents not to be wholly dependent on affection and gratitude. Is it not also more fitting and more fair?

Suppose it were to become the custom, the expected thing, for a young man to regard his education, at least after twenty-one, not as something his father had owed to him, but as something he owed to his father? Suppose he were to give his father notes for the indebtedness, and were to make it his first business to pay them?

"It is pretty hard for a young man to begin life in debt." So it is. But it is pretty hard, too, for a middle-aged man to go plodding on through life just on the edge of debt, never far enough away to draw a long breath and begin to take things easily. "Marriages would have to be deferred?" Yes. But is it any harder for the girl to wait for her lover than for the wife to watch her husband growing old before his time?

Life is hard. We cannot get away from that, any of us. But is not the tendency in these days to accumulate too much of its hardness upon the period of middle age and to give youth too long an exemption from its cares and responsibilities?

SYMPATHY FOR THE RICH MAN.

One of the generous givers of the Northwest, who has passed on, remarked to us once, in a pitiful tone: "O, that I might now and then receive a word of kindness and love! Why am I deprived of human sympathy? Why do I never receive tokens of regard from those about me? The poor are cared for, flowers and loving letters are sent to the sick and sorrowing, pleasant surprises are prepared for those who have served their generation long and well, but I, who hunger for some intimation that I am valued in my church and community, am passed by, save as almost daily called upon to minister to others."

This cry of a strong, generous, lovable man opened up another side of the question. In this case, although loved and valued for his good deeds, highly esteemed for his work's sake, called upon in a thousand ways to minister to others from his abundant means, a superintendent of a large Sunday school for years, yet he went to his grave a hungry and, in one sense, a lonely man. He was appealed to constantly for charity, was consulted as to every form of religious activity, was ever generous and ready to listen to calls for help, was expected as a matter of course to head every "contribution paper," secular or religious, and was a gentleman in every sense of the term. At his funeral flowers were scattered in profusion. Eulogies, public and private, were pronounced. He was sincerely, truly mourned, but so far as he was concerned it was too late.

This is no fancy picture. We to whom he confided his feelings on one occasion saw his heartache, because with all that wealth could bestow he had few to say from the heart, "God bless you for your deeds of love." It was not that he craved fame, not that he desired notoriety, not that he coveted a reward for his noble gifts lavishly bestowed, but, like a simple-hearted child, he hungered for words of love from those he loved. He gave money, time, talent, but he received little in return, in a long life, to tell him that he was appreciated by his friends and neighbors. It was simply neglect on their part and a lack in expressing their true regard. They never dreamed that this strong, loving soul cared for any indication on their part showing their esteem, but by the very fact that he was lovable should receive in his lifetime the warm grasp of the hand and the manifestation of their love. S. E B

TAKING THINGS FOR GRANTED.

BY KATE UPSON CLARK.

This is an age of reason. We are taught that nothing should be taken for granted. Challenge, investigation, the probe and the meter are the order of the day, and yet, let us take a few things for granted still. Indeed, this must be done or else all reverence and those beautiful attributes which go with it must decay. Nathaniel, in Friend Olivia, alludes to one of these attributes when he says of Asa Bevin, "He was wise in that learning which comes by reverence." There is little enough remaining of it. Leave us still its shreds and patches. Thus the inquiring child, modern methods to the contrary notwithstanding, must take most truth for granted at the hands of his parents. Even as we grow older we must depend on the word of the wise in nearly every department for our knowledge. No human being can begin to experiment for himself in one-tenth of the lines in which he is sometimes obliged to work. His premises and most of his facts must be obtained from others.

The child's ideals must be formed from those of his home. Without express words he learns, if he has the right kind of parents, that the habit of smoking is folly, and worse; that no respectable man, if he loves his country and his God aright, will ever be seen in a liquor saloon; that moral worth and mind culture are in price far above rubies or any form of material wealth; that the churches represent God in the world, and that if one would help on God's work he must go to church and side with church-going people against the other sort; and a hundred other postulates, which accompany or follow these as inevitably as the day the sunrise.

All children will doubtless object sometimes to attendance upon church or school when there seems no special reason for doing so. They will sometimes treat guests rudely in spite of the best efforts of conscientious guardians, but the proper routine of a home assumes so much that the well-bred child comes to take certain things for granted and as essential to the every-day conduct of the family. He expects to go to church as surely as he expects to eat his breakfast on Sunday morning. He expects to bathe himself at certain stated hours, and if he cannot conveniently do this every day he sets aside certain times in the week for it, because he has been brought up to do it so regularly that he takes it for granted that the things must always be done thus and so. He accepts the duty of entertaining visitors and, perhaps, of seeing them to their homes as necessary.

"Why, how do your children learn to do these things without protest?" inquired one mother of another. "Mine make a fuss about going to bed, and another about getting up in the morning. They scold every-Sunday about going to church. If they can trump up the slightest excuse they want to stay at home from school. My eldest boy, who is fourteen, and ought to know better, almost refuses to see Miss H. home when she comes to make her calls, which have to be in the evening, for she has no other time. How do you contrive to have your children perform all these duties so willingly?"

The explanation was made that they had been from their earliest years required to do these little tasks so unwaveringly, and the possibility of any alternative had been so strenuously concealed from them that no question ever arose in their minds in regard to them. It was taken for granted that they were to be done; the ideals of the family as impressed every moment of every day since the children were born clearly demanded it, and accordingly they *were* done.

FATHER MARQUETTE.

You have room for the Pilgrims, as forth they embark,
God's rainbow above them, in Freedom's frail ark;
No room for the freedom of speech and of thought
That over the wave of the ocean they brought?
Ashamed to confess that you owe him a debt?
You've room for Columbus, but none for Marquette.

O nation first cradled in the bosom of God!
O nation whose fathers the martyr-path trod!
O fear not the Bible that fostered your youth,
And fear not the churches, the pillars of truth.
Rise up and confess that you owe him a debt!
You've room for Columbus, make room for Marquette.

—*Pres. J. E. Rankin, Howard University.*

A GOOD WORD FOR THE FARMER.

The farmers contribute the highest average moral character of any portion of our people. For four years I was governor of the commonwealth of Michigan, and once in every two or three weeks during the whole time I visited the normal reform school, where we have five or six hundred boys. I have talked to those boys a great many times, and I have asked all who came from farms, who were born and raised on the farms till they came there, to raise the right hands. I have asked this repeatedly, and out of 500 boys we never had fifteen. I do not say this to criticise people who do not live in the country. By nature we are all very much alike. But the farmer is right out in contact with honest mother nature. She teaches him lessons of fidelity and faithfulness and honesty. This is one thing you contribute very largely that you couldn't figure in dollars and cents.—*Ex Governor Luce of Michigan, in an address at Chautauqua.*

THE THREE GRAVES.

[See Conversation Corner.]

'Twas autumn and the leaves were dry
And rustled on the ground,
And chilly winds went whistling by,
With low and pensive sound.

As through the churchyard's lone retreat,
By meditation led,
I walked with slow and cautious feet
Above the sleeping dead,

Three little graves, ranged side by side,
My close attention drew;
O'er two the tall grass, bending, sighed,
And one seemed fresh and new.

As, lingering there, I mused awhile
On death's long, dreamless sleep
And opening life's deceitful smile,
A mourner came to weep.

Her form was bowed, but not with years,
Her words were faint and few,
And on those little graves her tears
Distilled like evening dew.

A prattling boy, some four years old,
Her trembling hand embraced,
And from my heart the tale he told
Will never be effaced.

"Mamma, now you must love me more,
For little sister's dead,
And t'other sister died before,
And brother, too, you said.

"Mamma, what made sweet sister die?
She loved me when we played;
You told me, if I would not cry,
You'd show me where she's laid."

"'Tis here, my child, that sister lies,
Deep buried in the ground;
No light comes to her little eyes,
And she can hear no sound."

"Mamma, why can't we take her up?
I'll put her in my bed;
I'll feed her from my little cup,
And then she won't be dead;

"For sister'll be afraid to lie
In this dark grave tonight,
And she'll be very cold, and cry
Because there is no light."

"No, sister is not cold, my child,
For God, who saw her die,
As he looked down from heaven and smiled,
Recalled her to the sky.

"And then her spirit quickly fled
To God, by whom 'twas given.
Her body in the ground is dead,
But sister lives in heaven."

"Mamma, won't she be hungry there,
And want some bread to eat?
And who will give her clothes to wear
And keep them clean and neat?

"Papa must go and carry some,
I'll send her all I've got;
And he must bring sweet sister home,
Mamma, now must he not?"

"No, my dear child, that cannot be,
But if you're good and true,
You'll one day go to her, but she
Can never come to you.

"'*Let little children come to me,*'
Once our dear Saviour said,
And in his arms she'll always be,
And God will give her bread."

—*Seba Smith.*

There is a fact concerning child life and a child's education which is more than hinted at in the statement which Barrie makes concerning Elspeth in his serial, Sentimental Tommy, now running in *Scribner's*. "Elspeth," he says, "often carried in her pocket a little Testament, presented to her by Rev. Mr. Dishart for learning by heart one of the noblest of books, the Shorter Catechism, as Scotch children do or did, *not understanding it at the time, but its meaning comes long afterward and suddenly, when you have most need of it.*"

SLEEPING AND EATING.

The grape cure, which consists in living for six or eight weeks on good stale bread and the best of grapes, has proved beneficial in cases where the system is suffering from being over fed, but the treatment is not wise for consumptives, thin people or those who have any sort of wasting disease.

Miss Parloa says that the right way to boil an egg is not to boil it at all! It should be placed in boiling water in a covered vessel and kept on the back of the range for ten minutes, or a little longer if cooked on the table. In this way the albumen will be cooked evenly, whereas, if the egg has been boiled three minutes, it would have been soft within, tough without and very indigestible.

Dr. Felix Oswald maintains that frost is a great promoter of sound, protracted sleep, as proved by the fact that insomnia is a rare affliction of wintry climates. He also deprecates the use of too warm and heavy bedding. An air bath before retiring, a current of pure, cold air in the room all night, and the bedding so arranged that extra covers over the feet may be pulled up as the cool of dawn approaches are conditions likely to insure healthful slumber.

The same eminent authority advocates eating the principal meal at the end of the day for the reason that repletion causes somnolence. His argument is based upon the habits of from 80,000,000 to 100,000,000 men in an age far surpassing the present era for health worship and sanitary insight. From 800 B. C. to the third Christian century the one meal system prevailed all over Northern Europe and the Hellenized portions of Western Asia. That one meal was eaten at the end of the working day.

One great danger in giving up flesh food altogether is that one does not get a balanced diet. There will be an excess of starchy food and a deficiency of nitrogenous matter, in which flesh foods are abundant. To correct this the vegetarian should eat less potatoes, few or no turnips, parsnips and the more watery vegetables, substituting for these more of the grains in their varied forms, more onions, eggs and such leguminous foods as beans and peas, also more fruit and nuts. A few of the latter after a meal promote the secretion of saliva and aid digestion.

A notable series of lectures was delivered at the Smithsonian Institution in Washington not long ago by Prof. Elmer Gates, and the New York *Medical Times*, commenting upon one of them, says:

We know that great grief, fright or intense anger may so poison the milk of the nursing mother as to carry death to the child. Professor Gates has not only isolated this poison and shown it in crystals, but has demonstrated that bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious, while good, pleasant and benevolent feelings create beneficial chemical products, and these products may be detected by chemical analysis in the perspiration and urine. Professor Gates claims that this is not a theory but an actual fact. By exciting definite emotions in individuals and analyzing the perspiration, he has already been able to identify forty poisons and as many beneficially chemical products. If with every bad or good emotion there is a corresponding chemical change in the tissues, the one depressing and poisonous and the other exhilarating and life promoting, the secret of heaven and hell in our present life, and how to avoid the one and secure the other, is in a measure unfolded.

Closet and Altar

When prayer brings no solace to your weary heart try praise.

Good and holy sentiments are the oil which feeds the lamp of prayer. And this suggests an occasional use of good books over and above their normal use. There are seasons to every devout person when the vessel of the heart seems to run dry and the flame of prayer burns low in the socket. You may then often replenish the vessel by reading the favorite spiritual author. Pass your eye once more over that marked passage, over those words which glow with such a fervor of devout sentiment; and the oil will flow again, drop by drop, into the vessel.—*E. M. Goulburn.*

"Being justified by faith we have peace with God through our Lord Jesus Christ." Is it so? Is this a fact in our own personal experience? Peace with God. This is the starting point of all blessing, the opening out of a vista of "joy unspeakable and full of glory." Look well into these words in the sunlight of God's favor. Then look out humbly into the battle of life and say it, in your wife's face, in your children's faces, in your servants' faces: "We have peace with God through our Lord Jesus Christ."
—*Webb Peploe.*

It seems an easy thing,
Mayhap, one day to sing;
Yet the next day
We cannot sing or say.

Keep silence with good heart,
While silence fits our part;
Another day
We shall both sing and say.

. . . . . .

Can we not sing or say?
In silence let us pray,
And meditate
Our love-song while we wait.

—*C. G. Rossetti.*

As you value your faith, your God and your Saviour, as you look for a nobler and better character, keep the spiritual eye upward. Pray when and where you will, but pray as a habit. The heavenly eye must be kept trained and adjusted to heavenly visions if it would gain anything from them.
—*Bishop Lawrence.*

Almighty God, we would not rush into thy presence with hasty words upon our lips; but we would seek thy face with meekness of heart and humbleness of mind. Grant that we may be given the right spirit with which to address thee; that we may understand thy perfections and be submissive to thy will concerning us; that we may remember that thou art our Father in heaven and that we should come to thee with the confidence and trust of little children. Implant in us, we pray thee, O God, desires pure and sincere, so that when we pray we may not ask only with our lips for such things as would please thee, but that we may long for them with our heart, and with all the strength of our spiritual being. O Lord, may we desire and ask only for those things which make for peace, those things which will better fit us for membership in thy church below, and for citizenship in thy kingdom above, to which we hope to come through him who loved us and gave himself for us, even Jesus Christ our Saviour. Amen.

Mothers in Council.

TEACHING CHILDREN ABOUT DEATH.

I was interested in the article on teaching children about death and heaven, and it occurred to me that possibly my experience might help some one, as children will ask questions when one has no caterpillar and butterfly with which to illustrate.

Some years ago the mother of a little girl, then four years old, died. During the last few days of the mother's illness the child was at her grandmother's. I think she was not told of the event till her father brought her home after the house had settled to quiet again. She came running in and looked on the lounge, then ran to the bedroom where she had always found her mother. Stopping on the threshold, she looked back to the lounge, while a puzzled look came over her face.

"Where is my mamma, auntie?"

"Mamma has gone to live with Jesus, dear, where she will never be sick any more."

"What made her go there?"

"Because Jesus wanted her to come."

"Can't I go and see her?"

"Not now. By and by, if you love Jesus, you will go and see him and mamma." I talked with her about heaven, how pure and happy every one was who went there. Before the mother went she wished the little one to see her after she was placed in the casket. When everything was ready I took her in my lap and said, "You know mamma has been sick a good many weeks, don't you?"

"Yes. But she isn't sick now."

"No. *Mamma* has gone to live with Jesus, and will never be sick again. But God made mamma a house to live in while she lived here, and when she went to live with him she left that house, because she did not need it here."

"But why doesn't she need it now?"

"Do you remember that you lived in Mr. Blank's house before you came to this house to live?"

"Yes."

"Why don't you live there now while you live here?"

"We can't live in two houses, of course."

"No, and Jesus has given mamma a nice new house to live in that will never be tired nor sick any more, and so she does not need the house she has lived in so long any more. She left it here when she went to her new one. Now I am going to take you into the other room and let you see the house she left."

As I held her in my arms by the casket I said: "Remember, darling, this is not mamma, but only just the house she lived in. Don't you know when she was here she always opened her eyes and smiled at you?"

"Yes. Why doesn't she now? It looks like mamma."

"Do you remember when we all went away last summer we closed the blinds and locked the doors? Somebody came to see us while we were gone. Did we speak to them?" t

"No."

"Why didn't we?"

"Because we were not here, and didn' know when they came."

"Did the house speak to them?"

"No; the house couldn't talk."

"Just so mamma has gone away to be with Jesus, and can't speak to her little girl, and the house she has left cannot speak to you."

Some weeks later she asked, "Is my mamma dead? B—— said she was."

"No, dear, your mamma is alive; but when people go away as your mamma has then people say they are dead, but it is only the house they lived in that is dead, because they have gone out of it, so it can't be alive any longer."

A few days after the funeral she asked, "What made the men put mamma's house in the ground?"

"Because that is the right way to take care of our house after we are gone out of it."

"Won't it make mamma feel bad?"

"Do you remember when mamma made this little dress for you?"

"Yes."

"What did she do with the old one that was worn out?"

"Put it in the rag-bag."

"Did you feel bad because it was put in the rag-bag?"

"No."

"Why?"

"Because I had this new one to wear and did not want the old one."

"Just so God has given mamma a new house to live in so much better than the old one that she does not care any more about that one being put in the ground than you cared because the old dress was put in the rag-bag."

So far as I can tell she has not one unpleasant thought about death or dying. When she has been good or gained some victory over temptation, and I say that I think Jesus is pleased with his little girl, quick as a flash she adds, "And mamma." Jesus and mamma seem to be linked very pleasantly in her thoughts. A member of her Sunday school class died about a year after the mother went. Not long afterwards, she asked: "Do you think Nellie has seen my mamma and talked to her? What do you think she said to her?"

It seems to me so much better to give a child such an idea of death and heaven than to let one gain the impression of one little child I know about. Her grandpa died, and some weeks after, when asked, "Where is grandpa?" she replied, "All deaded and carried off in a cupboard." AN AUNTIE.

HOW FAR SHOULD A MOTHER NEGLECT HERSELF?

"I am an old woman now," writes a subscriber, "but I read your department of Mothers in Council with deep interest, and I fairly ache to give young mothers the benefit of my mistakes. But would they listen to me? Does not every married woman have to go through her own bitter experience before she learns how to bring up a family properly?"

Omitting the parts of the letter which have no relevancy to the question asked above, we give the substance of what our friend says concerning self-neglect, for we believe her case is a typical one:

No woman can do the best for those she loves unless she takes care of herself first of all. This sounds selfish, but it is not. The regular round of housework, with no opportunity for change or recreation, if continued year in and year out, will surely break down the health and spirits of the strongest woman. And when the housemother has fits of depression it makes the whole family unhappy. I wish now that I had left windows unwashed and clothes unironed and insisted upon my right as a human being to some time for recreation and self-culture, *not for my own sake*, but to be in better condition to minister to others. I would not advocate slack housekeeping, but if something must be neglected don't let it be folks. It is much easier to work, too, when one feels rested and happy, but it is impossible to be cheerful with a jaded, worn-out nervous system. Little faults in the children which nearly worried me to death when I was so weak and miserable I saw afterwards in a different light, and I realize now that I made mountains out of molehills.

Still I have no one to blame but myself. My husband was always urging me to "let things go," but I felt it was my duty to "sacrifice" myself for him and the children. But I believe that with such sacrifice the Lord is not well pleased. Months of enforced rest at a sanitarium opened my eyes at last and now I feel like saying to every young mother: Don't neglect yourself except when illness or something else demands it. Look out for number one, not selfishly, but conscientiously, in order that you may have more health and better spirits for your family and friends.

A mother was explaining to a diminutive juvenile the meaning of a picture representing a number of martyrs who had been thrown to some hungry lions. She tried to impress his infant mind with the terrors of the scene, and thought she had succeeded, when suddenly he exclaimed, "O, ma, just look at that poor little lion behind there! He won't get any."—*Answers.*

Your Neighbor

doesn't know what she is missing by not using Cleveland's baking powder.

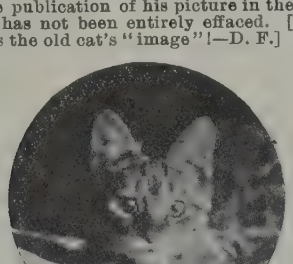
Absolutely Pure-Delicious-Nutritious

The Breakfast Cocoa
MADE BY
WALTER BAKER & CO. LIMITED
DORCHESTER, MASS.
COSTS LESS THAN ONE CENT A CUP.
NO CHEMICALS.
ALWAYS ASK YOUR GROCER FOR WALTER BAKER & CO'S. BREAKFAST COCOA MADE AT DORCHESTER, MASS. IT BEARS THEIR TRADE MARK LA BELLE CHOCOLATIÈRE ON EVERY CAN.
AVOID IMITATIONS

The Conversation Corner.

THE place of honor this week is given to a letter concerning one of our Corner pets. I was thinking the other day that it had been a long time since we had heard from him; we shall all read now with interest the latest—and last—tidings from *Bonnie-Joli*.

Dear Mr. Martin: With all the various cats that have been brought, of late, to the attention of Cornerers, I trust the image of one who has been honored by the publication of his picture in these columns has not been entirely effaced. [O, no, here is the old cat's "image"!—D. F.]

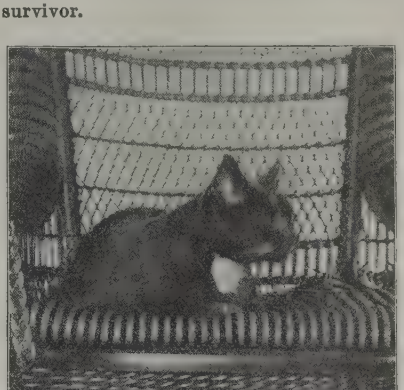


Of course you remember that this was no other than Bonnie-Briar Bush, *alias* Bonnie-Joli, the Huntington Avenue cat, for which a name was solicited through the Corner some two years ago. [See Corners for Nov. 22, 1894, and Jan. 24, 1895.] You recall the delightful gathering you attended, together with D. F., the editor of the *Home Department*, and the lady from the Congregational Library, when these discreet persons selected, from seventy or more suggested names, the one which has become familiar throughout Cornerdom. You remember too, perhaps, that later, when housekeeping was broken up in the Huntington Avenue apartments, an excellent (Congregational) home was secured for him in the city of Newton. A few months later still, Bonnie's new mistress moved to New York for a time, and he was bequeathed to a neighboring grocery, where he has dozed on the counter, sauntered about in a lordly way and become the friend of many customers. Before he was transferred to the grocery and at least four months after he left our abode I visited him in his Newton home, and hardly had my wheel paused at the gate when down he trotted from the piazza, purring me his old-time welcome.

Now comes the saddest part of this cat tale. Last week I received this letter from the people in Newton where he was first housed: "Bonnie died suddenly a few days ago. He had the best of care up to the last. He had become the pet of the neighborhood and was considered the wisest and most loving cat in Newton. He had many friends because he showed himself friendly. The store people said they were so surprised to find him lying, as if sound asleep. He had died in the night. No one can imagine the cause." So this is the end of dear Bonnie-Joli. If I had more time I should let the tears drop that are trembling on my lashes, for I loved Bonnie and I think he loved me. Anyhow, he was a great credit to the Corner, and his example ought to raise the standard of cat behavior all through our constituency. H. A. B.

I feel like expressing something like sympathy with H. A. B., for I know *I* should be grieved if anything should happen to Kitty Clover—I am sure I should find time to let the lash trembling tears actually drop, although I never sent my cat away to board nor left him to lounge or languish on the counter of a grocery store. It is scarcely necessary to add that now, with the passing of B. J., Kitty Clover is not only our senior charter member, in the cat department, but that in age and social position he ranks every other Corner cat. We do indeed discern signs of infirmities belonging to his advanced years—he likes to occupy an easy-chair in the parlor much of the day and his sight seems to be getting dim; yet even now if he sees a dog approaching, or a man with plumber's tools at the back door, he executes an *alibi* in double quick time!

So, having enticed him by a lunch of catnip and a favorite shawl to face Willie D.'s courteous camera, I am able now to present to you, as a companion picture to the cat that is not, the photograph of his worthy survivor.



HARVARD, MASS.

Dear Mr. Martin: . . . I wonder if any one of the Cornerers has ever seen a cat that can catch butterflies. Riding by a house one morning, not long since, I saw a pussy pounce upon a butterfly that alighted on the ground near it. A few days after I saw the same pussy spring for another butterfly; but the butterfly attempted to escape, winging its way along the street. The cat gave chase, jumping into the air and trying to catch it with its forepaws, as a boy would spring to catch a ball. Several times the butterfly was struck to the ground, but managed to elude its pursuer till some rods were covered, when the persistent cat secured its victim. The way that cat jumped into the air and "played ball" was a novel sight to me!

OLD CORNERER.

As cats have now introduced butterflies, here is a letter about the insect kingdom:

CLINTON, CT.

Dear Mr. Martin: Yesterday I found a little green "walking-stick." He is just the color of a blade of grass. His body is two and one-half inches long, and he has six legs, each one inch long. Can you tell me the name of any book on bugs or insects? MARY H.

Professor Packard's Entomology for Beginners (Holt & Co., New York) is the standard book for young folks and it refers to your walking stick family, but I fear it would be too learned for you. Julia McNair Wright's Nature Readers, or Seaside and Wayside, describe in a simple and interesting way all sorts of "bugs"—ants, bees, barnacles, butterflies, beetles, crabs, and so on to wasps. (D. C. Heath & Co., Boston; No. 1, 25 cents; No. 2, 35 cents; No. 3, 50 cents.) Sir John Lubbock has a book on Ants, Bees and Wasps (Appletons, $2), S. H. Scudder of the Boston Society of Natural History has one on Butterflies (Holt & Co., $1.50), and one of Mrs. Sanborn Tenney's Young Folks' Pictures and Stories of Animals is on Bees, Butterflies and other Insects (Lee & Shepard, 30 cents) The first is more scientific, the second more popular, the last for children.

The request still coming from all parts of the country for copies of the old verses referred to in Corners of July 16, Aug. 27 and Sept. 24—"'Twas autumn, and the leaves were dry,"—lead to the publication of the whole poem in the *Home Department* of this week. A letter from a lady in Roslindale, Mass., gives us at last the true authorship, so long in question, viz., Seba Smith. Many of you will not know now who he was. Ask your grandfather, and he will tell you that he was "Major Jack Downing" of Portland who, over that *nom de plume*, wrote a remarkable series of letters in the hot political times of "Gin'ral Jackson." He wrote this poem in early life, as also another, equally famous, "The Mother Perishing in a Snowstorm"—"The cold winds swept the mountain's hight." I am interested to see in Professor Cleveland's history of Bowdoin College (where the author graduated in 1818) that Mr. Smith also wrote, when in college, that beautiful little poem, "The Nazarene," which I remember as the first piece I ever spoke "on the stage," and which I think I still have somewhere, in the sprawling hand of a boy of nine years old.

Mr. Smith died, after a checkered life, in 1868. His wife, who was well known in other years as Mrs. Elizabeth Oakes Smith, a gifted lecturer and author, died in North Carolina in 1893. Both are buried in the little hamlet of Blue Point, Long Island. Was "Memnon," appended to the verses in the Providence reader, his *nom de plume?*

Mr. Martin

CORNER SCRAP-BOOK.

A Wreck that Was not Wrecked. I received a letter last evening from a business man in St. John, N. B., expressing his interest in the picture and account of the "Wreck of the Glendon at Hampton Beach" on this page in the issue of Sept 17, as he had often shipped cargoes by her, and "she seemed like an old friend." I have just now seen in an English magazine the strange story of another St. John vessel—perhaps he would like to know about her. It was the *Rock Terrace* of St. John, bound from Philadelphia to Japan with a cargo of oil and phosphates, worth over $100,000. When near the Philippines—see where they are on your map—she apparently became unseaworthy, and the crew insisted on abandoning her, the captain reluctantly consenting to go with them. The underwriters were convinced that she must have foundered soon after she was abandoned and paid the owners the insurance. More than a year afterwards the *Rock Terrace* came sailing into one of the harbors of the Gilbert Islands—in Micronesia, you know—without captain, pilot or crew! The natives took possession of her and landed the entire cargo. They had never been accustomed to the use of phosphates, as their cocoanut and breadfruit trees do very well without artificial fertilizers! The oil they appreciated more and it was distributed around among them. Our correspondent might suggest to the commanders of St. John vessels the historic motto, "Don't give up the ship!"

A Jersey Jumper. It was a Jersey cow in Harrodsburg, Ky. She did not jump over a fence as cows have been known to do before, but up into the branches of a maple tree, eight feet from the ground. No one saw her make the jump, but she was found, according to the newspapers, tightly wedged between the branches, and had to be got down with a derrick. It is a mystery how she could, and why she should, make such an ascent. If there were any academy or college near the solution would be easy—for that has been a favorite diversion of brainy scholars for generations to guide the steps of some forlorn cow or mule to some great hight, like a chapel tower. Have the boys in the Blue Grass country adopted that venerable pastime?

L. H. M.

The Sunday School

LESSON FOR OCT. 25. *Prov.* 1: 1-19.

PROVERBS OF SOLOMON.

BY REV. A. E. DUNNING, D. D.

The last lesson treated of the wisdom of Solomon. It is appropriate, therefore, that the lesson which follows that should be selected from what are known as his wise sayings. These verses are chosen as specimens of the entire collection. We therefore consider:

I. *The place of the book of Proverbs in the Bible.*

1. Its history. The name of Solomon has been given to the entire book, as the name of David has been associated with the collection of Psalms. But the book represents the practical wisdom of ages before and after the time of Solomon—wisdom expressed according to Oriental habits of thought. It was not completed till several centuries after Solomon died. It includes five books, the first (chaps. 1-9) made up of poems on wisdom. The collection made in Hezekiah's time (chaps. 25-29) must be dated at least 300 years later than Solomon. The proverbs from chap. 22: 17 to chap. 24 inclusive are called "sayings of the wise." "The words of Agur" are contained in chap. 30, and "the words of Lemuel" in chap. 31: 1-9. The remainder of the chapter, of unknown authorship, is an elaborate acrostic poem whose subject is "a virtuous woman." The whole book, as is plainly shown, is the fruit of the observation and experience of many wise men in many ages. There is hardly a single reference in it connecting it with the history of Israel. It is the utterance of the wisdom of the ancient world, not exclusively of any one nation.

2. Its structure. Proverbs, Ecclesiasticus, Ecclesiastes, the Wisdom of Solomon and Job are included in what is known as the wisdom literature of the Bible, two of the books being placed in the Apocrypha. Proverbs includes sonnets, epigrams, folk songs and proverbial sayings, 375 of the latter in a single collection. For a study of the structure and contents of the book, the student may well consult the volume devoted to it in Professor Moulton's Modern Reader's Bible.

Its value. No doubt those who prepared and those who collected these proverbs intended that they should be committed to memory. "It is a pleasant thing if thou keep them with thee, if they be established together upon thy lips." It would be of great service to this country if Sunday school teachers generally were to encourage their pupils to learn the proverbs by heart, and if the recitation of them were a common custom. Some years ago a young man wrote to the New York *Tribune* asking what was the best short treatise to guide him to success in business. The editor named first the New Testament and next the book of Proverbs, adding that he had known a young man who had gained great success who in early life committed the entire book to memory, and afterward, when he came to employ a number of persons, gave to each one a copy of the book, with the request that they, also, learn its contents. The thrift of the Scotch people can in large degree be traced to their esteem for this book, whose sayings are household words in many of their families. "The words of the wise are as goads, and as nails well fastened."

II. *The substance of the book of Proverbs.* This first chapter is an introduction to the entire collection. The general thesis is stated in v. 7: "The fear of the Lord is the beginning of knowledge; but the foolish despise wisdom and instruction." We have:

1. The thesis stated positively [vs. 7-9]. The blessedness of being wise is presented to the young as:

(*a*) The fear of God [v. 7]. The marginal translation makes it "the principal part of knowledge." Men of all classes are moved by their consciences to respect the man whose conduct is governed by the will of God. They know he is to be trusted. The stability of government and of society is assured when leaders fear God. Health, a clear head and serenity of mind come from obeying divine laws. "It shall be health to thy navel, and marrow to thy bones." Prosperity, in its truest meaning, follows such obedience. "Behold, the fear of the Lord, that is wisdom"; and wisdom says: "Whoso findeth me findeth life, and shall obtain favor of the Lord."

(*b*) Loyalty to parents [vs. 8, 9]. They are regarded in the Bible as representing God to the child. They ought to stand in that relation to their children. Marriage "in the Lord" means not only the greatest happiness but the most solemn responsibilities. The stability and safety of the nation depend on the integrity of its homes. Those who are true to the ideal of the Christian home bless the whole race. The young man who is thinking about marriage should consider whether he owes it to society to establish a home and what kind of marriage will be most likely to do that service honorably for his fellowmen. The selfishness which avoids such responsibilities often defeats itself, and the man finds himself in mature life uncared for and uncaring, with a very different estimate of life and of his fellowmen from what he would have had if he had surrounded himself with wife and children. To plant and foster homes in which God is honored and obeyed must be the aim of all good citizens. Children must be trained to live for that end, to love their homes and to look forward to establishing homes for themselves in the fear of the Lord.

2. The thesis stated negatively [vs. 10-19]. It is briefly, have no fellowship with sinners in their evil doings. The language of injustice is not now usually so frank as this in our lessons. Those who want to appropriate the property of others do not commonly say, "Let us lurk privily for the innocent without cause." They rather say, "The innocent hold possessions to which we have rightful claim. But the laws of the land are unjust and will not let us have them." They take the language of Proverbs in saying, "We will all have one purse," but they mean to keep the purse. They glibly tell how we can all enjoy power and how we can all get money if we will only combine to do it. "We shall fill our houses with spoil; cast in thy lot among us." But the honest man who is deluded by these speeches, which in heated political campaigns seem to fill the air, will cast in his purse and find himself cast out in the end. The curse of wickedness is self-destruction. Greed of gain "taketh away the life of the owners thereof."

Yet wisdom is always crying in the streets, if one will listen for her. Her words are simple and easily understood. In present crises in many a life, and in our nation as well, her words in this wonderful first chapter of Proverbs may be translated, "Don't be fools," and the wise will understand them. "For the backsliding of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell securely, and shall be quiet without fear of evil."

THE CHURCH PRAYER MEETING.

Topic, Oct. 18-24. Daily Use of the Bible. Ps. 19: 7-14; John 14: 20-27.

For knowledge of God, of man, of self; for power to resist temptation, to realize the presence of God, and to do his will.

(See prayer meeting editorial.)

In my opinion, there can be no words too strong for denouncing suitably the abominable practice of gambling—now, I believe, more rife even than during my youth—and the ruinous consequences to which it directly leads. I am aware of the arguments raised upon the definition of the word, but I regard them as little better than mere quibbles.—*William E. Gladstone.*

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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Among the Red Men. An attractive illustrated article by Secretary Ryder on our Indian work appears in *The American Missionary* for October. He points out two encouraging features in the development of Christian life in the States in which Indian reservations still exist: the increasing responsibility felt by the white Christians for the solution of the Indian problem, and the advancement of the Indian churches in Christian life and Congregational methods. It is most unfortunate that the school work at Santee, Oahe and Fort Berthold has suffered on account of reduced appropriations. One can scarcely believe that the bright, intelligent, neatly-dressed children at Santee, whose pictures appear in connection with this article, are of Indian parentage. After looking at their eager faces we read with fresh regret that the number of pupils at Santee has been reduced during the past months from 240 to about 100, although the former number could have been not only maintained but largely increased if the funds had warranted it. The industrial department has suffered as the superintendents of blacksmithing and shoemaking have been dismissed. The out-station missionary work, however, which is so important, has not been allowed to decline, and Secretary Ryder describes with enthusiasm the dedication of the Congregational church at Blue Cloud's Village, otherwise known as the Remington Station. The Indians themselves contributed $400 toward the erection of the new building. Another evidence of spiritual growth is the organization and recognition of a church at White Horse Village, to be supported by the native missionary society. At the Crow Agency the outlook is cheering. Ours is the only Protestant mission among this tribe of 3,000 thrifty and intelligent Indians. The United States Government has recently granted a plot of land to the A. M. A. for missionary purposes among this tribe. That this was done in accordance with the express desire of a majority of the Crows shows that their confidence has been won.

Missionary Work and Special Objects. An important editorial in *The Missionary Herald* under this title sets forth the attitude of the American Board with regard to donations for the support of particular objects. The General Assembly of the Presbyterian Church (South) has placed itself on record as deeming it "not wise to multiply special objects in the foreign field to which contributions are devoted by churches, societies, Sunday schools or individuals, as diverting attention from the great work of Christ, which is one, and as embarrassing the executive committee in its control of the mission funds." The *Herald* looks on both sides of the matter. It acknowledges that donors have a right to decide upon the objects to which their gifts shall be devoted, and it recognizes the fact that interest is more easily aroused in a particular individual or school than in the missionary enterprise in the abstract. On the other hand, it points out the danger in losing sight of the true missionary motive, which, in simple loyalty to Christ and in love for the world for which he died, strives to give his gospel to any and all who can be reached. The American Board, however, does not discourage special offerings. It takes them gratefully if they be gifts, not in the place of, but over and above, the contributions to the general work.

Clocks and Medicine. In writing of the evangelistic efforts in connection with the Tung-Cho Hospital and Dispensary, Dr. J. H. Ingram says he has often thought that the want of clocks in China will certainly be one of the means by which God will save many souls. One of the most satisfactory results of the past year has been the opportunity for work among the women who come to the dispensary. They frequently arrive very early, as they have no means of telling the time at home and they are usually so anxious for treatment that they err on the safe side and appear an hour or two before dispensing time. One of the Bible women talks with the early comers while they are waiting for the doors to open and seed is sown in the waiting-room from day to day which sometimes bears visible fruit. The opening for medical work among Chinese women is evidenced by the increasingly large numbers flocking to the hospital and dispensary. Of the 10,000 treatments given the past year over one-third have been to women.

THE WORLD AROUND.

The Plain Truth. The most stirring feature of the semi-annual meeting of the New York Presbytery was the report and the earnest pleading address of Dr. J. R. Davies, chairman of the committee on foreign missions. After announcing that the receipts during August were thirty-four per cent. less than during the same month last year, Dr. Davies declared that never has the problem of foreign missions been so perplexing. Not only has the financial support been steadily declining, but obstacles and barriers of other kinds have arisen in many directions to thwart and paralyze the efforts of the church to convert the unevangelized nations. He pointed out with intense earnestness that the falling missionary contributions and other signs indicate the need of a great spiritual awakening and revival not only among lay members but among the clergy of the church. Dr. Davies looks forward with hopefulness to the series of meetings to be held in New York by Mr. Moody in November, and begged his hearers to take advantage of this occasion to arouse themselves to "greater devotion and zeal in the cause of Christ, that he may be enshrined in us, not only as prophet and priest, but especially as King."

In a Spanish Prison. One of the most interesting and aggressive missionaries now in the United States is Rev. A. C. Diaz, the well-known Baptist pastor in Havana, who has been giving addresses on Cuba in many places. It will be remembered that Mr. Diaz was arrested a few months ago for preaching civil and religious liberty to his congregation, some of whom were sympathizers with the insurgents. He was warned to cease promulgating such doctrines, but he persisted and was finally routed out of bed by a body of Spanish soldiers. His experiences in a Spanish prison under sentence of death prove that even today the servants of Christ may be called upon to endure imprisonment for conscience's sake. For two weeks he and his brother were confined in Morro Castle and were permitted to see preparations being made for their execution. Mr. Diaz describes the critical situation graphically:

> All that day and evening we prayed and sang hymns, preparing for death. Toward midnight, when I was almost asleep, I was startled by feeling some one kissing my hand. I jumped from my bed and found a Spanish soldier weeping bitterly by my side. I recognized him as a member of my congregation, and he asked me if he could do anything for me. I took pencil and paper from him and wrote a telegram to the president of the Southern Baptist Missionary Union, telling of my danger. The soldier succeeded in smuggling the telegram through, and the next day everything was changed. Instead of being shot we were allowed to converse, to receive friends and have everything but liberty. I was afraid that the same danger might arise again and asked one of my members to send a telegram to Secretary of State Olney, telling of my imprisonment and the fact that I was an American citizen. Weyler refused to allow the telegram to be sent, but my faithful messenger succeeded in smuggling it on board a steamer, and he was arrested just as the steamer pulled out. The man confessed to having sent the telegram, and when Weyler heard of it he immediately telegraphed to Washington, "Diaz released." That same day I was released, and with my family I was exiled and forced to leave on the next steamer.

PEN AND SCISSORS.

Miss Cornelia Sorabji, in a recent article on the education of Indian women in the *Madras Review*, thus characterizes the life of an average Hindu girl after the age of ten years: "And it came to pass that the child grew and was admitted to the select vituperations of her mother-in-law and the care of a masculine appetite."

The Archbishop of Canterbury has announced the subjects for discussion at the Conference of Bishops of the Anglican Church, to be held at Lambeth next summer. Under the heading of Foreign Missions are these topics: The Duty of the Church to the Followers of Ethnic Religions, Judaism, Islam; Development of Native Churches; Relation of Missionary Bishops and Clergy to Missionary Societies.

The Church Missionary Society is advancing into Central Soudan. Bishop Tugwell, accompanied by two other missionaries, has visited several points in Sokoto, with a view to establishing a mission among the Hausas, the most important nation of the Soudan. The king and chiefs at Koeffe received them graciously and Mr. L. H. W. Nott, who is familiar with the language, will probably return in a few months to open Christian work in this dark corner of Africa.

An interesting tribute to the character and influence of American missionaries in Turkey comes from Sir Philip Currie, the British ambassador in Turkey. He is reported to have said in a recent letter: "I feel the most sincere respect and admiration for the courage and devotion shown by the American missionaries in Asia Minor, and it is a consolation for want of success in other directions if I have been able to assist them to continue their labors in the cause of religion and civilization."

Y. P. S. C. E.

PRAYER MEETING.

BY REV. I. O. RANKIN.

Topic, Oct. 25-31. My Favorite Bible Proverb, and Why. Prov. 2: 1-10.

Men who have thought much about life are very apt to put their opinion of it into a short sentence which they can easily remember. Sometimes they make it themselves, oftener they borrow it from the wisdom of other people. Such a bit of concentrated wisdom is often helpful to us when we have to make sudden choices. It is like the needle of the compass which tells us at once the direction in which we wish to go.

The Bible is full of these short, sharp and easily remembered sayings, and the one book which especially goes by the name of Proverbs has probably given us more wise and helpful sentences than any other in the world. No safer guide for daily conduct for young men can be found. Its wisdom is just as well adapted to this age as it was to that of Solomon, and the various sayings fit all sorts of temptation and discouragement. It is a good book in which to search for a motto to live by, and the proverb we choose will be likely to show our view of life.

Not all proverbs are from the Bible, however, and a proverb is sometimes only half a truth. "The world owes every man a living" is a proverb, but it is not true unless the man is a man. That "charity begins at home" is a proverb, but the people who like to quote it often do not let charity begin at all. We must avoid the devil's wisdom or we shall be led astray. We want a many-sided proverb if we are going to live by it, not one that will make us more one-sided than we already are. Our favorite proverb will be a test of character as well as a help to character. It should lift us up, not let us down. It should broaden us out, not shut us in. It should take account of God and man, and help us to resist temptation and do right perseveringly. If this be true of it, the oftener we remember it and the more closely we follow it the better will it be for our Christian life.

Literature

BOOK REVIEWS.

LITERARY STUDIES.

Social Forces in German Literature, a Study in the History of Civilization, by Prof. Kuno Francke of Harvard University. The sub-title of this book is the key at once to its dominant purpose and to its point of view. Looking upon literature as the expression of a nation's growing life, the books and writers fall into an order of importance somewhat different from the usual one. The scope of the book is wide. Beginning with an introduction on the epochs of German culture, it takes up the scanty but significant literary remains and traditions of the period of the migrations, and notes the achievements and transitions of the life of the people and its expression in literature down to the revolution of 1848, adding a supplementary chapter on Richard Wagner and the contemporary drama. In spite of the author's disclaimer, the English of the book is excellent throughout. We wish all the quotations had been Englished for the sake of readers to whom German is a sealed book. With the relative value assigned to a few authors, even from the writer's point of view, we are not wholly satisfied, as, indeed, it would be too much to expect we should be. The picture of modern Germany in the epilogue is strong and graphic. Altogether, Professor Francke has given us the most consistent and philosophical history of German national life and its literary expression which we have yet seen. Since the publication of the book the author has himself called attention to an error of translation (p. 511), where "Holy Virgin" of the text should be "saintly virgin." [Henry Holt & Co. $2 00.]

Literary Landmarks of Venice, by Laurence Hutton. Venice has few great literary names of her own children, but has attracted and sometimes held a great company of the poets and writers of other cities and nations. Mr. Hutton has joined the patient care of the archæologist with a warm enthusiasm in making this hand book to the places in Venice of interest to the student because associated with the great writers. The illustrations are in keeping with the good library form of the book. [Harper & Bros. $1.00.]

Accompanying the completion of the *Temple Shakespeare* arrives proof of its great popularity and success in the reported sale of 50,000 copies. We have, as yet unnoticed, six numbers, *Antony and Cleopatra*, *Timon of Athens*, *Macbeth*, *Julius Cæsar*, *Pericles* and *Cymbeline*. The careful editing, with separate glossary in each volume, convenient shape and size, clear print and paper and general good taste, quite sufficiently explains its popularity. [Macmillan Co. 45 cents each.]

Another tasteful and convenient edition of Shakespeare is that which has been appearing in Longmans's English Classics. Each play is edited with a view to school or college study, with well-selected historical illustrations, suggestions for teachers and notes at the foot of the pages. Print and paper are good and the editorial work generally commendable. Of these editions we have, in addition to earlier issues already noticed, *As You Like It*, with introduction by Professor Wendell of Harvard and Professor Phelps of Yale—a happy conjunction of institutions and of names—*A Midsummer Night's Dream*, edited by Professor Baker of Harvard, and *The Merchant of Venice*, edited by Professor Gummere of Haverford. [Longmans, Green & Co. 60 cents.]

In the same series we have *The Vicar of Wakefield*, edited with introduction and notes by Prof. Mary A. Gordon of Smith College; *The Sir Roger De Coverley Papers from "The Spectator,"* edited by D. O. S. Lowell, M. D., English master in the Roxbury Latin School; *Southey's Life of Nelson*, edited by Edwin L. Miller, A. M., of the Englewood High School, Illinois; *Macaulay's Life of Samuel Johnson*, edited by Huber Gray Buehler, English master at the Hotchkiss School; and *Paradise Lost*, Books I. and II., edited by Prof. Edward Everett Hale, Jr., Ph. D., of Union College. These are all prepared under the general editing of Prof. George Rice Carpenter of Columbia to meet the needs of students preparing for the 1897 examinations, but are of great interest and value for general reading and are strong and serviceable examples of bookmaking. [Longmans, Green & Co. 75, 60, 75, 50 and 50 cents.]

Shakespeare's comedy of *As You Like It* has been edited by Homer B. Sprague, Ph. D., with notes and suggestions for study. We have noticed earlier numbers of the series under the same editorial care and again commend the success of the plan and the general helpfulness of the editing. [Silver, Burdett & Co. 48 cents.]

BIOGRAPHY.

George Fox, by Thomas Hodgkin, D. C. L. Professor Hodgkin is admirably equipped for the work he has undertaken in this book. Sympathy, balance of judgment, good temper and knowledge combine to make it an ideal brief biography of the father of the "sect called Quakers." It is a vivid picture, one sided, of course, and incomplete, but clear and informing, which the reader gets of the state of society in which Fox grew up and gave his testimony in favor of the inward light. The author distinguishes carefully and successfully between the important and the accidental elements in Fox's work, and succeeds in leaving with us a strong impression of the man. The portrait, after Sir Peter Lely's painting, prefixed to the book is admirable. [Houghton, Mifflin & Co. $1.00.]

In the series of books called the Heroes of the Nations the publishers have very wisely included a reprint of Washington Irving's condensed *Columbus, His Life and Voyages*, which shows well in the good print and paper and with the well-chosen illustrations of the series. The portrait prefixed is especially interesting. [G. P. Putnam's Sons. $1.50.]

BIBLE STUDY.

In the Lutheran Commentary, edited by Henry Eyster Jacobs, the latest volume is *Annotations on The Acts of the Apostles*, by F. W. Stillborn, professor of theology, Capital University, Columbus, O. This is a convenient and helpful running commentary in the general style of others of the series which we have noticed, with fuller treatment of special points in brief essays. [Christian Literature Co. $2.00.]

The Holy Spirit in the New Testament Scriptures, by William Campbell Scofield, is a study of the teaching of the New Testament in regard to the Holy Spirit's presence and work. The method is that of citing the passages, followed by hortatory comments. It is addressed to plain people, covers the ground carefully and will be helpful and suggestive. [Fleming H. Revell Co. $1.00.]

In the Modern Readers' Bible, edited by Prof. Richard C. Moulton of Chicago, the most recent volume is *The Exodus*. It has the same admirable editing and arrangement as the other volumes of the series, which is now appearing at the rate of one a month. [Macmillan Co. 50 cents.]

TRAVEL AND ADVENTURE.

The Library of Contemporary Exploration and Adventure. The publishers of this series propose to include in it "such standard works of travel and adventure by well-known authors as are of permanent value." They have made an admirable beginning with four handsome volumes, well printed and illustrated and tastefully bound. They are: Edward Whymper's *Travels Amongst the Great Andes of the Equator; Two Years in the Jungle*, by William T. Hornaday; *Among Cannibals*, by Carl Lumholtz, translated by Rasmus B. Anderson; and *On the Border with Crook*, by John G. Bourke. All level up well to the standard of merit proposed. [Charles Scribner's Sons. Each $2.50.]

It is well in this time of reawakened interest in Arctic exploration to have a new edition of Dr. Isaac I. Hayes's earliest book, *An Arctic Boat Journey in the Autumn of 1854*. His experiences and the results of his work are of the greatest value for comparison with more recent adventures and publications. [Houghton, Mifflin & Co. $1.50.]

RELIGIOUS.

Manhood's Morning, or "Go It While You're Young," by Joseph Alfred Conwell. This is a series of earnest talks to young men upon the possibilities and dangers of their lives. It does not hesitate to speak very plainly about the flagrant sins of the time, and its warnings should be widely read and heeded. [Hominis Book Co., Vineland, N. J. $1.00.]

The Creed and the Prayer, by J. Wesley Johnston, D. D. The sermons in this book were preached in the ordinary course of his work by a Methodist city pastor, and are timely for people of that denomination of whose worship the last General Conference decreed that the recitation of the creed should be a part. They are earnest, simple and practical. [Eaton & Mains. $1.20.]

Children of God and Union with Christ, by Samuel B. Schieffelin, is prefaced by a note written by Dr. John Hall of New York. It is a study of the relations of men to God, and contains a number of reverent and earnest expositions of Scripture teaching. [Board of Publication of the Reformed Church in America. 25 cents.]

A Square Talk to Young Men, by H. L. Hastings. This book contains a lecture on the inspiration of the Bible. That it has been successful and popular the fact that it is in its third million testifies. A later lecture appended considers the history of the preservation of the New Testament. [Scriptural Tract Society. 75 cents.]

A dainty little book in blue and silver, small enough to go in the vest pocket, is *Consecration*, by Hugh L. Hastings. It is a devout exposition of the topic which cannot but be quickening to faith. [H. L. Hastings. 25 cents.]

STORIES.

Tyne Folk, Masks, Faces and Shadows, by Joseph Parker. It would be impossible for the pastor of the London City Temple to

be dull, and his swift sense of humor and sledge hammer-like force of style serves him well in these pictures of Northumberland people. "The pulpit was a box clinging to the wall like a large swallow's nest. There was no room in it for a peroration," for example, is a characteristic bit, and the knowledge of human nature throughout is admirable. Nevertheless, it must be confessed that the dramatic movement and sense of proportion which is essential to the successful short story is not attained. The book will be read, but can hardly hold its own on the basis of pure artistic merit. [Fleming H. Revell Co. 75 cents.]

M. Betham-Edwards, in *The Dream-Charlotte*, has shown us what a powerful influence the character of Charlotte Corday exerted upon her friends and acquaintances, amounting almost to worship in the case of her foster-mother and sister. The parallel of emotion and conviction between the active and the quiet sisters is strikingly brought out. We are shown, too, the combination of circumstances which so excited her impressionable nature as to make her think even murder justifiable in the effort to save France, which made her glory in martyrdom for her country's sake. Incidentally, there are interesting glimpses of the hard conditions of peasant life just before the Revolution, and there is also the inevitable love story. [Macmillan Co. $1.25.]

Jerry the Dreamer, by Will Payne. This is a story of Chicago newspaper life. The hero comes from the country, gets a position, meets and elopes with the daughter of a wealthy man who objects to his attentions, grows absurdly jealous of her friendships and makes himself extremely and foolishly unhappy. The reader must turn to the book for the subsequent history of the two, which is interestingly told. [Harper & Bros. $1.25.]

Three Old Maids in Hawaii, by Ellen Blackmer Maxwell, is a pleasant, but rather diffuse, story of the travels, love affairs and minglings with the Americans and natives of three tourists. The exciting scenes of the recent revolution in the islands play a large part in the book and give an opportunity for an expression of patriotic Americanism, as well as sympathy with missionary work. [Eaton & Mains. $1.50.]

A Country Girl, by Lillian Cornell. We are sorry if, as seems probable, this story is studied from the actual life of an American farmer's family. The father is a skinflint who grudges the smallest expenditure for travel, pleasure or education except as a means of preparation for teaching. The mother is a spiritless drudge whose first holiday comes out of her daughter's earnings with her husband's very reluctant consent. The eldest daughter and heroine is a morbid and self-conscious person who makes herself an amazing amount of unnecessary self-torture. Her lover is a prig, and her sister inexcusably pert and hoydenish. Whether all this is worth while we leave the reader to judge. The author has evidently not served her literary apprenticeship. She has constructive ability, but must take time for study of better models than she now imitates if she wishes to succeed. [Irving Co. 50 cents.]

Blind Leaders of the Blind, by James R. Cocke, M. D., is a story in which studies of moral disease, experiments in hypnotism, perverted ideas of social life, loose morals, false ethical teachings and travesties upon religion are blended together in rather heterogeneous fashion and without much literary skill. [Lee & Shepard. $1.50.]

BOOKS FOR BOYS.

Shakespeare the Boy, by Dr. W. J. Rolfe, gives a remarkably full and comprehensiv picture of Shakespeare's boyhood. The knowledge has been gained from a patient study of the plays, as well as of all that has been recorded concerning the manner of life in that age. Only an enthusiastic Shakespearean scholar could have succeeded in such a task, for the book tells us all about boy-life in the time of Henry VIII. In describing the sights by which the boy dramatist was surrounded—his home, his schools and his amusements—much light is thrown on many otherwise unintelligible allusions in the plays. While it was written for boys, a large part of it having previously appeared in the *Youth's Companion*, it will prove very interesting reading for people of all ages. [Harper & Bros. $1.25.]

Through Swamp and Glade, a Tale of the Seminole War, by Kirk Munroe. This is a vigorous and successful story of the war which grew out of the rapacity and cruelty of the frontier whites in Florida, lasting from 1835 to 1842. Osceola, the Seminole chief, who was one of the strongest of the great men of Indian blood, is one of the characters and heroes of the story. [Charles Scribner's Sons. $1.25.]

Another book by the same author is *Rick Dale*, which is a story of a millionaire's son who escapes from his enervating surroundings, gains health and learns manliness in a series of exciting, but not sensational, adventures. The scene is Puget Sound and its neighborhood. The story is wholesome and well managed and the boys will delight in it. [Harper & Bros. $1.25.]

Most English boys are brought up on a diet of Mr. G. A. Henty's books. His young heroes mingle in all the great affairs of history with which their nation has had any share. If there is a strong family likeness among them it is at least a likeness of manly qualities joined to self-reliance and an honest purpose, and the story is always entertaining as well as improving. They are good reading for our own American boys, who seldom know too much of the history of other nations. The latest volumes received range from the fifteenth century, with *At Agincourt*, by way of the wars for South American freedom in *With Cochrane the Dauntless*, down to our own century and the history of the first Burmese war in *On the Irrawaddy*. [Charles Scribner's Sons. Each $1.50.]

Another popular English writer of stories for boys is Harry Collingwood. *The Log of a Privateersman* is a story of the English wars with France and Spain at the beginning of the century. It is full of stirring sea adventure very well told and of a good degree of literary merit. [Charles Scribner's Sons. $1.50.]

A new edition of the stories for boys of Captain Mayne Reid, under the name of the Nimrod edition, begins with *The Boy Hunters* and *The Bush Boys*. The books are well printed, illustrated with good pictures and tastefully bound in blue cloth stamped with the heads of wild creatures. We hope that the boys of this generation will get as much pleasure from these wholesome books as their fathers did. [G. P. Putnam's Sons. $1.25 each.]

The Paladins of Edwin the Great, by Sir Clements R. Markham, K. C. B. This is far too learned a book, we fear, to be successful with the boys for whose instruction in early English history it is evidently intended. Only their talent for skipping will bring them through the detailed historical matter of even the introductory chapter. If most of the archæology could be cut out it would be a capital, if not very original, historical story of adventure in the days of the conversion of the Anglo-Saxons. If the story were omitted it would be a very tolerable monograph on the history of the same period. [Macmillan Co. $1.50.]

A Bad Penny, by John T. Wheelwright, with illustrations by F. G. Attwood. We cannot wholly commend this story of sea and shore in the times of the second war with England. The literary standard is no high, and the real teaching of the book, disguised in a story of adventure, is that a man may be as worthless as he pleases if only he is brave. It is in our judgment just the book boys ought not to read. [Lamson, Wolffe & Co. $1.25.]

MISCELLANEOUS.

History of Philosophy, by Prof. Albert Weber of the University of Strasburg, translated by Prof. Frank Thilly of the University of Missouri. In this comprehensive book we have another admirable introduction to the study of philosophy. Its style is clear, concise and exact. In its notes, those of the author and of the translator, information is given in regard to the sources of philosophical knowledge for which one might elsewhere look almost in vain. In fact, the value of the work has been distinctly increased by the translator. Of the larger divisions Professor Weber has but three, the Greek philosophy, that of the Neo-Latin period and that developed since the fifteenth century by the Germans chiefly, and ending with Kant and his immediate successors. The student who will carefully study this volume and compare it with Windelband's general history of philosophy and Falckenberg's history of modern philosophy will find himself in a position where the reading of the great masters of philosophy will become a pleasure. Paulsen's more recent history of philosophy should not be overlooked. [Charles Scribner's Sons. $2.50 net.]

The Epworth League Reading Course for 1896–97 includes *The Vision of Christ in the Poets*, by Charles M. Stuart; *The Social Law of Service*, by Prof. R. T. Ely; *Torchbearers of Christendom*, by Robert R. Doherty; and *In League with Israel*, by Annie Fellows Johnston. The idea of the course is a good one and the variety aimed at commendable. Professor Ely's book is much the strongest of the four and may be heartily commended, while no one falls below a good level of knowledge and ability in writing or in editing. It seems a pity, however, that books recommended to and likely to be used by so many thousands of young people could not all have been selected from acknowledged classics, or have reached the very highest levels of taste and power. [Eaton & Mains. 4 vols., $3.80.]

In *The Industrial Army* Mr. Fayette Stratton Giles takes up Mr. Bellamy's idea of a community of labor, suggesting practical methods of realizing it. We cannot enter into his plan, but commend it to those who are curious to see the working out (on paper) of one of the most difficult of all problems. We do not share Mr. Giles's faith in the good will and tractability of human nature, and we fear many of his sta-

tistics will not bear close examination and analysis. [Baker & Taylor Co. $1.25.]

An interesting story of the providential ordering of a life for great but unexpected usefulness and of the fruit borne by one man's self-devotion is *A Story of Madeira*, by Della Dimmit. It tells of the Scotch mission in Funchal, the persecution which followed and the missionary activities of the Illinois colony of exiled Protestants. [Curts & Jennings. 60 cents.]

The record of the proceedings at the *Celebration of the Fiftieth Anniversary* of the appointment of Prof. William Henry Green as an instructor in Princeton Theological Seminary makes a large and handsome volume, which is prefaced by a good portrait. We commented editorially upon the celebration at the time of its occurrence last May. [Charles Scribner's Sons. $1.50 net.]

The recent interest in whist as a game capable of the highest scientific treatment finds evidence in such a book as *Winning Whist*, a harmonious system of combined long-suit and short-suit play, by Emery Boardman. The sub-title sufficiently indicates the plan of the book, which attempts to combine the best elements of the two schools into which students of the game are divided. To this purpose the quotation from Emerson on the title-page is appropriate. [Charles Scribner's Sons. $1.00.]

The bound volumes of *Littell's Living Age* for July, August and September of the current year includes the usual well-selected winnowing from the English reviews and magazines.

NOTES.

—— The *Atlantic* for October begins a new department called Men and Letters, which is to include short signed articles appropriate to its topic.

—— It is an age of memorials, some of them of wide interest. It is now planned to place two stained glass windows in the chapel of Trinity College, Dublin, in memory of Toplady and Lyte, who were both graduates. The subject chosen would recall their two famous and much loved hymns, Rock of Ages and Abide with Me.

—— Mr. Harold Frederic says that "it has become an open secret that Mr. Alfred Austin, the poet laureate, is practically under an injunction to preserve silence." An office in the enjoyment of which it is enjoined by somebody having authority that the mission of the office shall not be exercised certainly deserves to be called a sinecure.

—— Mr. Gladstone seems to have been suffering from the importunities of the would-be poets, if we may judge from his reported utterance that "his experience leads him to believe that the supply of poetry, or of verse assuming to the poetry, is more egregiously in excess of the demand than any other description of literature."

—— A new English magazine is the *Temple*, edited by Frederick A. Atkins. It is to be illustrated and sold at sixpence, and promises to be suitable for Sunday reading. Dean Farrar has promised his Reminiscences and many of the other famous English clergymen will contribute. The prospectus promises stories also by "Ian Maclaren," Crockett, Gilbert Parker, Quiller Couch, Miss Wilkins and others.

—— A statue in memory of the great Danish story-teller, Hans Christian Andersen, was unveiled in Lincoln Park, Chicago, recently. It is of bronze and represents the writer seated in a chair in a thoughtful attitude. The figure was modeled by Mr. Johannes Gelert, and was cast in Chicago. It rests on a pedestal of granite furnished by the Danes of Minnesota. The work has been paid for and presented to the management of Lincoln Park by a Danish organization, which has had the matter in charge for rather more than a year. Addresses at the unveiling were in English and Danish, and in spite of the rawness of the afternoon and the threat of rain fully 10,000 persons witnessed the ceremonies of unveiling.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.

THE MINISTER'S WOOING. By Harriet Beecher Stowe. pp. 417. $1.50.

THE PEARL OF ORR'S ISLAND. By Harriet Beecher Stowe. pp. 402. $1.50.

AGNES OF SORRENTO. By Harriet Beecher Stowe. pp. 376. $1.50.

THE POEMS OF CELIA THAXTER. pp. 272. $1.50.

Cong. S. S. & Pub. Society. Boston.

A SON OF LIBERTY. By Willis Boyd Allen. pp. 262. $1.25.

THE TWINS AND THEIR TROUBLES. By L. Amelia Wilder. pp. 225. 75 cents.

THE FAIRIES OF FERN DINGLE. By Mrs. Harriet A. Cheever. pp. 250. $1.00.

Living Age Co. Boston.

LITTELL'S LIVING AGE. *July, August, September*, 1896. pp. 823. $2.25.

Ginn & Co. Boston.

A PRACTICAL METHOD IN MODERN GREEK. By Eugene Rizo-Rangabé. pp. 249. $2.10.

MORCEAUX CHOISIS DE JULES LEMAITRE. Edited by Resine Mellé. pp. 284. $1.00.

GREEK INFLECTION. By B. F. Harding. pp. 44. 60 cents.

GUIDE TO THE STUDY OF AMERICAN HISTORY. By Edward Channing, Ph.D., A. B. Hart, Ph.D. pp. 471. $2.15.

Charles Scribner's Sons. New York.

THE EXPOSITORY TIMES. Vol. VII., October, 1895–September, 1896. Edited by Rev. James Hastings. pp. 568. $2.50.

CHERRY AND VIOLET. Introduction by Rev. W. H. Hutton, B. D. pp. 302. $2.25.

A BOOK OF MARTYRS. By Cornelia A. Pratt. pp. 179. 75 cents.

WITH OPEN FACE. By Alexander B. Bruce, D.D. pp. 257. $1.50.

MRS. CLIFF'S YACHT. By Frank R. Stockton. pp. 314. $1.50.

THE SENSE OF BEAUTY. By George Santayana. pp. 275. $1.50.

THE ROGUE'S MARCH. By E. W. Hornung. pp. 403. $1.50.

THE MAKING OF THE BRITISH EMPIRE. By Arthur Hassall, M.A. pp. 149. 50 cents.

G. P. Putnam's Sons. New York.

A TEXT-BOOK FOR TRAINING SCHOOLS FOR NURSES. By P. M. Wise, M.D. 2 vols. pp. 247, 327. Each $1.25.

THE STUDENT'S DIARY. By C. W. Wendte. pp. 201. $1.25.

Thomas Whittaker. New York.

THE WARDSHIP OF STEEPCOOMBE. By Charlotte M. Yonge. pp. 309. $1.25.

THE INSPIRATION OF HISTORY. By James Mulchahey, S.T.D. pp. 135. $1.00.

Stone & Kimball. New York.

W. V. HER BOOK. By William Canton. pp. 150. $1.25.

THE WASHER OF THE FORD. By Fiona Macleod. pp. 332. $1.25.

Frederick A. Stokes Co. New York.

VAWDER'S UNDERSTUDY. By James K. Reeve. pp. 197. 75 cents.

Thomas Y. Crowell & Co. New York.

AN ESSAY ON THE PRESENT DISTRIBUTION OF WEALTH. By Charles B. Spahr, Ph.D. pp. 184. $1.50.

American S. S. Union. Philadelphia.

PEOPLE'S COMMENTARY ON THE ACTS. By Edwin W. Rice, D.D. pp. 371. $1.25.

J. B. Lippincott Co. Philadelphia.

THE MURDER OF DELICIA. By Marie Corelli. pp. 274. $1.25.

BIRD-LAND ECHOES. By Charles Conrad Abbott, M.D. pp. 270. $2.00.

THE MISTRESS OF BRAE FARM. By Rosa Nouchette Carey. pp. 437. $1.25.

BILL NYE'S HISTORY OF ENGLAND. Illustrated by W. M. Goodes and A. M. Richards. pp. 213. $1.25.

Commissioner of Education. Washington.

REPORT FOR THE YEAR 1893–94. Volume I. containing Part I. pp. 1,061.

PAPER COVERS.

Directors of the Old South Work. Boston.

OLD SOUTH LEAFLET, NO. 74. *Hamilton's Report on the Coinage.* 5 cents.

D. Appleton & Co. New York.

IN OLD NEW ENGLAND. By Hezekiah Butterworth. pp. 281. 50 cents.

E. S. Steele. Washington, D. C.

ARMENIA IMMOLATA. By E. S. Steele. 25 cents.

American Academy of Political and Social Science. Philadelphia.

UNCERTAINTY AS A FACTOR IN PRODUCTION. By Edward A. Ross, Ph.D. 25 cents.

FINANCIAL PROCEDURE OF THE STATE LEGISLATURES. By E. L. Bogart. 25 cents.

MAGAZINES.

October. TREASURY.—CHAP-BOOK.—REVIEW OF REVIEWS.—APPLETON'S POPULAR SCIENCE.—ART AMATEUR.—BIBLIOTHECA SACRA.—OUR ANIMAL FRIENDS.—AMERICAN KITCHEN.—DONAHOE'S.—CENTURY.—JOURNAL OF HYGIENE.—EDUCATION.—BOOKBUYER.—LITERARY NEWS.—CHRISTIAN LITERATURE.—EDUCATIONAL REVIEW.—BIBLIA.—NORTH AMERICAN REVIEW.—INTERNATIONAL JOURNAL OF ETHICS.—JOURNAL OF PRACTICAL METAPHYSICS.—KINDERGARTEN NEWS.

IAN MACLAREN ON THE ART OF PREACHING.

The Lyman Beecher course of lectures on The Art of Preaching, given at Yale by Rev. Dr. John Watson of Liverpool, ended last week. Following are abstracts of five of the lectures:

THE NEW DOGMA.

The progress of theological science has not been along a straight line, but by a series of advancing and often intersecting circles. These are divided into four segments, and the first was the pre-doctrinal period, when the church held its faith in solution. This was essentially the age of mysticism. In the second period the solution was precipitated, either through intellectual necessity or in consequence of attack from without, and we have the age of dogmatism. The next period was one of little human interest; a period of great pedantry and bigotry. Men followed doctrines into details and made applications which their authors never thought of. This was the period of scholasticism. And then men began to get weary. They felt that the life had gone out. They began to tear down the whole structure that they might get at the foundations again and we have the present age of criticism.

But the age of criticism is nearly over. We are already passing through an age of mysticism. The mystic writers are being largely read today. Large bodies of Christians are meeting together every year in religious conferences, and their effort is now the deepening of the spiritual life. There are not only converted and unconverted people; there is a third distinction—the perfect or inner class. They are getting hold of an esoteric religion. You will find them. Be kind to them. This mysticism is really a reactiom from criticism. There was never a time in the history of the church as today, when so many people are saying, "We don't care what men have said; let us hear what Christ said." The next thing we will see is the beginning of the creation of "the new dogma." It will be marked by a consistency between criticism and faith which will not hide Christ, but will bring him out in supreme relief.

The material for the new dogma is at hand. It can exist only on two conditions. The first of these is liberty. The second is a delineation of territory between religion and dogma. We must recognize that a man may be an erroneous thinker and a good liver, and that he may be an accurate thinker and a poor liver. The two great schools of the early fathers were those of Augustine and Clement. Augustine conceived of God as a judge and governor, Clement as a father. We have wished that Clement had won. But we are wrong. The divine spirit has done well. There must be order in all things. Some things must be learned first. The conscience needed awakening first. Augustine saved the moral sense in an immoral age. We are now ready to receive the doctrine of the divine Fatherhood and to preach it with true ethical force and in keeping with the doctrine of the divine government.

"I congratulate you that you are entering upon the period of the renaissance in theology. It will not be necessary for you to reconcile reason and faith, science and religion. Religion and dogma will be rejoined in the doctrine of the Fatherhood of God in Jesus Christ. Here the dogma of the intellect and the religion of the heart come together in one great harmony."

THE MACHINERY OF A CONGREGATION.

Originally the congregation was a single organism. Now it is a complicated affair and one needs to understand the "science of congregationalism." The house of God should be beautiful, more so than the homes in which we live. Its workmanship ought to be beyond reproach. Better plain stone walls than

poor workmanship and veneering. It should be comfortable, but that does not mean that it is to have all the conveniences of a theater. The church ought above all to be so arranged that the people can both see and hear the preacher. Every church should have a business room where councils may be conveniently and comfortably held. The minister's room should be the best in the church, artistic and inspiring.

As to polity, we must acknowledge the divine right of every system of church government. Episcopalian, Presbyterian and Congregational have all been proved from the Acts and the epistles. As to the individual church, there must be some government. It should be in the hands of one man. One and not ten should rule, and that one the minister —not the noisiest nor the richest man in the church—and the minister must rule "with a velvet hand, with charity, courtesy, simplicity and humility."

The minister as a constitutional monarch must have a council. In this must be the head of each and every department. There must be no taxation without representation. If there is there will be a war of independence and disaster will follow. To these a half-dozen should be added of the elderly men who may serve in the cabinet without a portfolio. This council is the brain of the church. It must be in vital connection with the remotest member; absolute secrecy must be maintained. There must be implicit confidence in this council. Whatever the minister wants to do he must get his council to go with him. And unless it will go with him he had better not go, unless it be a matter of conscience. If it does go with him he need not be troubled about what all the old women in the congregation say about it.

As to cases of discipline, people are only partly sanctified, and if it be only a twist, be charitable. But if the disturber be really evil-minded and Pharisaical go to him frankly and ask him to leave. If one comes from another church with a bad record it is a sin to receive such a one who has broken a brother minister's heart and wrecked a congregation. If it be a large city I would advise having a church for such, a sort of "quarantine chapel." For their minister let one of their own number be selected who has wrecked three churches. Their day of repentance will then come, and upon due confession they may be received back into such churches as they may select.

THE WORK OF A PASTOR.

The millennium will come when congregations will be formed of 4,000 people with church buildings to hold 2,000. Such an amalgamation of four churches into one will be an important advance. First, it will save three quarters of preaching power and waste and give the other quarter more power. A man has great stimulus in preaching to a large body of people and very little in preaching to scattered congregations. Then, too, such a church would not be eternally trying to solve the problem of making nineteen shillings do the work of twenty shillings. It would be delivered from financial appeals and from bazars and tea meetings, which are no help to character and are a scandal to the gospel in many cases. Such a church would have at hand all kinds of men. Men to give, to counsel, to work and to pray. In large congregations there do not exist those rivalries, petty jealousies and squabbles as in small. The congregational bully has no opportunity. But the main point is that the large congregation would not require one man to preach, organize, be a financier, lecture, teach and render pastoral service. There would be several and the work divided among them. Perhaps I am too optimistic, but I hope for a future class of ecclesiastics for organization and kindred work. In that day also perhaps each congregation will employ some Biblical scholar who can't get a pulpit because he reads essays in the pulpit and maintains silence in the sickroom. Such men now are a great waste, but they might be used. These may be optimistic dreams, but we may surely have large congregations over which the work of the pulpit and the pastoral work might be divided.

Some men are born thinkers and preachers. They go into the pulpit and wrestle with great problems and resign regularly every night before they go to bed. Other men there are who start out for an afternoon of pastoral calls just as a lover of art goes to an Italian gallery, and then are delayed an hour before they get under way by two little children who have called and thought they must see him. In sickness and trouble the people send for him by instinct. The sick folk declare he did more towards curing them than all the doctors put together. Never compare these two men. Each is created of God for a special purpose.

Nothing is more spiritual than a true pastor and his feelings for his people. He looks upon each as a human soul which he has to take care of and educate for Jesus Christ. We are reminded of him in that beautiful story of St. John the divine. He left one of his charges under a presbyter, went away for a time, and when he returned found he had become a robber. He sought him out, knelt at the robber's feet and brought him back. This is the spirit of the true pastor. He gives his own life to his people. He never criticises them. He never makes them the subject of raillery.

The pastor's work is like the physician's, indoor and outdoor. It is both visitation and consultation. Some people depreciate pastoral visitation. They think it is just an escape from his study and to get a little exercise. To be sure, some ministers have given abundant reason for this caricature. But the real pastor's work is so exacting that an afternoon of baptism in its agony leaves him with trembling knees and an empty soul. He must enter into sorrows, deaths, cares, anxieties, joys, poverty; all this in four hours. The true pastor does not do this with a detached soul. All these are not only his people's, but they are his.

Besides regular visitation there should be occasional visits. "Now," said Dr. Watson, "I put my life in your hands. You may call me superstitious. But I believe that impressions come to us sometimes that we ought to go to a certain house. There is no reason for it. Go! Go at once! You will find them anxious for a visit. This is more spiritual than what we commonly call a providence. It is an actual communication from the Spirit of Jesus Christ."

We speak hardly against the Roman Catholic confessional and not without reason. But it supplies a human want. So far as that want is real it must be supplied by you. People go for their physical ailments to a doctor, for their legal difficulties to a lawyer. Man has other difficulties when he wants to go to some person who understands life; for these he will come to you. In replying consider the following suggestions: The pastor should never press for any confidence not freely offered. He should urge the person to reveal nothing more of a painful secret than is necessary in order that he may give advice. He must hold what he hears as an absolutely sacred confidence, even if he take no oath of secrecy. Emulate the medical profession in this respect, and there are other ways in which we might adopt medical professional etiquette. You will never hear one doctor criticising another doctor—I think ministers do not always follow this—nor will they allow laymen to criticise another doctor to them. We clergymen may learn a great deal of professional etiquette from the medical profession. The minister will give practical advice, especially urging restitution, reformation, watchfulness, and he must never fail as far as able to lead the troubled one to Christ.

Diagnosis is very difficult. You will need to know much of casuistry. You must learn to distinguish between a skeptic with his face toward the light and one with his back to the light—between the great merchant who loves to make great commercial strokes for sheer love of his business regardless of money and another who is full of the lust of greed, between the hot-blooded youth fighting passion and the low, mean fellow who is reveling in foul literature.

Above all, be charitable. It is a wise saying, "God save us from young judges." You will grow more and more charitable as you discover more and more the deep-down goodness of human nature. The old pastor never judges. He never condemns. He comforts, guides and helps.

THE PUBLIC WORSHIP OF GOD.

One must frankly admit, he said, that in most countries attendance at public worship is on the decrease. This is not a good omen for religion. Ingenious advocates may put in several saving pleas about worshiping God in the home, with a book or with nature. They may say that the people who are not present at public worship are often most spiritual and that those present are often not most spiritual. The advocate may say that the sunset has done more for his soul than all the sermons he ever heard or that ever were preached. But he has not gone to the root of the matter. The distinction is not between people who worship at home and those who worship at church. The distinction is between people whose faith in the resurrection of our Lord leads them to meet and honor him on the first day of the week, and those whose faith is so faint that they practically do not believe that Christ really exists and who have such an impersonal idea of God that they can behold him as readily in a running brook as they can in the face of Jesus Christ. Religion and worship had an austere grip on our fathers. With us it has weakened into a loose faith. Often in our services there is no awe and not much worship. This weakening of godly fear is a weakening also of parental authority. Now the ten-year-old child is allowed to have its likes and dislikes concerning the minister and to stay away from divine worship if it wants to.

Another difficulty is that we have so many services. Bizarre and *outré* services are increasing in numbers, in sensation and vulgarity, and are tending to turn the people aside from regular, orderly worship.

A liturgy whose materials have been drawn from the classic ages of devotional literature has a charm of style and thought which satisfies the ear and clings to the memory. A liturgy instinct with the idea of universal sympathy lifts out of sectarianism and into Christian catholicity. It may express the ordinary wants of all kinds and conditions of men. It is independent of the officiating clergyman. It is especially suitable for old people, because it is unchanging. People who are wearied by toil are not forced to follow a prayer through all sorts of unknown countries. It gives the young people some part in the service. It can be taught to the children, and they will love it and respond to it. That is one side of the case.

Now let us consider the custom of free prayer. It encourages the grace of prayer which comes through the influence of the Holy Ghost. Free prayer gives a certain life and freshness which is impossible when the same form is continually repeated. It makes it possible to render thanks for great mercies, help in sore straits, with particular and comforting reverence. It gives a tenderness of heart and nearness to God not possible under any other form.

In public the standard must not be the lowest but the highest in taste. The people will object to having things asked for that they don't want and in having things ignored which they want asked for, and they will object to having themselves represented in language which they would not themselves have

used to a local dignitary. There is no excuse for preaching when praying. If the preacher uses his prayers for the statement of doctrine or other such purposes, or if he adds on a collection of perorations from the prophets or of the sayings of Job's friends, then, I say, he has quite mistaken his work. Neither can he be egotistical or slovenly. The man on whose soul the awe of the eternal should have fallen will not shout the name of the deity at the top of his voice and fill up the interstices with the awful name which the Jews revered too much to even mention. Nor let him have a prayer embroidered with frills and fringes, nor one in which he takes occasion to fling poisoned arrows at his congregation.

Public worship should be the flower of the week. It should be enthusiastic, beautiful, not superstitious, but full of reverence and godly fear. It should lift the people out of the world and bring them face to face with the eternal. Today it has got to be pleasing. Today it has got to be resting, and I've sometimes feared I should live until the people insisted that it be amusing. We need the austere faith, devotion and reverence of our fathers.

THE MINISTER'S CARE OF HIMSELF.

Three of the gospels are directly or indirectly from the open air and the fourth from a physician. There is nothing mawkish or unmanly in the gospels. They are able-bodied books by able-bodied men. They are in touch with reality in life and in human nature. If a minister inherits a disordered constitution and is below par physically he is most certain, unless he have very abundant grace, to be peevish, intolerant and pessimistic. He is subnormal and his thinking will be subnormal too.

If the clergyman does not take care of his time even the most conscientious man will allow his work to dwindle down to mere details. He must be delivered from useless cares and his room must not be made a public agency office. He cannot sit on every church committee. If the church wants a general canvassing agent let it get one. But if it wants a prophet let him not be ever driven about hither and thither any every dusty highway.

In all frankness I say that his public and his private life cannot be separated. The question of celibacy is not entirely a vain question. Every man should face it. There is no question but an unmarried man is best in many places where he needs to be free from social cares and entanglements. And I believe that more and more, without vows, there will be a large body of unmarried clergy. But if he decides otherwise do let him remember this that on the character of his future wife largely depends his success. I do not mean that every minister should marry a professional Bible woman, any more than every physician should marry a sick nurse.

After the last lecture Dr. Watson spoke a few words of farewell to the theological students. He expressed appreciation of the kind treatment he had received in a frank, open, informal manner, and stated that the printed lectures which are to be issued very soon are dedicated to the dean of the Yale theological faculty, Prof. George P. Fisher. By his open, manly manner Dr. Watson has won the highest esteem, and it is not too much to say the personal love of the students, with whom his lectures will ever remain a source of inspiration and of hope. C. S. M.

Western Reserve University opens with 275 new students, a larger number by far than any previous record. Three new buildings are occupied for the first time this year, and other additions are necessary. The great gift of John D. Rockefeller to the park system of Cleveland makes the situation of Adelbert College, the college for women and the professional schools exceedingly beautiful.

Chips from the Board.

It is atmosphere rather than logic that changes opinion.—*President Angell.*

Is there a man on earth that more needs the gospel than the unspeakable Turk?—*Dr. Plumb.*

New Haven next year, with Rev. R. R. Meredith, D. D., as preacher and Rev. N. Boynton, D. D., as alternate.

The local committee was much aided in its work by a full report from the committee of arrangements in Brooklyn last year.

"No reflections on Brooklyn are in order," said Dr. Storrs, when something was said that might have been construed in that light.

The fountains of God are not dependent upon the ballots of men. The purposes of God are not dependent upon the rulership of men.—*Dr. Goodwin.*

A time of adversity is a blessed time for the Church of God. Our hardest and darkest times in the ministry of the gospel have been the most educative.—*Dr. Storrs.*

Through the courtesy of the Century Company a collection of hymns and tunes was supplied, chosen from its forthcoming book, In Excelsis, which is to be issued next January.

Every one noted and admired the beauty of diction and grace of discrimination which marked Dr. Herrick's memorial, printed elsewhere, in honor of the late Secretaries Clark and Alden.

Those who left before the Friday morning meeting lost one of the spiciest and most profitable of the entire session. It happens often, we have noticed, that the Friday morning meeting has a special value.

Not a muscle of Dr. Storrs's face moved, but the risibilities of the congregation were considerably excited, when he calmly remarked in giving out the closing hymn, How Firm a Foundation, that it was written for the occasion.

One of the local dailies informed the public that Rev. B. H. Storrs, D. D., called the meeting to order and Secretary Donaldson read the minutes, and the casual reader wondered what had become of Dr. R. S. Storrs and Secretary Stimson.

Organist S. D. Cushing, formerly of the South Church, Springfield, Mass., and the First Church, Northampton, besides playing at the evening services, favored those who remained after with special selections on the fine instrument of which he is so thorough a master.

The audience responded quickly when ex-President Bartlett characterized the silver rule in ethics as worth about fifty-three cents on a dollar. He meant by the silver rule the negative codes of ethics prevailing in the ethnic religions as compared with the positive mandate of the Golden Rule.

At the Boody House, where most of the officials of the Board stayed, a convention of laundrymen was in session, and it flustered the waiters a little at the start to differentiate the convention affiliations of their respective guests. But there was no clash between the two gatherings. Why should there be, if cleanliness is next to godliness?

The same hotel is much frequented by traveling men, and one of them was overheard commenting on the Board meeting. He remarked to a fellow-drummer that if the attendants upon the Board would spend their money trying to lift up people here at home it would be a far better thing. His brother of the grip-sack spoke up like a man and said, "See here, my friend, you stop just where you are. These very persons, and those whom they represent, are raising every year millions of dollars for work in this country." And nobody at that table, during the rest of the meal, ventured to indulge in jibes at foreign missions.

Dr. Storrs in his address apparently took great pains not to be partisan in his discussion of the current political campaign. With the utmost ingenuousness he declared his indifference as to what money we used, provided it was money good for its face value in all the markets of the world. Thereat a great wave of applause swept over the assembly, and the Bryan men—if there were any—looked pensive.

It was a touching incident Miss Miner related about the woman in North China whose husband undertook to burn her Bible and to thwart her Christian purposes at every point. This faithful soul declared that, though her husband took away all her helps to Christian living, he never would be able to burn the Bible verses which she had enshrined in her heart. A striking illustration surely of the value of committing Scripture to memory!

Western college presidents and ex-presidents were unusually abundant, their Eastern brethren, with the exception of Dr. Bartlett of Dartmouth, being conspicuous for their absence. Oberlin sent the venerable and benign Fairchild, Ann Arbor its Angell with strong wings and keen vision, Olivet the genial, capable Sperry, Beloit the scholarly and popular Eaton, Drury the quiet but alert Fuller, Carleton the dignified and affable Strong.

Missionaries came together by themselves Thursday noon and had a right good season of fellowship, Rev. M. P. Parmelee presiding over the informal gathering. One after another arose, introduced himself or herself and in some cases added a word telling how they had been led into the missionary service. The spirit of brotherhood was marked and, though at the start many were not acquainted with their fellow-workers in other fields, at the close of the hour everybody knew every one else.

With State Secretary Marion Lawrence presiding, with row after row of eager little faces and with the best and liveliest speakers, the children's meeting possessed almost every essential of success. A pleasant feature of it was the repetition in concert of the Twenty-third Psalm, after which Mr. Lawrence asked each of the speakers to repeat the same sentence in the language of the country in which he or she labored. Missionaries made their story of life and service in the foreign field simple and pictorial enough to hold the attention of the children, and at the same time suggestive enough to command the ear of the older people who had strayed into the gathering. The list of speakers comprised Miss Little of Micronesia, Mr. Albrecht of Japan, Mr. Roberts of China, Mr. Perkins of India, Miss Howe of Japan.

If the providential and almost romantic elements in Mr. Albrecht's career were more widely known, it would make his admirable speeches still more effective. Rev. W. H. Warren, now home missionary superintendent of Michigan, when a pastor in Springfield, O., nearly a score of years ago, discovered in the stalwart German born lad the making of a man and of a Christian. Up to that time the young machinist was utterly indifferent to religion, but, becoming a Christian, life at once put on a new front. After a season of study with his pastor he went to Oberlin, where hard work soon put him abreast of his fellow-students. He became in due time the first superintendent of the German work prosecuted by the national Home Missionary Society and helped lay the foundations of the German department at Chicago Seminary, whence he went to Japan nine years ago. There his familiarity with the German tongue and thought has been of invaluable assistance in his missionary work.

"One of the best, most successful and noblest we have ever enjoyed."—DR. STORRS.

The American Board at Toledo.

An Exceptionally Important and Inspiriting Annual Meeting.

CHARACTERISTICS: Harmony, hopefulness, intelligent appreciation of the present problems and an indomitable purpose to grapple with them patiently and wisely, and to persevere unto the end.

THE GIST OF ACTION TAKEN.

President Cleveland is urged to take peremptory action in demanding indemnity from the Turkish Government and in securing to our missionaries full protection in prosecuting their work.

The Japan mission is to be maintained in its full strength in the belief and expectation that Christian agencies are still imperatively needed there.

The Prudential Committee is instructed as far and as fast as possible to relieve the missions that are suffering most from retrenchment.

The churches are urged to contribute the $65,000 needed to restore appropriations to the standard of previous years.

It was not exactly the "enemy's country" in which the American Board took up its abode for four days last week, but it was a region which, as Dr. Storrs said, was rather unfamiliar to many in attendance, for although the Board has met in cities to the east and south, west and north, it has never convened in Toledo before. Certainly the accessibility of the place, being directly on the great highway between Chicago and Cleveland, six hours from the former and three from the latter city, may well commend Toledo as an exceptionally favorable rallying point for a gathering whose constituency comes from all parts of the country.

As respects warmth of welcome and generous provision for the varied wants of so great an assemblage one could ask or expect nothing better. The city of 110,000 inhabitants compares favorably with other municipalities of its size in the evidences of substantial prosperity and of a high degree of intelligence and culture. Congregationalism is not inferior in strength and influence to its sister denominations. It shares with Presbyterianism the honor of being first upon the ground, and it is interesting to know that the First Church, in whose spacious edifice the Board met, represented at its start fifty years ago a mingling of both the Congregational and Presbyterian elements, and until less than a score of years ago occupied the somewhat analogous position of being Congregational in its government while allied with a presbytery. Its Congregationalism now is Simon-pure and warm-blooded. It has been the parent of all the other churches in the city, having fostered in particular and with affectionate care most of the other five Congregational churches. These united with their mother in providing entertainment, which was so abundant that many rooms prepared for guests were not utilized.

Rev. W. W. Williams, D.D., senior pastor of the First Church, who formally welcomed the Board, has been the honored shepherd of his flock for forty-four years, and has thoroughly endeared himself to several generations by his participation in all the sacred and joyous family occasions. He has had few superiors in executive capacity and in ability to help shape the financial policy of the church. About five years ago he was provided with an associate in the person of Rev. D. M. Fisk, who made himself useful in various ways to the delegates, while an attentive staff of helpers, both ladies and gentlemen, was continually at hand to serve strangers.

The attendance of persons from outside was considerably larger than at Madison two years ago, about 325 being registered; of these about eighty were corporate members. Missionaries to the number of about thirty persons were present. The townspeople did not flock in large numbers to the sessions, the house being full only on the evening of Dr. Storrs's address. Though corporate members were comparatively few in numbers, they included many of the denomination's foremost men—pastors of strong city churches and influential and devoted laymen. Barriers which once divided the conservatives from the liberals were completely down and no echoes of the now "ancient days of party strife" fell upon the most attentive ear.

The meetings were remarkable for concentration of attention upon three issues—the Japanese question, the problems of Turkey and the question of financial resources. Each was taken up and handled thoroughly and brought to a settlement that commanded the almost unanimous approval of all present. Moreover both the prepared and extemporaneous utterances in regard to all these subjects were of extraordinary excellence and fitness. Rarely does a missionary meeting sustain so high intellectual and spiritual level. The hearer felt that he was face to face with world-wide problems brought to his attention by men of expert knowledge of them, of great wisdom and balance of mind and of decided Christian convictions. So the meetings sloughed off all the conventional qualities with which, the outsider thinks, a missionary meeting is largely encumbered, and the gathering became closely related to the life of the modern world and pulsating in sympathy with all the vast and vital concerns of human life the globe over. It would have been a splendid meeting for the doubter, the critic of missions, the faint-hearted disciple, the worldly professor of religion to attend.

DR. PACKARD'S SERMON.

Those familiar with Rev. Dr. E. N. Packard's type of preaching expected from him a strong, sensible, well-balanced and inspiring discourse. They got it. He did not hesitate to take a theme which has often been brought to the attention of annual meetings of the Board, but he treated it in a fresh manner and in felicitous relations to contemporary conditions. From the text, Acts 2: 14–18, he deduced the theme Missions and the Pentecostal Church. He pictured first the life and ardor of the infant church, in order to give point to his basal thought that the original missionary enterprise was sustained by the whole life of the church, and in fact was that very life. Then followed a rapid review of the history of missions, in order to show that, eras of advancement have been periods of manifest outpouring of the Holy Spirit. Coming to modern times, the preacher stated that, in view of achievements already won, doors opening on every hand and serious financial straits, the greatest need of the church is a realization of the presence and guidance of the Holy Spirit.

One of the most striking portions of the sermon was the statement of certain correspondences between the conditions of the primitive believers after Christ's ascension and before the Day of Pentecost and the conditions of the Christian world today. Then, as now, was a full knowledge of all the facts concerning the earthly life of Jesus, but to use these facts in effective testimony was and is the difficult thing. We are bewildered today in trying to apply the Sermon on the Mount to industrial and social problems, yet many voices are telling us that we must make such application. Then, too, the whole body of Christ longs for greater oneness, but still walls between believers are stubborn. In these times then of suspense and nerveless-ness let us expect and labor for a new and mightier Pentecost.

THE YEAR ABROAD.

In the annual survey of the field through the eyes of the foreign secretaries, Rev. Judson Smith, D.D., and Rev. J. L. Barton, D.D., the gladdening and saddening features made a singularly bold and effective contrast. There have not been many years when tidings of encouraging advance, of revivals, of deepening of Christian life, of increase in native contributions, of well-filled schools and of longing for greater educational and spiritual privileges have been so abundant and gratifying. On the other hand, it has been an exceptionally trying year, owing to the unprecedented retrenchment, to a cut of ten per cent. in the salaries of all missionaries excepting those in Eastern Turkey, and to the sweeping and almost ruthless curtailment of the work itself by dismissing evangelists, closing schools and leaving flocks without shepherds.

To be particularly noted are the marked development in the Zulu Mission of the active pastorate and high principle of self-support; the unusually encouraging report from the four missions in China, whole villages seeking teachers and offering to provide for them support; steady progress in India and Ceylon, where are the oldest missionaries of the Board, and where leading Hindus are more and more recognizing Jesus as the only perfect man; the slow but effective working of the leaven in papal lands, where Christian schools are rearing a generation whose life will tell mightily for an intelligent Christian faith. Even in Turkey, where the story of the year is one of bloodshed, terrorism and destruction, the secretaries were able to see some token of the divine purpose of all, particularly in the better understanding that has been brought about between the Gregorians and Protestants, and in the religious awakenings which in many places have followed the awful massacres.

The statistical summary shows twenty missions with 102 out-stations under the care of the Board; 178 ordained missionaries, sixteen of whom are physicians; 471 churches, with 43,013 members, 2,957 of whom were added during the year. The theological seminaries and station classes number eighteen. The whole number of pupils under instruction in various higher and lower institutions is 52,619. The native contributions last year so far as reported amounted to $107,509.

THE YEAR AT HOME

The home department, rendering account of its stewardship through Sec. C. H. Daniels, offered first a tribute to the fourteen corporate members who have died during the year. Among them, besides Secretaries Clark and Alden, were such pillars in Congregationalism as George F. Magoun, Charles Theodore Russell, Philo Parsons and John W. Harding. The year has been sadly notable, too, in that only seven missionaries—two young men and five women—have gone to the front.

Liberal space in the report was properly given to the agencies which have been at work for the increasing of financial resources through the circulation of literature, and particularly through the labors of co-operating committees of energetic business men in Boston, Chicago and New York, who have given freely their time, substance and sagacity to the needs of the Board. Through their efforts and the persistence of the officials in Boston and of District Secretaries Creegan, Hitchcock and Frear, the final raising of the debt was due. There has been large use of missionaries in this country on furlough, and there

never has been a year when churches and local conferences were made so fully aware of the importance of the work through the regular visitation of secretaries and missionaries and through special and carefully planned rallies. Perhaps it is due to this that the number of churches that make no offering to the Board has been reduced from 2,300 last year to 2,083 this year.

The financial showing is as follows:

	Receipts.	*Gain or loss.*
Regular donations of churches and individuals,	$426,730	$3,357 gain
Special gifts,	43,989	1,569 loss
Legacies,	116,988	33,446 loss
Special fund for the debt,	131,246	

These receipts with income from funds and other sources make the total receipts up to Aug. 31, 1896, $743,104. The expenditures have been $742,601, leaving a balance of $503.

The report referred with commendation to the Quick Relief Fund advanced by the Western district secretary and to the forward movement led by the Misses Leitch, and which operates largely among Endeavor Societies and Sunday schools.

JAPAN AND THE SITUATION THERE.

If any came to the meetings with misgivings with reference to Japan they must have been put to flight by the character and developments of the Wednesday morning session, which was devoted to the Japan mission and its problems. Certainly the whole tenor of the remarks was toward reassurance and enheartenment for the work which manifestly remains to be done. The paper by Secretary J. L Barton, D. D., whose contents were summarized in *The Congregationalist* last week, won many encomiums, both for its literary qualities, its discriminating attitude and its comprehensive grasp of conditions. He sketched the marvelous political, commercial and industrial advancement made in Japan during the past quarter of a century, outlined the distinctive history of our mission, treated at length the question of the Doshisha, the property question and the theological question, admitted frankly the fact that there has been during the past year an actual decrease of 1,278 persons in church membership, as well as a decline in the number of missionaries until only forty-nine are now on the field—the same number that was there in 1887. Nevertheless, Dr. Barton felt that, in spite of discouragements like these, the brilliant results of a quarter of a century of mission work not only testify to, but imperatively demand, its continued prosecution on a broader and larger scale.

This paper formed an excellent point of departure for the addresses that followed, which one after another drove home its salient truths. Rev. George Albrecht, himself a splendid representative of the strong group of men that compose our Japan Mission, made an impassioned plea for the continuance of the work in Japan. To say, "O, let us abandon Japan to its pride, its pantheism and its superstition," is a far greater heresy than has yet been advanced in our history. The native church is not strong enough yet to complete the Christianizing of Japan without further aid from us, and the influences which surround Christianity in Japan tend away from Christ. If we abandon Japan now it would have been far better if the United States, under the lead of Commodore Perry, had never brought the country in contact with Western thought. Difficulties and discouragements there are and the work as yet is only partially successful. But Bunker Hill and Bull Run were not a success at the time, and from one point of view, at least, the earthly mission of our Lord was a failure.

Taking up this strain of hope and courage, ex-Pres. S. C. Bartlett, D. D., said that the present situation, instead of calling us to retreat, summons us to go forward with greater patience and a more tender love. Present conditions grow out of human nature and can be overcome in time. Let us dismiss all fears as to the conquering power of the gospel of Christ. The words of Rev. J. G. Johnson, D. D., who spoke next, were all the more effective because of his recent personal acquaintance with Japan as a member of the deputation. He deprecated applying to Japan the precise standards of thought which we employ in this country, where we have had 250 years of Christianity as over against Japan's twenty. The Christians in Japan who diverge from the truth are certainly few. Most of them give evidence of a genuine Christian experience and of possessing the Holy Spirit. He was glad to testify that no germs of the departure teaching could be found in the teachings of our missionaries, either in what they have said or in what they have not said. It would be impossible to find a truer body of Christians in the world. They are thirsting to go forth to preach the gospel in needy and inviting fields.

The culmination of the morning came in Pres. J. B. Angell's finished and telling speech. He too had had the advantage of residence in the country under consideration. He spoke first of that temperamental quality of the Japanese which makes them less disposed to follow to the close a given study or undertaking. They know little of the Chinese "long pull." They live today in a seething caldron of conflicting ideas, and their problems arise from trying to cover in twenty-five years the step from feudalism to parliamentary government, which step it took Europe 800 years to accomplish. Every college in the world is today confronted with the same atmosphere of intellectual unrest and doubt which prevails in Japan, but we do not on that account abandon our collegiate institutions. For the same reason we should stand by missionaries and enable them to steer the nation to a worthy destiny. Reactionary periods have been not unknown in the history of the church. Call to mind the days of Julian the Apostate, the ebb and flow of the tide in the Sandwich Islands, and believe that in Japan a favorable reaction is likely to set in which will prove as surprising as the unfavorable reaction of the last few years.

REV GEORGE E ALBRECHT,
Of the Japan Mission.

POSITION TAKEN RESPECTING JAPAN.

Resolved, (1) That this Board, though compelled by the laws of Japan to convey the legal power over the lands which it had purchased and houses which it had built in Kyoto for missionary perposes to Japanese trustees, did not surrender its moral right in, and ownership of, that property; and it urges said trustees, on the ground of honor, rectitude and Christian principle, fully to recognize that ownership.

Resolved, (2) That this Board regrets the action of the trustees of the Doshisha in terminating, without consultation, the joint management of the Nurses' Training School and Hospital, which has been so largely created, furnished, equipped and sustained by funds furnished by and through this Board and its mission, in displacing at the same time its skillful founder and director, and in constraining the deputation to an alternative which they were reluctant to accept.

Resolved, (3) That this Board deeply laments the attitude which the present trustees of the Doshisha have adopted towards the Christian religion which it was specially founded and endowed to promulgate, and the Board will look, in the spirit of fraternal kindness, and yet in grave and earnest expectation, for such a change of policy and method as moral and Christian principle seem to require, and it will gladly co-operate with them again in carrying out the design of the founders whenever they shall place the institution on a Christian basis which this Board can accept.

Resolved, (4) That the Board advises the continuance of the full working force of the mission, increased rather than diminished, directed in such channels and by such methods as the change of conditions may seem to require; it advises the retention of all such spheres of influence as the mission can consistently occupy; it sanctions the withdrawal of the missionaries from the Doshisha in its present attitude toward Christianity; it urges an earnest co-operation with the *Kumiai* churches; it favors the establishment, in conjunction with these churches, of a theological training school or institute in the vernacular tongue; would specially approve the increase of all practical efforts to carry the gospel into the smaller towns and rural districts; and it strongly commends the establishment of an evangelical review, conducted and controlled by the mission.

Resolved, (5) That this Board thankfully recognizes the able and faithful labors of the recent deputation, and appreciates the suggestion of sending similar deputations from time to time to this and other missions of the Board.

THE CRISIS IN TURKEY.

Dr Judson Smith's paper with this title was summarized in *The Congregationalist* last week. It was an able and comprehensive review of the planting and growth of missions in the Ottoman empire and a vivid rehearsal of the awful blow that has fallen upon the work. He interpreted these painful events as a challenge to more faith and greater effort. The work is already too large to be deserted To withdraw would be to lose a great opportunity. We must give great weight to the judgment of the missionaries and follow the leading of providence.

Dr. Plumb's long service as chairman of the sub-committee of the Prudential Committee that has in charge Turkish missions qualified him to speak intelligently and effectively on the issues raised by Dr. Smith's paper. He felt that the ferment in Turkey was only what might be expected when the purity of the Christian faith came in contact with the false beliefs which are the real root of the troubles. This crisis is therefore instructive, as a tribute to our religion. It is prophetic, as well, of larger conquests by Christianity.

Following Dr. Plumb Rev. W. S. Dodd, a missionary, pointed out some of the brighter lines in the dark picture Turkey presents. He rejoiced in the readiness of the natives to receive the Bible and in their growing desire for education. He found, too, a recognition on their part of the relation of national sin to the present calamities.

EVERETT P WHEELER'S GREAT SPEECH.

After carefully demonstrating the inalienable rights which belong to American citizens in Turkey guaranteed them by the treaties between the two countries, Mr. Wheeler went on as follows. The limitations of space necessitate abridging his illustrative matter.

What then is the duty of America? I cannot claim on this point to speak as the representative of the American Board. But I thank you for the opportunity of presenting the case as it appears to an American citizen who loves his country and desires most earnestly that her honor be unstained and her citizens be secure. In the position in which Turkey has placed us is there any course consistent with honor or duty?

By this I do not mean that we should begin with war or bombard Turkish cities. I do mean that unless redress and security are both assured we should take possession of

Smyrna and other ports and collect their revenues until indemnity for the past is obtained and the cost of our occupation reimbursed. Moreover, we must place a guard wherever American citizens are in danger. We go to save men's lives—not to destroy. This is what Vattel and Wheaton designate as reprisals, and what they advise as an alternative preferable to war and to be adopted whenever just demands for reparation meet with long continued neglect or refusal. . . .

Let us consider briefly the objections that have been made to this proposition. I will endeavor to satisfy you that it has the support, not only of the traditions and precedents of this Government, but of well-established principles of international law.

First, it is said that this Government has no power to undertake anything of the sort. This somewhat disgraceful argument is not supported by the facts. The fleet we already have is far more than a match for the Turkish fleet. The army we now have is more than a match for any troops that the Turks could send against us. The whole Turkish empire is in a state of absolute unrest; in every part of it troops are required to keep down the native population, who would be only too glad to rise against their hated oppressors; most of the Turkish troops are mutinous, and either poorly paid or not paid at all. And why should we expect resistance? The American soldier or marine on Turkish soil would not go as an enemy. He would not wage war, but preserve the peace. He would not assail the Mohammedan religion nor seek to dethrone the sultan. He would go to prevent violence, which the sultan has always disavowed, and to give that protection which the sultan is either unable or unwilling to afford. But if it were otherwise we should not hesitate. One of the richest and most powerful nations in the world will never listen for a moment to the unworthy argument that it has not the power to redress wrongs committed on its citizens. As Mr. Fiske in his review of our early history justly said: "A government touches the lowest point of ignominy when it confesses to an inability to protect the lives and property of its citizens."

The next objection, and one deserving more careful consideration, is that such a course is opposed to the traditional policy of our Government not to interfere with the quarrels and internal affairs of the nations of Europe. This is undoubtedly the policy of our country, but it has never been construed to forbid our giving ample protection to the persons and property of our citizens residing in foreign countries or doing business with them. . . .

Another argument that has been brought forward, and which I believe has influenced the Administration, is the apprehension that other nations would prevent our interference in the manner suggested. To this argument I reply: What possible motive could any European government have for interfering to prevent this exercise of our just rights? "It is perfectly understood," to use again the language of President Cleveland, "that we desire only the liberty and protection of our own citizens and redress for any wrongs they may have suffered, and that we have no ulterior designs or objects, political or otherwise."

To hold Armenia or any other part of the Turkish dominions permanently as an American colony would be opposed to all the traditions of our Government, and no one would think even of suggesting such a measure. The reason why the Powers of Europe have been jealous of each other in this matter is that each has, or is supposed to have, designs upon a part or all of the Turkish dominions. Russia has feared that England might establish herself at Constantinople. England has feared the same of Russia. Both have been apprehensive of Austria. But no such reasons could exist for opposition to the interference of America. Indeed, every sentiment of humanity in these countries would rejoice at our interference. It is not possible that in the year of grace one thousand eight hundred and ninety-six any Christian Power would interfere to prevent the United States, free as we are from any suspicion of a desire for territorial aggrandizement in Turkey, from protecting the rights, the persons and the property of our own citizens. How could they justify such an act, in view of the precedents to which I have referred? Has it come to this, that the fear—the baseless fear—of foreign Powers should prevent the United States of America from protecting our own citizens in foreign countries? If they should, the question would undoubtedly become a very serious one. We are a peaceful nation; we do not desire war with any one. When that question comes we will meet it like men. England and America united would be a force that the Continental Powers would not care to encounter. They do not desire war and we need not fear it.

But this question does not now arise. The matter we have now in hand is to deal, not with continental Europe, but with Turkey. Let us not, through cowardly and unreasonable fear of possible opposition, refrain from the pursuit of our just rights, or from redressing the wrongs that have been inflicted upon our own people. The time has come for us to guard the imperiled lives of our heroes in the Orient and to stay the tide of blood that threatens to engulf them.

One argument remains to be considered, and I am persuaded it is that which has most influenced our statesmen. It has been said the American citizens in Turkey are missionaries, and go where they are not wanted. What right have they to embroil this country in war for the sake of giving protection to them? This argument has been answered so fully by the venerable Dr. Hamlin, in the current number of the *North American Review*, that it hardly seems necessary to add anything to what he has said, and said so well. But yet I will briefly state some considerations that seem to me controlling. In the first place, the argument rests on a false assumption. Our citizens are wanted in Turkey. It is true the Turks do not want them, but the Turks are not the whole of the people of Asia Minor. They are a minority, exercising by force of arms a government which they won by force, but which they have not had the moderation to retain by dealing justly with the subject races. The great Roman historian tells us that provinces are won by force but are kept by just government. This the Turks have never learned. These subject races are an important part of the people of the Turkish empire. To them the presence of American citizens, bringing education, bringing hope, bringing medicine and relief in sickness and aid in undeserved distress, is most welcome. Fellowship in suffering, the sympathy and help freely given by England and America have brought the native Christians and their American neighbors into the closest brotherhood. It were base to desert our citizens who, with the full consent of the Turkish Government, with rights guaranteed by sacred treaties, have gone to perform imperative obligations of humanity. It were most base to desert them and leave not only our own, but those whom they have benefited, exposed to the cruelty and oppression of the Turk.

When Lieutenant Greeley went on an expedition of scientific interest to the Polar regions, did we desert him and his followers? No. We spared neither men nor money. We sent expedition after expedition. The President, the Secretary of War, the Secretary of the Navy vied with each other in their efforts to succor our citizens in their need. Is humanity less sacred than science? Is education less important than the study of the Arctic currents? Are the school and the college less entitled to our care than the barometer and the theodolite? Is the discovery of the pole more imperative than the protection of Christian civilization?

But let us not stop with general statements. All general statements can best be brought to the test of particular instances. The most notable of these is that ever memorable incident in the history of our citizens in Turkey, Corinna Shattuck at Oorfa. There, in her single person, she stood for all that the American Government stands for—for righteousness, for justice, for law. There she had been sent by your Board, there she had been established with the consent of the Turkish Government, there she had acquired a home and used it for the education of children and their parents and for the relief of the suffering and distressed. When a cruel Mussulman mob sought to outrage and slay native Christians they found refuge with her. Her little inclosure was packed with the innocent victims of Turkish outrage and Turkish rapacity. She faced the howling mob. To every demand that she should yield and allow them to pass she interposed the dignity and authority of her womanhood and the sacredness of treaty rights secured for her and all our citizens by the Government of her native land. During the massacre she writes: "Our house was full; 240 found refuge. We began to have refugees Monday and Tuesday, and all our house and schoolroom are full of widows and orphans and wounded. How willingly would I have died could my death have spared parents to their children. I remain here for the present. I could not leave our orphaned people."

If the American Board, with all its outlay of money and time and thought, with all its memorable and precious history, had accomplished nothing but to put Corinna Shattuck at the door of her house in Oorfa, standing as she did as a protection and shield for hundreds of innocent Christians, that result of itself would more than repay all the labor, toil, expenditure of the past. Wherever this gospel shall be spoken of throughout all the world there also what this woman hath done shall be told as a memorial of her. Nor she alone. A noble army whose courage and heroism shed undying luster on the American name have endured hardship as good soldiers of Jesus Christ.

And now we have considered briefly the arguments that have been presented to deter our Government from adopting the honorable, the manly, the American course that every obligation to our own citizens and every consideration of our own honor, not only in Turkey, but in other countries, demands of us. These things have not been done in a corner. They are perfectly well known to the nations of the world. America is on trial today before the great international court. If we submit tamely, if we allow the rights of our citizens to be outraged with impunity and without redress, how can we ever expect them to receive protection in any country in the world? In such case we should become the scorn of the great nations and the prey even of the small. Turkey is one of the smallest and weakest of them all. Her only strength lies in the propping of opposing forces. She is in a state of unstable equilibrium. The slightest derangement of the forces that keep her in her place will bring her to the ground. The time is ripe for us to intervene. Let us, not think it a small incidental advantage that the protection we give to our own citizens in Turkey will be recognized by the Turks as a protection to the native Christians. They understand very well that the interests of the one are identical with those of the other. Wherever the native Christians have suffered our citizens have suffered. Wherever our citizens have been protected the native Christians have been protected. Let us therefore assert the place to which our wealth and our power justly entitle us. Let us secure to the American citizen the protection which the Roman citizen enjoyed in the days of the Roman empire. The whole history of the Turkish Government for the last century shows that it will yield to a resolute show of force which is understood to be backed up by

adequate power. But in this business it is very essential to success that it should be understood, not only by the Turks, but by other nations, that we do not fear war, and that if we are obliged to draw the sword in a just cause we will never lay it down until that cause is vindicated and the object of the war is accomplished. Congress has pledged to the President its support in whatever vigorous measures he may take for the protection of our citizens in Turkey. Let us pledge him ours.

AS RESPECTS RESOURCES

The title of Secretary Daniels's special paper, No Backward Step, was an index to its character. It was a vigorous and solemnizing working out of the thought that the spirit of missions, the promise of Christ and the providences of God are all against a policy of retreat. This central position was fortified by illustrations drawn from the Board's own history. Its most signal advances have often had their inception at a time when the financial outlook was gloomiest. This fact was demonstrated at such acute crises as marked the periods beginning, respectively, in 1831, 1857, 1873 and 1893. In view of the young men and women now ready to go to the field and of the call from Japan, India, Turkey and elsewhere for them, Dr. Daniels expressed his hope and conviction that the churches would go forward more ardently with their missionary activities, realizing the great mission of the Board, apprehending the divine purposes, and offering more fervently the prayer for the outpouring of God's Spirit upon all flesh.

The modest, calm, searching words of Rev. J. C. Perkins of the Madura Mission showed the spirit which animates our workers there. Believing profoundly in the insufficiency of the Hindu religion for the race among whom he labors and the sufficiency of Christianity, he expressed his purpose to stick to his post even if severer retrenchment came, and even if to support himself he had to practice law in the morning and preach in the afternoon.

Mr. D. Willis James's great and honorable part in raising the debt of the Board has become so widely known and appreciated that his appearance on the platform was the signal for a particularly hearty round of applause. Disclaiming any desire to make a speech, he nevertheless, by the directness and tenderness of his words, produced a noteworthy spiritual impression. He felt that the root of interest in missions lay in an appreciation by each member of the church of the glory of missions, and illustrated this point by referring to his own boyhood. A little lad he went with his mother, herself a corporate member of the Board, to a missionary breakfast in Liverpool, where he saw for the first time those heroes of missions, Robert Moffatt and John Williams. Mr. James always carried with him the impressions which these magnificent men made upon his plastic mind, and to them in part is due the deep interest which he has always had in the world-wide evangelism. He made a touching plea for greater personal realization of the benefits which we receive from Christ, that our zeal may be thereby quickened.

Then came Rev. Nehemiah Boynton, D. D., whose six months' pastorate in Detroit has certainly not lessened his power of direct and forceful speech. He went straight to the spiritual aspects of the question, and showed clearly that the distinctive and encouraging element in missions today is the evidence of the presence of the Holy Spirit, that is sustaining our brethren in Turkey and Japan and operating, too, here at home. It belongs to those already interested in missions to secure through a clearer vision of Christ an increase of faith and zeal. Forward movements always start in the hearts of Christian men and women, not in the outside world.

The only difference in opinion in regard to the financial policy which the Board should pursue the coming year was as to the extent of the power which should be vested in the Prudential Committee. Some, like Dr. Meredith, favored definite instructions restoring to the missions the full amount of last year's cut, and if such a liberal action should result in another debt it was believed that the churches would bear their share of it rather than have the work so terribly restricted. Other members of the Board, though believing that every effort should be made to return to the scale of appropriations of previous years, hesitated to order a policy which might result in another debt. Dr. Storrs held this opinion, and after a spirited but friendly debate and after considerable consultation and deliberation in committees, resolutions were adopted which left with the Prudential Committee the decision as to the scale of appropriations for the coming year, it being plainly intimated that every effort should be made to secure resources that would justify an advance. In this connection it should be said that Mr. D. Willis James's services on the committee in the home department were of great value.

THE ADDRESS OF DR. STORRS.

It is enough to say of Dr. Storrs's Thursday evening address that he was himself. All his wonted charm and grace of diction, all the force of powerful delivery and his characteristic sweep of thought and flight of imagination were in the speech. It had beyond that the tender and spiritual quality that made it something more than a brilliant piece of oratory.

FRANK H WIGGIN,
The newly elected treasurer.

He began by referring to the exceptional character of the circumstances under which the Board met. A great and urgent political campaign is in progress, in regard to which it is the duty and privilege of every citizen to express his conviction by the ballot. It is a time when the nations of the earth are in a condition of change and turmoil. What bearing has this state of affairs upon foreign missions? First of all we gather together to consult for the purification and elevation of personal souls all over the earth. Other aims are almost as important. We want to make the politics of this country better and nobler, we want to lift the politics of the world. The greatest forces are impalpable. The invisible gospel of Christ operates on individuals and on communities wherever it goes. The plan of God is behind this gospel and its advances. Dr. Storrs went on to vindicate the plan of God, even though Turkish outrages seemed to belie its effectiveness. Our God is a God of patience. He honors us with a share in working out his purposes. Thus we stand in spiritual succession with the noblest of all the ages, and thus we come into sympathy with Christ himself.

WOMAN'S MEETING.

As usual this gathering was second to none in interest. For three hours the large congregation convened in the pretty auditorium of the Central Church, was fed with facts, diverted and touched by striking incidents, and moved to renewed activity by the appeals of the strong and successful workers who addressed the meeting. Mrs. Moses Smith, the veteran president of the Woman's Board of the Interior, was in the chair, and at the start gave a practical tone to the proceedings by suggesting that each woman go home and get her own church to give more largely to the Board.

Then came the series of missionary addresses. Miss Miner of North China described the condition of women there, pointing out the steadfastness of the Christian women and the fortitude of little children. Mrs. Stover of the West Central African Mission pictured the disappointment involved in the cut in appropriations, but scouted the idea of giving up Africa and abandoning the plant already established there. In the opinion of Miss Jones of Constantinople, one of the silver linings of the dark cloud now hanging over Armenia consisted in the increased confidence which the natives now have in the missionaries. Mrs. Washburn's thirty-seven years of patient endeavor in India have made her only more anxious to prosecute the work. Fifteen hundred homes in India where the Bible is taught show that Christian missions there have not been in vain. Miss Cozad drew aside the veil which shields the inner life of the Japanese, and though the disclosures in reference to the morality of the husbands were painful, there was some relief in her assertion that, as a rule, morality prevails among the women. Mrs. Bale, daughter of Dr. Bliss of Syria, told of her joy in finding in Toledo a colony of Syrians, some of whom were her own children in the faith. Miss Howe of Kobe delighted every one with her graphic descriptions of kindergarten methods and successes in Kobe and elsewhere in Japan.

ELECTION OF OFFICERS.

Little of the excitement of the years of debate characterized the business meeting, and there was entire unanimity as respects the candidates presented by the committee on officials, of which ex Lieut.-Governor Haile was chairman. The four members of the Prudential Committee whose terms had expired, Messrs. Whitcomb, Vose, Hyde and Hall, were re-elected for three years, and in place of Rev. Nehemiah Boynton, D. D., resigned, Rev. W. H. Davis, D. D., was elected for a term of two years. E. R. Brown, Esq., of Dover, N. H., was chosen auditor in place of R. H. Stearns, Esq., resigned.

The most notable change was the transference of Frank H. Wiggin to the treasurership. He has been assistant treasurer since the death of Mr. Ward eighteen months ago, and promotion comes as a reward for his ten years of faithful and competent service in the treasury department. He is considered abundantly able to fulfill the important duties connected with his office, and there is every reason to believe that his trust will be administered with the same success that marked the official life of his predecessor. Mr. Wiggin has been a member of Mt. Vernon Church, Boston, for over twenty years and has served on its board of deacons for the last few years. He is a native of Wolfboro, N. H., and is about forty-five years of age.

Rev. Dr. John Henry Barrows, in one of his recent letters from Europe, says of the German universities, "It is the universal testimony of men coming hither from our richer Eastern colleges that there is more real drunken dissipation in these American institutions than in the German universities."

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 19, at 10 A. M. Address by Rev. James H. Ross on From a Log College to Princeton University.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

WORCESTER SOUTH CONFERENCE, Sutton, Oct. 28.

WORCESTER CENTRAL CONFERENCE, Piedmont Church, Worcester, Oct. 27.

WORCESTER NORTH CONFERENCE, Hubbardston, Oct. 27.

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its seventeenth annual meeting at Berkeley Temple, Boston, on Wednesday, Oct. 28, at 10.30 A. M. and 2 P. M. Among the speakers will be Miss Miriam B. Means, Mrs. J. D. Kingsbury, Mrs. M. I. Fuller, Miss Nathalie Lord, Miss Lilla V. Davis, Mrs. J. W. Danielson, Mrs. C. L. Goodell and Rev. W. G. Puddefoot. An inexpensive lunch will be served. A full attendance is desired.

THE twenty-ninth annual meeting of the Woman's Board of Missions will be held in the First Church, Manchester, N. H., on Wednesday and Thursday, Nov. 4, 5. Morning sessions at 10; afternoon sessions at 2. Addresses are expected from missionaries from Africa, Turkey, India, China, Japan. Reports of the home and foreign departments of the work will be given, also an account of the visit of the home secretary to mission fields. It is hoped that reduction of fares over New England railroads will be secured, of which notice will be given later.

ABBIE B. CHILD, *Home Secretary.*

JUBILEE MEETING OF THE AMERICAN MISSIONARY ASSOCIATION.—The Fiftieth Anniversary of the American Missionary Association will be held in Boston on Tuesday, Wednesday and Thursday, Oct. 20–22. A large and enthusiastic meeting is confidently expected. The new Tremont Temple, Park Street Church and Faneuil Hall have been engaged for the meetings, and the list of speakers includes missionaries and prominent men and women in religious, literary and official life. It is proposed to make the meeting a celebration worthy of the completion of the association's half-century of noble service in the cause of religion and education. No city could have been more fitly selected for this great gathering than Boston. The spirit of the association has from the first been in line with that of the distinctive principles which have been the glory of New England, and are the rich heritage of the entire nation. It is most appropriate that some of the meetings of this Jubilee should be held in Faneuil Hall, the Cradle of Liberty. It is confidently expected that many will make th s meeting the occasion of a visit to the sacred spots in and about Boston connected with the history of the struggle for religious and civil liberty, a part of which has been accomplished through the efforts of this association.

Entertainment.—Hospitalities of the churches of Boston and vicinity will be extended to the officers of the association and speakers; to all missionaries, pastors, theological students, life members and accredited delegates who send their names to Rev. C. H. Beale, Roxbury, Mass., before Oct. 15. It will be absolutely necessary that application be made at least a week in advance of the meeting in order to secure entertainment. All other persons can obtain accommodations for $1.50 per day and upwards, at hotels and boarding houses, concerning which information will be furnished by the entertainment committee. Address general inquiries to Rev. William E. Barton, D. D., Chairman of Committee on Arrangements, Tremont Street, corner of West Brookline, Boston. Inquiries concerning entertainment should be addressed to Rev. Charles H. Beale, D. D., Chairman Committee of Entertainment, 33 Waverley Street, Roxbury, Mass.

Transportation.—The following railroads in New England, viz, Boston & Maine, Boston & Albany, Fitchburg, New England, New York, New Haven & Hartford (both divisions), Bangor & Aroostook, Maine Central, Central Vermont, have arranged to sell round trip tickets upon the following basis: Two cents per mile from points within twenty-five miles of Boston, $1.00 from points within twenty-five to thirty-three miles of Boston, and one and one-half cents per mile from points more than thirty-three miles from Boston. Tickets good going and returning, Oct. 20–22 inclusive, with the understanding that the time in returning to distant points in New England which cannot be reached Thursday night will be extended one day.

Railroads offering reduced rates from territory outside of New England will make use of the "certificate plan," and are the principal roads included in the Central Traffic Association, the Western Passenger Association, the New England Passenger Association and the Trunk Line Association.

Purchasers of these tickets will pay full first-class fare coming to Boston, and get a certificate to that effect from the agent of whom the ticket is purchased. The important stations are supplied with these certificates. Ticket agents at local stations, not supplied with certificates and through tickets to Boston, will inform parties of the nearest station where they can be obtained, and in such case purchasers should buy a local ticket to such station and there obtain their certificate and through ticket. These certificates must be obtained, covering the whole distance from starting point to Boston, in order to secure the one-third rate in returning, as no refund of fare will be made on account of any person failing to obtain one. Holders of these certificates, upon their arrival in Boston, must present them at an early session at the office of the transportation committee, for indorsement by its chairman, James G. Buttrick, and by the special agent of the railroads in attendance for that purpose.

On presentation of these certificates (thus indorsed), promptly upon adjournment of meeting, to the local ticket agents in Boston, return tickets can be obtained for one-third of the usual fare. These tickets, which are not transferable, are good for a continuous passage over the same lines used in coming to Boston.

Committee of Arrangements.—Rev. W. E. Barton, D. D., Chairman, Corner West Brookline and Tremont Streets, Boston; Rev. Charles H. Beale, D. D., Chairman Entertainment Committee, 33 Waverley Street, Roxbury, Mass.; Rev. Edward Sampson Tead, 8 Aldersey Street, Somerville, Mass; Rev. Edward M. Noyes, Newton Center, Mass.; Rev. Ellis Mendell, 38 Atherton Street, Boston.

FALL STATE MEETINGS.

Idaho,	Boise,	Oct.
New Mexico,	Albuquerque,	Oct.
Utah,		Oct.
Nebraska,	Harvard,	Monday, Oct. 19.
Colorado,	Denver,	Tuesday, Oct. 20.
Alabama,	Shelby,	Wednesday, Nov. 11.
Connecticut Conf.,	Winsted,	Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Churches in New Jersey reported this week believe in correspondence as an aid to quickening activities all along the line. And quite generally this is a time for pastoral letters. Copies of some of them have come to us, full of inspiration for the opening of a new year. Let the pastor's friends reflect the encouragement which he endeavors to instil by offering him the warm hand grasp, the cheery word and the radiant face.

It seems fitting that while Children's Day comes in the early summer, its correlative, Old Folks' Day, should occur in harvest time, though the latter festival is not yet generally observed, nor has a specific date for it been appointed. Our news from Minnesota and Nebraska, however, contains instances of churches which delight thus to honor their venerable members.

A fascinating method of studying missions is that pursued by the young people of Lyndale and Fifth Avenue Churches, Minneapolis, who unite in forming a tourists' club for better acquaintance with various foreign fields. The pastor of the last-named church leads the club, illustrating his talks with the stereopticon.

A Massachusetts church found one day of rallying so helpful that a week was planned for its continuation. The record of the past few years shows consecrated planning and accomplishment which may well be a signboard to other churches seeking suggestions which promise success.

The increased attendance of young men at the church in Santa Barbara, Cal., which has organized an athletic club and provided a teacher, is only what was to be expected.

Such awakenings as we note in a New Hampshire church cannot occur without a widespread influence in the whole community.

Breadth of view was sought for and attained at a recent New England Congregational club, and in a simple manner.

Cottage prayer meetings seem to be gaining in prominence as a means of following up the parish and pulpit work of the pastor.

The outlook for Congregationalism in southern Illinois is broadened and bettered by a recent event in that section.

Home and foreign missions have been closely bound together in a Wisconsin church with definite results.

The men's club steps to the fore for aggressive action this winter.

CLEVELAND'S GIFT TO MISSIONS.

Pilgrim Church invited last Friday all the churches of Cleveland Conference and several others in northern Ohio to a council called for the ordination of Mr. Horace T. Pitkin to the Christian ministry and as representative of Pilgrim Church in foreign missionary service. Nearly every church in the conference was represented, and for the evening session many city churches gave up their prayer meetings. After an extended examination the council unanimously voted to proceed. The public services were attended by a congregation that filled the spacious floor of the church. Dr. James Brand preached the sermon, Sec. Judson Smith offered the ordaining prayer, Dr. A. H. Plumb gave the charge to missionary service, Rev. H. P. Beach the right hand and Dr. H. A. Schauffler a charge to the church.

Mr. Pitkin is under appointment to the North China mission of the American Board. He is a graduate of Yale College and Union Seminary. With his accomplished wife, a graduate of Mt. Holyoke, he will bring strong re-enforcement to this important field. Pilgrim Church first became acquainted with him a year and a half ago, when he visited Cleveland in the interest of the volunteer movement, in which he has been a leader. The church assumes his support, the Sunday school, Endeavor Societies, Brotherhood of Andrew and Philip, King's Daughters and other organizations pledging with enthusiasm enough to double the present annual offering of the church for foreign missions.

Both Mr. and Mrs. Pitkin become members of Pilgrim Church, and their connection with the church deepens and strengthens missionary interest throughout the entire congregation. This advance step is taken by the church with devout gratitude to God for this new privilege of enlarging its work for the kingdom.

At the same time that Pilgrim Church sends one of its members to China it welcomes an Armenian boy, escaped from persecution and coming with a letter of introduction to one of the Pilgrim pastors from personal friends in Turkey. Until work can be found for him he is cared for by friends in the church.

I. W. M.

THEOLOGICAL SEMINARIES.

Bangor.

Rev. Henry Blodget, D. D., a former seminary student, addressed the students at their first missionary meeting on Mission Work in China.——The students commenced their regular class work in the gymnasium Oct. 6, under the instruction of Mr. C. M. Bursley, physical director of the Bangor Y. M. C. A.——Messrs. W. C. Adams, W. H. Dunnack, W. C. Martyn, J. H. Quint and R. R. Morson, graduates of the Class of '96, have entered Bowdoin for advanced study.

Andover.

Dr. Torrey has returned to take up his regular work.——Professor Hincks will conduct an evening class in German during the winter, reading some recent book on theology.——President Harris has outlined the study of English literature for the Middle Class on Monday evenings. The works of Tennyson, Wordsworth, Browning and Hawthorne will be considered in their moral and religious aspects.——The faculty has voted to suspend the

work of the seminary Oct. 21, 22, that the students may attend the A. M. A. jubilee meeting.——The annual reception of the Society of Inquiry will be held, Oct. 14, at the house of Professor Taylor.——President Harris is seminary preacher for the month of October.

Hartford.

The opening address and reception to the students by President Hartranft was omitted this year because of the Sunday school convention in this city last week Wednesday. Instead, the president gave a welcome at the chapel Thursday morning.——The students enrolled this year number 63, including six women, three Armenians, a Persian and a Japanese.——The Junior Class of 22 is the largest that ever entered.——The first prayer meeting was held Friday evening, and was followed by an informal reception to the Juniors by the other students.——All the professors have returned from their vacations except Professor Mead, who is expected shortly.

Yale.

The men elected to deliver addresses before the school this year are Messrs. Coolidge, Evans, Fisher, Knapp, Ladd, Lynch, Macfarland, Merrill, Pierce, Rall, Rice and R. W. Stimson.——Mr. E. W. Lyman has been elected deacon of the Juniors.——A large oil painting of the faculty of many years ago, executed by Professor Weir of the art school, has been hung in the Trowbridge Reference Library.——Professor Blackman's work in sociology with the Senior Class will include a scientific study of New Haven and visits to New York for similar purposes.——Mr. G. E. Ladd of the Senior Class was recently married to Miss M. A. R. Hamlin, daughter of Dr. Cyrus Hamlin of Lexington, Mass.——Resolutions of sympathy have been sent by the Senior Class to Mr. W. S. Beard relative to the recent death of his father, Rev. W. M. Beard of South Killingly.

Oberlin.

Seminary work was suspended from Tuesday to Friday of last week to allow attendance upon the meeting of the A. B. C. F. M. A large number of students availed themselves of the opportunity.——Two years ago the English course was lengthened from two years to three. This fall the regular work of the third year is being provided for the third year men, viz., church history, a third year of Bible study and a course taken in the college in the department of sociology.

Chicago.

Professor Harper is using with beginners a new series of Hebrew lessons, revised and improved, but still in manuscript.——There are 13 students in the advanced division in Hebrew of the Middle Class.——The advanced division in Hebrew of the Junior Class numbers 10.——President Fisk attended the meeting of the American Board.——Rev. Dr. N. I. Rubinkam lectured on Robert Browning at the conference Thursday afternoon.——In view of the political interests involved the seminary observed Chicago Day by suspending all lectures.

Pacific.

The neighboring pastors are assisting in the training course for lay workers just begun, and Rev. W. W. Scudder of Alameda is now lecturing on the Life of Christ.——Prof. F. H. Foster is pastor of the church in West Oakland and President McLean of the Plymouth Avenue Church near the seminary.——Rev. George C. Adams of St. Louis, now in San Francisco, addressed the students at the first "conference" of the year on Be Ye Wise as Serpents.——A 40-hour course in Christian ethics was begun Sept. 30 with the Seniors.——The sociology class visited the county almshouse last Saturday. They discovered a model establishment.

CONFERENCES AND ASSOCIATIONS.

VT.—Union Conference met last in North Londonderry, Oct. 6, 7. Topics were: Power of the Gospel Seen in the Individual, Church, Nation; Better Enforcement of Laws; How to Deepen the Interest of Men in the Church; and The C. C. B. S. Rev. O. S. Davis preached.

CT.—The Middlesex County Conference held its autumn session in Old Lyme. The topics were: Has the Church Outgrown the Prayer Meeting? The Decay of the Prayer Meeting, The Prayer Meeting the Pulse of the Church.

N. Y.—The Susquehanna Association met in Candor, Sept. 29, 30. Among the topics were: Memories and Lessons from a Ministry of Fifty Years, The Claims of the C. H. M. S. and of the C. C. B. S., Keuka College and Temperance. Rev. W. A. Farnsworth from Cæsarea gave a particularly interesting account of the work among the Armenians, and an Armenian minister continued the subject. A forcible sermon was preached by Rev. T. K. Beecher of Elmira.

IND.—The Northwestern Association met in Whiting, Sept. 29, 30. Rev. W. C. Gordon preached the opening sermon. Topics were: The Prayer Meeting, The Missionary Spirit of the Churches and The Relation of Home Missions to the Nation's Welfare. The reports from the churches were full and encouraging.

IO.—The meeting of Grinnell Association was held at Baxter, Sept. 29, 30. The topics were eminently practical: Church Life and Amusements, Keeping the Sabbath, Christian Coldness, Development of a Church's Working Power, How to Secure the Results of Preaching, The Kind of Pastoral Work Needed, Relation of Beneficence to Christian Character and The Mission of Christian Endeavor. This association gives generous hearing to missions, the women especially always having an opportunity to impart their missionary enthusiasm. The sermon was by Rev. G. A. Taylor of Stuart.

The Dubuque Association at its session, Sept. 29, at Strawberry Point, not only refused to listen to the request of the Bay Conference of California and rescind its action in regard to Rev. C. O. Brown, but received him into fellowship, thereby expressing its complete confidence in his personal integrity and practically condemning the action of the Bay Conference. As the constitution of the association requires that candidates for admission be in good standing, or come by examination and with proper credentials, it is thought the procedure will prove to be irregular and will make trouble in the future. The sermon was by Rev. S. J. Beach. Addresses were made by Rev. G. E. Albrecht of Japan and representatives of home fields. Among the topics discussed were: The Tendency of German Thought, Duties of Church Trustees, Strongholds of Congregationalism and Its Perils.

NEB.—The Republican Valley Association held its annual session at Red Cloud, Oct. 5, 6. The meeting was one of sustained interest and abiding good. The reports from the churches, while dwelling to some extent upon the unfavorable conditions in the southwestern part of the district, were hopeful and indicated progress. The sermon was by Rev. W. H. LeBar. The program was principally devoted to the interests of Sunday School Work, Foreign and Home Missions and Education, the last two topics occupying the whole of the second day. Supt. Harmon Bross read a significant paper showing the union of these two interests in the lives of the early leaders, Reuben Gaylord and Isaac E. Heaton. The association warmly commended the work of Evangelist T. E. Horton.

The Frontier Association, the latest formed in the State, held its annual meeting at Grant, Sept. 29, 30. The attendance was not large but the meeting was one of deep spiritual interest. The churches in this association are aggressive and successful with work in country districts. The associational sermon was by Rev. C. W. Preston of Curtis. There were symposiums on Temperance Work, Sunday School Interests and Our Benevolent Societies.

CAL.—Santa Clara Association met at San Juan, Sept. 15, 16, in the newly papered and carpeted edifice. Visiting brethren were present, representing various departments of the general work. Earnest discussion followed papers on How Can the Churches Aid Each Other? A Church Its Own Evangelist, Has the World Outgrown the Mosaic Legislation?

CLUBS.

N. H.—The most successful meeting yet held by the Ascutney Club was that of Sept. 29. The subject was The Christian Church, under the topics: From the Point of View of a Business Man, Physician, Lawyer, Teacher and Clergyman. Addresses were given by representatives of these various professions.

VT.—The Western Vermont Club met for its latest meeting in St. Albans. Papers were given on The Diaconite or Stephen, Men of the Church, The Christian Brother's Opportunity. An address on The True American, by Dr. W. S. Smart, elicited general enthusiasm.

CT.—The New Haven Club held its first meeting of the season with the Second Church, Fair Haven, Oct. 12. Rev. F. L. Goodspeed of Springfield gave an address on Savonarola.

NEW ENGLAND.

Boston.

ALLSTON.—A young men's current events club has been organized, with 25 members. Its object is to promote the fellowship, culture and usefulness of its members. The pastor, Rev. J. O. Haarvig, is preaching a series of Sunday evening sermons on The Book of Jonah in Relation to Modern Life.

The ministers who gathered in Pilgrim Hall last Monday had a rich treat in the paper read to them by Prof. H. H. Neill of Amherst on The Bible as Literature.

Massachusetts.

WAKEFIELD.—Gifts of Mrs. L. B. Fuller of late to the West Gloucester and Magnolia churches amounted to $500 each. That to the latter was for a Fuller memorial window.

TAUNTON.—All the pastors are again in their places and the fall work opens with good congregations and strong courage. The Trinitarian and Winslow Churches united in their Sunday services during the vacation, with mutually satisfactory results. The former, Rev. S. V. Cole, pastor, is to insert a Tiffany memorial window to Rev. Erastus Maltby, who was pastor of the church for 45 years. A tablet will also be placed to the memory of the first pastor, Rev. Chester Isham. These memorials will mark the 75th anniversary of the founding of the church. The event will be observed with appropriate exercises Oct. 25, 26.

NEWBURYPORT.—*Bellville.* The memorial tablet recently placed at the right of the pulpit in the auditorium was dedicated last Sunday morning. It is in memory of Rev James Miltimore, the first pastor here. It is of bronze and was provided by funds left by his granddaughter, the late Miss A. E. Rousseau. The pastor, Rev. A. W. Hitchcock, read selections from the old Bible formerly used by Mr. Miltimore. Dr. D. T. Fiske, the senior pastor, gave the address.

LOWELL.—*Eliot.* Dr. J. M. Greene, the pastor, is giving Sunday evening talks on topics suggested by the young men of his congregation. An opportunity to ask questions is offered at the close of the talk. A Good Citizenship Club has been formed among the younger members.——*Kirk Street.* The congregation has been worshiping at the First Church edifice since vacation, but the repairs on the building have now progressed sufficiently to permit services to be held in the vestry. The pastor, Rev. W. A. Bartlett, is a musical expert, and is arranging for a series of Sunday evening chorals as soon as the repairs are completed.

WORCESTER.—*Church of the Covenant*, at its annual meeting, held recently, invited Rev. J. E. Hurlbut to remain as pastor another year. The church membership is 81, of the Sunday school enrollment 191. A Men's Association has been organized recently.——*Belmont.* In spite of the splendid work accomplished since W. B. Oleson became pastor less than two years ago, the church is burdened by a heavy mortgage and is seriously considering giving up the present property and starting anew in another locality.

SPENCER.—*First.* The church has just observed "rally week" with special services. A harvest home reception and entertainment was held, as well as the annual church supper and roll-call The attendance has been large. During the present pastorate of Rev. S. W. Brown the church has grown steadily in numbers and deep spiritual interest. During his three years' pastorate 100 new members have been received, 80 on confession. He was the pioneer of the Men's Sunday Evening League in the East, starting one in Spencer two years ago.

WESTBORO.—The various women's societies of the church have been organized into a Ladies' Union. No changes were made in the officers, times of meeting or constitutions. The united body meets quarterly. After a short program refreshments are served. At the last meeting about 75 were present.

SPRINGFIELD.—*First.* The women held a successful Puritan fair last week. The parlors were attractively decorated. The ladies of the church and congregation were distinguished by their caps and kerchiefs, and a number of articles for sale found ready buyers. The proceeds are for the recent repairs on the church building. The annual meeting was held last Thursday. Encouraging reports were received from all departments. The membership of the church is now 959 and of the Sunday school 743.——*Hope.* The annual meetings of several church societies were held last week. The pastor's wife, Mrs. R. W. Brokaw, takes the presidency of the ladies' benevolent society. The two normal classes of Seniors and Juniors are now in progress.——*South.* The Sunday afternoon vesper services are proving as popular this season as last. An excellent and well-drilled chorus renders fine music.——*Eastern Avenue.* The annual meeting was held last week. With new officers and renewed interest, the prospects seem brighter for the coming year.——*Park.* A normal training class is in process of formation. The choir and chorus are doing unusually fine work this year.——*Emmanuel.* Rev. D. L. Kebbe preached his first anniversary sermon last Sunday morning. In the evening reports were given by delegates to the Sunday school convention at Northampton.

Maine.

NORTH BRIDGTON.—There is increased attendance since the house was renovated. Some of the Sunday school classes now have much needed accommodations in the new vestry. Two Christian families have recently been united to the working force. The missionary meetings have added interest by the use of the stereopticon.

BINGHAM.—An appeal is being made for the sum needed to wipe out the debt of this little church, which is doing a noble work here. The pastor, Rev. J. C. Gregory, became personally responsible for $600 in order to secure funds conditional on the whole being raised, and still needs $440.

THOMASTON.—The annual parish meeting has just been held and all bills have been paid, leaving a balance in the treasury. The pastor, Rev. C. D. Boothby, has an increase of salary, also. The putting in of electric lights, contributed by a former parishioner, is gratefully acknowledged.

ALFRED.—The absence of the pastor, Rev. R. C. Drisco, at Bangor and Fort Fairfield has been improved by painting and renovating the church buildings at an expense of about $300. The various departments all seem prosperous.

FARMINGTON.—Rev. G C. Wilson at a meeting of the Bible Society reported seven missionary colporteurs in Maine working in Hancock and Waldo Counties and the northern parts of Franklin, Somerset and Piscataquis Counties.

KITTERY POINT.—This church has prospered, and though still few in numbers is doing good work. It was organized in 1714, and at one time in its history had only one female member. Rev. H. V. Emmons is pastor.

SCARBORO.—The finances have been placed in good condition, and friends outside the church have assisted. The parsonage has received an addition and has been painted.

New Hampshire

ANTRIM.—This church was organized in 1893, and has made in three years a net gain of 50 per cent. in membership to a present enrollment of about 75. It holds services in a hall and needs a church building greatly. A movement for building has been started and the people have subscribed generously. This church is two miles from any similar organization and reaches people five miles away.

MARLBORO.—The pastor, Rev. J. S. Colby, has begun a series of discourses on Some Contrasts Between the Old and New Dispensations. The Ladies' Home Circle recently netted nearly $80 from a birthday party, the largest amount ever realized in the place from an entertainment. The weekly sessions of the Literary Circle for the study of classics have been resumed at the parsonage.

FRANCESTOWN.—In September Rev. Ralph Gillam, the evangelist, conducted a 12-days' series of evangelistic services resulting in great spiritual quickening, and leading more than 50 to avow their purpose to lead a Christian life. The change in the religious atmosphere and attitude of the community is manifest, and larger and more far-reaching results are anticipated.

EAST CONCORD.—The ladies of the society, with characteristic enterprise, have recently secured the painting of the vestry, and under their inspiration the gentlemen are pushing efforts to procure the necessary funds to paint the outside of the church edifice which are likely to be successful.

The Salisbury meeting house has lately been greatly improved by putting in stained windows. ——The newly repaired house in Claremont was rededicated Oct. 6, Pres. W. J. Tucker of Dartmouth College preaching the sermon.

Rhode Island.

TIVERTON.—*Amicable.* Interesting facts were brought out in connection with the recent celebration of the 150th anniversary. Some of the stirring events of the Revolution came close to the men of Tiverton. In those days the pulpit and pews were moved out of the meeting house and the building was used as the barracks of the Continentals. Afterwards the General Assembly of Rhode Island granted the petition of the church for holding a lottery to provide for the repair of injuries. The mother of Adoniram Judson was one of the baptized children of the church, belonging to a family that is still loyal to the church.

PAWTUCKET.—*Park Place*, Rev. J. J. Woolley, pastor, held its annual meeting Sept. 29. Reports were encouraging and the financial condition satisfactory. The combination of social features with the business attracted a large representation.

Connecticut.

WILLIMANTIC.—The newly decorated and furnished meeting house was opened recently for servic the first time, and large congregations were present. The ceiling has been divided into 18 panels by beams running at right angles. These together with the walls and entire interior have been newly frescoed in light warm colors that harmonize well. The pulpit recess and windows are arched in the Gothic style of architecture. The chapel has also received a thorough repairing, including a new roof, and has been newly decorated in harmony with the auditorium. New carpets and new cushions complete the pleasing appearance of the interior. The work has been going on over two months, and was done entirely under the direction and at the expense of the women. Rev. E. A. George is pastor.

MONTVILLE.—The internal improvements of the building have been rendered complete by the hanging of a beautiful new chandelier, the gift to the church of the Robertson heirs, proprietors of the paper mill industry of the town. The women's society has appropriated money for the reshingling and new boarding of the horse sheds.

EAST HAMPTON.—Rev. A. P. Miller of New Haven occupied the pulpit recently. He was formerly a slave and did not receive his freedom until after the war, since which time he has received an education at Fisk University and Yale Divinity School. He is now connected with the Board for Armenian Missions

ROCKVILLE.—*Union.* The Endeavor Society has presented the society with a check for $50 to be applied on the church debt. An unusually large Sunday school was present on rally Sunday, 420 pupils being present. It was voted to contribute $25 towards the State association.

WETHERSFIELD.—Workmen are now employed on the chapel in converting the room formerly used by the Wethersfield Library Association into a parlor for the women's meetings. A kitchen is also being built in the rear of the chapel, connecting with it for use at sociables.

NEW HAVEN.—At the opening Ministers' Meeting, Oct. 12, an address on Ethics and Authorship was given by Rev. J. B. Smith. This gathering is composed of all religious denominations in and about the city, instead of each denomination meeting by itself only.

NEW BRITAIN.—*First.* Rev. G. H. Sandwell has been heartily welcomed on his return from a two-months trip to Europe. Mr. Sandwell has been preaching with acceptance at Christ Church, London, during Rev. F. B. Meyers's absence in this country.

NEWINGTON.—Rev. Herbert Macy, the pastor, has been elected acting school visitor. The school has voted $25 a year for two years towards the work of the State Sunday School Association.

ROXBURY —Additions have been received of late at every communion service. Mr. G. A. Bushee, recently of Yale Divinity School, will be ordained this month.

FAIR HAVEN.—*Second* is holding a series of vesper services, at which music of a high order is presented with addres es by the pastor, Rev. D. M. James.

LITCHFIELD.—As a result of the Armenian agitation in this town nearly $200 have been forwarded to the National Relief Committee.

MIDDLE STATES.

New York.

BINGHAMTON.—*Plymouth.* Rev. W. H. Kephart preached his last sermon in this city, Oct. 3. and on the following Tuesday his connection with the local association was officially severed. Mr. Kephart came here in June, 1889, under engagement to take charge of a flourishing mission Sunday school supported by the First Church. In 1890 the school grew into a church of 125, over which Mr. Kephart was installed. This little church twice outgrew its place of worship, and in January, 1893, a site was obtained at Oak and Lydia. The church now numbers 350 and is in a flourishing condition. The North Church, New York city, over which Mr. Kephart has just become pastor, numbers about 250 families, its Sunday school having a membership of not far from 700. The church was organized in 1890.

RENSSELAER FALLS.—The parsonage is undergoing needed repairs. Neighborhood cottage prayer meetings are being held and there is a marked interest throughout the parish.——Rev. G. M. Rowland, after spending several months with his aged mother, is returning with his family to his mission field in Japan. They sailed from Vancouver Oct. 12

CORNING —The corner stone of the new building was laid Oct. 2. Rev. Ethan Curtis gave the address and other clergymen of the city took part. The building will cost about $20,000.

PATCHOGUE.—*First.* The church is still without a pastor, but it is in a flourishing condition. The house of worship is greatly admired by those who have preached here.

Rev. S. G. Heckman and his people at Watertown are rejoicing in the payment of their church debt.

New Jersey.

GLEN RIDGE.—The board of deacons has issued a letter to the members of the church calling upon them to join the deacons in loyally supporting the work of the church and pastor. The Sunday school reopens with good numbers and is greeted by a stirring letter from the superintendent in the church paper. About 51,000 bouquets of flowers have been sent to the poor in New York, where they have been greatly prized.

PLAINFIELD.—The pastor has just issued an earnest pastoral letter calling upon all in the church to fresh loyalty in worship and work. Accompanying the letter is an inquiry slip with questions as to what the person addressed is doing and is willing to do.

NEWARK.—*First.* By the will of the late Deacon C. M. Hill the church receives a legacy of $1,000, to be held in trust, the interest being used for the benefit of the poor of the church.

Pennsylvania.

ARNOT.—Some time ago this people, Rev. R. J. Rees, pastor, came to self-support and have lately started two missions in Landers and Maple Hill. The latter has now been placed in the care of the Welsh Church of Blossburg. Five conversions are reported from Arnot during August.

KANE.—The edifice has been refitted and frescoed at a cost of $350, a sum which was raised by the Ladies' Aid Society. The new parsonage cost $3,000. The church seeks to do faithfully its share of Christian work in the town. The pastor is Rev. C. A. Jones.

LANSFORD.—The Sunday evening congregations are large, requiring extra seats in the aisles. The Sunday school has voted to devote the first Sunday of each month's collections to missions. The new pastor is Rev. J. C. Handy, formerly a Methodist.

COALDALE.—*Second.* The troublesome debt of this church has been extinguished, and Rev. R. N. Harris, who was the moving spirit in the work, goes to Mt. Carmel for a new pastorate.

THE SOUTH.

Louisiana.

Rev. C. F. Sheldon has returned to Lake Charles from a tour among the churches of the northern and central parts of the State. He has been assisting the pastors in special services, which have resulted in much good.

Texas.

DALLAS.—*First.* Rev. W. E. Reed, who has been with the church since January, 1896, has decided to take up foreign work in Ecuador, S. A., and will close his work at Dallas in December. The church has asked Dr. C. I. Scofield, who is now at East Northfield, Mass., to return and resume his pastorate at the end of the year.

The First Church in Paris is putting in new windows.

HARPER'S WEEKLY
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THE INTERIOR.

Ohio.

COLUMBUS.—*Eastwood* is feeling the influence of the "hard times," but is hopeful, united and vigorous. The pastor, Rev. R. S. Lindsay, and his wife were given a hearty reception by their people on their return from vacation. Mr. Lindsay spent four weeks in Canada and supplied the vacant church at Barrie, Ont., for two Sundays.——*Mayflower* and *St. Clair Avenue* are both in excellent condition. Rev. D. F. Harris of the latter is one of the leaders of the State Anti-Saloon League movement.——*Plymouth*, Rev. Alexander Milne, pastor, rejoices for the first time in its history in freedom from debt. The church may be expected in the near future to take up some new work on the North Side.——*South* is pushing forward into a prominent place in the German community in which it is situated. Rev. C. A. Gleason is the first of the city pastors to call in the aid of the Boys' Brigade, and he is succeeding. The former pastor of this church, Rev. Jesse Bright, does not recover so rapidly as was hoped, and it will be some time before he is able to resume work.

Illinois.

ALTON.—The annual meeting was one of the most encouraging the church has held of late. Reports show that faithful work has been done. The benevolences were large and the treasurer reported all bills paid and a surplus. The church enrollment has increased from 161 to 215 during the present pastorate. Rev. J. H. J. Rice is pastor.

ALBION.—The corner stone of an edifice of brick and stone, the largest in the southern part of the State, was laid Oct. 2. The pastor, Rev. E. E. Shoemaker, gave the principal address. President Hines of the Southern Collegiate Institute, which is located here, also spoke.

Indiana.

INDIANAPOLIS.—*Fellowship* celebrated, Oct. 4, 5, the sixth anniversary of the founding of the Sunday school, out of which grew the church. Already the subject of a larger and permanent house of worship is being agitated. One brother has offered a subscription of $1,000 to start with.——*Pilgrim* has largely increased congregations since the coming of Rev. A. F. Ayres, and non-church-going families are being attracted to the minor services.——*Plymouth*. The institute adjunct of the church opened for the winter, Oct. 8, with a full list of night and day classes in various departments; particular attention is given to child study and literature.——*Northeast*. This recently organized church is the outgrowth of religious work conducted for two years in a manufacturing locality and sustained by the local W. C. T. U. Cottage prayer meetings have had a strong effect.

Michigan.

UNION CITY.—*First*. Rev. H. S. Mills preached his last sermon as pastor last week Sunday. The church has passed resolutions stating heartfelt appreciation of the faithful and efficient labors of the pastor and his wife, especially among the poor. The interest and prayers of this people follow them to their new field of labor.

The congregations are increasing in all three fields just entered, Allendale, Eastmanville and Bass River ——A most successful pastorate is initiated at Conklin with the laying of the corner stone of Plymouth Church.——Smith Memorial Church, Grand Rapids, hopes soon to attain to self-support. ——Rev. W. H. Underhill has finished with his own hands the foundation of the church at East Grand Rapids, and is toiling with the carpenters to inclose the building before snow flies.——Fremont Church rejoices in coming to self support.——The church in Hart has just finished a fine parsonage.

Wisconsin.

STOCKBRIDGE.—Miss S. E. Margetts was lately ordained and installed over this church. It is doing an excellent work in the field formerly occupied as a mission to the Stockbridge Indians by the American Board. Thus a foreign mission field becomes a home mission field and then a church.

CHILTON —An inoperative church here has been revived this summer under the superintendence of District Missionary F. L. Dexter. Mr. Chester Ferris of Yale supplied the pulpit during vacation, and the church is now ready for a settled pastor.

The Elroy church maintains two regular preaching stations outside the town in connection with branch Sunday schools.——In Spring Green a Men's Sunday Evening Club has just been organized and is meeting with encouragement.

THE WEST.

Missouri.

ST. LOUIS.—*First*. Miss Lucile Barnes, a graduate of the Moody School in Chicago, has been employed as a parish helper and pastor's secretary. Ten members were received Oct. 4, eight by letter. ——*Compton Hill*. Rev. G. C. Adams has been called to First Church, San Francisco. The salary proposed is $4,000, with a promise of $5,000 as soon as the finances of the church will permit. He is offered $1,000 for moving expenses.——At the Ministers' Meeting, Oct. 5, Rev. R. M. Sargent, D. D., read a paper giving reminiscences of his long life of active service, connected with many important passages in Congregational life both in the East and West.

SPRINGFIELD.—*Central*. The departure of Rev. G. S. Brett to Waukesha, Wis., is greatly lamented. During his pastorate the church has come to self-support, and he leaves it in good condition.

The City Missionary Society, which during the service of the present superintendent, Rev. A. L. Love, beside carrying on its other work, has built seven new meeting houses, added a new front and made extensive repairs on an eighth, and before the year is out expects to complete a ninth, finds itself hard pressed to meet its running expenses, the money available for building not being at its disposal for current needs. For this reason it is announced that the superintendent will sever his connection with the society Nov. 1.

Rev. J. C Plumb is now pastor of the church in Joplin for the third time.

Iowa.

The local association meetings this fall have been unusually interesting. Much sympathy has been shown for the weaker churches. It is believed that the association ought to look after missionary churches within its own bounds, and to give needed advice and assistance when demands are most pressing, rather than wait for the regular visits of the missionary superintendent. For the same reason it has decided to look after neglected fields, and do

Continued on page 576.

DANGERS IN FOOD SUPPLIES.—A lecturer on cooking the other day made the surprising statement that the asylums are being filled with country people in much greater proportions than city people mainly because they were more careless in regard to their food. While a diet of fat meats may be more characteristic of people living in rural districts there are other dangers just as insidious to which the residents of the big cities are subject. Scientific research is every day emphasizing the fact that man is what he eats.

Probably there have been no more active advocates of pure food than the manufacturers of Royal Baking Powder. The vigorous campaign against adulterations carried on by them was no doubt due in a large part to the fact that in scarcely any other division of food supplies are harmful ingredients used lavishly as in the compounding of baking powders. The absolute purity of the Royal has become in the nature of an axiom, and its proprietors are naturally disposed to spread broadcast the doctrine of pure food. It has been claimed, without contradiction, that no other article of human food has ever received so many emphatic indorsements from the highest authorities.—*Journal of Health.*

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a special rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

Atlantic Monthly	$3.25
The Century Magazine	3.60
St. Nicholas	2.60
Scribner's Magazine	2.60
Harper's Magazine	3.25
Harper's Weekly	3.25
Harper's Bazar	3.25
Harper's Round Table	1.60
American Kitchen Magazine	.75

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

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MISTAKEN NOTION.

There are many persons who do not buy a Parlor Cabinet because they feel that the first thing is to collect the contents for it.

That should go ahead of the purchase of the Cabinet.

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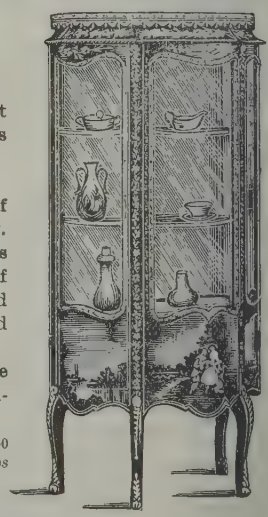
This week is the chance of a lifetime to secure a fine cabinet from our new fall stock of nearly one hundred beautiful patterns, special low prices.

New General Catalogue for 1896-97. *Square octavo*, 256 *pp*, 300 *illustrations. Sent to any address on receipt of five 2-cent stamps for postage.*



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THE BUSINESS OUTLOOK.

An increased nervousness and timidity of capital as election day draws near is apparent. The banks are preparing for they know not what, and the merchant and the manufacturer are not making any new commitments until certainty succeeds uncertainty.

Of course, here in the East it is considered that McKinley will be elected, but there is not that comforting certainty about the complexion of the next Congress, which latter is, after all, the most important. The enormous crowds who come forth to listen to Bryan are making the conservative element still more conservative. The argument that these people come from mere idle curiosity does not satisfy the thoughtful man, who knows that mere curiosity will not make 20,000 Americans stand for hours in the rain.

One of the most prominent features of the whole mercantile situation is the enormous movement of wheat to Chicago and the other grain centers. Not only this, but there is a very heavy export demand for wheat, freight room in the steamers being very scarce.

Dry goods are in moderate request, and the mills are operating largely on full time. Woolen mills are fairly busy on orders or completion of the same. Iron and steel are still strong in tone, although the amount of new business is disappointing.

BIOGRAPHICAL.

REV. HENRY MARTYN BRIDGMAN.

Rev. H. M. Bridgman was born at Westhampton, Mass., Jan. 8, 1830, and died Aug. 29, at his post at Umzumbe, Natal, South Africa. He graduated at Amherst College in 1857 and from Union Seminary in 1860. He was ordained in June, 1860, and the following September sailed for Durban, South Africa, where he has labored in the Zulu Mission of the American Board these many years. He was a man of firm convictions and of steadfast devotion to the work which for thirty-six years has been the joy of his life. He leaves a son, Dr. Burt M. Bridgman, and a daughter, Mrs. Amy Bridgman Cowles, who are helping to perpetuate their father's influence in South Africa. Mr. Bridgman's home letters were models of description, revealing to the last a humorous spirit that found sunshine in most repellant surroundings and even in the physical suffering of many long years. The notices of his death in the Natal papers pay him the highest tribute, as a man endeared to white and black, to natives and foreigners, "by his earnest Christian character, his consecration to his work, his ready sympathy and genial wit, which made his name in Southern Africa honored and esteemed." He kept in touch with political life, reading the daily papers with eager interest, and was alive to the welfare of his country.

REV. HARVEY ADAMS, D. D.

His death at his late residence in New Hampton, Sept. 23, is another break in the thinning ranks of the famous Iowa Band, leaving only four of them this side of the grave. Mr. Adams was born in Alstead, N. H., January, 1809. He fitted for college at the Montpelier Academy and entered the University of Vermont in 1836, graduating from this institution in 1839. He graduated from Andover Seminary in 1843 and came with other members of the band to the Territory of Iowa in the autumn of this year. His first pastorate at Farmington extended over a period of twenty years. His other pastorates were at Council Bluffs, New Hampton, Fairfax and Bowen's Prairie. He was a trustee of Iowa College from its founding until his death.

Marriages.

The charge for marriage notices is twenty-five cents.

CUSHMAN—CHAPMAN—In White Cloud, Kan., Sept. 19, Rev. Charles E. Cushman and Belle Chapman.

EDWARDS—COOK—In Milton, Oct. 5, by Rev. A. K. Teele, D.D., Arthur B. Edwards and M. Beulah Cook, both of Milton

THE difficulty of disposing of the fruit stone is no small matter, and the danger in eating fruit from which the seeds have not been removed has brought into existence a most necessary as well as one of the neatest and handiest of all kitchen utensils, the Enterprise Raisin and Grape Seeder, manufactured by the Enterprise Manufacturing Company of Philadelphia, whose ad. appears in another column of this paper. This little machine fastens on the table and is so simple a child can manage it, and seeds a pound of fruit a minute without waste.

A POUND of facts is worth oceans of theories More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers Send your address to the New York Condensed Milk Company, New York.

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THE ROENTGEN RAY ILLUSTRATED —One of the most interesting spots at the Food Fair in the Mechanics' Building is that where the great Roentgen Ray discovery is illustrated. The X-ray apparatus is so powerful that the ribs and spinal vertebræ of the body can be plainly seen. Ladies have discovered bits of needle, soldiers a bullet and sportsmen shot embedded in the arm. The apparatus used is the L. E. Knott. The *modus operandi*, which is very interesting, is briefly as follows: a current of fifty-two volts is taken from the street and sent through an Edison and a Tesler high-frequency coil, which raises the voltage to nearly a million. The coil is insulated with sperm oil which runs between all the layers The newly invented electric motor fan interrupts the current at the rate of 2,000 interruptions a minute. Into a glass tube, which is practically a vacuum, the current, purple in color, rushes, becoming green as it strikes the disc at the top and bottom of the tube, and is reflected by the v-shaped disc upon the Edison fluoroscope. On the fluoroscope the arm or hand is laid, and through them the person is able to look, screened in a dark closet. When the current is fully on it sounds from the gallery like a powerful jet of water from an engine hose played upon a building, the hose nozzle being held only a few feet away.

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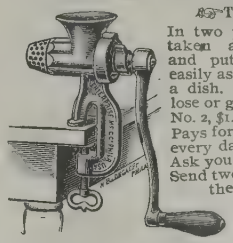

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Continued from page 574.

its best to cultivate them. In this work of exploration and development the Dubuque pastors have been leaders, and it is expected that as a result of their work two new churches will soon be organized in the city.

The church in Charles City has engaged Evangelist A. E. Thomson of Ohio for a series of meetings in November.

Minnesota.

ST. PAUL.—*Milton Street.* Rev. H. W. Parsons has been spending some time with this church visiting the people. It is desired to secure a resident pastor who will also work in some other section of the city.—*Cyril Chapel.* The Bohemian work is prospering under Mr. Charles Trchka, an Oberlin student. His ordination will probably take place soon.—*Pacific* reports a growing congregation under its new pastor, Rev. J. A. Jenkins. It is making a brave attempt to pay a part of its debt.

DULUTH.—*Mayflower.* An all-day fellowship meeting was held with addresses by five neighboring pastors. The topics were: Personal Responsibility to the Church in Its Various Departments; In Good Citizenship; In One's Belief; In Living One's Belief. The church has progressed since the coming of the new pastor.

ELK RIVER.—A touching memorial service was held, Oct. 4, in memory of the deceased pastor, Rev. David Henderson. No minister was present, the members conducting the service. Letters from churches which Mr. Henderson had served were read and many tributes were paid to his patience, fidelity and ability.

FARIBAULT.—A recent service was devoted to the older people, the pastor, Rev. G. S. Ricker, preaching upon How to Make Life Long, and the music being rendered by a choir of old folks. By a happy providence, Rev. Edmund Gale, for 18 years pastor here, was present and made a touching address to his old flock.

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OWATONNA.—This church, under the advice of its retiring minister, aims to avoid spiritual loss during the interval between pastorates by employing Evangelist C. N. Hunt to hold services. Congregations are large, conversions are reported and the way is thus prepared for a new leader.

MONTEVIDEO.—The house of worship has been enlarged to accommodate the growing audience, at an expense of $1,400, which has been provided for. Many students of Windom Institute make this their church home. A fitting service of reconsecration was held Sept. 27.

The churches at Springfield and Selma have paid some of their debts and already have a minister on the ground.

Nebraska.

GRAFTON.—A delightful meeting for old people was held Oct 4. This service is intended as a correlative to that of Children's Day. The Y. P. S. C. E. entered heartily into the effort to make this "old folks' day" one of cheer and comfort, decorating the audience-room with bright autumn flowers, fitting it with easy-chairs, inviting the venerable guests and driving them to the meeting house. The pastor, Rev. A. A. Cressman, preached upon The Comforts of Old Age to a congregation including 17 persons of 65 years of age and upwards.

INDIAN CREEK.—The revival work done at this point, near Red Cloud, by Evangelist Horton culminated in the recognition of a church of 24 members Oct. 5. The whole aspect of the community has been changed by this work. There is a large Sunday school, and the schoolhouse is crowded with interested hearers at every meeting. Rev. Messrs. Samuel Williams, O. E. Tichnor and Samuel Deakin took part in the recognition service. Rev. O. E. Tichnor will care for this church in connection with Red Cloud.

TRENTON.—Rev. D. F. Bright, who lately closed labor at Taylor, has begun work here, preaching also at Fairview. He has established a promising out station at Rosefield, a country district settled largely by a superior class of Welsh people.

Oklahoma.

ALTONA.—This church, organized in 1895, was recognized by council Sept. 27 and the same day dedicated a house of worship. Rev. Messrs. J. H. Parker and R. B. Foster preached at the latter service.

PACIFIC COAST.

California.

OAKLAND.—*Market Street.* At the recent annual meeting 103 accessions during the year were reported, an increase of 50 per cent. in the Sunday school and the organization of three new departments—a missionary society, a Brotherhood of Andrew and Philip and an Intermediate C. E. Society. A pleasant feature of the banquet was the presentation to the church of the new and commodious tables, including dishes, by the pastor, Rev. E. S. Chapman, in behalf of friends.

SAN FRANCISCO.—*Third.* Among interesting features of the annual meeting of the W. H. M. U. was the report of the H. M. Daughters who, in their first seven months of service, had gathered $217; also the presence of 10 bright-eyed Italian girls as an object lesson of the work done among that class by Rev. Mr. Lafronchi, their pastor, who is supported by this society.

SANTA CRUZ.—In a desirable location Mr. G. Morgan has erected a two story building for the use of the Chinese Mission. Though only rented to the latter the friends felt their title sufficient to warrant a dedication of the house, and on the evening of Sept. 22 gathered with Dr. W. C. Pond for such a service. A social hour with refreshments followed.

Rev. F. V. Jones of San Mateo, with some of his young people, holds occasional services at the county poor farm, which are heartily enjoyed.—The young ladies' branch of the Woman's Board of the Pacific, during the decade of vigorous work just completed, has raised $8,000.

Washington.

ST. JOHN.—Rev. J. A. McCroskey, who has been obliged to give up his pastoral work here in the interest of his wife's health, acknowledges the generous treatment of his people, in particular the sisterly kindness shown by the women to Mrs. McCroskey in her illness. He is now at Ash Grove, Mo.

Since the coming of Rev. Mathias Peterson to western Washington the Swedish pastors and churches have been greatly strengthened and drawn into closer fellowship with other Congregational churches, which they find most enjoyable.

For Indigestion
Use Horsford's Acid Phosphate.

Dr. W. W. GARDNER, Springfield, Mass., says: "I value it as an excellent preventive of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

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No Need to Feel Tired and Irritable—Knowledge That You May Never Have Possessed.

People often have pale and sallow complexions, the muscles are weak and flabby; there is a weak, nervous feeling and a general tired and exhausted condition; the appetite is gone. The spirits are depressed; strength, energy and ambition are lacking; the sleep may be disturbed, there may be neuralgia and rheumatic pains. In fact the entire system lacks vigor of nerves and power of the body. These conditions arise from a disordered state of the nerves and blood. What is needed is Dr. Greene's Nervura blood and nerve remedy to build up the wasted, weakened, diseased nerves, and to give a supply of purer, richer blood.

MISS E. BURKE

Miss E. Burke of Amoskeag, N. H., writes. "I was stricken down with nervous prostration, and no one knows what I suffered."

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This grand medicine transforms the body from a weak, ailing, disordered condition into a strong and vigorous one. It is the prescription of the great specialist in nervous diseases. Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted free, personally or by letter.

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CALIFORNIA.

Rev. C. R. Brown, Oakland.

MINNESOTA.

William H. Laird, Winona.

NOTEWORTHY FORTHCOMING MEETINGS.

Indian Conference, Lake Mohonk, N. Y., Oct. 14–16.

American Missionary Association, Boston, Mass., Oct. 20–22.

Convention of the Open and Institutional Church League, Hartford, Ct., Oct. 20, 21.

Woman's Home Missionary Association, Annual Meeting, Boston, Oct. 28.

International Convention of Christian Workers, Louisville, Ky., Nov. 5–11.

National W. C. T. U. Convention, St. Louis, Mo., Nov 13–18.

"BEAUTIFUL beyond compare" was the tribute paid the Deerfield Valley by an eminent traveler. His judgment was excellent, and if you take the Fitchburg Railroad's popular $2 excursion of Oct. 17 to the Hoosac Tunnel you will be sure of it.

CABINET APPOINTMENTS.—It is an easily demonstrable fact that nearly every house has in it the materials for filling a parlor cabinet, and if this fact was once fully realized there would not be any lack of purchasers at the special sale of parlor cabinets at reduced prices at Paine's, 48 Canal Street, Boston, this week. It is the chance of a lifetime to secure a cabinet, and thus add a beautiful new attraction to the house. Just collect together your curios and bits of china or silver, and see how beautiful a picture they will make in a group.

THE Good Templars of the United States and Canada are evidently satisfied that the election troubles will not interfere with their proposed visit to Europe. The international meeting of the Good Templars will be held at Zurich in June, 1897, and arrangements have been completed for several hundred members of the Independent Order of Good Templars from all parts of the United States to take an extended trip to Europe during May, June and July. The tour will include England, Belgium, Germany and Switzerland, with a protracted stay at Zurich during the international convention. The whole of the arrangements for ocean steamers and European travel have been placed with Henry Gaze & Sons, Ltd., the well-known tourist firm of New York, Chicago and London. It will be remembered that the Ancients of Boston, who also numbered several hundreds, traveled under the arrangements of this tourist company.

OUR OWN DOMINION.—The Bishop of Niagara, preaching in Holy Trinity, Winnipeg, during the meeting of the General Synod of the Church of England, referred to the church's missionary operations in the foreign field, among the heathen, the ancient civilization in India, China and Japan. He then dealt with the colonies, and finally with the Dominion of Canada. The Bishop said: "It is only when we may journey from east to west that we at all begin to realize the inheritance that is ours in this great country. We need another Moses to stand and say to the Canadian people, 'Ye shall bless the Lord your God for the good land he hath given you.' The greatest railway in the world opens up the full extent of this land, carries us from ocean to ocean, from coast to coast, through the most majestic, the most astounding scenery on earth; over the inland seas that we call lakes, the boundless prairies, the measureless plains; cloud-capped mountains, awful gorges, appalling precipices, rolling floods, yawning chasms, broad rolling rivers, writhing with the everlasting hills, boring through the rocks, jumping round them, interjoining with them, playing with the curves, flying over the cañons, crossing the awful depths, shooting out again on the plains, battling with the opposing forces that nature through bygone centuries piled up, marvelous engineering feats and continuous eluding, overcoming, beating them down, making all subservient to man's will, till at last we come face to face with the great Pacific. All of this is accomplished with a luxury so great, such an abundant provision for eating and drinking, for rest and enjoyment, easy-going sleepers, superb dining cars, beautiful hotels nestling among the eternal mountains, and standing out in the coast cities, and undoubtedly constitutes the trip one of the most enjoyable that it is possible to make, and the great railway and its management throughout all its details, the wonder and admiration of the traveling world, and incomparably the mightiest undertaking ever accomplished for the exploration, exposition and development of Canada.—*Manitoba Free Press, Winnipeg, Sept.* 10, 1896.

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WEEKLY REGISTER.

Calls.

BELSEY, Geo. W., Geneva, O., to Plymouth Ch., Toledo. Accepts.
BERRY, Edw. A., Central Ch., Chattanooga, Tenn., accepts call to First Ch., Cedar Rapids, Io.
BIDWELL, Chas. A., Boston, Mass., accepts call to S. Main St. Ch., Manchester, N. H.
BLACKMAN, Virgil W., Bethel, Vt., to Swanzey, N. H. Accepts.
BOWRON, Jos., Amble, Eng., to Memphis, Mich.
BULL, David W., Pitcher, N. Y., to De Ruyter and Lincklaen.
COBURN, David E., to supply for a year at Otisfield and Casco, Me. Accepts.
CONLEY, Isaiah B., accepts call to Springfield, Me, where he has been supplying.
COOLIDGE, H. A., E. Jaffrey, N. H., to Wilmot. Accepts.
COX, Jacob W., Economy, N. S., to Noel, Lower Selmah and Maitland. Accepts, with address at Lower Selmah.
DARLING, E. S., to Henrietta, N. Y.
DAY, Wm. H., Chicago, Ill., accepts call to First Ch., Aurora.
DOUGLASS, H. Paul, formerly of Manson, Io., to Harlan, Ames and Gilbert.
FREEMAN, Henry A., Monson, Me., to Holden and Dedham. Accepts.
HALBERSLEBEN, Henry C., Linwood, Neb., to Irvington and Bennington. Accepts.
HANNAFORD, Wm. H., Benzonia, Mich., to First and Second Chs., Salem. Accepts.
HUMFREYS, John, Grand Haven, Mich., to Wyandotte. Accepts.
JANES, Henry, formerly of Andrews, Ind., to Angola. Declines (*not* accepts), to engage in further study at Oberlin Sem.
KING, Willet D., to Moorland, Io., for another year. Accepts.
LONG, Sam'l A., Clare, Mich., to Richmond. Accepts.
MILLS, Richard B., Holden and Dedham, Me., to Strong. Has begun work.
MOORLAND, Jesse E., Howard Chapel, Nashville, Tenn., accepts call to Mt. Zion Ch., Cleveland, O.
MOTE, Henry W., Oregon, to Pacific Grove, Cal.
MUDIE, Howard, formerly of Mantorville, Minn., accepts call to Kent. Ct., for six months.
PECKOVER, Horace, Kingston, Jamaica, to Zion Ch., Toronto, Ont.
POETON, Josiah, Moody Inst., Chicago, Ill., to Taylor, Neb. Accepts.
PRESSEY, Edwin S., Elmwood, Ill., to St. Anthony Park Ch., St. Paul, Minn. Accepts.
RADER, Wm., to permanent pastorate of Third Ch., San Francisco, Cal. Accepts.
ROBINS, Anson H., to remain another year at Iroquois, S. D. Accepts.
SARLES, Jesse E., Yale Divinity Sch., to Necedah, Wis. Accepts, and has begun work.
SAVAGE, John W., Chassell, Mich., to De Pere, Wis. Accepts.
SMITH, Edwin S., Glen Ellyn, Ill., to Angola, Ind.
SMITH, Wm., Averyville Ch., Peoria, Ill., to Marshall.
TAYLOR, Chas. I., Grand Blanc, Mich., to Barker Memorial Branch, Grand Rapids. Accepts.
THOMPSON, Hiram F., Sullivan, O., to Lexington. Accepts.
THORP, Chas. N., to remain for a year as asst. pastor at Rutland, Vt. Accepts.
WASHBURN, Francis M., Mankato, Minn., to Telluride, Col. Accepts.
WEAGE, Edward D, Tulare, Cal., to Paso Robles. Accepts.
WHITING, Elbridge C., formerly of Fifth Ave. Ch., Minneapolis, Minn., to Tewksbury, Mass.

Ordinations and Installations.

COBURN, David E., *o.* Otisfield, Me., Oct. 1. Parts by Rev. Messrs. A. G. Fitz, A. P. McDonald, W. B. Hague, G. M. Woodwell.
CONLEY, Isaiah B., *o.p.* Springfield, Me., Oct. 8. Sermon, Rev. D. P. Hatch; other parts, Rev. Messrs. S. L. Bowler, S. D. Towne, Dr. Graves.
GRANT, John H., *o.* and *i.* Center Ch., Meriden, Ct., Oct. 8. Sermon, Prof. J. E. Genung; other parts, Rev. Asher Anderson, Prof. L. O. Brastow, D. D., Drs G. W. Phillips and J. W. Cooper.
PITKIN, Horace T., *o.* for foreign mission service, Pilgrim Ch., Cleveland, O., Oct. 9. Sermon, Dr. Jas. Brand; other parts, Rev. H. P. Beach and Drs. Judson Smith, A. H. Plumb, H. A. Schauffler.

Resignations.

BICKFORD, Augustus A., Westford, Mass., to take effect Oct. 25.
DANIELSON, Joseph, Southington, Ct., to take effect April 1.
HIBBARD, Augustine G., Goshen, Ct.
HOULDING, Horace W., Seattle, Wn., resigns the position of State evangelist, to engage in missionary work in China.
LADD, Wm. B., Prophetstown, Ill., to take effect Dec. 1.
MACKINTOSH, Rocliffe, Washington, Ind., to avail himself of a favorable opening in England.
McCROSKEY, John, St. John and Endicott, Wn.
WILLIAMS, Horace R., Richmond, Mich.

Dismissions.

KEPHART, Wm. H., Plymouth Ch., Binghamton, N. Y., Oct. 3.
TILTON, Geo. H., Lancaster, N. H., Sept. 29.

Churches Organized.

ALTONA, Okl., rec. 27 Sept., 27 members.
INDIANAPOLIS, Ind., Northeast Ch., 28 Sept., 37 members.
INDIAN CREEK, near Red Cloud, Neb., 5 Oct., 24 members. Yoked with Red Cloud under Rev. O. E. Tichnor.

Miscellaneous.

CAVERNO, Chas., pastor at Boulder, Col., has been nominated by the Republican State Convention for regent of the State University.
GROUT, Lewis, and wife, of W. Brattleboro, Vt., the first 15 years of whose wedded life was spent in the Zulu Mission, S. Africa, celebrated their golden anniversary Oct 8. Among the numerous gifts were $100 in gold from friends in Brattleboro.
HAYNES, Artemas J., is taking a special course at Harvard University. His address is 40 Irving Street, Cambridge.
JACKSON, Frank D., St. Petersburg, Fla., is invited to supply for three months at Sutton, Neb., with a view to settlement.
MILLS, Chas. P., pastor of North Ch., Newburyport, Mass., will be a candidate for the legislature from the 22d district, which includes Tewksbury, Rowley and Ipswich.
OSBORNE, Cyrus A., Beloit, Wis., has been invited to supply at Lake Geneva until May 1.
PERKINS, Jas. C., of India, after a sojourn in California, during which he made numerous and effective missionary addresses, is on his way to Oberlin, O., where he hopes to locate his family, himself returning to his field later.
PERKINS, Sidney K., and wife, at a house warming in the new parsonage of First Ch., Springfield, Mass., were surprised by a gift of money as an expression of love from their people.
RICE, Geo. H., has accepted an invitation to supply for three months at Springfield and Selma, Minn.
SMITH, Sam'l G., has returned to People's Ch., St. Paul, Minn., after a four months' absence abroad, during which he studied social problems in London, especially the housing of the poor.
SUTHERLAND, John W., of Webster Groves, Mo., has been obliged to suspend work for several weeks on account of illness, but expects to return to his post soon.
WIRT, David, father of Supt. L. L. Wirt of the C. S. S and P. S., after a year spent in visiting his old home and the principal cities in the East, has returned to San Francisco.

It is in our power to have flowers around us during the most dreary days of winter. To do this we should plant now a few bulbs which will amply repay us for the little trouble it will cost. Any one interested in this pastime would do well to drop a line to Messrs. Joseph Breck & Sons of Boston, Mass., the well-known seedsmen, who have on hand probably as large and varied a selection of flowering bulbs as any house in America. A simple request to them will bring to the writer a catalogue with cultural directions and full description of their various bulbs and winter flowering plants that cannot fail to interest any one desirous of beautifying a winter home or making ready the garden for its early spring blossoms.

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Nourishing, and an assistant to renewed appetite.

Somatose

A Perfect Food, Tonic and Restorative.

It is a powder made from the most nourishing elements of meat, prepared for the nutriment and stimulus of weak systems. May be taken dry, or in milk, water, etc.

At druggists, in 2 oz., ¼, ½ and 1 lb. tins.

Also the following combinations, Somatose-Biscuit, Somatose-Cocoa, Somatose-Chocolate—each containing 10 per cent. Somatose. Very convenient and palatable preparations.

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LARKIN SOAPS On Thirty Days Trial. From Factory to Family.

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Oil Heater Or Seth Thomas **Mantel Clock Free.**

IT is wise economy to use good soap. We sell our soaps entirely on their merits, with our guarantee of purity. Thousands of families use them, and have for many years, in every locality, many in your vicinity.

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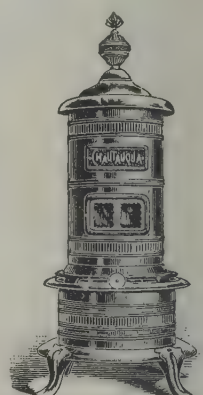
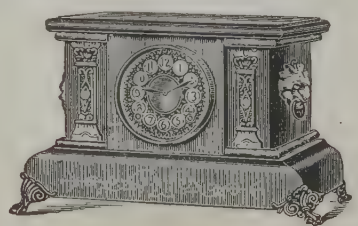


Seth Thomas Mantel Clock, Eight-Day. Cathedral Bell. Strikes Hours and Half Hours.

Brass Movement. Beautiful, Adamantine Enamel Case, patented process. Very highly polished, the eye cannot distinguish it from Black and Variegated Marble. Artistic bronze gold pilasters and trimmings. Length, 16¾ in.; width, 6½ in.; height, 11 in. Dial 5 in. in diameter, is gilt (white if preferred) with black Arabic numerals. Guaranteed a reliable timekeeper by the most celebrated makers in America.



Cash with order is not asked, but if you remit in advance, you will receive extra a nice present for the lady of the house, and shipment day after order is received.

The money refunded without argument or comment if the **Box** or the **Premium** does not prove all expected.

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Subscribers to this Paper may Use the Goods 30 Days before Bill is Due.

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100 BARS "SWEET HOME" SOAP. Enough to last an average family one full year. For all laundry and household purposes it has no superior.	$5.00	1-4 DOZ. LARKIN'S TAR SOAP. Infallible preventive of dandruff. Unequalled for washing the hair.	.30
10 BARS WHITE WOOLEN SOAP. A perfect soap for flannels.	.70	1-4 DOZ. SULPHUR SOAP	.30
12 PKGS. BORAXINE SOAP POWDER (full lbs.) An unequalled laundry luxury.	1.20	1 BOTTLE, 1 oz., MODJESKA PERFUME. Delicate, refined, popular, lasting.	.30
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1-4 DOZ. OLD ENGLISH CASTILE SOAP	.30	1 BOTTLE MODJESKA TOOTH POWDER. Preserves the teeth, hardens the gums, sweetens the breath.	.25
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		THE CONTENTS, Bought at Retail, Cost	$10.00
		HEATER or CLOCK, Worth at Retail	10.00
All for $10.00.		(You get the Premium you select Gratis.)	$20.00

After trial you — the consumer — pay the usual retail value of the Soaps only. All middlemen's profits accrue to you in a valuable premium. The manufacturer alone adds **Value**; every middleman adds **Cost.** The Larkin plan saves you **half** the cost — saves you half the regular retail prices. Thousands of readers of this paper know these facts.

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NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soaps and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist.*

NOTE.—We have examined the soaps and premiums offered by the Larkin Co. They are all they say. A man or woman is hard to please who is not satisfied with such a return for their money.—*The Watchman.*

RESOLUTIONS PASSED AT TOLEDO.

TWO LAMENTED OFFICIALS.

The committee, of which Rev. S E. Herrick, D.D., was chairman, to prepare a minute to be placed upon our records in reference to the death of N. G. Clark, D.D., LL. D, late foreign secretary, and of E. K. Alden, D. D, late home secretary, offered the following resolutions, which were adopted by a rising vote:

With profound thanks to Almighty God, the Father of lights, we record our appreciation of the gifts bestowed by Him upon our late beloved foreign secretary, Dr. Clark, and through him upon the officers, members and missions of this Board, which he served so successfully through the lifetime of a generation:

In his own personal hold upon the verities of our holy religion;

In his stalwart and apostolic faith in the gospel's universal triumph;

In his clear and philosophic apprehension of human nature in the identity of its fundamental needs, and yet in all the diversity of its local and racial peculiarities;

In his statesmanlike grasp of national conditions, and the problems involved in the purpose of universal evangelization;

In the sucerb and intrepid courage with which, nevertheless, he confronted his work, and so wrested from triumphs yet unachieved an ever-present joy; and, finally,

In his charity, which grew more tender and trustful and comprehensive with the expanding horizon of his knowledge and experience; the unearthly radiance of which, in the closing days of his earthly life, has left with those who witnessed it their best conception of the life to come.

With sentiments no less grateful and affectionate we review the grace of God, who "divideth to every man, severally, as he will," as it was illustrated in the character and work of our late home secretary, Dr. Alden.

For the clearness, intensity and sincerity of his personal convictions, as inseparable from his nature as the currents of unmixed Puritan blood inherited through six generations of Old Colony ancestry;

For the tender enthusiasm which kindled and flamed in look and speech and action at the very suggestion of his Master's name or work, and which so often thrilled us all in our great convocations;

For the genial warmth of his friendship which every missionary knew, and for the zeal and interest in the work of Christian missions with which he inspired our churches, East and West;

For the joyous alacrity with which he assumed his work at the call of the churches; the unquestioned fidelity with which he continued it throughout, and the equal grace with which he demitted it when he felt that the time had come;

And for the whole rounded life, endeared to so many of us in private relations, and passing, in one painless instant, through the gates of song and prayer into "the inheritance of the saints in light."

We record our thanks to Almighty God.

THE POSITION TAKEN ON TURKEY.

The full text of the resolutions presented by Pres. James B. Angell and adopted is as follows. The first set related to the missionaries:

Resolved, That we have viewed with admiration and profound thanksgiving the steadfastness and courage and faith with which our missionaries in Turkey have remained at their posts and stood by their work through all these perils, sharing the fortunes of their people, ministering to their sufferings and bringing the consolations of the gospel to them in their dire extremity.

Resolved, That we give to these missionaries the solemn and deliberate pledge of the American Board to stand by them in the maintenance of their work with our constant sympathy and prayers and gifts till the whole land is won for the kingdom of Christ.

The second set dealt with the larger question at issue in relation to the rights of American citizens and the duty of the Government in protecting them:

Whereas, American citizens, with the full consent of the Turkish Government, have gone to Turkey, established schools, colleges and hospitals, set up printing presses, published books, engaged in the manufacture of clothing and otherwise provided for the relief of the needy and the instruction of the ignorant, and have thus introduced into the provinces of the Turkish empire the blessings of Christian civilization, and

Whereas, Under the treaty of 1830, as construed by the practice and with the full assent of both governments for over sixty years, American citizens engaged in Turkey in "any subject or object of residence or intercourse whatever" have the right not to be "in any way vexed or molested," not to be "disturbed in their affairs," and when accused of offenses to "be tried by their minister or consul."

And, Whereas, in violation of these rights, property of the value of nearly $200,000 belonging to American citizens residing in Turkey has been destroyed, their houses have been burned and themselves attacked, imprisoned and in some cases driven from their homes, and,

Whereas, The Government of the United States has demanded redress for these wrongs and the punishment of the offenders, but neither redress has been made nor punishment inflicted, and,

Whereas, These numerous and repeated violations of treaty rights indicate a purpose to destroy the whole fabric of Christian civilization which has been erected with so much toil, sacrifice and cost; therefore,

Resolved, That we urge respectfully the President of the United States of America to insist upon the issue by the Turkish Government of the proper "exequatur" that our consuls may securely occupy, under the flag of our country, the posts which our Government assigns to them, and in the interests of justice and in accordance with treaty rights administer with authority the duties of their office.

Resolved, Further, that we urge the President of the United States of America to demand of the Turkish authorities at once and peremptorily indemnity for the wrongs inflicted on American reimbursement for the destruction of their property and the punishment of those persons who have been guilty of these crimes. We believe that the adoption of such an American policy will receive the loyal support of the American people.

Resolved, That a committee of three be appointed by the president of this Board to present these resolutions to the President of the United States.

The commission appointed to visit the President of the United States is composed of Pres. James B. Angell of Ann Arbor University, Hon. William E. Dodge of New York, Hon. Henry D. Hyde of Boston.

FULL OF KNOTS; that's the way the muscles feel when you catch cold in them. Pond's Extract will untie all such knots and relieve the pain.

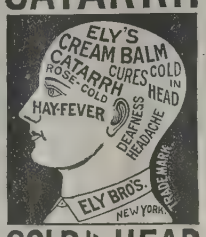
THE foliage of the Deerfield Valley is now painted with tints of the most gorgeous hue. Take the Fitchburg Railroad's popular Hoosac Tunnel excursion of Oct. 17 and enjoy the sight.

Your cough, like a dog's bark, is a sign that there is something foreign around which shouldn't be there. You can quiet the noise, but the danger may be there just the same. Scott's Emulsion of Cod-liver Oil is not a cough specific; it does not merely allay the symptoms but it does give such strength to the body that it is able to throw off the disease.

You know the old proverb of "the ounce of prevention?" Don't neglect your cough.

Your druggist keeps Scott's Emulsion of Cod-liver Oil. Put up in 50c. and $1.00 sizes.

CATARRH



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NASAL CATARRH is a LOCAL DISEASE and is the result of colds and sudden climatic changes. This remedy does not contain mercury or any other injurious drug.

ELY'S CREAM BALM

Opens and cleans the Nasal Passages, Allays Pain and Inflammation, Heals and Protects the Membrane from Colds, Restores the Senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cents at Druggists or by mail; samples 10c. by mail.

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Does Your Hair Fall Out?

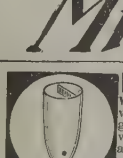
Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

Washing windows

is another one of the things that Pearline (use without soap) does best. With that, the glass is never cloudy—is always clear and bright. Washing it is less trouble, of course—but that is the case with everything that is washed with Pearline.

And about the sashes and the frames; remember that Pearline, when it takes the dirt off, leaves the paint on. Haven't you noticed that certain imitations are not so particular about this? 497

MILLIONS NOW USE Pearline



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Volume LXXXI *Number 43*

THE CONGREGATIONALIST

Boston Thursday 22 October 1896

PROF. JOSHUA JAMES BLAISDELL.

Born Feb. 8, 1827; died Oct. 10, 1896.

IF what the young are to be and to do is to be worth anything in realizing the salvation of mankind, the spiritual force which makes them worth anything must come through Christ exalted in their thought upon all the background of supernatural things, in which he is the supernatural foreground; this luminous foreground differentiated in the marvelous life of the Son of God, his sacrificial death, his resurrection in divine majesty, his intercession for his people, his universal providence, his absolute spiritual nearness, his final judgment, his everlasting kingdom. And what is that but the substance of a creed? It is great facts taken into intelligently apprehensive souls that make great lives. A mighty generation is a generation with faith in mighty things. The coming church will be irresistible if we can give it a faith in a tremendous and awful world that overhangs and makes pregnant the battlefields on which it is to fight.—*From an address by Professor Blaisdell, entitled The Church the Guardian of the Religious Belief of the Young.*

CURRENT THOUGHT.

ABROAD.

Great Britain's duty in Turkey is thus defined in the *British Weekly*: "Is it really imagined that a public confession of impotence is the best means to avert war? If the Powers of Europe see that by joining together they can coerce us, are they likely to stop at compelling us to leave the sultan alone to work his murderous will? Is it not quite certain that we shall have to drink a deep and bitter cup of humiliation before all is done? The spirit of the nation is not dead, and the nation would rather perish than make certain concessions. If it is plain that war there must be sooner or later, it would be infinitely better for us to face that war in a noble cause and fight against fearful odds than be compelled to take the sword at last, humiliated because of our great betrayal and exposed to the just judgment of God for our cowardice."

The Examiner publishes a letter from an American Baptist missionary in Mexico, in which he says: "The rich are very rich and the poor are very poor, and the latter class embraces nearly all the artisan and working classes of the country. It is hard to understand the blind fatality of my countrymen who want a free coinage of silver. If they are successful in engrafting the Mexican financial system, so far as silver is concerned, upon the American people, they certainly will rue the day they accomplish it. Do not misunderstand me; Mexico is 'looking up'; she is coming forward among the nations; she is feeling everywhere the pulsations of a new life. But it is not because she has free silver, since she has always had it, but because she has an enlightened and progressive government, with a magnificent man at its head, and guarantees to every man who comes here to invest his capital in the infant industries of the country that he and his industries shall be protected. This gives prosperity to the capitalist and more labor to the working man."

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES, *Treasurer.*

FOR HONEST MONEY.

MR. CAPEN'S ARTICLE,

The National Crisis OF 1896.

This article, which was published in *The Congregationalist* of Sept. 24 and which has been so widely commended, we shall be glad to furnish

FREE OF CHARGE

and in such quantity as may be desired, to pastors and others who will agree to distribute it to voters.

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EUROPE AND THE ORIENT.

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Which are equal in every way—materials, style and workmanship—to any Hats to be had elsewhere at from ten to eighteen dollars.

Come, see and be convinced.

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AND BOSTON RECORDER.

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CONTENTS

EDITORIAL:
- Paragraphs 585
- Religion and Politics 586
- Professor Blaisdell of Beloit 586
- Welcome, A. M. A.! 586
- Princeton's 150th Birthday 587
- The Uplifting of the Indian 587
- Modern Signs of the Holy Spirit's Power 587
- The Versatility of Authors 604
- Current History 588
- In Brief 589

STAFF CORRESPONDENCE:
- New York 590
- The Interior 591
- Australia 606

CURRENT THOUGHT 582

CONTRIBUTIONS:
- The Revelations and Admonitions of the Campaign. H. A. B. 592
- The Autumnal Assembly of British Congregationalists. Our English Editor 593
- Charity Chance. Chap. XV. Walter Raymond 594
- Washington's Tribute to Clara Barton and Bishop Keane. Lillian Camp Whittlesey 596
- A Question of Comity and More. Rev. R. M. Tunnell 606

THE HOME:
- October—a poem. Isaac Ogden Rankin 597
- Mrs. William McKinley 597
- Perfect Peace. Mrs. Margaret E. Sangster. 597
- A Tramp in Dickens Land. Rev. Charles R. Seymour 598
- Closet and Altar 598
- Afield with Young Naturalists. Our Native Nuts. Mrs. S. J. Bucklin 599
- At the Food Fair 599
- A Larger Home Life—a selection 599
- Tangles 600
- Conversation Corner. Mr. Martin 601
- Corner Scrap-Book 601

THE SUNDAY SCHOOL—Lesson for Nov. 1 602

Y. P. S. C. E.—Topic for Nov. 1-6 607
- Notes 615

PROGRESS OF THE KINGDOM 603

LITERATURE 604

NEWS FROM THE CHURCHES:
- The Boston Young Men's Congregational Club 609
- Cleveland Fellowship 609
- Good Bits from Western Michigan 610
- From the Hawkeye State 610
- Northern California Association 610
- The Association of Oregon 610

MISCELLANEOUS:
- Our Strength and Our Limitations—a selection 603
- An Old-Fashioned Remedy—a selection 603
- Massachusetts Endeavorers in Worcester 606
- Woman's Board Prayer Meeting 607
- Gleanings 608
- Notices 609
- Noteworthy Forthcoming Meetings 615
- Business Outlook 616
- Temperance 616
- Education 618
- Marriages and Deaths 618
- Biographical 619

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IT is pleasant to note the interest everywhere felt in the rebuilding of Mt. Holyoke College. Said a little girl, as she watched the progress of the fire reducing to ashes the historic edifice: "The money in my bank must go toward a new building. I can do without a sled this winter, but those girls can't do without a college." She is a good type of the numerous small givers, whose contributions are the fruit of sacrifice and are no less necessary than the large gifts of Dr. Pearsons. It naturally will fall to the alumnæ to pull the laboring oar in the movement for a complete modern plant which shall provide for the 400 students the best opportunities of a college of the first grade. A spirit of ardent hopefulness is characterizing the meetings of the alumnæ associations now being held in different parts of the country. That at Portland, for instance, last week Wednesday was one of the best ever held. The trustees, moreover, are grappling vigorously with their problems. There is a little delay in adjusting the insurance, but it is probable that most, if not all, of the $157,000 expected will in due time be received. This, however, is only a fraction of the sum necessary to rehabilitate the institution and to provide an endowment large enough to maintain it. Mrs. Helen French Gulliver of Somerville, a former principal, makes the admirable suggestion that Founders' Day, Nov. 8, be a time for special thank offerings. Husbands and children may then honor their wives and mothers of Mt. Holyoke training, while the women who have gone out from its shelter into various parts of the world may respond with some gift, no matter how small. A strong and concerted effort speedily put forth by all the friends of the institution will relieve this pioneer among women's colleges from all its embarrassments and place it on the highway to even larger usefulness than it has yet known.

If the enthusiasm aroused at national missionary meetings spent itself on the spot, there might be a question as to whether such rallies justify the time and expense involved in holding them. But as a rule the most faithful attendants on the great anniversaries of our societies are the most eager to carry home to others the uplift of spirit there experienced. How much, for instance, of the value and power of the American Board meeting at Toledo was transferred to two neighboring cities! Cleveland felt the conditions, not only in the pulpit utterances of the following Sunday, but particularly on the occasion of the ordination of Mr. Pitkin, to which we referred last week. At Detroit there was an even more determined effort to perpetuate the influence of the Toledo meeting. Dr. Nehemiah Boynton arranged for a field day in all the Congregational churches Oct. 11, and Drs. Webb, Daniels, Farnsworth and Hitchcock, Rev. James Smith of India and Rev. J. H. Roberts of China were drafted for service. These brethren were heard at the different Congregational churches in the morning, and in the evening a union meeting packed the Opera House and many were unable to find standing room. Rarely has the city of Detroit been so stirred by the thought of foreign missions and made aware of the strength and glory of that particular form of it to which our Congregational churches throughout the land are pledged.

It is a wise caution which the *Boston Advertiser* gives the Republican party in this campaign against identifying the cause of its candidates with unqualified approval of the present social order. It is one thing to draw back from a party which has formally denounced the Supreme Court of the United States and threatened its violent overturn, and quite another to maintain that the decisions of the court are above criticism. It is not the defense of the income tax to which we object in the Chicago platform —that is a matter of expediency and policy— it is the proposal to override the constitution to reach what may in itself be a desirable end. It is one thing to defend the authority of the courts within proper limits and another to maintain that this authority has never been abused. The great majority of the independent supporters of Mr. McKinley are convinced that the alternative before them is between a better and a worse. They do not expect the coming of a millennium after his inauguration. But the choice is between a party whose declared principles lead downward toward national dishonor and commercial anarchy and one which promises, at least, to hold what civilization has gained. When our present standing is assured we shall be ready to join heartily in the consideration of those social needs and ameliorations whose progress seems to us to have been impeded by the raising of false issues in this campaign.

Our Iowa correspondent states on page 610 the manner in which Dr. C. O. Brown, who stands suspended from the fellowship of the Bay Conference of California, was voted into membership in the Dubuque Association. Of a possible representation of about 160, thirty-nine votes were cast. Of the twenty-two in favor of receiving Dr. Brown, sixteen were cast by pastors and delegates from three churches. The association deserves to be condemned for its action, not only because it is plainly in violation of its own constitution, but because it assumes to restore a minister to good standing in face of his suspension by a sister organization of equal authority. In all probability this action will not be recognized much beyond the bounds of the Dubuque Association, and it can work only harm to the brother who is in trouble. Beyond all this we regret such a gross breach of Congregational propriety, because it injures our denomination in the eyes of those belonging to other branches of the Christian Church and tends to discredit the efficacy of Congregationalism as a form of church government. But it seems to us that it would be wise for all concerned to wait for the calmer judgment which we are confident will in time lead the Dubuque Association to reasonable conformity to Congregational principles and practices.

The devotion of our English brethren to their national assembly is one of the most commendable phases of British Congregationalism. Instead of a single gathering once in three years, as is our custom, they sustain two meetings a year, the influence of which is far-reaching. England is such a small and compact country that what would be out of the question here is feasible there. We doubt, moreover, whether local ministerial associations and clubs make as great a demand upon time and strength as such organizations do on this side of the water. At any rate, we are always disposed to congratulate our English brethren on the size and spirit of their semi-annual gatherings. The autumnal one, attended by more than a thousand delegates, at Leicester, is graphically described in this paper by our English editor. Chairman Morlais Jones's address on the Church Without a Pulpit was an exceptionally graceful and effective utterance, and the sermon by Dr. Forsyth of Cambridge, of whom our own Pilgrims formed so pleasant an impression, represents, in its emphasis on positive evangelical truth, the direction of the best theological thought of the day.

Faithfulness in dealing with the incompetent is a crying need of our day. We have recently described the deposition of a Scotch divinity school professor proved to be incompetent, and it is now timely to call attention to another aspect of the same problem, referred to by a speaker at the recent convocation of Chicago University, who said:

> There are numbers of men who are now in the ministry, and others who are now studying for the ministry, who have simply gone into it because it seemed to invite the most possibilities for general usefulness. There are men not a few who have no positive convictions concerning the will of God in their choice of the ministry, and their work is poor and unsatisfactory by just so much. The responsibility of our theological teachers in this direction cannot be exaggerated. How many a young man might have been saved to much usefulness in other walks of life if his teachers had lovingly gone to him and said, "You had better not tarry here; we do not believe you will ever make a preacher."

RELIGION AND POLITICS.

Some politicians are always before elections extremely sensitive to the interference of the church in political affairs. No one doubts that such interference is often unwise. It is always unwise for any church to attempt to coerce its members to vote for a particular candidate. Ministers make mistakes sometimes, supposing that they are advocating principles when they are electioneering for men. But politicians surpass them in foolishness when they attempt to keep religion out of politics. The two cannot be separated, at least in this country, without destroying both of them. Religion is the only bond that can hold a nation together or give it power to resist outward foes. Archæologists digging for the histories of the great kingdoms of antiquity find their glory in the images of their gods and in their temples; and in the neglect of these is written the story of national decay. Empires and republics are today rewriting the same kind of history. What bond is so strong to hold Russia together as the Greek Church, with the czar at its head? But for Moslemism the Turkish empire would have been dismembered ages ago. It is threatened now because within its territory another religion is being quickened into life. In the history of nations underneath all political movements abides this potent fact.

What is the strongest tie which makes the United States one people? If politics alone had decided the matter the Southern States would be a nation by itself. The Western States would be organizing another. Nor would the division stop there. To the short and selfish view great sectional interests antagonize one another. Their mutual opposition is just now being emphasized, but it has long been growing. To confidence in one God whose providence guards our whole land; to a common religious faith which exalts political duty North, South, East and West, knowing no dividing lines; to great religious organizations covering the whole country, quickening millions to practical, united religious work and keeping alive their consciences we are chiefly indebted for our continued unity as a nation. What would have become of the Declaration of Independence if religion had been kept out of politics during the birth of our republic? Where would the Union be now if the churches and religious newspapers had been neutral during the Civil War of '61–'65? Does not our national history offer some solemn lessons which there is peculiar reason for us now to be heeding?

It may be uninteresting to many to listen to sermons—and no doubt many sermons are as uninteresting to them as will be most of the political speeches now being delivered, after the election is over—but without public worship religion will die, and who doubts that with religion dead politics will not be worth living for? It may not be possible to prove that Sunday has such sanctions as the Jewish Sabbath had, or that the New Testament teaches that it is binding on us to keep Sunday as a religous day, but those who are doing their best to make it like other days or are doing nothing to make it different from other days, are injuring religion, weakening conscience and thereby lessening public confidence, breaking strands of the bond which alone can hold the different sections of our country in union.

Our greatest need today is more religion in politics, religion which means that citizens are under obligation to one God and Father to be true to one another, to set the welfare of all the people above what they may believe to be their own personal gain, to make the nation honorable among all nations and strong to serve the world. Religion can do more to bring prosperity than sound money or free silver or the right kind of a tariff. Religion accepted will insure sound money and just dealing and public confidence and prosperity, and it will find its way more and more into politics the more it is accepted by the people. The minister who tries to keep it out of politics will make even a greater mistake than he would by attempting to apply its principles to elections without knowledge of politics and with partisan prejudice, though such a mistake discredits religion and injures the influence of the church in the community. The layman who is not interested in religion for his own sake ought to seek it as the inspiration of his life because he loves his country, or even in order to have a country fit to live in. The politician has reason to thank God that religion is in politics, for if it were not his occupation would be gone.

PROFESSOR BLAISDELL OF BELOIT.

In the death of Rev. Joshua James Blaisdell of Beloit College, which we are obliged to record this week, the work of Christian education as well as that of the Christian forces of the churches has met with no common loss. Perhaps his name is not so familiar even to our own denomination as that of some others, but if so it is because his published writings are few, and he had little taste for great ecclesiastical or society gatherings, although he was always an honored and influential participant in the Wisconsin State convention. His name was familiar to great numbers who have known the almost inspired power which went out from his influence in the chosen profession which was the joy of his life. In his class at Dartmouth, where he graduated at the age of nineteen, he had no superior in scholarship, his only equal being his intimate friend, Rev. Charles A. Aiken, long time professor at Princeton. After three years he abandoned his aspirations for law and entered Andover Seminary with two of his college classmates. From 1853 he was for six years pastor of a Presbyterian Church in Cincinnati. In 1859 he became professor of rhetoric and English literature at Beloit College. In 1864 he was transferred to the chair of mental and moral philosophy, which he occupied at the time of his death. It was in his position as teacher that he did his great life work, whose marvelous power has rarely been equaled in its influence over young men.

We have reason to believe that Dr. Blaisdell's conservatism held him to the decrinal system prevalent at Andover in his student days, which he accepted from conviction, but which was practically hidden under his breadth of evangelical faith and love. In the seminary, a roommate says he exhibited the same characteristic which has been manifested during his after life—an evident spiritual discernment transcending the results of the logical discussions in which he was a master. He had the same purity, the same delicacy, the same refinement, the same intense Christian earnestness, and the same loving nature which have been so fully developed in his work at Beloit.

In this work every power of his nature was engaged. His mental ability, scholarship and culture commanded the respect of his pupils of nearly forty classes; but far beyond this was the remarkable power which won their affection and molded their future. He was their friend. He entered into their lives. It was the power of a great heart in a spiritual life, wisely devoted to the highest interests of these young men. Wherever the graduates of Beloit have gone the tidings of this departure will bring sadness.

A classmate, once his roommate, tells us that at the fiftieth college anniversary, held this last June, Dr. Blaisdell was called upon to offer prayer at the class meeting. "That prayer," we are told, "was wonderful. It was so full of joyful faith and hope; it so lifted us up out of the advancing years; it so brought us into the eternal presence; it so revealed to us the transforming life of Christ, that it seemed to open the invisible world. And yet it was so simple, so childlike." Such was he at the end of fifty years from the time he left college and such in its spirit was the secret of his power growing stronger even to the end.

WELCOME, A. M. A.!

Boston was headquarters of the anti-slavery movement. Nowhere were enacted more exciting scenes of that drama than here. It is fitting that the great anti slavery society which has survived that period of fierce conflict should celebrate its jubilee in this city. Boston welcomes the American Missionary Association, as its supporters and friends gather to look back over the work of half a century. The governor of the commonwealth and the mayor of the city speak the sentiment of the people in extending to it their hospitality. The meetings of this week will be of profound interest to many who have witnessed the great changes of public opinion concerning the Negro, in which the influence of this society has been conspicuous. It is remarkable also that a large proportion of its officers have been connected with it during most of the time since the close of the Civil War, some even before that date. Naturally the history of the great interests for which the A. M. A. stands will be vividly set forth with effective local surroundings.

It will not be forgotten, however, that the glory of this society is its survival and enlargement after the cause which gave it birth was won. The chief work of the A. M. A. has been giving to the Negro made free the power to use his freedom. The Government made him a citizen. The A. M. A. set itself to the great task to fit him for citizenship. Its schools and colleges are spread far and wide over the Southern States. It holds large amounts of money in trust for their support. It has stimulated many other organizations to follow its example. It has added to its work the task of civilizing and Christianizing the Indian and the Chinaman in our country, and it has interesting schools and churches among the mountain whites of Kentucky and Tennessee.

Its great opportunity is still in the future, to lead in assimilating these dark-skinned races into the American nation. To do this in Christ's name requires the wisest statesmanship, the highest culture and the most thorough consecration. It is an inviting field for young men and women to enter

who seek to serve God and their fellowmen. Upon them must soon rest the burdens of carrying on this work. We trust, therefore, that this jubilee meeting may be distinguished by as steadfast a vision of the future as of the past, and by some new departure in interesting young Christians in the work and bringing them to feel its responsibilities. We hope, too, that the second half-century of the society's history will be illuminated by a growing spirit of unity between Christians north and south, east and west, in a purpose to treat the Negro, the Indian and the Chinaman as brethren, and to help them to be worthy of and to possess the privileges of Christian citizenship in a free country whose aim must be to do justice to all men. May this jubilee meeting give to Boston a new dignity in the history of the A. M. A.

PRINCETON'S ONE HUNDRED AND FIFTIETH BIRTHDAY.

A century and a half of college work may be measured in the growth and changes of the institution itself, or by the influence of its teachers and sons upon the national life. In either respect the history of the institution hitherto known as Nassau Hall, Princeton College, the College of New Jersey, but henceforth to assume the legal title of Princeton University, is memorable.

Founded by a union of New England men in the pastorate of the towns of eastern New Jersey and the graduates of Tennant's famous "Log College," it stood for the liberal wing of that Presbyterianism which was becoming dominant in the central and southern colonies. To it belongs the honor of having been the pioneer of the modern American undenominational colleges. Its charter expressly provided that "no person shall be debarred of any of the privileges of the said college on account of any speculative principles of religion; but those of every religious profession have equal privilege and advantage of education in the said college." This position it has ever since maintained. Though associated in the popular mind with Presbyterianism, it is only because a majority of its self-perpetuating board of trustees has always been Presbyterian, and its presidents have been clergymen of Congregational or Presbyterian ordination. Many Episcopalians and several Roman Catholics have been members of its faculty, and its students are drawn from all quarters.

Of the earlier presidents of the college Dickinson, Burr, Jonathan Edwards and Witherspoon are most famous, while the growth under the recent administrations of McCosh and Patton is familiar to all. During the Revolution, when New Jersey was the battleground of the contending armies, the number of students sank very low, but degrees were granted to graduates each year. At present the number of students runs well over a thousand.

Almost more even than its New England forerunners, Princeton has been the fruitful mother of colleges. Her sons have been in the front of new educational enterprises from the first in the whole territory South and West. Her president, Witherspoon, was one of the leaders in the Continental Congress, and foremost in the debate that led to the signing of the Declaration of Independence. Her central building, at the time of its erection the largest structure in North America, was a fort from which the army of Washington dislodged the Hessians after the battle of Princeton. In its central hall Congress sat for four months after the Revolution, and the portrait of Washington, purchased with his own gift of fifty guineas, still hangs on its wall in the frame from which the figure of King George was torn by an American cannon ball.

The enthusiasm of the anniversary has borne fruit not merely in the celebration which is in progress in Princeton as we go to press, but also in large gifts for endowment, aggregating already $10,000 for every year of the life of the college. With increased resources, an enthusiastic body of alumni and the wide aims and high aspirations of its present management, the promise of its future is for an ever widening influence in American life.

THE UPLIFTING OF THE INDIAN.

The Lake Mohonk Indian Conference has become an important part of the history of our country. Its fourteenth annual meeting last week was not less significant than those of former years. During its existence a public school system for Indians has been organized and so effectively administered that the large majority of those of school age are enrolled as pupils. The spoils system has been practically overthrown, and nearly all the Government employés connected with the Indians are now appointed on the basis of fitness for their work. More than 50,000 individual allotments of land have been made since the allotment system was first put in operation nearly ten years ago. Multitudes of Indian families are settled on homesteads and, having been provided by the Government with materials for building, tools and seeds, are prospering as farmers. Many also are scattered through the land engaged in various other industries. Considerably more than half of the Indians in the United States are self-supporting; many thousands have become voters and pay taxes as citizens. Nearly all these changes have been brought about since the inauguration of the Lake Mohonk Conference, and in securing them it has been a very influential factor. It has gathered annually representatives of the Government, of missions to the Indians, of schools, of various organizations such as the Indian Rights Association, of Indians and their friends; and every year three days have been spent in discussions of the best ways, by labor and legislation, by teaching and preaching and guiding the Indian in his domestic and business affairs, to bring him to manhood and citizenship. The noble and kindly host of the Lake Mohonk House, Mr. Albert K. Smiley, has been the inspirer and guide of these meetings, and those who have participated in them have been invited guests by his own selection. To his rare wisdom and loyal devotion to the Indian race the success of these assemblies is largely due. Their work is unique in American history. Men and women of widely diverse views have here calmly studied their differences in an atmosphere so friendly and pervaded by a purpose so unselfish that at every meeting a platform has been adopted with substantial unanimity pointing to the work of the ensuing year.

That there is still abundant work for this conference is made evident by the platform adopted last week, the most important features of which were as follows: To abolish the tribal system as soon as possible; to dispense with Indian agents where Indians are on allotments; to protect Indians against land grabbers, gamblers and liquor sellers; to retain good agents, and the present superintendent of Indian education under the next Administration; to encourage the incorporation of Indian schools into the State school systems; to promote the passage of the pending Curtis Bill, which will enable the Dawes Commission to bring the Indians in the Indian Territory into the full rights of citizenship; to bring the natives of Alaska under the protection of organized territorial law; and to urge the churches to more vigorous work through their societies to Christianize the Indians.

This last is now more than ever important. Since religious denominations have declined to receive Government aid for their schools, the necessity of maintaining Christian influences to hold to their responsibilities to God and their fellowmen the Indians who are being educated by the Government has become still more imperative, if we would not lose what has been already won. The friends of these aborigines have been multiplied in the last fourteen years, and the time is now not far distant when they will cease to be distinguished as a race from other American citizens.

MODERN SIGNS OF THE HOLY SPIRIT'S POWER.

They do not vary much from those familiar to the student of Christian history hitherto. But they certainly seem more than ordinarily conspicuous. If our age be specially characterized by widespread and defiant iniquities—which surely it is easier to claim than to prove—it is equally true that the signs of God's special presence by his Spirit are not less evident. The power of the Spirit is as marked as ever in the conversion of individual souls, and more than usually apparent in those great movements in society, as well as within the church itself, which, whether they seem to be ebbs or flows, ultimately prove to have borne farther forward the standard of the cross.

Within the past few years, for instance, we have been led to grapple more vigorously with problems which had seemed insoluble, such as that of bringing the gospel into closer relations with the homes and lives of the very poor or degraded. The attitude of the churches towards great masses of the population has changed for the better, because we have been guided from above to perceive that it is thoroughly practicable to make the gospel a more potent factor in human life. The church has changed in some respects almost as much as the conditions surrounding it, and this is not less a proof of the Holy Spirit's power.

Moreover, although organic Christian union remains a dream, the Spirit's influence has manifested itself in nothing else more strikingly of late than in the closer mutual approximation and more hearty mutual appreciation of Christians of different forms of faith. We are far more alive to the points which we hold in common, as contrasted with those upon which we differ, than we were not more than five years ago. We work together along many lines of effort with a heartiness formerly unknown and surely inspired from above. He who fails to recognize the signs of the Holy Spirit's presence among us today must be dull indeed.

CURRENT HISTORY.

The Birth and Death of Pain.

The most eminent American surgeons and physicians, and not a few representatives of the same noble profession from abroad, gathered at the Massachusetts General Hospital in the city of Boston, Oct. 16, to celebrate appropriately the fiftieth anniversary of the first public demonstration of surgical anæsthesia. Grandsons of two of the surgeons who first tested the theory of the young dentist, Dr. William T. G. Morton, issued the invitations to this remarkable celebration. One of the three surviving witnesses of the original test read a description of the memorable scene, and some of the most eminent practitioners in this country described the profoundly valuable results which have come to humanity since surgical operations became painless. Among these benefits are not only the diminution or extinction of the suffering of the patient, but also an addition to his chances of recovery or preservation of life, for, as Dr. Cheever pointed out in his paper:

> The surgeon then can do better work; he can be more careful; he can pause and consider; he can choose his steps; he can be deliberate, if not dexterous. He can even summon the aid of the pathologist and his microscope, who in ten minutes while the patient sleeps can decide the nature, the innocence or malignity, of the tumor he is removing. It is also just to believe that the moral fiber of the surgeon is less strained; judicial callousness is no longer called for; he need not steel his heart for his victim does not feel. For surgery and for diagnosis anæsthesia has done even more. It has enlarged its domain by rendering justifiable and even promising severe and delicate operations.

One aspect of this great discovery, profoundly interesting to all who speculate as to the function of pain in the divine economy, was dwelt upon by Dr. S. Weir Mitchell of Philadelphia in his poem:

> What mighty forces pledged the dust to life!
> What awful will decreed its silent strife!
> Till through vast ages rose on hill and plain
> Life's saddest voice, the birthright wail of pain.
> The keener sense and ever-growing mind
> Served but to add a torment twice refined,
> As life, more tender as it grew more sweet,
> The cruel links of sorrow found complete
> When yearning love to conscious pity grown
> Felt the mad pain thrills that were not its own.
>
> What will implacable, beyond our ken,
> Set this stern fiat for the tribes of men?
> This none shall 'scape, who share our human fates:
> One stern democracy of anguish waits
> By poor men's cots—within the rich man's gates.
> What purpose hath it? Nay, thy quest is vain;
> Earth hath no answer.
>
> But heaven had an answer.
>
> A solemn hour for such as gravely pause
> To note the process of creation's laws!
> Ah, surely, he whose dark, unfathomed mind
> With prescient thought the scheme of life designed,
> Who bade his highest creature slowly rise,
> Spurred by sad deeds and lured by many a prize,
> Saw, with a God's pure joy, his ripening plan,
> His highest mercy brought by man to man.

Biennial Elections in Massachusetts.

The voters of Massachusetts at the coming election will vote on amendments to the constitution, which, if adopted, will provide that, beginning with the election of 1898, all future State elections shall occur every two years instead of annually, and that all executive officials and legislators shall serve for two years. Ought these amendments to be adopted? We think they should be. The principle has been tested by forty-three of our sister States and found to work advantageously. Seven of Massachusetts's recent governors, and her present acting governor, believe that the suggested amendments are certain to add to the efficiency of the executive department of government. The legislators of recent legislatures are practically unanimous in the belief that the public will gain if legislators are given longer tenure of office. For ourselves we believe that this testimony is disinterested, unselfish and not born of desire to fatten at the public crib. There are not a few able men who oppose the adoption of these amendments, but the preponderance of opinion from men expert in civic matters is with those who may vote for them.

Domestic Politics.

Archbishop Ireland's letter on the real issue and its seriousness has called forth assent and dissent from some of the Roman Catholic bishops and priests, the majority of those who have spoken favoring his position. That his views are indorsed but his tactics disapproved by Pope Leo XIII. is an interesting rumor from Rome. Just now, however, we suspect the doughty Minnesota prelate is more concerned with the outcome of the fight between the liberals and ultramontanes over the Catholic University at Washington than he is over the approval or disapproval by the authorities at Rome of his course as a vigilant citizen of the republic.

The National Civil Service Reform League has put forth a formal denunciation of the Chicago platform and Mr. Bryan, because of their avowed hostility to the principle for which civil service reformers have labored so strenuously and successfully. The fact that the managers of Mr. Bryan's campaign in New York State have been endeavoring to force Federal employés in New York to contribute to their treasury has been called to the attention of the authorities in Washington, and they will probably be prosecuted, as the Administration, by its summary removal of district attorneys who insist on becoming partisans and advancing Mr. Bryan's political interests, is showing its intention to enforce Federal laws at the same time that it makes known its lack of sympathy for the Chicago platform and candidates. Secretary Carlisle is to stump Kentucky for Palmer and Buckner.

The decisions of the tribunals in New York and Massachusetts have favored the gold factions in their fight for the right to the word "Democratic" as the designation of their ticket on the official ballots, but in Colorado it is the gold Republicans who have been kept out by court decrees. The work of fusion between Populists and Democrats goes on with some degree of nominal success. But how effective it will be on Nov. 3 men differ much in prophesying. The tour of Messrs. Palmer and Buckner through the South is producing disintegrating effects there that may surprise the country two weeks hence. Mr. Bryan continues to speak to enormous crowds. Voice and body seem to be matchless in their endurance, but what shall be said of divisive speeches after the tenor of this, delivered at Grand Rapids, Mich.?

> On one side you find the capitalistic class, and on the other side you find the struggling masses. They (the struggling masses) do in time of peace produce the wealth and pay the taxes of the country, and in time of war they are the only people who save the nation. And yet these struggling masses are despised and spit upon in time of peace, and the idle holders of idle capital, instead of letting them make the laws when there is peace, make the laws, and when there is war they appeal to the struggling masses to offer up their lives to save their property.

Governor Altgeld of Illinois, in his speech at Cooper Union last week, struck the same note, which is the predominant one of their campaign now.

The suggestion of the Republican National Committee that Oct. 31 be made a day for the display of the national flag on the homes and places of business of those who oppose Mr. Bryan is being enthusiastically indorsed, and Mr. Bryan and the National Democratic Committee bid their followers do likewise, naturally and rightly feeling that the American flag is too national an emblem to be made the undisputed symbol of one party.

The United States and Turkey.

The advent of the Bancroft at Smyrna and some sensational statements sent from Washington, neither affirmed nor denied *in toto* by the State Department officials, have stimulated public interest at home and abroad in the strained relations between the United States and Turkey. For we believe that they are strained, notwithstanding Turkey's concession that the wives and children of Armenian citizens of the United States may leave Turkey and join the heads of their households here. That was a minor count in our bill of complaint, the chief of which remain unanswered. Apparently the Administration means to have the Bancroft enter the Dardanelles and anchor off Constantinople. If Russia's consent to this has been won Turkey will not be likely to protest even formally. If Russia's consent has not been won and Turkey does fire upon the Bancroft then three cruisers of our navy, now off Smyrna, stand ready to obey orders. Mr. Terrell is credited with having won the Administration to belief in his ability to secure from the Porte, by the use of diplomacy, permission for the Bancroft to enter. Mr. Terrell may do this, but what will he pay as the price for it? Public opinion in this country will support the Administration in any resolute policy it may adopt, whether Turkey alone or Turkey and Russia be opposed to us. We are not seeking to grab territory or intermeddle with European politics, or anything that is mercenary. We are only asking for that which every self respecting government must ask, and we intend to have it. One hundred and sixty-seven Armenian refugees, *via* Marseilles, where Miss Willard and Lady Henry Somerset succored them, arrived in New York Harbor on Monday. Some of them failed to secure admission immediately, and all of them need opportunity to toil for their daily bread. The new Turkish minister to the United States, Mustapha Bey, arrived in this country last week and is in Washington now. He visited this country in 1885 and remained for two years, hence may know us somewhat better than some of his predecessors. He expresses feelings of admiration for us as a people, and a desire to foster amicable relations.

The Foreign Policy of the United States.

The *Daily Witness* of Montreal "for more reasons than one" says that "it hails the advent of the United States into the turmoil of nations." It believes that we "hold the key of the Oriental situation and are responsible for its use." Similar statements have appeared in the London press during the past week, and clergymen no less distinguished than Dr. George F. Pentecost of London and Dr. Charles H. Parkhurst of New York city have recently expressed the hope that Great Britain might find in the United States an immediate and effective ally in solving the Eastern problem.

For reasons that scarcely need to be recalled the United States thus far has kept out of "the turmoil of nations," nor do we see any reason why she should attempt to cut Europe's Gordian knot in Turkey.

But it is conceivable how, in enforcing a strictly American policy, she might as a secondary (to her) result precipitate the dissolution of the Turkish empire, and thus reopen, but by no means settle, the Eastern question. To demand the payment of indemnities, the admission of consuls and the recognition of the validity of American passports is one thing, and greatly to be desired—yea, is imperative—and to instruct a Turkish sultan as to how he is to treat his subjects is quite another thing. Some day an Anglo-American alliance may become necessary as a measure of self-preservation, but meantime Great Britain has much to do to atone for her own blindness and willfulness in the past, and she must bring forth fruits meet for repentance.

Turning to the westward, however, an other state of affairs exists. It seems inevitable that sooner or later we must deal with Spain, since she will not deal justly with Cuba. The dispute over Venezuela is not settled yet, and Sir Edward Clarke, the Tory barrister, is quoted as describing the likelihood of conflict between Great Britain and the United States as greater than ever. As Russian influence waxes in the Pacific and Eastern Asia becomes the scene of a great duel between Russia and Great Britain, shall we be able to remain neutral? Never was there greater need of able men at the helm. Precedents of gravest import are soon to be, or may now be being, established. Those who vote on Nov. 3 should keep this point of view in mind.

The Situation at Constantinople.

No overt acts of violence or marked changes of place in the pieces on the diplomatic chessboard can be reported from Constantinople. Russia is reported to be mobilizing her land and sea forces near and on the Black Sea, and the garrisons in Poland, Taurida and the Caucasus are said to have received orders to be ready for immediate transportation to the ports on the Euxine. Italy has filed a somewhat peremptory demand for indemnity due because of the murder of a young Italian in the recent Constantinople massacre. This much is to be said for the Powers—they have reiterated in a joint note their belief that the sultan was directly responsible for the recent massacre, and have refused to comply with the Porte's recent request that Turkish officials be permitted to search for suspects on non-Turkish vessels.

Whether Great Britain and Russia have come to terms is a question on which little light has yet been thrown. Agitation in Great Britain continues, but in a lower pitch and with less strenuousness since Lord Rosebery spoke. Sir Vernon Harcourt has not resigned any office or done anything to warrant the belief that he intends to adopt Lord Rosebery's peculiar tactics. Mr. Gladstone, in the October *Nineteenth Century*, re-enters the arena to remark impressively that if it has come to pass that "England may give for herself the most solemn pledges in the most binding shape, but now claims the right of referring it to some other person or persons, state or states, not consulted or concerned in her act, to determine whether she shall endeavor to the utmost of her ability to fulfill them (the pledges)," then he would respectfully propose that "the old word 'honor' be effaced from our dictionaries and dropped from our language," which is his way of saying what so many other high-toned Englishmen are feeling, namely, that English honor is at stake and may be forever sullied if resolute action does not supersede politic diplomacy.

NOTES.

A sudden flaming up of hostility in the British and German press shows how little love is lost between peoples that have much in common.

We exported goods and raw products worth $85,098,594 last month, an excess over imports of $34 272,889. No wonder gold has poured in on us from abroad.

Six of the leading physicians of New York city have sent an open letter to the physicians of the country appealing to them to vote against Mr. Bryan.

Dr. Benson's remains, with great pomp, were buried in Canterbury Cathedral last week, and, strange to say, it is the first time in 350 years that the corpse of an archbishop of Canterbury has been buried in that cathedral.

Thousands of tons of wheat have been shipped from San Francisco recently in vessels bound for India, where the wheat crop is very short and famine looms ahead. Wheat that has averaged seventy-eight cents per bushel during the period July 1, 1892, to June 30, 1895, sold at eighty-six cents last week in New York and Chicago.

This is a time of great anxiety among the Syrian Christians. The Druses maintain their resistance against the Turks and offer to submit only on the following terms: No Kurds or Circassians shall be admitted into the police force which is to be formed; the kaimakams and mudirs shall be chosen from among the local Arabs; and exemption from taxes for a period of four years must be granted.

It must not be overlooked that two Alabama white men, farmers, were found guilty of murder by participating in a lynching, and sentenced last week to life imprisonment. This is a better record than New York or Minnesota can show. The Port Jervis, N. Y, lynchers have never been prosecuted, and Minnesota does not seem disposed to discover or prosecute those of her citizens who recently indulged in lynching.

What do the Armenian revolutionary societies desire? This is an important fact to be taken into account in considering the situation in Turkey. In a letter sent to the embassies in Constantinople previous to the raid on the Ottoman Bank they said:

In spite of all the calumnies which our enemies have maliciously spread against us, we have always asked and do now ask only for our indispensable rights: To appoint for Armenia a European high commissioner, who shall be elected by the six great Powers; the valis, mutaserriffs and kaimakams to be nominated by the high commissioner; under the command of European officers shall be organized local militia; reforms in the courthouses after the European methods; perfect freedom for the press, religion and education.

IN BRIEF.

The grateful memories of Professor Blaisdell quickened throughout the land on hearing of his death last week are the best witness of the value of an educated and consecrated mind and heart. Rev. Dr. Morgan of Jamaica Plain, Mass., a Beloit graduate, said of him last Sunday morning, "From the whole Mississippi Valley it would be difficult to select a man whose loss would be more sorely felt." President Eaton writes, "While we know how greatly he was loved, yet the expressions of grief and loss from all directions deeply move us." Hundreds of pupils whose characters he has helped to form will continue his influence in the world.

Rev. J. H. Jowett, Dr. Dale's successor at Carr's Lane, Birmingham, made his first address, as a citizen, in the Town Hall at the recent meeting held to protest against the Armenian massacres, and the impression he made was that Dr. Dale's mantle as a citizen as well as a preacher had fallen on worthy shoulders.

In answer to Mr. Moody's appeal apples are beginning to pour into Boston for the use of the poor, who thereby become sharers in the abundant harvest of the year. The Associated Charities are in charge of the distribution, which will be made as wide as possible. This is a better use of the surplus crop than the cider mill affords.

In the rejoicing over the clearing of the debt, which has made the meeting of the American Board a peculiarly happy one this year, the part played in attaining this result by the ministers and missionaries should not be forgotten. The Pastors' Fund amounted to nearly $9,000, and $569.64 came from missionaries in foreign lands.

Our recent editorial urging the recognition of Prison Sunday, Oct. 25, has brought us a number of inquiries as to where information may be obtained regarding philanthropic and Christian effort in behalf of prisoners. Mr. Warren F. Spalding, the secretary of the Massachusetts Prison Association, 15 Pemberton Square, Boston, will be glad to furnish such literature.

The Sabbath Protective League of Massachusetts continues to make itself heard and felt. It has filed a protest with Adjutant-General Dalton against the State militia being compelled to travel on the Lord's Day, and it also has placed in the hands of the proper authorities a protest against the recent orders which exclude evangelists from preaching on the Sabbath day at Revere Beach, Salem Willows and in the Franklin and Marine Parks in Boston.

Prof. Flinders Petrie, in addressing the British Association recently, did well to call attention to the fact that thought precedes words and is superior to them, and that in this day and generation we are in danger of being "drunken with writing, just as some ages ago men were drunken with speech. We have committed our all to it; we try to make it serve ends for which it cannot be fitted; and we let it override the growth of our mind and the common use of our senses."

The *Minneapolis Times*, which recently disparaged the work of Christian missionaries in foreign lands, now asserts of the preachers of the gospel at home that "no preacher was ever a good financier, and no good financier was ever a preacher for very long. As soon as a preacher realizes that he is a financier he goes into some other business in which his newly discovered faculties can have a wider field for exercise." The thrifty methods adopted by clergymen, by which they live decently, rear and educate large families of children and often retire with comfort, and all no salaries which average less than $1,000 a year, are so mysterious and almost miraculous to the man of the world that it ill behooves any one to impugn the financial skill of those who wear the clerical cloth and tie.

Hereafter Canada's Thanksgiving Day is to be on the same date as ours—the last Thursday in November. How little the Pilgrim Fathers dreamed of any such event when, in 1621, they began to celebrate God's goodness to them. The Puritans and Pilgrims are not forgotten these days. Hon. Chauncey M. Depew, in his recent oration at Galesburg, Ill., speaking of Abraham Lincoln, said: "But the Puritan ancestry, whose strength and strain had been lost in the Kentucky wilderness of slave-owners and the Indiana forest of slave-holding sympathizers, marvelously reproduced in this homely descendant the traits which carried the Pilgrims from Scrooby to Holland, and from Holland to Plymouth Rock, to worship God according to the dictates of their consciences and found a government of just and equal laws on the bleak shores of New England."

For thirty years a special week in the autumn has been observed quite widely as a season of special prayer for young men. The international committee of the Y. M. C. A. appoints it, and has this year suggested the week Nov. 8–14. It comes at an opportune time, when the excitement of the election will be a thing of the past, and when the earnest grapple with Christian work for the winter ought at least to be inaugurated. We trust that in our churches generally there will be reference to this concert of prayer. Pastors on Sunday, Nov. 8, may include in their petitions a special one for the young men of their flock, and the subject ought not to escape notice at the midweek gathering of the church. Some one has said that the devil believes in special work for young men. Certainly the church cannot afford to neglect both special work and special prayer in their behalf.

The Art Commission of Boston has advised the trustees of the Public Library that they would better decline the offer of Mr. McKim to give to the library MacMonnies's bronze statue of a Bacchante. It is a work of rare artistic merit, but not suited, they think, for the site selected for it by Mr. McKim, namely, in the courtyard of the library. The comment of the *Transcript* upon this act strikes us as just and notable. It says: "This great community does not exist for or by art and artists. It is only a New England Athens. All the young artists educated in France will unite in denouncing the action of the Art Commission as a piece of Philistinism. That much may be taken for granted. But with respect to questions of this delicate nature the judgment of the artists is inevitably technical, professional and one-sided. But in this instance it is opposed to a native sentiment which is not only justifiable and respectable, but is much finer and more delicate. It is not a subject for reproach that we are essentially different from the French."

Rev. Dr. John Watson prefaced his readings in Brooklyn, N. Y., by saying to those who had speculated as to how his *nom de plume*, Ian Maclaren, is pronounced, "I would say that if you want to pronounce it like an Englishman you will say I-an, if like a Scotchman, Ee-an and if like a Highlander, Ee on." He then proceeded to say,

> It is impossible for me to be present in this place and to address so large an audience of Brooklyn people without remembering what is, to us, the historic glory of this town—the town where Henry Ward Beecher preached [applause], the town from which he exerted his great influence over the whole English-speaking world. He was a patriot, raised above mere party or even national politics, and the prophet of the rights of man and the liberty of the slave. As a citizen of Liverpool by adoption, I would like to testify, though it was before my day in that city, to the great service he gave when he came and spoke to our citizens, who had made, for the most part, a great mistake in their misunderstanding of the conflict in your country.

The Northwestern Christian Advocate reprints all Mr. Dawson's recent interview with Ian Maclaren, which we printed Sept. 21, and *The Christian Advocate* reprints most of our "admirable" report of Ian Maclaren's lectures at Yale. We are glad through a wider dissemination of Dr. Watson's views to serve the public, Methodist as well as Congregational.

Boston has been honored the past week by a visit from J. M. Barrie and wife and Dr. W. Robertson Nicoll, editor of the *British Weekly*. With headquarters at the Hotel Brunswick they have made a number of excursions to points of interest hereabouts—Salem, Concord, Cambridge and Randolph being among the places where their tastes naturally led them. The attraction at Randolph was Miss Mary E. Wilkins, for whom English and Scotch literary men cherish so high a regard. Before coming to Boston this trio of travelers spent a Sunday with Mr. George W. Cable in Northampton, and the Smith College young women were particularly favored in being able to hear characteristic addresses from both Dr. Nicoll and Mr. Barrie. It is needless to say that while they were in Boston they were the recipients of constant attention, and both seem almost overwhelmed by the kind and amount of hospitality which they have received since landing in New York. The date of their sailing for home is Nov. 7, between which time and now they expect to make quite an extended tour through the country. Everywhere they go they leave the impression of culture and refinement, of simple, democratic manners and of characters unspoiled by the fame which each in his separate line has attained. Boston will have an even warmer welcome for them on the occasion of their next visit, which we trust will not be so tantalizingly short.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The Genial Scotsman.

The event of the week has been the addresses of "Ian Maclaren," first in Brooklyn's Academy of Music, then in our Carnegie Hall, both of which capacious auditoriums were filled with admiring hearers, and this despite the pouring rain that flooded the streets on the night of the latter meeting. No man could have asked for more intelligent and appreciative audiences, nor have had a more enthusiastic welcome. His theme was Traits of Scottish Character and Life. It was illustrated largely from the personages in his books, the naturalness, truth and world wide reality of which he vigorously defended. "Dr. MacLure" did not live in Drumtochty only; he had his home all over the world. "Sir Andra," whom the critics had pronounced the most unreal of his characters, purely a creature of the imagination, and his kind treatment of the servant lass impossible, he said was the one only character of absolute fact in all his stories, and in view of its reception by the critics he had determined to eschew fact hereafter and stick wholly to fiction!

All had read Maclaren's books, and every allusion to an incident or comment on a character "took" instantly, and the applause was too spontaneous and sincere not to move deeply the speaker's heart and tenderly mellow the tones of a voice naturally sweet, musical, sympathetic, easily molding itself to every varying emotion from the miner key of truest pathos to the play of sparkling humor, each in its place as natural to the speaker as his breath. His hearers were agreeably disappointed to find in his ordinary speech so little of the Scottish brogue that makes the language of many of his countrymen hard to understand. And when, as in reading from his books, he did use the broad Scotch dialect, he put into it a musical charm that is seldom associated therewith in the minds of even the best educated.

One gift, that of readily winning and holding the hearts of his hearers, the lecturer shares to a good degree with his countryman, the late Dr. Wm. M. Taylor. In almost childlike simplicity, frankness, unfeigned sympathy, the two had much in common, and even in certain tones, that fascinating smile and playful twinkle of the eye at sight of "a good thing," Maclaren constantly reminded Dr. Taylor's near friends of happy hours earth is to know no more.

Appeals Against National Dishonor.

Dr. R. S. Storrs, whose steady conservatism in political matters, as well as his distinguished position in the evangelical ministry of the country, gives unique force to his utterances on public affairs, in his last Sunday's discourse came out with one of the strongest denunciations of the free silver dishonesty yet heard in any pulpit—or out of it. The proposition to diminish by nearly one half the value of the dollar with which private and public debts, even the soldiers' pensions, are to be paid he branded as "simply appalling"; "opposed face to face to the divine command, 'Thou shalt not steal'; 'Pay what thou owest,' not something less." He could see "no limit to the mass of deficit and dishonor yet to come if this be allowed—the law may go on and for silver substitute copper, lead, tin, pewter, leather, clay tablets, or mere unstamped paper." "The law might as well say that seven inches shall constitute a foot, that the bushel shall be made smaller, that the yard and rod and acre shall be reduced and every measure of value be made less."

The fearful consequences of such national dishonesty he set forth in terms of the divine law and with the clearness and free characteristic of the Pilgrim Church's preacher. "No one ever did anything against the law of God without being crushed by the very law that he was violating." "There would arise appalling paralysis of business and commerce, catastrophe, bankruptcy, disaster, . . . results of apprehension, of terror and of general disorder of which there is no example in the history of mankind."

Dr. A. J. Lyman of the South Church, in the same spirit and with no little of Dr. Storrs's force and felicity of language, also denounced the same project of "national repudiation and dishonor." His sermon, from the text "He hath made of one blood all nations of men," dwelt upon "the international genius of Christianity," and one of his strongest points against the new doctrine was its sectionalism, subjecting the welfare of the country at large to the personal interests of the few and arraying section against section and class against class.

Congregational Work.

The board of editors and the managers of the business department of the proposed *Congregational Work* met in the Bible House on Thursday finally to arrange matters pertaining to its forthcoming. The first (January) number may be expected early in December, and it is hoped that the friends of the various forms of Congregational work it represents will see to its introduction in accordance with its motto, "Into Every Family" of our churches. At ten cents a copy this should not be an arduous task.

The Clerical Union.

The Clerical Union on Monday listened with deep interest to reports from the late meeting of the American Board. After a few words from Drs. Bradford and Creegan Rev. George E. Albrecht of Japan enlightened the members, as few living men could, upon the condition and prospects of that land, and Dr. H. A. Stimson made a profoundly stirring address upon the work at large.

Personals.

The pulpit of the Broadway Tabernacle Church was filled on the two Sundays last past by Dr. Pratt of Norwich, Ct., and President Raymond of Union College. Next Sabbath the church is to hear Rev. Mr. Albrecht of Japan. HUNTINGTON.

FROM THE INTERIOR.

Professor Blaisdell.

The close relations between Beloit College and Chicago call for a few words concerning the death of Prof. J. J. Blaisdell, one of the most popular and gifted members of the college faculty. For some months he has suffered from something like nervous exhaustion, in consequence of overwork, and had gone to the sanitarium at Kenosha for treatment. Here when suffering from similar attacks he had previously found relief. But the trouble was more radical than had been supposed. Sleeplessness, dyspepsia and depression united to unsettle the brain, and led to a tragic death by his own hand. A better man than he, one more self-denying or more consecrated, rarely leaves this world. Probably no man was more highly esteemed or more influential in Wisconsin. His mental gifts were of the first order. Although he has published little, he was a writer of singular charm and a teacher of unusual magnetism. The students loved him while they honored him. They readily yielded to his molding influence. The churches were always glad to see him in their pulpits. Whenever he was willing to speak his audience was willing to listen. College, church, city and State, in his removal from us, have suffered a loss which many a year will not repair. Upon his family the loss is heaviest and to them hearts go out in the truest sympathy.

The funeral services on Tuesday in the First Church were very impressive. Many were present from abroad. The body had lain in state in the morning and was borne to the church by a detail of Grand Army comrades from the post of which the deceased was a member. From the church he was carried to the cemetery, a distance of half a mile, by members of the Senior Class in the college. The services were simple, tender and triumphant in their nature. Dr. Collie of Delavan, a graduate in the first class Beloit sent out, spoke sympathetically and lovingly of the departed teacher and friend, and dwelt especially upon the victory which faith had brought him, even in his sad death. Dr. Leavitt, pastor of the church, portrayed his Christian character. President Eaton and Rev. H. W. Carter led in prayer. There were other addresses by Drs. Royce and Bradley. Favorite hymns were sung. Nearly the whole town, as well as all the students, were in the procession which followed the remains to the cemetery. Here, after brief services, they stood silent and sorrowful as the casket was lowered into the grave, feeling, as do all who knew this good man, that a prince in Israel has gone from us.

Amenities in Politics.

Sunday the friends of Mrs. Helen Gougar broke into the audience-room of the People's Institute, claiming that they had hired it in order that she might discuss the political situation and speak for free silver. Unfortunately for their claims, members of the Christian Church were present to assert their right to the building under a lease which covered it for every Sunday till May. The manager of the building was present and confirmed their statement. While they were discussing the matter on the sidewalk one man, bolder than the others, found entrance to the cellar and contrived to open the doors from the inside, so that the crowd could easily rush in and take possession of the room. Mrs. Gougar was thus enabled to speak and crowd the Christians out. She was bitter on ministers and all others who favor a sound currency and believe in paying their debts in gold.

One of the features of the present campaign is the curbstone meeting. One cannot go into the center of the city without seeing from five to ten of these gatherings, composed in almost all cases of men evidently out of employment, listening to those who are striving to enlighten them upon the issues of the day. The result of the registration Tuesday surpasses all anticipations. More than two hundred and ninety-three thousand people appeared at the registration places, a larger number than have ever registered in a single day in the city's history. Probably half as many more will register next Tuesday.

A Good Woman Gone.

Although long anticipated, the death of Mrs. Flora Carpenter, wife of the late I. N. Camp, inflicts another serious loss upon the Union Park Church and upon the benevolent circles of the city. Mrs. Camp was one of those rare women who seem to take an interest in all that concerns the kingdom of God. To all the objects of benevolence brought before the church she gave freely. She was especially interested in the home missionary work of the church, and was rarely absent from any of the meetings of the Ladies' Benevolent Society. Last Sunday she was in her wonted place and listened to a memorial discourse for her late husband. Tuesday she was able to receive callers and to ride out. Wednesday morning, at 6 o'clock, she fell asleep without a struggle and probably without pain. Feeble though she has been, her home has been a center of generous hospitality, and, by reason of the charming manners of its hostess, a delightful home to visit. A daughter and two sons, all married, and a host of friends are left to mourn her loss. Funeral services were held at the house Friday afternoon, Dr. Noble officiating.

As Seen from the West.

South Hadley should look upon the loss by fire of her main building as a providential call to supply its place as speedily as possible with a building far better adapted to the purposes to which it was set apart than the one which has been destroyed. Most of the Western graduates, to whom the old building was dear by reason of its associations, would favor re-erection on the old site, and so far as may be, on the old foundations. They believe that for $200,000 better accommodations can be secured for 400 young ladies under a single roof than in seven or eight cottages. It would certainly cost less to provide for them. While chapel, gymnasium and library might well be separate structures, and while kitchen, dining-room and laundry, if connected with the main building, should be fire proof, it would seem as if the first effort ought to be to put up an edifice which by its size and convenience would impress every visitor with the greatness of the institution which it represents. Still Western friends are willing to leave the decision of these matters to those who have them in charge.

What we started to write was that the losses to which South Hadley has been subjected are her appeal to the New England constituency from which she has hitherto received her main support. Although a generous friend who lives in the West has promised all told $100,000 to the institution, he feels that the larger portion of its endowments, as well as of the cost of its buildings and equipment, must be obtained at the East. In his judgment now is the time to emphasize the appeal for these endowments and buildings. There should be no delay. The $75,000 required to secure the $25,000 he has promised may be secured, he believes, by Jan. 1; then the institution will have the interest from the $200,000 it so greatly needs. It is the suggestion of Dr. Pearsons that a Sunday be set aside in the near future upon which in every church in New England the pastor or the preacher for that day be asked to give a history of the school founded by Mary Lyon, ask for a collection toward the completion of the endowment, and at the same time bring to the minds of wealthy hearers the demand for further buildings, larger endowments and more generous equipments if this Christian school is to remain one of the best in existence. New England has always responded promptly to appeals from the West. Why should she not now care for her own? Why should she not rise as if animated by a common impulse and on a single day and by a single gift put South Hadley on her feet?

We gladly second Dr. Pearsons's suggestion. We believe this unanimity of action can be brought about. Perhaps ministerial associations could take the matter in charge. Perhaps it would better be left to the trustees of South Hadley to select the Sunday, and through a circular, giving in brief the history of the institution which they serve and naming further sources of information, appeal to the churches of New England for the aid now required. We trust something will be done, and done soon, to render Dr. Pearsons's suggestion effective. The doctor has been in the college endowment business eight years. Not a single institution to which he has promised his aid has failed to obtain it. In some way he succeeds in imparting his own marvelous enthusiasm for the cause of Christian education to others, and in awakening in them a deeper interest than they ever before felt in the institutions whose needs he has pointed out. Perhaps the interest thus aroused in others is as valuable a gift as his money to the seminaries and colleges of which he has been a benefactor.

The Power of One Y. P. S. C. E.

Personal knowledge enables the writer to speak of the society of Christian Endeavor in the Union Park Church, Chicago. Here it has just completed ten years of life. It began with eighteen members and now has 189 on its roll in addition to associate and honorary members. Through its fourteen or fifteen committees it does an amount of aggressive Christian work which a few years ago not many churches would have thought it possible to undertake. From reports made at its recent annual banquet we learn that it raised for expenses and gifts to benevolent objects more than $1,000 and at the same time made regular contributions to church expenses. It is in fact a church itself. Were the Union Park Church to be blotted out, save as it is represented in the Endeavor Society, it would still be a strong church. Undoubtedly the same is true of the societies in the First Church, the Plymouth and, proportionately to the size of the organizations, in California Avenue, Warren Avenue, Lincoln Park and a dozen other churches in or near the city.

Chicago, Oct. 17. FRANKLIN.

The Revelations and Admonitions of the Campaign.

An Editorial Study of National Drifts and Tendencies.

There is no danger that the dramatic and spectacular phases of the present campaign will be overlooked. There is a danger that the underlying currents and counter currents, the hidden factors and conditions, will not be accurately diagnosed and understood. Important as it may be in the judgment of most of us to elect Mr. McKinley, it is equally desirable, even in the heat of the fight, to keep asking ourselves what is the meaning of the campaign from the point of view of the divine purposes. This, at least, is the deepest conviction left on my mind after a rapid circuit through a dozen of the great and pivotal States of the Union.

An Englishman needs to come to America and an Easterner needs to go West in order to grasp the reason for any doubt at all as to the issue of this campaign. The presumptive evidence has been from the start entirely against any measure of uncertainty. The country six months ago appeared to be wearied of the Democratic administration of the last four years. The Republicans, after selecting a popular and irreproachable standard bearer, entered upon the most energetic canvass they have ever waged. They have had ample financial resources for all the legitimate expenses of the campaign. The ablest orators have been enlisted. Nearly all the colleges in the land, and in fact the conservative forces of the nation, almost without exception, seem, for the moment at least, to have allied themselves with the Republican cause. Best of all the Republicans possess the argument that ought to appeal to honest, patriotic citizens who are supposably loath to repudiate their obligations and equally averse to entering upon a path which leads no one knows whither. The Democrats have had to face a bolt of apparently much greater proportions than that of the disaffected silver element hitherto in the Republican ranks.

Why, then, asks the distant English student of our affairs and the New Englander wedded to his traditional affiliations, should there be a moment of anxiety respecting the verdict of Nov. 3? Is it because we cherish an inherent distrust of Democracy? Is it because we fear that this country has become too heterogeneous and diverse in its interests and resources to continue longer as one self-governing republic? Do we see, lurking in the shadowy future, a proletariat, a commune, and, possibly, the grim specter of revolution?

These questions are put not in the spirit of an alarmist. But that is a provincial attitude which is either consciously or unconsciously indifferent to influences at work throughout the length and breadth of this great land, which influences perhaps one does not appreciate at anything like their true import until he journeys a thousand miles south or west from the borders of New England.

Such a change in environment reveals first of all the fact that we have in this country East as well as West, North as well as South, but far more proportionally in the West and South, a very appreciable number of crude, untrained, unthinking people. They are insensitive to moral obligations and ideals. They are the material on which demagogues ply their arts. Whether or not they were born on American soil they have hardly become imbued at all with distinctively American ideas. They are slow to respond to religious influences and indeed many of them have never been long enough within the range of such influences to have profited thereby. This class of persons constitute a special and tremendous problem for American Christianity. How is it going to moralize and spiritualize this element of our population? The vote of each of them counts for as much as that of Richard S. Storrs or of Charles Eliot Norton.

To be differentiated from such folk, but still to be reckoned with as an uncertain element in our political structure, is the restless, disappointed class, which knows, or thinks it knows, what it wants, but is too often incapable of nice discrimination respecting methods. The Western country is full of this class of persons. Their land booms have collapsed; their rosy dreams of immense fortunes have vanished. Perhaps they are the victims of some one else's avarice. Very few of them are content with their wages. Some of them have been in strike after strike, and the scars of their bitter and usually losing fight with the employers still remain. They are not patient enough to wait for the slow evolution of better things. They are eager for speedy and sweeping reform and radical readjustments.

Is there any justification for this spirit of unrest? It would be strange, indeed, if the methods by which the industry of this country has been carried on for the last quarter of a century had not been the occasion, if not the cause, of injustices and abuses. The unrestricted play of the competitive system appears to breed, even if it does not foster, trusts and monopolies. Certainly the recent rises in the price of coal have not helped the Republican cause with the laboring classes, who, by the way, do not take at all kindly Mark Hanna's prominence in the campaign. Said a hard-working, thrifty man in Northern Michigan to an acquaintance of mine the other day: "Talk as you please. Present industrial conditions have made me a beggar. A few years ago my partner and I were worth $150,000. Now we don't know whether we own the clothes we wear." It is not against the honest and honorable conduct of business that protest is made, but against rash speculation, against stock watering, against special privileges secured from legislative bodies by lobbying and bribery. The very progress of civilization itself, too, bringing in its train new implements and inventions, makes the immediate problem of bread and butter a still more difficult one to thousands. "What would bankers think," asked Dr. Hillis in his sermon in Chicago a fortnight ago, "what would lawyers think, if a single invention deprived at a blow thousands of them of daily employment?"

Wealth itself is, to some extent, responsible also for this spirit of discontent. The ostentation, the display, the extravagance, the hot race for social pre eminence which have marked the life of our great cities in recent years have emphasized the inequalities between man and man. A Vanderbilt wedding, for instance, with its prodigal scale of expenditure; an elaborate dinner, costing twenty-five dollars a plate; great estates and palaces, whose owners live in almost regal splendor—such things as these do not help forward Democratic government in this country. They give the impression that rich people have "money to burn," and the poor man asks, "If money is to be burned, why can't I have a hand in the bonfire?"

We are not to forget, either, that the sociological agitations of the past few years are bearing fruit. Our pulpits have been exalting the brotherhood of man. Our collegians have been establishing social settlements. Mr. Howells has been writing of Altruria. The impression that what once belonged exclusively to the few ought to be available to the many is finding its way to the laboring man's cottage. These ideas are in the atmosphere wherever we go, and they seem to be prophetic of change and readjustment.

Out of this national restlessness and turmoil do we see emerging anything that looks like stability? Let us go back a moment to the far-reaching purpose of almighty God. Would he not teach the American people by this campaign a few old, plain and simple truths? This nation needs to learn afresh Carlyle's doctrine of work, that no man can ever get something for nothing; that no man, be he rich or poor, ought to want to escape his share of honest daily labor with his hands or his brain. Moreover, our people must be made to understand that whatever equalizations may come in the evolution of society the rewards of labor can hardly help being proportioned to the quality and amount of the work expended.

Perhaps God intends also by this campaign to bring about greater sympathy between man and man, to draw all classes closer together and not to permit the gulfs to widen between the unfortunate and the favored, between the East and the West, between the North and the South. If we give patient heed, as we have been obliged to do in this campaign, to the expression of real or fancied grievances, if, in imagination, we exchange places with the man we criticise or who criticises us, we speed forward the day when we can truly say, "We be one people," as well as that still brighter day,

> When man to man the world o'er
> Shall brothers be for a' that.

And perhaps the most necessary and important lesson of all is that each one of us shall gain a fresh conception of what human life is and what it is for. I heard a brilliant sermon in Chicago, the other day, whose literary quality would have made it impressive had not the discourse proceeded on the assumption that a man's life consisteth in the abundance of the things he possesseth. That materialistic notion, in one form and another, has rooted itself in the popular thought to an alarming degree. It is not Christ's doctrine of human life and it must go down before the more faithful proclamation of his message in its entirety. It is, to be sure, of great consequence that we should have honest money, but the bulk of the people in this land have yet to learn what money is for, what it will do for them, what it will not do for them and what they may do with it.

To conclude, then, that the only thing at issue and worth straining every nerve for is the election of Mr. McKinley and to fail to take to heart the deeper lessons of this campaign is folly indeed. This nation will be saved from disruption by pure and undefiled religion and by that alone, as it controls and actuates the individual and crystallizes into wiser laws and a Christianized society. H. A. B.

THE AUTUMNAL ASSEMBLY OF BRITISH CONGREGATIONALISTS.

BY OUR ENGLISH EDITOR.

Not for many years have the autumnal meetings of the Congregational Union of England and Wales been so well attended and maintained so high a level of interest as those held Sept. 28–Oct. 2 in the thriving town of Leicester. Some 1,100 ministers and delegates were present from all parts of England and Wales, and the townsfolk also flocked to the gatherings.

One of the items always anticipated with considerable interest is the "union sermon." When, in 1877, Leicester was last visited this was delivered by Dr. Alexander McLaren, than whom Dr. Joseph Parker has just declared there is in the English-speaking pulpit no greater preacher. This year the honor fell upon Dr. P. T. Forsyth, who ministers to an influential congregation at Cambridge, many of his hearers being professors and students in the university. Taking for his text the words "Holy Father" [John 17: 11], he dwelt on the fatherhood of God as expressed by the cross in its relation to holiness. He said we could not put too much into that fatherhood, but we might put too little. It is more than the spiritualization of natural fatherhood; it is love suffering hate and redeeming it.

One of the most striking points in the sermon, which occupied nearly an hour in delivery, was that God had not laid great stress upon the price which the reconciliation cost. The New Testament had its fine reserve, but reserve was not denial. What engrossed Christ upon the cross was not man's need of him and his action upon men, but God's need of him and his action upon the holiness of God. The grace of God would be ungracious if he always dwelt upon the cost. He leaves men to find out in great measure what forgiveness cost; the doer of a great deed has the least to say about it. Christ came here to do something, not to say something. Dr. Forsyth's discourse will take a high place among the many fine utterances made on this occasion. Its thoroughgoing evangelicalism is an indication of the trend of modern preaching in England.

The Church Without a Pulpit was the title of the chairman's address, and Mr. Morlais Jones eloquently vindicated the place and power of preaching. It was a fine example of Welsh oratory and a veritable prose poem. "Although the workmen of London read the labor newspapers," said Mr. Jones, "they assemble in their thousands in Battersea Park, where John Burns has his pulpit. So the gospel is never complete until the message is 'shining in the preacher's face and palpitating in his voice.'" In the characteristic passage, which evoked enthusiasm, the president said: "The man is never in the printed page. The book is only the ghost of the message. I revel in books, feast upon books, love the feel of books, thank God for books, but I want more than books. I want the living man; I want the preacher."

Speaking of the preacher's work in bringing about the redemption of earth, and having referred in scathing terms to the Armenian massacres, Mr. Jones declared that when we heard nine months ago of the possibility of war between England and the United States we were stupefied. It would have been civil war, war between mother and daughter, and would have done more to discredit the gospel than all the skeptical and infidel books that have been written for a century. For a moment it was the darkness of total eclipse, and we were not out of the shadow of the eclipse yet. He wished the two great nations, "the nations God has appointed to be the teachers and leaders of the race in all that is highest," would show that their allegiance to the Prince of Peace is no hollow mockery, and that war between them could never be. Amid ringing applause Mr. Jones declared: "We can never again imbrue our hands in one another's blood. Hideous war, ugly fiend, the arbitrament of fools, be gone! Thou shalt tempt us no more forever!" It was evident from the way this passage, delivered with considerable energy, was received that it accurately interpreted the feelings of the crowded assembly. The address took an hour and twenty five minutes to deliver, and was an illustration of the truth that the man who keeps away from the crowd not infrequently has a message for the crowd.

As the appointed representative of Congregationalism in Scotland Dr. John Hunter, Glasgow, stated that people are leaving the Free Churches of that land for Episcopacy, because in the former the standard of worship is deplorably low. This remark elicited a hearty "Hear! hear!" from Dr. Barrett, who on the following morning, when he read a paper on Congregational Worship, himself had an opportunity of enforcing his well known views on the conduct of public worship. Having stated that spirit is before form, the Norwich pastor urged the adoption of some form of liturgical service as likely to develop the devotional element in worship. There are, said Dr. Barrett, two classes of Congregationalists, those to whom richness of ritual would be a hindrance and those who would worship more joyously and spiritually with sweet and lovely forms, which would remind them, not of the holiness of beauty, but of the beauty of holiness. These opposite schools ought to meet each other with tenderness, charity and scrupulous respect. Sacrifice ought not to be all on one side. It was a curious anomaly that the very churches most fiercely intolerant of sacerdotalism were often the most unwilling for any voice to be heard in public prayer save that of the minister. He would not exclude free prayer —he did not believe that Congregational churches would live for fifty years without it—but he urged the adoption of some form of intercessory prayers and the recital of the beatitudes. Dr. Berry indorsed Dr. Barrett's remarks and advocated, among other things, the wearing of a gown in the pulpit.

The foreign missionary valedictory meeting was impressive and inspiriting. So crowded was the large hall that an overflow gathering had to be held elsewhere. Nearly 5,000 people were present at both meetings. Great enthusiasm was aroused by brief addresses from several of the twenty-six outgoing missionaries, who told with charming simplicity and fine feeling either, in the case of returning missionaries, the story of their work or, in the case of new missionaries, the method of their call and their hopes. The valedictory prayer was offered by Dr. Goodrich, Manchester, and the address by Dr. Berry. He was in one of his most eloquent moods, and told the missionaries that they were fortunate in the time of their going, as the churches in England were attaining a simpler and ampler faith in the saving grace of Christ, and were feeling the first throbs and movements of a new and grander evangelical revival. They were recovering, if they had not recovered, a new confidence and certainty in Christ and his gospel. During the last twenty years they had been in conflict with doubt and unbelief, with sorrows and questionings, but now it was his profound belief that materialism as a philosophy had been conquered by a reinterpretation of Jesus. This remark was received with much applause.

As a consequence, proceeded Dr. Berry, the Free Churches have recovered their missionary convictions and are recovering their missionary interest. The ethnic heresy is dead. It is not new ethical teaching that is needed, not a teacher, but a Saviour. People are not dying for new ideas or ideals either in the Orient or in the Occident, but are dying for want of him who alone has the power to forgive sins and to give life. "God be with you till we meet again," was sung with much pathos and evident feeling by the audience, which then dispersed inspired and hopeful.

A conference on the education question showed that this battle is not yet over. Fear was expressed by the speakers that "the dead might rise again." In the able hands of Dr. Guinness Rogers a resolution relating to the Armenian massacres was effectively dealt with. He said that the extent of the present wickedness paralyzed the power of expression, and they could not help being moved to the righteous indignation which the writers of the imprecatory Psalms evidently felt. He confessed that he could not understand the ambassadors of the Powers standing by while a miserable caricature, not of a monarch but of a man, grinned at them and did his devilish work. The cabinets of Europe must recognize that they had to reckon not with Bismarckian organs, but with the Christian conscience of England; and surely that assembly of all others might stand up before the world and in God's name protest, and, looking up to God, ask that their protest should not be in vain and that this deviltry should end. The demand should be for the rule of the Turk to cease forever. When the resolution was put the whole assembly sprang to their feet and in this spontaneous way expressed their passionate indignation. Miss Frances E. Willard was announced to speak at the young people's meeting, and most keen was the disappointment when Mr. Woods read a letter stating that she could not be present as she and Lady Henry Somerset were at Marseilles assisting the Armenian refugees. "It would be impossible," wrote Miss Willard, "to intimate even the tenderness we feel towards these patient, grateful, heartbroken Christian refugees. God help us!"

The meetings as a whole take rank with the most successful ever held by the union. As seen at Leicester, British Congregationalism is healthy and hopeful.

Charity Chance.*

A Serial Story by Walter Raymond.

XV.

AS NURSERY GOVERNESS.

A LONG room covered from floor to ceiling with a yellow, varnished, washable paper, except in one corner, where delinquent finger nails had picked bare patches before Charity came. How the wall glistened behind the solitary gas-jet jutting out above the mantelpiece! The flame was naked, the children having long ago smashed the globe, which had not been replaced. And it had to be kept low, being liable to flare and run wild when turned up. But everything in the place was bare except the spiritless little fire, fast sinking to dust and ashes behind the bars of an iron fireguard. Maria, the housemaid, had forgotten to bring up more coal.

It was late at night. The children were long ago in bed and asleep, and Charity had been sitting up at work. Her supper, sent upstairs on a tray, remained untouched upon the little inkstained table by her side, just where Maria had banged it down some hours before, when she flounced in and flounced out, slamming the door behind her as a protest against waiting upon anybody who got no more wages than herself. That was the knell of parting day. Nobody ever came near Charity after that.

Dispirited and exhausted she leaned back in her chair. The light glared upon her face. From the opposite wall a map of the world in hemispheres stared down at her, shining and binocular. She lifted a pile of papers from her lap and placed them on the table.

"How poor it all is!" she cried, and burst into tears.

The ugliness of the place was as remote from her mind as the antipodes. It was the last moan of a struggling swimmer who, overcome with fatigue, consents to sink. The whole course of her miserable existence since she entered the service of Mrs. Cornelius Porter passed through her mind.

She had now been a nursery governess for months and was accustomed to her duties. At first, to her inexperience, the thing was hopeless. But from the day of her arrival she grappled with her difficulties with the grim fierceness of despair. It seemed to her that if she failed to fill that place there was no other for her in the world. And a quite extravagant success rewarded her efforts. Before the second week was out Mrs. Cornelius Porter, a middle aged matron, well nourished and of the finest Britannia metal, intimated to Miss Chance that with a little closer attention to the darning she was likely to give every satisfaction.

They were a prosaic race, these Porters, and their days were all alike.

They breakfasted at half-past seven in order that Mr. Porter might catch a train. Upon this point Mrs. Porter waxed sentimental to the verge of poetry. If the children were not there they would never see their father, and that was so sad. Daily at this hour, expectant and somewhat overawed, they were ranged around the table. At a quarter before eight Mr. Porter appeared, late, hurried and inclined to be irritable. He glanced hastily at the great gilt timepiece upon the mantelshelf.

"NOW DO YOU REALLY LIKE CLASSICAL MUSIC, MISS CHANCE."

"Eight minutes and a half," he muttered, morosely, "if the clock is right."

"The clock is always right," retorted his wife; and it was a dogma for which she would have died.

"Always?"

"Always!"

He swallowed his boiling coffee, bolted his roll, flashed across the little domestic heaven like a meteor and was gone.

A nervous, sallow little man with a long black beard who returned at eight in the evening. That was all Charity knew, for only once had she been privileged to speak to him.

"You will take supper with us tonight, Miss Chance," exclaimed Mrs. Porter on the afternoon of Charity's arrival, "and see Mr. Porter. Afterward, perhaps you will play us something. We are both anxious about the children's music. You noticed *music essential*, I have no doubt. O! and I hope you don't mind making your own bed. Any other little thing I will mention as it arises."

The girl was nervous and uneasy, and the ordeal of playing haunted her through a silent, melancholy meal. It was to be a test of her ability, and, feeling it to be such, when the time came she played with care. The familiar sonata was like company to her in the strange place, but she rose from the piano dissatisfied and in doubt.

"Now do you *really* like classical music, Miss Chance?" asked Mr. Porter, in that confidential tone which invites and deserves a candid reply.

Charity pledged her word to it.

"Well, I don't know," he reflected. "I like something a little gay. What's the use of music except to take you out of yourself after a day's work and 'liven you up a bit? Now classical music always makes me feel unwell."

"We have a little music on Sunday afternoons, Miss Chance," put in Mrs. Porter, in fulfillment of her promise to mention little things that might arise. "Mr. Porter is at home, and it is nice for the children to come down. Now you would like to go upstairs."

Charity did not see much of Mr. Porter on those occasions. She played hymn tunes by the hour whilst the children sang. But the head of the house, hidden in a silk handkerchief, reposed on a red sofa cushion and restfully slept.

Charity had never seen people like these. Sometimes their destitution in the perception of everything that made life beautiful to her was more pitiful than the sight of poverty. The atmosphere of the house oppressed her like a nightmare. The children overwhelmed her with a weight of care under which she could scarcely breathe. They broke everything. They hurt themselves and each other. They quarreled and cried. They were more mischievous than goblins without the mirth. And when she had struggled with all her might the good will of Mrs. Porter came like a last straw added to her load.

With the desire to be kind that most respectable matron became inquisitive.

"And how many years did you live with Miss Graham?" "And where is your own home, Miss Chance?" were amongst the friendly inquiries with which poor Charity was plied.

For some time the discomforts of her new position had no power to wound her deeply. She hardened herself against everything with the great thought that Prentice had promised to write. As the days passed and nothing came she became more wildly expectant. She studied the table of "inward mails" and listened for the postman's knock. Surely it would come now. Other letters delivered at Babblecombe were sent on, but the one so madly desired was not

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amongst them. She became a prey to all the fears and doubts that love can conjure out of longing and disappointment. He had changed toward her, found out her story and changed before she went to him. How else should one so emotional, so sensitive to the slightest word, remain unmoved by her deep humiliation? She might write to him under cover to Messrs. Pickering & Co., his publishers. She fetched his book to find the address upon the title-page. Then she grew proud again. He had parted from her with no word of love or help or kindness. He was angry with her boldness in rushing to him so eagerly, and disgust upon the instant changed so sensitive a man. Or perhaps prudence had made him silent. He was poor, had not means to marry, and in a calmer moment became wise. With that thought again she loved him tenderly. He would never change, and her heart was his through all eternity.

At last the hope of hearing from him waned. Then, in the after supper solitude, she fell to taking up the threads of her old life. But the strands were all raveled and tangled. Nothing remained unbroken but the slender story she had tried to weave in the leisure of her girlish happiness, and that lay at the bottom of the great black trunk, untouched by fate or fortune. She thought of it and brought it to the light.

Now she read with other eyes and saw with deeper insight. What she had written was but idle fancy-work beside the gorgeous fabric woven in the loom of human life. It was a village tragedy, and the story held and fascinated her as at first. But when she wrote she had not understood. Passion and shame had come, crushing self-abasement had fallen upon her since then. A hurricane had swept away the rose clad walls that sheltered whilst they shut her in from the world. And she stood alone—nothing, unless she could be something of herself. A hope, familiar of old in the dappled sunlight of her hillside bower, revived within her. She would make something of that story. In growing excitement she rose and paced the narrow little schoolroom. Her brain was in a ferment, her soul on fire. Yes, she, the nameless, base-born foundling, would win herself a name.

Not a moment must be lost. She drew a chair to the table and sat down before the sheets, all faultlessly copied in the days when time was plentiful and she had little to do.

The opening chapter was poor indeed. But she would improve that. Her fingers burned to begin at once. She fetched the ink and, pen in hand, set to work to read. All night through she went on, scoring, interlining and blotting out until only here and there the girlish penmanship, like the pale face of a prisoner condemned to death, peered through the prison bars of her ruthless alterations.

She laid aside the pen and burst into tears to see what she had done. So this, like all the rest, was nothing. It would be far easier to begin afresh. With a heavy heart she put it all away until another night. But, from that time forth, the expectation of these silent hours triumphed over the drudgery of the day, and she was never lonely and never without hope.

She worked with such eagerness that the story grew apace. It held her imagination with a force so vivid and irresistible that her real life passed like a dream and this phantasy assumed the boldness of reality. It was interwoven with her deepest emotions; not that she confided to the page the secrets of her heart, but the romance of it glowed with her passion for Prentice, and the tenderness was a recollection of her love for the little cripple, and to the misery her own pride and shame gave bitterness.

Last night, with a thrill of joy, she finished. Tonight she had read it from beginning to end. Now she turned round to her dusty little fire, and in spite of herself the words sobbed up from the bottom of her heart, "How poor it all is!"

In her enthusiasm she had hoped so much. It was to redeem her from drudgery, to make her worthy of Prentice, to prove the little cripple's kindness not all in vain. She had resolved to send it to Prentice's publisher. But what avail to send it anywhere? No one would look at it. It was poorer than before, and with this hopeless difference that then she altered without hesitation and now, for the life of her, she did not know what more to do.

Nothing more could be done, and she cast the papers from her in disgust. Suddenly the door opened; the portly figure of Mrs. Cornelius Porter, magnificent in a brocaded evening wrap, sailed into the room.

"You are sitting up very late, Miss Chance," she said, severely. "I saw the light in your window as we came in, and Maria tells me you always sit up half the night. It is quite impossible you should do your daily duty unless you retire at a reasonable hour and take proper rest. I must request that by eleven, so long as you remain in this house—not later than eleven—your gas shall always be turned out."

There was an assumption of superiority in the tone which Charity had never before noticed. Vulgar the woman had always been, but good-natured enough and even kind. Now she stood there large and arrogant. The very glance which she threw down upon the girl was an insult.

"I had something to do for myself and no other time to do it," returned Charity, coldly. "But now it is finished."

The answer sounded rebellious and did not please Mrs. Porter.

"I think I ought to tell you, Miss Chance," she went on, with the satisfaction which a small soul lodged in a comfortable body takes in the contemplation of its own virtue, "that I have heard a great deal about you today. A gentleman who visits Babblemouth regularly on business has told us all. He says you were the talk of the town. He even saw you himself at Swindon Station."

"He is mistaken," interrupted the astonished girl. "I have never in my life been to Swindon."

"At Swindon Station," repeated Mrs. Porter, with louder firmness. "In what class of company I should be ashamed to say. You can read for yourself in yesterday's paper. Then no further comment of mine will be required. I need not add that you can scarcely expect to retain a home in a respectable family."

With this withering sarcasm, Mrs. Cornelius Porter left Charity to her perplexity. There was more of Cornelius than Porter in the dignity of her bearing as she passed out of the schoolroom door.

"Swindon Station," the girl kept repeating. "What does she mean by Swindon Station?"

If an apparition had broken in upon her midnight vigil, she could not have been more bewildered. An awful suspicion crossed her mind that an evening's entertainment must have resulted in the incoherency of Mrs. Porter. The thought was so horrible that for the moment Charity forgot she was again a waif. Anything to get away from such people and such a place. In desperation she got up, packed the rewritten story, poor as it was, and addressed it.

She left it ready upon the table. In the morning she rose earlier than usual and ran out with it to the post. Her heart sank within her as the packet fell with a thud into the letter-box.

But Mrs. Porter's words, "You can read for yourself in yesterday's paper," kept ringing in her ears as she hurried back to the house. She would go into the dining-room and see what that meant. The fire was as yet unlighted. She was fortunate enough to rescue the newspaper from the scuttle of Maria, and she glanced at the headlines as she carried it upstairs.

The Prentice Case.

Breathless she stopped beside the landing-window to read. It was a suit brought against the poet by his wife.

"Married! Impossible! A lie begotten of envy to besmirch the reputation of a man of genius."

With this cry of passionate and indignant denial she threw down the paper in angry refusal to learn evil of one she loved. It was like listening to a tale behind his back. Then that was why she had not heard. How could he write under the weight of this great trouble? How deeply this must cut his pride! Yet she must read to learn how much he suffered—to hear his refutation and delight in his triumph.

She picked up the newspaper and carried it to her schoolroom. There was still time to spare before the day began, and she glanced down the long columns and eagerly turned to read. But as she went on she grew sick at heart. The print became dim before her eyes. It was a tale of heartless desertion, and in spite of herself the woman's misery forced itself upon her sympathies.

"But they were unhappy, unsuited to each other," she cried, in contradiction to herself. "It was pitiable, but they were wise to part."

Then Prentice came into the witness-box bantering with counsel. He treated the matter lightly and was witty merely for effect. He who had talked so sadly of human woe, as if the weight of all humanity oppressed his soul, went through the tragedy of his own making grinning like a comedian. The words of Miss Graham came back to her—that underneath the folly of genius was soul or passion or a great heart. And this man had none of these. Her illusion was dispelled. She could not look at this and longer believe in him.

And for him she had forfeited an affection which had enriched her life. Then his love was all the world, but now, in the moment of her disenchantment, how she longed for the tenderness of her one friend—the friend who had given everything—the benefactress who, deceived and disappointed, turned away her face in shame. She wanted to make amends. If she might only say, "You were right, but I knew no better then," and feel just once, in under-

standing and sympathy, the pressure of the little cripple's cheek against her hair, she could take heart against the world's vulgarity. There came to her an impulse to go back—just for one day—to give her gratitude expression and implore forgiveness—

The shutting of a door at the other end of the passage broke in upon her thoughts. In a few weeks she would be homeless. It would look like beggary even to write to Babblemouth at this moment. And she was only Charity Chance, after all. She hastily laid aside the paper. She had loitered too long.

It was now the early spring, and Charity once more found herself face to face with the problem of how to earn her bread. She was to leave in the summer. "That will be the most convenient, and give both parties time to look around," explained Mrs. Porter, thinking only of herself. "And anything that I can say as to your competency, Miss Chance, I shall be very pleased, I am sure." At once the girl began to scan and answer advertisements. But the time was too far off, and no one ever applied to Mrs. Porter.

Now that the manuscript was gone, her evenings were lonely indeed. The little group of phantoms vanished from her hearth. The story faded into the forgotten past. She had no hope that any one would print it, but to write had been a relief, and out of the ferment of her emotions a new fable began to take shape in her imagination. Then, again, she forgot her troubles in work.

Yet her mind was alert with expectation. She looked for no great tidings; nevertheless, as days grew into weeks and no answer came, she became conscious of the depth of her disappointment. She began to fear.

One evening, having laid down the supper tray, Maria loitered.

"There's a letter, Miss Chance, came last week. It was left in the kitchen. I meant to bring it up, and then I forgot it. I hope it isn't any difference, I'm sure."

Fully determined to demean herself no further, Maria withdrew in haste.

The publisher's device was upon the envelope. So there was to be a verdict, after all. Now that the time was come, although she had no hope, her agitation was so intense that her trembling fingers could hardly break the seal.

Glancing over the letter her eye caught in snatches the whole pith of the matter.

"Prepared to undertake the publication of the same . . . with an author's first work it is not possible to offer . . . royalty of ten per cent., upon which we would pay a small sum—say £20—upon account."

A commonplace communication, sure enough, yet one which read with all the wealth and wonder of an Arabian romance. Twenty pounds! She had rewritten the book in six weeks. She would finish the new one by June. Twenty and twenty make forty, and then her stipend. She would walk out into the world worth fifty pounds. Then she would take a room, and write, and write.

But the latter portion of the letter was still unread.

"Should you accept these terms, please reply without delay, as we should like to print at once, to publish in our series during May."

And a week had elapsed! They might refuse to stand to their offer now. At once she wrote a letter of acceptance loaded with apologies. They replied with a printed contract. Then proofs showered down upon her. Revises followed like the April rain. At last came that early copy of the first book, a joy like the gladness of a new spring. She turned it over in her hand, and a thrill of pride leapt within her bosom. She, the nameless waif, was about to justify her being.

(To be concluded.)

WASHINGTON'S TRIBUTE TO CLARA BARTON AND BISHOP KEANE.

BY LILLIAN CAMP WHITTLESEY.

Washington feels the tension of these days preceding the election as no other city can. Here men as well as women have no franchise, so while all the rest of the country is in a fever of excitement, we sit still and shiver helplessly, waiting a verdict that will affect us vitally, for all interests here are connected directly or indirectly with the Government. Though debarred from showing any lively and practical interest in politics, two large and recent gatherings show that Washington people have an enthusiasm for philanthropy and Christian education coupled with good citizenship.

The reception to Miss Clara Barton and the testimonial mass meeting to Bishop Keane occurred on the same evening, Oct. 8, the day set apart by some of the Chicago clergy as a day of fasting and prayer for the country. On Sunday morning it did not seem incongruous to have a general invitation to Miss Barton's reception follow the usual notice of the prayer meeting, and it was most fitting to adjourn a missionary concert, which included prayer for our own as well as other lands, to the Shoreham, where the reception was in progress. Flags and palms decorated the hallways and parlor and a band at the foot of the stairs played patriotic airs of all nations. Delegations from the Loyal Legion, the Grand Army, the W. C. T. U., the Legion of Loyal Women, the Federation of Women's Clubs, the Daughters of the Revolution, etc., together with the citizens generally, were glad of the privilege to welcome home this noble woman whom so many people in this and other lands have cause to bless. Though always accessible in her own home, which is the headquarters of the Red Cross in America, Miss Barton rarely appears in public, and her consent to this testimonial was appreciated.

Miss Barton is of medium hight, and has strong features, framed in bands of iron-gray hair. She wore a rich gown of plain black velvet, with some choice lace. Upon her bodice were fastened some of the badges of the societies represented at the reception and one or two of the beautiful jewels with which she has been from time to time presented. The weight of nearly seventy years, the woes of countless hundreds, her own battle with illness, have brought to her a gracious gentleness of manner. Her voice is low and pleasant, and she immediately puts one at ease in her presence. Yet it was with almost a feeling of awe that I looked into those steady eyes and thought of the scenes they had witnessed. She smiled so frequently and looked so happy that every one said, "How well Miss Barton is looking," but a second glance showed the lines and hollows wrought by the sympathy and exertions of the past eight months. Mrs. Logan stood near her, and Dr. Hubbell and Mr. Wistar, who accompanied her to Turkey, were in the receiving line. Two hours of handshaking were followed by a banquet, where the tables were laid in the form of a double red cross, with long streamers of red down the center. Miss Barton, of course, had the place of honor, with the Secretary of the Navy and Commodore Ross on either side. After the feast letters were read from the Secretary of State, Postmaster General Wilson, the Japanese minister and others, and several addresses were made.

Mrs. Logan is always prominent in any event that links her to the days when her illustrious husband did such fine service for his country. She is a large woman of striking presence, and always wears her white hair in a high pompadour roll. She is a good speaker. Miss Barton seemed deeply moved by all the kind words, and when the time came for her to speak she briefly acknowledged them and the fact that such an honor had been extended in her own home.

The other meeting voiced Washington's regret at the retirement of Bishop Keane. As priest in the Catholic church, then as rector of the new Catholic University, he has been popular, and his summary deposition from the latter office by the pope has caused much feeling. It was rumored that his own liberal views, together with jealousy on the part of the conservative wing of the Romish Church, were the reasons for this surprising action. But the presence and words of the president of the Georgetown College seems to refute one of these ideas. Romanists and Protestants, churchmen and laymen filled the platform and all available space in the hall, and one laudatory address followed another till it seemed as though wherever he might be—he was not there—the bishop's ears must have been as purple as the robe he so often wears.

The address of President Rankin of Howard University was followed with close attention, for it was a matter of interest what so prominent a Congregationalist might say of so eminent a Catholic. There was no uncertain sound in the earnest words of President Rankin. He spoke of the philanthropy of Bishop Keane, of his ardent efforts in the cause of temperance and his defense of our common schools. He referred to his intense Americanism and his endeavor to bring Catholicism into harmonious relations with American institutions. The president's remarks upon the Catholic Church were received with outbursts of applause. Referring to the fact that exception is taken to the Catholic type of instruction and consolation given in some institutions, he said:

> If government be driven from assisting eleemosynary institutions because the daily devotions, or the consolations to the sick and dying are Christian, of whatever type, in order to be consistent, it must forego Christian services in its own halls of legislation, in the army and navy; it must bury its dead heroes without a word of prayer. I believe it should extend the *ægis* of its protection over Christianity as such, whatever the type, as England does, treating Christianity as a part of the common law of the land.

At the close of the address he said: "I have great faith in the Roman Catholic Church. America is the new world and all things American take on the new world type, why not Christ's kingdom? President Whitman of Columbian University spoke of Bishop Keane as an educator, of his high scholarship and lofty thought. The whole demonstration was a most remarkable affair and a high tribute to Bishop Keane. The many speeches from priests, college presidents, scientists, business men and others closed with the adoption of complimentary resolutions.

The Home

OCTOBER.

BY ISAAC OGDEN RANKIN.

My pulses throb today
With the wild impulse of October's wine.
On craggy mountain summits far away
I see the warm sun shine.

The soft wind pipes and sings,
Making sweet music through the forest aisles.
Life and desire and joy its coming brings,
And grief and care beguiles.

The river laughs and leaps
Down shining granite ledges wet with spray
To the wide emerald pool that ever sleeps,
Lulled by its song all day.

I see the forests wait
In gorgeous robes of crimson and of green,
Strewing their secret ways with royal state,
Expectant of their queen.

Ah! why should eyes that see
The splendor of thy liveries on the hill
With baffled longing watch and wait for thee,
And miss thy presence still?

Ah! why should hearts that yearn,
Thrilled with the magic of thy festal wine,
See all around the festal fires that burn,
And miss thy form divine—

Crowned with the ruby crown,
Bearing the golden scepter in her hand,
With queenly eyes of beauty looking down
Upon a subject land?

For they who follow bring
Lean, empty hands and meager, pining eyes,
Harsh winds that mourn or shout, but cannot sing,
'Neath gray and frosty skies.

Yet, if our feeble sight
May never see thy form with vision clear,
Still crown thy changing days with keen delight,
Sweet mistress of the year!

MRS. WILLIAM McKINLEY.

In view of the interest which attaches itself, pending election, to the wives of the presidential candidates, we summarize this week a few facts concerning Mrs. McKinley, condensed from an admirable sketch of her in Harper's *Bazar* of Oct. 3.

Her maiden name was Ida Saxton and she was well-born, her maternal ancestors being Germans, and her father's progenitors having fought in the wars of 1812 and the Revolution. She was graduated from Brook Hall Seminary, Media, Pa., in 1869 and supplemented the course of study with a period of foreign travel. Reared in the Presbyterian faith Miss Saxton transferred her relationship to the Methodists for reasons that involve a bit of delightful romance. She was a teacher in her own Sunday school at a time when Major McKinley was superintendent of the Methodist school, and in going back and forth to their respective duties their paths often crossed. One day, when they lingered in talk, the Major said: "I am tired of these partings here, you going one way and I another. I think that hereafter we should both go the same way together." The ready reply, "I think so, too," led the way to a happy marriage, the twenty-fifth anniversary of which was appropriately celebrated last January, in the same house where they began housekeeping.

Into their ideal home soon came a series of crushing bereavements which so far shattered Mrs. McKinley's health that she never fully recovered. For months life hung in the balance and for twenty years she has not walked without assistance. Within four years death visited the family circle no less than seven times, removing, among others, two precious little children, both girls. But the gold of character was refined by these repeated trials and they made conspicuous a beautiful devotion on the part of her husband with which only the most stringent official duties, as congressman or governor, were allowed to interfere.

In tracing some of the factors which have contributed to Mr. McKinley's success in public life the writer in the *Bazar* lays weight, and justly, upon the influences which have grown out of this home atmosphere, purified by love and sacrifice. Freed from the distractions of society, his wife has been his constant adviser and confidante. His aged mother, now in her eighty-eighth year, is also a member of the household and an interested spectator of many of the politico-social functions now going on in the modest home at Canton. Fortunately, Mrs. McKinley's health is far better than in former years, and she is able to appear with her husband on these occasions. All who come in contact with her note her composure, her natural ease and dignity and especially her great fondness for children.

Such are some of the elements of femininity that encompass the life of the Republican nominee for the presidency, and it is gratifying to find that the hidden springs in his home are fed from the highest sources of Christian faith and service.

PERFECT PEACE.

BY MRS. MARGARET E. SANGSTER.

Amid all our perturbations and agitations the old promise holds good in the experience of those who live daily by the word of our God, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Many are the temptations which come to us from without and from within to discount the promises and to take with reservations of our own the literal words of the Lord as given us in the Bible. But when we have the gift of the childlike heart, the utter unquestioning confidence of the little ones at our knees, we do not ask doubtingly or explain anything by human reason; we simply reach out the hand and take the bounty offered, and the name of that bounty is perfect peace. "My peace," said our dear Lord, "I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

One of the commonest causes of lack of peace in this world is insufficiency of income. The householder whose expenses, without fault of his own, have increased, while his salary or his profits have lessened in the same proportion, finds the cup at his lips very bitter, and is apt to think scornfully of those who can be acquiescent in such a state of affairs. Often he not only works harder and retrenches more, which is all right, but also frets and worries and wears himself out, which is all wrong. The gift of perfect peace is not intended by the Lord to accompany only riches and ease and plenty. It is meant for the woman with a houseful of small children to support, for the man who is growing old and infirm, for the citizen whose taxes are a weary burden, for the farmer with the menace of the mortgage that may be foreclosed. In every circumstance, in every conjunction of adverse conditions, there is one rule: Pray without ceasing, do your very best and wait God's leadings in perfect peace. With the sea before them and the Egyptians at their back, the word of the Almighty Jehovah to Moses was, "Say unto the children of Israel, that they go forward." God is always strong enough to supplement our weakness, and "when he giveth quietness, who then can make trouble?"

Another very natural provocation to restless anxiety is in our proper ambition and thoughtful forecast for our children. Many a Christian lies awake at night wearily meditating on the future of sons and daughters for whom he would give his life, so dearly he loves them. How will they turn out, what provision can he make for them, will they marry to advantage, or wreck their prospects by some undesirable connection, will their choice of a profession be wise, will this be, or shall that occur, and the parent grows wan and ages early in a solicitude which actually incapacitates him for enjoying the children while he has them under his care. I have seen the mother of a lovely little boy of five greatly disturbed over his probable career at college, certainly a dozen years off. We all know how deep the grief and sorrow may be over a false step made by a child, not a criminal step, but simply an error of judgment. In every such case, if the right relation be maintained between the Master above and the disciple below, there will be a cessation of strife and fear and a realization of peace. "Thy peace shall be like a river."

Living with the uncongenial is another fruitful occasion of annoyance and querulous unrest. Shall serenity be ours when we dwell in the house with a kinswoman or a neighbor whose "ways" are incessantly irritating, whose point of view is as opposite to ours as pole to pole, whose presence ruffles us, and whose contrariness (it is always hers, not ever ours) is something beyond description? Yes, if we take the daily discipline as our Father's gift we shall find sweetness in the most thorny rose, and day by day peace will be our portion.

So, too, in sorrow. "There should be no greater comfort to Christian persons than to be made like unto Christ, by suffering patiently adversities, troubles and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ."

If this be our creed, can we ever fail to have peace?

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to Thee.

"Casting all your care upon him, for he careth for you."

If gleiu' aye is blest,
Happy ye maun be!
If takin's friendship's test,
Grace be gie'n to me,
Your gifts in friendship's name
To tak' and feel nae shame!
—*D. M. Henderson.*

The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all little things.—*Dean Stanley.*

A TRAMP IN DICKENS LAND.

BY REV. CHARLES R. SEYMOUR.

In setting out for the bridge over the Medway it is hard to resist The Bull Inn, situated in Rochester's main thoroughfare, for most people know that upstairs in this ancient hostelry is a large oblong room where the Pickwick Club met. It is in this room that the doughty chief is represented in a somewhat famous painting standing in a chair addressing a picturesque group of associates. Here it was that Mr. Tupman and Mr. Jingle attended the ball, the latter wearing Mr. Winkle's coat. But, the morning being cool, the pedestrian does not stop for inside views. He pushes on over the bridge into Strood and takes a brisk pace through a long street of small shops and up a considerable rise to a fork in the road. Not to lose time he inquires of two women sitting on a curbing the direct way to Gad's Hill. As they hesitate, he turns to accost another woman coming at a rapid pace downward. Her reply is most cordial: "Gow straight on as straight as ever ye can gow." And on the traveler goes to find after a half-hour that he is wrong.

There is gain with the loss, however, for a tramp is met who volubly sets his new made acquaintance right and volunteers a fund of information about the entire region. Then, by an adroit change of theme, he asks for a "trifle." An extra mile, a turn or two and the proper road is reached. And what a road—hard, smooth and white without dust! There happens to be a sidewalk, but the road is preferred. Green hawthorn hedgerows are on either hand. Meadows well sprinkled with elms and grain fields stretch away to the horizon. Skylarks rise into the blue, giving their songs the effect of sweet diminuendos. Under the circumstances walking is keen enjoyment and rapid without effort.

Two miles from Rochester on high land stands the brick house which was the home of Charles Dickens. Opposite is the Sir John Falstaff Inn, a little beyond which are two ancient cedars. While we linger in disappointment with the unsatisfactory front of the Dickens house, due to the contracted yard with trees, a stranger issues by a path and conveys the information that the interior cannot be visited, but that the farmer's wife may give hints as to a better view. She is sought out and her invitation to "go up the lane" is instantly obeyed. From a point fifty yards to the rear the poetry of the situation is revealed. There stands in clearness the long, two-storied, red brick house with a gable roof. Dormer windows afford light for third floor rooms. Chimneys with pots rise near either end. On the right, closely joined to the house, is a conservatory in glass. One easily imagines the novelist taking comfort from his back windows. There is a garden, of course, then a tennis or bowling lawn, where James T. Fields tells us that Dickens, Wilkie Collins and himself lay on the grass after dinner. Beyond this is a stretch of pasture, further off are grain fields, the distant view ending with a line of hills. A long look, a deep impression and we turn and press towards Gravesend.

The way now leads downward. Highly cultivated lands fall away to the sea level in marshes bordered yonder by the Thames. The beauties of Kentish scenery lie all around. Here a manor-house, there, half a mile distant, a castle ruin, and hard by that a strip of woodland, grace the landscape. We halt by a stone post and read, "26 miles to London Bridge, 3 miles to Rochester." Although the broad river with its shipping lures us we turn to the left towards Cobham Park, for we must keep in close touch with the great writer today. Soon the road borders the estate owned by Earl Darnley. The scenes of woodland, pasture and meadow are varied and picturesque to loveliness. Cattle graze in the foreground, farther on wheatfields wave in the breeze and in the distance a herd of deer is espied. Two famous rows of limes guarding an avenue remind us of having read that one day Mr. Dickens standing here told his friend that the avenue was never crossed except "to bear the dead body of the lord of the hall to its last resting place." From near this point the hall is in view, large and apparently of red brick, with towers. Naturally the mind dwells upon the homelikeness, luxury and solid comfort of this palace, secluded and yet surrounded with beauty. How shattered the vision when, two days later, we learned that Lady Mary Bligh, daughter of the Earl of Darnley, had committed suicide on Sunday, the day previous, by drowning in the pond within the grounds!

Leather Bottle Inn is as quaint as its name—a little story and a half plastered house immediately on the village street of Cobham, with a swinging sign, upon which is a portrait of the rotund Pickwick. A narrow hallway leads past the inevitable bar, and on the left a door opens into the large Pickwick room used as a restaurant. Blackened beams cross the low ceiling, the walls are literally covered with portraits of the novelist, the characters he has drawn and newspaper comments on his appearance as reader in London and elsewhere. Lunch is eaten here with unusual relish, and photographs are purchased of the loquacious proprietor, who affects a Pickwickian eloquence in his display of chair, sofas and bedrooms associated with his hero. His manner is excusable, for here Dickens often halted, here his characters were at home. Was it not from the Leather Bottle Inn that Mr. Tupman wrote Mr. Pickwick after the adventure with Miss Wardle?

The little church across the way must be visited, as it contains important brasses. The funeral of a child stops us in the burial ground surrounding the edifice, and we join at a respectful distance with the grief-stricken father and mother, who, with two or three peasant friends, listen to what, from the manner of its rendering, seems to us a rather cold ceremonial.

The way home is shortened by a meadow path, one of the special delights of old England. Over a stile, down a hop garden, around a wheat field and through the clover bordering a calmly flowing brook, on into the hard, smooth road again, and we are, in good time, back in sight of the famous Norman keep, which, with eyes blackened by ages, still guards the old, old town of Rochester. This is, indeed, Dickens land. In all parts of this country—to Cobham Park, to Rochester, down to Maidstone and on to Canterbury—he would go on foot, fifteen and often twenty miles a day. And whichever particular journey he made, we may readily think of him as coming at length back again to Rochester and to this same castle, which he loved to visit with his friends, and which he often declared to be "the finest ruin in England."

Closet and Altar

When prayer brings no solace to your weary heart try praise.

How many weeks will any of us be able to live without coming to some spot where it will be felt as a rational comfort to believe that all our way, step by step, trial by trial, success, failure, loss, removal, was ordered for us by him who sees the end from the beginning?—*Bishop Huntington.*

A brave, resolute, Christian life is not always smooth sailing, but the inward power becomes an overmatch for head winds. Sometimes the gales of adversity sweep away a Christian's possessions, but there is an undisturbed treasure down in the hold—a glorious consciousness that One is with him that the world can neither give nor take away.—*Dr. Cuyler.*

If I in harvest fields,
Where strong ones reap,
May find one golden sheaf
For love to keep,
May speak one quiet word
When all is still,
Help some fainting heart
To bear thy will,
Or sing one high, clear song,
On which may soar
Some glad soul heavenward,
I ask no more.

—*Julia C. R. Dorr.*

True, we can never be at peace until we have performed the highest duty of all—till we have arisen and gone to our Father; but the performance of smaller duties, yes, even of the smallest, will do more to give us temporary repose, will act as more healthful anodynes, than the greatest joys that can come to us from any other quarter. —*George Macdonald.*

All the perplexity and painful distress, the dark difficulties that may dominate one's whole existence, would disappear if we would only learn that in Christ Jesus our eating and drinking, our sleeping and clothing of the body, are as much spiritual matters as falling upon our knees in prayer, or reading God's holy Word, or partaking of the holy communion at the table of the Lord. In Christ Jesus life is one, and there ought to be no division between things secular and things spiritual, things bodily and things heavenly; they must be one, absolutely one.—*Webb-Peploe.*

O God, who dost brood over thy children like some loving mother, when trust does tremble and hope is small, with thy tender hand lead us and when we desire to know thy ways guide us as far as we can go, and teach us all that thy children can know. In the days when the body is weak and faith burns dim, what can we do but call upon thee? In time of gladness we go to thee with our joy but when we are sad, thou drawest near, for then our poor wings are but weak. In daily, hourly life, when about to go astray, touch us with thy bidden finger and bring us back again. When our work becomes too heavy, and the upbearing of the tools too much for the poor workman, then, O Lord, let us be quickened by thy closeness. And when that which is heavenly in us, conscious that its origin is in thee, strives to raise itself from these fetters of flesh, do thou, Lord God, draw us gently, mightily toward thyself. Amen.

AFIELD WITH YOUNG NATURALISTS.

OUR NATIVE NUTS.

BY MRS. S. J. BUCKLIN.

I am October!
The wooded waysides with a regal grace
The color of the purple asters bear,
The hills stand calm, each in its gold-lit place;
The wild grapes lend a perfume to the air;
And sumac fires are lit as beacons set
Amid the solitudes, for autumn's cheer;
The sunsets, rushing into rainbows, let
Their colors linger till the stars draw near.

When the bluebird chirps his "cheer-ee" farewell, when forests are ablaze with gorgeous tints, when "the sound of dropping nuts is heard, though all the trees are still," it is time for us, young naturalists, to go a chestnuting. As we stroll through woodland paths, wading in crisp leaves, let us talk of our native trees that bear nuts. Perhaps, when you were in the woods in the spring or summer, you noticed the catkins or flowers dangling from oak, chestnut and hickory branches. These catkins bear the flowers that produce the nuts or acorns.

The common variety of the American chestnut is a stately spreading tree whose fruit is familiar to young naturalists. They have climbed the trees, beaten the branches, searched among the dry leaves and gathered the nuts by the bushel, but they may not know that the large, sweet chestnut seen on street stands and in fruit stores grows in Spain and Italy. An Italian friend tells me that the nuts are extensively used for food. They are gathered and spread out on perforated frames in drying houses, exposed to the heat of fire until they are hard and dry. They are then placed in bags and beaten until the shells become like chaff, which is blown away from the kernel with large bellows. The kernels are taken to a mill and ground into flour which makes a sweet bread something like our brown bread. This meal is imported and can be bought in Italian groceries.

The name chestnut is said to have come from the town of Castanea, a city in Thessaly, famous for the growth of these nuts. A tree growing on Mt. Etna is mentioned that measured 204 feet in circumference at the trunk. I remember a tree in New Jersey whose trunk was so large that three persons by taking hold of hands and stretching their arms could barely reach around it. In bearing years it produced bushels of nuts. One day some young friends shook off more than a bushel. The dinner bell rang before all were gathered and about half a bushel were left on the ground. When the young people returned after dinner for the nuts not one could be found. A flock of turkeys had just finished the last of them.

Chestnuts delight in light, dry soil and dislike damp, foggy atmosphere. They blossom in July, bearing long, handsome catkins from which prickly burrs are formed, containing from two to three shiny brown nuts attached by soft, hair-like stems. The question arises, Why is the chestnut so carefully guarded in the thick, prickly burr? The Creator makes everything for some purpose and the design of the chestnut is to perpetuate the growth of this valuable tree. What enemies would destroy the chestnut before it reached maturity if it were not protected by its spiny burr? The first hard frost opens the burrs and the wind shakes the branches and sends the chestnuts down among the leaves. Now the work of extermination begins. Squirrels and fowls, animals and man seek the sweet nut for food. The nuts that escape these keen-eyed seekers are the ones that perpetuate the chestnut trees.

The horse chestnut belongs to an entirely different botanical order. Its nut is poisonous to man and eaten only by deer. It is a beautiful ornamental tree, said to be a native of Asia, but acclimated to our northern climate. A provision of the Creator is shown by the way the leaf buds are protected from extreme cold. The tiny buds are carefully packed in a soft cotton-like substance, closely covered with tough leaf scales, and these are coated with a sticky material, looking like varnish, which makes the scales waterproof. The large, shiny brown buds show on the trees all winter and early in spring rise into pyramids of reddish-white blossoms among the fresh green of the large leaves.

Another important tree is the oak, whose nuts are eaten by animals rather than man, but I recall certain trees that grew near a schoolhouse where the boys and girls used to find a sweet acorn that we thought quite delicious. The oak is of great value for timber and fuel and its bark is extensively used in tanning.

The hickory is otherwise known as the walnut or shagbark. The butternut, pignut, black walnut and pecan are members of the same family. The shagbark, so called from its coarse, rough bark, bears a rich, edible nut of great market value. In some parts of New England a shagbark grove is quite a source of income to the possessor. These trees grew abundantly in the town where I was born. It was one of my childish delights to gather the nuts from a large tree back of our house. One day I saw my father with his gun stepping lightly from one tree to another and looking eagerly up into the branches. Soon followed a report, and he had brought to the ground a fine large American eagle, which was stuffed and placed in the Boston Natural History rooms.

I can only mention the pignut, whose shell is harder than that of the shagbark and the edible kernel has a slightly bitter flavor. Hickory wood is exceedingly tough and hard and is excellent for lumber or fuel. The black walnut has wood of a deep violet color of great value for building purposes and cabinetwork. The butternut grows freely in certain parts of New England and bears an oily nut with a very hard shell. The kernel is delicious, but the shell is hard to crack.

AT THE FOOD FAIR.

The large attendance, despite bad weather, at the home congresses held in connection with the Food Fair now in session in Boston amply demonstrates the general interest in the scientific side of cookery. Dr. W. T. Harris in his lecture made a strong point against the enormous and almost criminal waste of food products here in America. The oft-repeated statement that the French nation could be supported on what we throw away is no extravagance of speech. In these days, when the study of economic problems is attracting wide interest, it is well to call the attention of intelligent women to this source of leakage, for any steps in the way of reform must emanate, primarily, from the home.

Last week the therapeutics of diet were discussed in a series of lectures by Mrs. Rorer, who occupies the chair of dietetics in the Woman's Medical College in Philadelphia, in which the whole subject of body building was discussed in most practical fashion. She exploded the old theory that a certain kind of food is good for a certain part of the body, as fish for the brain, and maintained that whatever nourishes the system as a whole is good for the separate organs. She attributed the great mortality among infants to a deficiency of bone-building matter, recommended fatty foods for nervous temperaments and deprecated the use of too much salt. She also laid emphasis on the fact that what we see and hear, as well as what we eat and drink, affects the well-being of the body. Lean meat, eggs and milk contain proper constituents for bone structure and oil is good for fuel for the system. Beans are excellent for the laboring man but poor food for brain workers. The moral side of the subject was illustrated in the statement that a properly fed person is never a criminal.

A LARGER HOME LIFE.

In discussing certain defects in American home life a writer in *Lend a Hand* earnestly remarks:

I have an idea that we can make a great deal more of home than we do, and that we must learn to do so. This cannot be done by insisting that women give up their ambitions and scour and scrub more, or rock cradles and fry doughnuts. The point is to get a bigger idea of what a home is, and so be able to live a great deal more of our life at home and in home. I should like to call back the children and devise ways for doing for them much more than we leave for outsiders to do. Complaint is made by some of our best thinkers that we are sliding into socialism. Why not? Our individual life is nearly dissolved into a great public commonalty. As for religion, if we have any, why shall we send the children to priest or pastor? If we are educated, why cannot a large amount of our intellectual life be lived in a family way? I cannot comprehend the reason that sends a boy away from home to learn to read while his parents read the dailies and the monthlies. The dull dreariness of this business is hard to describe. There is not a farm, and there is hardly a cottage, in the United States that does not cover more material for education than the best schoolhouse ever erected. There is geology, chemistry, entomology, botany, physics, all here. Can it be realized? Or must it all lie idle, while the boys and girls are sent off to get what can be picked up at public resorts?

I do not doubt the value of the schools; I only wonder why we must dull and deaden our homes so completely, and overlook all the rich material every home has so abundantly. Why we may not be mutual investigators is the puzzle. Why may not parents and children study nature together? There is no botany like applied botany. What a fool a schoolgirl is with her botany under her arm, and no application of it to the practical work of making the plants grow in the garden. Applied geology not only explains soils, rocks, streams, land, but it expounds land culture and how to utilize rocks and soils. Applied biology in general makes the farm boy master of the bugs and moths and of the mischievous plants that hinder culture. There really is no life so eminently delicious as where a home is a school. A school does not mean a place where one teaches, but a place where all study. No one should ever get to the end of study. A wise father goes through life with his children hunting after the facts and truths that are written on every leaf and bedded in every spadeful of soil. The real home can easily have cabinets or museums, laboratories for studying chemistry and physics, forges for working at problems in mechanics. It is not expensive to have such houses—not nearly as expensive as it is to farm out your children in all directions and pay for it, and then have spoiled children. Work *first* for fine homes, and after that for good schools, churches and public institutions.

In a further discussion of this important subject the writer adds:

The real position of the American home as a training school for the young is after all the most important matter. A recent writer, discussing the ethical influence of

schools, looking about for some supplementary help, says: "The home, which has hitherto been the fundamental agency for fostering morality in the young, is just now in sore need of repair. We can no longer depend upon it alone for moral guardianship. It must be supplemented, possibly reconstructed." This is plain speaking, and it means more than a loose charge that our homes are not doing their full duty. Another able writer says: "Self seeking is the main principle of life in a vast number of our homes. If to the children in these latter homes are added the thousands who exist with scarcely a trace of home life we shall be forced to admit that there would be a moral crisis if the public school were not doing its beneficent work." In fact, the friends of the school cry out for homes to make good what the schools fail to accomplish, and the friends of home life beg the schools to supplement the failure of homes to create character. The real difficulty, however, is that our homes began years ago to rely upon outside influences to do what can never be done by any power but home influence. This let out of duty to others increased, until the family power was broken, home enfeebled, and at last our homes are mere addenda to society. The girls come home to eat and to dress for society. The boys come home to eat and work and get away as soon as possible. Home must be rebuilt with power. It must be once more understood that the burden of education belongs to parents. The school and society are adjuncts of home, or ought to be. The church should not be ahead of home, but behind it. The child's views, sentiments, loves, should be shaped at home. Socialistic drifts never were wise, and never will be. There is always a tendency to exaggerate the value of great organisms. The school just now is desperately struggling with the problem of a possible ethical training in connection with intellectual. It hardly sees the way to accomplish this without making social prigs of the pupils. But it can do a great deal to aid true fathers and mothers. It ought not to undertake paternal methods.

Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

90. RIVERS.

1. This river was named for a son of the soil;
2. The next one he daubed on his face.
3. This color it showed when he finished his toil;
4. That river he often would chase.
5. The next is a brave who was dusky in hue;
6. Disturbance he made in the camp;
7. This river he carried, and skillfully threw;
8. The other he used as a lamp.
9. The first one had called him a "rascal," indeed,
10. Whose "freshness" this river might teach;
11. The next he would give him, with vigor and speed,
12. Unless he was cautious in "speech."
13. This river was blown, as a call to the fray;
14. They met on the next, smooth and brown;
15. Which, bare of all herbage, hung over, they say
16. The river where fish tumbles down.
17. Their courage this river at no time would lower
18. Yet well may he next feel a quiver,
19. To see how their foothold bends out from the shore
20. And mangles them both in this river.

M. C. S.

91. THE BOAT RACE.

(A number of boats are here sunken, but not out of sight. How many are there and what?)

The day was bright, with a fresh breeze from the north. The boats were tacking back and forth, keeping as near the line as possible, and waiting for the starting signal. The starter, seeing all eyes were on him, called, "After first firing I give two minutes, and you start from the second gun." Only three boats were entered for the race—the Wasp, the India and the Cid—and as they sped over the line followed by the steam launch, in which were the judges and ladies, it was an animated scene. The beautiful fin-keel boats tipped in the stiff breeze until the water poured over the gunwales as they tacked across the lake. At one moment there seemed a chance of colliding—eyes on the launch watched anxiously—but the ladies were assured that there was no danger, and "no risk if the fellows mind what they are about." It was a perfect lark for all, and the wetter they got the better they liked it.

The launch gained the turning buoy first, and, taking position well out of the way of the boats, remained motionless to watch them turn and square away for the home stretch before the wind. As the India came about the spectators could see that one of her crew was in trouble. He was tugging at a rope, and they could hear his calls, "Hello—I say—ach!—this thing hurts," holding up his hand, which was indeed cut terribly. "Hang on—do—lad," roared the captain, "if you let go I'll drop you overboard," and the poor boy obeyed.

It was a charming sight, as the strings looping the spinnakers broke away, to watch the silken folds shake out and fill, bearing the boats lightly along like the fluttering wings of a butterfly. The Wasp and Cid followed in quick succession, but the India held her advantage, turning the finishing buoy in front of the Dew Drop Inn a certain winner by five minutes. And then the captain found time to say: "You must not care if I speak loud or yell at you. I expect every man to do what he is told without a question. I can't have the boat yaw, losing way all the time, and I shall oppose taking any man as crew who cannot obey orders." Then removing his mackintosh the victorious captain went ashore to take the cup won in this friendly contest.

I. M. C.

92. METAPHONES.

(Change of sound without change of spelling).

I.

In the field they ONE the hay;
In the barn 'twas TWO away.

II.

In the sky the clouds sink PRIMAL,
O'er our homes they seem to FINAL.

III.

Should you ONE this puzzle through,
Then surely 'twould be TWO.

PHILO.

93. PARADOXICAL DATES.

1801
1686

The above not very important dates in history are interesting to the puzzle lover from the fact that the several figures, added as they stand, give a sum not half so great as the *remainder* may be if the same are subtracted with no alteration in their present arrangement. Do you see it?

MABEL P.

94. CHARADE.

I washed the clothes one summer day,
And put them in the ONE, that they
Might quickly TWO. Amongst the clothes,
Were TOTAL pairs of children's hose.

E. R. B.

ANSWERS.

86. 1. Eighty feet. 2. The time was 32 minutes 43.6 seconds past 6.

87. February.

88. "Sweet are the pleasures that to verse belong,
And doubly sweet a brotherhood in song."

89. Trifling, rifling, I fling, fling.

Nillor, Middletown Springs, Vt., solved 83, 85; P. D. T., Salem, Mass., 83, 84, 85; Fannie C. Hatch, Marshfield, Mass., 83, 84, 85; Mabel Allen, Brooklyn, N. Y., 83; Mary E. Thomas, Forest Grove, Ore., 77, 78, 79, 80.

Nillor's suggestion that the senders of really perfect answers to No. 75 be designated is a good one, but unfortunately it cannot be carried out, as the sheets of solutions have not been preserved. Tangles may profit by the hint in future. We may add, however, that if our recollection is not at fault, the Middletown Springs list was one of the complete ones, and was ranked either as second or third in neatness.

If the bicycle fever continues to spread marriage will become a thing of the past. The women will all be spinsters.—*Youth's Companion.*

No Matter

how low the price, baking powders that vary in strength are expensive.

They raise pretty well once or twice, and then, losing their strength, fail, and so waste good butter, flour, eggs, sugar, time and temper.

Cleveland's baking powder never varies. It does the work just right every time, and that is why housekeepers prefer it.

Cleveland's, Pure and Sure.

IMPERIAL MILLS CO'S 196 DULUTH IMPERIAL PATENT DULUTH, MINN.

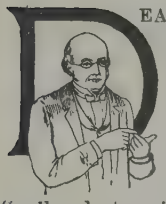
25 Ounces of Bread

can be made from **16 ounces of Flour** if it comes from a barrel with this brand on it—and the best bread ever baked. Will keep moist days longer than any other bread. Don't take our word for it, but buy a barrel (or sack) and try it. Look out for the name—**Duluth Imperial Flour.**

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.



DEAR CORNERERS: Missing the old Captain for several weeks, I have had the suspicion that he might be on some political mission in the West—perhaps accompanying the "Generals" in their "railroad stumping tour," an account of which I have just read—but here he is, evidently just home from a Pacific cruise.

PETERSHAM, SYDNEY, N. S. W., AUS.

Dear Mr. Martin: After reading some of the "Corners" in *The Congregationalist* I thought I should like to write sometimes to the "Corner." The Congregational Union of N. S. W. Exam. was held on the 25th of July. I was a candidate for this. We are staying at Woodford on the Blue Mts. just now. It is a beautiful place, and although it is winter we are enjoying delightful weather. We sometimes see mountain parrots and paroquets. They are lovely. ELFRIDA A.

Dear Mr. Martin: I would very much like to be a Cornerer for *The Congregationalist*. I have read the letters in your Corner. We have a very fine view here in the Blue Mts. The people round here say there are wallabys here, but I have not seen any, but my brother saw three. A wallaby is a kind of kangaroo. There are a great many laughing jackasses which are large birds that laugh. We get some very beautiful blossoms up here called wattle. CARLETON A.

We welcome these first members—not from the Pacific, for we have well-known members in Japan, nor from Australia, for two sisters have written us from Queens land, but—from New South Wales. I fear we know very little of their country, except that it is a prosperous British colony in the continent island of Australia. These letters tell us four things of interest that they have—winter in the summer time, wallabies, laughing jackasses, and wattle flowers. If they have a camera and can catch those two animals together, I wish they would send us a photograph of them for the Corner. You know the laughing jackass is not a donkey at all, but a kind of kingfisher. I wonder if Carleton has ever seen an emu, or whether the aboriginal people live near them—but they may know no more of them personally than we do of the American buffalo or the American Indian. One thing—they do not have the bother of electing a president—the "Crown" sends them out a governor, ready made. I do not understand that "N. S. W. Exam."

SEATTLE, WN.

Dear Mr. Martin: My papa has just been reading to me about the wreck of the Glendon in the last *Congregationalist* (Sept. 17). Last month we spent a week at the ocean beach in Chelais County, near Gray's Harbor. There is a wreck of a schooner there something like the Glendon, only it had but two masts and they have been cut down. It did not have a restaurant in it, but we had a lunch of cookies in the old cabin. The wreck is high on the beach, and the sand on the shore is so hard that people drive on it, and you could ride your wheel on it for fifteen miles. We bathed every day in the ocean, and papa says the water is colder than in the Atlantic. One day several warships passed on their way to Puget's Sound. Do you know what they are doing here now? HAROLD S.

I suppose you remember—for the matter was up in the Corner once—that Gray's Harbor was named for Capt. Robert Gray, a Boston navigator who discovered the Columbia River in 1791, giving it the name of his ship. How I would have enjoyed being there with Harold and taking a thirty-mile run on that hard beach! Probably those warships are up there in connection with the effort to save the seals from being killed. But today, when I had a call from an Armenian who told me the story of his aged father, a "native pastor" in Turkey, kept for months in prison and threatened with exile, I felt that the proper place for our warships would be in the Bosporus, until the "Great Assassin of Europe" would stop burning American property and killing his own innocent subjects.

NORTH ANDOVER, MASS.

Dear Mr. Martin: In the Corner of Sept. 24, Ethel S., of Riverside, Cal., inquires for the botanical name of a flower, called there "Baby blue-eyes." It is *Nemophila*. There are several different species. 1. *Nemophila maculata*, corolla white with a violet spot at the top of each lobe. 2. *Nemophila insignis*, corolla bright blue. 3. *Nemophila Menziesii*, corolla from light blue to white and sprinkled with dots toward the center. 4. *Nemophila aurita*, corolla violet. The leaves to all are similar, being lyrately pinnatifid-lobed, or divided. I hope this may be of some use to your young correspondent. MRS. D.

It certainly will be if she can understand all those hard words, as she will do when she studies botany. Such scientific terms are necessary to give exact descriptions. What an expressive word *Nemophila* is for a flower—a lover of the forest! We all may be *nemophilous* at this autumn time, when, as I read in a beautiful bit of verse which happens to lie before me in *The Congregationalist* of Oct. 8:

> Each trembling, burnished emerald leaf
> Is changed to rarest gold.

A Connecticut lady writes to ask why 'in this hour of Mt. Holyoke's extremity her children and great-grandchildren among the Cornerers should not be asked to secure shares for a fund to construct or furnish a new building." The "why not" seems very plain to me: I do not believe that the daughters, and especially the fortunate sons-in-law, of Mt. Holyoke Seminary and Mt. Holyoke College will transfer the privilege of rebuilding the grand old school to their children or grandchildren, although I know that the latter are numbered by thousands among our members all over the land and in the isles of the sea!

. . . Since writing the above I have heard, through a private letter, that a little girl in Holyoke, six years old, who watched the burning of the Mt. Holyoke building, said that she would like to give her money for a new college; she had been saving it for a sled, but she guessed she could get along without it, because they needed a college so much. She prayed that night: "Dear Jesus, don't let any of the girls get burned and give them a place to sleep, so they won't have to stay outdoors all night." Blessings on the little girl—she is going to be a benefactress in spite of me! Perhaps her example will inspire the daughters (and sons-in-law) to do without a sled or something, so that Mary Lyon's college "won't have to stay outdoors" very long.

Mr. Martin

CORNER SCRAP-BOOK.

Vice-Presidents. A gentleman writes to add to the names of the vice-presidents mentioned (Sept. 24) as having died while in office those of George Clinton, Madison's associate, who died in 1812; Elbridge Gerry, Madison's associate in his second term, who died in 1814; and Henry Wilson, Grant's associate in his second term, who died in 1875. On account of the increasing solicitude as to what might happen in case of the death of both the president and vice-president, Congress passed in 1886 a bill for the regulation of the presidential succession. The order, which you will do well to preserve for reference, is this: The Secretary of State, the Secretary of the Treasury, the Secretary of War, the Attorney General, the Postmaster General, the Secretary of the Navy, the Secretary of the Interior. This insures relief from all question as to the eligibility of the *pro tempore* president of the Senate, according to the previous plan. It is certainly more fair, because it provides for the succession of men of the same party as those last elected by the people, which was not always the case under the old arrangement.

Remarks. If you go over the list of successful and defeated candidates published Oct. 8, you will be surprised to find how few of them are living. Harrison and Morton of the last administration are the only living ex-president and vice-president. Are any others living, who were candidates of the two great parties, except Whitelaw Reid, Harrison's associate in 1892? The reason for the few names left is plain. Although by the Constitution the president must be thirty-five years old, as a matter of fact the average age of our presidents when inaugurated has been about fifty-five. Mr. Bryan, the present Democratic candidate, who is only thirty-six, is by far the youngest candidate ever before the people.

Present Candidates. All our lists and facts on this topic thus far have been matters of history. Now we are within two weeks of an election that has occasioned more discussion than any other since that of 1860, which ushered in the War of the Rebellion. Like that, it is not a contest of men or of parties, but of opposing principles. I am sure you will all be interested to have an exact list of the candidates.

Republican. Nominated at St. Louis, June 16. For president, William McKinley of Ohio; for vice-president, Garrett A. Hobart of New Jersey.

Democratic. Nominated at Chicago, July 7. For president, William J. Bryan of Nebraska; for vice-president, Arthur Sewall of Maine.

Populist. Nominated at St. Louis, July 22. For President, William J. Bryan; for vice-president, Thomas Watson of Georgia.

National Democrats. Nominated at Indianapolis, Sept. 2. For president, John A. Palmer of Illinois; for vice-president, Simon B. Buckner of Kentucky.

Prohibition. Nominated at Pittsburg, May 27. For president, Joshua Levering of Maryland; for vice-president, Hale Johnson of Illinois.

National Party. Nominated at Pittsburg, May 28. For president, Charles E. Bentley of Nebraska; for vice-president, James H. Southgate of South Carolina.

Remarks. The "National party" is composed of bolters from the Prohibitionists, who, in addition to prohibition, favor free coinage and other political issues. The nomination of the National Democrats is a protest against the Chicago platform, especially in the matter of free coinage. This nomination is sustained by the President and his cabinet. The real contest is between Mr. McKinley and Mr. Bryan and the respective platforms on which they stand. That of the Republicans favors their old policy of protective tariff and of reciprocity and the preservation of the present gold standard. That of the Democrats favors a tariff for revenue only, the income tax, and especially demands the free and unlimited coinage of silver without the aid of any other nation. Other planks in the platform, notably those opposing national interference in local affairs (as in the case of the Chicago riots) and the Civil Service reform, are severely criticised by the Republicans and conservative Democrats. The question at the front is for or against free silver coinage, and on that the people will vote and decide the policy of the nation. Let Cornerers all go for the *honest* side!

L. M. M.

The Sunday School

LESSON FOR NOV. 1. 1 *Kings* 5: 1–12.

BUILDING THE TEMPLE.

BY REV. A. E. DUNNING, D. D.

These verses, taken alone, are but a statement of dry facts. They are insufficient for a spiritual lesson. The selection is wisely made to include the entire fifth and sixth chapters. Indeed, chapter eight should be added, making a single lesson, though of so great importance that it may profitably occupy two Sundays. The story of the building of the first temple to Jehovah thus becomes the basis for teaching what is now acceptable worship of God by his people. We are therefore led to consider:

1. *Solomon's purpose.* His kingdom was composed of elements that were never really united before David's time. That great statesman foresaw that the only bond which could hold the many tribes together must be a religious bond. He sought to make Jerusalem the capital city for them all by bringing into it the ark of God. They must have one object, one way, one place for worship. That would unify the nation, make the people loyal to one another and to their king and give them a sufficient motive for patriotism. David was unable to carry out this purpose. His wars, the necessary preliminary to the building of the nation, absorbed his energies. But he kept his aim in view, gathered abundant treasures for carrying it out, prepared for a temple a pattern which came to him by the Spirit of God, and bequeathed his purpose to his son and successor. Solomon was to build a temple at Jerusalem for all the people of Israel.

Religion is the bond of union of every nation which has continued long independent, the only power which could resist the disintegrating influences within and attacks from without. The Greek Church is the power which holds Russia united. Moslemism has enabled Turkey to continue for ages, till the uprising of other religions within her borders is at last likely to tear her in pieces. The Jews, even without a country, have maintained for 2,000 years an existence as a separate people because they have remained loyal to their religious faith. The American people are threatened by class and sectional divisions. Every one who has mingled much with the citizens throughout the whole country and has attended their popular assemblies must have been impressed by the readiness with which sectional jealousies arise and the tenacity of their life. The West has great interests quite apart from those of the East; the South looks with suspicion on the North. But for the bond of a common Christian faith the United States would soon be only a thing of the past. Religious organizations covering the whole country and bringing the people into contact with one another in Christian labor and love are necessary to the continuance of our Government. The Christian Endeavor Society is an illustration of movements to which the nation owes much for its continued strength and stability.

2. *Solomon's plans.* The scale of the work proposed gave to the nation an enlarged sense of its dignity and power. The sixth chapter may profitably be studied as picturing the grandeur of the temple. To have erected a mean and cheap building would have defeated Solomon's purpose, and have made the people feel that they and their aims and their influence among the nations were small. That is a false argument which points to costly church buildings as signs of selfishness and which insists that the most of the money spent on them ought to have been used in converting the heathen. Our meeting houses ought to be our finest buildings, testifying to the people's estimate of their value of the presence of God, of which these houses are the visible sign. But they ought not to be costlier than can be paid for. A church building that stands in the community for an unfulfilled promise to pay dishonors God and proclaims the dishonesty of his people.

Solomon engaged the entire nation in the work. All the communities of Israel and a large proportion of its families must have been represented in the army which gathered timber for the temple [chap. 5: 13–16]. They were seven and a half years engaged in erecting the building. The whole nation became interested in it for a time long enough to characterize it as the chief work of an entire generation. The worship of God belongs to all the people. It is of the utmost importance to their highest interests that they should be encouraged to that worship, and in it all class distinctions should be put out of sight. Nor should differences of opinion or of methods of worship ever be allowed to obscure the fact that the same God and Father is sought by all his children.

Solomon sought help in his work from other nations. The temple was not less sacred because a king who held another religion sold him the timber for it and undertook its transportation, and the king of Tyre took a genuine interest in the work. The worship of God is not made less acceptable to him because men not of our religion help to promote it, give money and labor for it. It is made less acceptable through such aid only when we become less true to our principles in order to secure it.

3. *What Solomon accomplished.* He made Jerusalem the Holy City by planting the temple in it. He created a passionate love among all Israelites for their capital which outlived even their religious faith. That love held them together against the power of far mightier nations even when they had repudiated the reason for their existence. When the kingdom had been dismembered and the greater portion of the people had been carried into far distant lands, they hung their harps on the willow trees and wept while they remembered Zion.

Solomon made worship the central thing by building the temple at Jerusalem, and, uniting it with his palace, he gave divine sanction to government and law. No other sanction is great enough to keep men, in the vicissitudes which must befall a nation, from becoming discontented, or will keep discontented men from rising against their own government, repudiating their courts of justice, trampling on their laws and bringing destruction on themselves.

4. What the temple signifies to us. The Jewish system of worship long since passed away. There are sects which attempt to revive Judaism by claiming authority for their priests and declaring the sanctity of official systems, and by consecrating church buildings and cemeteries. But the principles and spirit of Christianity are opposed to these things. No building now is the house of God as the temple once was. The type of the temple is not the church building, but the followers of Christ, who, as living stones, are builded together into a spiritual temple. Wherever they gather in his name they are a temple. No other thing has the right to bear that title. No place is sacred except where God is known. His presence manifested in his people sanctifies every place.

The business of the Christian, then, is to make his body, his home, his church, his town, his nation, a temple of God. When that work is fully accomplished "the holy city, new Jerusalem, coming down out of heaven, from God," will fill the earth; and the seer's vision will be realized—"I saw no temple therein; for the Lord God Almighty and the Lamb are the temple thereof. . . . For the glory of God did lighten it and the Lamb is the light thereof."

Belief is power. Only so far as a man believes strongly, mightily, can he act cheerfully or do anything that is worth the doing. —*Robertson.*

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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

A New Distress in Turkey. The latest letters from our missionaries in Harpoot report that at no time since last November has there been such grave foreboding and widespread anxiety as at present. Rumors of disturbances in Constantinople and elsewhere have excited the Turks and alarmed the Armenians. The collection of taxes this fall is a fresh cause of distress among our Christian towns and villages. "During the more than thirty-eight years of my missionary life, I have seen nothing like it," writes a correspondent. "A good many people come to me every day for advice and sympathy. They are cursed and beaten, their women are insulted and they are obliged to feed the collectors and their horses without remuneration." By law the taxes may be paid in installments, but now the government is demanding the amount for the whole year, as well as all arrears. In vain were the efforts of Mr. Fontana, the British consul, to intercede with the Turkish officials, and equally fruitless has been petition after petition to the Government requesting that there may be a brief delay until the grain on the threshing floors can be sold. Some of the collectors say that there is to be another scene of plunder and massacre, and the government wishes to make sure of its position.

The fate of the Arabkir prisoners, charged with bringing on the terrible massacre in that city, has been decided. Fifty-five were released, twenty-seven sentenced to three years' imprisonment, twelve to confinement for life and eleven were doomed to be hung. Those who received the capital sentence were accused of killing two Koords, who, it is claimed, were cut in pieces and burned. These Koords, so far as we can learn, are imaginary beings. No names or residences were given and the testimony regarding them was discordant, but they were a convenient means of proving that the Armenians brought on the massacre by incensing the Koords. This procedure, together with the fact that no Turk has been punished for the series of crimes perpetrated last fall, illustrates the course of Turkish justice. The present prospect is that the suffering of the poor people the coming winter will be scarcely less than last year. In spite of gloomy conditions Euphrates College at Harpoot opened last month with an attendance of 600.

Long Service in India. Few missionaries are permitted to work for half a century in India, but on Sept. 20 Rev. S. B. Fairbank, D. D., rounded out fifty years of service in connection with the American Marathi Mission. So far as is known there are only two Protestant missionaries in India who have labored for a longer period. This veteran American Board missionary has been engaged in various kinds of missionary service. While in Bombay, besides his preaching he was responsible for the management of the Mission Press, which was at that time [1850–57] the largest and best in the city, and in this connection he did much literary work. But the Wadale district, where he began a new work in 1857, especially bears witness to Dr. Fairbank's energy and versatility. Here during thirty years his main work was organizing and superintending preaching and schools in villages which now have a goodly number of churches and a large Christian community. The Wadale district has been one of the most fruitful mission fields in all India. But Dr. Fairbank's usefulness has not stopped there. Incidentally he has interested himself in agricultural matters, invented and improved an inexpensive plow, and sought by object lessons to introduce improved methods of farming among the conservative Deccan farmers. This active worker has also done much for the music of India by the preparation of a music manual, by composing and translating hymns and by teaching singing. For recreation merely he pursued the study of some branches of natural science, becoming such an authority along certain lines that he has been asked to prepare several articles for the Government Gazetteer. Dr. Fairbank, though now nearly seventy-four years old, is still in vigorous mental and physical health. He has only been three times to the United States during fifty years, and he hopes to end his days in India. His sons, Henry and Edward, are working in the same mission.

THE WORLD AROUND.

The Great Northwest. We know too little about the vast home missionary field of the Presbyterian Church north of us, where preaching services are conducted in seven languages at 1 007 points. In Quebec the effort is to keep hold of the Protestants and to prevent their assimilation with the Roman Catholic Church; in Ontario the mission work is among the lumber men in the Ottawa Valley and in the new settlements of Muskoka and Algoma; but the most needy field lies west of Lake Superior, extending from the great lakes to the Pacific Ocean—a country larger than Central Europe. Here it is that the chief battle for Canadian Christianity is being fought. During the last year a typical mission has been opened in a new settlement in the lower Kootenay country in Southern British Columbia near the American boundary line—a region of gold and silver mines. In April the home missionary found a town of 1,500 people with no religious services, although the saloon with all its accessories was present in full and vigorous life. He literally pitched his tent and went to work with the help of a few young men who had been members, or whose parents had been members, of the Presbyterian Church in their early homes. By August a little church was built and stands as an uplifting force in the critical, plastic days of this growing town. About 120 miles north lies Caribee, where a visiting missionary found over 3,000 people without a single minister of any Protestant church. A man is already on the way to this field. We realize that this is uphill work, which means a struggle, not only against indifference and materialism but against vice of all sorts, when we read that in one village with a population of 750 the only church is flanked by fifteen saloons, open day and night for seven days in the week. We can sympathize with our Canadian brethren, for the conditions of mission work in the Northwest are much the same as in our own rapidly growing Western States.

A French Protestant Mission. The Société Evangélique of Paris is to be congratulated upon having come to the end of its financial year with a surplus in the treasury. Receipts for the twelve months were 470,000 francs against an expenditure of 367,000 francs. The appeal for men has met with a satisfactory response from a practical mechanic, an engineer, an artist, a business man and an ordained minister. Naturally the discussion of the society's responsibility in Madagascar is given prominence in the annual report. The two delegates sent out to visit the Malagasy churches as soon as the war was ended have received a cordial reception from the queen, the French officials, the foreign missionaries and native Christians, but the Paris Mission does not at present contemplate any very extensive action in Madagascar beyond the dispatch of French physicians, deaconesses and possibly the erection of a high school. Societies already on the field will receive its hearty cooperation. The work among the Basuto calls for a vast deal of faith, courage and perseverance. Here is a people not merely ignorant and indifferent, but positively hostile towards the introduction of Christianity. The chiefs form the center of a solid resistance which increases rather than diminishes. French Protestants have already learned a lesson of patience in the Zambezi field which now offers a cheering contrast to Basutoland. It was only after twelve long years that missionary effort bore fruit in the revival of 1895 which promises to be permanent. On the Upper and Lower Zambezi, through the whole extent of the Barotse kingdom, the gospel has made its way. M. Coillard, the veteran pioneer of this mission, is now in England.

PEN AND SCISSORS.

It is a sign of the times that Professor Bertrand of Paris has organized a mission whose chief aim is to save and help priests who have become dissatisfied with the Church of Rome.

The Devil's Foreign Missions was the startling but suggestive title of a paper concerning the liquor trade in West Africa read at a recent meeting of student volunteers at an English college.

An interesting new enterprise started by Heli Chatelaine for the Angola people in West Africa is an attractive illustrated newspaper published in the Mbundu tongue. The opening number urges the Angola to seek to better their condition by means of Christianity, education, economy and work.

Some interesting figures in regard to volunteers for the China Inland Mission were presented at the thirty-first annual conference, recently held in Toronto. In Canada and the United States alone during this year sixty-nine workers have volunteered to go to the interior of China, of whom twenty-four have been accepted. During the past eight years 596 offers have been received and 149 accepted, of whom 101 are now on the field. So rapidly has the mission extended its operations that ten of the interior provinces of China have been entered, and the present staff of missionaries numbers nearly 700. The total annual receipts were $208,449.

OUR STRENGTH AND OUR LIMITATIONS.

They seek to inflame the vanity of the American people by telling them that we are great and strong enough to maintain any monetary system we like and to keep up the value of our money without regard to all the world abroad, while our own history teaches us that a century ago the American people were strong enough to shake off the yoke of Great Britain, but not strong enough to save their continental money from declining in value to nothing; that in recent times the American people were strong enough to subdue a gigantic rebellion, but not strong enough to keep an indefinite issue of greenbacks at par, and that this republic may be able to conquer the world, but it will not be able to make twice two five, or to make itself richer by watering its currency.—*Hon. Carl Schurz.*

AN OLD-FASHIONED REMEDY.

Prof. W. M. Daniels of Princeton, speaking recently to the farmers of Mercer County, N. J., said:

Since 1893 this country has been passing through a period of extremely hard times. I feel bound to say that the remedy for hard times, instead of seeming to me a thing complex, is a thing that is very simple in principle. Suppose, for example, at the close of this calendar year that you have balanced your account and find that your total expenditures have exceeded your income; your bank account stands at a lower figure on Dec. 31 than it did on Jan. 1. How are you going to prevent your loss from growing? What is the remedy? The remedy is naturally to spend less and, if possible, to earn more than you have before. There is no mystery about that. There is no question about this in the case of any individual. Work more and spend less.

I remember hearing a story told of Horace Greeley. He was asked what the South ought to do to produce prosperity, and he answered that "it ought to raise more cotton and less hell." Barring the coarseness of that reply there was a great deal of common sense underneath it. Work more and spend less. It is an old-fashioned remedy, a hard remedy; you can't guarantee that it will produce prosperity tomorrow or next month or next year, but it is the only way, I believe, by which we can ultimately arrive at a prosperous condition.

Literature

THE VERSATILITY OF AUTHORS.

Recent comments upon the deaths of William Morris and George Du Maurier, two men eminent in modern English literature, remind one of the fact that each was something else than a successful author. Each was an artist also, and Morris was a practical printer and publisher as well. Each won distinction in art as well as in literature, and Morris furthermore was in a real sense a leader of one school of English Socialism.

Moreover, when the list of contemporary English and American writers is examined, many others are discovered to be, or to have been, successful, not to say also distinguished, in some department of work outside of authorship proper. For example, "Ian Maclaren" is, and S. R. Crockett has been until lately, an eminent minister. Conan Doyle is a physician, and Sir Walter Besant is, or has been, a member of Parliament. While on our own side of the ocean such names occur readily as those of F. J. Stimson the lawyer, Robert Grant the judge, Henry Cabot Lodge the politician, Theodore Roosevelt the ranchman, reformer and police commissioner of New York city, Joseph and Elizabeth R. Pennell and Frederic Remington, the artists, and F. Hopkinson Smith, who in addition to being an artist and an author is also a trained engineer.

It is a question, however, whether this so conspicuous versatility is the cause or is the effect of authorship or is merely coincidental with it. Undoubtedly in many instances the desire to write is the outgrowth of success in some other line. The sportsman or the explorer feels impelled to describe his adventures and advise those who may follow in his track. The artist desires to explain and enforce in words the significance of his pictures. The statesman endeavors to impress more widely the political principles which govern his career, and the clergyman seeks to broaden the range of the application of spiritual truth and to interest in a fresh way those whom customary spiritual methods may have failed to impress.

But, whatever the reason of it, the fact is that a very considerable proportion of living authors are men or women who have proved their ability by succeeding in more than one department of work. This is not to be overlooked. One sometimes hears literary people alluded to patronizingly, or even slightingly, by those who pride themselves upon being hardheaded men of affairs. In point of fact, not many of the latter have given the world more trustworthy evidence of practical ability than the former have offered it.

BOOK REVIEWS.

HISTORY.

Constitutional History of the United States, from their Declaration of Independence to the close of their Civil War, by George Ticknor Curtis. In two volumes, Vol. II., edited by Joseph C. Clayton. The first part of this standard work was originally published in 1854, and again with some slight revision reissued in 1889, when it was reviewed by us in *The Congregationalist* of Feb. 13, 1890. It was from the first the intention of the author to bring down the history of the interpretation of the constitution to the date of writing—a purpose postponed again and again in the exciting times preceding and following the Civil War Unfortunately the plan was postponed too long for completeness, and several of the later chapters are only sketched out and not written. Thirteen chapters, however, were found to be comparatively complete and carry the discussion down to and including the presidential election of 1876 and the electoral commission.

In this later period of the history Mr. Curtis's bias, as already shown in his life of President Buchanan, clearly appears. He was a lawyer, a strict constructionist and a Democrat, and his feeling toward the war measures and the reconstruction acts is that of an idolater who sees gross liberties taken at the very altar of his favorite shrine. He argues, for example, that the Civil War might have been avoided, and his account of the processes of the time of reconstruction takes small account of the urgent practical necessities of the time.

The review of the earlier periods, with its account of the rise and settlement of the first constitutional questions which arose in the practical working of the new government, is the coolest and most valuable part of the book, but the whole is the work of a trained lawyer and debater, and a valuable if not equal addition to the earlier part. Mr. Clayton has done his part as editor well. There is an excellent index. The documents and tables of the appendix are well chosen, and there is a good portrait of the author. [Harper & Bros. $3.00.]

Guide to the Study of American History, by Edward Channing, Ph. D., and Albert Bushnell Hart, Ph. D., assistant professors of history in Harvard University. This is in the strict sense a guide to the study of American history. It is divided into three parts—Methods and Materials, Topics and References in Colonial History and in United States History. It is full of information and suggestion for the student who wishes to pursue the subject, or any part of it, on his own account, and for the teacher who desires to be helpful to his pupils. Within its own chosen field it is thoroughly practical and helpful, and will greatly lighten the labors of students. [Ginn & Co. $2.15.]

Bill Nye's History of England, illustrated by W. M. Goodes and A. M. Richards. The death of the author prevented the completion of the text of this comic history of England, but the pictures had already been prepared and are appended, going on and on like the last steps of a runner who is unable to stop himself when the race is at an end. The fun of the book is good and well sustained, and the pictures are amusing. [J. B. Lippincott Co. $1.25.]

STORIES.

Sir Walter Besant is just at present perhaps the most widely popular of modern novelists, and his latest book, *The Master Craftsman*, is a good example of his power. The plot is slight though ingenious, the scene is alternately Wapping and London proper, the characters introduced are few, yet one's interest in the tale never flags. The development of a boat builder (albeit a master craftsman) into a successful politician and man of the world whom a beautiful and titled lady rejoices to marry is marvelously portrayed. At the same time we are shown the hardly less remarkable transformation of a London society man into a country craftsman, content to marry a poor, uneducated girl whose beauty and love satisfy the whole ambition of his life. The influence of heredity upon character is brought out in strong contrast to the comparatively slight formative power of circumstances. The book is manly and wholesome in tone, and will be generally liked. [Frederick A. Stokes Co. $1.50.]

Cinder-Path Tales, by William Lindsey. These are clever and readable stories of sporting events told from the point of view of an athletic trainer. They show how large a part these contests of skill and pluck have in the life of our colleges. It is a fresh point of view and is admirably utilized by the author. There is a glimpse of the darker side of under-graduate life here and there, but the necessity of self-denial and self-control which is the best moral use of the whole athletic system speaks loudly in the pages of the book. [Copeland & Day. $1.00.]

The Herb-Moon, by John Oliver Hobbes, is rightly described in its sub-title as "a fantasia." Its title is an English localism for a long engagement. It is full of bright and often humorous description but we feel that much of the time we are not on very solid ground. The story begins in a pitiful atmosphere of poverty and misunderstanding, but brightens steadily to the end, which is in the enjoyable style of the older school of story-writers, who did not care to leave their readers sorrowful. The binding of the book is noticeably odd and tasteful. [Frederick A. Stokes Co. $1.25.]

POETRY.

The Poems of Celia Thaxter. This beautiful edition is called the Appledore edition, and the name brings up to memory the childhood home of the singer as well as the rocky islands where so many of her songs were sung. Her work is too familiar and too dear to lovers of poetry and of nature to need more than that we call attention to the beautiful and fitting dress in which it is again sent out to the world. [Houghton, Mifflin & Co. $1.50.]

A Cycle of Sonnets, edited by Mabel Loomis Todd. Mrs. Todd has been a busy editor of minor verse of late. In this volume, prefaced by the pathetic history of the writer of the poems, she has given us a lover's voicing of his passion. The sonnet is well adapted to the expression of thoughtful love, as Shakespeare and Mrs. Browning have shown, but it is exacting, and more than less formal verse forms shows the least relapse into prose. That these sonnets are held so high is a tribute to the poetic power and emotion of the author. That they ever attain the highest charm and distinction of the best poetry, we fear that it would be too much to claim. [Roberts Bros. $1.25.]

Songs Without Answer, by Irene Putnam. The dedication of this book is delightfully melodious, but the balance of the verse hardly carries out its promise. There is pleasant singing of personal emotion, but nothing that goes very deep or high; and there are pleasant studies of nature. Such power as the author shows hardly seems to be fully grasped and utilized. [G. P. Putnam's Sons. $1.00.]

W. V. Her Book and Various Verses, by William Canton. The prose in which portions of this book are written is highly poetical, more so, in fact, than some of the verse, and expresses the love of fatherhood delightfully. The verse is somewhat uneven, but at its best exceedingly fresh and spontaneous. Any one who can appreciate an introduction to a wholesome, jolly English baby and to glimpses of English out-

door nature will find much to enjoy in this book. [Stone & Kimball. $1.25.]

SCIENCE.

What Is Electricity? by Prof. John Trowbridge, S. D., of Harvard, belongs to the International Scientific Series. It is an attempt to answer in language familiar to popular audiences the question of its title. Many of the chapters have been tested in popular lectures or have appeared in the magazines, but the unity of the book does not suffer. The subject is of such immediate and universal interest, and the curiosity of the public has been so awakened by recent startling and important discoveries in the territory covered by the book, that it is sure of a wide audience. [D. Appleton & Co. $1.50.]

Another book on the same subject is *The Story of Electricity*, by John Monro. It might be called a primer of the subject it treats, and its helpfulness is greatly increased by the hundred illustrations which it contains. Originally written in England it has been adapted for American circulation by changes to conform to American usage and judicious enlargements, and it seems admirably adapted for its purpose as a brief manual of information on its topic. [D. Appleton & Co. 40 cents.]

MISCELLANEOUS.

Talks on Writing English, by Arlo Bates. This is an interesting discussion of a subject which most writers make exceedingly dry in the handling. It is not a school or college text book, though it would be of the greatest use to all young people who have literary ambitions. Its counsels of industry in practice, and its right insistence that he who writes undertakes to use one of the most difficult and subtle of the arts and must prepare himself accordingly, deserve the attention of the horde of careless scribblers whose work fills the newspapers and burdens the shelves of the booksellers. The frequent illustrations employed by the author are happy and practical, and the whole book is a valuable contribution to a difficult and important subject. [Houghton, Mifflin & Co. $1.50]

The *Prose Fancies* of Richard Le Gallienne are original, poetic and charming. The papers vary a good deal in subject and somewhat in merit, A Seventh Story Heaven being one of the best, with its deliciously simple feast of the poet and his love. The Burial of Romeo and Juliet could not be improved, and has none of the grewsomeness which creeps into the other papers that treat of death. The Arbitrary Classification of Sex is an amusing statement of the change half a century has made in the relations of men and women, ending with the remark, "Moreover, quite the nicest women one knows ride bicycles—in the rational costume." Dreamy and fanciful as the book may seem in parts, it yet gives abundant evidence of a deep thoughtfulness often expressed in suggestive and quotable passages. [Herbert S. Stone & Co. $1.25.]

NOTES.

—— Don Quixote appeared first in 1503 and 1,324 editions of it have been printed. Since 1820 twenty-two editions have appeared in this country.

—— The library of the late Prof. Ernst Curtius has been purchased by Mr. J. M. Sears of Boston and is to be given to Yale University.

—— An unpublished manuscript by Bossuet, entitled *Etat d 'Oraison*, The State of Prayer, has just been discovered in the library of the Priests' College of St. Sulpice.

—— The University of Berlin offers a prize this year for the best essay on the influences which entered into the poetry of Robert Burns, with respect to both form and contents.

—— The Alexander Memorial Hall at Princeton College is to have among its adornments three panels in mosaic illustrating subjects taken from Homer. They are from designs by J. A. Holzer.

—— Some idea of the value of the current reviews may be gained from the statement of *The Critic* that $140,000 was paid for the *North American*, a sum based upon its earnings for the last seven years.

—— The number of paper factories in the United States has decreased twenty per cent. during the past fifteen years, but the annual product has increased forty per cent., and the capacity of our paper mills at present is 300,000 tons a year.

—— Mr. Edward Eggleston's recent silence is explained by his work in the preparation of a new History of Life in the United States, upon which he has been engaged for the past sixteen years. The first volume, called The Beginners of a Nation, is soon to appear.

—— The *Academie Française* has just received an additional legacy of 100,000 francs, of which the interest is to be used in prizes offered for the best "moral works." The academy already has a considerable number of similar legacies, and it has been suggested fittingly that, if they could be combined, the largeness of the prize then offered would lead to the production of works much superior to those now written for the small premiums now awarded

BOOKS OF THE WEEK.

Little, Brown & Co. Boston.

MEMOIRS OF MGR. DE SALAMON. Preface and notes by Abbé Bridier. pp 337. $2.00.

"QUO VADIS." By Henryk Sienkiewicz. pp. 541. $2.00.

THE END OF THE BEGINNING. pp. 326. $1 25.

FRANÇOIS THE WAIF. By George Sand. pp. 243. $1 25.

THE DEVIL'S POOL. By George Sand. pp. 197. $1 25.

Houghton, Mifflin & Co. Boston.

A YEAR IN THE FIELDS. Selected from the writings of John Burroughs. pp. 220. $1.50.

THE STORY OF AARON. By Joel Chandler Harris. pp. 198. $2.00.

A LITTLE GIRL OF LONG AGO. By Eliza Orne White. pp. 151. $1.00.

JUDITH AND HOLOFERNES. By Thomas Bailey Aldrich. pp. 78. $1.25.

CHRISTIANITY AND SOCIAL PROBLEMS. By Lyman Abbott. pp. 370. $1 25.

KINDERGARTEN PRINCIPLES AND PRACTICE. By Kate D. Wiggin and Nora A. Smith. pp. 205. $1.00.

A PRIMER OF AMERICAN LITERATURE. By C. F. Richardson. pp. 136. 35 cents.

Cong. S. S. & Pub. Society. Boston.

THE ROCKANOCK STAGE. By George Huntington. pp. 551. $1 50.

THE POOLES' MILLIONS. By Julia McNair Wright. pp. 371. $1.50.

W. A Wilde & Co. Boston.

THE FAST MAIL. By William Drysdale. pp. 328. $1.50.

THE ORCUTT GIRLS. By Charlotte M. Vaile. pp. 316. $1.50.

Lee & Shepard. Boston.

ON THE STAFF. By Oliver Optic. pp. 474. $1.50.

D. C. Heath & Co. Boston.

PRAKTISCHE AUFANGSGRUNDE. By Herminie Stüven. pp. 193.

Silver, Burdett & Co. Boston.

SONGS OF THE NATION. Compiled and edited by C. W. Johnson. pp. 160.

Century Co. New York.

BREAK O'DAY. By George W. Edwards. pp. 163. $1.00.

TRACINGS. By E. Scott O'Connor. pp. 69. $1.00.

THE SWORD MAKER'S SON. By W. O. Stoddard. pp. 300. $1.50.

"Gold." By Annie Linden. pp. 258. $1.25.

THE PRIZE CUP. By J. T. Trowbridge. pp. 234. $1.50.

SINDBAD, SMITH & CO. By Albert Stearns. pp. 270. $1.50.

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REPORT FOR THE YEAR 1893-94. Vol. 2.

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MAGAZINES.

October. MONTHLY BULLETIN OF BOOKS ADDED TO THE PUBLIC LIBRARY.—MCCLURE'S.—BOOK NEWS.—FORUM.—NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.—PREACHER'S.—PANSY.—GOOD HOUSEKEEPING.—MUSIC.—BIBLICAL WORLD.—AMERICAN MAGAZINE OF CIVICS.—KINDERGARTEN NEWS.—PRESBYTERIAN AND REFORMED REVIEW.—SCHOOL REVIEW.—LEND A HAND.

LETTER FROM AUSTRALIA.

A Missionary Centenary.

Very interesting meetings have been held in connection with the centenary of the London Missionary Society. The meeting held on Aug. 10 in Sydney commemorated the departure of the Duff (the first L. M. S. mission ship) on Aug. 10, 1796. The L. M. S. has now 300 European missionaries in the field and 1,500 ordained native pastors. During the centennium it has spent £6,600,000, of which £1,000,000 has been contributed by native converts. At the meeting on Aug. 10 the governor, Viscount Hampden, presided, and an address was given by Bishop Saumarez Smith, the primate. Representatives of all the leading Protestant missionary societies which have agencies in Australia were present. Special interest attaches to the primate's presence, for it is doubtful whether the head of the Anglican church in any other part of the world would appear on the L. M. S. platform. He spoke wise words, but better than any words of this capable and truly Christian man is the broad fraternal spirit which shines through his actions.

Temperance Parties.

The primate took a part in a deputation of representatives from different denominations which waited on the New South Wales Government to urge the introduction of a local option bill. There is a section of the teetotal party, led by the Good Templars, who antagonize local option. They do so on the ground that it is useless in itself, and that it obscures and retards the real remedy for the drink curse, which is total prohibition. This internecine stripe in the ranks of the temperance reformers is very gratifying to those whose pecuniary welfare is identified with the promotion of the drink traffic.

The Orange and the Green.

It is very pleasant to chronicle acts of fraternization such as that witnessed in connection with the L. M. S. celebration, but the impartial historian has to include in his record items which do not give him pleasure. Such are the riots which took place in connection with the July 12 celebrations in Victoria. The wearing of orange badges gave offense to the Roman Catholics of Brunswick, a suburb of Melbourne, and an infuriated mob of Irishmen tore the offending articles from men's coats and ladies' dresses. Also sundry heads were broken. All this took place on Sunday, possibly on the ground "the better the day the better the deed." It is a small consolation to Protestants that the Romanists were the aggressors.

An Incorruptible Administrator.

From the colony of Victoria comes a pleasant story. Some years ago, amidst a great flourish of trumpets, an irrigation colony was founded. It got into difficulties, from causes into which it is not necessary to enter, and the Victorian Government has been investigating its affairs. One of the promoters, under cross-examination, was very frank in his revelations. He wanted to get 250,000 acres, sell 50,000 acres, and divide the rest between himself and his associates. He proposed to secure the complicity of the minister by giving him a slice of the land—"the sort of thing," he said, "often done in America." To his great disappointment he found Hon. Alfred Deakin, the gentleman in question, "as steadfast as the Rock of Ages, and as clear and pure and crystal as a block of ice." From which picturesque language of a promoter it is to be gathered that some people admire virtue who do not practice it.

A Sign of the Times.

The New South Wales Anglican Synod is in session just now. A great deal of business relating to the Anglican Church and its institutions has been disposed of, but one motion outside the usual routine was dealt with. This was a motion expressing sympathy with those shop assistants whose employers keep them at work during unreasonably long hours, house them badly and surround them with unsanitary conditions. A member of synod moved "the previous question," on the ground that it was no part of the synod's business to pass "abstract resolutions." Eventually the motion was carried unanimously. The motion, coming as it did after an agitation on early closing in the daily press, is an illustration of how voices from the outer world penetrate ecclesiastical gatherings, and may be taken as a sign of the times.

Sydney, N. S. W. W. A.

MASSACHUSETTS ENDEAVORERS IN WORCESTER.

The Bay State Endeavorers swarmed again this year to a great industrial city, and the "heart of the commonwealth" overflowed last Thursday and Friday with good cheer to the gathered delegations. Clouded skies are no longer a menace to the brave-hearted youths who have weathered our recent State and national gatherings, but fair skies were none the less welcome because unexpectedly cleared as if providentially favoring the visitors.

The Worcester Local Union members, over 2,000 strong, were imbued with the spirit of their conspicuous motto, "Serve the Lord with gladness," for the great and small work of preparation and entertainment was accomplished patiently and with apparent joy.

Not less than 1,200 manufactories support a population whose tendencies have made this place renowned as a city of churches, over eighty in all, two-thirds of which show special interest in Christian Endeavor. Educational advantages are represented by Clark University and the Polytechnic Institute and other superior institutions. So the conditions offer large fields and abundant returns to inspired workers for Christ.

The Massachusetts Union at this eleventh convention also celebrates its eighth anniversary of organization as the consolidation of its forerunners, the Eastern and Western State Unions. After that step an enlarged work followed year by year in the appointment of district secretaries and superintendents of mission, temperance, Sunday school and junior work. With increasing work has come a growing membership, reaching today a large figure, almost 50,000, to which nearly 15,000 Juniors should be added. That 1,753 Endeavorers have joined the churches, 1,072 associate members become active, and 417 Juniors joined older societies are gratifying indications which the secretary, Miss A. G. Tillson, recorded for the year.

An entire session was occupied in the important business of getting started right, and the entertaining societies took this opportunity of assuring their visitors of a welcome through the mayor, Hon. A. B. R. Sprague, and Dr. A. Z. Conrad as a representative of the churches. Rev. F. E. Hamilton responded as heartily, and the president of the State Union, Rev. F. L. Goodspeed, raised the standard of Christian Endeavor before its zealous adherents in a masterly address on the three cardinal traits of Christian Endeavor—aspiration, ministration and inspiration. At stated intervals the well-drilled chorus of 400 sang their greetings, and the elaborate decorations showed a welcome all the time.

Unflagging attention was the response to the intense earnestness with which the entire program was followed out in a broad line of helpfulness for the inward and outward life of young Christians. Such addresses as: The Power of Youth, by Dr. Wallace Nutting of Providence, R. I.; Christian Endeavor Magnetics—Socials, Conventions and Services; The Power of an Audacious Faith, by Rev. Oliver Huckel; The Source of an Enduring Enthusiasm, by Rev. B. A. Greene; and Our Affinities—the Preaching Service and the Church Prayer Meeting, allowed no hearer to leave the hall without causes for new determinations in his personal life. Then the field of labor was opened to view through such subjects as Christian Endeavor in the Work of Missions, the Sunday School, the Public Press and Temperance, American Citizenship—forcibly presented at this opportune time by Dr. C. C. Hall of Brooklyn—and Armenia, an ardent appeal and thrilling tale of most recent occurrences in Constantinople, by Rev. F. D. Greene. It was extended by the telling words of Rev. Messrs. W. L. Tenney, S. B. Meeser and Dr. W. E. Barton on The Imperialism of Public Sentiment and of Rev. J. A. MacColl and Pres. M. E. Gates on The Imperialism of Christ's Command. It is needless to say that with the announcement of that list of speakers and topics Mechanics Hall groaned with the burden of magnificent audiences, and hundreds were turned away who were less fortunate than the early comers.

The Juniors and their superintendents were responsible, as always, for more than a house full during their afternoon. Their processional and elaborate exercises occasioned almost continuous applause, and the impression that they have joined the ranks of their elder brothers and sisters for good was constantly emphasized. Miss N. G. Jerome is the superintendent of the Junior work, and with her enlarged corps of efficient assistants she looks forward with great enthusiasm to another year.

The devotional services preceding every session were an uplift, the evangelistic efforts in different parts of the city were opportunities for growth in service, the district conferences, the open parliament and the "chip basket" were helpful periods for studying methods. After touching many public questions by the hand of "resolutions" and deciding that Rev. E. P. Farnham, of Salem, should act as president for the year and in Lynn next fall, the nearly 4 000 delegates began to pack up, thinking all the while that Worcester was in earnest when it invited them here and that Lynn will have to provide a still larger convention hall than we have ever had before. For Massachusetts Endeavorism is on the up-grade and what its altitude will be next year can only be predicted. H. H. S.

A QUESTION OF COMITY AND MORE.

BY REV. R. M. TUNNELL, MANHATTAN, KAN.

Some time ago *The Congregationalist* published an editorial paragraph finding fault with the Presbyterians who have founded a college in, or near, Salt Lake City, to be a rival of the Congregational college established in that city several years ago. The paragraph was no doubt suggested by articles in *Christian Education*, the organ of the Congregational Education Society. I am fully persuaded that the complaint of the want of fairness of those Presbyterians in Utah is well founded. I wish to point out what I consider a far more unjustifiable and mischievous violation of Christian comity and an invasion of the rights of the Congregational churches of Kansas, not by brethren of another faith and order, but by the Congregational Education Society itself.

There are 183 Congregational churches in Kansas with a resident membership of 11,485.

These churches have one college, Washburn, founded thirty-three years ago, and one living academy. That Kansas colleges and academies must look to New England for endowment for many years to come is conclusively evidenced by the fact that our 183 churches gave only $1,334 during the year 1895 for education.

Kansas churches have put themselves on record at a meeting of their General Association as emphatically opposed to the founding or support of more than one college in the State. The Congregational Education Society some twenty-three years ago declared itself as favoring the policy of founding one, and only one, college in each State.

Washburn College, in this the most prosperous year of its history, has enrolled only a few more than 200 students. It could, with its present buildings, equipment and teaching staff, easily take care of three times that number, and such an increase would bring the college to the end of the year clear of the alarming deficit that must annually be provided for by its board of trustees. As additional light on the educational situation it ought to be known that there are more than thirty colleges and universities in the State, enough, such as they are, for ten times our population and wealth.

In the face of these facts a new college was founded last year in Wichita, and it has actively entered New England to solicit funds to pay its debts, finish its building and endow it. The Congregational Education Society, without waiting to inquire whether this new college is approved by the General Association of Congregational Churches of Kansas, has pledged to it $3,000 for the current collegiate year. The name of this new claimant on the bounty of the New England churches is Fairmount College. It is situated at Wichita, within thirty miles of three other living Christian colleges and in sight of the empty, but magnificent, buildings of Garfield University and Wichita University and the foundation stones of John Bright University, a graveyard of universities.

The veteran friends of Christian education, who long ago published to the world their creed of "One Congregational college for Kansas," appeal to the benevolent men and women of New England first for aid for their one struggling college, Washburn; and, if this appeal cannot be responded to, we beg that they will not set up a rival to divide the already insufficient patronage of our college.

A serious question of comity is here presented. Mr. Tunnell claims that the Education Society, without consultation with the churches of Kansas, is aiding to establish in that State a second Congregational college, in addition to the one now under their care. It should be said, however, in order to make the situation plain, that the General Association of the State has indorsed the institution referred to, as an academy or institute, and Mr. Tunnell himself, when he had charge of it a little more than two years ago, published a letter in which he said that "there is no better point in Kansas for a first-class college," and that "a first-rate college would have no rival in the territory tributary to our city." Our Western brethren have different ways of looking at these things. We are informed by the secretaries of the Education Society that the only action on record relative to its policy in this matter is the following by-law: "No such application [for aid to a college] can be approved by the society so long as it has upon its list another college in the State." It must be distinctly understood that we do not propose to discuss, nor to open our columns to the discussion of, the merits of Fairmount College. The points at issue, so far as we are concerned, are simply these: whether the Education Society ought to plant colleges where the churches of the State do not wish, or have not expressed any wish, to have colleges, and whether the society is wise in attempting to plant more than one college in any State. We believe that no second college ought to be planted or aided by the society in any State, at least till definitely requested to do so by the churches of that State. And we have long been convinced that schemes to plant small colleges with gifts from the East in order to increase the local values of land have done much mischief to the cause of higher education in the West.—EDS.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 16.

Mrs. Kellogg, secretary of the Woman's Home Missionary Association, presided, and selected 1 Chron. 5: 20, as giving direction to the thought of the hour: "For they cried to God in battle, and he was entreated of them; because they put their trust in him." Among the subjects for prayer Mt. Holyoke College was mentioned and its recent fiery trial, Mrs. Gulliver leading the petitions in its behalf.

Mrs. Judson Smith gave some echoes of the meeting of the American Board, especially the woman's meeting.

It was an interesting coincidence that the calendar topics for the week, selected and arranged a year ago, all had reference to Harpoot and the work and workers there, and that the topic for Wednesday, the day of Dr. Wheeler's funeral, was Euphrates College, the institution of which he was so many years president and which so filled his heart to the very end of his life. Mrs. J. K. Browne of that station, who remains with her children in this country while Mr. Browne has returned to Harpoot, gave extracts from recent letters and many interesting items from her associates. It is the custom in every mission station to speak of "the mission circle," but at Harpoot, just now, with so many of the missionaries in this country, they call themselves "the semi-circle." The girls' department of the college, in charge of Miss Daniels, is going bravely on in a double dwelling house, where the accommodations are limited. Miss Bush went to Arabkir and Malatia with the Red Cross agents and has done much relief work. Miss Seymour has also visited several outstations. To a missionary's recent question, "What news?" a native answered, "Nothing but fear," and Dr. Barnum says, "We are where we were before, in the secret place of the Most High." A native pastor who was in prison some distance from Harpoot was earnestly prayed for, at the request of his sister-in-law, in one of Mrs. Barnum's women's meetings, and it was afterwards learned that his release was accomplished at that very time. Mrs. Thompson led the prayer for all these workers and their work.

Mrs. Capron spoke of the deepening of spiritual life, and said that there was nothing mysterious in it nor any mysticism about it. God is not calling us out of the world but he is testing his own. Miss Shattuck and Miss Bush have had remarkable experiences. These are not so much days for enthusiasm as for obedience, straightforward obedience. She had sometimes learned as much from the prayers of her sisters as from any books. The tests often come in unexpected ways. We do not give the Lord time enough.

The sudden death of Mrs. William Gallagher, president of Hampshire County Branch, was tenderly mentioned. Mrs. Schneider had that morning discovered, in an Armenian restaurant in Boston, a Bible whose inscription showed that it was presented in 1866 by Dr. and Mrs. Wheeler to Mrs. Kate P. Williams. It is still doing good service after thirty years.

Attention was called to the annual meeting of the Woman's Board, to be held in Manchester, N. H., Nov. 4, 5, where many missionaries are expected, representing the work in Africa, Turkey, India, China and Japan. Miss Child will give an account of her missionary tour, and Secretary Barton of the American Board will speak.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 1-6. The Blessedness of Entire Surrender to God. John 15: 1-10.

"Unconditional surrender" was the word which flashed from General Grant's headquarters to the rebels under siege. "Unconditional surrender" is the message of the Bible from the time when Abraham was called to leave his home land and go forth as a pilgrim and a sojourner to the time when the Galilean fishermen left all and followed the new and wonderful teacher. Christianity is meant to be everything or nothing. Christ is the most exacting of masters. He deprecates any sudden, spasmodic, emotional commitment to him. He urges sitting down and counting the cost and after that the surrender of everything else. So we are to test our loyalty by asking if any other affection or interest of our life stands between him and us, and we must be willing to sacrifice even that unto him.

As to the blessedness of this entire consecration, any one who has seen it exemplified in our heroic missionaries, for instance, or in some life here at home which has been made pure and beautiful by long and complete devotion to Christ, needs no further witness. It is the amphibious Christians, as some one has called them, those who stand with one foot in the world and the other in the kingdom, that have the least satisfaction in their religious life. Indeed, a complete absorption in the world is almost preferable. God never opens the riches of his love to those who have not come to choose them above every earthly good. But when once admitted to that secret place it is then that one finds for the first time real joy and peace.

So much for the ideal side of our subject, but to attain this fullness of surrender is hard. We think we reach it at consecration meetings or in the solitude of our closets, but when we come out we find the busy world still has a big hold upon us. Our only safety is in a frequent and sincere reconsecration of ourselves, and in claiming and expecting each time more of the divine power. This is a prayer that we may well offer daily:

Thou hidden love of God, whose hight,
Whose depth unfathomed no man knows;
I see from far thy beauteous light,
Inly I sigh for thy repose;
My heart is pain'd, nor can it be
At rest till it find rest in thee.

Is there a thing beneath the sun
That strives with thee my heart to share?
Ah! tear it thence, and reign alone,
The Lord of every motion there.
Then shall my heart from earth be free,
When it hath found repose in thee.

Parallel verses: Matt. 8: 19, 20; Luke 14: 25-27; 18: 23; 22: 33; John 6: 67, 68; Rom. 8: 35; Phil. 1: 21.

THE CHURCH PRAYER MEETING.

Topic, Oct. 25-31 Modern Signs of the Holy Spirit's Power. Joel 2: 28-32; 1 Cor. 12: 1-13.

In making the work to be done for God appear practicable; in convincing men of the truth; in bringing Christians into unity of spirit.

(See prayer meeting editorial.)

An eminent divine with a peculiarly penetrating voice has lately sojourned at a fashionable summer resort. He is an early riser, and every morning his calls to the bell boy and his greeting to his neighbors were heard through the halls, driving away sleep. The other morning he received an affectionate epistle from his daughter, saying, "Please read Prov. 27: 14." The old gentleman, who enjoys heartily telling this incident, turned to his well-worn Bible and read a verse that was new to him. It was this: "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him." It is worthy of wider application.

Gleanings From Our Mail Bag.

MR. PUDDEFOOT REPLIES TO HIS CRITIC.

I should like to say a few words and if possible answer the questions of Mr. Charles A. J. Marsh in *The Congregationalist* of Sept. 3. Mr. Marsh quotes from Hon. J. G. Blaine's statement in 1878: "If, as the most reliable statistics affirm, there are nearly $7,000,000,000 of coin or bullion in the world very equally divided between gold and silver, it is impossible to strike silver out of existence as money, without results which will prove depressing to millions and utterly disastrous to thousands."

Mr. Marsh asks, "Was Mr. Blaine an ignorant man?" No, but silver as money has not been stricken out of existence. Silver is good money today, but it cannot be used as the unit of value. Mr. Marsh wants to know the mints in which all this silver is. I cannot inform him of the exact amount at each mint, but the United States Government has in coin and bullion about $600,000,000; of this large amount about $60,000,000 are in circulation. In 1870 we had a population of 38,000,000 with a total money supply of $722,868,461, or a per capita supply of $18.73, but none of this was coin except a few millions of gold on the Pacific coast. In 1895 we have 70,000,000 of people and a total money supply of $2,398,200,534, or a per capita supply of $34.32, of which over one-half is gold and silver in about equal proportions. So that instead of a contraction there has been a steady expansion of coin, and in regard to silver the government has coined more silver dollars in the last few years by many millions than it had in all our history. In 1873 the world produced 4,650,000 ounces of gold and 63,267,000 ounces of silver. In the United States we produced, in 1873, of gold 1,741,500 ounces and of silver 27,651,000, making the world's production of silver at a ratio of 13 61 to gold. In 1893 the world's production of gold was 7,609 000 ounces, the silver 166,092,000 ounces. In the United States we produced 1,739,300 ounces of gold and 60,000,000 ounces of silver, making the ratio of the world's production of silver 21.83. Now it is evident that silver increasing at this rate cannot be made the unit of value in any one country. It is a fact that when the Government bought 2,000,000 ounces a month silver declined in value and when this was increased to over four millions a month it still declined.

Mr. Warren L. Noyes says I misrepresented the silverites. I only took them at their own words, sixteen to one. They want sixteen ounces of silver to be valued as much as one ounce of gold, when it takes nearly thirty-two ounces to buy the ounce of gold. Now there is one thing the Government cannot do, that is, create values. Government can state the value of a piece of silver or gold but cannot alter its value. All history proves this international law is not so strong as natural law, and the law of supply and demand is a natural law. There is plenty of money in the country to do a far larger business than we are now doing, for nearly all business is carried on by checks, which are better than coin so long as we have confidence in the check, that is, that if at any time we wish gold for it that the gold will be forthcoming. Now a gold dollar may be melted, cut to pieces, ground to powder, and yet its purchasing power remains undiminished the world over, but once cut up or melt your silver dollar and you can get but half its value in any commodity. Now if the silver man is honest he must be willing to put into a silver dollar a dollar's worth of silver, just as we put in a dollar's worth of gold into a gold dollar.

So far as the fall in prices is concerned, that ought to be a matter of rejoicing, or why does the farmer's wife go to town on bargain day, and why does the farmer use a combined mower and reaper if not to produce a result at a less cost? What has man been trying to do through the ages but to lessen the cost of production? To make the earth yield her increase he will send as far as Egypt for mummies of kings and cats in order to fertilize his fields and then, when a bountiful harvest is the result, inevitably the price must fall. We understand well enough that great crops lessen prices. Why not understand that a large increase of silver ore must lessen its price? Mr. Marsh seems to make merry over my idea of free silver. Well, if it is not to be free, how am I to get any of it any easier than I do now, and if I can get it easier by what alchemy is it to be made more valuable when I do get it? No, no, friends! Be sure there is only one way and that is by hard work. Don't be led astray by the "dollar of the daddies"; they had no silver dollars, for silver was worth too much and found its way to the smelting pot as fast as men could get it.

FREE COINAGE NO PANACEA.

The article in *The Congregationalist* of Sept. 2, entitled Silverites Misrepresented, contained several statements that disclose an ignorance of certain facts with which every voter should be familiar if he wishes to vote intelligently at the coming election. While the writer is correct in saying "that no party advocates the substitution of silver for gold as a standard of value," the free coinage of silver at 16 to 1 would inevitably bring the country to a silver standard, a result which I think the free silver leaders wish to bring about. The talk about bimetallism on the stump is designed to throw dust in the eyes. They know that bimetallism cannot be successfully established in the manner proposed.

In regard to the double standard of value, the history of coinage in this country shows the impossibility of maintaining two standards any length of time. The law of 1792 established the double standard, and as long as the relative value of the two metals remained at the ratio of 15 to 1 it worked all right, but in a short time gold increased in value, and as a result went out of circulation, and silver became the actual standard of value and so remained until 1834, when the ratio was changed to 16 to 1, with the result that silver, being undervalued in the law, disappeared from circulation and gold became the standard of value and has so remained ever since. All this wild talk about the demonetization of silver in 1873, and the attempt to trace all our troubles to that act, is deprived of all sense and meaning in the light of the real facts in the case.

The law of 1873 establishing a gold standard was simply a recognition of a condition that had existed since 1834. An interesting fact in this connection is that Senators Stewart and Jones both made strong arguments in favor of the gold standard at the time the law was passed. It seems a little odd to hear people lamenting the demonetization of silver when we have $600,000,000 in circulation at the present time, either as coin or silver certificates.

To attribute the hard times, fall in prices, etc., to the demonetization of silver is a mistake. These things can be more logically accounted for in other ways. There is not much doubt but that the present business depression is caused by this agitation of the silver question. Bad as the present condition is, it would in all probability be infinitely worse if the free coinage of silver at 16 to 1 should become an accomplished fact. C. G. B.

A PLEA FOR THE OLD BIBLE.

In a recent issue of *The Congregationalist* Prof. Irving F. Wood of Smith College has an article entitled The Adult Class and the New Bible. I have looked eagerly in later issues for comments on the article by some older and abler man who believes in the old Bible. None appearing, I beg for space in which to speak a word for a large class of young ministers, who have passed through the fiery trials of higher criticism of seminary life, and live to hold to and preach the old Bible.

After three years of life and study and experience outside the halls of criticism, the conviction has deepened upon me that there is no "new Bible" save the one the newly converted man finds when he opens the old mother's Bible. That is new to him—precepts, promises, prophecies, grace and love—all new from cover to cover. He learns for the first time that there is a "thus saith the Lord" running through the book from start to finish. Would any one have this Bible—a God-speaking book in every page—robbed of its power over the soul and made a doubtful book? And yet this is one of the most serious charges against the "new Bible." A young man full of zeal for God and love of the Bible, when led into the fog of criticism, making a "new Bible," feels his zeal cooling and his love dying.

The atmosphere of higher criticism is not healthful to the faith that works by love. It is not a matter of speculation or guesses that the German, English or American schools of critics have had, and still have, a paralyzing effect upon the faith of many a man who enters our seminaries. It has the same effect that the reduction of temperature has upon some animals—makes them sluggish and lifeless. Who among this generation of theological students has not witnessed this deadening effect of criticism upon the spiritual life of seminary friends. It is not a "new Bible" we want, but the old God-filled Bible. Not a Bible of which we are not quite sure whether this or that passage is the word of the Lord or no, but a Bible in which there is not a book, nor a chapter, nor a sentence which did not proceed out of the mind of God and hence profitable, according to 2 Tim. 3: 16. We need a Bible about which we can say positively when we read from the pulpit, whether we read in Genesis, or Daniel, or Jonah, or the Gospel of John, or Hebrews, "Thus saith the Lord Almighty."

A large number of young men in the ministry, and others just entering upon those sacred duties, feel profoundly that it is not the bible of the German school of critics, neither is it Dr. Driver's bible, nor Dr. Briggs's bible, etc.—fallible books, properly written without capitalization—they want to study and preach. They want the good old Bible of Spurgeon, of Miss Havergal, of F. B. Meyer, of C. H. M., of Joseph Cook, of Dwight L. Moody. And they regret exceedingly that this latter Bible was not even introduced to them in the seminary in the course of study, while on every hand they had somebody's "new bible" thrust upon their attention or given them for study.

We hear much and read much, these days, about the ministry being full, crowded, in fact. Hundreds of preachers without pastorates! Why is this, with the whole heathen world crying with a mightier Macedonian cry than Paul heard? One of the reasons for this alarming condition is, preachers have a Bible that is without authority. The hundreds of men without pastorates have no gospel for the heathen and no gospel for the small, weak churches at home. They have a gospel for revenue only. And all this simply because they have no Bible which commands them as the audible, mighty voice of God to "go preach," no Bible that stirs their souls to their very depths, so that with fear and trembling they say, "Woe is me if I preach not the gospel."

Old Bible preachers do not want any "new Bible" taught their adult Sunday school classes. They are too anxious to keep all skeptical rot away from their people.

C. W. Greene.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 26, at 10 A. M. Address by William Lloyd Garrison. Subject, The Ethics of Taxation.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

WORCESTER SOUTH CONFERENCE, Sutton, Oct. 28.

WORCESTER CENTRAL CONFERENCE, Piedmont Church, Worcester, Oct. 27.

WORCESTER NORTH CONFERENCE, Hubbardston, Oct. 27.

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its seventeenth annual meeting at Berkeley Temple, Boston, on Wednesday, Oct. 28, at 10.30 A. M. and 2 P. M. Among the speakers will be Miss Miriam B. Means, Mrs. J. D. Kingsbury, Mrs. M. I. Fuller, Miss Nathalie Lord, Miss Lilla V. Davis, Mrs. J. W. Danielson, Mrs. C. L. Goodell and Rev. W. G. Puddefoot. An inexpensive lunch will be served. A full attendance is desired.

WOMAN'S BOARD OF MISSIONS will hold its twenty-ninth annual meeting in the Franklin Street Church, Manchester, N. H., on Wednesday and Thursday, Nov. 4, 5. Morning sessions at 10; afternoon sessions at 2. Addresses are expected from missionaries from Africa, Turkey, India, China, Japan. Reports of the home and foreign departments of the work will be given, also an account of the visit of the home secretary to mission fields. It is hoped that reduction of fares over New England railroads will be secured, of which notice will be given later.

ABBIE B. CHILD, *Home Secretary.*

FALL STATE MEETINGS.

Idaho,	Boise,	Oct.
New Mexico,	Albuquerque,	Oct.
Utah,	Ogden,	Nov. 9.
Alabama,	Shelby,	Wednesday, Nov. 11.
Connecticut Conf.,	Winsted,	Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.— Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.— Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

At least four among the most important Congregational churches have called pastors within the last few days. In all these cases strong men, trained in our own denomination, have been invited to fill places requiring great wisdom and devotion—men who have shown their fitness for such places by years of faithful service. Dr. George C. Adams of St. Louis possesses exceptional gifts for harmonizing the elements in the First Church, San Francisco. Its existence has been seriously imperiled of late, but it can, we believe, be restored to its former prosperity and historic place. Union Church, Boston, fronting downtown conditions, looks to Rev. S. L. Loomis, who has not only embodied the fruits of long study in his book, Modern Cities, but as Dr. Meredith's assistant in Brooklyn and as a pastor in Newark has coped successfully with such conditions. Union Church, Worcester, seeks Dr. Tuttle. In addition to a fruitful experience in general pastoral work he has that special knowledge of young men that is gained in a college pastorate. Mr. Ramsdell's youthful enthusiasm and energy have borne good fruit at Gardner, and Pilgrim Church, Cambridgeport, is ready to avail itself of such capacities. It were greatly to be desired that all our churches would choose as wisely.

One use of adversity is to show us our impotence without God. A revived California church, venturing to call a pastor in these troublous times, defines its position as "without debt or missionary aid, not self supporting, but leaning on the Everlasting Arms." Such frank acknowledgment of dependence nerves the human arm to do its utmost, while leaving the outcome with the Almighty.

The report of the Oregon Association shows that foreign missions had a fair share of attention. Yet that State is not represented in the corporate membership of the American Board, its contributions being too small to entitle it to such representation. Will not Oregon give more than $300 to foreign missions the coming year?

We have to record an instance in Oregon in which Free Masons seem to have outdone a religious denomination in fraternal courtesies to a Congregational church.

Such good connections as were made at a recent change of pastorates in Michigan leaves no long, tedious months or years of uncertain expectancy or failing enthusiasm.

One could hardly ask a better record than that of the church in Iowa City in which, during the last nine years, no communion has passed without accessions.

Many ministers would like to know the secret of that Iowa pastor's continued power to satisfy his flock after thirty years' service. Perhaps his willingness to relinquish his hold upon them serves only to strengthen it.

What wonder that optimism "predominated" with such good reports at the California State meeting.

An illustration of the power of the church to mold the life of a community is furnished in a Chicago item.

Evidently the new church in New York city is to be a stanch supporter of missions.

A Baltimore church has the right idea in reaching classes who need its help.

THE BOSTON YOUNG MEN'S CONGREGATIONAL CLUB.

Feeling the lack of fellowship and knowledge of each other, and desirous of developing denominational *esprit de corps*, a group of young men in the churches of greater Boston have organized the Young Men's Congregational Club. Notwithstanding the existence of several clubs of Boston Congregationalists, they believe that there is room for another which will give younger men an opportunity to become members, and encourage them in promoting their own and the denomination's we fare. A constitution has been prepared and adopted after thorough discussion. The following officials have been elected: president, Morris A. Hall, Brookline; vice-presidents, George B. Graff, Newton, and George P. Morris, Boston; secretary, Henry H. Stickney, Chelsea; treasurer, E. A. Lamson, Roxbury; and Louis L. G. de Rochemont, Chelsea, auditor. The chairman of the social committee is Mr. H. T. Abbe of Dorchester, and the chairman of the membership committee is Mr. W. Fred Berry of the Congregational Bookstore, 1 Somerset Street, who, in behalf of the committee, will welcome applications for membership. The first meeting of the club will be held Nov. 11.

This, so far as we know, is the first club of its kind in our denomination, but the young Baptists of Boston have had a similar organization for several years, and it has flourished and greatly benefited all concerned. If the club can keep its membership within reasonable limits so that fellowship can actually develop through real personal knowledge of the several individuals; if physical food can be made secondary to mental and spiritual provender; if the talent within the club can be developed and relied upon, and imported speakers be the exception and not the rule, the club will do a work much needed. Needless to say we wish it "Godspeed."

CLEVELAND FELLOWSHIP.

The opening of a new church year brings unusual activity in the Cleveland Congregational churches and occasions for renewed expression of the fellowship which is uniting us more closely every year.

The installation of Rev. E. S. Rothrock, Sept. 29, was of rare interest, and the two hours' keen and kindly examination, in which all the members of the council joined, was intellectually and spiritually stimulating. After a year and a half of faithful work, Park Church installs him with great affection. Though four other denominations have located in the immediate vicinity since this Congregational church was organized, it is doing thorough work for the community.

The following Monday the monthly Ministers' Meeting was made an all day gathering in the new and beautiful Trinity Church. Pastors brought their wives; the Trinity ladies served an excellent dinner for a small fee, inviting many of their own members also to dine with the guests. The morning and afternoon sessions were full of spiritual power. Rev. E. S. Rothrock reviewed Andrew Murray's Spiritual Life, and other subjects were Church Finances, Woman's Work in the Church, and The Power of the Church over Society and over Souls.

Irving Street Church has just celebrated its forty-fifth anniversary. It existed many years as a Bible Christian church, but became Congregational in 1884. About four years ago it seriously considered removing from its present location, which is now occupied largely by Jews and Roman Catholics, but a council advised its remaining, although scarcely any of its members now live in the vicinity. Under the present energetic young pastor, Rev. J. A. Davidson, who graduated from Oberlin Seminary in 1895, the church has become independent of the H. M. S., has taken on new life and hope in all its departments, and is ministering most effectively to its own community. The anniversary celebration extended through several days, former pastors were present and the church takes fresh courage for its work.

Union Church has celebrated its tenth anniversary with a week of fellowship meetings, inviting all its sister churches. In the ten years it has grown from eleven members to over 200, and has erected an attractive frame building, which is now too small for its growing congregation and Sunday school. Rev. E. E. Scovill, now in Chillicothe, was pastor for eight years and did effective work. Rev. C. H. Lemmon, the present pastor, is building wisely on the foundations so well laid, and the church maintains an aggressive evangelistic spirit and is a great power for righteousness in its community. It is not yet independent of the H. M. S., but is a striking illustration of the wisdom of generous home missionary aid to struggling enterprises in growing suburban neighborhoods of great cities. I. W. M.

GOOD BITS FROM WESTERN MICHIGAN.

A season of remarkable fertility draws to a close and the husbandmen are harvesting more grain and fruit than was ever known in the peninsula State. In Grand Rapids alone over $1,000,000 have been paid in cash to the farmers for peaches. Prices have been low, but the abundance of every product goes far to make up the difference.

Michigan farmers are not asking for "repudiation" and are liable to meet that accusation against them with an emphatic protest in November. Our ministers and people are nearly a unit for sound money, and the idea that Michigan is a doubtful State on this issue is ridiculous to those who live here. But political interest absorbs our attention. In spite of good advice from "the wise and prudent," the issue creeps into sermons and prayer meetings, and mass meetings and torchlight processions are better attended than the midweek conference.

Notwithstanding the unrest of four years, our churches have prospered, and their constituents have mutually bravely borne their burdens. Just now quite a few fields are vacant and a larger number of pastors are seeking settlement.

In the midst of political conflict the temperance question has not been forgotten, and the Anti-Saloon League, in which men of all belief may combine, has been formed, the State convention at Lansing being an occasion of great interest and apt to have far-reaching results in the way of aggressive and united efforts to gradually abolish the saloon. In this effort our ministers are taking a worthy part.

Olivet College opens with an increased number of students and a strengthened faculty and looks forward to the best year of its history. President Rodger of Benzonia conducted an interesting summer school and is making vigorous efforts to put that college upon its feet after a discouraging history. Superintendent Warren goes up and down the State, cheering the home missionaries with his unfailing optimism and wise counsel. Up to the present time there has been a slight decrease in the gifts for home missions, but this is more than matched by a large decrease in expenditures, and but for the failure of a bank which held over $1,100 of our home missionary deposits the work would be in better shape than ever before. D. F. B

FROM THE HAWKEYE STATE.

Iowa's semi-centennial celebration at Burlington, lasting eight days, was an imposing and inspiring gathering. Dr. H. W. Thomas, once a pastor at Burlington, preached an appropriate sermon Sunday, and able addresses were given each day by leading men and women of Iowa. The achievements in moral and educational lines were made particularly prominent, though the material prosperity of the State was not overlooked. Iowa is justly proud of what she has accomplished in a half-century.

In the death of Rev. Harvey Adams the famous Iowa Band has lost its oldest member. He was a man of power, and for more than forty years wielded a great influence in the State. For several years he has lived in retirement at New Hampton. His presence in that church was a benediction to both pastor and people. Three of the band—Drs. A. B. Robbins, Ephraim Adams and William Salter—still remain with us and are active in every good work.

Good Dr. A. L. Frisbie has just celebrated the twenty-fifth anniversary of his pastorate in Des Moines with exercises full of interest. The people of Plymouth Church showed their appreciation of the work of Dr. Frisbie and his estimable wife by substantial gifts. When the pastor began his work there the church had a membership of only 169; now the enrollment is over 600. It has made its power felt, not only in the capital city but throughout the State. A goodly number of the neighboring pastors were present at the celebration to extend their hearty congratulations.

Dr. E. S. Hill recently preached a sermon commemorative of his thirty years in the pastorate. Those who know him intimately do not wonder that he abides with the same people so long. A brief quotation from the sermon reveals the spirit of the man: "I might say in Paul's words, 'It is my heart to live and die with you'; and it is in my mind to die somewhere else if that is best for you. I have no charges to make against this church and no complaint against the community. When the time comes for the younger man who is coming to come, I hope to go without a bitter thought."

Not all our pastorates are so long, and the value of a pastorate cannot always be estimated by its length. Rev. E. A. Berry has taken up the work at Cedar Rapids and is pushing it with vigor. Rev. Mahlon Willett at Decorah and Rev. O. H. Holmes at Cresco have won the hearts of the people, and the outlook in those fields is bright. Rev. F. J. Douglass has closed a successful pastorate at Ames, and Rev. H Paul Douglass has been called to succeed him. Rev. N. F Douglass has just begun work at Eagle Grove. The Douglass clan is numerous and the churches are all the stronger thereby.

The cause of education has not suffered so much by the hard times as some other things. The people feel that an education is not a luxury, but a necessity. The English-German College at Wilton and Tabor College are moving forward. Iowa College has a Freshman Class of 119, the largest in the history of the institution. The work in all departments is pushed with vigor. In this connection it is worthy of mention that one board of education has decided to burn corn as fuel the coming winter. It is claimed that corn at ten cents a bushel is cheaper fuel than coal at the present price

To say that the last session of the Dubuque Association was a stormy one would be to state the case very mildly. The request of the Bay Conference that the Dubuque Association rescind its former action concerning the case of Dr. C. O Brown was read. A motion was made that the request be laid upon the table. Some felt that this would be the best thing to do if it would put an end to the whole matter. One of the venerable fathers of the association took the position that the Dubuque Association had done wrong in its former action and that the proper thing to do was to rectify the wrong. After a long and acrimonious debate the motion to lay the request upon the table prevailed by a decisive majority. Dr. C. O Brown was present and at once presented a written request to be received into membership. Then the storm broke out afresh. Several of those who voted for the other motion were not in favor of receiving Dr. Brown into membership. Twenty-two voted in favor of the motion to receive him, and seventeen against it. This association allows each church four delegates besides the pastor. It has thirty-two churches and twenty-five ministers on its roll. A full representation of the association would give it over 160 votes. Thirty-nine votes only were cast. Of the twenty-two votes cast for receiving Dr. Brown into membership, sixteen came from the two Dubuque churches and the church at Strawberry point, of which Dr. Brown's son is pastor. The matter did not stop at this. When it came to correcting the minutes the point was made that the vote to receive Dr. Brown into membership was illegal because the constitution requires a candidate for membership to be a "regularly ordained minister, living within the bounds of the association and presenting credentials of good standing." A motion was made to strike out that portion of the minutes relating to Dr. Brown's election. The moderator refused to put the motion. The mover then appealed to the house and the moderator refused to put the appeal.

A good deal has been said in Iowa about the "small" conference on the Pacific coast that suspended Dr. Brown. The above record shows how small was the vote which assumed to restore him to standing in the ministry.

W. W. G.

NORTHERN CALIFORNIA ASSOCIATION.

During the first week in October this association gathered in Sacramento—its fortieth session. The first meeting was held in this same place in 1857, and altogether at seven different times this city has been the meeting place. Only four of those present at the inception of Congregationalism were with us on this occasion, one of them, Rev. T. H. Warren, having called to order every meeting of the body.

The opening sermon was by Rev. William Rader on The Deepening of the Spiritual Life, a clear presentation of the means at hand. Then organization was effected by the choice of Rev. G. B. Hatch as moderator and Judge Sawyer of San Francisco as assistant. Rev. H. E. Banham and Rev. William Butler acted as scribes.

The program presented such subjects as Truths Needing Emphasis Today, Effective Methods of Christian Service, The State of Religion in the Churches and Our Resources of Power for Christian Service. They were handled in a masterly manner and an optimistic spirit predominated. Institutional methods so long as rightly used were commended, and especial interest was attracted by an experience of getting men to work through the Brotherhood of Andrew and Philip. A new feature here was the method of reports from the churches. A narrative was prepared, including considerable detail. The twelve months have been full of interest, but finances have, of course, been in some instances difficult of management.

Due recognition was given to our noble band of women and an afternoon hour full of interest was enjoyed with them. The president, Mrs Williams, made unmistakably plain the relationship of the union to the churches. The Woman's Board of the Pacific, Mrs. Jewett, president, gave us an Oriental Symposium with costumes, and introduced Miss Perkins of India. At other sessions the C. S. S. and P. S., the C. C. B. S., the A. M. A. and the American Board were heard from. Then followed Rev. C. R. Brown, Boston's late gift to Oakland, who captivated all hearts by his first words before his California friends.

An evening was devoted to home missions. Superintendent Harrison reported 310 conversions and 746 additions to the missionary churches. Then Rev. W. C. Day from the "Mines of Calaveras," Rev. G. A. Jasper from the "Redwoods of Humboldt," and Rev. H. H. Cole from the "Mountains of Trinity" gave graphic descriptions of work wonderfully blessed. Mr. Cole aroused especial interest as he related how Weaverville—one of his parishes—after a score or more years of dependence, had, in the twelve months of his labors, relinquished $300 aid and assumed self-support, and had shared with the community in contributing over $1,200 for a "temperance spa."

A children's hour was conducted by Rev. E. S. Williams, and at a social hour toasts were given on Pomona College and Belmont School, Pacific Seminary, and of the unbounded hospitality of Dr. Hoyt and his flock.

OCCIDENT.

THE ASSOCIATION OF OREGON.

Forty-three out of the fifty-six churches in the State were represented by 123 pastors and delegates at the forty eighth annual meeting in Hassalo Street Church, Portland, Sept. 29, 30. Rev. C. H. Curtis is the pastor. Rev. J. L. Hershner of Hood River was elected moderator and Rev. R. C. Brooks of Eugene, clerk.

The narrative of the churches, by Rev. Daniel Staver, the registrar, placed before the association the results of the previous year in a

graphic manner. Good work has been accomplished throughout our borders. Reports from forty-two churches were given.

Superintendent Clapp's report of home missions made hearts burn at the story of self-denial and moral heroism of many missionary workers. An earnest plea was made for greater self-sacrifice by church members in behalf of those less favored. The report of Superintendent Rowley of the Sunday School Society was also a stirring one. It had been his business and that of his helpers to pioneer the way into frontier settlements, largely in the mountainous regions of the State, particularly in Lane, Douglas and Klamath Counties, and 102 Sunday schools had been organized. The association sermon, by Rev. H. L Bates, was distinctively of a high order in its way. His subject was Fall in With God's Plan; text, "Thy kingdom come."

Two new pastors were introduced—Rev. R. C. Brooks, son of Rev. Dr. W. M. Brooks, late president of Tabor College, Iowa, recently called to the church at Eugene, and Rev. A. W. Ackerman, late of Sheffield, Ill., who has just come to the First Church, Portland. In these new men it is already evident that the working, aggressive force of Christianity in the Congregational order has been greatly strengthened.

Among the papers presented which aroused vigorous discussion were the following: The Opportunity of the Church in Solving Present Day Problems, by Rev. J. W. Cowan, D. D., of Oregon City; Denominational Comity or Competition—Which? by Rev. F. W. Parker, Pendleton; The Attitude of the Ministry Towards Temperance Reforms, by Rev. R. C. Brooks. The temperance discussion resulted in the passage of a resolution instructing the standing committee on temperance to make a careful study of the issues involved and report a specific plan of action, to the end that all moral forces in the community might be united against the common enemy.

No hours in these meetings are more inspiring than those given to the Woman's Home Missionary Union and the Oregon Branch of the Woman's Board of the Pacific. At the first an appreciative tribute was given to the memory of the late Mrs. G. H. Atkinson, then a paper was read by Rev. H. A. Schauffler of Cleveland, O, on A Great and New Work for Congregational Women. In the past year $542 were raised. The principal address at the Woman's Board meeting was given by Rev. J E. Walker on The Work in China, where he has been in mission work since 1872. He is a native Oregonian, born in 1844, and the son of Rev. and Mrs. Elkanah Walker, missionaries of the American Board in 1838. The branch raised $305 last year. The claims of the C. C. B. S. were faithfully presented by Rev. H. H. Wikoff, coast secretary.

Among the resolutions adopted was one pledging greater activity in supporting Pacific University at Forest Grove, now entering upon its forty-fourth year. This institution, without a superior on this coast, is the distinctive outgrowth of the early missionary labors here. The amount needed—$100,000—to make Dr. Pearson's offer of $50,000 available has not yet been raised, but the matter is being vigorously pressed and success will surely follow.

A plan for the creation of a Ministerial Relief Fund was adopted. The trustees of the Oregon H. M. S. will be the corporate body. The association for 1897 will be held with the Riverside Church, Hood River.

G. H. H.

THEOLOGICAL SEMINARIES.

Andover.

The Society of Inquiry held its annual reception to new members Oct. 14, at the house of Professor Taylor. Addresses were made and Professor Churchill gave enjoyable readings.——The class in exegesis with Professor Moore and Dr. Torrey will study certain portions of the text of the Old Testament. ——The Seniors have elected Mr. B. G. Mattson president and Mr. A. V. Bliss secretary.

Hartford.

A beginners' and an advanced class in German have been formed under Prof. Otto Schlutter.——The first meeting of the missionary club was held last Wednesday.——The general exercises were omitted last week.——The officers of the Junior Class are E. TreFethren, president, J. H. Gaylord, secretary and treasurer.

Yale.

The Leonard Bacon Club held its opening debate last week Wednesday in Marquand Chapel. The subject was: Resolved that the Minister Is Justified in Acting as a Party Man in Politics.——Rev. B. M. Wright of the Senior Class has been installed pastor of the Congregational church at Orange.——Among last week's lectures was that of Dr. Wilhelm Doerpfeld of Athens on The Theater of Dionysius.——Messrs. Lynch and Short of the Senior and Messrs Fraser and Ferris of the Junior Class will attend the A. M. A. meeting in Boston. ——The opening address of the annual course by the Missionary Association was given last week on Monday by Rev. G. A. Hood of the C. C. B. S.——Messrs. Wallace, Baker, Faukhouser, Ashjian and Riley of last year's Graduating Class have returned for further study.

Oberlin.

Professor Bosworth is engaged for the month to address the men's meeting of the Y. M. C. A. at Cleveland Sunday afternoons.——Prof. G. F. Wright represents Oberlin at the Princeton celebration this week.——Rev. Elizabeth T. Howland, for nearly three years pastor of the church at Napoli, is in attendance at the seminary. She comes warmly commended by her church and association as having been more than usually successful in her pastorate. ——The Finney Society, a literary club maintained by the students of the English course, has resumed its regular meetings. The men of the Slavic Department are organizing a similar club.

Chicago.

Professor Taylor was at the Wisconsin State Association.——Professor Paeth gives an enthusiastic report of our German work in the Dakotas.——Professor Mackenzie addressed the working men's meeting at Chicago Commons, last week Tuesday, on How America Appears to a Briton.——Last Thursday afternoon Rev. B. Fay Mills spoke before the students on the Armenian Atrocities. A collection of $46 was taken ——Friday evening the annual reception was given to the Junior Class. Speeches were made and Professor Paeth recited four German poems of his own.——Saturday afternoon the Inter-Seminary Economic Club, which meets fortnightly, resumed its work with the subject Social Extension of Christianity.——Sunday Professor Chamberlain, with instrumental and vocal musicians, helped inaugurate pleasant Sunday afternoons at Chicago Commons. He gave an address on The Social Function of Music.

Pacific.

Rev. G. B. Hatch of Berkeley has organized in his Sunday school a Bible Club for students in the University of California, and several of the seminary professors lecture one or more Sundays to them during the year.——The Students' Missionary Society has begun the year with large attendance at its meetings.——The students have begun their year's work in the various churches as visitors, teachers, prayer meeting and C. E. workers.

CONFERENCES AND ASSOCIATIONS.

MASS.—Andover Conference met Oct. 13 in Dracut. The church is among the oldest in the conference but it has never before entertained the body. Much interest was felt in the matter of admitting the rival delegates from the two bodies claiming to represent the First Church, Lowell, but as the conference is expressly forbidden by its constitution to exercise judicial power, it was voted to enroll the delegates of the body worshiping in the meeting house of the First Congregational Society; and the following report of the committee on credentials, after deliberation, was also passed: "In addition your committee find a list of delegates consisting of pastor, Sunday school superintendent and five delegates from the First Trinitarian Congregational Church of Lowell, and we recommend that this pastor, Sunday school superintendent and these delegates be admitted to act with and as members of this conference at this Dracut meeting." This action, of course, leaves the body worshiping in the meeting house with the First Congregational Society on the roll of the conference as before, and apparently recognizes, for the time being, the First Trinitarian Congregational Church, under the pastoral care of Rev. Mr. Kenngott, as a distinct body. The two conference subjects discussed were The Church's Relation to Culture and The Prayer Meeting.

The Essex South Conference met Oct. 14 at Lynn. The topics: The Next Thing to Do—in Preaching, Evening Service, Prayer Meeting, Church Finance, were presented in a series of suggestive addresses. The C. C. B. S. was represented by Secretary Hood, and the A. M. A. by Rev. Mr. Clarke of Tennessee, an effective preacher and singer and once a slave. Rev. F. D. Greene, secretary of the American Relief Commission, spoke in an instructive and thrilling way in behalf of the Armenians. A telegram was unanimously approved calling on President Cleveland forthwith to exact redress for property of American citizens destroyed in Turkey, and a generous collection was taken.

Suffolk North Conference, meeting in Somerville, Oct. 14, had as the leading subject Revival in Our Churches, with the sub-topics: Blessings of Revival (1) in deepening the life of believers, (2) in richer fellowship, (3) in fuller benevolence, (4) in reconciliation of sinners to God; Revivals Biblical; and How Secure Revivals through Church and Pastor.

The meeting of the Suffolk West Conference at Newtonville, Oct. 14, was marked by large attendance and strong addresses. The topics were: Four Factors in the Religious Culture of Children—The Public School Teacher, The Sunday School Teacher, The Preacher, The Home; Wants—More First Class Young Men to Enter Our Ministry, Power in the Midweek Meeting and A Spiritual Dynamic. The conference congratulated the church on the convenience and beauty of its new edifice.

ME.—Penobscot Conference held its semi-annual sessions at Burlington. Topics were: The Church, Its Foundation, History, Mission, and Its Relation to Home and Foreign Missions and to Sunday School and Young People's Societies, Its Place in the Community, What Does It Stand For? Rev. B. B. Merrill preached the sermon.

Piscataquis Conference met at Monson. The subjects were: What Have the People a Right to Expect from the Pastor—In Preaching, in Pastoral Work, in Midweek Meeting, Sunday School and C. E. Work. At the women's meeting 12 short papers from mission fields were given.

R. I.—The autumnal meeting of the Rhode Island Conference was held in the Plymouth Church, Providence. Twenty eight churches were represented, Rev S. H. Woodrow had the threefold distinction of being moderator, the pastor of the church and chairman of committee of arrangements. The morning topics were: The Work We Ought to Do, and How We Can Do It? Responsive discussion followed the speakers. The afternoon theme was: The Church, from the Standpoints of Its Business, Its Social, Its Educational, Its Moral and Spiritual Aspects. Four laymen were the leaders, each with finely prepared addresses. The evening address on A Moral Crusade, by Rev. J. C. Alvord, was a fine closing. The fraternal greetings of the Free Baptists of the State were pleasantly presented.

O.—Grand River Association met at Rock Creek Oct. 6, 7. Rev. W. H. Morton preached a stirring sermon. The themes were: The Value of the Church Service, The Open Secret of Church Success, The American Bible Society, The Sunday School Society, The Person and Work of Christ.

ILL.—Chicago Association held its semi-annual meeting Oct. 13 with the California Avenue Church, Dr. D. F. Fox, pastor. The attendance was large. The program was well arranged and well carried out. The topics were: The Preaching Needed for the Times, The Baptism of Spiritual Power, The Teacher and the Scholar in Sunday School Work, The Resources of Power for Christian Service as seen in the Devotional Life, in Personal Character, in the Word of God and in the Gift of the Spirit, and Missions. Speaking on the last topic, Rev. J. H. Roberts of China, Rev. G. D. Marsh of Bulgaria and Rev. Mr. Smith of India begged the churches to rally to the support of the work and render further curtailing impossible. The evening service took the form of a symposium on The Mission of the Church in Molding the Life of the Community.

MO.—The St. Louis Association met Oct. 15, at Hyde Park Church. It was a helpful meeting, calculated to develop spiritual power. Dr. Adams, who in 15 years has seen so many pastors come and go in St. Louis, attended the Association for the last time before leaving for California. Warm words of fellowship and appreciation were spoken on all sides. Hearty thanks were voted to Mr. Dugald Crawford of Pilgrim Church for his kindness to Hyde Park Church in its recent financial distress.

S. D.—Yankton Association held its fall meeting in Wakonda. An able sermon was preached by Rev. W. J. Marsh. Papers were read on Church Music, and Aids to Devotion in Worship. The

claims of home and foreign missions and Yankton College also received earnest attention.

CLUBS.

MASS.—At the meeting of the Essex Club in Salem, Oct. 12, Dr. A. A. Berle of Brighton gave a well-considered and lively address on Themes Fit for the Pulpit, with sharp reflections on the present political and financial situation. A vigorous discussion ensued.

The Cambridge Club at its meeting last week considered Crime and Punishment. The speakers were J. W. Bailey, Esq., of the prison commission, Mrs. E. C. Johnson of Sherborn Reformatory and J. H. Scott, Esq., of Concord Reformatory. Present day and past methods of dealing with inmates of these institutions were outlined and discussed.

A good attendance marked the Newton Club's first meeting for the season, Oct. 19. The subject, Training and Development of Our Youth, was treated in admirable addresses by Miss S. L. Arnold, supervisor of Boston schools, who spoke on The Moral Training, and Rev. W. H. Davis, D. D., who spoke on The Spiritual Training. The report of the outlook committee by Dr. F. N. Peloubet gave interesting statistics as to the result of an examination on the facts of Christ's life used as a test in all the Newton Sunday schools. Of all the answers, 84 per cent. were quite right and 39 per cent. perfect.

The first meeting of the Worcester Club this season was held Oct. 12. The addresses were given by Dr. J. C. Berry, for 20 years a medical missionary in Japan in connection with the Doshisha University, who described the development of Japan and its missions, and Rev. W. W. Jordan on Constructive Elements in the Work of Missions. It is proposed to raise the membership limit of the club from 200 to 250.

R. I.—The Club of Providence and vicinity held its annual meeting Oct. 12. The address of the evening was by Rev. T. D. Anderson, D D., of Providence upon How Shall the Moral Culture of Our Schools and Colleges be Made More Effective? His words were choice in thought and in rhetorical beauty. The annual report showed a present membership of 286, with a balance of over $900 in the treasury. The election of officers placed as president J. F. Huntsman, Esq., and as secretary Howard W. Preston.

N. Y.—The New York Club at its meeting, Oct. 19, heard a discussion of The Currency Problem. The debate was opened by J. B. Walker, Esq., and President Schurman of Cornell, the former speaking for silver. The general attitude of the club as thoroughly in favor of the gold standard was apparent throughout.

O.—The Cleveland Club, by changing the date of its opening meeting, secured Secretary Judson Smith and Dr. A. H. Plumb as speakers on their way home from Toledo. The occasion was of rare profit with an inspiring message of courage as to the missionary outlook. Rev. and Mrs. A. W. Stanford and Miss Cozad of the Japan mission were also welcomed as guests.

MO.—The St. Louis Club held its fall meeting Oct. 15. The Civic Federation of St. Louis was discussed by the secretary, Mr. Walter Vrooman, by Rabbi Leon Harrison and Hon. R. G. Frost. It is interesting to note that Congregationalist, Jew and Roman Catholic were speaking together, and that men of all shades of political opinion and religious belief unite to purify the politics and better the government of the city.

NEW ENGLAND.

Boston.

The Ministers' Meeting in Pilgrim Hall last Monday was addressed by Rev. James H. Ross. His subject was From a Log College to Princeton University. He reviewed the history of the institution from its founding to the present time, speaking briefly of its more noted presidents and distinguished graduates.

Union. After the Friday evening meeting last week the church voted to call Rev. S. L. Loomis of Newark, N. J., to become pastor. He preached in this pulpit a Sunday in September with great satisfaction. He has been in Newark about six years.

Massachusetts.

AUBURNDALE.—An impressive service was that at the funeral of the veteran missionary to Turkey, Rev. Crosby H. Wheeler, D. D., Oct. 14. It was conducted by the pastor of the church, Rev. C. M. Southgate. A sketch of Dr. Wheeler's life and work was given by Dr. J. L. Barton, secretary of the American Board, and prayer was offered by Dr. E. E. Strong. There were present members of the Allen and Barnum families, Dr. Wheeler's associates in missionary work for nearly 40 years. About 25 Armenians also attended, many of them former pupils of Dr. Wheeler. They were addressed eloquently in Armenian by Mr. Hachadoor Bannaian, formerly a teacher in the preparatory department of Euphrates College and now laboring among his countrymen in Worcester.

WORCESTER.—*Union* has extended a unanimous call to Rev. J. E. Tuttle, D. D., pastor of the College Church, Amherst. The new edifice will be completed by Jan. 1.——*Pilgrim.* Following the recommendations of the pastor, the church has arranged to open the gymnasium with classes for men and women under the direction of a competent instructor.——*Hope.* The Brotherhood of Andrew and Philip has taken up the work of circulating the colportage library books published by Mr. Moody, giving special attention to the men in the fire department. They will also hold cottage prayer meetings about the parish during the winter.——*Park.* The pastor, Rev. I. L. Willcox, preached a sermon, Oct. 11, appropriate to the fifth anniversary of his installation. During this time the church has built its new edifice at an expense of $28,000, increased in membership from 130 to 220 and the running expenses have grown from $2,000 to $4,000 a year, also $1,300 have been given in benevolence and over $20,000 have been raised for all purposes The pastor urged the enlargement of the Roll of Honor, which consists of those who pledge $1 a month in addition to pew rents to meet current expenses.

SPRINGFIELD.—*First.* The annual meeting was recently held. Marked improvement was reported. The membership is 959, while the offerings for the year amounted to $8,000. A feature of the year's work has been the large Sunday evening congregation, built up almost wholly through strong preaching. The salaried superintendent, Mr. Dixon, read a report advocating a thoroughly graded and up-to-date Bible school. This report created so much interest that it was repeated at the Sunday morning service.

HATFIELD.—After a pastorate of 20 years Rev. R. M. Woods has been given a leave of absence until April 1, to take a trip to India. He will visit his father-in-law, Dr. S. B. Fairbank of the Mara. thi mission, and his brothers-in-law, Rev. Messrs. Henry and Edward Fairbank, and other friends. Among the tokens of appreciation, Mr. Woods received from his people $160 at a reception given Oct. 16 by the young people.

PITTSFIELD.—*First.* An assistant pastor, Rev. R. F. Calkins, was ordained and installed last Monday evening. He has been at work several weeks already, as the successor of Mr. G. H. Viney. Mr. Calkins has traveled abroad a few years, occupied a chair in Iowa College two years and taught at Yale for two years. He studied for the ministry in connection with his college course. His father, Dr. Wolcott Calkins, preached the sermon.

The pastors of western Massachusetts are about all back and at work again refreshed by vacations.—— Dr. W. V. W. Davis of the First Church, Pittsfield, was at his cottage by the sea, Martha's Vineyard, and while he was away Rev. P. T. Farwell of Wellesley Hills supplied his pulpit. Mr. Farwell has many friends in this place who enjoy his occasional visits. ——Dr. L. S. Rowland of Lee spent his vacation on the Maine coast, in and about Portland.——A number of churches through the country are enjoying the pastorates of recent comers—Rev. Messrs. L. D. Bliss at Great Barrington, C. S. Rich at Stockbridge, W. L. Tenney at North Adams—and pleasant reports are heard of them all.

Maine.

SOUTH PORTLAND.—*Bethany,* organized two years ago, is one of the most promising new fields in the State. Its membership of 44 is constantly increasing. A commodious edifice, to cost over $4,500, is nearing completion. The church, after giving to the limit of its possibility, called a council of the Cumberland County churches Oct. 7 to seek advice and financial aid. The council voted to ask each church in the conference to appoint a money raising committee to aid in securing $1,500 for the completion of the exterior and the vestry, where services will be held during the coming winter. Rev. C. E. Andrews, who takes this work in connection with his pastorate of the Free Church, Deering, has contributed chiefly to its marked success.

AUGUSTA.—Mrs. Emmons Blaine has placed in the church a memorial window for her late husband. It was designed by herself, the subject being the Twenty-fourth Psalm, the first, third and fourth verses of which surround the design. Excellent music has been furnished since Jan. 1 by a volunteer quartet choir, whose efforts are highly appreciated by the congregation.

PORTLAND.—*Second Parish.* At its annual meeting, Oct. 8, the Ladies' Circle reported the large sum of $1,239 raised during the year.——*Williston.* The Young Ladies' Mizpah Band held a social and missionary meeting Oct. 9. The city of Peking was illustrated in outline, and its various parts occupied by young ladies dressed charmingly in Chinese costumes.

WESTBROOK.—*Warren* has just celebrated its 27th anniversary. An increase of 16 was reported in membership the past year. The Ladies' Aid Society has been a valuable auxiliary in the fund for painting the edifice. There are two flourishing branch Sunday schools.

AUBURN.—The resignation of Rev. L. J. Thomas was received with sincere regret by the congregation over whom he has had charge for 11 years—a term longer than any other resident minister. He feels compelled to seek change and rest, and goes to Vinalhaven on the Maine coast.

BUXTON.—Rev. C. H. Gates retires after a faithful pastorate. He has had a long and useful ministry, being ordained in 1851 and laboring for a few years in Iowa before coming East. He has held two pastorates here.

LEWISTON.—*Pine Street.* There is good interest in all branches of work. The Sunday school is large and the pastor is organizing a class of young men.

ELLSWORTH FALLS.—The contract for the new building has been signed and work is begun on the cellar. The dimensions are to be 40 by 70 feet.

New Hampshire.

HENNIKER.—The church and community recently received a sad shock by the confession of the pastor, Rev. F. L. Allen, of conduct on his part which, though not criminal, was highly unbecoming a minister. The church took prompt action in excommunicating him, and will speedily call a council to dissolve the pastoral relation. Mr. Allen has been pastor for the last 12 years, and by his many commendable qualities had greatly endeared himself to a large majority of his parishioners as well as to others. For this reason this occurrence is much more to be regretted.

DUBLIN.—The resumption of religious services during the past season has awakened such interest that endeavors are being made for their continuance indefinitely. Rev. Lysander Dickerman, D. D., has supplied acceptably for 10 Sundays and left for his home, but others have continued services thus far and the outlook is promising. Members of C. E. Societies in neighboring towns have charge of the afternoon meetings. A Sunday school will doubtless be organized, and all the lines of church work taken up. A C. E. Society has already been formed.

ACWORTH.—A beautiful harvest service was held Oct. 11. The audience-room was tastefully decorated with fruits, vegetables and autumn leaves, and the choir furnished a special program. The Sunday school had an unusually large attendance. In the afternoon 10 members of the choir went, with the pastor, to hold a harvest service at East Acworth in connection with the Sunday school recently formed there. The interior of the schoolhouse was made specially attractive.

WAKEFIELD.—The work of the church has moved forward steadily and successfully under the lead of the new pastor, Rev. G. M. Hamilton. He begins his second year auspiciously and with hopeful courage. After meeting all financial obligations in the shape of current expenses, $73 have been contributed for benevolence. Change of method has increased the Sunday school attendance.

MANCHESTER.—*First.* At a recent meeting of the Sunday Evening Service Club a vote to continue the work so auspiciously begun last winter was passed and the necessary arrangements made to provide special music and other attractive requisites to render the services as successful as possible.

WINCHESTER.—A good work is in progress under the efficient and inspiring leadership of Evangelist Gillam and Mr. C. L. Estey, the gospel singer, both of Boston. Over 125 persons have signed cards or risen for prayers.

HINSDALE.—The pastor, Rev. W. E. Renshaw, has recently given at Sunday evening services discourses on Classification of the Books of the Bible, Bible Geography and Bible Chronology.

SALISBURY.—The meeting house, which has been thoroughly repaired, was rededicated Oct. 4. The sermon was by Rev. J. H. Bliss and the prayer by Rev. T. S. Lewis.

NEWPORT.—An addition to the vestry has made room for a parlor, which Mrs. Dexter Richards is furnishing in an attractive manner.

The church in Rollinsford receives $2,000 as a bequest from the late Sarah Yeaton of Portsmouth.

Rhode Island.

PROVIDENCE.—*Beneficent.* Special features in the Sunday evening services in the musical part of the program and in the responsive readings are increasing the attendance. The foreign department of the Sunday school was continued with no lessening of interest all summer.——*Central.* The annual meeting of the society was held Tuesday, Oct. 13, and the statement for the year was entirely satisfactory.——*Union.* The fiscal year has just closed with a clean balance sheet. The membership is the largest in the history of the church. The main floor is practically all occupied by pew holders. About $1,700 were raised in premiums. Dr. Wallace Nutting has begun a series of six evening sermons on The Common Schools, The Courts, Criminals, Legislative Bodies, The Poor, and The Sick, with applications to local circumstances.

PAWTUCKET.—*Weeden Street.* The 10th anniversary of the Sunday school occurred Oct. 4. It was celebrated by a special service, in which former officers, superintendents in particular, were heard. The church property is soon to be formally presented to the society by its present owners. The annual roll-call of the church occurred Oct. 5. Not one-half of the present membership could find room in their present quarters if all came at once.——*Park Place.* The State W. C. T. U. has just held a three-days' session with this church, large and enthusiastic congregations being present.

WOONSOCKET.—*Globe* raised a $400 debt in a few minutes at the Sunday service Oct. 4. The business stress has delayed the planned repairs until next year. The work among the Armenians has become financially self-supporting under Mr. De Kasparion. Since the rubber works opened they have returned to the city, and the pastor, Rev. J. C. Alvord, and his helpers find the best work is done by their visits and services held in the homes of the Armenians.

CENTRAL FALLS.—That this is the 30th year of the pastorate of Rev. J. H. Lyon is a specially interesting fact in this church history. A new manual has been published, which shows the revised method of receiving members—the church now requiring no subscription to a formal creed statement, but emphasizing the covenant bond of membership.

WOOD RIVER JUNCTION.—The membership is now 16 and the Sunday school enrolls 44. The new building is waiting for its dedication, which will not take place until the last dollar is paid.

WESTERLY.—*Pawcatuck.* The congregations are large. The Y. P. S. C. E. has been strengthening itself by a wholesome process of reorganization.

Connecticut.

NEW HAVEN.—The Ministers' Meeting, Oct. 19, was addressed by Rev. H. L. Hutchins on Illustrated Preaching.——*Center.* The Sunday afternoon vesper services were highly appreciated last year and have been resumed at four o'clock. Music of a high order is rendered and is in harmony with the address by Dr. Newman Smyth.——Lebanon Mission, carried on by this church, is under the care of Mr. G. E. Ladd of Yale Divinity School, who acts as the pastor's assistant.——*Howard Avenue.* The pastor, Dr. W. J. Mutch, is preaching a series of sermons on The New Day and What It Brings to Light.

SIMSBURY.—The new audience room was dedicated Oct. 11. The organ was given by Mrs. Charles Wood in memory of her niece, Miss A. W. Eno. The prayer of dedication was offered by Rev. J. L. Tomlinson, and Rev. J. B. McLean, grandson of Rev. Allan McLean, who for more than 50 years was the pastor of this church, made an impressive historical address. Rev. D. Stuart Dodge also spoke, and Rev. C. E. Stowe, the pastor, preached a brief sermon.

BETHANY.—Rev. H. W. Johnson, who came here from Yale Divinity School, has just closed a year of earnest work. During the summer he preached every Sunday afternoon at a schoolhouse some distance out of town. A Young People's Magazine Club is of great benefit. The pulpit is now being regularly supplied by C. S. Macfarland of Yale.

HARTFORD.—*First.* Dr. C. M. Lamson, in an impressive sermon Founders' Day, presented the work of the church since its organization 263 years ago. In concluding his discourse he paid a loving tribute to Dr. G. L. Walker, pastor *emeritus*, who was to have preached, but was prevented by the recent shock which he suffered. Dr. Walker has been removed to his home in this city and is slowly improving, although still unable to speak or move much.

NEW BRITAIN.—*South.* A meeting of the church was held last week to take action on the matter of free pews for the coming year. After free discussion, with no opposing voice, a ballot resulted in a large majority for the free pews. The meeting adjourned for one month, at which time the matter will be definitely settled.

MIDDLE STATES.

New York.

NEW YORK.—*Manhattan.* At a business meeting, Oct. 9, a manual was adopted. The Creed of the Council of 1883 was chosen, but new members will be received on their acceptance of the Apostles' Creed. Exit from membership will be made practicable and easy. There will be a church council composed of representatives of all the different organizations connected with the church, including the board of trustees. This council will confer together for the general good and advise the church accordingly. Oct. 23 is the date when the legal organization of the church will be completed. The collection taken for home missions at the first service, Sept. 27, amounted to over $75. Last week Sunday Dr. H. A. Stimson, the pastor, gave a masterly presentation of the work of the American Board and an offering of nearly $200 was made for foreign missions.

CORONA.—*Union.* Rev. A. J. Smith of New Brunswick has concluded a series of revival services. The church has been awakened and many have begun a new life. An all day conference on the Holy Spirit was specially helpful. Rev. W. J. Peck is pastor.

New Jersey.

BOUND BROOK.—The general interest in the church continues under its new pastor, Rev. J. O. Jones. Cottage prayer meetings are held weekly and much enjoyed. The young people have formed a reading club and will follow the Northfield course in Bible history. The pastor, a former student at Northfield, is the leader, and will use the stereopticon. Increased interest is manifested in the Sunday school. The primary department is being equipped with modern aids to study.

THE SOUTH.

Maryland.

BALTIMORE.—*Fourth.* On last week Thursday evening a large audience gathered at the opening of the public reading-rooms connected with the church. Addresses were made by ministers and laymen of various denominations and general interest was shown. The roll already embraces a large membership of the workmen in various factories of the vicinity.

Georgia.

There has been manifest progress in the work during the last season. Several new churches have been organized and some ministers have been received from the Methodists. Superintendent McDaniel has recently returned from a visit among the churches of the Waycross District, and finds the conditions much improved in that section.

Florida.

Four churches have recently been organized in western Florida.—— The recent storm, which wrecked so many houses and church buildings, did no damage to any Congregational edifice.—— Dr. S. D. Paine, after a long absence abroad, has returned to his church at Sanford.

Alabama.

CALERA.—Remarkable results have attended the special efforts in recent weeks. Forty-six persons have been added to the church. Rev. J. L. Busby is pastor.

THE INTERIOR.

Ohio.

CLEVELAND.—*Pilgrim* is rejoicing in a succession of special occasions which are arousing strong missionary enthusiasm. The Sunday morning following Mr. Pitkin's ordination Rev. H. P. Beach gave a vivid description from personal experience of the customs of the people and the difficulties which Mr. and Mrs. Pitkin will meet in the North China field. ——*Trinity* begins its second year of institutional work with enthusiasm. It maintains classes in vocal and instrumental music, china painting and physical culture, and has a reading-room open daily, a daily kindergarten, and a lecture course. Its Men's League has held open meetings for the discussion of the currency question, inviting prominent men to speak on each side. By a novel entertainment and supper the Ladies' Aid Society cleared $400 and pays off the debt on the organ.——*Mt. Zion* welcomed its new pastor, Rev. J. H. Moorland from Nashville, Tenn., with a largely attended reception and addresses from officers of the church and pastors of neighboring churches.

STEUBENVILLE.—This church, Dr. Joel Swartz pastor, recently had a profitable talent ingathering. Dimes amounting to $8.60 had been previously distributed. At the ingathering the sum realized was $130. Reports of the methods of increasing the amounts were interesting.

ROCKPORT.—The church rejoices in results of three weeks of special services, in which the pastor, Rev. C. W. Rice, was assisted by Evangelist A. T. Reed. The spiritual life of the church has been greatly quickened, and about 75 cards were signed.

The First Church, Painesville, declines to accept the resignation of its pastor, Rev. P. W. Sinks.

Illinois.

CHICAGO.—*California Avenue.* This church now has a membership of over 500, chiefly working people, but self-respecting and prosperous. With help at the outset from the Union Park Church, the City Missionary Society and the C. C. B. S., it has a convenient, commodious and attractive house of worship nearly paid for, a thriving Sunday school and a C. E. Society, and is taking its place among the strong churches of the city. The ease with which it entertained Chicago Association last week and the heartiness of the hospitality extended were among the most delightful experiences of the day.

Indiana.

ANDERSON.—*Hope* entertained the pastors and delegates of several churches, Oct. 13, who met to consider the formation of a new association. Two sessions were held with informal exercises. It was decided to appeal to the Central Association for letters to organize. The new body will include the "gas belt" region north and east of Indianapolis. Twelve churches were represented.

DUNKIRK.—The new building is completed far enough to allow the congregation to worship in the lecture-room, and except furnishing is ready for dedication. The trustees hope to avoid indebtedness. The house cost about $11,000.

Michigan.

DETROIT.—The seven churches and two missions of the city have all started upon their winter's work with vigor and hopefulness. Last week Sunday was observed as foreign missionary day. Each pulpit was supplied in the morning by a representative of the American Board. In the evening a grand platform meeting was held in the opera house. Drs. Webb, Daniels, Hitchcock, Farnsworth and others took part. The congregations were good in the morning and the opera house was crowded to its utmost in the evening. The churches, pastors and visiting friends alike are satisfied with the occasion and confidently expect the fruitage of increased missionary spirit and beneficence from this missionary day.

CLARE.—Rev. S. A. Long has closed a successful pastorate of three and a half years with this church, aiding it to come to self-support. The property has been much improved and a debt of $300 wiped out. Mr. Long accepts a call to the church at Richmond, and carries with him the best wishes and some tokens of the esteem of the community.

EATON RAPIDS.—This church has recently changed pastors without a day's break in the pastorate. Rev. W. R. Yonker, having received and accepted a call prior to Rev. E. W. Miller's leaving, was ready to step in and take up the work as Mr. Miller laid it down. Mr. Miller's pastorate was eminently successful and Mr. Yonker's is bright with promise.

GREENVILLE.—Much activity may be seen in and around this church. It is a center of great spiritual and moral force. The pastor, during October and November, will regale his evening congregations with practical lectures on eminent men.

Wisconsin.

APPLETON.—*First.* The Sunday Evening Club, now nearing the end of the fifth year of its existence, opens its fourth annual entertainment course with a lecture by Ian Maclaren. The sale of tickets to the course is limited only by the seating capacity of the church. This club is apparently as vigorous and efficient in its work as at any time.

THE WEST.

Iowa.

HUMBOLDT.—Beginning Sept. 27 a week of special services was held in recognition of the 25th anniversary of organization. Rev. E. C. Moulton, a former pastor, being unable to attend, the present pastor, Rev. R. L. Marsh, preached, after which the program was carried out without a break. The anniversary address, on The Power of the Church, was by Rev. C. P. Boardman. The closing sermon, by Pres. G. A. Gates, on The Call of the Twentieth Century, was given in the opera house, every seat being filled. Perfect weather, excellent music, a bountiful free supper and cordial sociability aided in making the celebration a success. The expenses were more than met by freewill offerings.

IOWA CITY.—The annual meeting on Oct. 6 disclosed a hopeful condition in all departments. The difficult work of the Bohemian Sunday school is

carried on by a few faithful members. Benevolences have been well sustained despite hard times. There have been accessions at every communion for the past nine years.

HAMPTON.—The corner stone of the new $12,000 house of worship was laid Oct. 7 with appropriate exercises. A feature of the occasion was the participation of local clergymen of other denominations.

CLARION.—Nine members of a disbanded United Brethren church have just been received to fellowship and more are expected. Pastor and people are encouraged by the new church building, to be completed in November.

LAKE VIEW.—At the closing service of Rev. T. J. Woodcock with this church strong resolutions were adopted commending the departing pastor. Mr. Woodcock will complete an interrupted course in Chicago Seminary. His wife also will study.

Minnesota.

WINONA.—*First Scandinavian.* The trustees of First Church have decided to deed their Lakeside chapel to the C. C. B. S. in trust for this enterprise. Subscriptions of money and labor have been raised for the purpose of doubling the seating capacity of the chapel and putting a foundation with basement under the whole building, at a cost of about $800. A Scandinavian church organized here several years ago disbanded. The new movement is a strong one.

MINNEAPOLIS.—*Bethany.* Much progress has been made since the coming of Rev. J. W. Heyward. Several members of an extinct Baptist church have identified themselves with the congregation. Revival services are being held by the evangelistic band.——*Lyndale. The Record*, a weekly organ for the announcement of religious news, is published. The church is reducing its debt.

MEDFORD.—Rev. Edmund Gale, the pastor, has closed his work, and for the future will make his home in Montana. Before coming here he had two pastorates in the neighboring town of Faribault, aggregating about 18 years, the second of which he resigned upon reaching the age of 70. He is universally esteemed in the State.

ADA.—The church reaches self-support with the coming of the new pastor, Mr. W. A. Whitcomb of Chicago Seminary. The ordination service was the occasion for the expression of interstate fellowship, the members being about equally divided between North Dakota and Minnesota.

MADISON.—After several pastorless months the church is gladdened by the coming of Rev. David Donovan, a former minister, who has accepted a call for a year.

Nebraska.

LINCOLN.—*First.* The joint meeting of the Nebraska Branch of W. B. M. I. and the W. H. M. U. of Nebraska was held Oct. 13-15. The addresses and papers were of high order. Rev. Dr. M. P. Parmelee of Trebizond spoke on the Armenian work, and was followed by Chancellor McLean of the Nebraska University in an address of singular beauty and power entitled World-Wide Christianity. Incisive and suggestive papers were read on Do Foreign Missions Pay? What Ratio? and Those Women. Miss Nellie Wainwright of Japan spoke twice. Other topics were: Spiritual Enterprise, The Missionary Meeting a Developing Power, Educational Work in Utah and Experiences at Our End of the Line. The session closed with a children's rally. Lunch was provided both days by the women of the various city churches.——Rev. E. B. Fairfield, pastor-elect of the church at Mansfield, O., has been spending a few days here, where he formerly resided as chancellor of the State University. A pleasant reception was given him by the university faculty at the home of Chancellor McLean, Oct. 14, and on the following evening he gave an address before the Palladian Society, commemorating its 25th anniversary.

Rev. E. E. Preston is entering heartily upon the work in his wide field, comprising the churches of Hemingford, Reno and Hyannis. He has received a warm welcome.——In a Bohemian community in Webster County a Bible reader from Dr. Schauffler's school has found a warm welcome and a promising opening for work.

North Dakota.

CRARY.—This church, organized only last May, dedicated a house of worship Oct. 11. Crary is a small village in the northern part of the State, on the line of the Great Northern Railroad. A little more than a year ago Supt. E. H. Stickney organized the Sunday school, of which the church is an outgrowth. Rev. U. G. Rich of Michigan City has supplied the pulpit for a year and prepared the way for organization. The edifice, one of the best in the State for such a town, has been erected largely through the gifts and energy of the people on the ground, the C. C. B. S. giving only $500. The dedicatory sermon was preached by Supt. H. C. Simmons and the prayer offered by Superintendent Stickney. It was a glorious day for the town, and the interest manifested by the people, their love for the church and its promising outlook were such as to encourage all who believe in these little frontier churches.

GRAND FORKS.—Rev. I. B. Tracy and wife have recently given several informal receptions at their home which have been well attended and are bringing the congregation into closer fellowship with them.

South Dakota.

MISSION HILL.—Friends and parishioners celebrated royally the 80th birthday of the pastor, Rev. D. B. Nichols, D. D., Oct. 8. After the reading of numerous letters of congratulation, dinner served in the church was followed by appreciative speeches by representatives of the church and of Yankton College, as well as by neighboring pastors. Father Nichols has done yeoman service for 16 years in the double field of Bon Homme and Mission Hill, and has endeared himself to all by his youthful zeal, consecrated devotion and efficient labor.

ELK POINT.—Rev. H. T. Shepherd closed his labors Sept. 30. The church is being supplied during October by Prof. E. B. Cushing of Yankton College.

The people of South Dakota are being thoroughly aroused upon the question of retaining the prohibitory amendment to the constitution. Colonel Bain has spoken in several of the largest towns, Mr. A. M Haswell, secretary of the National Christian Citizenship League, has already made more than 100 addresses, schoolhouse meetings are everywhere held, and the pastors of Huron are taking part in the campaign on this issue.

Colorado.

GREELEY.—*Park.* The annual meeting was held Sept. 24. A large gathering of members and friends listened with interest to reports of the year's work. Forty-seven accessions since the last annual meeting were reported. A deficit of $35 will be increased by the possible shrinkage of unpaid pledges, due to the price of potatoes falling below the cost of raising. The benevolences were an increase on the previous year The church raised about $3,000 for all purposes. Rev. W. W. Dumm has begun his fifth year with this church. The willing, hopeful and happy spirit which characterizes the members makes the outlook a bright one.

Idaho.

WALLACE AND WARDNER.—The new work in these fields has grown until a pastor is greatly needed. At present they are depending on transient supplies.

Arizona.

TUCSON.—*First.* Rev. S. M. Freeland, upon closing his service at Oakland, Cal., came here. This church was once Presbyterian, but was turned over to the Congregationalists, who bought the building, the C. C. B. S. furnishing $3,000. Rev. L. A. Pettibone, who ministered here last year, has died, and Mr. Freeland expects to serve the church until another pastor can be secured. He is ready to give any information needed to induce a suitable man to come. The Christian forces in this city and region need strengthening, but two helpful elements are the Territorial University with 12 or 13 instructors and 120 students, and a Presbyterian Indian school.

PACIFIC COAST.

California.

BENECIA.—Interest has revived since the coming of Rev. Samuel Weyler. He has started an academy which promises to be a leading school in the county. Desirous to help as many as possible he devotes his evenings to a night school. Under his influence there is renewed interest in the public library and many wisely planned debates attract to the reading-room a large number of business men. In his pulpit ministrations he is equally happy and attractive and the church now has the largest constant attendance in its history.

SAN FRANCISCO.—*First.* Dr. G. C. Adams led the people in the October communion service, the first in this church for some months Preaching in the evening upon The Tornado Last May in St. Louis, he drew several striking lessons. Leaving for the East soon after, he telegraphed in time for the next Sunday his acceptance of the call to this church.

OAKLAND.—*First* Drs. Mooar, McLean and Freeland were present Oct. 4 to welcome Rev. C. R. Brown to his new work. His sermons were highly satisfactory and the flock greatly delighted.

Seventy-seven ministers within the State are said to have received aid to the amount of nearly $20,000 from the Education Society.

Oregon.

ST. HELEN.—Forty two years ago the Methodists organized a church and erected a building. Long ago it fell into disuse and services ceased to be held. For some time Rev. C. E. Philbrook, pastor of the Congregational church at Scappoose, five miles distant, has preached in the building. But when it was proposed to organize a Congregational church the Methodists renewed their interest, formed a class and occupied the edifice. A Congregational church has been organized and has 23 members. The Free Masons have fitted up their lodge room and offered it to the Congregationalists for worship till they can build a house of their own.

Washington.

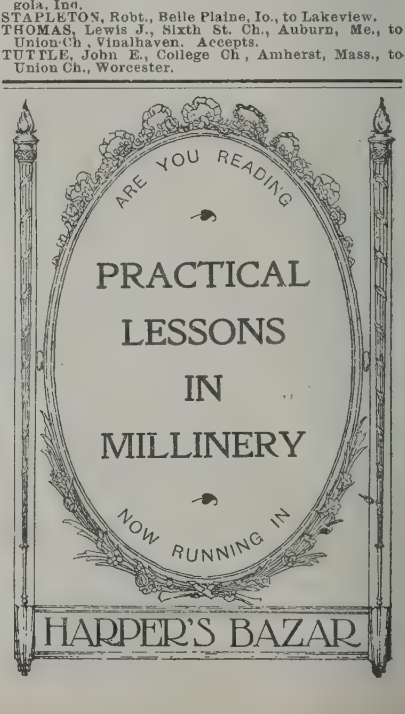
CHENEY.—The year has been a fruitful one. Eighteen persons have joined the church, a Junior C. E. has been organized and the weekly offering system adopted. The Ladies' Aid has paid $130 toward church expenses, and the debt has been reduced by $100. All departments are in good condition.

WALLA WALLA.—*First* has voted $300 toward the support of an additional missionary pastor in this county. Rev. C. T. Whittlesey of Blaine has been called to this work, in which professors of Whitman College will aid.

WEEKLY REGISTER.

Calls.

ADAMS, Geo. C., Compton Hill, St. Louis, Mo., to First Ch., San Francisco, Cal. Accepts.
ANDRESS, John H., Doane Coll., to Long Pine, Neb. Accepts.
BARRETT, Mandus, Shell Rock, Io., to Gowrie and Farnhamville. Accepts.
BROWN, Herbert S., to the permanent pastorate at Danielson, Ct., where he has been supplying.
BRUCE, Chas. R., Plankinton, S. D., *declines* call to Highmore.
BUTLER, Jas. E., Beecher, Ill., to Sheridan, Mich. Accepts.
CHURCHILL, Rev. Mr. (Christian), to Perkins, Okl. Accepts.
DAVIES, Jas., Bremen, Ind., to Plankinton, S. D. Accepts.
DONOVAN, David, Paynesville, Minn., to Madison for a year. Accepts.
DOUGLASS, H. Paul, formerly of Manson, Io., accepts call to Ames and Gilbert.
FIELD, Fred. A., Redondo Beach, Cal., to Olivet, Los Angeles. Accepts
FREELAND, Sam'l M., lately supplying First Ch., Oakland, Cal., to Tucson, Ariz. Accepts.
HEATHCOTE, Arthur S., formerly of London Univ., Eng., recently of Oberlin, O., to Kewanee, Ill. Accepts.
HIBBARD, Augustine G., Goshen, Ct., to First Ch., Woodstock. Accepts.
HULL, John H., Grace Ch., Cleveland, O., to Lakeside, O., for a year.
LOOMIS, Sam'l L., Belleville Ave. Ch., Newark, N. J., to Union Ch., Boston.
MARTIN, A. T., Oberlin Sem., to Wolverine and Rondo, Mich.
MCALLISTER, Jas., Fremont Ave. Ch., Minneapolis, Minn., to Alpena, Mich.
MEGATHLIN, Henry G., Harwich, Mass., to Broadway Ch., Fall River. Accepts.
MOTE, Henry W., Oregon, accepts call to Pacific Grove, Cal.
NEWMAN, Rev. Mr. (Baptist), to Ritzville, Wn.
NIELD, J. A. (Meth.), Scott City, Kan., to Stockton. Accepts.
OVERTON, Dan'l H., Greene Ave. Pres. Ch., Brooklyn, N. Y., *not* called to Patchogue.
PRESTON, Bryant C., Springfield, Ill., as associate pastor at Whitewater, Wis., for one year. Accepts
PURDUE, Roland W., Alto Pass, Ill., to Woodstock. Accepts.
RANSDELL, Frank E., Gardner, Mass., to Pilgrim Ch., Cambridgeport.
RICHIE, David H., to permanent pastorate at Mondovie, Wis. Accepts.
SMITH, Edwin S., Glen Ellyn, Ill., accepts call to Angola, Ind.
STAPLETON, Robt., Belle Plaine, Io., to Lakeview.
THOMAS, Lewis J., Sixth St. Ch., Auburn, Me., to Union Ch., Vinalhaven. Accepts.
TUTTLE, John E., College Ch., Amherst, Mass., to Union Ch., Worcester.



VERNON, A. W., Union Sem., to Hiawatha, Kan.
WHITCOMB, Wm. A., Chicago Sem., to Ada, Minn. Accepts.
WHITTLESEY, Chas. T., Blaine, Wn., to Eureka and missions in the vicinity of Walla Walla.
WOOD, Jas. A., Hartford Sem., to Pres. Ch., Ridgefield, Ill. Accepts.

Ordinations and Installations.

ADAMS, Hubert G., *o.* Garretson, S. D., Oct. 13. Sermon, Rev. D. B. Scott; other parts, Rev. Messrs. W. H. Thrall, G. S. Evans, D. E. Evans, Prof. E. B. Cushing.
CALKINS, Raymond F., *o.* and *i.* as asst. pastor of First Ch., Pittsfield, Mass., Oct. 20. Sermon, Rev. Wolcott Calkins, D. D.; other parts, Rev. Newton Hall, Drs. J. M. Whiton and W. V. W. Davis.
CONRAD, W. O., *i.* Rollstone Ch., Fitchburg, Mass., Oct. 13. Sermon, Dr. A. Z. Conrad; other parts, Rev. Messrs. C. S. Brooks, G. R. Hewitt, C. S. Haynes, Drs. Arthur Little and G. R. W. Scott.
THOMPSON, W. Sherman, *i.* Cliftondale, Mass., Oct. 13. Sermon, Rev. A. W. Moore, D. D.; other parts, Rev. A. E. Cross, Drs. Smith Baker and A. W. Archibald.
TILTON, Geo. H., *rec. p.* North Ch., Woburn, Mass., Oct. 13. Sermon, Rev. D. A. Newton; other parts, Rev. Messrs. F. S. Adams, Doremus Scudder, Chas. Anderson, Daniel March, D. D.
WHITCOMB, Wm. A., *o.* Ada, Minn., Oct. 14. Sermon, Rev. J. H. Morley; other parts, Rev. Messrs. O. M. Smith, H. C. Simmons, Francis Wrigley, E. H. Stickney.
WRIGHT, Benj. M., *i.* Orange, Ct., Oct. 14. Sermon, Rev. T. T. Munger, D. D.; other parts, Rev. Messrs. W. W. McLane, N. J. Squires, H. W. Hunt, W. F. Markwick, D. D

Resignations.

ABRAHAM, Sarkis A., Green's Landing, Me., to lecture in behalf of Armenia.
BLISH, Wm. H., Pawnee, Okl.
BRAY, Henry E., W. Rutland, Vt.
ELLIOTT, Wm. A., Algonquin, Ill., to take effect Nov. 1.
ESTABROOK, Frank P., Pavilion Ch., Biddeford, Me., to take effect Jan. 1.
HILLS, Wm. S., Wymore, Neb.
KAUFMAN, Wm. H., Hull, Io.
KINZER, Addison D., Perry, Io., to take effect Nov. 1.
PRATT, Magee, Berlin, Ct.
RICHARDSON Jno. B., Hiawatha, Kan.
STRONG, Dwight A., Madison, O., on account of impaired health. He expects to resume work in the spring. His address is unchanged.
THOMAS, Thos. D., South Ch., Red Oak, Io., to enter the employ of the Am. S. S. Union.
WALLACE, David, N. Troy, Vt., to study in Hartford Sem.
WILCOX, Frank G., Mason City, Io., to enter the evangelistic field. Resignation will take effect on or before Jan. 1.
WISE, D. Wellesley, Ahtanum, Wn.

Churches Organized.

CHICAGO, Ill., Mayflower Ch., rec. 1 Oct., 152 members.
FRIEDENSFELD, Dickey Co., N. D., German Ch., 8 Oct., 13 members.
MARIGOLD, Dickey Co., N. D., Hoffnungsfeld German Ch., 7 Oct., 22 members.
OZARK, Ala., 26 Sept., 12 members.

Miscellaneous.

CADY, Wm. J., of Lake Geneva, Wis., has been granted leave of absence until May, on account of ill-health; and Rev. C. A. Osborne, of Beloit, who last year assisted Dr. Twitchell in the Dwight Place Ch., New Haven, has been engaged to supply Mr. Cady's place.
COMFORT, J. W., formerly pastor of the Christian College Ch., Irvington, Ind., and teacher of homiletics in the Butler Bible School, has withdrawn from his ecclesiastical connections to become a Congregationalist.
CURTIS, W. R., and wife, returned to S. Granville, N. Y., Oct. 10, after a vacation trip during which they visited friends in Mt. Tabor, Chester, Rutland and Londonderry, Vt. Mr. Curtis labored at the last-named place five years.
DALE, W. Dutton, a Maine Congregational minister, took deacon's orders in the Episcopal Church, Portland, Oct. 11.
DENNISON, Robt. C., who has been supplying Compton Hill Ch., St. Louis, Mo., in the absence of Dr. G. C. Adams in San Francisco, will probably continue to fill the pulpit until a regular pastor has been secured.
GREENE, Sam'l, and wife, Oct. 6 celebrated the 35th anniversary of their wedding by entertaining at their home the pastors of Seattle, Wn.
GRIFFIN, John S., born in Castleton, Vt., 1807, ordained in 1839, in which year he went to Oregon, attended the recent meeting of the Oregon Association and took an active interest in every session.
HENDRICK, H. E., who has been supplying at Sheridan, Wyo., will close his work Nov. 29, to resume sociological study at Chicago University.
HETZLER, Henry, with his family, will spend the winter in Gorin, Mo., returning April 1 to Eureka, S. D.
MACAYEAL, Howard S., of Plymouth Ch., Omaha, Neb., is to preach Sunday evenings at the Parkvale Mission.
NEWELL, Horatio B., of the Niigata Mission, Japan, is spending a year's leave of absence in Cleveland, the home of Mrs. Newell. He has spoken recently at Euclid Ave. and Pilgrim Chs., and his clear setting forth of the religious and political situation in Japan has substantially increased the missionary information and interest of these churches.
PILLSBURY, John P., late of Newport, N. H., on account of seriously impaired health has gone to Colorado. During the few months spent on his farm in Hollis, N. H., his health has failed to improve.
SARKIS, Elias J., has been tendered a farewell reception at the home of one of his parishioners in De Smet, S. D. Appreciative speeches, the expression of good wishes and the gift of a pitcher and cup as a token of esteem were gratifying features.
SEVERANCE, C. M., recently a missionary of the American Board in Kyoto, Japan, has settled in Cleveland, where he is temporarily engaged in successful business during the week, and is in demand for pulpit supplies on Sundays. He has recently supplied at Olivet, Franklin Ave., Archwood Ave., Grace and other churches.

CHRISTIAN ENDEAVOR NOTES.

A San Francisco committee makes a practice of distributing good literature every Sunday evening to the persons on the public square. Just before its own meeting the society holds an outdoor evangelistic service.

For October the topic of the World's Prayer Chain is, Our missionaries on the field, both home and foreign, remembering especially those laboring in hard, discouraging and perilous fields and the volunteers who are making ready to go to the front.

A promise of hearty co-operation was the prompt answer to a cable from President Clark recently in which he stated that the Scotch Endeavorers at the Glasgow convention suggested the second week in November for universal prayer for Armenia. Societies everywhere, and churches too, can join in this world-wide petition.

The Maritime Union has had its headquarters in Halifax, which has given a special impetus to growth in Nova Scotia. At the last convention it was decided that it would be in the interest of progress in New Brunswick and Prince Edward Island for each Province to have its own union and annual convention. A convention of the Maritime Union as a whole will, however, be held once in three years.

The hospitality shown the delegates to the Virginia convention is indicated by the fact that carriages were provided to take them from the station to headquarters, and from there to their lodgings. After one of the morning sessions the delegates took a drive to Monticello in connection with their consideration of the topic of good citizenship. A new step from which much is hoped was the appointment of a county secretary.

The eleventh annual convention of the Vermont C. E. Union was held at Rutland, Sept. 28-30. Prominent among the speakers were Misses Rebecca Krikorian and Margaret Leitch. The secretary's report showed 357 societies, a gain of twenty-two last year. Over $1,600 were given to missions. Three new chapels in the State are results of C. E. activity, and a training school for junior superintendents has been established. The meeting showed a healthy interest through the State. Mr. W. R. Kinsman, Rutland, is the new president and Rev. F. F. Lewis, Hardwick, the secretary.

A HOUSEHOLD NAME.—Royal Baking Powder and the secret of its success. "Royal Baking Powder" is a household word pretty much the civilized world over, and the article itself has become a necessity in thousands upon thousands of families in nearly every civilized country. Much of the success of this splendid preparation is due to judicious advertising, but in greater degree its success is due to the fact that it is exactly what it is represented to be. One of its great recommendations is its high leavening power. That, of course, appeals to every housewife. It secures a light baking with the least amount of attention and trouble. It can be counted upon. But it has a virtue beyond that—its virtue of virtues lies in the fact that it is "absolutely pure." Royal Baking Powder contains nothing deleterious. It can be used with perfect confidence, and with the certainty that, so far as it is concerned, the baking will be thoroughly wholesome. It has been subjected to the most searching analyses, and pronounced free from impurities or chemical ingredients that are harmful to the system. By adhering honestly and conscientiously to their formula, the manufacturers of Royal Baking Powder have established for it a reputation that has made it, as it were, a great staple. It is a boon to the housewife and the cook, and a reproach to all that would adulterate food products in any manner, shape, or form. In short, it is a perfect baking powder, in that it combines the highest leavening power attainable with purity in the highest degree.

NOTEWORTHY FORTHCOMING MEETINGS.

Woman's Home Missionary Association, Annual Meeting, Boston, Oct. 28.
The Woman's Board of Missions Meeting, Manchester, N. H., Nov. 4, 5.
International Convention of Christian Workers, Louisville, Ky., Nov. 5-11.
National W. C. T. U. Convention, St. Louis, Mo., Nov 13-18.

Humor

In the blood is often neglected till the foul matter has become so powerful as to cause terrible scrofulous sores, awful suffering, and finally, as the system becomes drained of all strength, death. Some neglect that tired feeling, pains in the back, weakness, languor, dyspepsia, d stress, till

General Debility

and kidney or liver disease becomes firmly fixed upon them and there is no hope of recovery. Be wise in time: Hood's Sarsaparilla will cure, when in the power of medicine, scrofula, salt rheum, boils, pimples, dyspepsia, headache, biliousness, catarrh, rheumatism, that tired feeling.

HOOD'S
Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills act easily, promptly and effectively. 25 cents.

BOSTON
Macullar Parker Company
BEST CLOTHING FOR MEN
BEST CLOTHING FOR BOYS
MADE IN CLEAN WORKSHOPS
ON THE PREMISES
Macullar Parker Company
PROVIDENCE

THEN AND NOW.

B. C. 2700.

"That is an enormous pyramid you are building," said the visitor at Egypt's court; "but it seems a purposeless kind of a structure. What is it for?"
"When the top stone is laid," replied Cheops, quietly, "you will see the point."

A. D. 1896.

"That is a very pretty Dressing Case," said the visitor to our warerooms recently, "but I really don't see why you make so much fuss about it."
"If you will use one of these Dressing Cases for one month," said the salesman, quietly, "you will see the point."

It isn't a comfort easily imagined or described. You need to see it in actual operation. But use it one month and you would not do without it at twice its cost. It will justify all we say.

It is one of our special patterns, made to accompany Brass Beds. Finely built in every part, it will last a lifetime. The mirror is an immense plate of glass nearly 4 feet in hight. The broad toilet shelf is 54 inches in width and 2 feet deep. Such Toilet Cases can only be found in our salesroom.

New General Catalogue for 1896-97. *Square octavo,* 256 *pp.,* 300 *illustrations. Sent to any address on receipt of five* 2-*cent stamps for postage.*

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

It is true that merchants are placing orders, but the majority of these are subject to cancellation if free silver wins at the polls next month. There is unquestionably some quiet hoarding of gold going on, and a certain financial firm is offering to sell "calls" or privileges on gold to those who desire to insure themselves against the effect of a free silver victory. Another feature of the financial situation is the fact that a large percentage of the mortgages now being executed contain the "gold clause," that is, payable in gold.

Perhaps the most marked feature of the week has been the continued and heavy advance in the price of wheat. The Cudahy pool in Chicago is being very opportunely helped in its operations in wheat by damaged crops in other sections of the world and to the heavy exports of American wheat to India and Australia. Wheat has now had an advance of over twenty cents per bushel, yet the enthusiasts are claiming that the rise is by no means over. Dollar wheat seems too good a thing to expect just yet, and on general principles after so good and steady a rise there should soon come the inevitable reaction.

In wool the feeling is strong, and holders are willing to hold stocks for the higher prices they expect later. Woolen and cotton mills are operating cautiously, and several cotton mills in Fall River will probably close down this week.

In the iron and steel industries orders are being received in a desultory manner, although if makers would accept the going quotations for next year's delivery orders would be rather large. Southern pig iron is twenty-five cents higher, and it is expected that in two or three weeks all the iron markets will be in better shape. In the stock market prices have ruled irregular, with a downward tendency.

TEMPERANCE.

— The Transvaal Volksraad has passed a law prohibiting the sale of liquor to natives after Jan. 1.

— The latest report of the British customs department shows that Britons are drinking more wine and tea than formerly and less rum and coffee.

— "The chief bane of British Central Africa is that accursed spirit, whisky. It is whisky which is at the bottom of much of our ill health; it is whisky which is answerable for many of our deaths," says Sir H. H. Johnston, British commissioner of Central Africa.

— The State excise commissioner of New York has rendered a decision holding that all "clubs" which sell liquors to their members are amenable to the provisions of the Raines Law, and must apply for, and secure, licenses before they can legally continue to supply liquor as a part of their refreshments.

— The returns from the towns recently voting on the liquor license question in Connecticut show that ninety-seven towns voted for no license and seventy-one towns for license. All the seventeen townships in the State containing cities and almost all the boroughs and factory towns voted for license.

— Queen Victoria has consented to receive the petition signed in forty-four languages by 7,000,000 of her women subjects, scattered throughout the world, who pray for increased protection against the evils of the liquor traffic and the opium trade. This enormous polyglot petition has been gathered by the World's W. C. T. U.

— The annual report of the Massachusetts State Board of Registration in Pharmacy, recently filed, says:

While there has been progress in the educational and skillful conduct of drug stores as a class, and every city and many towns have what may be considered a strictly reputable and absolutely reliable pharmacy, there are also many so-called drug stores that are unreliable, hazardous, a source of much that is evil, demoralizing and a menace in any community. Many stores of this class were, and some are now, owned and controlled by ex-saloon keepers and others, who employ a registered pharmacist who has an interest on paper only, or at best a nominal investment, thereby increasing the number of drug stores beyond any legitimate demand, and in too many cases forcing a resort to illegitimate pharmacy.

— The Charleston, S. C., correspondent of the New York *Evening Post*, describing the recent defeat of Senator Tillman's candidate for his colleague in the United States Senate, and picturing the beneficial results it will have, says:

One of the results of this contest is the renewed agitation as to the dispensary liquor system, which, under the scandals surrounding it and the official corruption within it, seems to be trembling in the balance. The huge undertaking on the part of the State to conduct the liquor traffic by public funds and public officials, on the sole pretense of giving pure liquor at home to the liquor drinkers, and which has been proclaimed as the great leading reform in this State, is suddenly revealed to the whole State as a huge political

Continued on page 617.

Are you Low-Spirited?
Take Horsford's Acid Phosphate.
Worry is worse than work—makes a man sick quicker. Worry comes largely from nervousness. Horsford's Acid Phosphate clears the brain and strengthens the nerves.

Beautiful eyes grow dull and dim
As the swift years steal away.
Beautiful, willowy forms so slim
Lose fairness with every day.
But she still is queen and hath charms to spare
Who wears youth's coronal — beautiful hair.

Preserve Your Hair

and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty. You can keep hair from falling out, restoring its normal color, or restore the normal color to gray or faded hair, by the use of

Ayer's Hair Vigor.

Carpets. Carpets.

JOEL GOLDTHWAIT & CO.

HAVE OPENED THEIR

WHOLESALE ROOMS

To the Retail Trade for the next thirty days, showing a large stock of

WILTONS, BRUSSELS, AXMINSTERS, VELVETS, TAPESTRIES, and INGRAIN CARPETS

At lower prices than ever before. Our wholesale trade has been very light; therefore we are left with a large stock that must be reduced. We will give the retail purchaser the advantage in every way.

JOEL GOLDTHWAIT & CO.,
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First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. CATES,
2628 Portland Avenue, Minneapolis, Minn.

WESTERN MORTGAGES
DEFAULTED AND OTHERWISE,
Bought for Cash.
CHAS. E. GIBSON, 45 Milk St. Boston, Mass.

£ THAT STERLING MARK
always means
Cheque Bank Cheques,
which are drawn in Sterling only and accepted as gold in every country of the world. Circular explains why they are so good.
Agency of
UNITED STATES CHEQUE BANK, L'd,
FREDERICK W. PERRY, Manager,
40 and 42 Wall St., N. Y.

Continued from page 616.

machine conducted by the State's money, with an army of paid retainers, and fat spoils of plunder wielded in the interests of the State official whisky ring—a machine revealed also as the engine of crime as well as of politics, corrupt and corrupting, with bribes and "rebates," now another name for the people's money.

The head of the dispensary system of the State has just resigned.

—— A book recently published in Germany, The Woman Is to Blame being its title, has attracted much attention and been the subject of much discussion, for its author, Sibylle von Waldheim, has not spared her sex or nation. In short, it is a plea for the return of "the golden age of our grandmothers" The German housewife of today, among many other shortcomings, is deficient in ability to cook a wholesome and appetizing meal. "Who knows how to cook nowadays?" asks the author. "Who thinks the art worth learning? And yet nothing that legislation could do would lessen the drunkenness of our country so much as a thorough understanding of the art of cooking on the part of our wives." The British women temperance leaders, led by Lady Henry Somerset, realize the truth there is in this contention and have just organized a special department of their W. C. T. U., which will endeavor to spread abroad where most needed the elementary principles and methods of wholesome cooking of food.

—— The Ohio Anti Saloon League, under the energetic and untiring leadership of State Superintendent Rev. Howard H. Russell, is doing wise and effective work throughout the State in strengthening and uniting public sentiment against the saloon, enforcing existing laws, circulating effective temperance literature and preparing for the nomination and election to the next legislature of men pledged to a strong local option bill. For the past two weeks an influential series of district meetings has been held. The work of the league is so effective and persistent, and it is so strongly uniting the churches of the State and supported so loyally by many of the leading business men of Ohio, that it is arousing the Liquor League to greater effort than ever before. The next legislative election is already scheduled to be a sharp contest on the direct issue of the Local Option Law, which has failed to pass the last two legislatures, though the last legislature had a majority definitely pledged before election to support it.

The man who speaks as if it gave him no trouble is the man who has taken the most trouble to learn how to do it.—*Dr. John A. Broadus.*

A GOOD child is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

NO CASE HOPELESS.—The most obstinate and unyielding coughs are quickly broken up, and permanently cured by Adamson's Botanic Cough Balsam. It soothes irritation, clears the throat and lungs, and heals the inflamed organs. No case is hopeless, if you take this wonderful medicine.

ROYAL BLUE LINE TOURS.—After the heat of political campaign, take rest and recreation on Royal Blue Line Washington Excursion, leaving Boston Tuesday evening, Nov. 3 Stop at Riggs House; $27 covers all expenses for eight days. Personally conducted; send for circular. A. J. Simmons, N. E. A., 211 Washington St., Boston.

BEST ON THE MARKET.—Chelsea, Mass., Sept. 27, 1896. "I have taken Hood's Sarsaparilla and have used it in my family for several years as a blood purifier and tonic, and I can truthfully say that I regard it as the best medicine of its kind on the market." T. W. Marks, 16 Cottage Street.

HOOD'S PILLS are perfectly harmless, always reliable and beneficial.

We know that Cod-liver Oil is a fat-forming food because takers of it gain rapidly in weight under its use and the whole body receives vital force. When prepared as in Scott's Emulsion, it is quickly and easily changed into the tissues of the body. As your doctor would say, "it is easily assimilated." Perhaps you are suffering from fat starvation. You take fat enough with your food, but it either isn't the right kind, or it isn't digested. You need fat prepared for you, as in Scott's Emulsion.

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Established in 1820.
Successors to WM. BLAKE & CO.
Manufacture bells of every description, single or chimes, of Copper and Tin. Address
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BELLS
Steel Alloy Church & School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, O.**

MRS. HENRY WARD BEECHER

Praises in High Terms the Grandest of Medicines, Dr. Greene's Nervura.

Those Who Are Weak, Tired, Nervous, Out of Health and Suffering, Will Take Renewed Hope and Be Cured by Using This Wonderful Medicine, Dr. Greene's Nervura Blood and Nerve Remedy.

Men of highest prominence in this country like Lieut.-Governor Thomas of Vermont (Montpelier, Vt.,) Congressman Andrew Williams of Plattsburg, N. Y., Senator Geo. W. Randall of Waterbury, Vt., Ex-Speaker of House of Representatives, Chas. J. Noyes of Boston, Mass., Hon. Henry Robinson, Mayor of Concord, N. H., Judge Edwin C. White of Hyde Park, Vt., Secretary of the Senate, Hon. Frederick W. Baldwin of Barton, Vt., and many other eminent public men throughout the United States are using, indorsing and publicly recommending the people to use this most wonderful medical discovery of the age, Dr. Greene's Nervura blood and nerve remedy.

Representative women of our land also are enthusiastic in praise of its marvelous power to cure, among them being Vice.-Pres. of the Massachusetts Total Abstinence Society, Mrs. S. Louise Barton of Boston, Mass., who was cured by this grand medicine.

Now comes a letter from one of the most widely known women in America, Mrs. Henry Ward Beecher, who is loved and honored by everybody, and who thus speaks to the people out of her deep regard for humanity and her earnest desire to see the weak, tired, feeble, nervous and suffering restored again to health and strength.

She has personally witnessed the really wonderful effects of Dr. Greene's Nervura in curing several of her friends, and for the good of others, for those who are out of health, she writes to the people what she knows and has herself witnessed of the remarkable beneficial and health-giving effects of Dr. Greene's Nervura blood and nerve remedy.

Mrs. Beecher says: "I have given some of Dr. Greene's Nervura to several friends who I thought would be benefited by it. They speak highly of it, and feel they have been much benefited by its use.

"These people are very responsible witnesses as to the beneficial character of the medicine, and I am ready to vouch for the honesty of their approval of Dr. Greene's Nervura.

"If needed in my own case I certainly should use it."

Dr. Greene's Nervura blood and nerve remedy is the best medicine and surest restorer of health the world has ever known.

All who are nervous, weak, tired, exhausted in nerve power and physical strength; who are sleepless, wake tired and unrefreshed, without strength and energy for the day's work; who have poor blood, neuralgia, rheumatism, backache, dyspepsia, indigestion, gas, bloating, faint feelings, loss of appetite, constipation, kidney or liver complaint, should immediately use Dr. Greene's Nervura blood and nerve remedy. It will make you well. It gives a splendid complexion, making the cheeks glow and the eyes sparkle with health. No remedy was ever so successful in causing people to gain flesh. By strengthening the digestive functions, promoting assimilation and enriching the blood, it causes the person to gradually increase in weight until the thin and slender parts assume a rounded and beautiful contour.

Dr. Greene's Nervura is the prescription of the most successful physician in curing nervous and chronic diseases, hence it must of necessity be perfectly adapted to cure just these complaints. Its discoverer, Dr. Greene, of 34 Temple Place, Boston, Mass., can be consulted free, personally or by letter.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

Genuine "1847" Rogers Bros.

spoons, forks, etc., have a world-wide reputation for long wear. Leaflet, showing new patterns, mailed free to anyone mentioning this publication.

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MERIDEN, Conn.,
208 Fifth Ave., New York City.
Manufacturers of
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BRECK'S FLOWER FOOD
makes Health, Growth, Bloom and Color. A year's supply for 30 plants mailed for 40c. Concentrated, odorless, and safe. "Success with House Plants," 32 pages mailed free. Please mention this publication.
JOSEPH BRECK & SONS,
Everything for Farm, Garden and Lawn.
Boston, Mass.

Potted Plants

It's a trying time for delicate plants when they are transferred from the fresh air, dew and the natural stimulants of the soil to the window garden of the house.

At this season of the year an application of ESSEX Flower Food will stimulate the plant to quick foliage and early flowering.

Don't starve your plants. Ask your dealer for the **ten cent** package that feeds 10 plants one year—failing to get it, don't experiment with another kind, send eight 2c. stamps to the

ESSEX Flower Food.
RUSSIA CEMENT CO.
Gloucester, Mass.

A GOOD **WATER** SUPPLY

For GENERAL FARM USE, COUNTRY RESIDENCES, IRRIGATION, Etc.

IS INSURED BY A PROPERLY ERECTED

ECLIPSE WINDMILL
—OR—
GASOLENE ENGINE.

Eclipse Wooden AND Fairbanks Steel Windmills & Towers.

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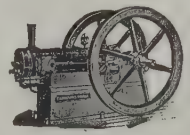

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GASOLENE ENGINES.
2 TO 75 H. P.
For Pumping or Power. Send for Catalogues.

We have every facility for putting in complete WATER SUPPLY AND POWER OUTFITS, *and will submit estimates upon application.*

CHARLES J. JAGER COMPANY,
174 HIGH ST., BOSTON, MASS.

EDUCATION.

— Harvard University has enrolled 3,590 students this year.

— Whitman College has opened under favorable circumstances with over 100 students in all. Eells Academy of Colville opened Oct. 6 with encouraging prospects. The building is making satisfactory progress and will be ready for next term. The normal school at Cheney, Wn., opened with 300 students.

Marriages.

The charge for marriage notices is twenty-five cents.

BELCHER—SMITH—In Bedford, Oct. 7, by Rev. Edwin Smith, Arthur Fuller Belcher of Portland, Me., and Annie Manson, daughter of the officiating clergyman.

COATES—HALL—In Penn, Ind., Sept. 30, Rev. E. M. Coates of Canton, S. D., and Edith M. Hall, for a number of years professor of Latin at Yankton College.

MERRICK—LATIMER—In Oneonta, N. Y., Oct. 14, Rev. Frank Wilbur Merrick of West Roxbury and Grace Bell Latimer.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

THOMPSON—In Woburn, Oct. 17, Rev. Leander Thompson.

GEORGE FRANKLIN HUBBARD.

In Winona, Minn., Sept. 25, Mr. G. F. Hubbard died of complicated heart disease, aged 76 years. He was born in Swanton, Vt., in 1820, went to Boston at the age of nineteen, engaged in business, and for many years was a prosperous dry goods merchant on Hanover Street. In early manhood he united with the old Winter Street Congregational Church, was active in its work and devoted to its interests. His home has been in Winona since 1876, and through all his long residence here he has been one of the stanch and faithful members of the Congregational church and lived a quiet, sincere Christian life. His wife (Adaline Sims Hubbard) alone survives him, the only children, two young sons, in 1875 having died of malignant diphtheria in Chelsea, Mass.

MRS. AUGUSTA S. NOYES.

By the sudden and unexpected death in Paris, Aug. 4, of Mrs. Augusta S. Noyes of Brookline, her relatives and friends have met with a loss which will be severely felt, not only by them, but by many others who, with a large number of charitable and benevolent institutions, have hitherto shared from her benefactions.

Mrs. Noyes was born in Grafton, Mass., in 1819, and was the daughter of Rev. John Miles, who for many years was the pastor of the Congregational church in that town. In her early years Mrs. Noyes dedicated herself to the service of the Lord, and all through her long life was his consistent and faithful servant. During her married life of twenty five years in Morristown, N. J., she as well as her husband, Isaac Reed Noyes (who was the senior elder of the Second Presbyterian Church in that city), by their sympathy for the unfortunate and their "almsdeeds which they did," endeared themselves to a large circle of those of whom the Saviour said, "Ye have always with you." Truly they followed in the footsteps of him who, when on earth, "went about doing good."

The writer has known Mrs. Noyes over forty years and desires to give his testimony to her loving devotion and faithful service to the Saviour, whom she dearly loved and conscientiously endeavored to follow; her well-worn Bible and Prayer-Book evidence her constant communication with the Word and him who spake it. She bore her severe illness in Paris with great fortitude and patience, without a murmur, and as her spirit took its flight to "him who gave it" no words seemed more appropriate than those which were uttered in the solemn silence of that bedchamber at the hotel: "Blessed are the dead, who die in the Lord, from henceforth, yea saith the Spirit, for they rest from their labors, and their works do follow them."

Brookline, Oct. 12. H. E. A.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a special rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

Atlantic Monthly	$3.25
The Century Magazine	3.60
St. Nicholas	2.60
Scribner's Magazine	2.60
Harper's Magazine	3.25
Harper's Weekly	3.25
Harper's Bazar	3.25
Harper's Round Table	1.60
American Kitchen Magazine	.75

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

DON'T be satisfied with any other preparation. Ask for Pond's Extract and insist on getting it.

A GOOD ANECDOTE.—That is a very good story about King Cheops and the pyramid which the Paine Furniture Co. prints in another column. It illustrates the fact that no person can predicate his enjoyment of furniture until he tries it. If one-half the people in this city knew the comfort of modern furniture, they would send their old, unfashionable chairs and sofas to the auction-room tomorrow.

Photography Simplified.

Picture taking with the Improved Bullet camera is the refinement of photographic luxury. It makes photography easy for the novice—delightful for everybody.

LOADS IN DAYLIGHT with our light-proof film cartridges, or can be used with glass plates. Splendid achromatic lens, improved rotary shutter, set of three stops. Handsome finish.

Price, Improved No. 2 Bullet, for pictures 3½ x 3½ inches, $10.00
Light-proof Film Cartridge, 12 exposures, 3½ x 3½ .60

EASTMAN KODAK CO.
Booklet Free. Rochester, N. Y.

SAVE ½ YOUR FUEL
By using our (stove pipe) **RADIATOR.** With its 120 Cross Tubes, ONE stove or furnace does the work of TWO. Drop postal for proofs from prominent men.
TO INTRODUCE OUR RADIATOR, the first order from each neighborhood filled at WHOLESALE price, and secures an agency. Write at once.
ROCHESTER RADIATOR COMPANY,
41 Furnace St., ROCHESTER, N. Y.

A Matter of Taste
That people who have tried different chocolates prefer
WHITMAN'S Instantaneous Chocolate
to all others. It is distinctively delicious—distinctively pure.
Your grocer has it in 1 lb. and ½ lb. tins.
STEPHEN F. WHITMAN & SON, Philada.

BROWN'S French DRESSING
For Ladies' and Children's Boots and Shoes
Ask your dealer for **Brown's French Dressing** and accept no other.

ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City

BIOGRAPHICAL.

HON. JONATHAN NEWTON HARRIS.

New England Congregationalism has included in its ranks few such substantial, influential and useful laymen as Hon J. N. Harris of New London, Ct., whose sudden death from heart disease Sunday, Oct. 18, has saddened a wide circle of friends. Born in Salem, Ct., Nov. 18, 1815, he has since 1833 resided in New London, from which point as a center of business operations he amassed a fortune which has been held in the spirit of Christian stewardship. To Mr. Moody Mr. Harris has been a tower of strength, having given at one time $50,000 to the Northfield School as well as generous support to the Mt. Hermon School over the river. Perhaps his most famous benefaction was the establishment of the Harris School of Science in Kioto, Japan, which is connected with the Doshisha University. For this purpose he devoted a gift at the outset of $100,000. Other interests and enterprises of the American Board were dear to him and few of the corporate members have been relied on more implicitly in times of emergency, as well as for the steady support of the work. He was hardly less devoted to the Y. M. C. A., of whose international committee he has been a member.

Mr. Harris was honored in the city, where he established a beautiful home, having been mayor in 1856 and 1862. He served the city also in both branches of the State legislature. He was one of the oldest members of the Second Church, where his natural qualities of leadership were constantly recognized and employed. He was a man of simple tastes devoid of ostentation, strong in his adherence to the fundamentals of evangelical religion, genial in spirit—in short a fine example of the Christian man of wealth.

REV. JESSE BAILEY.

Jesse Bailey was born in Woolwich, Me., and graduated at Bates College in 1887. He was the principal of Talladega College, Alabama, from 1887–89. In 1892 he graduated at Yale Divinity School, and was ordained to the gospel ministry by the Emmanuel Church of Watertown, N. Y., July 28 of that year. Soon after he was united in marriage to Miss Thalia Mitchell of South Britain, Ct. He quickly endeared himself to his congregation, but this his only pastorate was destined to be of short duration. In November, 1892, he became ill. He resigned in September, 1894, and sought for health in the rare climate of Colorado. Two years longer his iron will battled the disease, and he passed bravely on to the better land at Buffalo Creek, Col., Sept. 9.

A well-attended memorial service was held by his loved Watertown church Sunday, Sept. 20, at which addresses were made by the present pastor, Rev. S. G. Heckman, and others.

REV. MILTON S. PHILLIPS.

Mr. Phillips, who three years ago was obliged on account of failing health to resign the charge of the church in Chaplin, Ct., died in Highland, Cal., Sept. 7. He was born in Roxbury, N. H., Feb. 15, 1853. He began his preparation for the work of the ministry at Drury College and graduated from Yale Seminary in 1883. He engaged in pastoral work at Blue Springs, Mo., Long Ridge, Stony Creek and New Haven, Ct, going to Chaplin in 1892. After being released from his duties there he went to California and as he at first improved in health he accepted a call to the church at Highland; after a few months, however, he became unable to preach and his congregation were obliged reluctantly to give him up. His wife and three children survive him.

REV. LEANDER THOMPSON.

Mr. Thompson died in Woburn, Oct. 18. He was born in the same town March 7, 1812, graduated from Amherst in 1835 and from Andover Seminary in 1838. From 1839 to 1843 he served as a foreign missionary in Syria, but on account of failing health returned to this country, where he engaged in pastoral work in South Hadley and West Amesbury, Mass., and in Wolfeboro, N. H. For the last fifteen years he has been unable to preach, but has accomplished considerable literary and historical work.

REV. WILLIAM H. BEARD.

Mr. Beard, who died in South Killingly, Ct, Sept. 2, after a long illness, was born April 1, 1836. He graduated from Union Theological Seminary in 1865 and was ordained at Freedom, Me., Nov. 19, 1867. He was engaged in pastoral work at Harwich, Mass., Wilton, Me., and had been pastor of the church at South Killingly since 1873. He leaves a wife and three sons, one of whom is already in the ministry.

TIME TELLS THE STORY.

SINGER SEWING MACHINES do Good Work DURING A LIFETIME.

There is a big difference between the cost of making a first-class sewing machine, embodying the best of materials and workmanship, and one made in the cheapest manner. The buyer of the cheap machine soon pays the difference of price in the constant cost for repairs, to say nothing of its annoying inefficiency.

Results Make Reputation.

Singer Machines, either lock-stitch or chain-stitch, are the successful result of long experience and constant improvements in the endeavor to make nothing but the best sewing machines for family use. The accomplishment of this result requires six of the largest, best-equipped factories in the world, the best inventive talent of the age, and the constant employment of twelve thousand workmen. Singer Machines are sold only by our employees, and not through dealers or department stores.

The Value of Reputation.

A reputation based on half a century's experience, dealing directly with the women of the family all over the world, is unique, and stimulates a worthy pride. THE SINGER MANUFACTURING COMPANY aims to maintain its well-earned reputation for fair dealing during all time. It is permanent, its offices are in every city in the world, and parts and supplies for its machines can always be easily obtained.

The Singer Manufacturing Co.

"SEWING MACHINE MAKERS FOR THE WORLD."

THE MAGEE IDEA

The highest quality at the lowest cost. It is the difference between cheap ranges and ranges cheap — between value and cost.

"MAGEE" RANGES

are made from the cook's standpoint. They embody every device, every convenience, every scientific improvement consistent with good cooking and saving in fuel. Once tried, always used. The name MAGEE is a guarantee of quality in ranges and furnaces. Descriptive circulars free. For sale by leading Dealers.

MAGEE FURNACE COMPANY, 32-38 Union St., Boston.

Western Agency, 86 Lake St., Chicago. Pacific Coast Agency, 27 New Montgomery St., San Francisco.

BUFFALO LITHIA WATER

URIC ACID GRAVEL, ETC.

DR. J. T. LeBLANCHARD, *Professor Montreal Clinic, S. M., S. N., V. U.:* "I have used BUFFALO LITHIA WATER in the most obstinate cases of **Chronic Inflammation of the Bladder**, in **Stone of the Bladder**, in **Uric Acid Gravel**, with the most efficacious results."

Sold by Druggists. Pamphlet free.

Proprietor, Buffalo Lithia Springs, Va.

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The Electropoise TRADE MARK

CURE WITHOUT MEDICINE.

THIS MOST WONDERFUL TREATMENT now within the reach of all.

The above price will continue till further notice. $10.00 by Express, $10.25 by Registered Mail, with Book of Directions complete. **Do not miss this opportunity.**

L. A. BOSWORTH, 36 Bromfield St., Room 18, Boston, Mass., General Agent for New England States.

The Corn won't linger longer after it's treated with A-CORN SALVE. 15c. box — druggists or by mail. GIANT CHEMICAL CO., 205 Cherry Street, Philada. TRADE MARK

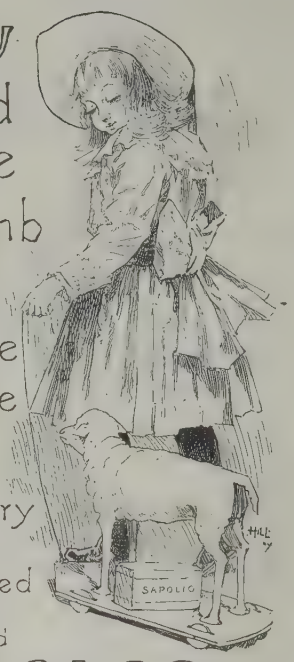
ESTABLISHED 1836.
ISAAC RILEY,
Successor to Baird & Riley,
PLUMBER AND SANITARY ENGINEER,
85 Joy St., Near Cambridge St., Boston.
Telephone, Haymarket 294.

Does Your Hair Fall Out?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist.*

Mary had a little lamb With fleece as white as snow And every time she washed it well she used SAPOLIO



IVORY SOAP

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A fine complexion is too rare
To run the risk of losing;
But everyone who takes good care
(All other kinds refusing)
To get pure Ivory, grows more fair
With every day of using.

The Cyclist's Necessity.

POND'S

WILL CURE CUTS, BURNS, BRUISES, WOUNDS, SPRAINS, SUNBURN, CHAFINGS, INSECT BITES, ALL PAIN, AND INFLAMMATIONS. . . . . .

USED INTERNALLY AND EXTERNALLY.

GENUINE IN OUR BOTTLES ONLY, BUFF WRAPPERS, SEE OUR NAME, POND'S EXTRACT CO., NEW YORK, 76 FIFTH AVENUE.

EXTRACT

USE POND'S EXTRACT OINTMENT FOR PILES.

Sent by mail on receipt of 50 cents.

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Unit of Value

in Typewriters is the

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It sets a known and tested

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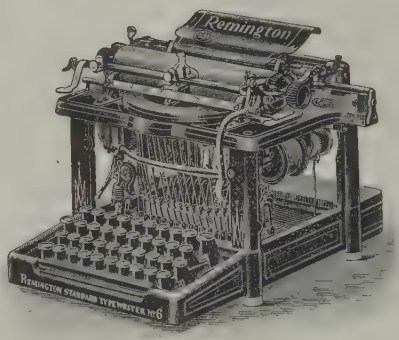

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BEARS THE STAMP OF

Unqualified Public Approval.

WYCKOFF, SEAMANS & BENEDICT,
327 Broadway, New York.

Ian Maclaren on The World Sorrow The A. M. A. Jubilee

Volume LXXXI Number 44

THE CONGREGATIONALIST

Boston Thursday 29 October 1896

Two Thoughts.

WHEN I reflect how small a place I fill
In this great teeming world of laborers,
How little I can do with strongest will,
How marred that little by most hateful blurs—
The fancy overwhelms me, and deters
My soul from putting forth so poor a skill;
Let me be counted with those worshipers
Who lie before God's altar and are still.
But then I think—for healthier moments come—
This power of will, this natural force of hand—
What do they mean, if working be not wise?
Forbear to weigh thy work, O Soul! arise
And join thee to that noble, sturdier band
Whose worship is not idle, fruitless, dumb.

EDWARD CRACROFT LEFROY.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 23.

Mrs. Abell presided and read Ps. 91, also a part of Isa. 41, speaking of God's merciful care for his children and the advantages of cheerful service.

Miss Emily Wheeler brought to the meeting her mother's message of love and thanks for the prayers which had been offered for her family and for all the workers and work at Harpoot. She also spoke of the comfort they had in the testimony of many Armenians in this country to her father's missionary work, even from some who had opposed his methods. She enlisted the sympathy of all present as she showed under what terrible strain her missionary associates are now laboring.

Many were present who had attended the jubilee of the A. M. A. Mrs. Henry Fairbanks wondered if those who can attend the meeting from week to week appreciate the privilege and the possibility of the uplift which it may give. Speaking for Vermont Branch, which has recently held its annual meeting, she said, "Our word is a word of good cheer." Mrs. Savage of Chicago expressed the same friendly fellowship for the W. B. M. I. Mrs. William Carr, who has recently gone with her husband to the church at Greeneville, Ct., spoke of the work of Eastern Connecticut Branch and the efficient leading of its president, Miss Gilman.

Mrs. A. L. Clark of Kingston, R. I., spoke of the interest felt in Dr. Bridgman of South Africa, who has recently died, and Mrs. Alexander of Providence, coming from the same branch, gave her impression as she attended this meeting for the first time and remembered, "Other sheep have I" Mrs. Buel of Plainville, Ct., coming from Hartford Branch, related an experience in a little country auxiliary, where one who had many times been invited to attend the monthly meeting finally came to get rid of the importunity, began contributing five cents a month, then seven, then ten, then fifty, and last year, from an income of $200, made herself a life member of the Woman's Board, besides her monthly offering.

Old Colony Branch was reported with its recent annual meeting and a fuller treasury than last year. Mrs. Strong, who attended the meeting at Toledo, said it was "a real old-time missionary meeting," but that congratulations over freedom from debt must be much modified by the fact of the retrenchment which had made this possible. Special prayer was offered for the workers at Mardin and covering all the calendar topics of the week, many ladies taking part.

THE ETHICS OF TAXATION.

At the Boston Ministers' Meeting Mr. William Lloyd Garrison emphasized the evils of overtaxation from the days of the feudal system to the present era. This matter is at the bottom of the Armenian distress and at the root of the social uprising in our own country. After pointing out what, in the speaker's opinion, constitutes the unsatisfactoriness and injustice of indirect taxation as well as of taxes on income and personal property, Mr. Garrison proceeded to explain the theory of the single tax, which he considers a simple and attainable remedy for our social ills. The proposition is in brief to abolish all taxation save one single tax levied on the value of bare land irrespective of all improvements. The effect of this measure, he says, would be to encourage and reward labor, to put a stop to speculation in land and to provide an equal opportunity for every human being to gather nature's bounty according to his strength and skill. Advocates of this theory deny that any one holds a just title to land. It is necessary that people should hold a tenure and have the use of land, but they should pay for this, not to the individual, but to the Government for its support. The speaker made the remarkable statement that a tax amounting to three per cent. on the land values in Boston would make it possible to raise the same revenue for municipal purposes that we do today.

Mr. Garrison's paper called forth animated questions and discussions, after which Mrs. Susan Fessenden was given a few moments to tell of the shameful treatment of the 320 Armenian refugees who have landed in New York. She recently visited that city to arrange with the commissioner of immigration for the release of 100 Armenians for whom she had pledges of work and homes, but this official is determined to insist on the fulfillment of the last letter of the law. He requires for the Armenians what is required for no other immigrants, not only a promise of work and homes, but a pledge of $1,000 for every individual. Mrs. Fessenden earnestly requested the Boston ministers to sign a petition to Secretary Carlisle. Prompt action must be taken or next Saturday the poor Armenians will be sent back in the vessel which brought them to our shores.

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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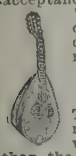

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CONTENTS

EDITORIAL:
- Paragraphs 625
- Fading Color Lines 626
- The Encroachments of the Saloon 626
- Certain Gains of the Campaign 626
- A Marsh Rose 627
- The Christian in Politics 627
- Current History 628
- In Brief 629

STAFF CORRESPONDENCE:
- The Interior 630
- The Northwest 631

CONTRIBUTIONS:
- Two Thoughts—cover poem. E. C. Lefroy 621
- The World Sorrow. Ian Maclaren 632
- The Return to Common Sense. Z. Swift Holbrook 633
- "The Nonconformist Conscience" and the National Uprising. Rev. F. E. Clark, D.D. 633
- Charity Chance. Chap. XVI. Walter Raymond 634

THE HOME:
- Hymn—a selected poem 636
- Paragraphs 636
- The Rich Young Ruler. Wilmot Chipman 636
- A Hammock in the Kitchen. Clara Marcelle Greene 636
- The "Commandment with Promise" 637
- Scientific Kite Flying. George Ethelbert Walsh 637
- Mothers in Council 638
- Indian Children's Christmas 638
- Closet and Altar 639
- A Clever Parrot 639
- Keeping a Family History—a selection 639
- Conversation Corner. Mr. Martin 640
- Corner Scrap-Book 640

THE SUNDAY SCHOOL—Lesson for Nov. 8 641

Y. P. S. C. E.—Topic for Nov. 8-14 642

PROGRESS OF THE KINGDOM 642

LITERATURE 643

NEWS FROM THE CHURCHES:
- The State Meeting in Nebraska 650
- The Idaho Association 650
- The Wyoming State Meeting 651
- Accessions to the Churches 655

MISCELLANEOUS:
- Woman's Board Prayer Meeting 622
- The Ethics of Taxation 622
- The Sheats Law Dead 635
- The Celebration at Princeton. I. O. R. 645
- The A. M. A. Jubilee 646
- Notices 650
- Business Outlook 655
- Biographical 655
- Two Sides of the Shield 656
- Campaign Facetiousness 657
- The Institutional Church League 658
- Marriages and Deaths 659

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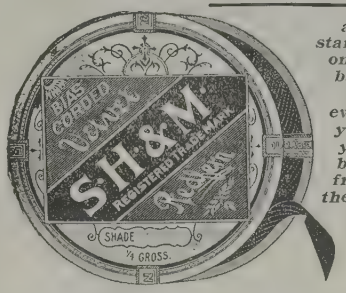

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THE CONGREGATIONALIST

Volume LXXXI **Boston Thursday 29 October 1896** *Number 44*

A MINNESOTA LETTER.

IF you will send me a few sample copies of *The Congregationalist* I will put them in the hands of some of my people. There are so many papers that are cheap in price, but with more wind than matter in them, it is hard to get people to subscribe to a really good paper. I suppose it can only be got at by degrees.

I have enjoyed the sample copies you sent me. I take pleasure in subscribing. *The Congregationalist* seems to be breathing the air of the times, and, if it proves to be so, thus meeting my want, I shall become a permanent subscriber. This year I drop two periodicals that I believe I have outgrown, and experiment with others that promise well. Yours very truly,

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THE Sheats Law has been declared unconstitutional by the Supreme Court of Florida. That law made it a crime punishable by fine and imprisonment for a white person to teach colored children in a private or public school, occupying the same building with them. The law was especially aimed at a school of the A. M. A. at Orange Park. The national council of Congregational churches had called on the A. M. A. to spare no pains to test the constitutionality of the law. Public opinion had emphatically pronounced the law infamous previous to the decision of the court. But it takes a long time for the public opinion of the nation to get down to Florida. The author of the law, which bears his name, has been re-elected superintendent of the schools of the State, though by a diminished majority. We print elsewhere an account of the proceedings at the hearing. It will be seen that the decision of the court is based on a technicality only —on the point that the title of the act is inadequate—and it is quite possible that the next State legislature may remove the defect which the court has pointed out, and thus again the act may become law. Florida may yet need emphatic admonition by the moral sentiment of the nation to save her name from lasting contempt.

The new life stirring in Boston Congregationalism is showing itself in quiet but effective ways. One is the starting of the Young Men's Club, to which we referred last week. The pastor of one of our most flourishing suburban churches devoted a good portion of his anniversary sermon the other day to a vivid setting forth of the condition of Boston Congregationalism in the heart of the city. He did not hesitate to point out specifically the discouraging elements in the situation, but he also made it clear to his congregation of well-dressed and comfortably located suburban Christians that they have a great measure of responsibility for the sustaining of Congregational forces in the city proper. He proposes to go further and to bring as many of his congregation as possible in line with the new Congregational Church Union. This organization, it will be remembered, undertakes to supply a mechanism through which Congregational sympathy and help may operate to the mutual good of all our churches. We should like to see other pastors in and about the city taking up and discussing concretely and frankly the relations of their respective churches to the denomination at large. No church, either from the point of view of its own growth and permanency or from the point of view of its Christian duty, can ignore its obligations to its sister churches. Especially at this time, when the ebb and flow of population changes the situation so rapidly, do individual churches need a better understanding of one another and a more effective method of co-operation.

The New England Sabbath Protective League and the Watch and Ward Society have done a notable service to the cause of good morals by securing the conviction of the proprietor of the Boston Theater for holding a Sunday evening performance under the name of a sacred concert. Judge Gaskell, in his charge to the jury, gave the following definition of sacred music: "Such music as is used, or by common acceptation is fit and appropriate, for use in religious worship or upon occasions where the spiritual motive is appealed to or the moral sentiment invoked." Though this definition thus given has not the force of law it has the force of truth and honesty, and coming from a judge of our Superior Court it ought at least to put an end to the gross violations of our Sunday laws by opening theaters on Sunday to present what is called by blasphemous travesty a "sacred concert."

Our readers will remember the division in the Chicago Presbytery over the case of Rev. F. B. Vrooman, who has been preaching for several months for the Kenwood Presbyterian Church. Although there was at first a good deal of anxiety in regard to his views, still the Presbytery, by a vote of 69 to 28, decided to proceed with his installation. On the ground that his expressed opinions were plainly opposed to the doctrinal standards of the church, an appeal was taken from the action of the presbytery to the synod. The synod met at Danville, Tuesday, Oct. 20, and appointed a committee of twenty-five to consider the matter and take final action. After being together for more than a day and carefully examining all the documents bearing on the case, the committee decided, fifteen to eight, to instruct the presbytery to return Mr. Vrooman his papers and thus refuse to recognize him as eligible for the ministry of the Presbyterian Church. Although an appeal may be carried to the General Assembly, it is not probable that any will be taken. Mr. Vrooman was once pastor of the Salem Street Church, Worcester, Mass.

One of the most revolting of the long list of massacres in Turkey occurred a few weeks ago at Hasskeuy. The place is just outside of Constantinople on the Golden Horn. A private letter of an American citizen tells from an eyewitness the horrible story. When the band of murderers arrived before the American school located there they formed in line. The leader stepped in front of them and offered a prayer which was distinctly heard by many of their waiting victims. He prayed that their arms might be strong, their blows sure, and that their hearts might not falter till their work should be thoroughly done. Then the houses were broken into, helpless human beings were cut down, shot and beaten to death by scores. None of the killed were citizens of the United States, but the property of American citizens was destroyed and the American flag was pulled down, dragged in the dirt and torn in pieces. No apology has been offered by the Turkish Government for this insult to our flag, no indemnity promised for the property destroyed which belonged to our citizens. Still, our Minister Terrell has cabled to Washington that the relations between the United States and Turkey are "perfectly cordial." A saying of Mr. John Fiske seems appropriate in connection with Mr. Terrell's message: "A government touches the lowest point of ignominy when it confesses to an inability to protect the lives and property of its citizens."

Why is it that so many pastors fail to notify their people of great denominational rallies like that in Boston last week? It would not be hard to find scores of churches within a hundred miles of Boston in which neither at preaching service nor at prayer meeting was any announcement made of this series of brilliant meetings. We are not disposed to make fetiches of our benevolent societies nor to consider attendance upon their anniversaries the most important duty of the average church member. But, in view of the fact that these societies are undertaking to do the work of our churches, we think that both courtesy and a sense of Christian responsibility should lead pastors to secure as large a representation of their own people as possible when these great anniversary gatherings are within easy reach. The church which sends two or three or half a dozen men and women to drink in the inspiration of large and enthusiastic missionary meetings is sure to experience a salutary uplift itself when its delegates return. So if interest in the great work of Christ throughout the world does not make pastors alive to the opportunities before their people, a regard for the vitality and spirituality of their own flocks might well induce them to try to have their lay membership represented on such occasions.

The Herald of Gospel Liberty positively declines to discuss political issues. But it takes this stand, not because it fails to comprehend these issues—for it claims to under-

stand them fully—but, as it affirms, because it is impelled by its own interests to be neutral. It claims to be "set for heralding certain great principles," but these are not political. It declares that, as its editor fears to drink or to swear or to steal, "so we 'fear the consequences' of using the paper, ink and type of many brethren, their real property, for the propagation of political principles which they oppose." This frankness is delicious. Are we to understand that the editor is really opposed to the political principles held by those whose real property he is using to make a religious newspaper? If so, we do not wonder at the plaint with which he covered the first page of his last week's issue, whatever may be thought of the wisdom of doing it. It is perfectly natural that he should follow his confession with the charge that *The Congregationalist* takes its position because "its subscribers are principally advocates of the polity which its editorials so vehemently preach," and that then he should aver that his silence on politics requires more courage than speech. If we might venture so far, we would suggest that the name of our contemporary be amended slightly, as follows: *The Herald of Gospel Liberty, Limited.*

FADING COLOR LINES.

An associate justice of the Supreme Court of the United States addressed a great audience in Tremont Temple, Boston, last week. On the platform with him sat a Negro, one of a class which the Supreme Court once decided had no rights which a white man was bound to respect. Near Justice Brewer, also, a Chinaman sat, one of a class which the Supreme Court has declared ineligible to American citizenship. On the same platform was an Indian, one of a class whose treatment by law and custom during the last hundred years has been justly characterized as "a century of dishonor."

All these gentlemen made addresses. There was a noticeable absence of complaint that the races which have been discriminated against by our laws have not been accorded their rights. That fact was not ignored, but it was not made the keynote. The Negro, the Chinaman and the Indian pleaded for aid to secure what one of them called "the stuff which makes men"—that is, education. This was the predominant sentiment of the jubilee meetings of the A. M. A. last week. Its glory is that it is furnishing to the despised races the stuff which makes men. It has steadfastly done this during years when its work was appreciated only by a few. Its worth is gaining wider recognition. The time is drawing nearer when those who possess the stuff which makes men will recognize as men those who have that stuff, whether they be white or black or red or yellow. President Washington of the Tuskegee Institute for colored pupils was invited, the other day, to deliver an address before the faculty and students of Trinity College in North Carolina. That is a venerable institution for the education of white youth. President Washington's address was received with enthusiasm. He and the half dozen citizens of his own race were treated with faultless courtesy. The students bade them farewell with their college yell, just as they might have said good-by to the governor of their State. This is the first time, we believe, that a Negro has been invited to give an address at a Southern white college. It marks the fading of color lines. Education levels men up. When brains and hearts stand together, the color of the skin counts for little.

Justice Brewer spoke the sentiment which will prevail when he said that in the advance together of the different races in this country is to be realized the full brotherhood of man. Not color but manhood must be the test of the citizenship which is fellowship in our republic. Southern whites are coming to realize this more fully in their relations with the Negroes of the South; the people of the prairies and the Rocky Mountains are coming to feel that this test must measure their judgment of the Indian, and the citizens of the Pacific coast are being persuaded that the same test must be in justice applied to the Chinaman. It takes time and patience and effort to learn these things and to impart them to others, but results already gained are worth the effort. Sectional and color lines have their place. As distinguishing races and peoples in this country of vastly diversified resources they are valuable. But as barricades they are perils. Negroes have the same interests at stake in government which white men have. Southerners require the same general conditions as Northerners, Eastern citizens with Western, for a peaceful and prosperous country. We hail with joy the fading of color and sectional lines which divide them.

Ignorance emphasizes color lines. White men of intelligence recognize intellectual and moral worth in those Negroes and Indians who have it. But they are not all ready to recognize the wisdom and the duty of giving opportunity to gain such worth to those who do not possess it. In urging that mission on the white race the A. M. A. has done that race a great service. In showing what Christian education can do for the Negro it has done him a still greater service. By bringing the white man to recognize the possibilities of manhood in his black and red and yellow brethren, and by bringing the despised races to be worthy of the respect due to manhood, that society is doing the whole country a service which deserves still wider recognition and more generous support.

THE ENCROACHMENTS OF THE SALOON.

The suburbs of Boston have in recent years blossomed into new beauty. She has encircled herself with boulevards and parks, and these have invited many men of wealth to build beside them fine residences. One of the fairest of these growing suburbs is in the neighborhood of that beautiful cemetery, Forest Hills. Naturally, then, when it was proposed to transfer to that vicinity a saloon license, many persons appeared in remonstrance. A small army of property holders came before the police commissioners to protest against the intrusion of this nuisance. These were re-enforced by representatives of churches and by ministers who were eager to resist the entrance of a saloon into a community of church-going people. The blight of a bar is the worst calamity that can fall on the residential district of a city.

The advocates of the saloon pleaded that it would be elegantly fitted up, an ornament to the neighborhood and very attractive. But this was one of the most potent objections against it. Is a roadhouse more welcome because it is costly and inviting? Are our wives and daughters safer to walk from one home to another in the evening because the drinking men they may meet have bought their liquor over an elegant bar? Is the saloon thrust in among our homes less tempting to our young men because it is furnished elegantly? Is the damage to real estate for residential purposes lessened by making the liquor business of the neighborhood conspicuous?

These questions are pertinent to the saloon wherever it stands. But they ought at least to settle the matter in communities where the people do not want it. If the majority of the citizens of a city prefer to have saloons it is certain that the majority in residential districts do not want them near their homes. If they cannot be abolished they ought at least to be limited to the localities where the majority of the people want them and where police protection can best be secured. Minneapolis has already proved the great advantage of such limitation of the saloon. We heartily welcome the suggestion of the chairman of the board of police commissioners that a similar limitation should be adopted in Boston. Let the saloons be kept within the territory already occupied by them, and let that territory be narrowed as far as possible.

CERTAIN GAINS OF THE CAMPAIGN.

It becomes always those who maintain a hopeful outlook upon the world to seize upon aspects of contemporaneous life which carry with them large promise for the future. Despite ominous tendencies at work in the body politic, there is much of encouragement in the phases of the political campaign.

It looks, for instance, as if we were nearer than ever before to our American ideal—the rule of the people. We have seen how, in the case of each of the great political parties, plans and expectations of old-time political managers have been largely frustrated. This was somewhat noticeable at the St. Louis convention, was the most conspicuous fact at the Chicago convention, and has been illustrated over and over again since those great gatherings, particularly in the Eastern States in the ranks of the Democratic party. The war horses of many a hard fight, the astute wire-pullers, men who for years have been accustomed to hold the reins and, perhaps, in many instances, with a measure of wisdom and success so far as practical politics go, have been to a large extent discredited, and for the present, at least, overthrown.

If other bosses come up in their place, if Mr. Hanna is managing one campaign, for instance, in place of Mr. Platt or Mr. Quay, and Senator Jones another, instead of Senator Gorman, it does not alter the fact that there has been a shifting of leadership due to a considerable degree to the desire of the people, which must ever and again manifest itself in American politics, to force new measures and new men to the front. We by no means sympathize with all the ends which our fellow-citizens are proposing for themselves and this nation, but we do regard it as a cheering sign when citizens of all degrees and of all parts of the country are aroused to a sense of their obligations, their opportunities and their power, and we have such a trust in God that we believe he will overrule and guide the onward

movement of this current of popular thought and feeling.

Then, too, the American people are learning more from this campaign than from any for many a year. They are thinking, reading, debating. They are trying to find out for themselves on what rest the foundations of national and personal prosperity. Most of them, to be sure, are still in the primary school learning the A B C of tariff and monetary legislation and it will be a long time before subjects which tax the mental energies of great minds will be grasped by the average man with any large degree of comprehension. But the American people will know more about these questions in November than they did in May and the character of this campaign may impart a certain educational flavor to all succeeding ones. If so we shall get rid of excessive partisanship, and shall learn calmly and patiently to work out together the many problems which confront us and which are yet going to be tremendously important and serious whatever the result of the election next week.

We should bear in mind, too, that many a man will cast his vote this year with more moral enthusiasm than he has ever brought to the ballot box before. There are thousands of young men who during the last two or three presidential campaigns have been apathetic with regard to the questions at issue. The real difference between the two parties did not seem to them sufficient to justify taking off their coats and swinging their hats. Many of them had acquired in college halls the ability to see on both sides of a question and had come to feel a fine scorn for stereotyped campaign buncombe and claptrap. Today, however, many of these very men are aroused and ardent. They feel something of the same thrill that their fathers felt in 1860, when they cast their first vote for Abraham Lincoln. They are taking active part, for the first time, in the canvass for the election of men to the legislature and to Congress. They are eager for Nov. 3 to come, when they can deposit a vote which to them will possess more meaning and sacredness than any they have ever cast, simply because the issue, to their eyes, is so clean-cut and reaches down so deep into the region of honesty and honor that they can see only one thing to do and they yearn to do that speedily and efficiently.

A MARSH ROSE.

The morning was cold and clear after a thunderous night of drenching rains. Out of the north the wind blew swiftly and steadily, as if to fill some great southern emptiness left by the storm. It bent the broad blades of the wild grasses by the riverside until they, too, reflected the morning sun as the troubled surface of the water reflected it in waving broken lights and darks. The village streets showed in drenched borders and washed banks and sullen pools the effects of the storm, but the roadside grass was dry, the dust was beaten hard, the broad arch of the sky was cloudless, only a line of shattered clouds—mere rifts and fragments low down in the west—told of the track the storm had taken.

Once we were clear of the village street and the charm of autumn laid siege to the heart in a hundred delicate suggestions and approaches. At every step she offered some token of her regard. The hanging jewels of the barberry, delicate purple edgings of the Japanese creeper on a cottage wall, a crimson dewberry vine running out from a tangle of thicket like an invitation, a wayside clump of trees roofed in with the broad leaves of the grape under whose eaves the black clusters hung—these were her tokens. Byways that led to the river bank were tempting, and the reaches of the stream of a deep cobalt blue in sheltered places, where one brown sail bore a fisherman's boat merrily down against the tide; but the marshes were before us, and beyond the marshes the white sand dunes and the blue sea. And the thought of the sea draws the hearts of men as it draws the streams of the mountain and the valley with longing and desire. It is so vast, so all comprehending, so ready to receive our secrets and bury them in its cool depths, so impartial in its sympathy and its disdain! If there shall be no sea in the eternal life, the reason must be found in the assurance that men shall be satisfied, needing no suggestions from vague horizons and outward moving sails of hopes to be fulfilled, of havens upon whose still waters cities of peace look down, no undertone of music that never wearies in its accompaniment to our changing moods.

At the edge of the marshes where the road crosses their outlet stands the familiar, the typical house. In its accidents, as the passer-by regards them, of size and shape and apparent comfort, it may vary, but in the essentials it is always the same. There are boats at the shore, and one, which is filled with earth and brilliant with flowers and vines, zinnias and marigolds and nasturtiums, in front of the door. Fish poles lean against the bank and a torch holder for night fishing. The geese are taking their after breakfast siesta in the road, and lift their heads from under their wings at the sound of footsteps. This particular house has a magnificent elm tree in front, from which a broad platform is built to the door. Standing there one sees the blue stream, the play of green and brown and red on the level spaces of salt meadow and the tongues of marsh island crowned with dark oak groves that shut them in, and, far away, a great bare hill, sentinel like, looking over white dunes that hide the ocean from our sight.

From this point onward we have entered the enchanted land—by causeway and bridge, through the oak openings, whose sunlit glades are vivid purple with low growing asters; across hill pastures, where the bay leaves are turning bronze above their clustered waxen berries and wild rose hips are everywhere; along the curve of marsh shores, where some high tide has piled its brown wreckage of reed stem and salt grass that escaped the rake of the haymaker, and waifs and strays of the shore, among which a king crab has been uplifted to his undoing.

Beyond all is the wide hill, its lower slopes covered with neglected orchards hung thick with red and golden fruit. Then begins a steep ascent on which the sweet fern clumps show black against the green. Around a shoulder comes our first glimpse of the broad blue ocean. A few more steps on the brown turf and, from the summit, we overlook the varied world of which this hill forms a fit central point. All around us is the tangle of marshes, in front the sand hills and the sea, on the horizon's edge the Isle of Shoals, to the south Cape Ann and, far away to the north, Agamenticus. Landward the village spires, the hills that grow in numbers and crowd and hinder each other as the eye travels westward, and one blue distant summit towering over all on the northwestern horizon.

The north wind brings the crystalline air which makes all things visible. It will suffer no illusions—not even as to the wanderers independence of food and shelter. Winter comes in its touch, for we shiver and turn away even from river and inlet and the mysterious stretches of the blue sea. The glimpses of the village steeple through the wood vistas have a friendly look as we retrace our steps. A spray of marsh rosemary with its elusive color pleases for a moment as a suggestion of the morning's delight, and then, among the scarlet hips we discover one exquisite, doubly and trebly welcome, wild pink rose—the flower which grows in an unimagined perfection on these capes and shores—and the whole year of beauty and delight is linked together for us in a moment. The tyrannous wind and the outrushing tide are battling in a tumult of broken waters as we cross the bridge, and with one lingering retrospect prepare to resume the air of businesslike intentness proper to the village street. If the rose betrays us it will be only to men who have an eye for the beauty of God's world. And when it, too, is faded the rose of memory will still be ours.

THE CHRISTIAN IN POLITICS.

The Christian, because he is one, should take the utmost interest in politics. The kingdom of God never will come fully upon earth until righteous principles dominate in government as well as in private life, and until good men, men whose purpose is to serve God, control public affairs. It is the Christian's privilege and duty to use every effort to accomplish these results.

To set an example of obedience to law is a primary Christian obligation. If there be cases in which one rightly may refuse to obey a law which is believed to be iniquitous, they are very rare. The quickest and safest way of defeating such an evil statute is to obey it even while protesting against it. Its mischievous consequences will soon cause it to be rescinded. To disobey it furnishes excuse and example for the disregard of unobjectionable laws.

The spirit of loyalty to law promotes caution in law-making, and a true Christian appreciates the vital importance of creating and maintaining a sound public spirit, which will permit only wholesome and righteous laws to be enacted. He regards politics and legislation always in their relations to God as truly as to man. He is a true patriot and his love of country is the more intense because he sees the divine hand in national history and comprehends something of the divine purposes for mankind in the fulfillment of which his own nation has a share.

He is not blind to the national mistakes and sins, nor to the excellences, or even the superiorities, of other nations. He is no bigoted partisan. He scorns unworthy political methods and distrusts those men, however able or brilliant, whose ruling motive evidently is personal ambition. He is not above doing humble services for his fellow-citizens, nor does he shrink from undertaking large responsibilities when they devolve upon him legitimately.

He has positive convictions and avows

them boldly, yet he seeks to be tactful and good-natured. He can believe in the conscientiousness of those who differ from him. He tries in politics, as everywhere else, to imitate Christ as closely as he can. He believes that God reigns over nations as truly as over individuals, and it is his prayer that this truth may be accepted universally.

What a power one such Christian citizen exerts! Thank God, there are many such. The respect and admiration which are rendered them are sufficient proof that religion and politics need not be regarded as incompatible.

CURRENT HISTORY.

The College Bred Man in the Present Crisis.

One who has kept in touch with every changing phase of this remarkable campaign must have noticed the unusual interest in it which college bred men have revealed. Some college presidents and professors have not hesitated to go on the stump. More have freely communicated their views to the public through magazines and newspapers, while under-graduates and graduates have thrown themselves earnestly into the hard work of vote winning as well as into some of the more scenic and ephemeral aspects of the contest. Preliminary polls of the voting propensities of students and professors have excited much interest. The result invariably has favored the McKinley-Hobart ticket and the gold standard. This has been as true of institutions in South Carolina, Nebraska and Washington as in those in Maine and Pennsylvania. In this connection the following table from the New York *Tribune* is interesting:

Name of College.	Faculty. Sil.	Faculty. Gold	Students. Gold.	Students. Sil.
Bates College, Lewiston, Me....	0	13	250	25
Middlebury, Vt.....	0	10	90	10
Harvard.....	—	—	1,911	109
Dartmouth.....	—	—	371	27
Williams.....	0	18	*	—
Wesleyan.....	—	†	(a)	—
Hillsdale, Mich.....	0	15	93	15
Knox, Ill.....	0	24	312	51
Pennsylvania, Gettysburg.....	1	15	136	34
Hamilton.....	0	§	135	12
Franklin, Ind.....	2	9	60	25
Morningside, Io.....	1	7	75	15
Leland Stanford, Jr.....	6	60	400	100
University of Virginia.....	—	§	(b)	—

* Majority. †Unanimous. (a) Great Majority. § All. (b) Four-fifths.

Turning from fact to theory, it is doubtful whether the place of the college in the life of a republic has been better described lately than it was in Prof. Woodrow Wilson's oration at the Princeton sesqui-centennial celebration last week. He said:

The growth that is a manifestation of life is equitable, draws its springs gently out of the old fountains of strength, builds upon old tissue, covets the old airs that have blown upon it time out of mind in the past. Colleges ought surely to be the best nurseries of such life, the best schools of the progress which conserves. Unschooled men have only their habits to remind them of the past, only their desires and their instinctive judgments of what is to guide them into the future; the college should serve the state as its organ of recollection, its seat of vital memory. It should give the country men who know the probabilities of failure and success, who can separate the tendencies which are permanent from the tendencies which are of the moment merely, who can distinguish promises from threats, knowing the life men have lived, the hopes they have tested and the principles they have proved. . . . Three thousand miles of sea, moreover, roll between us and the elder past of the world. We are isolated here. We cannot see other nations in detail, and looked at in the large they do not seem like ourselves. Our problems, we say, are our own, and we will take our own way of solving them. Nothing seems audacious among us, for our case seems to us to stand singular and without parallel. We run in a free field, without recollection of failure, without heed of example. It is plain that it is the duty of an institution of learning set in the midst of a free population and amid signs of social change not merely to implant a sense of duty, but to illuminate duty by every lesson that can be drawn out of the past.

President Cleveland at Princeton.

President Cleveland said practically the same thing in his dignified, patriotic, noble utterance at the same remarkable academic celebration. Wilson, the historian and biographer of Washington, and Cleveland, the man of affairs and responsible Executive, agree in this, that, to quote President Cleveland:

Obviously a government, resting upon the will and universal suffrage of the people, has no anchorage except in the people's intelligence. While the advantages of a collegiate education are by no means necessary to good citizenship, yet the college graduate, found everywhere, cannot smother his opportunities to teach his fellow-countrymen and influence them for good, nor hide his talents in a napkin, without recreancy to a trust. In a nation like ours, charged with the care of numerous and widely varied interests, a spirit of conservatism and toleration is absolutely essential. A collegiate training, the study of principles unvexed by distracting and misleading influences, and a correct apprehension of the theories upon which our republic is established ought to constitute the college graduate a constant monitor, warning against popular rashness and excess. . . . A constant stream of thoughtful, educated men should come from our universities and colleges, preaching national honor and integrity and teaching that a belief in the necessity of national obedience to the laws of God is not born of superstition.

But Mr. Cleveland does not stop there. He becomes more concrete in his thought:

When a desire is apparent to lure the people from their honest thoughts and to blind their eyes to the sad plight of national dishonor and bad faith, I would have Princeton University, panoplied in her patriotic traditions and glorious memories, and joined by all the other universities and colleges of our land, cry out against the infliction of this treacherous and fatal wound. I would have the influence of these institutions on the side of religion and morality. I would have those they send out among the people not ashamed to acknowledge God and to proclaim his interposition in the affairs of men, enjoining such obedience to his laws as makes manifest the path of national perpetuity and prosperity. . . . I believe it is not a superstitious sentiment that leads to the conviction that God has watched over our national life from the beginning. Who will say that the things worthy of God's regard and fostering care are unworthy of the touch of the wisest and best of men? I would have those sent out by our universities and colleges, not only the counselors of their fellow-countrymen, but the tribunes of the people, fully appreciating every condition that presses upon their daily life, sympathetic in every untoward situation, quick and earnest in every effort to advance their happiness and welfare, and prompt and sturdy in the defense of all their rights.

Here spoke the son of a Christian clergyman, the descendant of God-fearing New England ancestors.

The Political Outlook.

Ere another issue of this journal is edited and read voters will have visited the polls and recorded their will. Every indication points to an unprecedented participation in the contest, to more or less delay in counting the vote and announcing the result, and speedy adjustment of business to the decision. Chicago is recognized by all as the storm center, and feeling runs so high there that we should not be surprised to read of bloodshed. The insult offered last week to Secretary of the Treasury Carlisle in his own State, Kentucky, indicates how desperate is the dominant party in Kentucky, and how short-sighted it is, too, for the spirit that prompted the insult is such that its display has driven many who had intended to vote for Palmer and Buckner into declarations of purpose to vote for McKinley and Hobart. Messrs. Hanna and Jones of the Republican and Popocrat National Committees have been fulminating at each other. The latter attempts to induce the laboring men of the country to believe that it is for their interest to elect Mr. Bryan, because otherwise they will become serfs. The former in his declarations asserts that Mr. Jones and Mr. Bryan are deliberately endeavoring to array wage-earners against their employers, class against class. The letter of Hon. W. R. Morrison of Illinois, chairman of the Interstate Commission, assailing the record of Governor Altgeld of Illinois, and denouncing him as an unworthy leader, is calculated to settle the fate of the latter in this campaign; and the withdrawal of some of the Populist electors in Georgia and their declarations of intention to vote for Mr. McKinley is indicative of the mixed condition South and West as the outcome of the vain attempt to make Democrats and Populists merge their interests.

Mr. Bryan will make ten speeches a day the last three days of the campaign, and all in Chicago. Mr. Reed will at the same time be working on the Pacific coast, and ex-President Harrison in Indiana. The managers of both parties claim the victory by about the same plurality, but all tests or estimates made by non-partisan journals prophesy the election of Mr. McKinley.

The Death of Ex-Speaker Crisp.

The sudden death of Hon. Charles F. Crisp of Georgia, just as he was about to be elected United States Senator, removes from the ranks of Southern public men one who had won a higher place than his attainments merited. He succeeded Hon. Roger Q. Mills as leader of the Democratic minority in the House of Representatives, and when that party became the dominant one he naturally became Speaker of the House. The records of Congress while he was in power reveal no enactment of constructive legislation and much that was destructive, but the chief characteristic of the House while he presided over it was its incompetency. As the leader of a minority he had capacity, as Speaker of the House he was not a success.

Anglo-American Relations.

If sources of authority, usually reliable, are to be trusted the British minister to the United States, when he visited our State Department last week, bore documents from Downing Street, London, which make it certain that President Cleveland will be able to announce in his annual message that Great Britain and the United States have come to an understanding on the Venezuela boundary question and on the details of a general arbitration treaty. In fact, the most ominous cloud on the horizon now is Venezuela herself, and the fear that she will balk when we have done our utmost for her. This last summer expert scientists representing Great Britain, the United States and Canada were commissioned to visit Alaska and then report authoritatively upon a method of controlling the seal fur industry in the Bering Sea. It is understood that they have agreed upon a report which will satisfy all concerned, and put an end forever to the possibility of dangerous misunderstandings. Scientists have a way of settling speedily problems that politicians squabble over interminably. They see what is to be done and report what they see.

The United States and Turkey.

Our minister to Turkey, Mr. Terrell, is reported to have expressed in forcible terms his dislike—to put it mildly—of all those who question at all the cordiality of the relations between the United States and Turkey. If by this he means that there is

anything more than a more perfect understanding between the two Powers, then we are sorry. Civilization and barbarism should not have "cordial" relations. Whether it is due to the tenor of Mr. Olney's dispatches of state, or the menace of our fleet off Smyrna, or a hint from Russia, we do not pretend to say, but the fact is that concessions are being made by Turkey. We chronicled last week the permission granted to Armenian families to join the heads of those households resident in and citizens of this country. Since then the Department of State has received word that Turkey is prepared now to negotiate a treaty which shall assure the inviolability of Armenians returning to Turkey with passports guaranteeing their American citizenship. This voluntary action of the Porte is as surprising as it is welcome. It should not, however, be allowed to obscure the greater questions at issue between the two Powers, nor do we think it will. American citizens need consular protection in the interior of Turkey. Damage done to mission property must be settled for, adequately and promptly.

Turkey and the Powers.

Not until Lord Salisbury speaks at the Guild Hall banquet will the British people know aught of that which has been done by their foreign minister, while the public has been so insistent in telling him what he should do. It may prove that he has fallen in with the popular demand that Great Britain make concessions to Russia and return to the pro Russian policy which once characterized British diplomacy. In that case Germany and Austria may well believe that the triple alliance of which they were dominant members has ceased to hold the balance of power, and a new and more formidable triple alliance has arisen. Once let the principle of a Russian-French-British alliance be granted and it then becomes a question of method and detail in arranging the terms. What shall Great Britain pay to enter the compact? Shall Cyprus be restored to Turkey? Shall Egypt be given over to France just as the work of reformation of Egyptian finance is well under way? These and other questions must be answered, and it will be interesting to see whether the British public will as gracefully accept the practical fruits of the new policy as it vehemently clamors for it—in theory. The royal marriage in Rome last week between the heir apparent to the throne of Italy and Princess Hélène of Montenegro never could have been consummated if Italy had not won the assent of the papacy and Russia. Neither could the recent treaty between Italy and France respecting Tunis have been negotiated unless Italy was preparing to shift from her place as an ally of Germany and Austria to that of a power desiring a closer understanding with Russia and France. Moreover the understanding between Great Britain and Italy has been such of late that the latter would hardly make so important a change of policy did she not know that in so doing she had the approval of the former. Before such a coalition how impotent the sultan would be! And yet there is little reason to believe that the partition of Turkey would follow, although Abdul Hamid's deposition might. Meanwhile, as diplomats contrive and as Christian Europe awaits their decision, the work of massacre does not cease, and reports from Constantinople indicate a waxing, rather than a waning, of Mussulman fanaticism. Letters from Harpoot, just received at the American Board rooms, describe the massacre of Armenians at Egin, and place the number of the massacred as 2,000. Many of them were women and children.

Spain's Plight.

The latest news from the Philippines records rebel victories and a growing conviction that Spain has a task on her hands there which would tax her to the utmost even were her credit good and her hands not tied in Cuba. The rebels seem to have special delight in attacking monasteries and ravaging the property of the Catholic priests, and naturally. There, as elsewhere, they stand with the government, exciting it to impose heavier taxes, to bear down with a stern hand on all the rising aspirations of the common people. The certainty that the next Administration will act in Cuba's behalf, if this one does not, is influencing events in Cuba now. That our interference would be tolerated, if not welcomed, by certain British interests has been made apparent by the editorials of some of the London journals during the past week. The present chaotic condition of industry and commerce cannot be tolerated much longer, while the atrocities on both sides, though chiefly on the Spanish, make interference on the ground of humanity seem to be warranted. Spain's credit on European bourses is so low that she cannot borrow more, and the poverty of her common people is such that they will resist further taxation.

NOTES.

The Society of Colonial Wars, through its Connecticut chapter, has placed a bronze memorial tablet on the Judges' Cave rock near New Haven, marking the site of the safe shelter and hiding place of the regicides, William Goffe and Edward Whalley

The majority of the judges of Massachusetts Supreme Court have just rendered a decision affirming the right of employers to resort to injunctions restraining representatives of labor unions from patrolling in front of their premises and intimidating would-be laborers by threats or otherwise. Judge Holmes and Chief Justice Field dissent.

The murder of Mr. Andrus of Yonkers by the explosion of a dynamite bomb in his business office is so suggestive that it deserves recognition here. Modern applied science is a two-edged sword. It can cut in two ways. Dynamite and intricate machinery in the hands of murderers, and bicycles as the silent steeds of robbers and footpads, make life today very insecure and render policemen less effective than ever.

At the meeting of the directors of the Catholic University in Washington, D. C., last week, the liberal or American party is said to have won. Bishop Keane's resignation as one of the directors was not accepted, and three names were sent to Rome from which the pope is to select a new rector, and all of those so named are said to be men in sympathy with the ideals which Bishop Keane had for the university. Father Conaty of Massachusetts, who is one of the three, was educated by the Jesuits, be it noted.

The re-election by the legislature of Vermont of Justin S. Morrill to his seat in the United States Senate will enable this venerable public servant, if he lives until March 4, to surpass Benton's hitherto unprecedented record of long service in the Senate, Benton serving five full terms, while Mr. Morrill bids fair to enter upon, if not complete, six terms. Inasmuch as Mr. Morrill served twelve years in the House before entering the Senate, it will be seen that he has officially served his State and the nation over forty years. Both he and Vermont are open to congratulations, he on the constituency that trusts him, she on the man who serves her.

The Treasury Department is requiring bail or security for such of the Armenian refugees at the port of New York as seem to be incapable of providing for their own support, and well-to-do Armenians in New England and the Salvation Army in New York are giving the required bonds. It is to be hoped that such resolutions as the A. M. A. passed at its Boston meeting last week will make the Treasury Department officials disposed to be lenient in construing the immigration law. America cannot well afford to even seem to shut the door in the face of those who have been fortunate enough to escape from the "Great Assassin's" clutches.

Lord Salisbury's ultimatum to the Chinese legation in London last week probably saved the life of an educated Chinaman guilty of conspiracy against the ruling powers in China. He had been forcibly captured while walking London streets and made a prisoner within the legation's walls. "Hands off," said Great Britain. Documents just published show that Li Hung Chang's mission to the United States, in part, was the effort to secure a readjustment of trade treaties so that the Chinese revenue may no longer suffer from the effects of exchange between a silver standard and a gold standard country. Li Hung Chang's appointment as minister of foreign affairs would seem to indicate that the result of his recent visit to Europe and America had seemed good to his imperial ruler, the emperor of China.

IN BRIEF.

"This is a campaign of education." So we are told on every hand. Just what has it taught you of the principles of our Government and the duties and privileges of citizenship?

Fifty young Jews of Baltimore, graduates of Johns Hopkins University, have formed an organization, the Maccabeans, for the purpose of carrying on charitable work among the Russian and Polish Jews in East Baltimore.

European capitals have long had what is called their "reptile press." New York now seems to have at least one journal subsidized by the sultan of Turkey, whose unenviable task is to try to make black seem to be white.

Few will dispute the saying of the preacher at the recent convention of Connecticut Universalists that "the surest way to generate a conviction of the practical mission of the Universalist Church is to connect its life and purpose with the cause of Jesus Christ."

Keep in mind the timely and important suggestion that Founder's Day, Nov. 8, be observed by all the friends of Mt. Holyoke College as a time of special gifts. General giving, even though the individual amounts be small all along the line, will produce large results.

The man who can read the two pages of fresh, accurate news from the leading American institutions of learning published each Wednesday in the *Boston Transcript*, and not feel a thrill of pride in his country and a debt of gratitude to the *Transcript*, must lack mind and soul.

Our scholars were not overlooked at Princeton last week. The degree of Doctor of Divinity was conferred on Professors G. P. Fisher of Yale, C. M. Mead of Chicago and J. H. Thayer of Harvard; and the degree of Doctor of Laws on Prof. George T. Ladd of Yale and President Angell of Michigan University.

During Queen Victoria's long reign she has been engaged in thirty-eight wars with about twenty different nations and tribes. She has been victorious in them all. Many of her

conquered enemies have been savage tribes, where her soldiers were simply doing police duty. That, however, is often the highest service of an army.

Minister Terrell cables that "the relations between Turkey and the United States are perfectly cordial." So far as Mr. Terrell is concerned these relations will probably continue cordial so long as he remains in that country as the official representative of the United States. After that some effective steps may be taken to secure indemnity for property of American citizens destroyed in Turkey.

Contrasting the present with the past, October with January, one is forcibly reminded of De Tocqueville's observation, "An American attends to his private concerns as if he were alone in the world, and the next minute he gives himself up to the common weal as if he had forgotten them. At one time he seems animated by the most selfish cupidity, at another by the most lively patriotism."

Good Bishop Whipple at the Mohonk Indian Conference, this year, at seventy-four years of age, seemed to have renewed his youth. Certainly he never pleaded more tenderly in behalf of his beloved people, the Indians. That he knows how to plead he has demonstrated, for he is taking back to them his young bride, who, no doubt, will add much to the bishop's future service. Many good wishes will follow them.

Congregationalists, according to the report of the Commissioner of Education, have more students in theological seminaries than any other religious denomination in proportion to church membership—twelve in 10,000. The most important things next to be done are to exalt the quality and increase the quantity of the church membership. Then all reasonable calls for ministers will meet with ready response.

These are days when conservatism is asserting its authority in Illinois. The Synod of Illinois refuses to indorse the action of the Presbytery of Chicago in admitting Rev. Frank Vrooman to membership; and the Illinois State Baptist Association last week refused to indorse the Divinity School of Chicago University by a vote of 72 to 22, opposition to Pres. W. R. Harper's views being responsible for the verdict.

A few months ago Presbyterians held a great meeting in Carnegie Music Hall to raise money for missions, with President Cleveland and Dr. Talmadge as the chief attractions. The amount given and pledged was about $6,000. A few days ago the Christian Alliance held a meeting in the same building under the lead of Dr. A. B. Simpson and raised $112,000 for missions. How can the difference between the results of the two meetings be explained?

Popular ignorance of the Bible has been frequently illustrated of late in political speeches. For example, Mr. Bryan has within a few days made Solomon, the richest man named in the Bible, offer the prayer of Agur, "Give me neither poverty nor riches"; and he has put into Job's mouth the speech of Elihu, whom Job treated with silent contempt, "Great men are not always wise." Does not this sentence suggest that public speakers should not quote the Bible without first learning who wrote their quotations and what their authors meant to say?

So greatly aroused was one lay attendant upon the A. M. A. meetings that he went back to his own church and proposed that on Sunday, Nov. 1, an A. M. A. jubilee rally be held. At that time he and five of his fellow church members, who were also at the Boston meetings, will speak. Their hope is to reproduce, on a small scale, the anniversary. Special literature will be distributed and pledge cards circulated. Though the church is not large or wealthy it intends to do its share toward wiping out the debt, which, despite the generous contributions last week, is still large.

While every item of intelligence concerning the Catholic University at Washington deserves to be recorded and studied, it should not be permitted to monopolize the attention of the public when turned to educational matters at the capital. The corner stone of the Hall of History, the first of the buildings of the American University there, was laid last week. Bishop Hurst of the Methodist Episcopal Church, the foster father of this institution, in his speech called attention to the fact that George Washington first recognized the propriety of a great university at the national capital.

The quiet glen in the Grampian Hills which Ian Maclaren has immortalized is not averse to reaping some tangible benefit from its sudden leap to fame. An enterprising resident of Logiealmond has opened an inn which bears the appropriate name of Drumtochty House, and of course no reader of the Bonnie Brier Bush visiting the region therein described would stop anywhere else. We understand that a kindred commercial instinct has shown itself in Kirriemuir, the town of which Barrie writes, and the incoming tourist is saluted with this sign: "This is the Window in Thrums. Ginger ale and root beer sold here."

The Bishop of London has been made Archbishop of Canterbury and primate of all England. His name is Frederick Temple, and he is seventy-five years of age. From the time of his graduation at Oxford in 1842 till 1869 he was a teacher, and since 1858 has been head master, of Rugby School. He was Bishop of Exeter from 1869 to 1885, when he was appointed Bishop of London. Dr. Temple is, we believe, a Broad Churchman, scholarly and tolerant in spirit. He was one of the authors of the famous Essays and Reviews published in 1860, and some years later he supported Mr. Gladstone's measure for the disestablishment of the Irish Church.

Here is an instance—rare, we trust—of the ignorance occasionally to be found even in cultured Boston. Within a few days a passenger in an electric car asked what that spire was, indicating Park Street Church. The conductor said: "That's Park Street *Baptist* Church. It's run by the same folks that have Tremont Temple over there" Shades of Dr. A. L. Stone and Ezra Farnsworth! This is almost as good as the announcement in the *Tribune* of Cambridge that the missionary meeting at Shepard Memorial Church last Sunday evening would be "an overflow from the greater American Board meeting in Boston."

The Evangelical Alliance, in view of conditions in this country that awaken serious thought, sends out the suggestion that the ministers in each community observe Tuesday, Nov. 17, as a "quiet day." It is proposed that they meet together for conference and prayer, looking to the spiritual quickening of themselves and their churches. The Alliance seems to have been moved to this suggestion by the remembrance that the great missionary movement of this century is traced to a concert of prayer by ministers of the United States and Great Britain. The full text of the suggestion, and any further information desired, may be had by addressing Rev. Dr. Josiah Strong, secretary of the Evangelical Alliance, 105 East 22d Street, New York.

"Divisional option" is said to be the method which the League of American Wheelmen will adopt in settling the question of Sunday racing during the next year. That is, because "France and Mexico score their greatest successes on that day," because "California is very warm under the collar over the Sunday racing rule" and wishes Sunday racing, therefore Massachusetts, Ohio, New York and the other great conservative commonwealths must give way in their opposition to Sunday racing and permit "divisions" which do wish it to have it even if they do not. The L. A. W. now has 70,000 members, most of whom care nothing for its racing department, and many of whom certainly will leave it when it changes its present consistent attitude of opposition to Sunday racing everywhere.

The Synod of New York met in Brooklyn last week. It honored Dr. Storrs by complimentary resolutions in view of the approaching fiftieth anniversary of his pastorate of the Church of the Pilgrims, and he made a characteristic and felicitous reply. The synod took steps to try the New York Presbytery for its disobedience of the injunction of the General Assembly not to take under its care the students of Union Seminary, this being the substance of the assembly's action. This proceeding may be intended in the interests of peace; whether it is or not, such is likely to be the result. For the temper of the Presbyterian Church in New York State has so changed within the last five years as to make almost impossible a repetition of the scenes which were formerly witnessed in the New York Presbytery over questions connected with the standing of Dr. Briggs.

History and mythology have their apple of discord, but apples of concord are now being freely sent in large quantities from the country to the city. From the reports thus far made both the recipient and the giver are being blessed. In addition to the undertaking suggested by Mr. Moody, and now in operation under the care of the Boston City Missionary Society—900 bags of apples having just been received and half as many more being expected soon—another movement of a like nature has been inaugurated. This latter offering had its inception in the offer of a carload of apples made by a lady in Milford, N. H., to the Associated Charities of this city. The letter was turned over to Rev. R. B. Tobey with the request that he answer it, and if possible assume charge of the fruit distribution. Close following the acceptance of this offer came that of all the railroads centering in Boston to ship in fruit free of charge, and the no less generous offer of a Long Wharf firm of a storage warehouse and free cartage from the cars to this distributing depot. A dozen carloads of fruit are already in sight, which means that thousands of Boston's poor will receive a supply of apples before Thanksgiving. Some idea of the magnitude of the work may be learned from the fact that sub-stations for distribution have been established in Roxbury, South End, North End, East Boston and Charlestown.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Echoes from Toledo.

The Ministers' Meeting Monday morning was of more than ordinary interest. Secretary Hitchcock and the business committee had arranged to devote the morning to a report of the meeting of the American Board at Toledo. In order to save time and secure a full report certain topics had been assigned brethren present in Toledo upon which to speak. Secretary Hitchcock pointed out the need, now that the debt has been paid, of increased income so as to prevent the great suffering which retrenchment has caused. The fact that our own churches here in Chicago are on an average giving less to the Board than the churches of other associations was not a pleasant fact for their pastors to contemplate. Dr. Willard

Scott insisted upon the necessity of greatly increasing gifts in order that the work in hand may not be hindered. Mr. E. W. Blatchford called attention to the paper of Hon. E. P. Wheeler. Dr. Johnson spoke encouragingly and approvingly of the action taken in regard to Japan, and Dr. Loba was not despondent over the condition of things in Turkey. Drs. Gilbert and Humphrey regarded the meeting as one of the best of recent years and Rev. W. A. Nichols of Lake Forest, who was born two years before the Board was organized, spoke hopefully in regard to the present outlook. President Fisk had words of praise for Dr. Packard's sermon and Dr. Storrs's address Thursday evening. Three minutes each were granted Dr. Henry Blodget of China and Rev. Mr. Smith of India. In the closing address of the morning by Dr. Goodwin, emphasis was put upon the need of more prayer. The proposal of the New England Church was approved that each church in the association be asked to adopt a resolution calling upon the President to take such action at once as will secure indemnity for the destruction of missionary property in the Turkish empire and absolute safety for American citizens who are in the empire for the sole purpose of preaching the gospel.

A Lively Club Meeting.

The first gathering of the Congregational Club for the season came Monday evening, and as usual was at the Auditorium. Under the general topic of A European Night we heard from three of our brethren who had passed their vacation across the water. Rev. W. W. Leete gave a clear and interesting account of his trip with *The Congregationalist's* party to England and the Continent, and made it so vivid that it was easy to imagine ourselves with him on his tour. He was happy in his description of the reception of the New World Pilgrims both by the Established Church and by Nonconformists, and did not fail to recognize the courtesy which these brethren abroad had shown. Rev. Q. L. Dowd, with a friend, went over parts of England and Scotland on a wheel. They also went up and down the Rhine and saw a good deal more of the villages that skirt the river than ordinary tourists see. Mr. Dowd's account was sufficiently humorous to make the information it gave exceedingly interesting. It will be surprising if his experience does not induce some other ministers to try and repeat it next year. Rev. J. B. Silcox confined his report of his summer outing to three sermons which he heard. The sermon which impressed him most was by Canon Wilberforce, in which the hope was expressed that God would finally overcome sin and save all those who have been brought under its power.

A letter was read by Mr. Blatchford from Dr. C. F. Gates of Harpoot, calling attention to the fact that more than 600 pupils have entered Harpoot College, a large increase over the attendance of any previous year, and to the further fact that, in spite of all that the region has suffered, the amount of money paid for tuition is only about a third less than in more prosperous times. The club ordered a cablegram of sympathy and pledge to stand by him in his work sent Dr. Gates. Strong resolutions were also passed expressing admiration for the courage with which our missionaries in Turkey have stood at their posts, and calling upon the President to do everything in his power to render it safe for them to continue their work and to obtain indemnity for the property destroyed.

There was considerable discussion over a resolution affirming it to be the conviction of the club that the election of William McKinley would be promotive of the interests of good government, honesty and integrity. For a time it seemed as if the opposition to any action was going to be strong enough to prevent any satisfactory vote being taken, but when it came to the final decision the majority for the resolution was overwhelming. In the straw vote, which was also called for, it was found that out of 148 present four were for Levering, two for Bryan, two for Palmer and 139 for McKinley. One person refused to vote because he objected to what he was pleased to call the political action of the club. FRANKLIN.

FROM THE NORTHWEST.

A Civic Revival.

The Good Citizenship League of Minneapolis had its beginning about eight months ago, through the union of two initial movements working along different lines for the betterment of municipal affairs. Its object is to help secure and maintain an "honest, efficient, law-observing, non partisan city government."

In aid of such a much needed reform the league is publishing a little paper widely circulated. It is full of well attested and sworn cases, also reports of Grand Jury findings, showing that our present city council has been ruled by a corrupt "combine" which has voted for a list of measures every one bearing the marks of extravagance and corruption. Almost to a man the same names appear as favoring this series of questionable measures. These bills were denounced by the press when they were passed and sound business men individually protested. But now that these protests have a solidly organized form, the public conscience is becoming thoroughly aroused.

Branches of the central league have been organized in all the wards but one, and for the thirteen aldermen the league has had the direct or indirect influence in placing eleven names in nomination, nine of whom will certainly be elected. So thoroughly are the wards becoming aroused that in some cases they have appointed five or ten of their leading citizens to be present at every council meeting to see how their representative talks and votes. The seats in the chamber formerly occupied by "bummers" and ward heelers are beginning to be filled with representative citizens. A leading paper has just published a scathing editorial against one of these "combine" aldermen, defying him to meet their charges, and the alderman does not openly meet the challenge, fearing that still worse results would follow. Whatever hardships the financial stress has caused, at least one benefit has come in the thoroughly awakened conscience of our taxpayers to the cold fact that they are being robbed. The healthful sign of all this indignation is spreading rapidly among all our best citizens, and time and money are given freely to enforce the long needed reform—that a municipality is a business corporation and not a political grab-bag.

Minneapolis has never experienced such a revival of civic righteousness. The "good fellow" is no longer a guaranty for the candidate's election. The people are insisting that aldermanic candidates shall have some other visible means of support than their confessedly inadequate salary of $500, so that the temptation to form dishonest combines for the purpose of plundering the honest taxpayers may be as far removed as possible. This league has come to stay and the quiet, thoroughgoing work which it is doing is sure in time to carry terror to the heart of the machine politician. As yet they have undertaken no form of work save aldermanic reformation, but investigation is being made by committees looking toward other lines of civic reform.

Educational Outlook.

The University of Minnesota, with its 2,500 and more students, is crowded to its doors in all departments. The board of regents have just taken action, going into effect next year, in raising the standard for admission. Being assured of numbers they are taking the next position for a university in this region, emphasizing more and more the quality of their students. They have also taken a strong position against students who are conditioned, making it very difficult for them to continue their course unless they show determination to remove these conditions as promptly as possible.

The attendance at Carleton College is larger than was anticipated, and the outlook aside from finances has never been as encouraging as this year. On account of the shrinkage in valuations and carrying some provisional gifts for the college, Carleton, with some other Western institutions, is suffering from the stress of the times. But the faculty in their heroic self-sacrifice are doing more than their share toward meeting this deficit. Dean Goodhue, the first teacher in the college, is in the field and is giving all his time this year to raising funds. Fargo College and Windom Institute both rejoice in an enlarged attendance, and each is meeting the financial problem heroically.

The Contest.

Mr. Bryan came and went. His reception at St. Paul was ordinary, but more enthusiastic in Minneapolis, Duluth and in northern Michigan. With one or two exceptions the cities and larger towns throughout the Northwest show decided gains for sound money, but the rural districts north and west in Minnesota will poll a strong silver vote.

The gubernatorial fight in Minnesota is especially hot, and leading business men are working day and night to keep this commonwealth from falling into that blighted list of Populistic States which would seriously impair our credit at the East. As things look now the chances for Lind's election are nearly as good as those of the present incumbent. Wheat is going up, and this means millions of dollars to the farmers of the Northwest alone. This effectually silences the silver men's cry of low prices for wheat, and means thousands of votes for sound money. Gold will win, and it only remains to be indicated by how large a majority.

Personal.

Rev. James McAllister, pastor of the Fremont Avenue Church, Minneapolis, has just resigned to accept a call to Alpena, Mich. This is an institutional church, doing excellent work, and Mr. McAllister will prove to be the right man for the place. We congratulate Alpena on securing him, but we shall miss him from our good fellowship. Aside from the good work which he has done in his church, he has also been active in civic reform. J. A. S

The World Sorrow.*

By John Watson, M. A., D. D. (Ian Maclaren).

It must seem to detached minds a work of perfection that, while each of us has to bear his own burden, certain people cannot be content without also adding the burden of the world and tasting a double share of sorrow. No one, however, may judge this sorrow to be light or fantastic, for this were to shut his eyes to facts and to deny a conspicuous trend of present day thought. Many strong thinkers have sorrowfully abandoned the idea of divine government, some ordinary folk have lost the comfort of religious faith, hot heads have preached the "Red Terror," kind hearts have thrown away their enthusiasm on impossible schemes, young people have committed suicide because the creation "groaneth and travaileth in pain." Our fathers quarreled with their neighbors and argued themselves into madness over metaphysical mysteries, such as the sovereignty of God. But a large number of serious people are chiefly concerned today about the problems: "Is there any heaven beyond the grave?" and "Why are so many of our brethren living in hell this side of the grave?"

No one can read a newspaper without feasting on horrors and having his optimism very rudely shattered. In Africa English troops are shooting down savages with arms of scientific precision; in Asia Mohammedans are butchering Christians with every circumstance of brutal barbarity; in America white mobs burn Negroes to death; in Europe armed hosts wait the signal for war. Rich people grow richer and more luxurious, flaunting their extravagances, their insolences, their vices in face of the world; poor people herded together in great cities grow more discontented and bitter in their squalor and poverty. The ancient fear of God, with reverence, loyalty and purity, seems to be almost dead, and a hundred signs go to prove that pleasure is fast becoming our God. In spite of a growing humanitarianism, gross outrages are still perpetrated on dumb animals, on helpless women, on innocent children. What must be the sum of one day's misery over the world!

Perpetual moanings from the troubled sea
Of human thought, and wails from the vexed wind
Of mortal feeling, fill our life's wide air.

Times there are when we decline to remember this Inferno and refuse to look over its brink. We are disgusted and offended by any reference to its tragedy, and would prefer that it should be discreetly covered from sight. The news from this far country hinders our full enjoyment in the Father's house. It comes between us and our ease so that we cannot laugh and talk and eat and sleep so pleasantly with such pictures forced on our eyes, with such stories in our minds. Certainly the chronicles of life, either on battle-fields or east ends, are not appetizing or agreeable reading, but the reason why we shrink from reading them is not our sensitive tenderheartedness but our fastidious selfishness. If such wickedness is being done and such agony being endured it is right and necessary that we should know, and cowardly if we refuse to know. He is less than human, to say nothing of Christian, who can walk the streets of a Western city at midnight, or read the reports from the consuls in Armenia without being wrung.

Various questions force themselves upon the most sluggish mind beneath the shadow of this Gethsemane, and the deepest has to do with God. We are driven past the victim and the oppressor, past laws and governments to the source of power and order. Where is God, what is he doing, how does he feel about this horror? If one of us had the authority would he not in one hour bring this immense misery to an end? And One has almighty and supreme authority. Why does he make no sign? Goaded and maddened by the contradiction of the situation—the love of God and the sorrow of men—earnest and reverent minds are driven to abandon one side or the other, and since none can deny the sorrow they give up the love—which means giving up God, for it were better to believe in no God than in a cruel or indifferent God who would not lift a hand although the world were filled with blood and tears. People who cannot believe in a greater devil are not to be counted heretics; their unbelief is a tribute to the honor of God. The worst heretics are those who have no difficulty about the government of the world, because they have comfortable homes and have suffered no wrongs. Their faith is not religion—it is only Pharisaism and selfishness.

This fact of world suffering is perhaps our darkest problem, and it cannot be faced without touching another and earlier. Something goes before suffering and that is sin, and it is amazing that we make so much of the one and think so little of the other. No doubt there are people in this world who suffer without having sinned—the vicarious victims of the race; but it still remains true that if men had obeyed the law of righteousness written in their hearts this world had not been a Gehenna. Were men to keep Christ's commandment of love, there is hardly any form of human misery that would not be ended in two generations. It is, therefore, missing the mark to conclude that this world is misgoverned unless one be sure that the government has been obeyed, and, as a matter of fact, we all know very well that the opposite has been the case. Every one does more or less what he ought not to do, and comes into collision with law, and so his fingers and other people's are burned. The punishment is severe, but then that does not prove that the world is an anarchy, it rather proves a very just and strong government.

It may of course be urged that this only pushes the difficulty a stage farther back and raises the hopeless question: Why God permitted evil? Here the most daring speculator gets beyond his depth and is certain to be carried away. We can only be clear on one point—that liberty of choice implies the possibility of choosing wrong, and that liberty of choice is essential to the formation of character. There is no danger that a slave should wander from home, for ere he got any distance he had been caught and brought back. Slaves can be shackled and confined. They are saved from becoming prodigals, but under this *régime* they can never grow into men; they will remain undeveloped, weakly, neutral, neither good nor evil, mere human chattels. It is the glory of a son that he is free; it is his perilous privilege to go astray. As a free man he departs into the far country and plays the fool. So it comes to pass that he suffers desperately, and comes back in hunger and rags. When he does return it will not be as he went out, but wiser, stronger, better in nature.

If the end of Providence were to secure this race in a garden of Eden, lapped round with comfort, where no one should ever taste hunger or pain or loss, then let it be freely granted that this world is a conspicuous failure. It is so badly arranged and so loosely governed that it would bring scandal on a human monarch. Things are so much out of joint that we are obliged to seek for another working theory of life than the garden one, and we find it in the New Testament. Jesus and His apostles teach that the supreme success of life is not to escape pain, but to lay hold on righteousness, not to possess but to be holy, not to get things from God, but to be like God. They were ever bidding Christians beware of ease, ever rousing them to surrender and sacrifice. They never complained of their own hard lot, but rather considered that it was gain. Winds blowing off the snow breed hardy men, and fierce seas breaking on rocky coasts make skillful seamen; and if the mind of God was to compel this race up the arduous road that leads to perfection, our dark experience is an open secret.

It is a shallow optimism that would take a rose-colored view of the world, whose moan ought ever to be in our ears. It is an inexcusable pessimism that denies the progress of the race with the centuries. Today there are wars at a time and in places; once it was war at all times and everywhere. Today so many women are the victims of man's sin; once all women were his slaves. Today a massacre fires our blood; once it was an ordinary event. Today the poor are at least helped; once they were left to perish. The agony of one age is the birth of a better life for its child, and every martyr gains some good for those following. It is a ghastly struggle any way one looks at it, but it is not meaningless nor fruitless. The day breaks slowly and the sun as yet hardly pierces through the banks of black cloud, but the east is glowing and the darkest is past.

Above all, it ought to be a strong consolation to every one bitter and perplexed about the sorrow of the race that God is its partaker. Whatever might be his wise and gracious purpose, and however necessary and proper might be his means of fulfilling it, it were still a trial to faith to imagine him watching from a distance and a place of peace this hurly-burly of sin and pain and shame and despair. It is another thing when he comes through Jesus his Son into the midst of the battle, and himself receives its most cruel wounds, when down the ages he is touched with the feeling of our infirmities, and in the midst of the throne there is a Lamb as he once was slain. There is hope and strength in this remembrance that the sorrow of the world is the sorrow of God and the Redeemer of the world is God himself.

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THE RETURN TO COMMON SENSE.

BY Z. SWIFT HOLBROOK.

Fanaticism is zeal not according to knowledge, and it finds expression not only in the sphere of religion but in ethics and economics. Not long since the churches heard the cry, "Great is Diana," and all strained their eyes in the direction of the tumult and commotion. A Daniel had come to judgment in the form of a new philosophy, and it was ushered in with brass bands and booming of cannon. For a season it looked as if new and revised editions of Hopkins, Porter, McCosh and Fairchild would necessarily follow. But the town clerk appeased the people, and upon careful and sober thought the new philosophy proved to be a modified form of Hopkinsianism as preached by Dr. Nathaniel Emmons to a preceding generation. The equation was simply this: Self equals zero, neighbor equals unity. The churches have thanked the new philosophy for its zeal and enthusiasm, and have endeavored to profit thereby, but the fundamentals of Christian ethics are still the same—God equals infinity, neighbor equals unity, self equals unity. The good will inspired and commended by Christian ethics was seen to be fundamental, for it glowed in three directions—upward, outward and inward; toward God, neighbor and self. Hence religious love, if it exist at all, must find fruitage in piety, altruism and self-interest.

In economics we heard the shout, "Great is Diana," and the noise for a time seemed to obscure some simple axiomatic truths. This time it was socialism. Men were to be made honest, industrious and thrifty—and therefore contented and happy—by act of Congress. It only required enlarged conceptions of the duties and functions of the state, reducing the rights of the individual to zero, and behold! peace and prosperity would come to all, regardless of individual merit. Men were to be made equal by law, not through liberty, without which true equality is impossible, but by that creature of the state—authority. The new equation was this: The state equals unity, the individual equals zero.

The town clerk again appeased the people, and upon sober reflection we find the new philosophy is simply a return to the democracy of Aristotle. It denied every fundamental that came over in the Mayflower, and gave the lie to the rights of the individual as enunciated by the founders of Congregationalism and that have dominated for three centuries in New England. It simply laid hands upon the natural rights of man.

In politics the cry is now heard, "Great is Diana." A new system of finance has been proposed as a cure all for our periodical hard times, and if only a majority of the people can be made to vote for it some axiomatic truths in finance must be set aside at the behest of enthusiasts. Demetrius, the silversmith, has called together the workmen of like occupation and said, "Sirs, ye know that by this craft we have our wealth." "And when they heard these sayings they were full of wrath, and cried out, saying, Great is Diana of the Ephesians."

A few of the truths that ought to be taken to heart in these, the final, days of the campaign are these:

The Government cannot control the laws of supply and demand and hence it cannot regulate the markets. Human wants and the utilities of products to satisfy those wants will defy legislation as easily as do the laws of nature or the laws of the mind. Gold and silver are products no less than oats, wheat, coal or iron and no magical quality is imparted to them because they are used also as money. This simply increases the demand for them as metals and thus enhances their value as products. Gold and silver are the free children of the markets and not the slaves of Government nor subject to its legislative control. Mr. Bryan's failure to recognize this is illustrated by one of his speeches in Congress when he said it might be necessary to forbid by law the use of gold and silver in the arts.

Measured in units of labor the relative cost of gold and silver is close to their market values and that is not their money value. A gold dollar has 100 units of bullion value in it, a silver dollar has 53 units and a paper dollar has no intrinsic value. The only reason that all our money passes at par is simply because of confidence in the Government to redeem it. Confidence is the basis of commercial life and prosperity.

The free and unlimited coinage of silver at a ratio of 16 to 1 will not increase the real volume of our currency but will diminish it, for it will destroy the confidence in the ability of the Government to maintain the parity. The result will be silver monometallism. The volume is made up of quality no less than quantity.

Our Government did not deposit gold and silver in the rocks nor determine the relative amount of labor required to bring them forth and smelt them. It did not fix their relative abrasion nor create the demand for their use in the arts, and much less did it control the preference of civilized nations for gold as a standard. Our Government, therefore, cannot say what shall be the market value of gold and silver. It might as well attempt to fix the relative nutriment in wheat and oats. If it can, the first thing to do is to increase the price of oats by a decree that the bicycle and trolley car shall eat oats and thus undo the crime they have committed in demonetizing the horse.

"THE NONCONFORMIST CONSCIENCE" AND THE NATIONAL UPRISING.

BY REV. FRANCIS E. CLARK, D. D.

Seldom in all the long centuries of her history has Great Britain seen anything like the moral uprising begotten of her intense indignation at the Armenian atrocities. The nation seemed slow, perhaps, in arousing herself to the horrors of the situation, but now that she is fully awakened her righteous wrath seems almost too deep for words. In all parts of the United Kingdom indignation meetings have been held to protest against the cruelty of the Turk and to send resolutions to those in authority on the burning question of the day.

In every church congress and assembly and conference, in a multitude of Christian Endeavor conventions and Sunday school gatherings, in fact, wherever the people of the free churches come together, this question is the all absorbing theme.

Perhaps the culmination of this holy indignation of a great people was witnessed in the City Temple Oct. 5. The great church was filled to overflowing as soon as the doors were open, though it was long before the hour for commencing the services, and such brilliant lights of the Nonconformist pulpit as Dr. Price Hughes, Dr. Parker, Dr. Clifford, Rev. F. B. Meyer and Mr. Albert Spicer were among the speakers. Dr. Parker's speech aroused the audience to the highest pitch of enthusiasm. "The striking feature" of this address, said a reporter for the *British Weekly*, "was its deep solemnity. One saw the great preacher playing with skilled hand upon the hearts of his audience. After one terrible passage, he said, amid the heart-stricken silence of the audience, 'In the name of the Father, and of the Son, and of the Holy Ghost I would uproot Turkey from the soil of Europe.'" Dr. Clifford, too, was received with unbounded enthusiasm. "If England would go on making and passing resolutions for another year," he cried, in ringing tones, "they would be but blows upon the waves of the sea. Deeds, not words, are what we want. Let us substitute the concert of the peoples for the concert of the powers."

It is very noticeable that in the expression of sympathy and of burning indignation the Nonconformists take the lead. They furnish the speakers, the church, the audience. In fact, it is the much derided "Nonconformist conscience" which is again to the fore. Unless all signs fail, it will again sweep before it the time serving, timid conservatism of the country, and compel the authorities to act in the interests of humanity and righteousness. Gloriously has Mr. Gladstone come to the front once more in this controversy. His great speech at Liverpool seems to have turned the tide in favor of a broader humanity and brotherhood, and if in any degree he had lost his place in the hearts of Nonconformist Christians he is now thoroughly reinstated. "On this question," exclaimed Mr. Price Hughes, amid the wildest cheers that were ever heard in the City Temple, "the English people are represented by William Ewart Gladstone."

"The Grand Old Conscience Keeper of Europe" is the new title which his admiring friends have given to the great statesman of Hawarden. It is not to be supposed that the Conservative circular papers are pleased with this moral uprising. Many are their jibes in these days as of yore at "the Nonconformist conscience," and they find it excrutiatingly witty to poke fun at Dr. Guinness Rogers and Dr. Tymms, chairman of the Baptist Union, and all the rest of the leaders of public opinion who have so freely expressed their minds. *The Pall Mall Gazette* is perhaps the most unscrupulous of the Tory organs and it does not hesitate to call Mr. Gladstone "the Grand Old Atrocity-monger." "What a pity it is," adds the *Gazette*, with clumsy hilarity, "that the Radicals did not hit upon Dr. Guinness Rogers for the premiership right away, instead of balancing the rival claims of Lord Rosebery and Sir William Harcourt. He knows exactly how the thing ought to be done; they don't."

And now, as a sequel to these events, like a thunderclap out of a clear sky, comes the resignation of Lord Rosebery as leader of the Liberal party. He declares himself as out of sympathy with Mr. Gladstone's position and as receiving support in his views on the Armenian question from a very small portion of the Liberal party. Hence these tears and this resignation. Another case of the power of "the Nonconformist con-

science." Ever since Lord Rosebery ostentatiously patronized the race-course and amid the cheers of the jockeys led away his victorious horse, as if to defy the above mentioned "conscience," his star has been waning. For some time he has not been a prime favorite with those who form the rank and file of the Liberal party, but his apparently timid position on the Eastern question, so different from the outspoken utterance of Mr. Gladstone, has capped the climax, and he evidently feels that there is an ever-widening gulf between him and the great mass of his constituency.

"What will be America's attitude?" I am frequently asked. "If England should go to war single handed for the sake of the Armenian and for the sake of humanity, would America stand idly by and allow her to fight the battle alone with united Europe against her? Or, still worse, would she take this opportunity to satisfy old grudges by sending out privateersmen to ravage England's commerce and to harass her upon the seas while she fought Europe on the land?" I cannot speak for America, but I do not think that I am far wrong in believing that such a thing could never be, and that the daughter land would stand side by side with the mother country, if, in such a righteous cause, the dogs of war should be let loose.

CHARITY CHANCE.*

A SERIAL STORY BY WALTER RAYMOND.

XVI. THE END.

Charity had taken apartments—two rooms the size of cupboards—in a little street near the residence of the Porters, and here she worked in peace. Her only luxury was a daily paper, which she searched for a review. The purchase was an excitment, like drawing from a lucky bag; but once or twice she drew a prize. They were praising her, she found, in terms sometimes extravagant, which pleased her none the less. But work and solitude began to tell upon her. She wanted to speak to some one. This feeling grew so strong that at last she determined upon an expedition. She would call upon her publisher.

It was a hot July morning, and she walked down Paternoster Row.

The firm of Pickering & Co. announces itself in letters of blazing gold, which he who runs may read, and without difficulty she found the house. She entered a sort of warehouse, where a clerk was writing at a desk, and asked if Mr. Pickering was disengaged.

"What name?" inquired the youth, shortly.

"Miss Chance."

His manner changed. Alighting from his high stool with alacrity he requested Charity to "step this way, if you please," ushered her upstairs to a waiting-room, invited her to take a seat, and assured her Mr. Pickering would not be long.

She waited some minutes, and the time seemed endless. Mr. Pickering probably cherished no great desire to see her. She began to wonder at her temerity in calling, and to wish she had not come. Two large etchings adorned the wall, and she got up and stood looking at one of them. Then the door behind her opened. She turned round quickly and was face to face with Alfred Prentice.

"Charity!" he cried, with rapture, just as when he met her unexpectedly in the wood. "How glad I am! I was going to write and came here today to be sure of your address."

As he stepped toward her she recoiled with aversion from his out-stretched hand. At once he stopped. His manner changed. But trouble had taught her much. A finer sense had replaced the freshness of her inexperience, and when he spoke again she could feel the vanity at work beneath his words.

"I wanted to congratulate you upon your book. It is fresh and sweet. A new note. Delicate, passionate and shy, like the whisper of some woodland bird, yet fierce in its relentless grip on an inevitable human destiny."

His voice sank into a whisper as he spoke of the bird he did not specify, and he clenched his fists and crushed the tragedy of all humanity between his set teeth.

Then he thought of himself, and became low and mellow as of old.

"But above all I felt something due to you, and still more to my own heart. When we loved each other so madly, and I would have carried you away," he raised his hands toward heaven to show how far he would have carried her, "the greatness of your soul overcame me. You showed me the crime I was committing and the inevitable consequence. I knew my weakness, and at least had strength of mind to flee. Your story touched me deeply. I saw your soul suffering the burden of another's wrong, and my heart melted with pity. I could not write. Then, the sorrow of my own poor life was thrown open to the world. Ah! sad, sad! All is sad!"

Moved by the picture of his own magnanimity, he was quite overcome, His eyes filled with tears. Unable to proceed, he turned away and covered his face in his hands.

The girl took one quick, impulsive step toward him. Doubtless he loved her, whatever his misfortunes, and love demanded sympathy at least. Then the recollection of his coldness to her distress rushed into her mind. He could never have loved her. With sudden insight she perceived that this man deceived himself, and had no stake in human life. Imagination and he played a game of chance, with mere words for counters.

Recalled to himself by her movement, he came toward her.

"Please do not speak to me, Mr. Prentice," she cried, impatiently. "The past is gone and better forgotten."

Her tone was so angry and contemptuous that it hurt his pride, but the smart of the injury completely restored him. He continued to explain himself.

"Then your book came into my hand. Again I was about to write, when I read of the terrible affair at Babblemouth. I dared not intrude upon your sorrow at such a moment."—

"What do you mean?" she interrupted him.

He looked at her in astonishment.

"Is it possible you have not heard of Poltimore-Briggs?"

"I have heard nothing."

At once his manner became quite commonplace. He had no emotion to expend on a mere historical fact.

"He committed suicide by throwing himself over the cliff. The jury brought in an open verdict, but his affairs were in an awful state, and everybody knows what really happened. He had been living on the money of your little crippled friend for years. He was her trustee, and spent every penny or lost it in speculations. They thought he had run away. That yacht we sailed in was seized and sold. They found his body by the rocks where we lay becalmed after he had been gone a week."

"Mr. Pickering will see you now," said a voice beside her.

The clerk was standing by her elbow. She had not heard him come into the room. Like a person hypnotized and obeying a suggestion, she followed him along a passage, and was shown into an office. As she entered, a large man, with red hair rose from his chair behind a table strewn with books and papers, and greeted her most cordially.

"How do you do, Miss Chance? I am most happy to make your acquaintance. You want to hear about your book. Well, I am glad to say it is going well—fairly well. We've pushed it in every way—advertised it heavily—almost too heavily, perhaps." Here he smiled benignly. "And it has been well reviewed. You would like to see some notices."

He laid upon the table before her a large volume, into which press cuttings had been pasted.

It should have been a moment of eager anxiety and triumph, but Charity could not read a word. Mr. Pickering was there as large as life. She saw him. She heard clearly every word he uttered, and she stared upon the open page. But she was not there at all. This was all a dream. The real Charity was far away at Babblecombe with poor Aunt Helen, deceived and penniless! What could become of her in such a situation? Mr. Pickering stood rubbing his hands.

"And what are you doing now, Miss Chance?" he asked, with friendly condescension.

There was a pause whilst the question pierced its way through her preoccupation. A minute later she remembered having heard it and replied in haste: "I am finishing another book."

"We shall be very pleased indeed to see it, Miss Chance."

He nodded his head and in smiling expectation awaited her reply.

But Charity did not answer. How could poor Aunt Helen support the want of those requirements which wealth had always provided? That was the thought which kept her dumb.

Such reticence on the part of a budding authoress was rare. A suspicion crossed the mind of Mr. Pickering that Charity must have been approached from elsewhere.

"Of course, Miss Chance," he exclaimed, in quite a lordly way, "we can do much better for you with a second book. We should increase the royalty and the advance. Of this I am quite sure—no one in the trade could do better for you than we."

Still no response. Nothing but a direct question could win a word from Charity.

"We might be able to run it in our magazine." He went on now very serious, and stroking his fat chin. "On consideration, I think we should like to look at what you have done at once. If it is suitable and we give you, say, a hundred pounds for serial publication, and then"—

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The girl looked up with disconcerting suddenness.

"How quickly could you let me know?" she asked.

"In the course of a day or so we would communicate our"—

She gave him no time to finish his sentence.

"I will fetch it at once and bring it to you. I hope there will be no delay. I am going into the country. I will give you my address."

She glanced at the table. He handed her paper and a pencil, and she wrote, "Care of Miss Graham, Babblecombe House, Babblemouth." Then, before he could cross the room to open the door for her, she was flying down the stairs.

"Somebody has made that girl an offer," he muttered to himself. "I should really like to know how much they have said."

But Charity had only one thought—to bring her precious manuscript and get to Babblecombe as quickly as she could. She looked for no train. She made no plan, but hurried thither and back, and at last must wait an hour upon the platform before she could depart.

She would return, and throw her arms around the little cripple's neck without words or explanation, trusting only to the abiding power of their love. And she would keep her in poverty, and pay the debt of many years, and tend her as no hireling hands can ever tend.

It was evening when she reached the hilltop and once more looked down upon the little mansion in the coombe. How quiet it all was! Not a leaf of the ivy stirred. There was no one in the garden, and Jan Sprake was not in the yard.

She had brought nothing home, and above the cottages she stopped the hired fly she had taken at the station, and got out. She would rather walk down unobserved.

The door was open, and she went in as if she had but come back from the town. She wandered across the hall and into the drawing-room. The French window was closed and fastened, and the place had the close air and wore the dusty look of a room not used.

A spirit of change and disaster brooded everywhere. The things remained unaltered, but something had fled. No open book lay upon the table, no paper had been dropped in haste upon the floor. And the chairs stood back against the wall, lacking significance.

She heard a sound—a man's step hastening out of the house. She ran back, just in time to catch sight of the departing figure of Bibberly, the bluff, fox-hunting, local practitioner, whom Miss Graham regarded with contempt bordering on abhorrence. Then Aunt Helen must be ill—ill indeed to submit to his presence. How carefully he closed the door to make no noise!

She went upstairs and listened. She was afraid this suddenness of arrival might be ill-timed, and she did not know what to do. From the room where Miss Graham used to sleep came a low moan.

Charity stealthily opened the door and looked in. The little cripple lay upon a low chair beside the open window. The evening breeze bulged the white curtain and fanned her face. Her cheek was yellow like parchment and bloodless like death. Yet her senses were alert, for the shrewd gray eyes, brighter than ever and very large, glanced round as the quickening current of air told her that some one was silently entering the room. At once they glistened with delight. She had gone too far upon the journey of life to feel surprise. She tried to beckon with her finger as of old.

Charity ran to her.

"I was just thinking of you, child. Kiss me, Charity. Put your hair against my cheek. I knew you would come. Graham has been reading to me, Charity. Charity, you have it all, dear."

She quivered with excitement. In the intensity of her feeling her voice broke into a whisper.

The girl did not understand.

"Don't you remember what I once said? Soul, or passion, or a great heart. Graham has been reading to me—the book—my book—for I made you, child. He was sent for when the—when the trouble came, and he stays here for the present. He sat up with me last night. I made him go and lie down. I cannot sleep because of the pain and the maid has run in for the draught. The Mortimers have gone to a garden party today and so I was alone. I was thinking of you. I knew you would come."

She paused and gazed into Charity's eyes with such affection that the girl could not speak.

"It will be a very short time now, Charity," she said, sadly. "I am quite ready and have thought of everything. But I don't want to go. I want to stay—I want to stay more than ever."

Her thin hands firmly clutched the girl's shoulders, as though upon the secure stability of that young life her drifting spirit could anchor itself to earth. Then she became resigned.

"But everything is arranged and my mind is at peace. The thought of John Sprake troubled me. For when the horses had to be sold what was he to do? And he had been here twenty years, always faithful and safe. But what do you think, Charity? He has taken the George Hotel! I wrote to the justices about him. He has been really a wonderful man, so steady and saving. I can't think how he saved it all on fifteen shillings a week. But it was such a relief, child." One illusion at least had never been dispelled and she smiled upon the girl as she went on. "Charity, there is the house and land, and £700 in the bank that were not drawn out. That will keep you, just keep you, dear."

Suddenly she summoned all her energy. She raised herself in the chair. She spoke and pointed in the old way that Charity had never dared to disobey.

"Go and knock at Graham's door, child. Tell him to come at once."

Graham came in haste. He and the girl stood side by side, and through the window shone the last glow of the evening sun. It astonished Charity to see how greatly he was changed. A new ruddiness of travel was on his face. Trouble had hardened his will and given character to his features.

"What did you want, Aunt Helen?" he said tenderly.

Miss Graham looked at them, and the old desire came back. One last gleam of romance flashed from her departing soul, vivid as the momentary streak of flame that sets on fire a western cloud.

"Marry," she cried; "marry at once. There will yet be time. And I shall see the wish of my heart."

He turned toward the girl in doubt. Even if she would marry him, could he dare to take advantage of the weakness of this moment?

"Marry!" repeated the little cripple with wilder urgency.

The girl saw his hesitation. He was poor and unfortunate. The disgrace and death of his father must forever overshadow him like a cloud. She could understand all that. Her heart went out toward him with a force of love it could never have known in the old summer days. She could comfort him and help him—yes, and earn money for him, too, if he would only ask her now.

As he looked the light of love came into his eyes.

"Charity," he whispered quickly, "we have never broken it off."

"We have never broken it off," she echoed.

With a smile of satisfaction the little cripple sank back exhausted, and said no more. She had got the wish of her heart, and that night she slept.

In the cold gray of early morning she passed away content.

They were married that summer in the little church beside the cliff looking down upon the quay, where Charity was left a waif. No one ever knew whence she came. They sold the little mansion and left Babblemouth at once, and no one asked whither they went.

Her signature is on the register, and that is all.

FINIS.

THE SHEATS LAW DEAD.

On April 10 last seven teachers of the Orange Park Normal and Industrial School were arrested for alleged violation of the Sheats Law, and bound over for trial before the Clay County Circuit Court. The court sat Oct 19, and on the 21st a hearing was had upon the legal questions involved. Messrs. Bisbee and Rinehart had been retained by the A. M. A., and the senior member appeared to argue the case for the defense. The indictment was defective, but the State's attorney was allowed to file information to strengthen it. Two of the indicted teachers, being present, voluntarily made known facts to sustain the indictment against themselves in order to get a judgment on the main question—that of the constitutionality of the law itself.

The counsel for the defense argued that the law was invalid on account of its vague terms and conflicting provisions; that it was unconstitutional in that the body of the statute contained more than the title indicated; that it was arbitrary and unreasonable, creating an offense where none existed, thus exceeding the police powers of the State; that it needlessly abridged the natural rights of property, contract and personal association, so conflicting with the Fourteenth Amendment of the Federal Constitution; that it discriminated against the rights of teachers to pursue their lawful and useful profession by laying on them such restrictions as are imposed on no other workers; that it was founded on distinctions of color pure and simple, thus infringing on the Fourteenth Amendment. The State's attorney replied, but without breaking the force of this impeachment. Without hesitation the Court, Justice R. M. Call presiding decided that the statute, by exceeding in the provisions of its body the scope of its title, was unconstitutional and so null and void.

The Orange Park school, against which the statute was aimed, and which has suffered considerably from it, is thus left free to continue its useful Christian work. It is peculiarly gratifying that this decision has been rendered in a Florida court, by a Florida judge and under the Florida constitution The decision brings great cheer to all the friends of the school. T. S. P.

The Home

HYMN.

[Written for the annual meeting of the Woman's Home Missionary Association, Boston, Oct. 28.]

O Love Divine, thou strong to save,
Life's central, solar heat,
A triple blessing would we crave
Before the mercy seat.

On all thy sheep unshepherded,
Unfolded, lost in night,
On all our land's dark places, shed
The glory of thy light.

On those who do thine high employ,
Who speed thy gospel grace,
Uplift for their exceeding joy
The shining of thy face.

To us whom these thy heroes shame,
Us of the dim desire,
Vouchsafe the sacrificial flame
And Thy consuming fire.

Behold, we kneel till thou shalt bless,
Till on life's troubled springs
Thou rise, the Sun of Righteousness,
With healing in thy wings.

—*Katharine Lee Bates.*

Are Congregationalists becoming snobbish? The query is prompted by rumors which reach us, from time to time, that while strenuous efforts are made to secure the attendance of all the congregation at pastor's receptions and other social gatherings, yet there is no recognition of humbler members outside the church edifice. Can this charge be sustained? Is it a condition confined to cities, or does the spirit of caste penetrate into rural communities as well? But is it quite Christian to be friendly and affable as we linger at close of prayer meeting, or meet in church parlors for committee work, and then give the cut direct on the street or at the shopping counter? What is the fact in your church? Is the little fox of caste spoiling the vine of Christian unity?

It is a bit dangerous, however, to ask questions in this department. We inquired, a few weeks ago, how women might simplify their lives in order to gain more time for higher purposes, and an avalanche of replies has swept down upon us. It is significant that whatever else was proposed the unanimous cry was for deliverance from the bondage of dress. No one advocated mannish or other extreme costumes, but all plead for liberty to wear really elegant dresses at least more than one season without feeling obliged to alter the style. One woman, occupying a high social position, writes: "My husband buys an expensive dress suit and wears it five years. Why should I not have something always ready for state occasions? Let it be beautiful and 'costly thy habit as thy purse can buy' but let it be fashioned in a way that will not make me feel out of date in comparison with others." Another says, "I'm appalled when I consider how much time I've actually been *obliged* to give this last year to the wardrobes of myself and three daughters. This has taken more time than any other one thing." But who thus "obliges?" And how shall we emancipate ourselves?

No man ever has evolved from his own being a greatness that will evangelize the world. The secret of human greatness lies in what it finds out of divine law, not in what it originates. No one can give inspiration who is not himself inspired.—*Rev. D. O. Mears, D.D.*

THE RICH YOUNG RULER.

BY WILMOT CHIPMAN.

That the subject of our text was rich and young and a ruler is not so much our point now as the fact that our equal is near us today. To this young man Jesus gave an invitation no less personal than that which he gave to the humblest among his fisher disciples. Into the eyes of the ruler looked the eyes of one who, humanly speaking, was his peer. Do we ever look quite straight into the eyes of an equal and say, "Follow Christ," or do we skip him and make up to conscience by trying somebody else's equal?

A college Y. M. C. A. man was once telling of the good work at stables and wharves, whereupon he was asked to interest the society in one of the students, an attractive fellow of orthodox antecedents. The Y. M. C. A. man looked grave and said: "We don't do much with those athletic fellows." We do not have to be very brave in order to meet the poor and ignorant. We fall back upon laid-up resources and are sure of safety in populous paths. The real face to face work, however, may be where we walk abreast with the rich and educated.

The question was asked some time ago whether or not any one had tried to convert the sultan. To come nearer home, who is ready to take that exacting class in the Sunday school of youth from wealthy households? What peer is he hunting for who knows half a dozen languages, and possesses two, at least, of the ten talents? That tall lad, who decided two years ago that he did not quite like his teacher; that second one who, in coming to a new place, did not think it worth while to keep on in Sunday school; and still a third, who calls the hour inconvenient. What fisher of souls has picked these out for a Greek Testament class at his own house? What half-dozen men are meeting to pray for the conversion of another half-dozen in the morning congregation? What beautiful girl has asked even two other girls—and they would follow her anywhere—to join her week by week in a missionary meeting for a special field?

But, you say, the initiative has been reversed. The first "rich young ruler" did the seeking himself. Very true. Do not press the parallel. Accept the difference. It is enough for the present purpose to query whether or not one's duty may not ever come in the guise of one's equal. He is rich, you object. Yes, but he has not been steeped in riches for seventy years. Something within him tells him that he might be still richer. He is young. All the more he would take hold upon eternal years. He is a ruler. All the more readily would he find it a joy to look up to a personal Master. He has all the faults of his triple endowment. Then you won't be in doubt about him when he shall have been won over. Is he sensitively put together? So are you, even to morbidness; you are the very one to respect that sensitiveness. Is he high spirited? Are you yourself quite sure where a real nobility shades off into false pride? His parents, you happen to know, were of the best New England stock. Shall we, then, try to save every other people and skip the best New England stock? When you kneel down at night do you never whisper to that ear which hears no insincerity that one of your deepest causes for gratitude is that your father and mother were of this stock?

Then, perhaps, on the whole, the worst thing about him is that he is only one. You cannot organize him. You cannot amuse him or condescend to him or walk roughshod over him. He is only one. All the better for you. Perhaps, after all, he is to be the one who will give the last touch toward bringing in the kingdom. Perhaps—who knows—if you look into his eyes with all the spirit looking through yours, and in a simple frankness talk out of what you say you care the most for, the first personal question asked may not be yours but his: "What shall I do?"

A HAMMOCK IN THE KITCHEN.

BY CLARA MARCELLE GREENE.

Why should all the "cozy corners" and downy cushions and soft devices for snaring ease be arrogated to the parlor? That member of the family most in need of them is the housewife. She cannot often retire to her room nor can she take her calico dress and her tired feet to the parlor for a ten minutes' repose. If she does so reckless a thing her ever alert eyes immediately discover a tack out of the carpet or dust on the piano stool, which move her at once to the hammer or the dust cloth and so convert her moment of rest into a half-hour's reaching and stooping and running to the back door to shake the dust cloth. For who ever stooped to remove a bit of dust from one thing but a whole battalion of chair legs and tables, busts, books and bric-a-brac came charging on to assert their similar claims?

All intelligent women have come to recognize the important relation between cookery and the family welfare. The digestion of the family is its regulator. It follows that many women are cooking their own food well in preference to hiring stupidity to spoil it for them. The assumption of this position demands some hours of every day in and about the kitchen. Many a woman is not physically equal to the task. She is overtired. She feels good for nothing when the work is done.

Yet the children praise the biscuits and the husband rejoices over his steak, perfectly broiled, and his comfortable saving of six or seven dollars a week in the wages and board, in wear and tear of a servant. So the housewife pushes on, impelled by the family stimulus and her own desire. Her vigilance, her forethought, her constant attendance are the price she pays for good food, a neat table and an orderly house. What can be done to ease the burden? A few minutes' rest several times a day would break the perpetual strain and give relief. But how? There are the chairs, perhaps an old rocking chair. She can sit down. But ten minutes in the recumbent position have more restorative power than an hour of sitting upright. She can go in and lie down on the sitting-room lounge, but she might forget and something might boil over or burn. So while the teakettle comes to a boil, or the potatoes finish baking, or the last moments complete the rising of the rolls, a woman will often stand and wait.

Cushions and couches are obviously impracticable. How about a hammock? Yes, a clean, light, short hammock, with braces at each end, and costing eighty or ninety cents, right across that corner out of the way of the table and the stove. Put up two

strong hooks, and when occasion requires it can be unhooked and out of the way in a moment. Stretch one across there and see how many times a day the household divinity will be lured into it. She will sometimes take her after dinner nap there, but she will find herself saving her ten-minute installments of strength without counting.

The writer knows one woman who does all her reading, mending and family letter writing, with a pencil, either sitting or lying in such a hammock. And that "cozy corner" is so cozy that all the members of the family playfully contend for it. A rocking-chair is in part satisfactory, but unless it has arms it is not restful, and with arms it is apt to be clumsy. Then, too, the rockers are aggressive, and one is always rocking on Jimmie's fingers, or the cat's tail, and getting one's nerves torn into shreds by shrieks. No, of all contrivances for economy of the housekeeper's strength, try the hammock in the kitchen.

THE "COMMANDMENT WITH PROMISE."

The first week in October witnessed a unique reunion. Three old ladies, wife and widows of Congregational ministers, journeyed from their respective homes in Washington, D. C., Manchester, Vt., and Chicago to meet together with a fourth sister in New York city. Three of these sisters are over eighty years old, one of them eighty-six, but a strong desire for a few days' reunion enabled them to overcome obstacles of travel. The daughter of one of them who, with her husband, opened wide hospitable doors, deemed it a blessed privilege to aid in the fulfillment of the plan. God smiled upon them with successful journeys, bright sunshine and bright flowers of his own giving. Many thoughtful attentions were bestowed by friends and relatives near at hand, while loving thoughts and tender prayers were breathed from afar by the absent children and grandchildren who rise up and call them blessed.

More than ninety years ago the father brought his young bride to New Haven, where he remained as a Congregational pastor for thirty years. There the family of seven grew up, and five went to make their homes in Congregational parsonages in New England. These dear old ladies have spent their lives in the atmosphere of a Christian home, where God was daily recognized, old age was reverenced, the faithful performance of duty inculcated, gentle courtesies practiced and home pleasures enjoyed.

Two elderly friends joined them for a day, and very happy were the six reviewing the years together, calling up childhood days and mischievous pranks, the pleasures of their youthful social life connected with Yale students and courting theologues, and the many happy gatherings of later years before death had made the first break in the band of brothers and sisters. As they talked the minds were alert, interested in questions of the day as well as in the past, the characteristic gesture was seen, the humorous sparkle in the eye, and each face shone with happiness. An old music-book was produced and the two musical sisters sang duets—The Messenger Bird, The Bird's Release and Happier Hours. Then a veritable benediction seemed to fall as the voices of all blended together in the old family hymns—"While thee I seek, protecting Power," "My dear Redeemer and my Lord" and "O could I speak the matchless worth."

M. C. H.

SCIENTIFIC KITE FLYING.

BY GEORGE ETHELBERT WALSH.

The past year has been the greatest kite flying season ever witnessed in the United States, and the air has been literally full of small and large kites, domestic and imported, cheap and expensive ones. The sport that was always supposed to belong peculiarly to the youth of our land has suddenly been taken up by men—gray-headed professors and profound students of science being among the leaders. Like the Chinese pastime, kite flying seems to have become a popular "fad" in this country, that would make our ancestors turn in their graves if they could but see the enthusiastic exponents of the sport.

But a little closer observation reveals the fact that kites are no longer constructed solely for the pleasure their appearance among the clouds give, and the old-time sport has developed into a science and work. The Chinese may continue to fly their curious kite representations of birds, beetles and animals, and the boys of our land construct the old conventional type of American kite that Benjamin Franklin used to bring the electricity from the clouds, but the ardent students of kite flying, the scientific followers of the work, enter upon fields heretofore unexplored and consider the kites valuable only so far as they accomplish some definite results. It is neither for the pleasure of seeing the kites float bird-like in the air, nor to experience the thrill of the cord in the hands that hold the kite that they devote their time and attention to the work.

Men of this or any other generation little realized that kite flying would some day develop into a useful science, and that the floating piece of paper and sticks would help the mariner in reading the weather. Yet this seems to be what we may expect. The Weather Bureau at Washington has entered into the spirit of the work and everything is being done by it to help along kite flying. Already it has co-operated with several of the professional kite flyers to ascertain definite and useful results.

The object to be obtained is to register the condition of the air currents and atmosphere at various distances above the earth. Observatories and weather stations have long been established on Mount Washington and other high elevations, and their services are incalculable. The strata of air that surrounds the earth is often quiet, while five hundred to five thousand feet above it the wind is moving at a tremendous velocity and the temperature shows a variation of many degrees. As these layers of air ascend and descend according to their relative weight and the general atmospheric disturbances, often precipitating a storm, it is quite important that a complete knowledge of them should be obtained at all hours of the day. Storms of great violence are sometimes caused suddenly by atmospheric changes some distance above the earth, which could have been easily predicted had the Weather Bureau been in possession of the proper data. How to secure the necessary records of the higher layers of air has been a perplexing problem for many years. Mountains do not cover the whole land, and high observatories cannot be constructed in sufficient numbers to do much good.

At first the Weather Bureau attempted to use balloons for the purpose of registering the higher atmosphere of the earth, but these were very clumsy and unsatisfactory. Direct communication with the earth could not be had at all times, and the balloons were apt to float away just when needed the most. Little in fact could be accomplished in this way.

But it is quite different with the modern kites. These are built on such a large scale that they will carry heavy instruments over a thousand feet into the air, and by means of small wires the records of the changes in the atmosphere can be registered below and sent right on to Washington. The observations of the upper layers of air are of little value unless they can be obtained simultaneously in thousands of different places, and the facts sent to headquarters at Washington within a few seconds. By a system of kite flying it is hoped that the temperature of the atmosphere, the course of the winds and their velocity can be registered automatically in all parts of the country at distances from the earth varying from one hundred to several thousand feet. If such results can be obtained the Weather Bureau would be able to extend its field of labors and predict with more certainty the changes in the weather.

Another purpose to which the kites are put is to photograph the country below. Small cameras are attached to the large kites and by means of a string views of the surrounding country are taken at different hights. How serviceable these photographs would be in times of war is a mooted question. It is supposed that in time the science will be developed far enough so that a kite can be made to float over an enemy's camp, fort or intrenchment, and perfect photographs be taken of the place. The photographs taken at such an altitude are rather blurred and indistinct and objects are extremely small, but by a process of enlargement they may be made more valuable.

The kites used for scientific purposes depart from the old rules of construction known by every schoolboy. To begin with they are tailless, and any one who has made a kite knows how difficult it must be to construct one that will fly even with a short tail. Sometimes a whole dress and several bed sheets must be torn up into strips to make a tail sufficiently long and heavy enough to balance and steady a large kite. In fact, the construction of the tail is often the most difficult part of kite flying that a boy has to meet, for upon its proper length and weight seems to depend the success of the enterprise.

But the modern kites have sticks of bamboo and paper prepared for the purpose so light and yet tough that they will float easily. This paper is put over the sticks so loosely that it forms a sort of balloon when the wind strikes it. When floating in the air it is supported in the same way as a parachute, and, consequently, no tail is needed to steady it. It is sometimes difficult to get these kites up, and frequently several small ones are first floated and attached to the large one by strings, which gradually pull it upward until the upper currents of air strike it.

People who are willing to work for the Lord are never kept waiting long for an opportunity.—*Ram's Horn.*

Mothers in Council.

A COMMON SENSE QUESTION.

I am not a college graduate, but I claim to have an average amount of intelligence, and I am desirous to bring up my two children on the kind of food that will give them *mens sana in corpore sano*. My own observation, as well as my common sense, confirm the truth that there is an intimate connection between tempers and diet in growing children. Still I get little satisfaction from what I read on the subject. There are too many technical terms like "calories" and so on, the explanations of which are as blind as the words themselves. I do not care a fig, for instance, for the constituent parts of a potato—so much starch and cellulose and protein—but I would like to know if potatoes are a judicious article of diet for my sturdy boy of ten and my delicate, nervous girl of fourteen. Do you know of any practical book on the subject that will help? A PLAIN WOMAN.

Many other women are in exactly the same position as the writer of this letter, but they fail to see that the way to gain light on these subjects is to study the composition of foods and the work each food principle has to do in the human body. Any woman of average intelligence learns the comparative wearing qualities of silk, wool, cotton, linen and their combinations, and selects her wardrobe accordingly. A mother who clothed her children in cotton when they should wear wool would be criticised by her neighbors, and with reason. Nor would it be any excuse that she did not know how to distinguish between the fabrics. She should learn the difference and the advantages of each. No mother is fitted to care for her children without some acquaintance with common remedies for childish ailments. How much more should she know about the foods which go to build up these wonderful little bodies.

It does seem sometimes as if there were many long words and scientific phrases in books on diet, but if women would spend half the zeal in mastering these that they do in searching for new recipes such technical works would cease to be dry reading. The value of a food is not measured by its bulk, but by the amount of heat or force it will yield. For a comparison of values of different foods there must be a unit of measure, and that is a "calorie."

If we know the composition of the potato, that it contains no fat and little protein, but is mainly water and starch, we shall see that it is not an article of diet which will give strength or be valuable in building up new tissues. But it has its place in combination with other foods to prevent an excessive use of meats, which are too stimulating for children. Among the most helpful books along this line are Mrs. Abel's Practical, Sanitary and Economic Cooking and How to Feed Children by Louise E. Hogan.

A HAPPY THOUGHT FOR SUNDAY AFTERNOONS.

THE D. J. S. C. E.

There was wailing in the parsonage. Mamma had been seized by a big giant named headache and carried off by him to be shut up in a darkened room, and papa must go and preach at the anniversary of some society with a long name. Ted and Mildred felt abused. There was a firm conviction in their small heads that papa belonged to them exclusively for at least part of Sunday afternoon, and underlying this the comfortable assurance that mamma was always sure to be at their disposal when needed. But now the long afternoon stretched out before them like a dreary waste. Sunday school lessons for next Sunday had been dutifully learned before dinner. Sunday school papers had likewise been read. And they were tired of reading, anyway. Mildred's small conscience, inherited from a long line of New England ancestors of Puritan principles, was struggling doubtfully with the question as to whether it would be right to spend the afternoon playing with her dollies, when the difficulty was solved, and a bright ray of light shot out across the gloom, by papa's happy thought, called back to them as he ran down the steps, "I should think the dolls ought to have a Junior Endeavor Society."

The very thing! Of course they ought. Why had they never thought of it before? Even Ted's fine masculine scorn of dolls and their doings did not prevent him from thinking this a field worthy of his attention. Up stairs, two steps at a time, to the nursery, where on the bed, in most exemplary Sunday quiet, sat the twelve dolls, all unconscious of the new sphere of activity into which they were about to be ushered. In a short time even baby Lena had opened her sleepy eyes and been shaken awake by the energetic, self-appointed superintendent, Mildred, who, in a speech of great vigor, called the meeting to order, and without waiting for any remarks from the floor announced to the astonished dolls that they were now a Junior Endeavor Society and must have their first meeting.

"No, a D. J. S. C. E. it must be," said Ted, "Doll's Junior Society of Christian Endeavor, of course," and the name was at once unanimously adopted. The making out of the program, choice of subject, selection and copying of appropriate verses to be distributed among the members—this was Ted's part. Then, with rare chivalry in a ten-year-old boy, he cheerfully effaced himself from public view for the remainder of the meeting, content to act only the part of invisible voice for the dolls when their turns came to speak, while the superintendent conducted the exercises according to the following

PROGRAM.

Singing.
Lord's Prayer.
Singing.
Junior Endeavor Verse Prayer (in concert).
Catechism on Life of Christ.
Singing.
Responsive Bible Reading.
Roll-call.
Prayer Meeting Topic, led by Gwendolen May.
Announcing of Subject.
Asking of Questions.
Talk on Subject.
Singing.
Sentence Prayers.
Mizpah Benediction.

Following this came the business meeting, when a constitution was formally adopted, each doll signing the pledge as an active member. The election of officers followed, and if there were any secret jealousies or heart-burnings not a face betrayed so improper a feeling. Miss Gwendolen May, the oldest of the circle, was unanimously elected president, and took the chair with quiet dignity. Baby Lena—still in long clothes—was chosen vice-president, "because she is too little to talk, and vice-presidents never have to do anything." So she occupies the chair with the president, Miss Gwendolen's arm securely about her. Six committees are promptly filled, not a doll refusing to do anything asked of her. With a fine sense of the fitness of things, O-ki-ku, the Japanese doll, Dinah, of African blood, and Isaac, the boy of Jewish descent, were appointed the missionary committee. Kathleen, with the beaming countenance and extremely wide-open eyes, is made chairman of the lookout committee. Rosalie, with the most sweetly devout and seraphic face ever seen on doll, is chairman of the prayer meeting committee, while Rebecca, the hospital nurse, in cap and apron, is to head the humane committee. The two baby dolls, in long white dresses, form the sunshine committee, "because, you know," says Mildred, "babies always make a home so happy and sunshiny."

So the new society was fairly launched and papa and supper-time came to bring the exercises to a close before the happy children were ready to leave their new occupation. "O, this has been the *beautifulest* Sunday," said Mildred, as she was dancing her way to bed that night. "Yes," said Ted, "and now we are sure of something nice to do all by ourselves every Sunday afternoon. And every Sunday since the D. J. S. C. E. has held its meeting, not a member missing, and with a different program each time, which requires a good deal of time and thought and searching of the Bible for texts on the part of the small superintendent and her assistant. Just now the missionary committee are hard at work preparing for a missionary meeting next Sunday.

This is not the whole story. One night there was a big, grown-up Endeavor meeting in a church near by, and Dr. Clark, the president of all Endeavorers, big and little, came from Boston to be there. Great was the enthusiasm of the parsonage children when they heard that he was coming home with papa and mamma. "Then he must make an address to our D. J. S. C. E." they both exclaimed in one breath. And sure enough next morning a special meeting of the society was called immediately after breakfast, and Dr. Clark accepted his invitation to be present. Every one of those twelve dolls has been so puffed up with pride ever since to think that their society, if not the first D. J. S. C. E. in the world (which they think it is), is at least the first to be visited by the national president, that I think they will have to have The Sin of Pride for the subject of their next meeting. MRS. CHARLES A. SAVAGE.

Orange, N. J.

INDIAN CHILDREN'S CHRISTMAS.

Within the past few years many Indian children have been introduced to Santa Claus, and now look forward to his annual visit with as keen anticipation as do the little white children who have always been his friends. That all Indian children may know the joys of the glad season is the earnest desire of the Young People's Department of the Women's National Indian Association. Last year over 3,000 gifts were sent out, bearing messages of peace and love, and teaching deep lessons of the universal brotherhood of all who love the Christ and celebrate his birthday. The department now asks that all who have influence with young people, whether as parents, teachers or leaders of various societies, will interest them in these brown-faced, bright-eyed children of the far West. Addresses of schools will be furnished on application, also lists of desirable gifts and all necessary information. While barrels and boxes of presents are desired, small mail packages are welcomed, too.

In writing, please inclose a stamp for the reply, and state about how many gifts can be provided. Address the chairman of the department, Miss Marie E. Ives, P. O. Box 1065, New Haven, Ct.

THE WICKED ANGLER.

"Tommy," said the visitor, "have you read the books in your Sunday school library?" "Some of them," he replied, rather doubtfully. "Can you tell me what happened to the boy who went fishing on Sunday?" "Yes, he caught three catfish and an eel." "How do you know that?" "'Cos I was him."—*Washington Star.*

The happiness of life may be greatly increased by small courtesies in which there is no parade, no annoyance, and which manifest themselves by tender and affectionate looks, and little kind acts of attention, and giving others the preference in every little enjoyment, at table, in field, walking, sitting or standing.—*Sterne.*

Closet and Altar

When prayer brings no solace to your weary heart try praise.

Into the clear consciousness of the indwelling Christ as the secret principle of spiritual life we all require to come to experience the reality and fullness of his saving power. No distant Christ can wipe away our tears, bear our heavy burdens, purify our hearts from sin and impart unto us sufficiency of strength for daily toil and sacrifice. Until the personal presence of Christ becomes the profoundest fact of consciousness no real test has been made of his power to comfort, to quicken and to save.—*James M. Campbell.*

There is scarcely any character under which Christ in his manhood is represented by which he comes so near and dear to us as that of Friend. Man is made a social being and a large portion of our earthly enjoyment springs from the society of our friends. Now Jesus meets this deep want of our nature. But let us remember that while it is the true friendship of man that Jesus offers us, it is also that of God. We may have an earthly friend who is neither wanting in constancy of affection nor in willingness to make any sacrifice to aid us, but he is deficient in ability. In the dark hour of our extremity he stands by, it may be with a tearful eye and a bleeding heart, but utterly helpless to assist us. But it is not so with Jesus. Never can we be beyond the grasp of his powerful hand. His resources are not only boundless, but they are available when we most require them.—*Robert Boyd.*

O Lord, fulfill thy will.
Be the days few or many, good or ill,
Prolong them to suffice
For offering up ourselves thy sacrifice.
Shorten them if thou wilt,
To make in righteousness an end of guilt.
Yea, they will not be long
To souls who learn to sing a patient song.
Yea, short they will not be
To souls on tiptoe to flee home to thee.
O Lord, fulfill thy will.
Make thy will ours, and keep us patient still.
Be the days few or many, good or ill.
—*Christina Rossetti.*

Almighty and loving God, before we go forth to our labor we would look up into thy face. Throughout the succeeding hours, amid the throng of engagements or the monotony of life's commonplace, may we hear thee saying, I am with thee. May the Holy Spirit keep us ever walking in the light of thy countenance. We pray for our companions in life's pilgrimage, for the feeble and ready to halt, for the despondent and oppressed, for the poor and sick and forlorn. May we cheer them with our songs, so that the valley of weeping may become a well of joy. Help us to hearten them with our courage, cheer them with our love and bear their burdens so far as we may. May thy presence be realized by all thy children, breaking in on them as the dawn on the night. Teach us to do the thing that pleaseth thee, and let us hear thee speak as from the opened heaven, This is my child, in whom I am well pleased. We ask it in the name of Jesus Christ. Amen.

A CLEVER PARROT.

Having occasion recently to pass over the Vermont Central R. R. I fell in with a very clever parrot. A lady occupied a seat nearly opposite the one in which I sat and the parrot was in a cage in a seat which was turned to face hers. Suddenly the bird called out, "Polly wants to go upstairs." His mistress said to him, "Polly want a cracker?" To our surprise the bird answered, "No, no, no, no." Pretty soon, having evidently repented, the bird called out, "Polly wants a cracker. Polly wants a cracker." As there was no response to this, he shouted again, "Bad boy, naughty girl, bad boy, naughty girl." The brakeman entered the car and called in the tone which only a brakeman can possibly assume, "Northampton." Cocking his head on one side the parrot called in the same drawling tone, "North-hamp-ton." There was a general laugh following this, when to our surprise Polly doubled himself up and laughed just as the people in the car had done.

An old gentleman was present who was seriously afflicted with a cough. The parrot listened for some time and finally after the gentleman had had a spasm of coughing exactly repeated the sound. In came the brakeman and called out, "Change for Turner's Falls." The parrot at once repeated the same. After this outburst there was a period of silence on the part of the bird and the car became quiet, each one reading or busy with his thoughts. Imagine the surprise of the people in the car when the parrot called out, striking the first two notes of the long meter Doxology exactly, "Praise God." The amusement and surprise of the passengers were expressed in many loud laughs, which Polly repeated at once.

When the lady alighted at Greenfield she asked the brakeman whom Polly had imitated so many times if he would kindly assist her in getting off the train. He replied: "I will take everything you have off but the parrot. I will not touch him." He seemed to feel that there was something uncanny about the bird and I am not sure but we all somewhat sympathized with him. It was the brightest and most clever parrot I ever saw. C. J. R.

KEEPING A FAMILY HISTORY.

A long winter evening or a stormy day is good opportunity for forming or arranging a cabinet of family curios, to which may perhaps be added some of only local associations. We slight inexcusably the record of the places that are really dearest to us, and are often at slight pains to preserve and label and keep together the mementoes which are truly priceless.

Such a collection would be a tangible record of the family history, and would often give a reality to dimly remembered personalities, as only the things they have made or used can do. So let us not fail to have this cabinet, and let us put in it at once the quill great-grandfather used in his schoolmaster days, the tiny pewter porringer of great great-grandmother's, the arrowhead from the land grandfather cleared, grandmother's small, rusty scissors and bodkin, the seals, the ancient ring and ear jewels, and whatever else is a tangible record of the earlier lives. The making of such a collection is more properly a home and a joint household task—as it may be a common happiness—because the older members of the household will doubtless have tales to tell of the objects themselves, or of their owners, tales which will be more vivid and charming with the things themselves at hand. . . .

A family journal is not a new idea, but it may be made a very precious thing. The making or the adornment of it may well occupy more than one long evening. For it may include not only the record of events but pleasures—of father's Western trip and mother's one long outing; the list of the guests at Frances's wedding, or at Ned's birthday party, with a bit of the bride's gown, or the traveler's dress, or a leaf from the birthday wreath. Beside the date of the moving may be pictures of the old home and the new; some photographs, though they be but "minettes," add to the interest of the growing story; and if one possess a kodak, or the gift of ready sketching, there is no limit to the graphic touches which may be added to it.—*Portland Transcript.*

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The Conversation Corner.

YOU will remember this picture as the ideal "Conversation Corner," representing our different ages—Captain Myles and dear old grandmother, with her knitting-work, for our elderly members, the gentleman at his right (intended by the artist for D. F.) and the lady at the table (from whom he appears to be looking away) for young folks, and the children seeing and hearing for themselves, as usual. I like that simple picture, for they all seem to be at home and having a good time.

Let us hear from the old folks first.

[BEYOND THE MISSISSIPPI.]

Dear Mr. Martin: I cannot tell you how delighted I am to have the poem, "The Little Graves." I was intending at an early day to hunt our city library for the old reader, and failing there, to look in all the bookstores. I did not learn it in the West, but among the hills of New Hampshire, where I was born in 18—. MRS. ——.

O, that isn't so very long ago—I was born a year or two before that myself. Here is another old piece wanted:

[ON THE PENOBSCOT.]

Mr. Martin; Dear Sir: I am an old Cornerer, but still want to *learn*—where I can find "The Young Reader," a book I used to read in at school some fifty-five years ago. It had this bit of poetry in it, which always pleased the boys every time it was read in the class:

> A white old hen with yellow legs,
> Which laid her master many eggs,
> Which from her nest the boys had taken
> To put in cake or fry with bacon.

This is all I can remember about the old hen, but wish very much to find the book and know what became of her. I cannot tell the author. The older classes were reading in the National Reader and the American First Class Book. J. W. P.

I thought I had it on my top shelf, but though I find the American Preceptor, the Understanding Reader, the English Reader, the Village Reader, the Popular Reader, the Rhetorical Reader, American Popular Lessons and others, there is no Young Reader. Neither can I find a copy in the antiquarian bookstores. But probably the lady with the knitting needles or the one beyond the Mississippi, or some other, can answer the question. The Young Reader was compiled by John Pierpont.

[IN THE OLD COLONY.]

Dear Mr. Martin: . . . I was interested in a gentleman's numismatic letter in the Corner [June 25]. If there is any demand for common United States coins I should like to make the same offer to help the boys along. I have a few, as follows: Ten nickel cents with the eagle, 1857, 1858; sixteen five-cent pieces without the "cents." K.

The offer is to give them to the boys for their face value. Send a return card to me for Mr. K.'s address if you want his coins.

Here are letters from two young ladies of the same age, I judge, as the one in the picture!

[CENTRAL MASSACHUSETTS.]

My Dear Mr. Martin: . . . Here is a ? for your Cornerers. A newspaper, not long ago, spoke of 30,000 tarantulas being shipped from a port in California. To what possible use could they have been put? The paper did not tell where they were to go, nor whether they were alive or dead. MISS N.

I have a tarantula's nest in the Cabinet, but have never cultivated the acquaintance with the insect once its tenant. If the popular idea of the unpleasantness caused by the sting of one tarantula is correct, I do not see what any one wants of thirty thousand of them! There is a certain wasp with the complimentary name of *Pompilus formosus*, which has a great liking for tarantulas and invites them into its underground parlors in generous numbers, first paralyzing them with a sting and keeping them till its young need them for food. Perhaps the thirty thousand were ordered by an agent of these tarantula-killers, as they are commonly called! Will not some of our California members enlighten us?

[NEW JERSEY.]

My Dear Mr. Martin: . . . You see I am crazy for a bicycle, and as you know almost every boy and girl in the world I thought you might know some one who is collecting minerals. My uncle, Professor ——, was professor of mineralogy in —— ——, New York, and went all around the world collecting specimens, from which he gave us pieces, in all more than one hundred and twenty. I am not so fond of minerals as I am of a bicycle, so if you know of any one who is collecting them, please tell me. Most of them are from one to three inches in diameter, and I will send a list to any one who would think of buying them. MISS A.

The trouble is that "almost every boy and girl in the world" whom I know are also riding on bicycles and steer clear of stones, instead of seeking them! But perhaps this one may want them:

[MAINE.]

. . . I am much interested in minerals and want a cabinet for them soon. I would like to exchange with some one who is interested in the same. One day this summer I received a small box of minerals from a friend in Turkey, whom I have never seen. He sent them by a missionary returning to these shores. Could you recommend any standard works on mineralogy? CHARLES MCC.

I referred the question to a superintendent of schools and he recommends the Guides for Science Teaching published by Heath & Co., especially: Hyatt's About Pebbles (10 cts); Richards's First Lessons in Minerals (10 cts.); Clapp's Observation Lessons on Common Minerals (30 cts.); Crosby's Common Minerals (40 cts.) I will add Dana's Minerals and How to Study Them, for Beginners (Wiley, N. Y., $1.50).

One of those children at the window has been standing there a long time with a little box in his hand—here is what he says about it, with my apology for keeping him waiting so long:

SAUGUS, MASS.

Dear Mr. Martin: I found some fossil fern prints in some stones that were taken from Round Hill on the bank of the Saugus River, and I thought you would like them for the Corner Cabinet, so I send you one by this mail. JOHN. L.

Thanks for the beautiful little specimen; wouldn't Charles McC. like to get hold of it?

CAMBRIDGEPORT, MASS.

Will you kindly inform me whether there is any book published which is devoted entirely to sea shells—one giving the names and characteristics of some of the more noted varieties? MISS W.

Emerton's Life on the Seashore (which you can buy at Whidden's naturalist's bookstore, 18 Arch Street, for $1.50) is perhaps the best recent book, unless you wish to pay $10 or $15. The American Tract Society published years ago a capital little book, entitled Frank's Search for Seashells, but you might search all along shore for that in vain.

Mrs Martin

CORNER SCRAP-BOOK.

How the President Is Elected. The first presidential election which I attended was when I was eight years old. I remember that I came home from the Town Hall very much disappointed, because "they did not tell who was President." That was in the country, and perhaps we did not know until the "carrier" brought around the weekly "Gazette," the next Monday afternoon, and left it at the "brick store." In these days we usually know who is to be the next President the morning after election. But, strictly speaking, he is not elected on election day. That is, the people choose electors, and the electors choose the President. The electors are voted for in each State separately—as many men as there are representatives in Congress and United States Senators from that State, the two answering to the Senators being called "electors at large." The electors who are elected on the first Tuesday of November meet in their respective States on the second Monday in January and cast their vote for President and Vice-President. This vote is carefully transmitted to the President of the Senate in Washington and on the second Wednesday in February all these electoral votes are counted in the presence of both houses of Congress and the result declared by the president of the Senate. But, as a matter of fact, the electors always vote for the regular candidates of the party by which they are selected, so that when you learn next Wednesday morning which ticket of electors is chosen in each State, you will know who is to be the next President of the United States.

The List of States. To help you to think it over beforehand, who will be elected, I have made out a list of all the States, with the number of electors in each. There are forty-five States in all, Utah having been admitted into the Union since the last presidential election. There are 447 electoral votes and 224 are necessary for a choice. You can read the latest news from different States, and put down against each State whether Mr. McKinley or Mr. Bryan will receive its votes. I think that it will be safe to give Vermont and Maine to the first, and Alabama and Arkansas to the second! Probably you who live in other States are equally sure about their vote also. I suppose the result will be determined by the vote in three or four States which are together in the list, beginning with Michigan. Guess those right and you will solve the question!

Maine,	6	Tennessee,	12
New Hampshire,	4	Kentucky,	13
Vermont,	4	Ohio,	23
Massachusetts,	15	Michigan,	14
Rhode Island,	4	Indiana,	15
Connecticut,	6	Illinois,	24
New York,	36	Wisconsin,	12
New Jersey,	10	Minnesota,	9
Pennsylvania,	32	Iowa,	13
Delaware,	3	Nebraska,	8
Maryland,	8	Kansas,	10
Virginia,	12	North Dakota,	3
West Virginia,	6	South Dakota,	4
North Carolina,	11	Wyoming,	3
South Carolina,	9	Colorado,	4
Georgia,	13	Nevada,	3
Florida,	4	Montana,	3
Alabama,	11	Idaho,	3
Mississippi,	9	California,	9
Louisiana,	8	Oregon,	4
Texas,	15	Washington,	4
Arkansas,	8	Utah,	3
Missouri,	17		

Familiar Names of Presidents. Many of the candidates for the presidency received, in the heat of the campaign, pet names, usually bestowed in compliment by their admirers. Some of them were very significant and are worth remembering. You may be able to add to the list:

Washington. Father of His Country.
Jackson. Old Hickory. Hero of New Orleans.
Harrison. Tippecanoe (and Tyler too).
Van Buren. Little Van.
Henry Clay. Harry of the West.
Taylor. Old Rough and Ready.
Buchanan. Old Buck.
Lincoln. Honest Old Abe.
Douglas. The Little Giant.
Grant. Unconditional Surrender.

L. H. M.

The Sunday School

LESSON FOR NOV. 8. 1 *Kings* 8: 54–63.

THE TEMPLE DEDICATED.

BY REV. A. E. DUNNING, D. D.

We followed last Sunday Solomon's work in erecting the temple, but as yet it was only a magnificent building. So Solomon brought the ark from its resting place in Jerusalem and the old tabernacle with its furniture from Gibeon and gathered all the priests and Levites together, with representatives of every town [ch. 8: 1], and held a solemn service of dedication. For two weeks the nation paused in its ordinary work and centered its thought in the new temple [2 Chron. 7: 9]. In this splendid service Israel showed the cause of its prosperity and the difference between itself and other nations. That difference was represented by two facts—a holy temple and a holy people. Two questions, therefore, call for thoughtful answers:

I. *What made the temple holy?* We see from this lesson that the structure which human hands had built was made a temple by

1. The divine presence. When all the preparations were completed, the cloud filled the house and the presence of the Lord made it the house of the Lord [v. 11]. When that presence was at last withdrawn the temple was no better than any other building. It became a monument of Israel's disgrace [ch. 9: 7–9]. A nation is great with God in the midst of it. When it casts him off it loses its life. The church building still indicates the presence of God with his people, but his manifestation of himself is not limited now as it was then. The Hebrews regarded the temple as his one dwelling place on earth [v. 13; Ps. 132: 13, 14]. There only could the people offer sacrifices to him [Deut. 12: 5, 6]. Toward that building their prayers must be directed [v. 30; Dan. 6: 10]. But God is not now more truly present in one place than another, except as he spiritually manifests himself to devout worshipers [John 4: 23]. Their presence seeking him hallows a church building and makes for the time a temple of any place where they meet [Matt. 18: 20].

2. Sincere worship. Because of Solomon's prayer God hallowed the house and made it the place in which men realized that he saw them and thought on them. But today every home and, indeed, every heart may be made a temple of God.

> For man the living temple is;
> The mercy seat and cherubim
> And all the holy mysteries
> He bears with him.

3. United worship. Neither king nor priests alone could dedicate the temple. All the people were there to find forgiveness, consolation, exaltation. "So the king and all the children of Israel dedicated the house of the Lord." God is with no people who relegate their worship to priests or leaders.

4. True worshipers. Not prayer and praise alone brought Jehovah to dwell in the temple which human hands had built for him, but walking in his ways and keeping his commandments [v. 58]. No splendor of forms and ceremonies, no gorgeous furniture or priestly vestments can make a church building a house of God. But a gathering of people who love and obey him makes any place holy.

II. *What makes the people holy?* The true church is not the building, but the children of God joined together in service and worship [Eph. 2: 20–22]. Christ offered himself a sacrifice that he might make a holy church [Eph. 5: 25–27]. Our work toward this end is of the same nature as Israel's work when God lived among them and they built the temple. It includes:

1. Faith in God's promises [v. 56]. Every year adds to men's knowledge of him and of his preciousness. He was more to David than to Abraham, and more to Solomon than to David. Every act of mercy that he had done to the fathers was a further disclosure of himself for their children. The life of the Hebrew nation under Solomon was its confidence in God. How much greater is our inheritance! How much richer the church of Christ is now! When Solomon lived God manifest in Christ Jesus was only a prophecy.

2. Desire for God's presence. "The Lord our God be with us, as he was with our fathers: let him not leave us nor forsake us." Not only for what he could do for them, but for what he *was*, they desired him. To desire God is to delight in his words and to enjoy his character. Therefore his Word is read and his deeds rehearsed in his church. Those who love him will worship him in his house. It is said that men can worship God anywhere, but as a fact in experience they do not long continue to worship him anywhere when they have ceased to desire to meet with his people in his house.

3. Obedience to God's will. To walk in his ways and to keep his commandments is the only way to live with a constant sense of his presence. No one loves God who does not think his thoughts and do his deeds [John 14: 23]. Therefore teaching and preaching will always be prominent in the public services of the church. "His commandments and his statutes and his judgments" must be made known in his temples in order that he may dwell in them.

4. Continued communion with God [v. 59]. Solomon's petition was that his prayer, in which the people had joined, might be fresh every day—literally, "the thing of a day in its day." When God dwells in a church the spirit of prayer is in the community around it. The petitions offered in it are repeated in closets and at family altars as utterances of fresh adoration, desire and love. Then church spires pointing upward truly represent communities which, united, make a strong and happy nation, the fountains of whose strength and joy are in God.

5. Giving the gospel to all mankind [v. 60]. "That all the peoples of the earth may know that the Lord, he is God; there is none else." He chose the people of Israel and dwelt with them, but not because he loved them alone. Their peculiar honor was that he chose them for a world-wide mission. The promise to David was that the Messiah should spring from his loins. That promise was continued to Solomon. The life of temple worship was in the truth that the God who dwelt there was the Saviour for the whole world. He is in no church whose mission is limited to itself. No church is so poor that it cannot share actively in giving the gospel to the world. That is its chief mission.

Here, then, we have found the significance of the dedication of Solomon's temple. Sincere, united worship from true worshipers brought the nation into union with God as its sovereign. The people there heard the wondrous promises he had made and the wonderful way in which he had kept them. Their desire for his presence was thus kept alive and increased. Their motives to obedience were strengthened as their knowledge of his commandments was made more clear. They were trained to daily worship, whose fruits were constant obedience; and this knowledge of God and of their mission to give him to the world ennobled them.

Such divine gifts, in far greater measure, are ours. Once God dwelt in the midst of his people in a temple made with hands, but he gave to the world a far richer blessing when "The Word was made flesh and dwelt among us." Then the only begotten Son withdrew his bodily presence in order that the Holy Spirit might be given to men. He waits to manifest his presence in every life that will invite him. He makes a temple of every renewed heart. He dwells in every company of believers who have covenanted together to obey him. His presence in all the land will make a prosperous people who will be a blessing to the whole world.

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PROGRESS OF THE KINGDOM.

AN AMERICAN WOMAN'S SERVICE TO SPAIN.

BY S. E. BRIDGMAN.

We had kept in touch for many a year with Spanish mission life as conducted by William H. Gulick and his wife, one of Holyoke's most loyal daughters. But six weeks with them and in their country has revealed far more than we ever dreamed of their trials and bitter experiences as well as their success. For over a quarter of a century they have been at the head of Spanish missions. Only a few hours from Paris, where American tourists gather by the thousands, yet rarely have they had the personal presence of their friends to cheer and encourage. We think of Spain as a civilized land where idolatry is as rare as in our own country, and perhaps for this very reason undervalue the need of special work. Mr. and Mrs. Gulick find the Spaniards a noble, generous and loyal people but ignorant, superstitious and devoted to the Roman Catholic faith. They look upon our American Protestants as intruders, and when they dare they persecute them and hinder their work in every way possible. Within a short time it has been openly said, "Would that the days of the Inquisition could return and these heretics be blotted out." Our teachers are as isolated and tabooed as in the darkest districts of the South, and the Cuban rebellion only makes the distance between them and the Spaniards wider than ever.

Mr. Gulick has an immense burden on his shoulders. He must be a financier in order to attend to the management of all the Spanish missions under the A. B. C. F. M; he must be a statesman and be able to understand the intricacies of Spanish law as to customs, duties, marriage and civil relations; he must be a cool, clear-headed diplomat, able to meet the highest officials of the realm on questions connected with his work. Mrs. Gulick must be not only careful and wise but progressive and wide-awake, impressing her personality upon the Spanish people. Recently she has found it a difficult and delicate matter to deal with the intensely patriotic girls of her school, who are as thoroughly in earnest on the Cuban question as their parents.

The story of Mrs. Gulick's life for the past quarter of a century is full of pathos. She has seen her first-born pass away in circumstances of peculiar suffering, because of the cruelty of a bigoted Spanish nurse, the only one available. She has had to live in the most economical way to save for the Board. As an instance of her economy in this line, when we were in Spain she had occasion to visit the officials in Madrid and elsewhere, and we planned to travel with her. She smilingly remarked, "I shall be delighted to journey with you for a week, but if I do you must ride with me in a third-class car, for I never travel in any other; we cannot afford it." Rarely do American travelers, even the poorest, take any other than the first-class carriages in Spain. The rude accommodations are but a trifling annoyance, compared with the smoky, filthy, vermin covered crowd, yet this refined American woman has patiently endured such discomforts for twenty-five years, from love to the cause of Christ.

One who has never visited Mrs. Gulick's San Sebastian home can hardly realize the daily annoyance and inconvenience experienced for long years in the building itself. It stands on a fine street and is quite imposing without, but within the sanitary arrangements are poor, the kitchen is small and dingy, the rooms for study and the dormitories inconvenient, requiring persistent care to keep the students comfortable and healthy. It is the constant anxiety on this score, added to the duties of teaching, which has made the life of this missionary in many respects far more wearing than if her lot had been in South Africa or India. The owner of the building is a Roman Catholic and will do absolutely nothing towards repairs or making the changes demanded. A few years ago Mr. Gulick earnestly desired funds for erecting suitable buildings on one of the most charming sites of the city, which at that time was in market at an extremely low price. The opportunity was lost and now the price for that site has greatly advanced.

Mrs. Gulick's present invalidism, we think, is due in part to her anxiety as to the support of the missions. She has time and again, when really physically unable, sought pecuniary aid personally, and stinted herself and family to help the work. But she has lived to see the graduates of the International Institute for Girls scattered throughout Spain, and as teachers, wives, mothers, exerting a wide influence. In many a city in this old Catholic, bigoted Spain we have found pastors and teachers who, through the influence and noble lives of the household gathered at 40 Avenida, San Sebastian, are doing a superb work, notwithstanding the opposition and hindrances placed in their way.

We had the pleasure of speaking to the young ladies of the San Sebastian school and found them as bright and interesting as the girls in College Hall at South Hadley. They

MRS. ALICE GORDON GULICK.

were refined in manner and dress, and it was a pleasure to look into their responsive faces and see the appreciative sparkle of their black eyes. In the parlors they sang for us in Spanish and in English, with the pure Castilian voice that was full of melody. The mental caliber of these young women is evidenced by the fact that some of them outrank the male students in the University of Madrid, and have compelled the respect of those who once hissed them at the matriculation examinations. One of the professors, astonished at the scholarship of the girls, asked, "Who are your teachers?" "We were educated at Mrs. Gulick's school," was the answer. His surprised exclamation, "What, taught by women! They your only teachers!" was an involuntary tribute to woman's ability as an educator.

Mrs. Gulick is now seeking restoration to health in a sanitarium in this country, and we trust the prayers of a host of friends will be assured and her beautiful and useful life spared for many years. May her pathetic appeal for funds touch the hearts of those who in this extremity desire to see Spanish missions heartily sustained.

Rev. Dr. George C. Lorimer of Tremont Temple has been drawn into the not altogether creditable controversy now raging among Southern Baptists as to whether the Baptists of England practiced immersion prior to 1641, and it is not surprising to find him saying: "Suppose I am wrong in my sincere belief that the Baptists of England did immerse prior to 1641, what then? And suppose I am compelled to abandon that belief? Is my loyalty to the teachings of Christ and his apostles to be impugned, and am I henceforward to be held as one under suspicion in our great denomination? Surely not. Surely our own people have not forgotten the brightest pages in their annals, and would hasten to condemn a man who has given his life to the interpretation of the people on account of an historical mistake?"

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 8–14. The Most Interesting Thing I Know About Foreign Missions. Acts 17: 16–31.

The success of a meeting with a topic like this depends not on the leader, but on the variety and aptness of individual answers. It will be a good test of the knowledge of foreign missions which the rank and file of Christian Endeavorers have. And it will be a capital thing if the raising of the questions causes a general consultation of the missionary encyclopedias and biographies of the heroes of foreign fields, of the headquarters for literature issued by the various denominational societies. Perhaps for the first time it may dawn on some mind that the foreign missionary movement is interesting even to the verge of fascination. In the annals of what other branch of the Christian church shall we find more thrilling and wonderful adventures, more inspiring self-devotion, greater unforeseen and indirect issues of endeavor and more signal providential oversight and care?

To me it is interesting that persons want to go on foreign missions; that year after year the choicest flower of our young manhood and womanhood present themselves for such service; that little by little they overcome the barriers of a different tongue, of totally different traditions and customs, and in due time succeed in establishing centers of light and blessing. I like, also, to notice how the work is amplified as the years go on; how schools and hospitals and theological seminaries spring up as a natural and necessary fruit of the gospel seed; how the essentials of a Christian society and the laws that govern human intercourse among Christian persons come to be as marked within a limited area as they are in the most favored parts of nominally Christian countries.

If pressed to a comparative judgment, coming from recent contact with missionaries in the meetings of the American Board, I should be inclined to say that the most interesting thing about missions which I know is the reacting influence upon those engaged in the work. It means something that certain families become noted for the participation in the foreign work of parents, children and children's children. It means much that almost every missionary here in this country on a furlough yearns for the time to come when he can return to his field. Do we not see here a fulfillment of Christ's promise to those who leave much in order to follow him? The church at home may become indifferent to foreign missions, may even cherish doubts as to their wisdom and expediency, but the missionaries at the front never lose their confidence that God intends by human instrumentality to bring the nations to himself. So we ought to quicken our lagging faith and lukewarm zeal by looking into the shining faces of the missionaries, whose whole-souled devotion to Christ has brought its own reward in lives purified, mellowed and ennobled.

THE CHURCH PRAYER MEETING.

Topic, Nov. 1–7. The Christian in Politics. 1 Pet. 2: 11–17.

What is our duty in obeying laws, in maintaining just laws, in choosing rulers; in promoting public spirit, confidence in the body politic, the reverence of the nation for God?

(See prayer meeting editorial.)

Literature

BOOK REVIEWS.

THE CHRISTIAN DEMOCRACY.

This volume, by Rev. Dr. J. McD. Leavitt, is in a familiar vein. It is in the form of lectures and reads as if it must originally have been delivered to an audience. The style is decidedly rhetorical and at times almost impassioned. The work is the fruit of elaborate and careful study, and it is packed with historic information which is clearly and tellingly expressed. The author, whether purposely or not we do not know, has made a strong argument for Congregationalism. He insists upon, and successfully demonstrates, the existence of a Christian democracy in the earlier churches. Then he describes the gradual development of the hierarchical system. Then he goes on to explain how the papacy grew up and became corrupt, and how the Reformation resulted and what its nature was. And he concludes by prophesying and exalting the triumph of Christian democracy once more. Although the book contains little which has not been said before, it is so comprehensive, graphic and practically serviceable that it deserves to be a success and doubtless will be.

Moreover, one meets now and then with a thought which is unhackneyed, if not original—for instance, the distinction between "stone" and "rock" which the author draws in the famous passage in the sixteenth of Matthew, relating to Peter. Notable skill, also, has been exhibited in the characterization of the successive great councils of the church and in portraying the frequent inconsistencies of their action and the still more frequent bickerings and wirepullings out of which those actions grew. No one can study the facts, as here presented, without perceiving how weak is the claim of authority when made by any special branch of the church as such. And one is forced to conclude, with the author, that it is safest to trust the individual Christian to study his Bible with the aid of an enlightened conscience in order to determine the teachings of God to mankind.

The chapter on Anglicanism is worth the attention of those who regard the Anglican church as "The Church." With all respect to the honorable history and the eminent usefulness of the members of that body, their exclusive claim is conspicuously unjustifiable and in these pages this is demonstrated. To our thinking Dr. Leavitt has devoted needless space to the Fathers of the Church. Yet there is a certain value in the testimony which he cites from them. Without ranking among the most scholarly works of its class in form and style, the volume certainly deserves a high place in the confidence of Christian readers. [Eaton & Mains. $1.50.]

RELIGIOUS.

Heaven Every Day, or *Common Sense Christianity* [Thomas Whittaker. 50 cents], is from the pen of T. F. Seward. It is not only enjoyable but also profitable for the Christian reader. Few will accept everything in it but few will fail to enjoy most of it. The author apparently regards the reunion of Christendom as practicable and is forgetful of certain evils which probably would result therefrom. But the book is characterized by good sense, deep spiritual earnestness and a personal magnetism which impresses the reader.

A Daily Thought for a Daily Endeavor [Baker & Taylor Co. $1.25] has been compiled by Eleanor A. Sutphen and Eliza P. Sutphen. It is offered as a Christian year book of courage and good cheer. It is one of those pleasant and serviceable volumes which supply religious reading and material for spiritual meditation for each day. Texts of Scripture with selections in verse and prose passages from writers of more or less distinction have been grouped with discrimination, and the publishers have done their part of the work tastefully.

In *Cheerful Philosophy for Thoughtful Invalids* [E. T. Clarke & Co. 50 cents] Mr. W. H. Clarke offers a little miscellany of narrative, philosophy and religious suggestions which is well adapted to its purpose.

STORIES.

Rev. S. R. Crockett in his new novel, *The Gray Man* [Harper & Bros. $1.50], has taken for his period the time of King James in Scotland, and his hero is squire to a Scotch noble and a prominent actor in the long feud between the two branches of the Kennedy clan. The narrative is written with the author's customary vividness and intensity. The characters are drawn with exceptional power and herein lies the special strength of the book. There is comparatively little description of scenery, and the accounts of special occurrences, such as the fight in Edinboro, although spirited and effective, ordinarily are not such striking proofs of the author's rare abilities as his portrayals of the widely differing types of character which appear and re-appear in his pages. Yet it must be admitted that in certain scenes, notably those in the Cave of Death, he has illustrated a descriptive power which seldom has been surpassed in its way. It is difficult to believe that such fiends in human form ever existed, even in the wild and semi-barbaric Scotland of the time, but we have no reason for supposing that the picture is inaccurate, and it certainly affords superior material for the purposes of the author and he has exhibited again his always complete and at times fairly bewitching mastery of his art. The atmosphere of the book is gloomy and at times oppressive, yet even in this it is doubtless true to the life of the period described, and throughout there runs an undercurrent of cheery, sterling manhood and tender womanhood which grows more and more evident until it dominates the outcome. Whether or not the story be regarded as equally inviting with his earlier productions, as to which we have some doubt, it will not diminish his wide and honorable reputation in authorship.

A little in the same vein, as a narrative of wars and love, is *Amyas Egerton, Cavalier* [Harper & Bros. $1.50], by Maurice H. Hervey. It deals with the reign of King Charles the First and portrays the experiences of a young cavalier, hardly more than a boy, who was one of the foremost of King Charles's supporters, and whose loyalty and daring led him into perilous adventures and nearly to death. The author has caused the hero to make somewhat too rapid progress from boyhood to manhood, in view of the fact that only a year or two is covered by the narrative, but the tale is well told. It furnishes a vivid picture of the Loyalist side of the great controversy and the book is not only exciting but profitable reading for the boys and girls. The only serious exception which we take to it is that it does not do justice to the better aspects of the character of Cromwell and his Ironsides.

The White Shield [F. A. Stokes Co. $1.00], by Bertram Mitford, also is a fighting story and ranks with the foregoing in interest. But its scene is South Africa, and its actors are Zulus and their foes, and it reminds the reader forcibly of the works of Mr. Haggard. It deals with warfare necessarily from the barbaric point of view, but we do not find anything that is likely to have an injurious influence, and it certainly possesses intense and lasting interest and portions of it exhibit a high quality of literary merit.

It is a striking contrast to take up *Mrs. Cliff's Yacht* [Charles Scribner's Sons. $1.50], by F. R. Stockton. We will not lessen the pleasure of those who have not read it as a serial by outlining the plot, but will merely say that the vagaries in which the author's active fancy delights to indulge are illustrated here in a serio-comic manner, which is highly entertaining. No small part of the attractiveness of the book, to our thinking, is due to a certain blandness of style, which is almost indescribable but which adds a delicate finish to the absurdities which are narrated.

Marie Corelli is one of the most popular of modern authors, and deservedly, but there is an immense difference between her best work and her poorest. In one or two recent books she has seemed to be controlled too much by a spiteful disposition to sneer at the world of authors and critics, as though she believed that it had failed to do her justice, and to boast of the popular approval which her books nevertheless have received. This is in bad taste and there is too much of it in her new book, *The Murder of Delicia* [J. B. Lippincott Co. $1.25]. Moreover, in her laudable desire to hold up to contempt the frivolous and brutal, and often immoral, practices which too largely prevail in fashionable society, she has gone to an undue extreme and has overdrawn her picture extravagantly. The consequence is a painful book. Delicia, the heroine, although one would gladly admire and sympathize with her and cannot help indorsing her general views of life and conduct, nevertheless often is an unnatural and somewhat tiresome heroine, and however much of hearty sympathy one may have for the author's motive, one can but regret that the excellent material in her pages has not been put to a more effective use. There is no particular reason made apparent why Delicia should have died, but one is very glad to get done with her and with the book.

Marcus Clarke, the author of *Heavy Odds* [J. B. Lippincott Co. $1.00], has a painfully vivid conception of the depths of meanness and rascality to which some men sink and he has done his best to describe them in this book. There is brightness and beauty in it, here or there, but in the main it is a simple picture of the gradual entanglement of one or two of the prominent characters in their own snares, or in the consequences of their evil doings. The book probably was not written to point a moral, but it does point one, and an important one, very clearly. But it is by no means pleasant reading.

Lady Val's Elopement [J. B. Lippincott Co. $1.00], by John Bickerdyke, is lighter reading, more chatty and even superficial. It is too long, but it is bright, amusing and touches wholesomely upon sundry social

questions. It is a good book for the train or the hammock.

The reader of *Artie* [H. S. Stone & Co.], by George Ade, probably will be disgusted by his early impressions. The book at first appears to be an elaborate and careful study in slang, and to have nothing else in it. But if he will read on he will find that it is a study of the development of manhood which, in spite of its disagreeable form, is worth his attention, and which to some degree undoubtedly is true of the life of many young men. The author shows a keen discrimination and somewhat remarkable descriptive powers, and we have laid down the book with a respect for him and for it, and a feeling that it may prove positively uplifting and helpful to some readers, which we were very far from having in regard to it at first.

A new number of the Unknown Library is *A Village Drama* [Cassell Publishing Co. 50 cents], by Vesta S. Simmons. The scene is in the West and the occurrences have a distinctive Western flavor, yet much of the book might have been written of the rural East. It is a character study, vigorous rather than delicate, but exhibiting real ability and not without considerable interest.

In *A Book of Martyrs* [Charles Scribner's Sons. 75 cents], by Cornelia A. Pratt, are eight short stories, most of which already have appeared in print. They are good specimens of the effective manner in which some writers have learned to impress a point in small compass. They illustrate genuine literary ability and frequently are strikingly dramatic, and a spirit of nobility pervades them all.

Of the new and beautiful Riverside Edition of the writings of Harriet Beecher Stowe, we have *The Minister's Wooing*, *The Pearl of Orr's Island* and *Agnes of Sorrento*. The publisher's work in print, paper, illustrations and binding bears evidence to the high degree of perfection which has been attained by the best American makers of books. [Houghton, Mifflin & Co. Each $1.50.]

EDUCATIONAL.

In the series of Eclectic English Classics, three more numbers are published. They are *The Autobiography of Benjamin Franklin*, Tennyson's *Princess* and four books of Pope's translation of *Homer's Iliad* [American Book Co. 35, 20 and 20 cents.] They are issued in the familiar style of this series and are neat and tasteful little volumes, well adapted to their purpose. The books of the Iliad included are the first, sixth, twenty-second and twenty-fourth.——The Eclectic School Readings is a different series, from the same publishers, and Defoe's *Robinson Crusoe* [50 cents] edited by Kate Stevens, and *Fifty Famous Stories Retold* [35 cents], compiled by James Baldwin, are sent us. The stories are such familiar ones as King Alfred and the Cakes, Pocahontas, Cornelia's Jewels, Damon and Pythias, etc.

Allen and Greenough's well-known edition of the *Select Orations of Cicero* [Ginn & Co. $1.40] has been revised by Professors J. B. Greenough and G. L. Kittredge, and although it follows mainly the original lines has been so thoroughly rewritten and so considerably enlarged as to be practically a new work. Educators are so familiar with the former edition and its characteristics that this new edition needs but brief mention in order to secure it their careful attention.——Dr. Willard Humphreys has edited *Selections from the History of Alexander the Great* [Ginn & Co. 55 cents], by Quintus Curtius Rufus, as a volume of the series of school classics. It is intended for beginners in Latin and is enriched by notes and other aids somewhat more freely than would be natural in the case of more advanced scholars, but it is well adapted to do good service.

Prof. O. B. Super has completed an *Elementary German Reader* [Ginn & Co. 45 cents] in which is a skillfully made selection of stories and poems adapted to the needs of young students, and it seems to be admirably suited to its object, but the type is rather trying to the eyes, and we do not believe in the policy of altering the text of selected portions even when the alterations are frankly acknowledged.——The American Book Co. sends us the *Second Year in French* [$1.00], by L. C. Syms. The author's other book, intended for first year study, has proved a success and this is offered as a sequel to that. It is upon essentially the same plan, special attention wisely having been bestowed upon the subject of verbs.——Prof. B. F. Sledd and Hendren Gorrell, Ph. D., have edited *La Princesse de Cleves* [Ginn & Co. 70 cents], by Madame de Lafayette, and have supplied an introduction and notes, thereby making an attractive little volume for the student of French.——No. 1 of *A Second Year's Course in French Lessons and Exercises* [D. C. Heath & Co. 25 cents] is a volume in Heath's Modern Language Series, and is by Mr. C. H. Grandgent. It is intended to follow his First Year's Course and is an arrangement of ninety lessons. It is a thoroughly scholarly production as well as simple and clear in arrangement.

A Practical Arithmetic [Ginn & Co. .75 cents], by G. A. Wentworth, puts special emphasis on the solving of problems and is a sequel to the author's Elementary Arithmetic. Its principal peculiarities are one or two changes in the common order of arrangement, of no great importance. It is a well edited and handsomely printed volume for daily use.——Students of the higher mathematics will find Prof. Webster Wells's *New Plane and Spherical Trigonometry* [Leach, Shewell & Sanborn. $1.25] a revision of the author's former work in which are some new features and which apparently leaves little to be desired as a text-book.

MISCELLANEOUS.

In view of the present outpouring of admiration for the late Robert Louis Stevenson it is almost a heresy to suggest that any of his productions fall short of almost ideal perfection. Nevertheless we have been unable to read his account of experiences and observations in the Pacific, which is entitled *In the South Seas* [Charles Scribner's Sons. $1.50], without a somewhat oppressive sense of the length of the narrative and its frequent repetitions. That it is charmingly written, for the most part, is true. So far as concerns style some of the descriptions are hard to be surpassed. The character pictures are invariably superior and yet—can it be that the inherent interest of the subject is not great?—one grows weary again and again as he reads. If the book were two-thirds as long it would be one-third better, but it does reveal afresh much of the rare literary grace and skill of its distinguished author, although in a very different manner from that of his stories, and also much of the charm of his personality, and it does portray the life of the Pacific Islands with minute clearness.

An Illustrated Flora of the Northern United States, Canada and the British Possessions, by Nathaniel Lord Britton, Ph. D., and Hon. Addison Brown, is the first volume of a projected series of three works, which will cover the whole botanical field of the region bounded on the south by the southern line of Virginia, on the west by the 102d meridian and on the north by the Arctic regions. Professor Britton is himself responsible for the text, with the assistance of specialists in several groups. The peculiarity of the book is that every species is figured, and, so far as practicable, in its own natural size. This, together with the completeness of scope and inclusion of the latest information on its topic, makes the volume of extreme value as a book of reference, while its moderate price brings it within the reach of all botanical students. It fills a gap, accomplishing for American botany what has already been done for Great Britain and Northern Europe. The mechanical execution of text and drawings is admirable. [Charles Scribner's Sons. $3.00.]

The enthusiasm of the Browning Societies began the making of a concordance to his works, but the task, though brought to completion with reference to several of the poems, was finally abandoned as too costly and difficult. We have, instead, *A Phrase Book from the Poetic and Dramatic Works of Robert Browning*, by Marie Ada Molineux, Ph. D., with an added index of significant words not elsewhere noted. Miss Molineux has rendered a service to the lovers and students of the poet which will bring her their hearty gratitude. [Houghton, Mifflin & Co. $3.00.]

Music Study in Germany [Macmillan Co. $1.25], by Amy Fay, edited by Mrs. Fay Pierce, published originally in 1880, is out in its sixteenth edition. One hardly needs to say more than that in order to testify to its attractiveness, but we will add that its charm is due, not merely to what it contains about music, but also to the author's delightful way of describing her life in general, the friends whom she made, and kindred matters. It will long retain its deserved popularity.——*Nugæ Litterariæ* [Roberts Bros. $1.50], by William Mathews, contains brief essays on literary, social and other themes. The author has a remarkable power of saying ordinary things in an unusually interesting way. The commonplace, so to speak, is his chosen realm, but there is nothing commonplace about his pages. Many of his paragraphs are short stories, and his book will do good service in entertaining the reader and in pointing many a useful moral acutely although unobtrusively.

The War of the Standards [G. P. Putnam's Sons. 75 cents], is by Judge A. W. Tourgée. Its sub-title is Cash With Credit *versus* Cash Without Credit. It is a timely discussion of the currency and kindred topics, is well adapted to do good service during the present campaign and is a book whose usefulness will by no means be ended when the campaign shall have closed. Of course it defends a sound currency.——Dr. Andrew D. White's little pamphlet, *Fiat Money in France* [D. Appleton & Co. 50 cents], also deserves mention in this connection as a learned yet popular little historical study, strikingly apt and telling in relation to present issues.

Dr. P. M. Wise has prepared a *Textbook for Training Schools for Nurses* [G. P. Putnam's Sons. $1.25]. It is a good example of expert work, the fruits of which are condensed into a small but sufficiently comprehensive and serviceable volume.——*The Nursery Book* [Macmillan Co. $1.00], by L. H. Bailey, has reached its third edition. It deals with the nursery in the horticultural and not the domestic sense, and is a thoroughly valuable and commendable work.

NOTES.

—— All of Sir Walter Besant's works now are in the hands of Messrs. Chatto & Windus of London.

—— Rudyard Kipling's new novel, Captain Courageous, has been sold for $7,000 to the proprietor of *The New Review*.

—— The first edition of Mr. S. R. Crockett's new story, The Gray Man, contained 35,000 copies, and was all called for at once.

—— The Boston Public Library has received from Col. T. W. Higginson his collection of volumes relating to the history of women. It numbers about 1,000 books.

—— The death of George Du Maurier will add interest to the reading of The Martians, his latest story, which the Harpers are issuing in their monthly magazine. He had completed the story and some of the illustrations.

—— The centennial of the discovery of the art of lithography was observed in New York on Oct. 16, 17. The most complete exposition of the products of lithography ever known was held in the Lexington Avenue Opera House. A prominent feature of it was a large and valuable collection of lithographs and engravings made by and belonging to Mr. C. R. Milne, of Owensboro, Ky., who was a lithographer in New York city from 1833 to 1854, and probably was the pioneer in that business in this country. The art was invented by Aloys Senefelder of Munich, near the end of the last century. The first lithographic prints published appeared in 1796 and were pieces of music, and the art was introduced into England in 1800, and was then called polyautography.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.

UNCLE TOM'S CABIN. By Harriet Beecher Stowe. 2 vols. pp. 333, 476, $1.50 each.
HOUSEHOLD PAPERS AND STORIES. By Harriet Beecher Stowe. pp. 496. $1.50.
A QUIET ROAD. By Lizette W. Reese. pp. 79. $1.00.
THE SPIRITUAL SENSE OF DANTE'S DIVINA COMMEDIA. By W. T. Harris. pp. 192. $1.25.
TALKS ABOUT AUTOGRAPHS. By George Birkbeck Hill. pp. 191. $3.50.

Lee & Shepard. Boston.

TECUMSEH'S YOUNG BRAVES. By Everett T. Tomlinson. pp. 356. $1.50.
THE ROSEBUD CLUB. By Grace Le Baron. pp. 178. 75 cents.
A MANUAL FOR CHINA PAINTERS. By Mrs. N. Di R. Monachesi. pp. 291. $1.25.

Roberts Bros. Boston.

A CAPE MAY DIAMOND. By Evelyn Raymond. pp. 325. $1.50.
THE BLACK DOG. By A. G. Plympton. pp. 230. $1.25.
JERRY THE BLUNDERER. By Lily F. Wesselhoeft. pp. 255. $1.25.
LITTLE DAUGHTER OF THE SUN. By Julia P. Dabney. pp. 209. $1.25.

Little, Brown & Co. Boston.

CARMEN. By Prosper Mérimée, translated and illustrated by E. H. Garrett. pp. 118. $2.00.

Silver, Burdett & Co. Boston.

SYRIA FROM THE SADDLE. By Albert P. Terhune. pp 318. $1.50.
PLANE GEOMETRY. By George D. Pettee, B. A. pp. 253. 75 cents.
HISTORY OF THE UNITED STATES. By W. A. Mowry, Ph. D., and A. M. Mowry. pp. 437. $1.04.

Ginn & Co. Boston.

THE NEW ARITHMETIC. By W. W. Speer. pp. 154. 40 cents.
ALLEN AND GREENOUGH'S SHORTER LATIN GRAMMAR. Condensed and revised by J. B. Greenough, assisted by A. A. Howard. pp. 371. $1.05.

George H. Ellis. Boston.

THE POWER OF SILENCE. By H. W. Dresser. pp. 219. $1.50.

W. A. Wilde & Co. Boston.

SERAPH THE LITTLE VIOLINIST. By Mrs. C. V. Jamison. pp 298. $1.50.
THREE YOUNG CONTINENTALS. By Everett T. Tomlinson. pp. 364. $1.50.

D. C. Heath & Co. Boston.

GUIDES FOR SCIENCE TEACHING: *Insecta*. By Alpheus Hyatt and J. M. Arms. pp. 300.
LE CONSCRIT DE 1813. By Erckmann-Chatrian. Edited by O. B. Super. pp. 210. 65 cents.

Joseph Knight Co. Boston.

THREE CHILDREN OF GALILEE. By John Gordon. pp. 279. $1.50.
THROUGH LOVE TO LIGHT. By J. W. Chadwick and Amie H. Chadwick. pp. 211. $1.25.
FRIENDLY TALKS ABOUT MARRIAGE. By G. W. Shinn. pp. 122. $1.00.

D. Appleton & Co. New York.

GENIUS AND DEGENERATION. By Dr. William Hirsch. pp. 333. $3.50.
PIONEERS OF SCIENCE IN AMERICA. Edited by William Jay Youmans, M. D. pp. 508. $4.00.

The Macmillan Co. New York.

THE TEMPLE SHAKESPEARE: *Venus and Adonis* and *Rape of Lucrece*. pp. 107, 125. Each 45 cents.
THE OTHER HOUSE. By Henry James. pp. 388. $1.50.
POETICAL WORKS OF WILLIAM WORDSWORTH. Edited by William Knight. Vol. VII. pp. 416. $1.50.
A CATHEDRAL PILGRIMAGE. By Julia C. R. Dorr. pp. 277. 50 cents.

G. P. Putnam's Sons. New York.

STORIES AND LEGENDS FROM WASHINGTON IRVING. pp. 312. $1.50.
QUESTIONS OF THE DAY: *A General Freight and Passenger Post*. By James L. Cowles. pp. 155. 75 cents.
BOHEMIA. By C. Edmund Maurice. pp. 533. $1.50.
THE WRITINGS OF THOMAS PAINE. Edited by Moncure D. Conway. pp. 521. $2.50.
ABOUT CHILDREN, WHAT MEN AND WOMEN HAVE SAID. Arranged by Rose Porter. pp. 221. $1.00.
CONCERNING FRIENDSHIP, AN EVERYDAY BOOK. Compiled by Eliza A. Stone. pp. 209. $1.00.

Fleming H. Revell Co. New York.

FOR EACH NEW DAY. Arranged by Delavan L. Pierson. pp. 379. $1 25.
DWELL DEEP. pp. 192 75 cents.
CHOSEN OF GOD. By Rev. Herbert W. Lathe. pp. 306. $1 25.
THE MAKING OF A HERO. By Mrs. G. A. Paull. pp. 87. 50 cents.
"PROBABLE SONS." pp. 120. 50 cents.

Frederick A. Stokes Co. New York.

REVENGE! By Robert Barr. pp. 308. $1.25.
THE HEART OF PRINCESS OSRA. By Anthony Hope. pp. 301. $1.50.
FAIRY TALES FAR AND NEAR. By Q. pp. 196. $1.50.
LITTLE MEN AND MAIDS. By Frances Brundage and Elizabeth S. Tucker. $1.25.

T. Y. Crowell & Co. New York.

THE LIFE OF SIR WALTER SCOTT By J. G. Lockhart. 2 vols. pp. 357, 295. $3.00.
BENEATH THE SEA. By George M. Fenn. pp. 421. $1.50.
WALTER GIBBS, THE YOUNG BOSS. By Edward W. Thompson. pp. 361. $1.50.
AFTER COLLEGE, WHAT? FOR GIRLS. By Helen E. Starrett. pp. 27. 35 cents.
THE GOLDEN RULE IN BUSINESS. By Rev. C. F. Dole. pp. 70. 35 cents.
THE PATHS OF DUTY. By Rev. F. W. Farrar, D. D. pp 77. 35 cents.
THE STORY OF A BUSY LIFE. By Rev. J. R. Miller, D. D. pp. 275. $1.00.

Longmans, Green & Co. New York.

HISTORY OF SCULPTURE. By Allan Marquand, Ph. D., L. H. D., and A. L. Frothingham, Jr., Ph. D. pp. 293. $1.50.

R. F. Fenno & Co. New York.

THE MIST ON THE MOORS. By Joseph Hocking. pp. 170. 75 cents.

Biglow & Main Co. New York.

COLLEGE HYMNAL. pp. 272. 80 cents.

J. B. Lippincott Co. Philadelphia.

THE ORACLE OF BAAL. Edited by J. Provand Webster. pp. 374. $1 50.
SWEPT OUT TO SEA. By David Ker. pp. 297. $1.50.
PHILIPPA. By Mrs. Molesworth. pp. 328. $1 25.
BETTY OF WYE. By Amy E. Blanchard. pp. 258. $1.25.
THE CHRISTIAN YEAR. By John Keble. pp. 335. $1.50.
A TAME SURRENDER. By Capt. Charles King. pp. 277. 75 cents.
THE MYSTERY OF THE ISLAND. By Henry Kingsley. pp. 256. $1 25
TWO LITTLE WOODEN SHOES. By Louisa de la Rame (Ouida). pp. 240. $1.25.
UNDER TWO FLAGS. By "Ouida." 2 vols. pp. 412, 396. $3.00.

A. C. McClurg & Co. Chicago.

THE SCRAPE THAT JACK BUILT. By Ottilie A. Lilyencrantz. pp. 248. $1.25.
THE METHOD OF DARWIN. By Frank Cramer. pp. 232. $1 00.
SCIENCE SKETCHES. By David S. Jordan. pp. 285. $1.50.

A. R. McCabe & Co. Chicago.

LIFE-TIME HYMNS. pp. 287.

PAPER COVERS.

Cong. S. S. & Pub. Society. Boston.

THE COUNCIL MANUAL. pp. 71. 10 cents.

D. C. Heath & Co. Boston.

BIGARREAU By André Theuriet. Edited by C. Fontaine, B. L., L. D. pp. 62. 25 cents.
SELECTIONS FOR SIGHT TRANSLATION. By Mary S. Bruce. pp. 34. 15 cents.

United Evangelical Publishing House. Harrisburg, Pa.

THE HEART OF A JEW. By Mark Levy. pp. 103. 25 cents.

Bible Institute Colportage Association. Chicago.

SUNDAY TALKS. By Josiah Niel. pp. 122. 15 cents.

W. B. Saunders. Philadelphia.

FEEDING IN EARLY INFANCY. By A. W. Meigs, M. D. 25 cents.

MAGAZINES.

October. UNITARIAN.—SUNDAY.—GOOD WORDS.—FORTNIGHTLY.—NATIONAL GEOGRAPHIC.—BIBLIA.
November. FRANK LESLIE'S.—PENNY.—CASSELL'S.—NINETEENTH CENTURY.

THE CELEBRATION AT PRINCETON.

BY I. O. R.

All that foresight and preparation had done to make the inaugural of Princton's university career successful after 150 years of college life was carried to triumphant success by the brilliant enthusiasm of the students, alumni and friends of the institution. The presence of the representatives of the great schools of Europe and America, the participation of President and Mrs. Cleveland in the parade, the brilliant decorations and illuminations emphasizing the contrast between the one central building with its great historical associations and the multitude of structures devoted to the modern uses of the university, none of these to the thoughtful observer could compare in interest with the army of students, beginning with the little groups of old men and ending with the full companies of recent graduates, which marched on the night of the torchlight procession before the President of the United States and the president of the university.

The sesqui-centennial observances began with the delivery of several lectures or series of lectures by invited guests from European universities in the week preceding the celebration proper. On Tuesday, in consonance with the Christian spirit which has always been dominant in the college management, the opening services were religious, including a sermon by President Patton, whose theme was the relation of religion to university teaching. This was followed by a formal reception to the guests, including accredited delegates from more than a hundred colleges, universities and learned societies at home and abroad. New England was represented by Presidents Eliot of Harvard, Smyth of Andover, Tucker of Dartmouth, Hyde of Bowdoin, Hall of Clark, Hartranft of Hartford, Walker of the Massachusetts Institute of Technology, Buckham of Vermont, Carter of Williams, Professor Kimball of Amherst, Dean Fisher of the Yale Divinity School, Hon. William Everett of the American Academy of Arts and Sciences and Professor Van Vleck of Wesleyan.

Wednesday was student and alumni day. The anniversary ode—a dignified and spirited poem called The Builders—was read by Henry Van Dyke, and the oration by Prof. Woodrow Wilson. Both found much of their inspiration in the stirring scenes of the Revolution and the heroic figure of President Witherspoon, and in both a just pride in the history of the institution was joined to a high sense of the obligations of a university in dealing with the problems to be solved and the work to be done for the nation in the future. The excitement of a football game, which had for spectators one of the most learned and dignified bodies ever gathered about the "gridiron" field, the reception of President and Mrs. Cleveland on their arrival from Washington, and the brilliant torchlight procession, reviewed by the presidents from the steps of old Nassau Hall, rounded out the day.

Thursday was the actual anniversary of the founding of the college. In the beautiful new Alexander Hall President Cleveland gave an address; the long list of honorary degrees was read, closing with the statement that President Cleveland had declined for himself the title of Doctor of Laws; gifts for improvement and endowment amounting already to $1,353,291 were announced; and the university name was formally assumed.

A great celebration has rarely been held at such a high level or carried through to such triumphant success. The friends of Princeton have reason to be proud of her past history, and their confidence in the administration of today is amply justified by the spirit in which the present opportunity has been used and by the pledges made for the future.

1846. The American Missionary Association Jubilee. 1896.

Last Week's Celebration in Boston of the Anniversary.

CHARACTERISTICS: Able addresses, formal and informal, large and enthusiastic audiences, inspiring music, and harmony between a noble history, corporate patriotism and an environment full of patriotic suggestion. An exceptionally fine program, eminent ministers and laymen and workers from the fields participating.

Nearly ten thousand dollars raised to assist in extinguishing the debt, reducing it to about $56,000.

The Boston of 1846 would not have given the officials or constituents of the A. M. A. the welcome that they received last week. To be sure, at that time there were many here who deplored the lethargy in Boston's churches and the condonation of slavery by our denominational societies. They were the choice few, however, the remnant, the leaven that was to leaven the lump.

And yet withal the A. M. A., in view of Boston's earlier and later history, could not have selected a more fitting place to celebrate its jubilee. The new Tremont Temple, where most of the meetings were held, is on the site of the old building where Horace Mann, Theodore Parker, Wendell Phillips and Charles Sumner thundered forth against slavery. Faneuil Hall, where the noon rallies were held, is the sacred edifice in which liberty of thought and liberty of speech have always ruled. Governor Wolcott, who welcomed the association in behalf of the commonwealth, is a scion of an old liberty-loving family, and Josiah Quincy, who welcomed the delegates to the city, is the fourth Josiah Quincy to win a high place in Massachusetts's list of intelligent, liberty-loving public servants.

THE EXTERNALS.

Tremont Temple, seating 2,700 persons, was crowded at two of the sessions and comfortably filled at most of them. The stars and stripes, the seals of the commonwealth and the city and appropriate mottoes appended to the walls and strung from pillar to post made the external aspect pleasing and inspiring. Swiftly moving elevators took those who desired to travel so to the lower rooms of the Temple, where in Lorimer Hall and its adjacent committee-rooms the delegates found that the committee on arrangements had made every provision for their comfort and intelligent distribution to their places of entertainment. Few will dispute the assertion that rarely has so large a gathering been so admirably cared for.

The scenes at some of the sessions were inspiring. When Bishop Tanner, the Negro, and Bishop Galloway, the white Southern Methodist, greeted each other as Christian brethren one realized that history had been made. The scene when the telegram from Florida announcing the overthrow of the Sheats Law was read defies adequate description. The Doxology welled up spontaneously. Handkerchiefs and flags waved lustily. Nor will those who witnessed it and heard it soon forget the Jubilee Quartet's rendering in Faneuil Hall of the Battle Hymn of the Republic. Singers as well as auditors were moved to tears, and the nether depths of patriots' hearts were profoundly stirred.

THE FORMAL WELCOME.

Bostonians present at the opening session had just reason to be proud of the spokesman for the Commonwealth, the city, the churches. Hon. Roger Wolcott, the acting governor, is never at a loss for finished words, and he is especially happy in addressing philanthropists and patriots, for he is to the manner born. He was felicitous in his development of the thought that organizations like the A. M. A. have an immortality of life which no individuals, however consecrated, possess, and his clear recognition of the trespass done to the Negro and the Indian in the past, and the need of atonement by society now, showed that he is prone to go to the roots of things.

Mayor Josiah Quincy's remarks were well-meaning and orthodox enough on the doctrine of the brotherhood of man, but they revealed a trace of ignorance as to the exact scope of the work of the association. But what of it? A modern city mayor can't know everything. The public are fortunate if he knows a "job" when he sees it and has courage enough to veto it. Mayor Quincy possesses these virtues.

Rev. Dr. S. E. Herrick's welcome on behalf of the churches was clean-cut, hearty, honest in its confession of Boston's past sins, and statesmanlike in its interpretation of the nation's and the association's histories during the fifty years from 1846 on. What could be more searching or true than this:

> It is less than fifty years ago that one minister of Boston wrote his South-side View of Slavery, and the daughter of another penned Uncle Tom's Cabin. The one book sizzled for a time like green wood and went out, and now lies like a blackened cinder upon the ash heap of defunct literature. The other burst into a clear flame at the start, and burns still with undimmed radiance, which promises to place it in the great canon which will some day hold the survival of the fittest in the history and prophecy of our nation's life;

and one has to get on a high plane of view to say, what is nevertheless preëminently true:

> What a blessing was that terrible war! The penalty for ages of immeasurable wrong—but what a blessing nevertheless! All God's penalties are such. They scorch, they scarify, they consume; but they purge, they purify and cleanse They clear the vision of nations and of churches, as of men. The war dissolved the fetters of iron that bound the Southern slave; but it loosened the worse fetters of selfishness and worldliness that were upon the souls of Northern Christians. It unified Northern charity even as it compacted Northern patriotism.

President Gates's replies to these addresses of welcome were appropriate and eloquent.

THE EXECUTIVE COMMITTEE'S REPORT.

It reported the reduction of the debt from $96 000 to $66,000, owing to an increase in gifts and legacies of $26,000 over 1895 and the enforced retrenchment in expenses and work.

Measuring the capacity and possibility of the Negro by those who have attained highest powers, the race and the association's work among it are abundantly justifying the hopes of their friends, and the policy of the association to provide schools for higher education is proving so successful as to make it imperative that it should be adhered to inflexibly.

Among the highlanders of America, the mountain whites, the society now has nineteen schools and 2,405 pupils. In this work the old-fashioned academy has a large place. Great results are apparent, and leaders are being trained who will have far-reaching influence. The mountain churches have increased to fifty-six. The Congregational polity is being followed and is doing much to cultivate fellowship. Y. P. S. C. E. work is flourishing.

The churches in the South now number 218, the pastors 127 and the members 10,708, twenty-six new churches having been organized during the year; but the outer fringe of the work to be done has only been touched.

The work among the Indians is thriving and changing, thanks chiefly to the labors of the missionary on the field and Christian men at Washington. Legal changes for the bettering of the civic status of the Indian do not, however, affect his character. Decrease in the supply of the funds now makes the rapidly expanding opportunities seem tantalizing. Decreased enrollment in the Indian schools means lack of funds, not lack of opportunity. The Alaskan mission has been reopened, and successfully.

There are now nineteen schools among the Chinese in this country, 166 pupils in which give evidence of conversion. No part of the field probably shows a greater degree of Christian zeal and consuming sacrifice. Women have contributed $29,021 during the past year and they have taken 152 jubilee shares.

This report was presented and read by Dr. A. J. Lyman of Brooklyn.

THE TREASURER'S REPORT.

Following is the summary of the annual report of the treasurer, presented in person by Mr. H. W. Hubbard:

RECEIPTS.

Donations (of which on account of Jubilee shares, $20,237.21)	$184,551.13
Estates	86,642.22
Income	15,040.73
Tuition	38,490.44
Slater fund, paid institutions	6,500.00
Refunded from Arlington Mission fund	7,752.11
Sale of property	1,422.00
Total	$340,798.63

PAYMENTS.

Amount expended	$311,223.33
Credit balance on the year	$29,575.30

DEBT STATEMENT.

Oct. 1, 1895	$96,147.81
Credit by payment on debt	29,575.30
Debt Sept. 30, 1896	$66,572.51

ENDOWMENT FUND.

Estate Mrs. O. P. Atterbury, New York, balance	$250.00

DANIEL HAND INCOME ACCOUNT.

Balance on hand Oct. 1, 1895	$5,918.99
Income during the year	68,830.44
	$74,749.43
Payments	70,567.20
Balance on hand Sept 30, 1896	$4,182.23

Receipts for current work	$340,798.65
Receipts, endowment fund	250.00
Receipts, income Hand fund	68,830.44
Total receipts for the year	$409,879.09

DANIEL HAND ENDOWMENT FUND.

Estate of Daniel Hand, received during the year	$305,025.00

Income only for education of colored people.

THE SERMON.

Dr. Abbott's text was, "One is your Master, even Christ, and all ye are brethren," and it led naturally to a discussion of the brotherhood of man. He set forth in his characteristically able way the distinctive contribution which each of the great historic nations has made to the thought of the world. The Jews exalted the idea of righteousness, the Greeks stood for the search for truth, the Romans proclaimed and illustrated order in human society, the Germans worked out the idea of liberty. America, without failing to repeat all these great messages of the past, must utter its own particular message, the brotherhood of man. Going on to define more precisely what this means Dr. Abbott affirmed first of all that it calls for just and equal rights before the law, in the second place for equal individual opportunities, thirdly, equal political rights and, fourthly, that all the redemptive influences that are operating among the more favored classes shall also be brought to bear upon the inferior races.

Dr. Abbott made a timely appeal for the discussion of great national questions without vituperation and with mutual respect for each others' opinions. He considered that all our great religious problems today are problems of brotherhood and reduce themselves chiefly to two: first, how shall the churches of all types work together for a common end, and, second, how shall the church, broadly speaking, become a church for the common people. Dr. Abbott's peroration was an eloquent description of what constitutes a Christian nation. Its essence, in his thought, consists not in the greatness of material resources, but in the prevalence of righteousness and in the permeation of society with the spirit of Christ.

THE HISTORICAL SURVEY.

It was foreordained that the senior secretary of the association, Rev. Dr. M. E. Strieby, who has served as secretary since 1864, and was the intimate friend of the founders of the association, should write and read the historical survey. In it he recalled to mind the heroism and generosity of men whom the world is prone to forget, but whom historians of the anti-slavery contest can never overlook. Arthur and Lewis Tappan, Joshua Leavitt, Theodore Weld, Josiah Brewer—father of Justice Brewer of the Supreme Court—George Whipple were noble men, ahead of their time. The men and women who went out as the first missionaries to the blacks and whites of the slave and border States took their lives in their hands. The Civil War brought new problems and greater financial support and sympathy from the North. In due time the association was indorsed by the National Council. From receipts of $11,328 the first year they have mounted to as high as $429,949 in 1892, and the total receipts of the fifty years have aggregated over $11,500,000, exclusive of the magnificent gift of $1,000,000 by Mr. Daniel Hand and his legacy of $500,000 more. The work expands. There are 8,000,000 blacks today where there were 4,000,000 in 1865. Caste prejudice is still rife, and the association intends to continue to oppose it as resolutely as it has in the past.

THE INDIAN.

The greater part of Wednesday morning was devoted to the Indian. No one was so well fitted to tell of the need and promise of this phase of the A. M. A. activities as Rev. A. L. Riggs, D. D., for so many years the honored and devoted friend of the red men. His hopeful, inspiring outlook, his earnest assurance that the period of indifference has passed, that Christianity is now an established native power, gave his hearers fresh courage and perseverance. One of the most picturesque figures of the convention was the pleasant-faced, intelligent young Dakota Indian, Mr. Arthur Tebbetts, who pleaded for his people in creditable English, declaring that, "We are ready to receive the Word of God, we are ready to adopt the civilized life, we are ready to take hold of missionary work, we are ready to lead the children to a higher step, but first we want American rights, American education and the gospel." Dr. Henry Hopkins presented in his able, thoughtful address the brighter side of the Indian question. He argued that the wholesale arraignment of the white race in regard to their treatment of the red men is not just and recalled historic instances to prove that the Indian has always had true friends among the white men. Dr. Hopkins declared that the outlook now is more hopeful than ever before. Government has been converted and is doing work meet for repentance. The Indian Bureau is efficiently administered. The Indian Civil Service is at last free from politics. The system of Government schools is broadening and constantly improving. Now Christian environment should become a watchword of Christian missions and the Indian must be defended and assisted in his transformation from the old to the new. The red man needs the English language and contact with the right kind of white man. He should not be treated as an Indian among Indians but as a man among men.

THE CHINESE.

The work among the Chinese on the Pacific Coast who have fallen to the care of the A. M. A. found an earnest advocate in Rev. J. H. Twitchell. He emphasized the peculiar difficulties and discouragements of this mission, touched upon its methods of evening schools, street preaching and house to house visitation among Chinese women and girls, and dwelt particularly upon the willingness and earnest desire of the Chinese to evangelize their countrymen. The proof of discipleship of those who have been received into the Christian household is found in the flourishing enterprises in Canton and Hong Kong, supported by the California Chinese Christians. They have spent more than $15,000 on the plant of this mission in China aside from the $2,000 annually contributed towards its running expenses. "The work in California bespeaks our succor with the force of a double appeal," said Mr. Twitchell in closing, "for the blessing it seeks to minister on our own soil it is worthy, and it is a door through which a blessing promises to pass forth into the wider world."

WORK AMONG THE HIGHLANDERS.

Rev. Dr. James Brand of Oberlin, as one near the field and conversant with the problem, and Prof. J. C. Campbell of the school at Joppa, Ala., and Rev. W. G. Olinger of Williamsburg, Ky., set forth the state of the work among this interesting people—its encouragements and discouragements, of which the former outnumber the latter.

Dr. Brand characterized the American Highlanders as a hermit nation in the heart of this republic, victims of two forces, the devilhood of slavery and the law of nature which kept them in the mountains to which slavery drove them. They want fair play and opportunity. They want what has made Massachusetts and Ohio great—schools for their children and a gospel of love for their souls—to awaken their intellects and aspirations and to make one of the noblest elements of natural strength.

THE WORK AMONG THE NEGROES.

The two speakers representing the Negro race, laboring under the association's direction in the South, chanced to be graduates of the same school, Talladega, and from the same State, Alabama. Rev. James Brown of Anniston described fearlessly the dark side of the work in the city and especially in the country churches, and pleaded for a continuation of the gifts of Northern friends and the extension of the association's work. Rev. J. R. Savage, a teacher for ten years and the conductor of teachers' institutes for three years, gave his theory of the proper education of the Negro. His entire speech was phenomenal in its diction, and some of his epigrams called forth applause. Such, for instance, as: "Education is the remedy, and enough of the right kind will cure. By reason of his low condition his treatment may need to begin below the lowest, but for the same reason it should extend as high as the highest."

A COMPOSITE PHOTOGRAPH.

The program Wednesday evening was well arranged to attract a great popular audience, and it proved successful. The Berkeley Temple Quartet in the choir and the Fisk Jubilee Singers on the platform vied with each other in producing strains sweet, solemn, inspiring, which made the listeners long for more. A synthetic view of the work of the association was presented by representatives of the four races to whose uplifting its efforts are directed. Mr. Yong Kay, earnest, Biblical, loyal to his people, told what Christian Chinamen are doing in this country to bring their fellows to Christ and how great is their interest in their brethren in their own land. Rev. A. C. Garner of Texas, formerly a member of the Fisk Jubilee Singers, with shining black face, spoke for his race with genuine eloquence and quaint humor. He told of plantations where the only difference between this and ante-bellum days is that then the owner owned his slaves while now they belong to him. His plea was, "Give us the stuff which makes men—education."

Rev. W. W. Dorman of Tennessee described the Mountain Whites of that section. They have, he thought, religion enough, such as it is. They have been evangelized to death. They have their own ideas and ideals of Christian life. But these are fixed and unprogressive and of a low type. The hope of successful work is among the children and youth, and here, also, the great need is Christian education. Mr. Arthur Tebbetts of the Cannon Ball Indian Mission, North Dakota, told of his own life, of the idolatry in which he had been trained, of his desire to do good to his race and of the progress they are making through the help of the association.

JUSTICE BREWER'S ADDRESS.

Following the ten-minute speeches, which the president found some difficulty in keeping within the prescribed limits, came the principal address of the evening by Justice David J. Brewer of the United States Supreme Court. It was an oration so finished in diction and so illuminated by imagination as to be almost a poem. Justice Brewer began with a vivid picture of Christ's address on the last judgment, whose great test was, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This was the divine interpretation of life and duty. Every one who needs us, of whatever race, is our brother. The Indian, who once roamed the land undisturbed, has for two and a half centuries appealed to the piety and avarice of the white man. Alcohol and powder have combined to drive him from the face of the earth. The gospel invitation has at last been given him to lift him to Christian civilization and citizenship. The African has been forced from his native land to turn soil into money for American Christians, and for a long time the return of Onesimus seemed to be the most important event recorded in the New Testament. The almond-eyed Celestial—the walls with which his empire has been encircled for ages having been broken down—was invited to come and build for us a great transcontinental railway. He is here with his unknown habits and unknown potencies. So by virtue of an earlier right, or through our compulsion or at our solicitation, the three despised races are among us—races whom to wrong is for so many a habit, whom to plunder and oppress is held to be just because of our greed and their weakness. For fifty years this society has gloried, and still glories, in the mission to those whom the avarice and ambition of the nation have despised and forgotten. The work of this society will not be finished till the Indian, the Negro and the Chinaman cease to be despised races. We hope for the future of our nation because through our civilization runs the strong, rich thought of Christian duty and Christian service. By the gospel of Christ, the power of Christian education and the loyalty of Christian fellowship, the children of Japheth, Ham and Shem may be made to walk together in the realization of the full brotherhood of man

Notwithstanding the interruptions which suburban trains intrude into Boston evening audiences, the departures were few, by far the larger part of the great assembly remaining intent listeners to the end of the address.

THE SOUTHERN BISHOP'S MESSAGE.

They develop orators in the South. Often they are too florid to suit our Northern standards, but even when so they have a dash and power to stir the emotions which is peculiar. Bishop C. V. Galloway, D. D., of the Southern Methodist Episcopal Church, who came to bear the salutations of Southern Christians to the A. M. A., combines many of the best characteristics of Southern and Northern orators. He is intense but judicial, capable of flights of the imagination but ballasted with good sense that prevents him from soaring too high. As he said, twenty-five years ago neither he nor his message would have been tolerated by a Boston audience, but time has mellowed the North and the South as his message and its reception proved. It was thrilling to hear him say that it is foolish to canonize men who labor for the blacks in Africa and ostracize those who labor for them in America; to hear him insist "that the Negro should have equal opportunity with every American citizen to fulfill in himself the highest purposes of an all-wise and beneficent Providence"; to witness his indignant

spurning of the idea that the deportation and colonization of the Negro are to solve the problem; and it was gratifying to hear him say that the best people of the South are appreciating now the work of the A. M. A., and are giving to its workers their friendship, not their condescending approval. Perhaps this is so in Mississippi, but it is not so in Georgia and elsewhere in the South, and the bishop must pardon the Northern friends of the A. M. A. and the workers in the field if they question the accuracy of his information on this subject. But all can rejoice in his disposition to recognize worth wherever he sees it, and all can testify unreservedly to the nobility of the message he delivered and the profound impression it produced.

GREETINGS FROM SISTER SOCIETIES.

A pleasant feature of the Thursday morning session was the cordial greetings from our other Congregational missionary societies. Dr. G. M. Boynton, in speaking for the S. S. and P. S., called attention to the fact that this society has given aid to about 100 A. M. A. churches and a large number of mission schools, while the two organizations have common representatives in the South. Rev. L. H. Cobb, D. D., of the C. C. B. S. congratulated the A. M. A. on its magnificent educational work, as also did Hon. Thomas Weston, who spoke in behalf of the C. E. S. The C. H. M. S. was represented by Dr. Kincaid, who reviewed some of the thrilling events of anti-slavery days, and the American Board had a worthy spokesman in Dr. E. B. Webb. One or two bright stories, a bit of sound advice in regard to raising the debt and a significant allusion to the cordial relations between the home and the foreign society manifested in their interchange of missions were features of his effective and entertaining address.

DR. GLADDEN AND DR. MCKENZIE.

If Dr. Storrs and Senator Hoar were to fail the audience the substitution for them of Dr. Gladden and Dr. McKenzie could hardly have been bettered. And the splendid audience which filled the Temple to overflowing found its disappointment giving way to satisfaction as the addresses proceeded.

Dr. Gladden's theme was the Sociological Aspects of A. M. A. Work. He spoke with more than wonted animation and his paper was marked by that fairness and comprehensiveness of view that characterizes all of Dr. Gladden's spoken or written utterances. It was not, on the whole, a very optimistic picture which he drew of the present condition of the colored race, but it was one gained through careful study of the facts and was fortified by citations from eminent authorities. He felt, of course, that a great gain was registered when slavery was abolished, but thought, also, that the tendency of the present unrestricted competitive industrial system was to drive many of the blacks into a condition not much above that of servitude. This being the case, all the more reasons existed for meeting the problem with the best and wisest agencies. The doctor was especially emphatic in his insistence of the point that immediate and vigorous grappling with the problem was the imperative thing. Indeed the last words of his address were, "Now is the day of salvation."

Through Dr. McKenzie's forty five minute address ran occasional threads of humor and even satire as respects the tendency to estimate the results of religious work by statistics. This method he seems to abominate for himself, and dwelt upon the power that inheres when a few souls or even one soul comes in contact with Jesus Christ. Personally he did not care so much for splendid edifices, since log schoolhouses with chinks between the logs ample enough to admit the eternal glory might become nurseries of strong, pure lives. Everything depends on realizing what Christ meant when he said, "And I, if I be lifted up, will draw all men unto me." In the course of his address Dr. McKenzie paid a merited and beautiful tribute to Rev. M. E. Strieby, D. D., "our St Simeon" who, now that he has seen Indians and blacks coming to the light, is ready to sing his *Nunc Dimittis*. The conclusion of the address was a vivid and brilliant delineation of the New Jerusalem, the foundations of which are being laid here by such earnest, consecrated workers as are laboring on missionary ground.

THE FANEUIL HALL RALLIES.

They reasoned and planned well who arranged for the noon rallies in Faneuil Hall on Wednesday and Thursday. Hon. Messrs. S. B. Capen and Arthur Wellman presided on the respective days with dignity, and set the keynote of patriotic enthusiasm high. It was worth the discomfort of a long journey and all its expense simply to hear the audience, led by the Jubilee Quartet, sing America, while their rendering of Julia Ward Howe's Battle Hymn of the Republic set the blood coursing and made the heart swell and the eyes suffuse.

Dr. R. R. Meredith, with characteristic intensity, denounced the spirit of compromise with slavery which caused all of our national woe preceding and during the Civil War; and his diagnosis of present day conditions, owing to compromise with silver and what is practically unrestricted immigration, seemed to strike the crowd as accurate and timely, for it applauded lustily. Dr. Alexander McKenzie dwelt felicitously on the cost of our liberties, the inevitability that all of our national blessings should be costly, and pointed out the peculiar, unprecedented task which we as a people face when we attempt to weld together so many diverse races. Both of these speakers, of course, paid just tribute to the A. M. A. as the agent of God diffusing intelligence and moral standards, Dr. Meredith eulogizing it as the society whose chief glory was its refusal to compromise when compromise was popular at the North.

Dr. Edward Everett Hale's talk was like himself, *sui generis*. At home on the platform where he stood, full of reminiscences of many of the great men whose portraits looked down upon him as he spoke, and teeming with memories of other notable gatherings of American patriots in Faneuil Hall, he did as he pleased and said what he felt. Perhaps all that he said was not politic, and perhaps some of it was partisan, provincial and sectional, but it was shrewd, humorous and provocative of thought always. You realized that there stood before you a man who had made history as well as recorded it. Homely in person and homely in wit, American through and through, he is the best incarnation today of the old New England intelligence and spirit.

Dr. Quint's reminiscence of pro-slavery and anti-slavery Boston, his description of Anthony Burn's deportation, his reminiscences of scenes in the Civil War and his conversations with the eminent dead, were all most instructive and appropriate for the hour. They made history live. They gave additional meaning to the environment. They formed the natural introduction to words of praise for the association that was organized to alleviate the evils of slavery and create sentiment demanding its abolition.

There were great moments at these meetings, the memory of which will long abide. Lincoln, Sumner, Andrew, Wilson and Burlingame seemed to smile in benediction as they gazed down from their portraits, and Webster even looked as if he bitterly regretted his 7th of March speech, and knew *now* that compromise was futile.

DR. HIATT'S ADDRESS.

Faneuil Hall was not the only place where the patriotic bearings of the work aroused enthusiasm. In his eloquent morning address in Tremont Temple Rev. C. W. Hiatt, D. D., said the four figures which have been our nation's glory are the Pilgrim Father, the Abolitionist, the Union Soldier and the fair and fragile American Girl who has left her home of luxury to mix the leaven into the sodden mass of human need. "There is the eulogy of the A. M. A." said Dr. Hiatt "and there is the glory of woman." We have learned through the efforts of this association some important lessons. There is such a thing as the brotherhood of man. There has long been such a theory but now it has been demonstrated in black and white and red and yellow. We have discovered that not assassination nor deportation but elevation is the way to get rid of the Negro and we have learned that the true pledge of civilization is a varied industry. Every school in the South is teaching that. The missionary has not realized what he has done. He has taken this parallel of Plymouth Rock and has bent it down below Mason and Dixon's line. He has all unconsciously been wrapping the cross with the stars and stripes, and teaching the Negro that the stripes stand for the stripes by which he is healed and the stars for the Bright and Morning Star.

DR STORRS'S CONTRIBUTION.

Though it came in the form of a letter rather than in a speech, as had been expected up to Wednesday evening, the salutation of Dr. Storrs bore unmistakable marks of his deep personal interest in the A. M. A., his familiarity with its history from the very start and his confidence that it was raised up by God to fulfill a great purpose. The letter, covering nine or ten pages closely written in the doctor's own hand, was not the less beautiful and finished because composed rapidly in the midst of the trying circumstances that detained him from the meeting. It was finely read by his intimate friend, Dr. Lyman, whose delivery suggested to more than one person in the audience Dr. Storrs's own style of platform speech. An extract will reveal the general tenor of the letter, which began by adverting to

the foreseeing and far-reaching scheme of that divine Providence by which the association was brought to its birth at a time and under circumstances of which hardly any who may be with you can retain a clearer recollection than mine. I knew and honored many of the men engaged in founding the society. . . . They were in many ways extraordinary men. . . . But there was evidently among them an unseen Presence wiser than they—the silent and mighty tread of One who sees the end from the beginning, who moved them to a work of vaster issues than they foresaw and under whose inspiring impulse they "builded better than they knew." . . . Suppose that when slavery went down with a crash there had been in the land no institution, religious, educational, philanthropic in its aim, commanding the confidence of great Christian communities in the East and the West—no institution accustomed to labor among the colored people and able to command means and men for the vastly enlarged extension of the work—how must the moral civilization of the suddenly liberated African race have been disastrously postponed and the perils of the critical situation have been frightfully augmented.

THE YOUNG PEOPLE'S RALLY.

Missions have always had a strong message for Christian Endeavor, and the courageous response has not been wanting. The bond between the A. M. A. and Congregational young people was strengthened at the special Christian Endeavor meeting Wednesday night, and, although the meeting was simultaneous with the great Tremont Temple gathering, Park Street Church was well filled. The large congregation, made up mostly of young people, was fired to "hallelujah" enthusiasm by Secretary Baer, who presided and aroused his hearers to a full appreciation of the good work of the speakers, the C. E. chorus and the jubilee singers. Dr. Wallace Nutting of Providence spoke first, confining his thought to the rule of the few as more powerful than the majority, thus illustrating the possibilities of Christian Endeavor in the world. Rev. G. W. Moore, Miss M. C. Collins and Rev. W. G. Olinger brought greetings from the Negroes, Indians and poor

whites, and Rev. C. E Jefferson closed the evening with a forcible jubilee address, which carried the sympathizers of the A. M. A. into the future while still reviewing the past as merely the work of "the early morning."

THE WOMAN'S MEETING.

So it was called, since its speakers were women and the report presented concerned the Woman's Bureau, but the great audience Thursday afternoon contained its usual proportion of gentlemen, and although the raising of the jubilee fund postponed its beginning for more than an hour, in size, in interest, in enthusiasm, in spirited, telling addresses, with effective illustrations and unhackneyed presentation of facts, the women's meeting was pronounced one of the most successful sessions of the convention. A thoughtful, uplifting Bible reading on an incident in David's life, by Mrs. C. L. Goodell, gave a spiritual tone to the meeting at the outset. Miss D. E. Emerson's report, which was both well written and effectively presented, was full of interesting historical facts regarding the part which woman has had in the work of the A. M. A. during the past fifty years, from the early female anti slavery societies down to the present year when 392 women have been on its missionary staff. Since the organization of the Woman's Bureau in 1883, $229,600 have been contributed by women's societies.

A remarkably fine paper on the work of women for the anti-slavery cause before the war, by Miss Susan Hayes Ward, met with appreciation on all sides. Enthusiasm was roused when she held up the honored names of the brave and noble wives and mothers, women writers and public speakers and teachers who were stanch friends of Negroes when that meant peril and obloquy. Mrs. E. R. Dorsett, principal of a mountain white school in North Carolina, besought help for mothers and daughters of our American highlanders, untidy, degraded, illiterate, uncouth in dialect, deficient in imagination, living in homes of poverty and squalor. One of the most vigorous and forceful addresses of the entire convention was Miss Anna L. Dawes's appeal for the Indian. "By far the most important view is the missionary one," she said, with characteristic emphasis. "Whatever he may have needed before he needs now the missionary. All that can be done in the large has been done; now the work must be done in detail. Congress cannot make the Indian industrious and faithful, nor give him impetus to start in a better life. Congress cannot show a woman how to change the tepee into a home. This is what the missionary and the missionary alone can do." Coming as it did after the afternoon business session, there was not time for all the speakers scheduled, but Thursday evening there was an opportunity to hear Miss M. C. Collins speak on her Indian work, and to listen to an impressive address from Mrs. Alice Freeman Palmer. She showed how great the opportunity is for service, how rich are the compensations of the work for the New England girl with sound health, buoyant faith, cheery optimism, fine education and religious fervor, who goes forth as a missionary of the A. M. A., or, indeed, into any difficult missionary field.

SYMPATHY FOR THE ARMENIANS.

Inspired so to do by Dr. William Hayes Ward, who introduced the resolution, the association on Wednesday evening passed unanimously the following resolutions, which were also emphatically reindorsed at the Faneuil Hall meeting the next day, thanks to Dr. Edward Everett Hale's intervention and characteristic speech. Those who passed these resolutions feel profoundly that this is no time for red tape and formalism to aid in sending back to Turkey those whom God has given the boon of escaping from the sultan's power. Following are the resolutions:

Resolved, That the horrible massacres of the Armenians in Turkey demand the speedy and effective intervention of the nations of Christendom; and that a special duty rests on our own Government to protect the rights of American citizens which have been endangered or have been violated; and that our people and our Government are under obligations to offer asylum to those who have escaped from massacre with their lives.

AS TO WAYS AND MEANS.

To crystallize enthusiasm into substantial aid to the society was the first undertaking of the business session, which occupied most of Thursday afternoon. Dr. R. R. Meredith and Dr. Nehemiah Boynton were drafted for the important task of appealing for pledges to swell the Jubilee Fund. Each of these gentlemen brought to bear the pressure of his vigorous personality, and Dr. Boynton was particularly felicitous in setting forth this act of giving as a sacred and solemn Christian duty. It was an interesting and memorable scene as Dr. Ryder and Dr. Barton took their places on opposite sides of the platform to keep tally as pledges were handed up to them. The ushers circulated briskly throughout the audience and kept returning to the platform with pledge cards. Fifty dollar shares were taken in rapid succession, and now and then a generous spirit took more than one. In due season the contribution boxes went around to gather up the coin and bills that were immediately available, and the yields from this source together with the pledges amounted ultimately to about $10,000. The spirit of willingness and sacrifice which characterized this season of special giving was its most gratifying feature. It brought great reassurance to the hearts of the officers of the society as they perceived how strongly entrenched is its work in the hearts of its constituents. A fitting culmination to the occasion was the telegram from Florida declaring the Sheats Law to be unconstitutional, and the three minutes of cheering and waving of handkerchiefs which followed made a scene which the new Tremont Temple has probably never before witnessed.

BUSINESS MATTERS.

About 150 gentlemen attended the business meeting at Park Street Church, at which the usual routine went forward without delay or friction. The present efficient president, vice-presidents, secretaries and treasurer were re-elected. The auditors are James H. Oliphant and D. Q. Tiebout. The two new members of the executive committee are Rev. E. S. Tead of Somerville and Frank M. Brooks of Plymouth Church, Brooklyn. The finance committee appointed to report at the next annual meeting are Rodney Dennis, Hartford, Ct., C. D. Wood, Brooklyn, N. Y., J. Howard Sweetser, New York, N. Y., W. T. Crowell, Boston, Mass., H. L. Pratt, Brooklyn, N. Y. Intimations of invitations to entertain the association next year were forthcoming from Minneapolis and Oberlin, but it was finally left with the executive committee to determine the place and date.

SHOT AND SHELL.

Hard times are our little Gethsemanes.—*Dr. Brand.*

Poor white trash exists almost everywhere.—*Rev. W. G. Olinger.*

Not deportation, but elevation, is the way to get rid of the Negro.—*Dr. Hiatt.*

Among the addresses on general subjects mention should be made of that of Bishop B. T. Tanner on Universal Brotherhood. A cultivated Negro pleading for his Indian brother as well as for his own despised race was a significant sight.

How the Faneuil Hall crowd did applaud Mr. Capen's remark that "there are no greater enemies of the country today than those who put color against color, class against class"; and Dr. Meredith's denunciation of those who have compromised with silver was equally well received.

The actual number in attendance is only partially indicated by Secretary Hazen's tally of those who reported themselves at headquarters. But over a thousand took pains thus to account for themselves, of whom 244 were life members, 250 delegates from the churches and 531 visitors.

That was a beautiful letter from Bishop Whipple of Minnesota concerning the character of his uncle, George Whipple, the first corresponding secretary of the association, which Secretary Ryder read. How indelible is the impress of a godly man's character upon the soul of an impressionable youth!

The Jubilee Manual, containing the official program and an illustrated historical sketch of Boston and vicinity, deserves unqualified commendation. Fortunate is that committee of arrangements which has for its chairman one as competent to deal with local history and topography as Rev. W. E. Barton, D. D.

The next national convention which meets in Boston could hardly do better than to engage at once the services of the five men who served as a committee of arrangements—Rev. Messrs. Barton, Beale, Tead, Noyes and Mendell. They all belong to the younger circle of pastors in Boston and vicinity, and they know how to make things hum. And the oil of gladness and harmony of service made all the wheels of the intricate machinery move smoothly.

A pleasant event of Wednesday afternoon was the marriage by Dr. Donald in Trinity Church of Dr. S. E. Courtney and Miss Lilla Davis. Dr. Courtney, a graduate of Hampton and Harvard Medical School, was a delegate to the recent Republican convention at St. Louis, the chief representative there of his race in Massachusetts. Miss Davis, a graduate of the Girls' High School in Boston, has been a most valued teacher under the A. M. A. for ten years in Cotton Valley, Ala., the Woman's Home Missionary Association having assumed her support during the time. Secretary A. F. Beard gave the bride away.

"Be they eating here for the association?" asked a motherly woman as she peered into the restaurant temporarily established in one of the lower halls. The polite young woman from whom she sought information seemed a little in doubt as to the precise meaning of her question, and so the good soul explained herself: "Well, I thought that if the food was sent in and the profits went to the association I should try to eat a little more." This desire to have everything inure to the advantage of the association was commendable, even though in this case the dealing out of the rations was a private enterprise. The proprietor, however, was a well-known Congregationalist, and the exceedingly low prices which he maintained would lead to the surmise that his venture was a charitable rather than a mercantile one.

An upper hall in Tremont Temple reminded one vividly of one of our time-honored New England county fairs. Here was held the first industrial exhibit in connection with the annual meeting of the A. M. A., and a creditable and tasteful display it was. The walls of the room were lined with drawings from various A. M. A. schools and interesting photographs of the buildings and students, while on the tables and floor or festooned from the ceiling were the products of the field, the carpenter's shop, the sewing-room and the kitchen. In two separate apartments were to be found printing presses in operation under the care of Negro attendants and a genuine hospital ward, with its neat little cots and bandaged doll patients watched over by trained nurses in spotless white caps and aprons. These two girls from Tougaloo and Talladega attracted much attention and called forth favorable comment from every visitor. It must not be supposed that the Negroes were the only ones to bear witness to the genuine value and excellent quality of the instruction received in the A. M. A. industrial schools. The Indian exhibit was remarkably fine, and indeed no portion of the field was without its fruit.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 2, at 10 A. M. Address by Rev. L. J. Lansing. Subject, Do the Capitalists Rob or Raise the Laborers?

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

BOSTON ALUMNÆ, MT. HOLYOKE, AUTUMN MEETING, in the chapel of Union Church, Columbus Avenue, Oct. 31, at 2 P. M.

ANDOVER AND WOBURN BRANCH, W. B. M., Mystic Church, Medford, Thursday, Nov. 12. Sessions at 10 and 2. Basket luncheon.

WOMAN'S BOARD OF MISSIONS will hold its twenty-ninth annual meeting in the Franklin Street Church, Manchester, N. H., on Wednesday and Thursday, Nov. 4, 5. Morning sessions at 10; afternoon sessions at 2. Addresses are expected from missionaries from Africa, Turkey, India, China, Japan. Reports of the home and foreign departments of the work will be given, also an account of the visit of the home secretary to mission fields. Railroad rates to delegates and attendants upon the meeting have been arranged as follows: Round trip tickets at two cents per mile within a radius of twenty five miles, $1 for places between twenty-five and thirty-three miles, one and one-half cents per mile for all other places in New England, and from New York city and Albany. If some of the small stations are not provided with round trip tickets, they can be secured at the nearest large station or junction. ABBIE B. CHILD, *Home Secretary.*

FALL STATE MEETINGS.

New Mexico,	Albuquerque, Oct.	
Utah,	Ogden,	Nov. 9.
Alabama,	Shelby,	Wednesday, Nov. 11.
Connecticut Conf.,	Winsted,	Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Staniwood, 701 Sears Building, Boston Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62 Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Returning home from the Idaho State meeting with a sense of full appreciation of the generosity of a good brother who knew how to use his large means in a most helpful way, our correspondent writes: "Remind your wealthy readers of the opportunities for such memorials, all through this Western country, and that thus the pressure upon the Building Society may be lifted, and many houseless, homeless churches may be filled with joy and made so much more efficient for the Master's work."

What more sincere form of sympathy can be expressed than that of the southern California churches as brought out in their State meeting? Note, also, the ineffective influences of hard times as to debts and new buildings. If such results follow pressing conditions, what may we not expect with coming prosperity?

An Iowa church introduced a novel and helpful feature into its anniversary celebration—a touch of self sacrifice which must have raised it above ordinary occasions of the kind.

The action of that lamented brother in Michigan is more than a practical and touching appreciation of a brother man's interest. It is a valuable testimony to a duty well performed and to the consequent adoption of a strong faith.

In a Missouri community the principal of the academy is also acting pastor of the church. A man sufficiently popular to secure two such positions and able to fill them acceptably ought to succeed in making them mutually helpful.

A local Oklahoma association was evidently alive to the importance of present day issues.

Minneapolis sets a gratifying example in ministerial comity this week.

THE STATE MEETING IN NEBRASKA.

The Congregationalists of this State have made an experiment this year in entertaining delegates. There was some delay in securing a place of meeting, but the pastorless church at Harvard invited the association for Oct. 19–22 and pledged hospitality as far as lodging was concerned. Delegates were then to pay a nominal sum for meals at hotels and restaurants and some private houses. The experiment was a success. The expense to each delegate was small and the relief to families great, so the arrangement is likely to be permanent.

The opening sermon was by Rev. F. A. Warfield. His words struck the keynote of the meeting: The Man with a Message; the Church with a Message. The communion service that followed was of deep interest.

At the time of organization Rev. A. E. Ricker was chosen moderator. An hour was given to a memorial service for four beloved brethren present at the last meeting—Rev. Messrs. W. P. Bennett, G. C. Hall, E. L. Sherman and Pres. J. F. Ellis. Dr. N. H. Whittlesey spoke for the Ministerial Relief Fund. The address of the retiring moderator, Rev. G. W. Mitchell, was a strong plea for a larger place for Christian education.

Rev. J. F. Bacon read a paper on The Man at the Helm, outlining in a vivid way the work of the Congregational pastor as a preacher and as the leader of his church.

The paper of Rev. W. H. Buss was a thoroughly prepared consideration of Civic Duty and Municipal Reform from the standpoint of a Christian patriot. He moved all hearts and his words elicited ringing applause. A full house heard with interest from Dr. M. P. Parmelee of Trebizond about the Armenians and from Rev. T. J. Smith of work in India. The thought of the Wednesday morning prayer meeting, Spiritual Enterprise, ran through all the exercises of the day. A valuable paper by Rev. John Foster emphasized the importance of a better spiritual nurture for our churches.

An afternoon was devoted to the interests of the Nebraska Home Missionary Society and the evening to a stirring home missionary rally. The report of the board of directors was presented by Sec. W. A. Selleck and showed a year of painstaking attention to the State work. The report of Supt. Harmon Bross told the story of progress, notwithstanding the severe limitations of the times. Progress has been shown not so much in the organization of new churches as in the strengthening and enlargement of those already in existence. The churches are becoming more impressed with their responsibility to the rural districts. Mrs. D. B. Perry, president of the W. H. M. U., reported its year of work and made a happy presentation of its claims.

Following these reports addresses were made by Rev. Messrs. C. G. Murphy, W. H. Buss, John Doane, Wilson Denney, and Mrs. E. G. Perkins. At the close of the session the missionary spirit was at full tide and a large committee was appointed to arrange home missionary rallies in different parts of the State. The paper by Superintendent Bross in the evening, Forty Years of Congregationalism in Nebraska, traced the growth by decades from a single church of nine members to the present enrollment of 192 churches and 14,000 members. These raised nearly $150 000 for home expenses last year, and $20,000 for benevolences.

Rev. A. E. Ricker gave the annual address and moved all hearts with his earnest plea for a deeper religious devotion. The reports from the educational institutions Thursday morning presented a year of noble work in the midst of straitened resources and somewhat lessened attendance. Then Rev. A. J. Rogers spoke upon The Man in the Minister. The afternoon session was devoted to Sunday school work with the report of State committee and of Superintendent Stewart. The evening session was devoted to the interests of the C. C. B. S. and the A. M. A., presented by Rev. W. S. Hampton and Rev. James Cross.

Among the resolutions passed was one urging prompt action on the part of our government in the Armenian affair. Altogether the session has been one of the best in the history of the association. H. B.

THE IDAHO ASSOCIATION.

The third meeting of this body met in Boise, Oct. 8, 9. On the evening of Oct. 7 occurred the dedication of the memorial chapel in Boise, and O. H. Ingram, Esq., of Eau Claire, Wis, whose generous gift to the C. C. B. S. made the erection of the chapel possible, was present and took deep interest in the exercises. The building is the memorial of a daughter of Mr. Ingram, and her husband, Mr. Shellman, was also present and gave the church a fine portrait of his wife, which was hung upon the walls of the new house. Rev. C. H. Taintor gave a touching address at these exercises and preached the dedication sermon.

The church had been unable to carpet the floor, but Mr. Ingram again came to the rescue, and, by working men all night, it was possible to finish the task before the dedication. Rev. W. S. Hawkes offered the dedicatory prayer, and other brethren of the association assisted. Thus, in the capital city of the State, this church, that has been struggling for five years in a hired hall, was installed in its own house, and it takes up its work with new courage.

The chapel will seat about 300 and is full of beauty in the Swiss style of architecture. The foundation is of gray sandstone, Above this to the window sills is white, rubble masonry with cut stone corners. The rest of the exterior is covered with shingles.

Rev. W. S. Hawkes was moderator of the association, and Rev. C. E. Mason scribe. The reports from the field were encouraging. Rev. A. G. Upton, president of Weiser College and Academy, spoke upon The Church and Education, and reported for the school. The institution is filling a pressing need, and is greatly strengthened as it enters its new buildings. Rev. C. E. Mason spoke upon the Social Problems of the Church, and Rev. C. H. Taintor and H. E. McElroy, Esq., discussed What the Church Expects of Her Members and What the Church Expects of Her Pastor. Rousing addresses by Superintendents Clapp of Oregon and Hawkes of Utah lifted the peo-

ple to a high pitch of enthusiasm for the Master's work.

An afternoon was given to the work of the Woman's Missionary Union, with addresses and papers from Mrs. W. S. Hawkes, Mrs. R. B. Wright, Mrs. C. E. Mason and others. The women here are not behind their sisters in older States in plans to aid the extension of Christ's kingdom. But a great gloom rested upon this meeting because of the sudden call to higher service of Mrs. E. A. Paddock. The loss of her helpfulness and wisdom is almost irreparable in the State, with so many interests of church and school and the wider interests of our denominational life resting upon her.

The session closed with a magnificent address by Secretary Taintor, The Men of the Mayflower. The association voted to meet next year in Challis, 75 miles remote from the railway in summer and 150 miles from the nearest railway station in the winter. All felt that we had had an uplifting meeting, and the sentiment was in all hearts, "Idaho for Christ." R. B. W.

THE WYOMING STATE MEETING.

The fifth annual meeting of this association was held in the Union Church, Wheatland, Oct. 13–15. The pastor, Rev. J. M. Brown, gave a short address of welcome. Rev. E. E. Smiley preached the annual sermon from the text, This Do, and the theme was Congregationalism Practical. The roll-call of churches found the attendance larger than at any previous meeting. Deacon A. Underwood was chosen moderator and Rev. J. M. Brown scribe. The reports of the churches were inspiring, showing growth, work and consecration. Never before were our churches manned so fully. Hope is prevalent in all our State work.

The Woman's Missionary Union occupied part of a session with its annual meeting. The subjects were: Why, When, How, and Sowing Beside All Waters.

The topics of the general meetings were such as to increase the desire of the delegates for right living without as well as within the church. They embraced: The Need of a University Education, by Prof. F. P. Graves; The C. C. B. S., by Rev. C. H. Taintor; The Future of Our State as Influenced by Our Sunday Schools, Rev. C. N. Fitch; One Thing I Do, Rev. A. D. Shockley; Christian Citizenship, Rev. O. L. Corbin; The Y. P. S. C. E., Fifteen Years After; The Best Work Which a Man Can Do, Rev. E. E. Smiley. Superintendent Brown gave a descriptive account of the annual meeting of the C. H. M. S. in New Haven, Ct., which delighted his hearers.

The "tenth banner" was presented to the Manville church, all but one of whose members had given a tenth of their income to God during the year. Cheyenne was chosen as the next meeting place. J. M. B.

THEOLOGICAL SEMINARIES.

Bangor.

Owing to the interest in the Moody meetings held in the city the past week all afternoon work in the seminary was suspended. Many of the students rendered efficient service as singers and ushers. By invitation of Mr. Moody the faculty and students attended a special service, Oct. 21, at the Y. M. C. A. hall, in which he gave a practical talk as to the attitude of the working man toward the church, and some of the best ways of reaching non-church-goers. ——The Bond Lectures for 1897 will be given by Charles Augustus Young, Ph. D., professor of astronomy at Princeton.

Hartford.

The sessions of the Institutional Church Convention, held in this city last week, were largely attended by the students.——President Hartranft attended the Princeton celebrations last week.——Dr. Albrecht, late president of Doshisha College, Japan, spoke on the Christian Life and Work in Japan at the Center Church Thursday evening. Friday morning he led the chapel exercises at the seminary.——The missionary club will study the lives of Judson, Duff, Mackenzie and Mackay.——The Hosmer Hall Choral Union has begun its rehearsals.——Princeton College has just conferred upon Professor Mead the degree of D. D.——Mr. C. C. Stearns has been appointed Carew lecturer in place of Professor Walker, who is ill.

Yale.

The Missionary Society was addressed Oct. 19 by Rev. G. E. Albrecht on Christian Life and Work in Japan.——The Senior address last week Wednesday was by Mr. L. Coolidge on The World's Need of Sympathy and the Minister's Duty as Related Thereto.——Mr. A. M. Hall of the Senior Class attended the A. M. A. meeting at Boston.——At the Leonard Bacon Club last week the subject, Resolved, That Senators Should Be Elected by Popular Vote, was discussed by Messrs. Pinney, Breck, Hughes and Bliss. The new officers are C. S. Macfarland, president, and F. C. Bliss, secretary.

Chicago.

Rev. Henry Blodgett, D. D., formerly a fellow-tutor with President Fisk at Yale, addressed the faculty and students last week Tuesday on China. ——Thursday afternoon Mr. H. W. Gates, the librarian, gave his first address on the use of books. ——Professor Mackenzie addressed the Congregational Club of the Twin Cities, Minn., last Monday night. He is to preach the sermon at the installation of Dr. Beach of Plymouth Church, Minneapolis.——Prof. W. B. Chamberlain is supplying the Second Church at Oak Park.——Professor Curtiss is giving an elective course on The Song of Solomon, Professor Harper on The Early History of Israel, Professor Mackenzie on The Christian Faith and Modern Antagonists.

Pacific.

The number of students is still increasing.—— Miss Maria T. Williams of Oakland, who has studied in the Lay Training School in New York and done home missionary work in Vermont, is just beginning a course of lectures to the lay training class. ——Professor Lloyd supplies First Church, San Francisco, pending the coming of Dr. Adams.—— The Pacific Coast Educational Alliance met at the seminary, Oct. 14.——Repairs on the buildings, which have included painting North Hall and refurnishing of rooms, are now about completed.—— The new boarding club is doing well.

CONFERENCES AND ASSOCIATIONS.

MASS.—Pilgrim Conference, meeting in Marshfield Hills for its missionary session, Oct. 20, considered: The Work of the American Missionary Association, American Board, Church Building Society, Home Missionary Society, Woman's Board and Our Poor Neighbors in Boston.

ME.—Hancock Conference met at Somesville, Mt. Desert. Rev. Messrs. Richard Owen and G. H. Heffion preached the sermons and Rev. William Forsyth gave an address on Civic Duties, which he delivered at the State meeting. The topics were: The Duty and Privilege of Christians to Become Church Members, Neglect of Family Worship, The Sunday School Ideal, How Can Our Conference Count More for Christ? County and Foreign Work.

Cumberland North Conference met at South Freeport, Oct. 20, 21. The sermons were by Rev. Messrs. L. J. Thomas and H. J. Mank. Topics: Bible Study in the Community, Christian Nurture, Influence of Reading on the Moral Tone of the Community, Responsibility of the Conference for the Local Field, Fellowship Among the Churches, The Women's Work.

N. Y.—Western Association met in Rushville, Oct. 20, and discussed The New Testament Law of Giving, The Church, Its Spirit and Needs, Christian Education and the State, The Sunday School Society.

Wyoming district meeting was held at Perry Center, Oct. 19–20. The sermon was by Rev. G. W. Raeburn and among the topics were: Work of the Holy Spirit, How to Live on a Small Salary, Hard Times and Benevolences, Organization and Training of the Young, Church Efficiency. Secretaries Duncan and Curtis spoke for their respective societies, also President Calhoun for Keuka College.

O.—Miami Conference held its fall meeting in Newport, Ky., Oct. 20, 21. The missionary societies were represented by Dr. Creegan of the American Board, Rev. W. F. McMillan of the Sunday School Society and Dr. Fraser of the Home Missionary Society. Historical papers on Miami Conference and its churches were read and other topics were discussed. The Mountain Work in Kentucky was also presented. Rev. George Gadsby preached the sermon. Four churches were added, making 20 in the conference.

The meeting of Cleveland Conference at Berea was one of the best and most largely attended ever held. The addresses were marked by thoughtfulness and care in preparation. Almost every church in city and country was represented and the commodious edifice was nearly filled at all sessions. Dr. Farnsworth was warmly welcomed as representative of the American Board, and Secretary Wiard for the Home Missionary Society. Rev. A. B. Cristy, the retiring moderator, preached an eloquent sermon, The Obligation of the Church Member—to his own church, to other churches of the denomination, to the missionary societies. The Sunday School—its relation to the churches, its devotional spirit, its evangelizing power, its teachers; Preparation for Revival, After the Revival, What? were among the topics. Strong resolutions were adopted on the Armenian question and indorsing the Ohio Anti-Saloon League.

IND.—The Northeastern Association met in Fort Wayne, Rev. E. E. Frame, pastor, Oct. 20–21. The edifice has been thoroughly repaired recently and electric lights have been added. The attendance was good and the program was lively. The name of the organization was changed by unanimous vote to Fort Wayne Association. Topics were: Moral and Social Diseases, Plans for Winter's Work, The Men and the Church, The Splendor of Foreign Missions, Conditions of Success in Church Work, The Preacher and His Models, The Women and the Howard Roll of Honor in Home Missions, Christian Self-denial, Church Finance, Qualifications of Sunday School Teachers, Christian Endeavor and the Church and the Christian College Versus the State University in Relation to Ministerial Supply. The new Y. M. C. A. central secretary, A. M. Wight, recently from Pilgrim Church, St. Louis, added zest by his appropriate remarks.

IO.—Central Association was entertained Oct 20, 21, by the little church at Dinsdale, Rev. Robt. Mumby, pastor. Attendance from the community was large. Topics under consideration were: The Baptism of the Spirit, The Church the Central Power, Responsibility of Each Member for Its Growth, Sunset Views of a Minister's Life, The Prayer of Faith, The Bible Our Infallible Guide, True Prosperity in a Church. The missionary causes were presented by pastors, Secretaries Towle and Douglass and the women.

MO.—Springfield Association held a largely attended meeting at First Church, Oct. 13. There were encouraging reports from the churches, an educational hour of unusual interest, stirring words on home missions from Supt. A. K. Wray and an inspiring presentation of Sunday school work by Rev. W. L. Sutherland.

OKL.—At the meeting of Southwestern Association, held in Okarche Oct. 13, a debate on the question, Should Women Be Ordained? resulted in a favorable decision by the majority on condition that the women be "called of God and duly qualified." Rev. J. W. Wellman preached the sermon. The various benevolent societies and Kingfisher College had a hearing. A resolution was adopted requesting the H. M. S. to withhold a commission from a pastor who fails to take collections for home missions and church building.

CLUBS.

MASS.—Rev. J. A. McColl addressed the North Bristol Club at Taunton, at its October meeting, on The Patriot Christ and the Christian Patriot.

The present administration of the Boston Club has given the membership nothing better than the address last Monday evening of Prof. B. C. Blodgett of Smith College on Church Music. The only disappointed hearers were those who looked for an abstract, technical paper. Instead, he spoke without any notes, in a simple, informal style, but in the choicest English. It was a straightforward plea for giving music its rightful place in the service of the church, for making it both impressive and expressive. He urged a high standard of hymns and tunes, and averred that the men of his profession were disposed to work sympathetically with pastors and music committees toward securing a more effective and beautiful service of praise.

NEW ENGLAND.

Boston.

Shawmut.—Last Sunday, in place of the regular services, missionary addresses were given by A. M. A. representatives who were in the city to attend the jubilee meeting. The Fisk University singers rendered selections.——*Union.* Dr. Nehemiah Boynton, the former pastor, occupied his old pulpit last Sunday, much to the delight of the congregation.

The many friends of Barna S. Snow, secretary of the Boston Seaman's Friend Society, will be glad to hear that he is restored in a good measure to his former health. He is at present still availing himself of the recuperative influences of Cape Cod, but

hopes to be able to resume his office work not later than Jan. 1.

Massachusetts.

CHELSEA.—*Central.* Last Sunday was the 25th anniversary of the dedication of the house of worship and the day was fittingly celebrated by special exercises. The pastor, Rev. C. E. Jefferson, gave a historical address, following which the treasurer, in sight of a great congregation, burned the mortgage which represented the last $5,500 of the first mortgage of $43,000. The church is now free from debt with $800 in the treasury. A letter from Rev. C. P. H. Nason, a former pastor, bore his congratulations to the church.

CAMBRIDGE.—*Shepard Memorial.* The union meeting in the interests of the A. M. A. last Sunday evening was unusually large. The Fisk jubilee singers gave selections, and addresses by missionary speakers were part of the program.

NEWTON.—*Eliot.* The 250th anniversary of the beginning of John Eliot's work among the Indians was fittingly observed last Sunday at this church named for him. The edifice stands but a short distance from the spot where he begun his missionary labors and has a stained glass window representing him preaching to the red men. The city also observed the occasion. The real date was Oct. 28, but the church chose to celebrate on Sunday. At the morning service an elaborate historical address was given by Rev. E. H. Byington, D. D., a member of the church, other parts in the service being taken by Rev. H. J. Patrick, D. D., and Rev. J. W. Wellman, D. D., a former pastor. In the evening four addresses were given on The Roxbury Pastorate by Rev. F. B. Hornbrooke of the Unitarian church; The Indian Question Two Hundred and Fifty Years Ago by Rev. G. E. Merrill, D. D., of the Baptist church; Some Traits of Eliot's Character by Rev. Dillon Bronson of the Methodist church; and The Key to the Lock of John Eliot's Life by the pastor, Rev. W. H. Davis, D. D.

SALEM.—The Protestant pastors contributed to the *News* of this city, last Saturday evening, a symposium on The Church and the Community, a large edition being printed.——*South.* Miss E. M. Pierce, a member of this church and a teacher in the Girl's School at Aintab, Turkey, is at home after an absence of 22 years and spoke at a recent union meeting telling of her work and experiences during the massacre of the Armenians.——*Tabernacle.* Miss Eunice Kitto, an Indian girl and graduate of the Santee Normal Training School, lately addressed the Tabernacle Y. P. S. C. E., whose members for several years contributed for her education. She was given a hearty greeting.

NORTH ANDOVER.—Evangelist Jackson, with a singer, Mr. O. M. Crowell, held three weeks of special services recently. Evident refreshings attended the effort and a large number of persons gave evidence of a new life. More than 100 from 15 to 50 years of age signed cards. Dr. H. E. Barnes is pastor.

NEWBURYPORT.—*Belleville.* With the mural tablet, recently dedicated in honor of the first pastor of the church, Rev. James Miltimore, the giver, the late Miss A. E. Rousseau, also contributed $800 for any use to which the church might apply it. Doubtless some changes in the audience-room will soon be made. The Boys' Brigade has begun its fall meetings with unabated zeal and earnestness. The Brotherhood of Andrew and Philip lecture course for the winter has met with its usual success in the advance sale of tickets, and provides five entertainments at nominal cost, seventy-five cents, with the purpose of merely covering the cost. At a recent sale held by the Missionary Society $65 were realized for the purchase of a missionary library to be circulated in the parish. The last monthly afternoon tea and literary meeting of the society was attended by 50 women.

LOWELL.—*Kirk Street.* A church league has been formed whose chief object is to interest all the men in the evening service and to reach those who have no church home. This church is joined by the entire city in sorrow for the death of Deacon Philetus Burnham, who was beloved by all. He has been an attendant since the formation of the church, was the teacher of the largest class in the Sunday school and had served as deacon for the past 25 years.

FALL RIVER.—*Central.* The claims of the A. B. C. F. M. were presented by Dr. J. L. Barton last Sunday. The collection taken amounted to over $700, the largest taken for the Board in this church for many years.

WORCESTER.—*Old South.* Dr. A. Z. Conrad, the pastor, preached his sixth anniversary sermon Oct. 18. His pastorate has been remarkably prosperous. Over 600 members have united with the church, making the present membership nearly 900. The church is thoroughly organized and continually alive in service. A Men's Union of 150 members has just been organized. There are three strong Endeavor Societies, a Sunday school of 600 members, a brotherhood of young men whose distinctive purpose is work for the salvation of young men, a Young Ladies' Union of 100 members and a Ladies' Benevolent Society, which, in addition to general benevolent work, is concerned in the social life of the church.——*Piedmont.* A Brotherhood of Andrew and Philip has been organized with 15 members.——*Central.* Belmont and Greendale People's Church united with this church last Sunday evening and were addressed by Rev. W. G. Puddefoot.

SHREWSBURY.—The vestry has been newly frescoed and further improvement made. The church is in good condition.

DALTON.—The Y. P. S. C. E. has appropriated $10 for trees to be set on the parsonage grounds. A collection taken by this church for the Massachusetts Total Abstinence Society amounted to about $70.

PALMER.—*Second.* The services under the care of the Men's Sunday Evening Club have opened promisingly this fall, the attendance being excellent and the club assuming its duties with vigor.

CHICOPEE.—*Third.* Rev. Charles Pease was ordained pastor, Oct 20. His examination was entirely satisfactory. After the banquet provided by the women of the church the evening exercises were held, the sermon being preached by Dr. B. W. Lockhart. The new pastor is a native of Connecticut and graduate of Hartford Seminary. He has supplied this church about two years.

WEST STOCKBRIDGE.—Oct. 19 was observed as "old folks' day." The pastor, Rev. W. W. Curtis, preached on Bringing Forth Fruit in Old Age at the morning service, and in the evening a concert exercise was held, with one of *The Congregationalist's* Services and readings on the subject of Old Age. The church was decorated with autumn leaves.

Maine.

PORTLAND.—*St. Lawrence Street.* The corner stone of the new edifice was laid with appropriate services Oct. 19, and the large concourse of persons witnessed to the widespread interest in the event. The $25,000 necessary in order to secure all subscriptions have been raised. The structure will be a splendid monument to the fidelity and spiritual quality of Rev. A. H. Wright's 26 years' pastorate. The prayer at the laying of the corner stone was by Rev. D. M. Pratt, and addresses were made by Drs. W. H. Fenn, J. L. Jenkins and the pastor. An original poem was read by Miss M. C. Merrill. Four of the city churches gave illustrations of fraternal Christian spirit Oct. 4 and 11 in helping, by a special offering, to complete the subscription, by a gift of $400, the Williston leading by a collec- of $170. The building will be completed this winter, and dedicated free of debt next June. About $5,000 more will be needed for furnishings and equipments.

KENNEBUNK.—A hopeful report comes from this church. An increase of $100 is noted in the benevolences, which amount to $650. The 25th wedding anniversary of the pastor, Rev. G. A. Lockwood, and his wife was observed by a social gathering and gift of a roll of bills from this people, whom he has served for 17 years.

BANGOR.—Evangelist D. L. Moody has been holding a series of meetings under the auspices of the Y. M. C. A. Last week Saturday evening and Sunday Central Church was filled, and after that the City Hall was filled with a congregation of 2,000 or more with great interest. A choir of 300 did excellent service.

GREEN'S LANDING.—This church parts with its faithful pastor, Rev. S. A. Apraham, with regret. He feels that he must take the platform in behalf of his persecuted countrymen, the Armenians.

AUBURN.—*Sixth Street* protests earnestly against the resignation of Rev. L. J. Thomas, and at a recent meeting offered, among other inducements, a protracted period for rest.

SOUTH PARIS.—Rev. R. J. Haughton, the pastor, observes the fourth anniversary of his settlement by an earnest pastoral letter to his people.

New Hampshire.

BARTLETT.—A modest but symmetrical and becoming church edifice is in process of erection at an estimated cost of $5,000. It is to have a vestry directly back of the audience-room and separated by folding doors, with a total seating capacity, when used together, of 300. The organ and choir section are at one side of the pulpit and a small ante-room for the pastor at the other. Over the vestry is a ladies' parlor, and in the basement a commodious and convenient kitchen and dining-room, the latter to be used for evening classes. In the basement also a cheerful and attractive reading-room is planned for and some unfinished space will be utilized hereafter as there may be need. The outlook is full of promise.

HANOVER.—Rev. J. H. Twichell, D. D., of Hartford, Ct., and President Hyde of Bowdoin College have recently occupied the college pulpit. A collection of $135 has just been taken for the A. M. A. Dartmouth College has received a bequest of $3,000 from the estate of Miss S. B. Foster, a native of Hanover, to found the "Richard Foster Scholarship," in memory of her father, to aid worthy poor young men studying for the evangelical ministry.

HAVERHILL.—A granite curbing set on the approaches to the meeting house and chapel and the laying of concrete walks has greatly improved the church conveniences. A portion of the necessary funds for this was raised by a sociable recently given by the "Willing Workers."

STODDARD.—The parsonage has been undergoing needed repairs now approaching completion, and work has already begun on the interior of the meeting house. A new bell costing about $90 has been put in place beside the old one.

NELSON.—This home missionary church, with only 45 resident members, has given the present year $54 to four different objects as decided by vote at the last annual meeting, home missions leading with a contribution of $21.

WASHINGTON.—Through the generosity of Hon. Dexter Richards of Newport the church has been furnished with a handsome new communion service.

Preparations are being perfected in Tilton for a series of evangelistic services during the month of November.——Revival services in Peterboro are also being arranged for.

Vermont.

JAMAICA.—Union meetings, under the leadership of Rev. A. J. Cameron, the pastor, have resulted in about 20 conversions.

Rhode Island.

PROVIDENCE.—*Academy Avenue.* This church has had a prosperous season during the present year. Fifty members have been added since January, and the salary has been increased, with prospect soon of further advance——*Pilgrim.* The 200 families of the church are to have the *Congregational Work* for the first year. The Endeavor Society arranged a reception Oct. 21 to the students of Brown University, which was well attended. An experienced kindergarten teacher has charge of the primary Sunday school.

Elmwood Temple. Rev. E. T. Root was installed pastor Oct. 22. He presented a strong statement of Christian belief, somewhat out of the ordinary form in respect of the emphasis given to the sociological aspect of faith in Christ. For five years he has been in the ministry, for a time in New York city as assistant in the University Place Presbyterian Church and then as pastor of a Baltimore church. Dr. J. E. Twitchell preached the sermon.

Connecticut.

HARTFORD.—*South.* An innovation in the way of a social gathering to take the place of the weekly prayer meeting at a stated time was instituted with great success last week. Brief speeches were made, urging the young people to take an active interest in church work, and the remainder of the evening was spent in social intercourse.——*Windsor Avenue.* Mrs. L. A. Chapin, who died recently at the advanced age of 79, was one of the original members of the church and was a much valued and esteemed member.——The reports presented at the 22d annual meeting of the Hartford Branch of the W. B. M. showed a successful year, the receipts amounting to $7,047, the largest amount received in any year by regular contributions. The branch consists of 52 auxiliaries, 11 junior bodies, 16 mission circles and 11 cradle rolls. The aggregate membership of the auxiliaries is 1,771, a gain of 100 for the year.

SIMSBURY.—In making the changes on the church a pewter platter 156 years old was found that was first used at the raising of the first house for worship in 1740, and was subsequently used again at the raising of the new meeting house in 1830. It did service as a collection plate on a recent Sunday morning. The repairs and alterations are now practically completed, although at the time of the dedication the carpets were not laid nor the painting finished.

NEW HAVEN.—At the Ministers' Meeting, Oct. 26, Direct Legislation was discussed by Prof. E. V. Raynolds of Yale.——*United.* The recent Sunday morning collection for the C. H. M. S. amounted to $450.——*Redeemer.* The pastor, Dr. W. L. Phillips, preached on a recent Sunday evening on Responsi-

bilities of Young Americans.——*Howard Avenue.* On a recent Sunday evening the pastor, Rev. W. J. Mutch, preached on The Responsibility of Citizenship.

THOMASTON.—*First*, Rev. R. W. Sharp, pastor, has suffered removals, owing to slack work in the factories. Attendance upon services, however, was never better. The prayer meetings, especially, are full. The entire number of additions during the present pastorate is nearly 100—a little less than one-third of the entire membership.

POMFRET.—Mrs. Mary R. Hunt, widow of Rev. Daniel Hunt, who was pastor of the church here for many years, and who died here about 25 years ago, passed away at her home in Columbia last week, at the age of 89 years.

HUNTINGTON.—The subscriptions to the new organ, which was put in a year ago at a cost of $600, have now all been paid in, and the debt on it is canceled.

NEW MILFORD.—This church holds to the custom of renting pews, and the sale this year was $400 greater than that of a year ago.

MIDDLE STATES.

New York.

NEW YORK.—*Manhattan.* An important business meeting was held Oct. 23, and fully attended. Six deacons were elected, three members of the council, a clerk, treasurer and superintendent of the Sunday school. The church is fortunate in securing the services of Dr. W. L. Hervey for the last named office. He is president of the Teachers' College and widely known as an educator. After the church meeting the legally called meeting of the church and congregation took final action as to their incorporation. Nine trustees were elected. The church and corporation formally confirmed the call to Dr. H. A. Stimson previously issued by the provisional committee. Dr. Stimson responded briefly and affectionately. A council will be called Nov. 9 for recognition of the church and the installation of the pastor. The devoted labors and remarkable success of the provisional committee were recognized by vote.

ITHACA.—Last week Sunday evening Dr. W. E. Griffis began a course of sermons, the object of which is to show the real foundations of Christianity and the fruitless nature of negative opinions and criticism. The church has organized a chorus of 30 voices under Mr. H. E. Dann.

NORTH PITCHER.—A new church building has just been completed to replace that destroyed by fire last winter. The dedication took place Oct. 22, the sermon being preached by Dr. Edward Taylor.

CANDOR.—The church building is undergoing repairs, the roof being reshingled and the walls of the auditorium newly frescoed.

New Jersey.

JERSEY CITY.—*Tabernacle.* The People's Palace, which is associated with this church, has given this season 12,273 free baths to the poor, who are very grateful. A new feature this summer has been a large combination playroom and roof garden connected with the day nursery. It was an addition greatly needed, but owing to lack of money it had to be put in a low room, where the heat in the hot spell was intense. Children of laboring women are cared for, fed and entertained for 10 cents a day, two children for 15 cents. Every evening and afternoon the work of ministration to the socially nonelect goes on in some practical line.

ASBURY PARK.—A church was organized June 12, with a membership of 144. At the first communion 11 more were received. The congregations have been large, notwithstanding the services were held in a hall. The new church is made up chiefly of believers who were formerly connected with the local Presbyterian church, but who, finding they could not continue to work and worship harmoniously under the old auspices, concluded that a new organization was called for. A council, composed of a number of New Jersey churches and a few from New York, convened and recognized it Oct. 20.

WOODBRIDGE.—The recent annual meeting disclosed the fact that the church is in good shape financially. A system of cottage prayer meetings has been started. Ground has been broken for a new Sunday school room, which is to be 60 feet by 40, fitted up in modern style.

THE SOUTH.

District of Columbia.

WASHINGTON.—*First* has again resumed its winter activities and celebrated last week the 25th anniversary of the ordination of the pastor, Dr. S. M. Newman. This week he returns to his first charge in Taunton, Mass., to assist in the celebration of the 75th anniversary of the Congregational church in that place.——*Fifth.* The annual roll-call was held on Oct. 18, nearly every member being present and responding by rising and reading or repeating a selection of Scripture. A harvest home service was held in the evening, the decorations, addresses and music carrying out the thought and lessons of the season in an unusually interesting manner.

Arkansas.

Rev. Robert L. Layfield, evangelist, of Kansas City, Oct. 18 began a series of special meetings with the church at Rogers, Rev. R. C. Walton, pastor.

THE INTERIOR.

Ohio.

CLEVELAND.—*Franklin Avenue.* Spiritual interest has been steadily increasing of late. The prayer meetings and Sunday services are unusually well attended. An interesting new feature is the teachers' Bible class, which meets after the Friday evening meeting. The new pastor is Rev. B. G. Newton.——*Grace.* Multiplied opportunities prove to be fine promoters of fellowship. At the council which dismissed Rev. J. H. Hull from the pastorate, Oct. 20, nearly every church in the city was represented. The women served a bountiful supper, a delightful social hour was spent by the church and council, and this closing event of a 10 years' pastorate will be cherished by church and pastor with pleasant memories. Mr. Hull came to the church when it had but 30 members and was heavily in debt. Though it is not now strong, it has received more than 250 members, mostly on confession, has paid its debt and has been for three or four years past independent of home missionary aid. The recent death of Mr. Hull's father makes necessary his removal temporarily to Sandusky, and he has accepted an urgent invitation to supply for a year the struggling church at Lakeside, across the bay from there. Grace Church at first unanimously refused to accept his resignation, but after an urgent fraternal letter from the Lakeside church the resignation was accepted.——*Lakewood* has been compelled by the financial stringency still further to delay beginning on its greatly needed house of worship, for which plans had been prepared and bids received. The present small chapel has been repaired and made comfortable for the coming winter, with the hope of a new building in the spring.——*Pilgrim.* The Women's Association gave a reception to Mrs. Pitkin, and the Endeavor Societies gave a tea in honor of her and her husband, more than 100 members being seated at the tables. Mr. Pitkin recently addressed the Sunday school and spoke at both Sunday morning and evening services.

Michigan.

ALPENA.—The church has extended a call to Rev. James McAllister of Minneapolis, where he has labored for three years with good success. The late W. H. Potter of this church, an honored business man of the city, who died last September, was a man of considerable wealth and great generosity. He has left some handsome gifts to worthy men of his employ and notably remembered Rev. A. B. Allen, Oberlin, O., who, as his pastor, had the honor of leading Mr. Potter to make the great and important decision of his life.

LANSING.—*Plymouth.* At a regular meeting of the church, Oct. 22, the resolutions adopted by the American Board at Toledo concerning the duty of the United States Government to her citizens in Turkey were heartily indorsed, and a committee was appointed to prepare a statement to be sent to Pres. J. B. Angell, chairman of the committee of the American Board.

DETROIT.—*Fort Street.* A political social was held Oct. 15 and was a success.——*Polish Mission.* Rev. John Lewis is working with hope and courage in this hard field. The mission needs new quarters, more central, for its work.

RICHMOND.—This church rejoices in the speedy and happy settlement of Rev. S. A. Long, who takes up the work so well developed and maintained by the late pastor, Rev. H. R. Williams.

OXFORD.—Rev. J. S. Edmunds leaves this church after a short but pleasant pastorate. He leaves a warmly attached people. He has a call to the church at Chelsea.

DEXTER.—Rev. Frank Blomfield was tendered a reception by the church, which he is just leaving. Gifts were presented at that time.

FLINT.—A thank offering meeting was held recently and $16 were contributed to foreign missions.

THE WEST.

Missouri.

CARTHAGE.—Great anxiety has been felt for the church in this beautiful and important city of southwestern Missouri during some months of depression which seemed to threaten its very existence. A much more hopeful spirit now prevails. Nineteen persons have recently been received to membership. Attendance on all services, particularly those held in the evening, has largely increased. Under the leadership of the pastor, Rev. A. J. Van Wagner, the church is enjoying a period of courage and activity in expectation of greater revival.

GRANDIN.—A reading-room has been opened in the meeting house. The liberality of the Grandin Lumber Company, shown in contributing a site for the church, besides a parsonage and material for the church building, together valued at $1,500, has not prevented the offerings of the people for the edifice and the support of the pastor. During this, the first, year of the church's history these amount to $3,035. The impression that the lumber company pays all the bills is incorrect.

IBERIA.—Principal G. Byron Smith of the academy is acting pastor of the church. The academy has larger attendance and more teachers than heretofore, and the townspeople have shown more interest in its support. Twenty young persons trained here are teaching in the country schools. Several in Drury College and elsewhere are preparing for the ministry.

NOBLE.—Seven members of this church, which is 40 miles from a railroad, recently drove 85 miles over the rough roads of the Ozark Mountains to attend the association meeting at Springfield. The academy, which at great self-sacrifice has been sustained here for several years, is now for the first time closed. It is hoped soon to reopen it.

KANSAS CITY.—*Olivet.* The corner stone of the new edifice, which is to be of stone, was laid, Oct. 11, with addresses by Dr. Henry Hopkins, Rev. J. G. Dougherty and Evangelist Robert Layfield.

JOPLIN.—This church, of which Rev. J. C. Plumb was pastor, owing to the sale of its property and the scattering of its members, has discontinued services for the present.

NEW CAMBRIA.—*Welsh.* A house of worship, replacing the one destroyed by fire some months ago, was dedicated by special services, Oct. 17-19.

Work has been begun upon the new building for the Bohemian church, St. Louis. Rev. A. L. Love will superintend its construction.

Iowa.

GLENWOOD.—The church celebrated its 40th anniversary Oct. 18 by giving the largest collection for home missions in its history. Last year's amount will be nearly doubled. The Sunday school observed the day as "rally" Sunday. The house was beautifully decorated. The evening service was given to reminiscences of the early days of the church and to thanksgiving for the devoted service of Father John Todd and other foundation builders. Rev. M. D. Reed is pastor.

Evangelist F. B. Smith, now in Y. M. C. A. service, has been engaged for meetings during the coming season by the following Iowa churches: Newell, Garner, Thompsen and Buffalo Center and First Church, Dubuque. The State H. M. S. will be unable to employ an evangelist this winter on account of hard times.

Minnesota.

MINNEAPOLIS.—*Plymouth.* During the annual convention of the State C. E. Society, Oct. 23-25, a

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denominational rally was held at this church with addresses from Dr. D. N. Beach on What Congregationalism Stands For; and from Rev. J. A. Stemen on Applying the Cardinal Principles of Congregationalism to C. E. Work. Representatives of the various missionary societies and of Carleton College gave two-minute addresses. The hour gave the young people new insight and interest in the great work of the churches.—*Fremont Ave.* Rev. James McAllister, who leaves this pastorate to accept a call to the largest church in Alpena, Mich., has done excellent service, not only in distinctively religious work, but to the cause of better municipal government as well.—The ministers of this city have invited those in St. Paul to meet with them the first Monday in November.

North Dakota.

FARGO.—*Scandinavian.* This church is making excellent progress under the efficient lead of Rev. L. J. Pederson. It is the center of work for this nationality in North Dakota and northern Minnesota, where the Scandinavian population is estimated at 70 per cent. of the whole. The H. M. Society has aided the enterprise for the past three years, but finds it no longer has funds for the purpose. To abandon it at this time is most disastrous.

DWIGHT.—Rev. D. T. Jenkins closed his pastorate here Oct. 11. His parishioners and friends gave him a delightful farewell reception at the parsonage Oct. 12, and presented his wife with a beautiful dinner set and silver beaker as a token of high regard. The mission band, under the lead of the pastor's wife, is to present the church with a bell. Mr. Jenkins will begin work at once at Hillsboro and Kelso.

WEEKLY REGISTER.

Calls.

BOSTWICK, Elmer D., recently of Petaluma, Cal., to Covert, Mich. Accepts for a time.
BOSWORTH, Wm. A., Guthrie, Okl., to Fairmount Ch., Wichita, Kan. Accepts, and has begun work.
BROWN, Herbert S., accepts call to remain at Danielson, Ct.
BURR, Wm. N., Perris, Cal., to Ventura. Accepts.
CAMERON, Malcolm J., Chicago Sem., to Lynxville and Gay's Mills, Wis.
ELLIOTT, Wm. A., Algonquin, Ill., to Grand Ledge, Mich.
FARNWORTH, Arthur, Dodge, Howells and Fairview, Neb., to Nebraska City.
FOWLER, Wm. C., Genesee, Ida., to Aberdeen, Wn.
GOLDER, Arthur L., Eliot, Me., and Second Ch., York, to Ballardvale, Mass. Accepts, to begin Nov. 1.
KERNS, Herbert A., Turner, Ill., to Rock Falls.
LILLIE, Isaac B., Alamo, Mich., to Clarksville and S. Boston.
MCALLISTER, James, Fremont Ave. Ch., Minneapolis, Minn., accepts call to Alpena, Mich.
MARSH, Geo., Manson, Io., to Shell Rock.
MARTIN, Joel, Gen. Missionary for Michigan (Upper Peninsula), to Gaylord.
ROBLEE, Henry S., Charlotte, Mich., to Kenosha, Wis.
SANFORD, John I., to remain for a year at Mayflower Ch., New Duluth, Minn. Accepts.
SEAVER, Chas. H., Bronson, Mich., to Harrison. Accepts.
STRONG, Sydney, Walnut Hills Ch., Cincinnati, O., to Second Ch., Oak Park, Ill. Declines.
THOMAS, Lewis J., Auburn, Me., declines, *not* accepts, call to Union Ch., Vinalhaven.
TUTTLE, John E., College Ch., Amherst, Mass., accepts call to Union Ch., Worcester.
VILLIERS, J. Chas., W. Boylston, Mass., to People's Ch., Greendale. Accepts.
WASHINGTON, Alonzo G., Nevinville and Good Hope, Io., to Blencoe.
YOUNG, Jas. C., New Sharon, Me., to Andover. Accepts.

Ordinations and Installations.

ARMSTRONG, Lynn P., *o.* Oxford, Ct., Oct. 22. Sermon, Prof. W. F. Blackman; other parts, Rev. Messrs. J. A. Freeman, E. P. Ayer, A. R. Lutz.
BILLINGS, C. S., *o. p.* Third Ch., Los Angeles, Cal., Oct. 6. Sermon, Rev. W. F. Day; other parts, Rev. Messrs. J. H. Harwood, D. D., Jas. Parsons, J. M. Schaefle, D. W. Bartlett.
IRELAND, Wm. F., *i.* South Ave. Ch., Syracuse, N. Y., Oct. 20. Sermon, Rev. W. A. Trow; other parts, Rev. Messrs. Ethan Curtis, W. H. Pound, H. A. Manchester, E. N. Packard, D. D.
PEASE, Chas., *o. p.* Third Ch., Chicopee, Mass., Oct. 20. Sermon, Dr. B. W. Lockhart; other parts, Rev. Messrs. G. W. Winch, B. C. Meserve, F. L. Goodspeed, J. L. R. Trask, D. D.
ROOT, E. Talmadge, *i.* Elmwood Temple, Providence, R. I., Oct. 22. Sermon, Rev. J. E. Twitchell, D. D.; other parts, Rev. L. S. Woodworth and Drs. J. G. Vose, E. O. Bartlett, Wallace Nutting.
SMITH, Jas., *o. p.* Alexandria, Ind., Oct. 19. Sermon, Rev. J. S. Ainslie; other parts, Dr. N. A. Hyde, Rev. Messrs. R. J. Smith, J. W. Wilson, W. A. Thomas.

Resignations.

BENNETT, D. Edward, Mulliken, Mich.
BRODHEAD, Wm. H., Flint, Mich.
DREW, Frank L., Henry, S. D., to take effect Jan. 1.
GREGORY, Herbert, Roy, Wn.
HADDEN, R. A., Forest Heights Ch., Minneapolis, Minn., to complete theological course at Chicago Sem.
HJELTLAND, John H., Granite Falls, Minn.
HULL, John H., Grace Ch., Cleveland, O., after a ten years' pastorate.
JAMES, David R., Cambridge, Neb.
KERNS, Herbert A., Turner, Ill.
MARGETTS, Henry, Sturgeon Bay, Wis.
MORTON, John, First Ch., Hamilton, Ont.
WALKER, Wm. A., Holbrook Ch., Livingston, Mont.
WOOD, Stephen R., Ferndale, Cal.

Dismissions.

HULL, John H., Grace Ch., Cleveland, O., Oct. 20.

Churches Organized.

NORTH BARNSTEAD, N. H., 15 Oct., 15 members.
ROSWELL, Ida., 11 Oct., seven members.

Miscellaneous.

BONFILS, Ellsworth, Port Chester, N. Y., has accepted the invitation of Atlanta University to act as its Northern representative. After a few weeks in the South he will return North to begin his work.
CLARK, J. Brittan, has returned to Brooklyn, N. Y., from his country home with health greatly benefited, and will resume work at the Lee Ave. Ch. Nov. 1.
FIELD, Jas. P., for 20 years pastor at Amity, Mo., was dismissed last spring on account of failing health. After four months' absence he returns much strengthened and will supply at this place for the present.
HARMON, Miss Lizzie, has accepted an invitation to supply at Wetmore, Vt., during the winter.
HORINE, Stephen D., recently pastor at Ogden, Io., who has been laid aside from work since April, is now in the sanitarium at Battle Creek, Mich. It is not likely that he will be able to do pastoral work for several months.
MCKINLEY, Chas. E., was tendered a largely attended reception by his new people in the parlors of Union Ch., Rockville, Ct.
METCALF, J. M. P., formerly pastor in St. Louis and professor in Oberlin Sem., has returned from a three years' stay in Germany, where he devoted himself to the study of Oriental languages. He is temporarily in Elyria, O.
PARSONS, Henry W., has undertaken work at the mission chapel connected with Milton St. Ch., St. Paul, Minn., and attendance and interest are increasing.
SARLES, Jesse E., and his bride, were tendered a reception Oct. 15 by the church at Necedah, Wis. One of the wealthier families of the congregation has invited the newly married couple to occupy their house while they are in the South and to remain after their return. Mr. Sarles comes from Yale Divinity School.
WASHBURN, Chas. W., pastor at Falmouth, Mass., has received from the local Board of Trade, of which he is president, a Columbia bicycle of the latest make.
WASHBURN, W. S., is supplying the church at Hull, Io., for the present.
WILLIAMS, Wm. D., on his return to Plymouth Ch., San Francisco, Cal., after an Eastern trip, was given a surprise reception by his C. E. Society.

OTHER CHRISTIAN WORK.

The canvass on Cape Cod from house to house during the summer was under the direction of H. M. Moore, Esq., as chairman of the committee. Rev. S. P. Cook, superintendent, and Lay College students from Revere were the workers. Nearly 250 Bibles and parts thereof were sold, 81 were given and 23 destitute families were supplied. More than 750 books of the Moody Colportage Library and similar works were sold or given and tracts were distributed. Ninety services were held, 1,323 different families were visited, work was done on cranberry bogs among the pickers, 2,000 visits in all made in homes and meetings were held in 15 churches and chapels.

RESPECT THE STOMACH.—Few people do have proper respect for the stomach. If a thing "tastes good" and is not so hot or so cold as to be painful to the mouth or throat it is swallowed by too many people regardless of consequences. Do not give the stomach food that will irritate it or retard it in the performance of its natural functions, or it will retaliate in a way that is decidedly unpleasant. A headache, a "lump" or "heavy feeling" in the stomach and irritations of the skin are mostly symptoms of disordered digestion, resulting from unwholesome food. Alum baking powders are responsible for the larger part of this unwholesome food, for it is a fact well recognized by physicians that alum renders food indigestible and unwholesome. The danger to health from this cause is so imminent that it behooves every one to adopt precautionary measures to keep alum baking powders, which are now so numerous, from the kitchen stores. It will be found that those powders sold at a lower price than Royal are almost invariably made from alum, and therefore of inferior quality and dangerous to health. The safer way is to look for the well-known red and yellow label of the Royal Baking Powder. That is certain to cover a powder free from alum. The Royal is made of cream of tartar, a pure, wholesome fruit acid derived from grapes. It is renowned for adding anti-dyspeptic qualities to the food, as well as for making finer and better food.

The 10th anniversary of the dedication of Dwight Hall, the handsome home of the Yale University Y. M. C. A., was observed Oct. 18. The total membership in 1886 was 256. It is now 1,008. There are 333 associate members against 21 in 1886. Ten years ago the annual expenses were $225. For 1896 they were $4,700.

Scrofula Is

Impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; causes painful running sores on the limbs or feet; develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; is the origin of pimples, cancerous growths, and other manifestations usually ascribed to "humors," which, fastening upon the lungs, cause consumption and death.

How Can It Be Cured?

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. Many of these cures are really wonderful. If you suffer from scrofula in any of its forms, you may find a permanent cure in

HOOD'S
Sarsaparilla

The best—in fact the One True Blood Purifier.

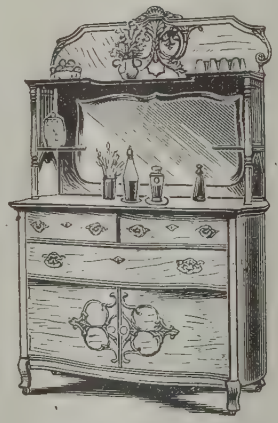
Hood's Pills are purely vegetable, carefully prepared. 25 cents.

BOSTON
Macullar Parker Company

BEST CLOTHING FOR MEN
BEST CLOTHING FOR BOYS
MADE IN CLEAN WORKSHOPS
ON THE PREMISES

Macullar Parker Company
PROVIDENCE

CATCHY DESIGNS.



If you want to see how trade is started and a veritable *furore* created among purchasers, look at the sideboards of this year 1896.

Ordinarily we sell about the same quantity of sideboards each year. This year we are selling almost double the quantity. What is the reason for it? It is simply that the sideboards of this season are so fascinating that they tempt scores of persons who would not ordinarily have bought one.

The swells and bombe sections of the base are a novelty, and they greatly highten the beauty of the design. The top shelf is treated as two corner shelves, with a narrow connecting shelf and an extra high carved gallery behind.

There are hanging shelves at the hight of about one third of the mirror. The general arrangement of the drawers, closets, etc., is so complete that it leaves nothing to be desired.

New General Catalogue for 1896-97. *Square octavo, 256 pp., 300 illustrations. Sent to any address on receipt of five 2-cent stamps for postage.*

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

The volume of general trade scarcely gets out of the rut of conservatism into which it has fallen. Fortunately it is not into the "slough of despond" that business has fallen, for hope of the future has not been so bright for a long time as it is at present, and is entirely due to the feeling or conviction that sound money will be overwhelmingly triumphant at the polls next Tuesday. Every day brings greater assurance of McKinley's election, and men are building great expectations of an enormous revival of trade upon that fact.

In the stock market there is less conservatism than in business circles, as witness the strength of securities and the nervous disposition to discount the sound money victory.

Copper stocks should bear watching, as most of them have as yet practically experienced no advance, Boston being less of speculative center than New York. But these copper stocks are going to have as great an advance, if McKinley is elected, as any other group, and if Bryan is elected they will come off better than almost any of the others, for the reason that they will continue to sell a great portion of their product abroad for gold and pay their labor in silver. In other words, free silver eventually means larger profits for them.

In this article last week the writer predicted the break in wheat which came. The rise had been sharp and steady and the break in price was the perfectly natural result of some heavy realizing and the advance in money rates at Chicago. Indications point to a further advance in wheat, on the predication that importing countries have small stocks, that there has been a considerable decrease in the world's production during the past two years, that there have been short crops this year in other producing countries and only an average wheat crop in the United States in 1896.

Collections are poor in most sections of the country. At the close of the week money rates were a trifle easier, and financial institutions are accommodating their customers at lower rates than ten days or two weeks ago, but outside business they do not care to take unless at fancy rates and frequently not then. Mercantile paper is, however, in a little better demand, which is a hopeful sign. Total bank clearings in the United States last week were $1,047,000,000, which was about 5 per cent. more than the previous week and 10 per cent. less than for the corresponding week of last year.

BIOGRAPHICAL.

REV. THOMAS STOUGHTON POTWIN.

The sad death of Mr. Potwin occurred at Hartford, Ct., Oct. 22, after several months' suffering from mental illness. He was born at East Windsor, Ct., April 4, 1829. Graduating from Yale in 1851, he acted as tutor in Latin and Greek in that college from 1854 to 1857; then, after spending a year at Hartford Seminary, he was ordained pastor at Franklin, N. Y., this having been his only pastorate. For a number of years he was superintendent of the Orphan Asylum in Hartford, but since 1887 has lived in retirement.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a special rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

Atlantic Monthly	$3.25
The Century Magazine	3.60
St. Nicholas	2.60
Scribner's Magazine	2.60
Harper's Magazine	3.25
Harper's Weekly	3.25
Harper's Bazar	3.25
Harper's Round Table	1.60
American Kitchen Magazine	.75

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

ACCESSIONS TO THE CHURCHES.

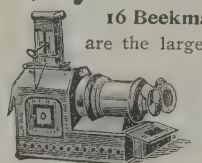
	Conf.	Tot.
CALIFORNIA.		
Nordhoff,	1	5
Oakland, Market St.,	3	4
Redlands,	1	3
Santa Barbara,	—	9
San Francisco, Third,	—	7
Park,	3	6
Sunol Glen,	3	5
Valley,	9	9
ILLINOIS.		
Chicago, Bowmanville,	22	22
Duncan Ave.,	4	8
Mayflower,	—	152
Washington Park,	9	17
Warren Ave.,	4	17
Gross Park,	3	3
Loda,	—	7
INDIANA.		
Alexandria,	2	4
Ft. Wayne, South,	—	3
Indianapolis, Northeast,	—	37
Fellowship,	2	3
IOWA.		
Clarion,	—	9
Elliott,	6	10
Garden Prairie,	9	11
Iowa City,	1	6
Monona,	1	3
Pioneer,	—	14
Sioux City, Mayflower,	46	49
MAINE.		
Norway Center,	7	7
S. Otisfield,	5	5
Tremont,	5	5
MICHIGAN.		
Conklin,	14	17
Detroit, German,	—	4
Grand Rapids, First,	3	9
Plymouth,	1	4
Kalamo,	3	6
Manistee,	3	5
Muskegon, First,	4	8
Traverse City,	—	6
MINNESOTA.		
Aitken,	—	6
Mapleton,	—	4
	Conf., 309;	Tot., 901.
Total since Jan. 1.	Conf., 12,668;	Tot., 22,487.

	Conf.	Tot.
MISSOURI.		
Breckenridge,	3	8
Kidder,	3	8
St. Louis, First,	2	10
NEBRASKA.		
Indian Creek,	—	24
Lincoln, Plymouth,	—	4
Wisner,	—	7
NEW HAMPSHIRE.		
Barnstead,	—	3
N. Barnstead,	—	15
NORTH DAKOTA.		
Fargo, First,	—	5
Friedensfeld, German,	—	13
Marigold, Hoffnungsfeld, German,	—	22
OREGON.		
Astoria,	2	5
St. Helen's,	16	23
PENNSYLVANIA.		
Mt. Carmel,	—	8
Pittston,	8	8
SOUTH DAKOTA.		
Glen View,	5	5
Rapid City,	3	4
WISCONSIN.		
Clinton,	6	15
Stoughton,	6	8
OTHER CHURCHES.		
Altona, Okl.,	—	27
Bound Brook, N. J.,	—	4
Ceredo, W. Va.,	2	7
Denver, Col., S. Broadway	4	9
Honolulu, H. I., Central Union,	47	81
Ozark, Ala.,	—	12
Providence, R. I., Plymouth,	6	7
Rensselaer Falls, N. Y.,	3	3
Roswell, Idaho,	—	7
Taftville, Ct.,	—	4
Wakeman, O.,	2	5
Churches with less than three,	17	31

Food for the Tired Brain.
Horsford's Acid Phosphate.

It furnishes building material for brain and nerves (the phosphates) and imparts renewed strength.

Riley Brothers, (Bradford, Eng.)
16 Beekman St., New York.



are the largest manufacturers of *Stereopticons, Magic Lanterns and Views* in the world. Agencies in Chicago, Boston, Chattanooga, Kansas City and Minneapolis.

Everything in the Lantern business furnished. **Special Lanterns and Slides** for all purposes sold and loaned on easy terms. Send for free literature.

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The largest Stereopticon outfitters in the world.
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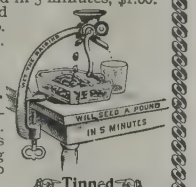
Throw out the Seeds

of your raisins and grapes and **prevent appendicitis.** You can seed them yourself, without loss of time or tax of patience, with the

Enterprise Raisin and Grape Seeder

Removes seeds without waste. Always ready for use, never gets out of order. No. 36, seeds a pound in 5 minutes, $1.00. No. 38, seeds a pound in a minute, $2.50. At hardware dealers.



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Philadelphia, Pa.
Makers of the Enterprise Meat Choppers. Send two 2c stamps for the "Enterprising Housekeeper" — 200 recipes.

Tinned

HOME INSURANCE COMPANY
OF NEW YORK,
OFFICE, NO. 119 BROADWAY.

Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks	$469,914 59
Real Estate	1,705,895.91
United States Stocks (market value)	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493.00
State and City Bonds (market value)	855,927.93
Bonds and Mortgages, being first lien on Real Estate	463,009.13
Loans on Stocks, payable on demand	426,550.00
Premiums uncollected and in hands of Agents	515,227.06
Interest due and accrued on 1st January, 1896	52 185.92
	$9,853,628.54

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,395,659.00
Reserve for Unpaid Losses and Claims	752,514.13
Net Surplus	1,705,455.41
	$9,853,628.54

D. A. HEALD, *President.*
J. H. WASHBURN, E. G. SNOW, } *Vice-Presidents.*
W. L. BIGELOW, T. B. GREENE, } *Secretaries.*
H. J. FERRIS, A. M. BURTIS, *Ass't Secretaries.*
NEW YORK, January 7, 1896.

Guaranty Trust Co.
of New York.

Formerly New York Guaranty and Indemnity Co.
Mutual Life Building,
65 CEDAR STREET, N. Y.

CAPITAL, - - - - - $2,000,000
SURPLUS, - - - - - - $2,000,000

ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS AND INDIVIDUALS, AS GUARDIAN, EXECUTOR AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

INTEREST ALLOWED ON DEPOSITS subject to check or on certificate.

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GEORGE R. TURNBULL, 2d Vice-President.
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7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. CATES,
2628 Portland Avenue, Minneapolis, Minn.

£ **FOR 23 YEARS**
CHEQUE BANK CHEQUES
have supplied the mints of
Remitters and Travelers.
Better known now than ever.
Circular tells all about them.
Agency of
THE U. S. CHEQUE BANK, L'd.
FREDERICK W. PERRY, Manager,
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Globe Investment Company
AND OTHER
WESTERN MORTGAGES
Bought for Cash.
CHAS. E. GIBSON, 45 Milk St., Boston.

FIRE INSURANCE.

A leading foreign Fire Insurance Company, established a number of years in Massachusetts, desires to extend its agencies throughout New England in cities and towns having good fire department and waterworks protection. Applications may be addressed to **Box 3178,** Boston, Mass.

TWO SIDES OF THE SHIELD.

Many of the most prominent Congregational ministers of the East and Interior have preached on the currency question during the last few months and their words have been extensively quoted. We have received a copy of a sermon recently preached by Dr. J. H. Ecob of the First Congregational Church of Denver on the moral issues involved in the campaign, which is a fervid plea for the coinage of silver at the rate of sixteen to one. We select from it the following paragraphs, a part only of his answer to Eastern ministers.

THE SILVER SIDE.

After characterizing England as "the great devil fish" and "the Shylock of the nations," and explaining that Lombard Street and Wall Street are crying for gold that they may become the dictators of the world, Dr. Ecob said:

Now, I am ready to answer my brethren in the pulpits of the East. You are crying: "Your fifty-cent dollar is a lie and a fraud," and you are waving the Ten Commandments and shouting up and down the land, "Stop, thief! Stop, thief!" I reply, your dollar-and-a-half dollar is the most gigantic criminal the world has ever seen. It is the Judas of righteous prosperity. Any system that can slide our dollars up is just as wicked as any system that can slide them down.

Your dollar-and-a half dollar is as wicked as a forty-inch yardstick or a ten quart peck measure. Your claim, my beloved brethren, reminds me of the legend of New Netherlands. Those shrewd old Dutch fathers of ours persuaded the innocent Indians that a white man's hands weighed just a pound apiece. But when the Indian came with his products the white man always bought with his right hand and sold with his left hand. He bought with a two pound, or three-pound, or just-as-many-a-pound hand as the innocence of his victim would warrant. He sold with a left hand laid gingerly, delicately in the balance. A natural result: One day the Indian saw a light and scalped that Dutchman. Looking across two centuries I say, "Well done, my good red brother."

So when your Eastern capital comes with its dollar-and-a half or two-dollar dollar and demands of our farmers two or three bushels of wheat for it, you need not be surprised if those same farmers draw their ballots and reach for the scalp of that system. It is a wicked system, as all history attests. It stands today surrounded by its appropriate results. The business of the Christian world is paralyzed, public works, manufactories, schools, churches, homes depleted, exhausted, and the cry of the poor filling the land.

But no fifty-cent dollar can perpetrate greater crimes than your two-dollar dollar is this day committing before our very eyes. They are both wicked dollars. But by actual count your big dollar is just four times a bigger rascal than the other. And when the case comes before conscience we must say it is a hundred-fold the greater villain, for your two-dollar dollar is the friend of the rich and the strong. The fifty cent dollar would commit its sins in behalf of the toiling, suffering debtor class.

Professor Park used to say there are lovely sinners and ugly saints. Your big dollar is an ugly saint. The little dollar is a lovely sinner. If we must have a false dollar of some kind, either too big or too little, every minister of Jesus Christ is bound to pray for, preach for and vote for the dollar that befriends the unfortunate.

THE GOLD SIDE.

The other side of the shield is shown by a recent sermon of Dr. R. S. Storrs of Brooklyn, in which he characterized the free silver movement as an attempt

to establish a debased and dishonest currency in this country—a currency that will not be accepted in the markets of the world, that strikes half off the value of everything within our borders, that seeks to make this nation repudiate its own obligations, not only among those who have loaned it money, but, what is even more appalling, among those who carried its flag through the many dangers of the Civil War.

Of this attempt Dr. Storrs said:

There is with us today, as was once at Mount Sinai, a silent power that is going forth in the world. That power is the voice of God, which will not remain silent when endeavors are being made to establish dishonesty and dishonor. Think of the dangerous consequences that would follow such a thing!

In the end there would be paralysis in business and commerce, and of the most appalling character. There would come catastrophe here and there, and bankruptcy and disaster everywhere throughout our country. We would have a condition of affairs more productive of ills than any we have ever known. There would be visions of apprehension, of terror and of general disorder of which there is no example in the history of mankind. But let us be patient, even though such evil powers have the forces that seem likely to carry them into power.

STILL ANOTHER VIEW.

Dr. Lyman Abbott expresses his view in an article which may properly follow the reading of the trenchant sayings on both sides printed above. He says:

The doubtful voter should consider that in this honest difference of opinion the best that can be said for free silver coinage is that it is an experiment, not to say an extra hazardous experiment, and if Mr. Bryan's convictions should prove ill founded, and the convictions of his equally honest and not less well-informed opponents should prove well founded, the experiment is one which would bring disaster to this country and irremediable suffering and irretrievable financial ruin upon unnumbered homes. A man may hazard his own fortunes in a doubtful experiment. He will hesitate more if the fortunes of his family are also hazarded; still more if it brings those of his neighbors into peril; most of all if it creates a national fear of peril and evokes a solemn and earnest protest from thousands of men who will be involved in spite of themselves in the hazards which he proposes to venture under the inspirations of a questionable hope.

AN ESSENTIAL IN ALL HOMES.

SIMPLE STRONG

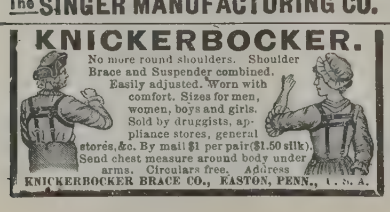
SILENT SPEEDY

13 Millions Made and Sold.

Always improving.
Never better than now.
See the Latest Model.

The SINGER MANUFACTURING CO.

KNICKERBOCKER.



No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail $1 per pair ($1.50 silk). Send chest measure around body under arms. Circulars free. Address KNICKERBOCKER BRACE CO., EASTON, PENN., U. S. A.

WHY AM I SO TIRED?

Why Do I Feel So Weak and Run Down?

Your Poor Condition Is Made Worse by Nervous Debility. Science Proclaims a Certain Remedy.

You have lost your old-time snap and vim. Work that you used to do with ease now tires you. You often feel dull, dispirited and without ambition. You pass more or less sleepless nights, wake mornings tired and unrefreshed, have little or no appetite for breakfast, your head feels dull, there is a bad taste in the mouth, and your bowels are constipated. You go about your employment with a sense of weakness or weariness, and a distaste for taking hold of your work. Besides, you are nervous, irritable and often "blue" without apparent cause.

Then look at yourself.

Mrs. Andrew Mitchell, of 525 Kempton St., New Bedford, Mass., tells you that you can be cured as she was cured, when weak, tired and nervous.

MRS. ANDREW MITCHELL.

She took Dr. Greene's Nervura blood and nerve remedy, finding that it improved her condition at once. She was so much benefited by the use of Dr. Greene's Nervura that she says she "cannot say enough in praise of it," and she urges all her friends to give it a trial.

This wonderful restorative, Dr. Greene's Nervura blood and nerve remedy, will give back to the weakened and exhausted system the strength it has lost. It will impart strength and vigor to the brain and nerves, vitalize and invigorate all the physical powers and restore you again to that grand degree of lusty strength, of bounding pulse, and strong physical and nerve power, which, by overwork, ignorance or folly you have exhausted.

It is not a patent medicine but the prescription of the most successful specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted free of charge, personally or by letter.

TRADE MARK REGISTERED.

DIABETES FLOUR

The result of years of endeavor to produce a palatable Bread Flour which can be safely offered to the Diabetic. The testimony to its value both from this country and abroad is remarkable and convincing

Unrivaled in America or Europe.

PAMPHLET AND SAMPLE FREE.

Write to Farwell & Rhines, Watertown, N. Y., U. S. A.

CAMPAIGN FACETIOUSNESS.

FROM OUR JOCOSE CONTEMPORARIES.

Silver-Bug: "I tell you, the silver leaders are waging a fight for principle."

Gold-Bug: "Yes, and they stipulate in all their contracts that the principal shall be paid in gold."

First foreigner: "What do those people in the gallery mean by yelling rats?"

Second foreigner: "Those must be the cat calls of which we read."

"Gentlemen and fellow-citizens," exclaimed the silvery tongued stump speaker as he mounted an unadorned beer keg, "I would like to say that tonight I stand upon the platform of my party."

"I believe," said the candidate, "that my country calls me."

"If you are alludin' to that noise you hear just now," said the old farmer, "you air somewhat mistook. Hit wur nuthin' but the ole mule a-brayin' in the lot."

"De labor dat some er dese yer politicians puts inter, schemes ter git somefin' for nuffin'," remarked Uncle Eben, "reminds me er de man dat put in all 'is spare time foh six months makin' er counterfeit one dollar bill dat wouldn't pass when he got it done."

"Hiram," said Mrs Corntossel, "which kind o' money do you favor?"

"Well, Mandy," replied the old gentleman, "ter tell ye the truth, I kinder hate ter express any opinion. I've seen a lot o' fellers sit down an' worry 'bout makin' a ch'ice, an' the fus' thing they knew they didn' hev none of neither kind."

CAPITAL AND LABOR.—*A.* "Political economy is a ticklish subject. A man has to be wide awake to understand all about it. For instance, the very ideas of capital and labor"—

B. "Look here, that is simple enough. Suppose I borrowed five dollars from you; that would represent capital."

A. "To be sure."

B. "Then, after a while, you would be trying to get your money back. That's labor."

The *New York Sun* tells this of the Hon. Tim Campbell, who is running for Congress there:

"Fellow-citizens," he said, "ye's have had har-rd toimes, God knows, but vote for McKinley 'n Tim Campbell an' illict thim, an', mar-rk me wor-rds, the' pararies 'll blossom loike th' rose an' th' face of th' whole country 'll become loike th' vargin forrest."

"G'wan, Tim, I know ye's; an' phwat d'ye's know about vargin forrests? Phwat is a vargin forrest, Tim?" said a man in the crowd.

"A vargin forrest, ye ignoramus, is a forrest where th' hand of man niver put fut," said Tim.

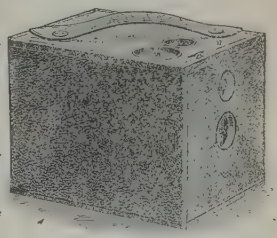
LAUGHING Babies are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

THE impurities in the blood which cause scrofulous eruptions are thoroughly eradicated by Hood's Sarsaparilla. Try it.

HOT weather always brings many discomforts, such as sunburn, chafing, etc. Pond's Extract comes like a gentle healer to cool and relieve us of all these miseries.

A SIGHT TO SEE.—The new designs of sideboards this year will interest all those persons who, in the language of Goldsmith, would "Boast a splendid banquet once a year." They have curved sides, gracefully convexed fronts, and double tiers of corner shelves above the board. We urge our readers to spare half an hour on some leisure day and visit the warerooms of the Paine Furniture Co. on Canal Street, if they would see all the latest novelties in sideboard construction.

Photography Simplified.



Picture taking with the Improved Bulls-Eye camera is the refinement of photographic luxury. It makes photography easy for the novice—delightful for everybody.

LOADS IN DAYLIGHT with our light-proof film cartridges. Splendid achromatic lens, improved rotary shutter, set of three stops. Handsome finish.

Price, Improved No. 2 Bulls-Eye, for pictures 3½ x 3½ inches,	$8.00
Light-proof Film Cartridge, 12 exposures, 3½ x 3½,	.60
Complete Developing and Printing Outfit,	1.50

EASTMAN KODAK CO.

Booklet Free. Rochester, N. Y.

Quick as Thought

No time lost with WHITMAN'S INSTANTANEOUS CHOCOLATE. Taste, flavor and quality the best. Put up in pound and half-pound tins.

Stephen F. Whitman & Son, *Sole Mfrs.* Philadelphia.

Cloud of Witnesses No. 2.

We expect you to believe these people. When the first "Cloud of Witnesses" was published, thousands upon thousands of replies demonstrated that sufferers from Asthma, Catarrh, Bronchitis and Colds were reasonable persons and open to conviction. Are *you* open to conviction? We *know* that **Hyomei**, the new and wonderful Australian **"Dry-Air"** treatment, comprised in

Booth's "Hyomei" Pocket Inhaler Outfit, by mail, $1.00,

relieves 99 out of every 100 people who try it, and **cures** 99 out of every 100 who use it conscientiously and according to directions. Here are the indorsements of living men and women *whom you* **must** *believe*. The letters on their face have the stamp of sincerity as well as gratitude.

Bronchitis.

New York, Aug. 26, 1896.

My Dear Sir: I am very loath as a minister to give an endorsement to a patented article, but I feel it but just to you to say that I have used your Hyomei for Bronchitis with perfect success. I had a chronic cold last winter which stubbornly resisted every remedy for seven weeks. Your Hyomei gave me relief in one day, and enabled me to fill all my subsequent lecture dates with satisfaction.

(Rev.) **Thomas Dixon, Jr.,**
Pastor People's Church.

Clifton Forge, Va., May 14, 1896.

Dear Sir: The patient for whom I ordered Booth's Hyomei Pocket Inhaler, and who was suffering from Purulent Bronchitis, expectorating large quantities of purulent, offensive sputum, made a perfect recovery, and is now a healthy, robust young man.

R. S. Wiley, M.D.

Catarrh.

Newry, S. C., Aug. 12, 1896.

Dear Sir: I have used your Pocket Inhaler for Catarrh of the head and throat, and it has benefitted me wonderfully. I think there is nothing that equals it. I believe it is all that you claim it to be. I can highly recommend it to any one suffering from any kind of Catarrh.

W. W. Veal.

Colds.

Lyceum Theatre, London, Sept. 6, 1896.

Dear Sir: It is quite true that I am using the Hyomei Pocket Inhaler and I have the greatest pleasure in strongly recommending it.

Faithfully yours, **Henry Irving.**

Asthma.

New Haven, Conn., May 5, 1896.

I have given Hyomei a thorough test during the past winter, consequently I have been able to go to bed and sleep without being disturbed by my old enemy, Asthma. Hyomei should be in every home in the land.

L. A. Kimberley,
P. O. Box 1102.

Catarrhal Deafness.

23 Marshall St., Hartford, Conn., May 1, 1896.

I am doing wonders in the way of relieving cases of Catarrhal Deafness with your Hyomei. I have also cured several cases of throat troubles caused by Catarrh, which their physicians failed to relieve. The Sealer of Weights and Measures had a sore throat most of the time, caused by chemicals which he used. I cured his throat and he has been the means of selling about 20 Outfits.

J. B. Stone.

La Grippe.

The author of the $1,000 prize story "Titus" says:

Staten Island, March 6, 1896.

I have used Booth's Hyomei Pocket Inhaler in my family and find it invaluable as a preventive of Grippe, to break up colds, etc. I have used it to alleviate the painful cough and soreness resulting from measles with *perfect success.*

Florence M. Kingsley.

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with **Hyomei,** is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physcians, clergymen, public speakers, and thousands who have been helped and cured.

Pocket Inhaler Outfit, Complete by Mail, $1.00, to any part of the United States; for foreign countries, add $1.00 postage; outfit consists of pocket inhaler, made of deodorized hard rubber, a bottle of **Hyomei,** a dropper, and full directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that **Hyomei** cures. Are you open to conviction? Extra bottles of Hyomei inhalant by mail, or at druggists, 50 cents. Hyomei Balm, for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute.

London Office:
11 Farringdon Ave., E. C.

R. T. BOOTH, 23 East 20th St., New York.

THE INSTITUTIONAL CHURCH LEAGUE.

IN SESSION AT HARTFORD, OCT. 20, 21.

The annual convention of the Open and Institutional Church League was held in the Fourth Church, Hartford, Ct., Oct. 20 and 21. A brighter, more comprehensive and abler set of addresses has never been heard at a church convention in this city. The league advocates open church doors for every day in the year and all the day, free seats, a plurality of Christian workers, the personal activity of all church members, and a ministry to all the community through educational, reformatory and philanthropic channels. Every address was based upon these expansive principles of a common fellowship.

Rev. H. H. Kelsey of the Fourth Church extended a cordial welcome. He had hoped to welcome them to a new church edifice, but it was significant that institutional church movements throughout the country had begun in down town churches, in old plants not well adapted for the work. Rev. Dr. C. L. Thompson of the Madison Avenue Church, New York, president of the league, in response said that the present was a critical time in the history of our country and men should spend much time in fighting out these questions upon their knees. There is no reason for the church being charged with so sacred a mission that it must be closed six days in the week. They should be open, and there should be something inside to attract those who need their ministrations. Do not invite them into the church unless you are doing business inside.

Rev. Dr. Richards of Philadelphia discussed the question Is the Church Fulfilling Its Mission? He made it plain by statistics that although the church has done a noble work, particularly within the last century, during which time 4,000,000 new members have been added and 23,000 new churches formed, it is not fulfilling its mission. It seems oftentimes as though conversion were a lost art. Statistics show that one-third of the Congregational churches in the country reported no additions on confession of faith in the last year. In Connecticut 14,000 church members worked for a whole year and converted but thirty-seven people. The great denominations were all by statistics shown to be only moderately successful. Two people out of every three you meet on the streets are outside of the churches, and one in twelve opposed to them.

Wednesday morning was taken up with reports from the various churches and with the business session. Mr. Kelsey described briefly the work of the Fourth Church, Hartford. The average attendance at the Sunday evening services is 1,000, one-third being men. The music is one of the features. Other speakers along this general line were Dr. Frank Russell of Bridgeport, Dr. J. C. Hill of Austin, Ill., Dr. F. M. North of New York.

Rev. Dr. E. B. Sanford of New York, in his report as corresponding secretary, said that a large proportion of the churches west of the Alleghenies are free. All the churches in New Britain, a neighboring city to Hartford, with a population of 30,000, are free. Nine-tenths of the Episcopal churches throughout the country are free. Even in conservative old New Haven one-half the churches are free. In speaking of the non-church-goers, he said that one-half the population, Protestant and Roman Catholic, do not attend church. The treasurer reported the year's expenses to have been $941, leaving a balance of $1 in the treasury.

Rev. Dr. E. D. Burr of the Ruggles Street (Baptist) Church, Boston, made the opening address of the afternoon session, speaking on The Spirit of Ministration as Exemplified in the Institutional Church. Anything without an outlet becomes stagnant. It is the duty of the church to transmit that which it receives. The institutional church can minister to the community by finding out its needs. In his own church a religious census is taken of the environment within a mile and a half and the work laid out in accordance with the needs thus found. Employment bureaus have been established, the care of children of the poor been bettered by instruction to their parents, a medical mission that has cared for 5,000 people within the year in some way or other by the dispensary, together with manual training and other useful departments, have been established, also industrial classes. The temperance problem, in the speaker's mind, was largely a question of food, and the temperance lecture that gets into a man the quickest is the one that goes into him from his dinner-pail, and the deathblow to the saloon is right there if rightly dealt. The whole idea of ministration must be based upon the scientific and accurate knowledge of the needs to which we are to minister. And with his every need ministered unto, the man will soon feel and see the manifestation of the spirit of Christ.

Some Things the Church May Do Toward Improving the Food and Nutrition of the Poor was the subject of an interesting discourse by Prof. W. O. Atwater of Wesleyan University. His remarks were based on his

Continued on page 659.

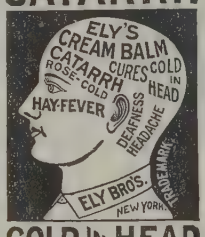
Which would you rather trust? An old, true friend of twenty years, or a stranger? You may have little health left. Will you risk it with a stranger? If you have a cough, are losing flesh, if weak and pale, if consumption stares you in the face, lean on Scott's Emulsion. It has been a friend to thousands for more than twenty years. They trust it and you can trust it.

Let us send you a book telling you all about it. Free for the asking.

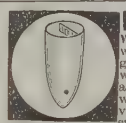
SCOTT & BOWNE, Chemists, New York.

TO
Cure That Cough
or Colds of any kind, Bronchial Troubles, Sore Throats, Asthma, or any Lung Disease, there is nothing equal to
ADAMSON'S BOTANIC Cough Balsam.
It brings relief with the first dose. Soothes irritation, heals the lungs and throat, and in a few days effects a perfect cure. It has been 30 years in existence, and once used is always kept in reach.
10,000 TESTIMONIALS.
$5,000 Reward for a single one not genuine.
PRICES 35 and 75 CTS. A BOTTLE.
SOLD BY ALL DRUGGISTS.

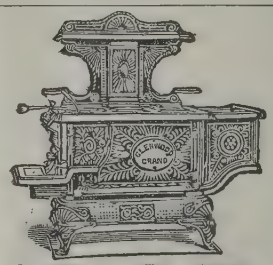
Grand National Prize of 16,600 francs at Paris
Quina-Laroche
Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.
Paris: 22 Rue Drouot
New York: E. FOUGERA & CO.
26-30 N. William St.

CATARRH


COLD IN HEAD
NASAL CATARRH is a LOCAL DISEASE and is the result of colds and sudden climatic changes.
This remedy does not contain mercury or any other injurious drug.
ELY'S CREAM BALM
Opens and cleans the Nasal Passages, Allays Pain and Inflammation, Heals and Protects the Membrane from Colds, Restores the Senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cents at Druggists or by mail; samples 10c. by mail.
ELY BROTHERS, 56 Warren Street, New York.


DEAF-NESS & head noises relieved by Wilson's Common Sense Ear Drums—helps where medicine fails; stops the progress of deafness; concentrates sound waves to one point upon Natural Drum, also takes the place of Natural Drums when wholly or partially destroyed; invisible, comfortable, safe—no wire or strings to irritate. For full information write or call for 144-page book on Deafness and Testimonials, FREE. WILSON EAR DRUM CO.,
Offices { 335 Trust Bdg., Louisville, Ky. / 1122 Broadway, (Room 351), New York.

BLINDNESS PREVENTED
The Absorption Treatment a Success. Hundreds successfully treated for all diseases of the eyes or lids without knife or risk at their homes and at our Sanitarium, the largest and most successful institution in America. "Don't wait to be blind." Pamphlet Free.
BEMIS EYE SANITARIUM, Glen Falls, N. Y.

Could every housewife know how much time, trouble and labor is saved and how easy cooking is made with a

GLENWOOD RANGE she would USE NO OTHER.
For sale in all prominent cities and towns throughout New England. | Made by THE WEIR STOVE CO., Taunton, Mass.

Continued from page 658.

recent investigations under the authority of the Department of Agriculture, and a pamphlet is shortly to be issued that will be especially adapted for clergymen to use in connection with the work among the poor of their congregation. Professor Atwater's remarks were of great scientific value and illustrated the unconscious extravagance of poor folks in their selection of food.

Rev. Dr. William F. Blackman of the Yale Divinity School spoke on The Institutional Church in Its Relation to the Community. Nearly all our churches have taken on some form of institutional work. There should be the effort to enforce the continuous influence of the spirit in all the kingdoms of the home and the heart—an organized effort to possess the human life round about, all of it for the Master. But there must be something higher than philanthropy to feed and fashion the spirit of man. Things spiritual should always have the supremacy.

Rev. Dr. W. M. Paden of Philadelphia closed the afternoon session with a discussion of The Problem of Support. The giving of money for religious purposes always brings blessings to the church. It is a matter of self-sacrifice, meaning love and consecration. He congratulated the Fourth Church on its opportunity to build. But it is harder to raise money for the ordinary means of support than for the extraordinary means of building. His own church thirteen years ago had no property, but now has over a quarter of a million dollars in buildings and endowments. Part of the money was given by the church until it hurt, then the outsiders were asked and the money came.

Rev. Dr. C. A. Dickinson gave an address on The Institutional Church an Essential Factor in City Evangelization. The facts are appalling so far as non-church-going people are concerned. Between 30,000,000 and 40,000 000 people in this country do not enter churches at all. He had often made the unchallenged statement that not ten churches in Massachusetts could count ten men added in the last three years from the non-church-going population. He related many instances of institutional church work to show the important part that it plays in the city evangelization. Rev. S. P. Cadman of New York spoke on Institutional Churches and City Evangelization. The principal idea brought out was that evangelical workers had lost sight of the ethical developments that should follow. In closing, he presented a sketch of the work in the Metropolitan Temple in New York, of which he is pastor. E. D. C.

Marriages.

The charge for marriage notices is twenty-five cents.

DARLING—WILLIAMS—In Percival, Io., Thursday, Oct. 15, by Rev. R. C. Hughes, Albert M. Darling of Houston, Tex., and Myrtle Williams of Percival.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HARLOW—In Post Mills, Vt., Oct. 9, of apoplexy, Rev. Lincoln Harlow, aged 58 yrs. He was graduated at Bangor Seminary in 1863, and was ordained in the same year as a home missionary. He held pastorates in Iowa, Kansas, Massachusetts and Vermont.

SPAULDING—In Groton, Oct. 16, Dr. Miles Spaulding, aged 77 yrs., 6 mos., 12 dys.

TAPPAN—Entered into rest at Clifton Springs, N. Y., Sarah S. Tappan, daughter of the late Arthur Tappan of New York city. Her death resulted from paralysis.

WELLS—In Oak Park, Ill., at the home of her daughter, Mrs. H. E. Humphrey, Sept. 30, Mrs. Emily Taylor Wells, widow of Rev. Moses H. Wells, late of Northfield, Mass., aged 65 yrs. She was a native of Hinsdale, N. H., and in early years a successful teacher in Denmark and Muscatine, Io. In these homes, and in the places of her husband's pastoral service, she was warmly esteemed for her gentle spirit and earnest, devoted Christian character.

MARY FARWELL PINKERTON.

The announcement of the sudden death of Miss Mary F. Pinkerton, at her home in Derry, N. H., brought sorrow to a wide circle of relatives and friends.

She was known for many years as one of the most gifted teachers in New England, and her associate teachers and pupils will ever be thankful that they had her friendship and instruction. She possessed a mind of singular clearness, richly stored with knowledge, and of late years her lectures upon various epochs in history, given in Boston, Concord and other places, have shown her great intellectual power.

Yet not alone for these mental endowments will her memory be cherished but for the union of these with the highest Christian character. Her life was rich in faith and in its spiritual insight, noble in its devotion to duty, fruitful in its influence. She has entered into rest, and we are comforted in our loss, knowing how "precious in the sight of the Lord is the death of his saints."

MISS MARTHA J. ADAMS.

At the home of her niece, Mrs. (Rev.) C. D. Merrill, in Beloit, Wis., Miss Martha J. Adams fell asleep in Jesus, Oct 7, from a second attack of paralysis, aged seventy-five years and three months. Her first attack was at Tillitson Institute, Austin, Tex., Jan 7, 1896. Her remains were brought to the home of her sister, Mrs. (Rev) H. H. Benson, Wauwatosa, and after appropriate funeral services were laid to rest in Forrest Home Cemetery, Milwaukee.

WILLIAM BARNEY CHILDS

Died in Worcester, Mass., Aug 2, of acute Bright's disease. Mr. Childs was the son of the late Rev. Alexander C. Childs, born in East Falmouth in 1853, educated at Derby, Vt. His mercantile interests connected him with the dry goods business in Chelsea, Vt., Lebanon, Wentworth and Concord, N. H., Worcester and Boston, Mass. In 1883 he was married to Miss Fannie R. Emerson of Concord, N. H., who died in 1891. Four children survive him, Helen E., twelve years; William A., ten years; Robert B., eight years; and Fannie R., five years old. He also leaves a mother, Mrs. E. H. Childs, and two sisters, Miss Elizabeth C. Childs, Miss Nellie A. Childs of Abington, and a brother, Homer B. Childs of Cherry Valley.

Mr. Childs was a prominent member of Central Church, Worcester. He was for years a member of the standing committee, treasurer of the mission board, at one time president of the Y. P. S. C. E., and taught a class of boys in the Sunday school. He had also been an active member of the Y. M. C. A. many years.

L. D. B.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or use of the voice. The genuine sold only in boxes.

"Wash us with Pearline!

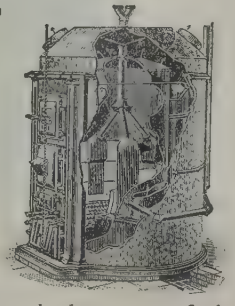
"That's all we ask. Save us from that dreadful rubbing—it's wearing us out! We want Pearline (use without soap)—the original washing-compound—the one that has proved that it can't hurt us—Pearline! Don't experiment on us with imitations! We'd rather be rubbed to pieces than eaten up." 499 James Pyle, N. Y.

Millions NOW USE Pearline

What's in a Name?

A great deal. Past reputation—Future possibility. You know them both when you hear the name

"MAGEE"



The name "MAGEE" is a synonym of quality, the standard by which others are judged. Magee Furnaces and Ranges increase the heat, save fuel, and insure good cooking and warm homes. Economical because best. Housekeepers everywhere testify to these facts. *INSIST ON GETTING THE GENUINE MAGEE.* Sold by leading dealers. Descriptive circulars free.

MAGEE FURNACE CO.,

32-38 Union Street, Boston.

Pacific Coast Agency, 27 New Montgomery St., San Francisco.
Western Agency, 86 Lake Street, Chicago.

Take a Combination Case of the

LARKIN SOAPS

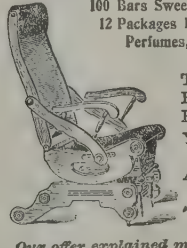
and a "Chautauqua" Antique Oak

Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL. From factory to family.

CASE CONTAINS . . .

100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
12 Packages Boraxine. 18 Cakes Finest Toilet Soaps.
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.
If changes in contents desired, write.



The Soaps at retail would cost $10.00
Either Premium is worth . $10.00
Both if at retail . . . $20.00
You get the Premium gratis. Both $10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

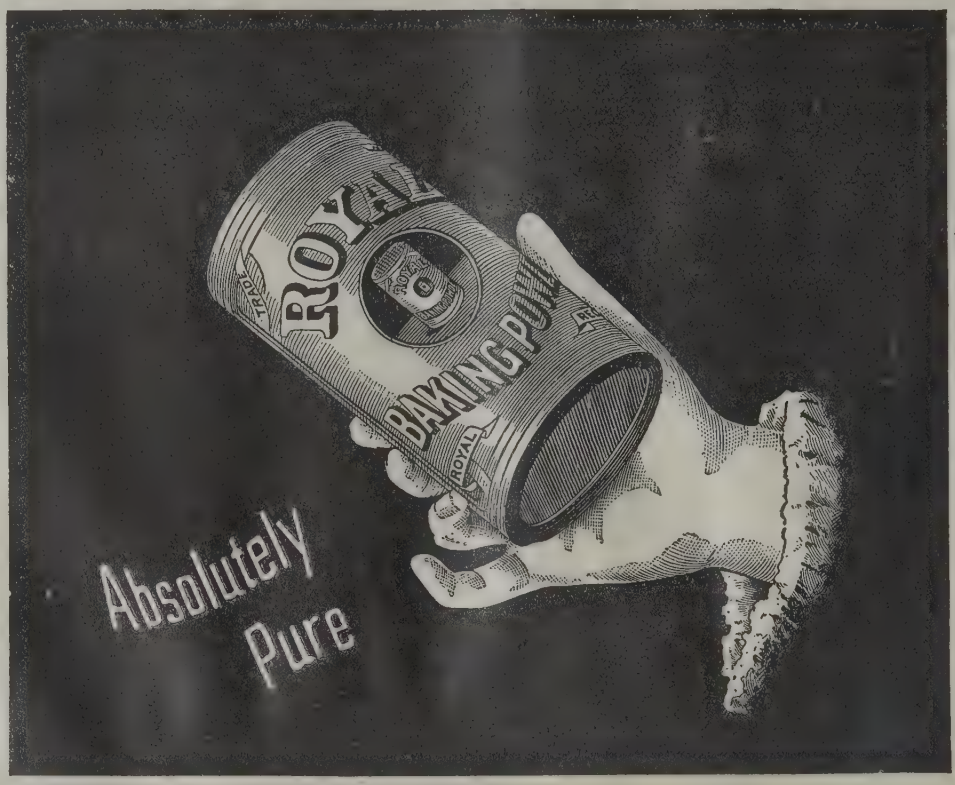
The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in The Congregationalist, Sept. 24th, Oct. 15th.

NOTE.—We have examined the soaps and premiums offered by the Larkin Co. They are all they say. A man or woman is hard to please, who is not satisfied with such a return for their money.—*The Watchman.*

NOTE.—We have personally inspected the Larkin Soap Manufacturing Co.'s factory and examined their soaps and premiums, and can indorse them unqualifiedly to our readers.—*The Christian Work.*

"BREVITY IS THE SOUL OF WIT." GOOD WIFE, YOU NEED . . . . . SAPOLIO



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WILL CURE CUTS, BURNS, BRUISES, WOUNDS, SPRAINS, SUNBURN, CHAFINGS, INSECT BITES, ALL PAIN, AND INFLAMMATIONS. . . . . .

USED INTERNALLY AND EXTERNALLY.

GENUINE IN OUR BOTTLES ONLY, BUFF WRAPPERS, SEE OUR NAME, POND'S EXTRACT CO., NEW YORK, 76 FIFTH AVENUE.

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By JOHN FISKE. Illustrated Edition. Containing 22 photogravures of portraits and paintings, 15 colored maps and plates, and 280 text cuts and maps. 2 vols., 8vo, $8.00.

Large-Paper Edition, limited to 250 copies, printed on English hand-made paper, 2 vols., large 8vo, $16.00, *net*.

These volumes, which are of a very high order of value and interest, are profusely illustrated with superb portraits, maps, plans of battles, pictures of historic buildings and scenes, medals, facsimiles, etc. They are very handsome books, suitable for noble holiday gifts.

Chapters from a Life.

By ELIZABETH STUART PHELPS, author of "A Singular Life," "The Gates Ajar," etc. With 24 portraits and other illustrations. 12mo, $1.50.

This is a remarkably attractive book of biographical and literary interest. It describes her girlhood, her entrance into the field of literature, her life at East Gloucester, and gives glimpses, sometimes full views, of Longfellow, Holmes, Whittier, Mr. Fields, Bishop Brooks, Mrs. Thaxter, Miss Larcom, Mrs. Lydia Maria Child and others. The book is delightfully written, printed on excellent paper, and very tastefully bound.

Cape Cod.

By HENRY D. THOREAU. *Holiday Edition.* Illustrated in water colors by Miss AMELIA M. WATSON. 2 vols., crown 8vo, very handsomely bound from designs by Mrs. WHITMAN, $5.00.

Thoreau's unequaled description of Cape Cod is supplemented by a hundred admirable illustrations, printed in colors on the margins. Their great variety, the happy choice of subjects, and their high artistic character, make this a notable holiday book.

Marm Lisa.

By KATE DOUGLAS WIGGIN, author of "The Birds' Christmas Carol," etc. 16mo, $1.00.

Little Marm Lisa is a fresh child-figure in fiction. The very interesting story describes the quickening of her clouded and burdened life till her pathetic faithfulness ripens, in the climax, into heroism. It is the longest story, and one of the best, Mrs. Wiggin has written.

The Country of the Pointed Firs.

By SARAH ORNE JEWETT, author of "The Life of Nancy," "A White Heron," etc. 16mo, $1.25.

This summer story of a village on the coast of Maine and the adjacent islands forms one of the most delightful of Miss Jewett's books. It is marked by all those fine qualities which make her stories so charming a part of American literature.

A-Birding on a Broncho.

A delightful book on birds and their nests in Southern California, by FLORENCE A. MERRIAM, author of "Birds Through an Opera Glass," and "My Summer in a Mormon Village." With numerous illustrations. 16mo, $1.25.

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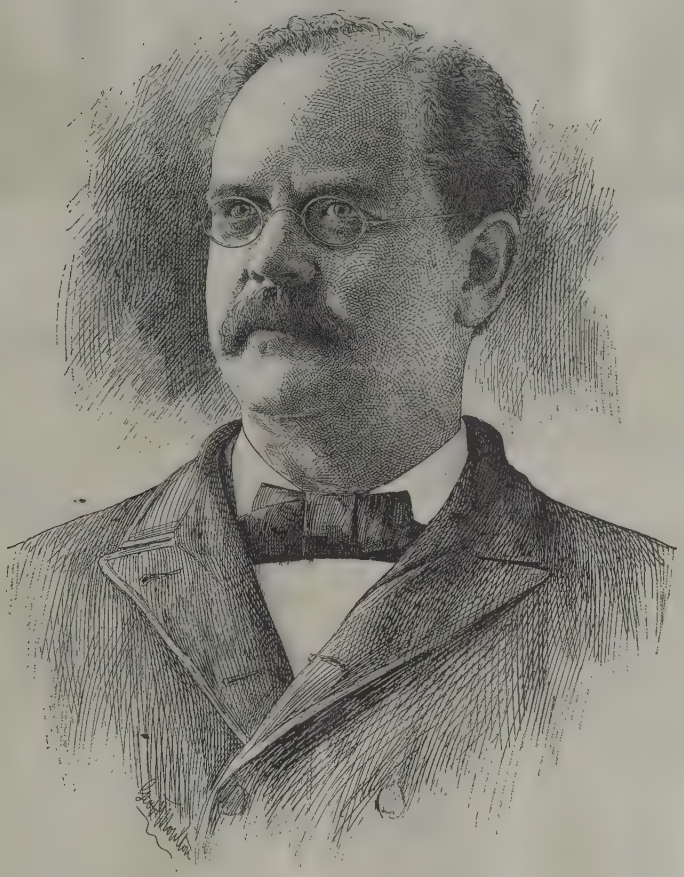
Volume LXXXI *Number 45*

THE CONGREGATIONALIST

Boston Thursday 5 November 1896



REV. GEORGE C. ADAMS, D.D.

The new pastor of the First Church, San Francisco.

CONGREGATIONAL Christianity, with its noble past, has a yet more noble future, and only needs to be thoroughly united for aggressive work in the name of the Master to prove itself to be not only the nearest in its polity to the church of the New Testament, but the one that is most capable of receiving and using the gift of the Holy Spirit. If this is sectarianism it is of a kind that can be held without detriment to love for all the Church of God everywhere, and is much needed now for the development of the mighty reserved forces which, unless all the signs of the times are misleading, are about to be called into play in the great climax of the church on earth.—*From A Christian Lawyer, by Dr. Adams.*

Charles Scribner's Sons' Announcement of New Books Includes the Following:

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CONTENTS

EDITORIAL:
Paragraphs 665
The Roman Catholic Drift in the United States 666
Bismarck's Mistake 666
What Are the Churches Thinking About? 666
Jesus, the Divine Saviour 667
Current History 667
In Brief 669
STAFF CORRESPONDENCE:
New York 669
The Interior 670
CURRENT THOUGHT 698
CONTRIBUTIONS:
Educational Northfield. I. O. R. 671
San Francisco's New Leader. Rev. John L. Sewall 672
Pilgrimage Perspectives. Rev. Sherrod Soule 672
Anniversary Guests and Hosts. One of a Committee on Entertainment 673
THE HOME:
An Armenian Martyr—a poem. Mrs. Merrill E. Gates 676
Paragraphs 676
Will You Be One? 676
A Taste for Reading. Mrs. Margaret E. Sangster 676
Larger Hospitality. Harriette Knight Smith 677
"Ye Nexte Thinge." Frances C. Sparhawk 677
Closet and Altar 678
Tangles 679
English and American Homes Contrasted—a selection 679
Conversation Corner. Mr. Martin 680
Corner Scrap-Book 680
THE SUNDAY SCHOOL—Lesson for Nov. 15 681
Y. P. S. C. E.—Topic for Nov. 15-21 682
PROGRESS OF THE KINGDOM 682
LITERATURE 683
NEWS FROM THE CHURCHES:
The Colorado State Meeting 686
A Transfer from the West to the East 686
Dr. Beach Installed at Minneapolis 687
The Association of Southern California 687
A New Boston Edifice Consecrated 688
The New Mexico Association 688
From Canada 688
Three Noteworthy Anniversaries 690
MISCELLANEOUS:
A Prayer for the Times—a poem 672
What May the Community Expect from a New Church? Rev. Henry A. Stimson, D. D. 674
Ian Maclaren's Movements 675
On the Continent of Europe 675
Notices 686
Business Outlook 694
The Woman's Home Missionary Association 694
J. N. Harris's Bequests 695
Boston Superintendents' Union 695
A. M. A. Aftermath 696
A. M. A. Jubilee Year Fund 697
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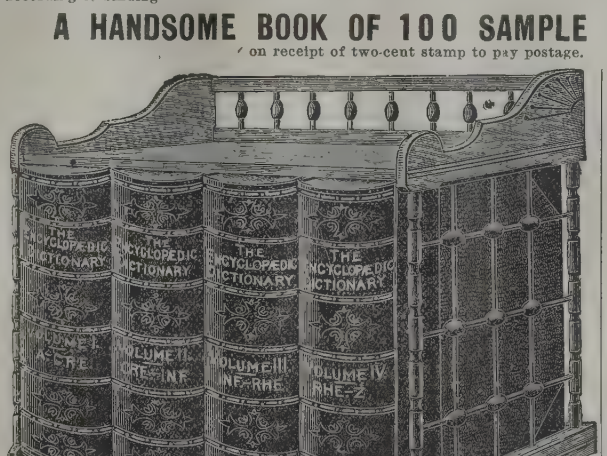

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EVERY young church will find suggestions in Dr. Henry A. Stimson's sermon which we print this week. In view of the fact that every week witnesses the formation of a number of new churches, it has seemed to us fitting that a discourse intended originally for the new Manhattan Church in New York city should be given a wider audience. It sets forth certain principles and ideals which may well be kept in mind by all churches, whether young or old. A restatement of Christian faith, the adoption of modern methods, the striving for closer fellowship with other bodies of Christians and the effort after a more strenuous Christian life are worthy ambitions for any church. Yet such intentions ought to be particularly congenial to a band of men and women coming for the first time into covenant with each other and with Christ. Charter membership in a new church is a great privilege and opportunity. The members of our new church in New York city are comprehending this fact, and may be expected to realize to some extent at least the high ideals of growth and service which are being exalted before them.

Ex-Senator Henry L. Dawes celebrated his eightieth birthday last Friday and received the congratulations of hosts of friends. He has rarely made a more vigorous and able speech than he did a few weeks ago at Lake Mohonk on the condition in the Indian Territory; and in his long and useful public life he has perhaps done no more valuable service than he is now doing in bringing order and justice into the tangled affairs of that country. Senator Morrill of Vermont at eighty-six has just been re-elected to another term of six years in the United States Senate. Dr. Temple at seventy five has been appointed Archbishop of Canterbury. Gladstone at eighty-six is still one of the most prominent figures in English political life. Dr. R. S. Storrs at seventy-five is speaking as forcefully and eloquently as at any time in his life. Such men grow more valuable as their experience increases, nor are they less appreciated because their years are many. Who would not, by temperate living and unselfish service, strive to attain a noble old age?

Armenian refugees are being admitted to this country. To shut the door in their faces would be a sad comment on the sympathy expressed for their race in the many public meetings which have been held for the purpose. It would give the lie to the almost unanimous utterances of the press, and it would shame American Christianity. It may not be too much for our Government to require bonds of $100 each for them. We ought not to create precedents to plague us hereafter when undesirable immigrants crowd on our shores. But there are plenty of sympathizers with these persecuted people who should be ready to furnish these bonds. They are not likely to become a public charge. Numerous offers are being made to receive them into American homes. A physician promises to bring up a boy in his own profession, a gardener agrees to do the same for another boy, a lady offers to teach one to be a household servant and a young artisan is willing to share his home with an Armenian youth. In a private letter Miss Frances E. Willard writes us that these are specimens of many proposals received. This is practical Christianity. We are sure that there are hundreds of welcomes of this sort ready to be extended to the men and women who, because of their faith, are being driven by murderous persecutors from their homes in Turkey.

We have received many letters commending *The Congregationalist* for maintaining that religious papers and leaders should use their influence for certain righteous principles in this political campaign now ended. But they were all from persons who belonged to the party which especially professes to defend these principles. We have received several letters attributing to us utterances which cannot be found in our columns and rebuking us for interfering in politics when our proper mission is to promote religion. But they nearly all contain in addition reasons pressed with emphasis for voting for candidates whose election we have not advocated. Now that the campaign is over we presume we can discuss these same principles of government and their influence on the welfare of the nation without seeming to depart from our mission as a religious newspaper. For it will now hardly be denied that Christians must consider their duties as citizens, and that they may reasonably expect to be aided in so doing by their religious journals.

Herod has been execrated as a monster during all Christian history because he murdered the infants of Bethlehem. Mr. Nathan Strauss of New York has, during the last summer, saved the lives of many times as many infants as Herod destroyed. He has done this by distributing sterilized milk for their food. Elisha raised a dead boy to life by breathing into his mouth. He saved a number of theological students from being poisoned by making wholesome the poisonous food they were eating. He healed a leper by prescribing for him certain baths in the Jordan. He made the vile water of the spring at Jericho good by putting salt into it. All these acts, it is said, were merely symbolical, the power being wholly of the Lord. But when men learn the secrets of nature and use them to make poisonous milk healthful by sterilizing it and to destroy the germs of disease in the air we breathe and the water we drink are they any less truly serving the Lord than was his prophet? And is the power which saves less really from God, or have we any less reason to thank him because through greater knowledge how to use his gifts thousands of his children every year are delivered from the power of disease and death?

In his letter resigning the college pastorate at Amherst, Rev. J. E. Tuttle, D. D., questioned the desirability of committing to one man the responsibility for the college pulpit and for the department of Biblical literature. It is apparent to any one that distinctively different qualities are required for success in each of these fields. It is not disparagement of Dr. Tuttle's excellent work at Amherst, or of that of his predecessors, to say that they would have felt much freer had they not been expected to perform a kind of double duty. The college pastorate is a great problem at every institution, but some simplification of it would come, in our opinion, if the best man available could be secured for the Biblical work in college, and another man, or a group of men in rotation, be obtained to preach, to cultivate personal relations with all the students and, in short, to fulfill the specific and important duties of the college pastorate. With the enlargement of the college curriculum to include more work in the English Bible and the Semitic languages, and with the training of special men to teach along these lines, there ought to be some special provision for such departments and such provision ought to be made entirely independent of the incumbent's fitness for pulpit work.

THE ROMAN CATHOLIC DRIFT IN THE UNITED STATES.

The pope privately disapproves of Archbishop Ireland's utterance on political issues. So says a dispatch from Rome. The pope disapproves of several things in the United States. He disapproves of our public school system. He does not like to have Catholic children attend the public schools. Yet they do attend them in large numbers, even where parochial schools stand open to receive them and where the clergy use all their influence to induce parents to send their children to the church school.

The clergy themselves are not united on many questions. The Catholic Church in the United States has a conservative party and a liberal party, and they often come into sharp opposition to each other. No orders from the pope will force them to agree. Dr. J. M. Buckley, the stalwart Methodist, was once traveling by night in a Pullman sleeping car. In the opposite berth was Bishop Coxe of the Protestant Episcopal Church. There was a collision, and the two clergymen were pitched into the aisle, their heads coming violently together. "This," said Dr. Buckley, "is Christian unity perforce." "I deny it," said the bishop. "Only our heads came together. There can be no real unity unless both heads and hearts are united." The pope by his fiat may bring the heads of his clergy together, but that will only emphasize their differences.

Neither the clergy nor the laity will consent to submit their judgment in matters pertaining to citizenship to the decision of a foreign ruler. The pope is wise enough not to insist on this. American Catholics decide for themselves concerning issues such as have arisen during the present political campaign. Vicar-General Byrne says, "It is difficult to see how they could be judged at such a distance, in view of the fact that our bishops and clergy here have found themselves unable to agree." If political independence is maintained by Catholics, one of the chief reasons why Protestants fear the Roman Church in this country is removed.

The conditions are such that this independence is almost certain to increase. The Roman Catholic Church in this country takes on a character suited to its environment. Ignorance creates and maintains dependence. Ignorance fosters superstition. Education makes people think for themselves. It dissipates superstition. Free schools, compulsory education, manhood suffrage, make it impossible that the Roman Church in the United States should be what it is in countries where its main constituency is an illiterate peasantry. It is well for our republic that priests should be educated here and not at Rome. We welcome the growth of the Catholic University at Washington, and the awakened desire among Catholics for the improvement of their theological seminaries. It is not possible to hold thought in these institutions in the narrow ecclesiastical channels of the Old World. Their students and teachers feel the influence of our free atmosphere. They respond to the free pulses of American life. They are citizens, and are compelled by their manhood to accept the responsibility of citizenship. The pope removes Bishop Keane from his place at the head of the Catholic University, but he remains a director, and the names presented by the directors, from which the Vatican is to choose his successor, are men of his own type, because they know that men out of sympathy with American life cannot succeed there.

The pope is an absolute monarch. Probably he disapproves of republics. But he has shown himself a farsighted statesman, and he will no doubt accept such a degree of independence as he must among his subjects in America. Nowhere is the Roman Catholic Church more prosperous than here. Nowhere, probably, does it yield larger revenues to the papal treasury. Its gain in numbers is mainly by immigration. But it is increasing in wealth and intelligence. It has produced many patriotic, and some eminent, citizens. The chief danger which many fear from the Roman Church in the United States lies in the efforts of a foreign power to hold absolute control over it. The differences between its leaders, maintained, as they are, with calmness and dignity, do no real injury to the church. They give it standing in the republic. They reassure those who view it with suspicion. They help it to maintain more securely its hold on its members. The public school system which it resists works to its advantage. Free education, lower and higher, with liberty among its priests and laymen in the expression of opinion, is a necessity to the Roman Catholic Church in the United States.

BISMARCK'S MISTAKE.

For his own sake and for that of European peace Prince Bismarck should refrain from disturbing utterances. Personal dignity and the responsibility which inevitably attaches to a man holding his relation to the politics of the past generation ought to control his tongue more firmly. If it be true, as it seems to be, that he has lately declared that "for years previous to 1890 there was a secret understanding between Germany and Russia in contravention of the agreement on which the Triple Alliance or Dreibund is based," the statement is at once discreditable to him and to his nation and is certain to promote international distrust at a time when mutual respect and confidence are exceptionally needed.

If his statement be correct it proves that Germany was treating her two allies in the Triple Alliance, or Russia, or all three of them treacherously. And, as he was the moving spirit in German statesmanship, it means that Prince Bismarck was guilty of an insincerity which may have been a common feature of international dealings formerly, but which no longer is "good politics" and which never was justifiable morally. Indeed, he himself often has boasted of his success in following the policy of merely declaring openly what he purposed. He has posed habitually as the frank, blunt statesman whose word could be depended upon. Now he confesses that he was only posing after all.

What the world may think of him personally, however, is but a minor matter. He has raised the question whether German assent to a treaty can be depended upon, and has awakened afresh suspicion that international agreements in general have not the trustworthiness which they are assumed to have. The German Government has made haste to deny his statement but probably few will doubt its substantial accuracy. Distrust of Germany must be a natural consequence and considerable embarrassment of the German emperor and his cabinet. The peace of Europe, too uncertainly assured at the best at present, has been rendered the harder to be preserved.

Prince Bismarck seems to have yielded to an impulse to remind the German rulers of his existence and enduring influence by seizing an opportunity of putting them in a tight place, regardless of consequences. But his utterance must injure him gravely, whatever else it may or may not accomplish. It is a pity that so great a man and one whose career has been on the whole so noble should have made so sad a revelation of weakness.

WHAT ARE THE CHURCHES THINKING ABOUT?

The season of autumnal religious gatherings is nearly ended. During the last six weeks we have printed reports of these assemblies—local, State and national—representing the Congregational churches of the entire country. These reports are worthy the attention of Christian students, for they indicate in what measure the Holy Spirit is in the churches and what he is doing through them. They invite the attention of students of sociology, for they illustrate the movements of the most potent forces for the moral uplifting of all classes of human society.

These churches are thinking about helping their fellowmen. They are trying to do it, too. Whether or not they are open to the charge of being *of* the world, it is certain that they were never more thoroughly *in* the world than now. If one wishes to promote reforms, to help the poor, to increase patriotism, to cultivate social relations, to aid missions at home or abroad or to advance general culture, in the majority of our churches he may join a society to do any one of these things. Never were there so many organizations within the church as now, and many of them are subdivided into committees which look after the daily and almost hourly life of those willing to accept their aid. Portions of the Bible are selected for their daily reading

and their weekly study. They are invited to pledge themselves to private prayers and public worship and to regular duties in a system almost as thorough as that which ruled the monasteries of the middle ages.

The churches are acting in more thorough union than ever before. Local societies are made parts of larger bodies. Not only Sunday school and Christian Endeavor, but King's Daughters and King's Sons, temperance societies, reading circles and good government clubs have general officers and branches in each local church. Denominationally we are strengthening ourselves. We do our educational and charitable work through societies which represent all the churches. Centralization, which formerly had to contend with active opposition, is now hindered only by indifference.

Congregationalists are extending practical church union beyond denominational lines. Co operation is gaining ground over competition. We recognize the fact that there are movements to help what are called the defective classes, whose claims extend beyond our denomination, beyond the whole Christian Church, and we unite with all friends of humanity to benefit society. The church no longer claims the exclusive right to do good to men, no longer claims that real good cannot be done except through it. It is willing to be a factor with others in advancing the material and moral interests of mankind.

These things become patent in studying the topics discussed in recent religious gatherings. Not less significant are the omitted topics and those which have only slight attention. Biblical interpretation has less prominence than it had five years ago. Individual self-culture in Christian life is not emphasized. Doctrines which have been made dividing lines have nearly or quite disappeared. If tests of discipleship are considered they are works, not faith. If faith is thought of, it is that which may be inferred from works.

So far as we may judge from the reports of these autumnal meetings, the churches are fixing their thoughts on the present time and present needs. They are thinking of this world, not of the next. They are not much moved by the fear of hell or the hope of heaven. They want to make this world better and to do it now. They would avoid sin because it degrades character. They do not much emphasize a dread of the wrath of God because of sin. They want righteousness because it makes men worthy. They do not so much think of God's love for righteous men, as the reward of their righteousness, as they think of God's love for all men. They are not thinking of the bliss of the holy nor the misery of the wicked in the future life. They are thinking of the excellence of realizing ethical standards here and now, and they are striving to attain to them.

We have not written these things for the sake either of congratulation or criticism, but to point out what appears to be the present attitude of the churches. Such a study as is here suggested of a passing phase of Christian life may turn the thought of the churches to most important things, for the time forgotten. It can hardly be doubted that certain great motives which held possession of Christians in the last generation are now but dimly seen in the background of organized enterprise to improve human society.

JESUS, THE DIVINE SAVIOUR.

It is well-nigh impossible for us to understand the whole difference in respect to their idea of God which the coming of Jesus Christ made to those who accepted him. Before that day they had believed in God as a supreme Creator and Ruler, and had not been without a partial comprehension of his fatherhood. But to this truth they never had done anything like justice. And they had formed no adequate conception, if any at all, of what it means to have the Spirit of God so dominant in a common human life as to saturate and color and shape it hour by hour with never a lapse or a lack. It took them some time to see the actual revelation of God to men in Jesus, and some of them never got their eyes fully opened to it. But many saw it and wondered and praised God.

It was not so much the divine power or even the divine wisdom, illustrated by Jesus, which was the special revelation of God, as the fact that he embodied divine goodness in a human form. Nobody could realize this without being positively influenced. Some were drawn to him by the loveliness and noble force of his character. Some, whose natures loved evil rather than righteousness, were repelled and hated him because they could not but feel the difference between him and them. But primarily by the lofty, stainless, peerless beauty of his soul and life and also by the harrowing yet pathetically touching death which he died for the world, he has been steadily drawing all men unto himself throughout the ages. Not yet complete, this process of attraction and submission now moves ever more swiftly, surely and on a larger scale.

To those who become his he gives eternal life. It is theirs now. It is not to be waited for until death opens a door into it. We enter upon it when we become one with him. He takes us up upon the great swelling current of life and light and joy which springs from him and of which he is not only the fountain but the guide, and bears us along upon it triumphantly. To be one in spirit and purpose with him, to try loyally to think his thoughts and do his deeds in penitent gratitude and humble love—this is to have eternal life, even as he has it.

CURRENT HISTORY.

The Religious Teachers and the Crisis.

Such a campaign with such issues could not fail to interest the clergy profoundly, hence some of the incidents of the last week of it are not so surprising as they might seem at another time. The clergymen of Worcester marched in the sound money parade there on Saturday, and so did most of the professors and students at Hartford Theological Seminary in their similar local demonstration. Mr. Hamilton W. Mabie of *The Outlook* was colonel of the detachment of sixteen companies representing the religious press, which marched in the great parade in New York described in another paragraph. Cardinal Gibbons, in the Baltimore cathedral, felt it his duty on Sunday to speak from his pulpit, counseling moderation of feeling and optimism whatever the result might be. In most of the Protestant Episcopal churches of the land a special prayer was offered appropriate as a means of impressing worshipers with their duties as Christian citizens and their dependence on God for light and strength in times of national peril. Drs. Parkhurst, W. R. Huntington, Collyer, Dix and Thompson of New York, and President Patton of Princeton, as well as many other ministers, spoke valiant words for the old-time national ideals. Dr. Munger of New Haven asserted his right to pass upon the ethical questions involved, and denounced with holy anger the divisive "class cries" of Mr. Bryan's latest speeches. In Boston there were but few pulpits in which there were no pertinent allusions to the duty of the voter, and some went so far as to urge their hearers to vote against Mr. Bryan. One and all rose above mere partisan differences or disagreements on details of financial policy, and decried the rise in this country of a party so radical as to attack time-honored, time-tested institutions. Dr. Parkhurst defined the situation thus:

> The one thing which the solid, intelligent integrity of the country has to do this week is to grind its heel relentlessly and unpityingly into the viperous head that is lifting itself up in venomous antagonism, not only to this Government, but in venomous antagonism to all government. We recognize the wrongs that need to be righted. We appreciate the burdens too heavy to be borne which the tyranny of wealth in too many cases has buckled upon the tired shoulders of the poor, and no man living would throw himself more whole heartedly than myself into the task of trying to unbuckle those burdens and to heal the bruises they have wrought, but the first question that is upon us, and the one we have to meet this week, is one that reaches further than the righting of individual wrongs. It is a question that pierces to the very marrow of the whole matter of government, of an authoritative framework sufficiently established and robust to make of any permanent avail any effort that we might put forth to the relief of those who are wronged. . . . It is no longer a question of gold *versus* silver, nor is it a question whether we will respect this authority or whether we will respect that authority, but whether we will submit to any authority. It is a question that is plowing ruthlessly into the quivering vitals of our constitutional life as a great people, and is bloodthirstingly menacing the permanence of our institutions. As the purposes animating it have grown in intensity it has let slip off the robes of propriety and legality which it had considerately assumed, and stands forth today in no considerable part of this constituency in the frankness of anarchistic nakedness.

The Campaign Ends.

The campaign practically ended Saturday night, when the chairmen of the national committees issued their final instructions to their subordinates and their final estimates as to the results of the election. Mr. Jones of the Democratic National Committee predicted that Mr. Bryan would receive 327 votes in the electoral college, and Mr. Hanna of the Republican National Committee estimated that Mr. Bryan would receive only 136 votes. Ere this is read the comparative merits of these gentlemen in the rôle of prophet will have been determined. Up to Sunday morning, when he arrived at his home in Lincoln, Mr. Bryan had traveled about 17,000 miles since he began his tour as a candidate for the suffrages of his fellow-citizens, and had spoken in twenty-seven States of the Union. Nothing like this has ever been known in our history. Quite as remarkable, though in a very different way, has been Mr. McKinley's record. When he made his last speech, and that to his neighbors in Canton, Monday evening, he had spoken from his own doorstep more than 250 times to delegations of representative men from all walks of life, all sections of the country. When it is remembered that almost every word that Messrs. McKinley and Bryan have spoken has been sent broadcast to the people through the city dailies and country weeklies, when it is recalled that for the last two months an army of 17,300 speakers has been speaking for the Republican candidates every night

in twelve of the Interior States, when it is considered that, in addition to all this, men and journals—as Mr. Bryan pointed out in his Ottumwa speech—that usually forswear politics have this year thought of little else, it becomes apparent that this has been a campaign of education.

Flag Day.

Who says that symbolism has not its beneficent and inspiring uses? Who says that the American people are without imagination and are grossly materialistic? Let such, if such there be, contemplate the enthusiasm and generous expenditure of time and money which entered into the national celebration of Flag Day last Saturday, and forever after hold their peace. Purely the response of individuals to the suggestion of other individuals, it will stand out through all time as the most picturesque and beautiful incident of a campaign phenomenal in so many other respects. The rich and the poor, the learned and the unlearned, Republicans and Democrats, Populists and Prohibitionists, churches and clubs, factories and residences, had on them or floating over them the stars and stripes. It was inevitable that here and there there should be the attempt to convert the national emblem into a partisan device, for many men's passions and convictions have been stirred as they were in 1861–1865, and of course in a broad sense it is always true that if one party is patriotic the other is *more* so. Events and the verdict of history determine which. But after all, the significance of last Saturday's celebration was in the fact that it was a concrete expression of the popular conviction that Nov. 3 was to be a day of profound solemnity, when men were to act as patriots, not as partisans.

The Business Men's Parades.

When the history of this campaign comes to be written by one who can deal adequately with it, he will discover as soon as he sorts over his data and begins his work that he must reckon with a force which never before has been so omnipotent in ordering the details of the fight or influencing its result. He will find that the merchants, the traders, the manufacturers and business men of the country, whether they live North or South, East or West, have as a rule resolutely opposed the Chicago platform and its candidates. To win a triumph they have contributed all their characteristic energy, ability, fertility of resource and so much of their means as seemed necessary for legitimate purposes. Much of their work has been done through the Republican machine, which, it must ever be borne in mind, has been constructed and operated in this campaign by a business man, Mr. Hanna, and not by a veteran politician. But far the most effective share of their work has been done through nonpartisan organizations, created to carry on the campaign. Printed matter by the ton has been printed and circulated. Speakers by the thousand have been kept on the stump. Letters to and from correspondents in remote regions have been flying back and forth, solidifying sentiment and breaking down former sectional and partisan prejudices. In short, so much has been done, and it has been done in such a way, that it would scarcely be a misnomer to call this a business men's campaign, and that too without giving to the term "business men" the broad interpretation given to it by Mr. Bryan. Of course if this be true, and if it also be true that it has been a campaign fought to secure justice and maintain righteousness, then it follows that our business men are idealists, not materialists.

How unanimous business men were in the contest was proved by their demonstrations in many of our cities last Saturday. The streets of New York, Boston, St. Louis, Providence and Worcester—not to mention others—resounded to the tramp of thousands of their most substantial merchants. New York's parade was the largest civic parade ever held anywhere. Led by Gen. Horace Porter and reviewed by Mayor Strong, ex-Mayor Hewitt and Hon. Garrett A. Hobart, for eight hours 100,000 of the city's typical business men marched up Broadway and Fifth Avenue, applauded by thousands of sightseers and sympathizers and inspired by the martial music of bands, the cheers of the multitude and the dazzling, resplendent display of flags and patriotic regalia.

Who Shall Lead and Whither?

The French Parliament opened last week; calmly for it. The British Parliament will renew its sitting this week, and once more wrestle with the problem of state aid for schools, and the interminable Irish land question. Great Britain's foreign policy must soon be revealed, for feeling is at fever heat respecting Armenia, and there is an intense desire to hear that the dispute with the United States has been settled. Lord Salisbury's Guild Hall speech, Nov. 9, will, it is thought, furnish him with an opportunity to set forth his acts and his intentions. Strife within the Liberal party over the question of leadership continues, and does not augur well for the party or the empire. Rev. J. Guinness Rogers upholds Lord Rosebery; Rev. Hugh Price Hughes attacks him savagely. The *Daily News* defends him. *The Chronicle*, *The Spectator*, *The Speaker* and *The British Weekly* attack him. Sir Vernon Harcourt professes loyalty to Lord Rosebery, but differs from him radically, and of the last Liberal cabinet few are, or could become, hearty lieutenants of the man who looms up above all others as the great parliamentary leader of his party, Sir Vernon Harcourt.

Bismarck's Revelations.

Elsewhere the ethical import of Bismarck's revelations are discussed. Suffice it to say here that they have done much to aggravate the situation in Europe, and have delayed, we fear, any understanding which the Powers may have been approaching respecting Turkey, and there were signs of such before this bombshell exploded. Taken together with the London *Chronicle*'s exposure of the details of the French-Russian treaty, showing that it is purely defensive, and Lord Rosebery's free and easy interpretation of the validity of the Cyprus convention, it can scarcely be said that the peoples of Europe have much reason to put faith in diplomats and their treaties nowadays. Both the old triple alliance and the new dual alliance have had much of their stability and authority undermined by these revelations. It will not be strange if Great Britain hesitates before she seeks to bind herself to any alliance with partners who are so given to duplicity. The tide was running strongly toward an Anglo-Russian understanding prior to these revelations. The French people will not be so enthusiastic over the Russian alliance when once they become convinced that it can be counted upon solely for defense, not for offense against Germany. Austria surely will not consider Germany's present professions of friendship as worth much unless she receives unquestionable proof that the emperor's foreign policy is more straightforward than Bismarck's is now proved to have been. Italy has already given evidence of *rapprochement* with France and Russia. What then becomes of the triple alliance? And if that breaks with what Power can Germany ally herself? Russia alone emerges scatheless, the master of the field, every new development revealing more clearly her supremacy. Witness the statement that she has an understanding with Denmark, by which in case of war Denmark's harbors and ports commanding the Baltic are at Russia's command.

NOTES.

If imitation be sincerest flattery then the fact that the British North Atlantic squadron was never larger or more formidable than now is proof of the recent growth and present strength of our navy.

The news that Japan is supplying the rebels in Manilla with arms is not surprising. Japan has an eye out for colonial expansion, and one of her ablest political journals recently announced the Japanization of the Philippines as a plank in its platform.

Is it too much to expect that men who have sunk partisan differences during this campaign can be equally public spirited when Congress meets, so that it need not be recorded much oftener that the deficit in our national income for the quarter is many million dollars? For the quarter ending Oct. 31 the deficit is not far from $32,500,000.

Bostonians have no special reason to be glad that the manufacture of gas within its limits is to pass under the monopolistic control of the Standard Oil Company, but neither are they grieving much because they have passed out from the position of dependence upon Mr. Addicks of Delaware, who may be a great man there, but is not in Massachusetts.

There are some signs of improvement in the situation at Constantinople. Russia seems to be acting in concert with the other Powers, hence promises of reforms are renewed, the sultan even going so far as to promise Christian governors for Armenia. On the other hand, there are signs of an appeal by the sultan to the fanatical devotion of his Mohammedan subjects, and the plundering of Armenians goes on by alleged process of law even when massacre is not rampant. The vessels of our navy remain together off Smyrna.

The Cuban revolution drags along, and few Americans realize the intensity of purpose with which Cubans are fighting for freedom. Maceo, the chief of the insurgents, has had nine brothers who have died fighting for the independence of their country, and he, the oldest, is the only survivor. With such memories, no wonder he and his followers are not easily conquered. The latest reports from Cuba intimate that within sixty days Maceo will lay siege to Havana. Our consul-general in Cuba, Fitz-Hugh Lee, is now on his way to this country with important revelations which may bring on a crisis soon.

The Berlin correspondent of the London *Chronicle* says he looks in vain in the columns of the German newspapers for the sign of a noble attitude on the Armenian question. The local authorities in many of the German towns have ordered the church authorities to desist from collecting funds for the relief of Armenians. Mr. James Bryce, M. P., in a letter to *Die Nation*, recently wrote:

It seems strange that the news of such cruelties, perpetrated at the end of the nineteenth century, by a government responsible by treaty to the six Powers for the protection of its Christian subjects, should not have evoked from the German people a general cry of indignation and roused them to see that the

powerful influence of Germany was exerted to secure the cessation of such horrors. We are forced to suppose that the facts have not yet been fully brought to the knowledge of your countrymen, whose generous hearts would surely respond to the cry of the oppressed.

IN BRIEF.

In view of the celebration next week of the completion by Dr. Storrs of his fifty years pastorate in Brooklyn, we shall publish several interesting articles relating to Dr. Storrs and his noble service for the church and for humanity.

That Book of the Pilgrimage, which our publisher announces in another column, and upon whose literary and artistic features great care has been expended, will enshrine in a beautiful and permanent form the salient events of a truly notable journey.

A church and college of the Greek Church was dedicated in Minneapolis last week by Bishop Nicholas, head of the church in America, Alaska and the Aleutian Islands. Thus does this country become more and more conspicuously the home of various faiths.

Twelve of the fifteen members of the executive committee of the A. M. A. were in attendance at the recent jubilee meeting. That shows a devotion to the society which is not limited by perfunctory attendance on the monthly meetings at the Bible House.

A railway conductor on the branch road between Boston and Dedham has daily gone to and fro over the same route for more than fifty-one years. Mr. Moses Boyd is probably the oldest conductor in the world, and during his business life the advance in means of travel has been greater than during all the rest of the world's history.

Saloon keepers are seeking new fields in the suburban districts of Boston. They plead that those who protest against their intrusion are not entitled to be heard because they are Prohibitionists. But Prohibitionists might well turn the tables by urging that the petitioners are not entitled to a hearing because they are liquor dealers. Surely that class are not benefactors to any community.

We have received from the chairman of the Board of Police Commissioners of Boston a letter expressing thanks for the publication of Dr. Quint's article, The Policeman at the Crossing. He says: "It is not only gratifying to me but it is also encouraging to the officers." We should have better government if more people expressed their appreciation of the good things of the government we have.

Prof. Henry Drummond's pupils in the Free Church, College, Glasgow, were told by one of his colleagues at the opening of the fall term that since midsummer there had been marked progress in Professor Drummond's condition, visible not only to his friends but certified to by his doctors. This will cheer the hearts of all those who admire or love Professor Drummond, and there are many such in America.

The November *Review of Reviews* is notable for several reasons; among others, because in one of its articles Dr. Lyman Abbott of *The Outlook* opposes the free coinage of silver, and in another Dr. Charles Spahr of *The Outlook* urges it. This recalls the famous compact between Grady and Howell of the Atlanta *Constitution*, which provided that one day the *Constitution* should reflect Grady's views, and the next day should be Howell's mouthpiece.

The sect known as the Covenanters hold that it is wrong to vote in political elections because God is not named in the Constitution. Not long ago a town in New York in which many of them live had to decide whether or not liquor should be sold there. The Covenanters went to the polls and settled it for the next two years that liquor should not be sold in that place. They wisely concluded that it was more important to vote to keep the devil out of their town than to refrain from voting because the name of God is not in the Constitution.

Captain Pratt's heart must swell with pride as the tidings come to him of the successive contests of the Carlisle team of Indians on the football field. They have met Princeton, Yale and Harvard, and, though they have not won against the teams of these three great universities, they have shown themselves worthy of the first rank as players. What is more, they have played like gentlemen. When it was pretty certain that a mistake of the umpire kept them from having a tie game with Yale, they made no complaint. All honor to the Indian football eleven and to the Carlisle Industrial School. Its young men have shown themselves quite as civilized as their white opponents.

Presbyterians in Philadelphia have just laid the corner stone of a great denominational headquarters, which is to be called The Witherspoon, in honor of the great divine and patriot, Rev. John Witherspoon. This fact suggests the query, why cannot the new headquarters we are to have on Beacon Street, Boston, have some such distinctive, specific name—one identified with our historic polity and faith? The new church in Brookline, which is formally recognized this week, has made a happy departure from precedent and selected with great unanimity the name Leyden. There are now no other Congregational churches in the country by that name, but we fancy there may be.

Mr. Moody's friends in Great Britain, led by laymen like Lord Kinnaird, Lord Overtoun and Sir George Williams, and clergymen like Grattan Guinness, F. B. Meyer, Webb-Peploe and Monro Gibson, are endeavoring to raise funds with which to aid in the erection of a chapel at Mt. Hermon. They intend to present at least £2,500 to him on his next (sixtieth) birthday, which will be used in this way. Can his many friends in this country let the same anniversary pass by without some suitable similar recognition of a career the like of which has hardly a parallel in the history of modern Christianity? Elsewhere we give considerable space to a description of Mr. Moody's work as an educator.

An esteemed correspondent takes exception to a recent editorial statement in *The Congregationalist* that the Supreme Court decided that the Negro in the United States "had no rights which a white man was bound to respect." Our correspondent says that the court simply declared as a fact that the Negro had not and had never had under the Constitution any rights as a citizen. It must be remembered, however, that the Negro, Dred, claimed judgment as a citizen. The court decided that he was not a citizen of Missouri, and that for that reason the court had no jurisdiction in the case. But the declarations which followed, of which that above mentioned was one, were also the opinions of the court on the question whether or not the Negro had any rights as a citizen.

Those pulpits were few and far between last Sunday where no reference was made to the all absorbing interest of the week. The text of Professor Hincks's patriotic sermon at Andover was, "We know not what shall be on the morrow." A rather unexpected turn to a discourse which had in it hardly any other allusion to politics was given in a suburban church. The pastor cited the election of the apostolic successor to Judas as recorded in the first chapter of Acts, and termed it one of the first instances of democratic government coupled with divine determination of the outcome. He then went on quietly to remark that there were two candidates for the vacant apostleship. The name of one began with B and of the other with M, and M was chosen.

Now that the campaign is over, a yet greater work for the country remains to be done. It is much to be desired that it should be undertaken independent of party politics and in a thoroughly patriotic spirit. President Tucker of Dartmouth College, in the Boston *Journal*, expresses a sentiment with which we heartily agree:

I count it the great value of the present campaign that it is showing the people of all sections, and of all kinds of business, how to discriminate between true and false remedies for social and economic ills. We have at least gone far enough to expose the false. It is to be hoped that, when the campaign is over, the men of both parties who have worked together in the interest of sound money will work with equal zeal and with equal purpose to remedy that popular discontent which has caused the present startling divergence from the ordinary course of American politics.

What Mr. Moody is accomplishing in his colportage work is referred to in the article elsewhere in this issue. Practical proofs of its effectiveness are all the time coming to hand. Only last July a hardened convict in a Chicago jail, who would never allow any missionary to talk with him, was willing to accept three books presented by a colporteur. The one entitled The Way to God proved to be the means of his conversion, and he lent it to three other convicts, upon whom the simple statement of gospel truth made the same impression. All four are now, although behind prison bars, some of them sentenced for a number of years, nevertheless leading true Christian lives. We have this on the authority of the officials of the prison. It surely looks as if the printed message would sometimes reach "him whom a sermon flies." Certainly this single volume, now soiled, worn and much marked, has done a work the results of which, compared with its slight cost, are simply wonderful.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The One Topic.

Very little is talked of here except politics. The wise in such matters express themselves as positively sure that the election is to go "the right way." Many devout people are watching and praying for a religious awakening in our churches, such as has marked well remembered former times of business prostration, and to this end are looking with large expectation to the coming of Mr. Moody and his co-workers. At present, however, no great general deepening of religious impression in the city is manifest, but the warm union of believing hearts here and there in prayer for the Spirit's coming the experienced have come to look upon as a sure precursor of better things. About two hundred ministers of different evangelical denominations have pledged themselves to co-operate with Mr. Moody in his evangelistic work in New York, Brooklyn and Jersey City in November. From the 9th to the 13th inclusive he is to preach in Cooper Union.

Christian Patriotism.

No man, however strong his sense of the responsibility of the pulpit for the training of the people in civil duties, can accuse the Congregational pastors of Brooklyn of failure in this line. Last Sunday both Drs. Meredith and Behrends appealed to their congregations to stand firm and faithful to God and man in this crisis of our country's history. The honest English language could not be made to condemn more plainly or more powerfully than it was made by

both these pastors to condemn the dishonor of the attempt to lower the value of our country's dollar. The hearing or reading of these burning patriotic utterances reminds the elders of the days of Sumter, of Bull Run and of Gettysburg. The Lord grant that in every vital exigency through which our country may be called to pass such potent voices may be heard in our pulpits speaking fearlessly to the people all the words of God's law.

The Manhattan Association.

This body, represented by nearly sixty of its members, met on Oct. 28 with Dr. Virgin in the lecture-rooms of the Pilgrim Church. It was the association's annual and sixtieth regular meeting. Dr. Cobb temporarily presided. Rev. W. T. McElveen, Ph. D., was chosen to succeed Dr. Kent as president for the year and Rev. F. I. Wheat of Woodhaven was re-elected secretary and treasurer. Dr. Meredith for the committee announced the program for celebrating the fiftieth anniversary of Dr. Storrs's pastorate. The association's date in the elaborate program, covering more than a week, is on Nov. 16, when it gives a dinner to the doctor—one of its founders and most active members—in connection with which it will present him a "loving cup," now being wrought by the deft hands of Tiffany's artists.

The literary exercise of the morning, running into the afternoon, was a review of Dr. George A. Gordon's Christ of Today, by Dr. Virgin. Those who know the reviewer would not expect his assent to the doctrinal positions and trend of the book, yet its literary and other excellences were pointed out with none the less candor, and the spirit of the review was tempered by warm regard for the author, well known and warmly esteemed here before making his home in Boston. This acquaintance distinctly colored the spirited description of the book and the review, in which many of the brethren took part, both *pro* and *con*, notably Drs. Behrends, Meredith, Cobb, Kincaid, Gilman, Dickerman, Stimson, Spaulding, Newton and others.

Dr. J. W. Hegeman read a thoughtful paper on The Future Christ and Dr. Kent spoke on Pastoral Problems and Plans.

The Brooklyn Congregational Club

On Monday evening began its first year's trial of life under a clerical president, Dr. Joseph B. Clark, contravening the unwritten but well-nigh universal law requiring that these clubs be presided over by laymen. The business went off with such speed and vim that the club thought the innovation was a success. The theme was, What Are These Clubs For? Hon. S. B. Capen of Boston first answered the question by saying they are not for eating and drinking together, nor simply for social conference, but for promoting the interests of our Congregational churches, especially in each club's own vicinity, and for cherishing denominational unity and loyalty. Then, having gained this power of union of many churches, the clubs should use it in promoting civic, municipal and other desirable reforms. The address was clear, forcible, practical, and met with hearty approval.

Mr. S. S. Marples, late president of the New York Club, seconded Mr. Capen's remarks with the experience of its sister across the river, and showed how effectively his recommendation could be carried out.

Mrs. William Kincaid, speaking for the women of the club, advocated setting apart evenings for discussing a variety of useful and appropriate topics, as, *e. g.*, literary nights, when distinguished literary men may be heard on literary themes; missionary nights, when great Christian works may be presented by the brightest men and women who know the pertinent facts and how to put them before their hearers. She carried the hearty assent of the audience.

Dr. Lyman presented a graceful and tender minute with reference to the character and work of the club's first three ex-presidents, who by a singular fatality had all died since the last meeting: Mr. James Mitchell, the first; Hon. Joshua M. Van Cott, the third; and Dr. A. C. Perkins, the second who had filled the presidential chair. At the next meeting Dr. Storrs is to be the guest of the club and make an address.

The Bushwick Avenue Church, Rev. C. W. King, last week opened a free reading-room and gymnasium, with a view to drawing in young men of the neighborhood with no present religious faith or preferences, hoping thereby gradually to interest them in the things of the kingdom. The pastor and several brethren form a "board of governors" for the proper care of the enterprise. Dr. Raymond, president of Union College, preached again for the Broadway Tabernacle Church last Sabbath. Next Sunday President Patton of Princeton is to preach.

HUNTINGTON.

FROM THE INTERIOR.

The Working Men's Home Medical Mission.

This mission, only three years old, founded by Dr. J. H. Kellogg of the Brattle Creek Sanitarium, has been doing a quiet but excellent work in Chicago. Recently Dr. Kellogg gave an account of his work at a meeting held in Willard Hall in the interests of the needy classes of the city. Although Miss Jane Addams and Prof. C. R. Henderson addressed the meeting, interest centered in the words of Dr. Kellogg. Some three years since a gentleman quite unknown to the doctor asked him if he could use a sum of money for the worthy poor in Chicago and afterwards, with the help of his brother, placed in his hands forty thousand dollars. The brothers Wessells, from whom the gift came, had made their money in South Africa and were anxious to do something for those less fortunate than themselves. They learned through Dr. Kellogg that, in spite of the abundance of food in Chicago and its cheapness, a great many people go hungry every day and at night have nowhere to sleep. Their purpose and that of the doctor was not so much to consider the cause of this state of things, as, if possible, to relieve the suffering attending it. A place was therefore secured where men could obtain a nourishing breakfast for a penny, and where a good dinner could also be had for a penny a dish. Cheap lodgings were also provided. Before going to bed the men are compelled to take a shower bath and have their clothing fumigated. The beds are clean and comfortable. At present the doctor has beds for four hundred men. Religious services are held in connection with the exercise of benevolence and everything is done that is possible to encourage men to make a new start in life and find positions in which they can take care of themselves. Nearly all the work in this house of refuge is voluntary, although its managers and directors receive a small salary. At Forty-Seventh Street the doctor has a social settlement where there are baths, a dispensary for women and children, a home for visiting nurses and free kitchen and kindergartens. There is also a home for women at 247 Polk Street.

It has been found that few men are unwilling to work. Work has therefore been furnished, so that for a time those who are needy are able to earn their support, and from this home as a refuge look around for such better positions as they are capable of filling. Afternoon Bible studies, lectures on health and against the use of alcohol have proved attractive as well as instructive. At the gospel meeting in the evening 200 men are frequently present. The doctor has several farms in Michigan at his disposal. To these he sends those who are willing to go and, by means of vegetable gardening and the raising of fruit, contribute to their own support. Recently a farm in La Salle County, Ill., has come into his possession. In three years not less than 100,000 bath tickets have been used. This means that 100,000 men have slept in the clean beds which this charity has provided, and have had time to think over their condition and form plans for a better life than they have been leading.

Another New Edifice in Prospect.

The Jefferson Congregational Church, Rev. A. M. Thome, pastor, one of the oldest in the association, laid the corner stone of a new house of worship Oct. 27. It has long worshiped in an unattractive frame house, but has gone steadily forward in its work. Its pastor, although past seventy, shows no sign of abating strength and has lost none of his youthful vigor. The new house will cost about $7,000 and will easily seat 500 people. Superintendent Armstrong made the principal address.

The Co-operating Committee of the Interior.

In the conviction that the present year will prove one of the hardest in the history of the American Board, the committee has early set itself to work to increase the interest felt in missions in the churches of the Interior and is planning to do everything in its power to reach the non contributing churches, as well as to increase the gifts which have been received from those contributing. The committee will aid Secretary Hitchcock in every possible way to spread information in regard to the needs and possibilities of the foreign fields.

The Church of the Redeemer.

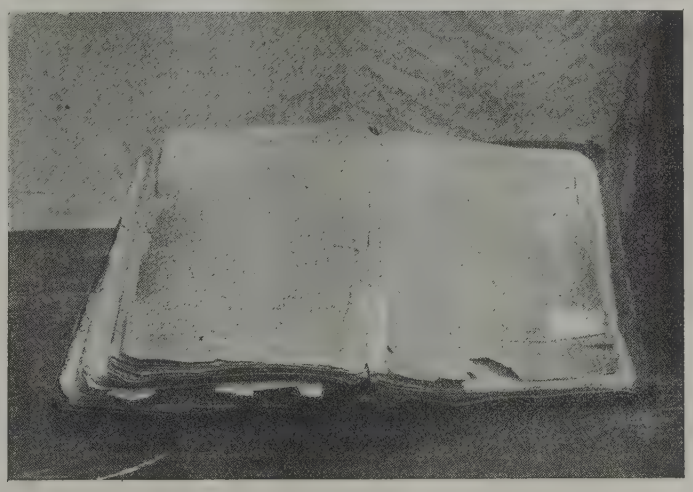
Few churches of our name have anywhere enjoyed a more prosperous year than the Church of the Redeemer. More than ninety persons have been added to its membership during this period. The actual strength of the society has been more than doubled. The Sunday school has increased in numbers, the prayer meetings have never been so interesting or so earnest. In fact, it never was more evident than at present that this church has a promising future. The pastor, Rev. W. H. Manss, fresh from his studies, coming from the Lutheran Church, has thrown himself into his work with his whole soul, and has endeared himself not only to his congregation, but to all who have in any way been associated with him. Much to the delight of his church he has now taken to himself a wife. His marriage with Miss Jennie Allen took place, Oct. 28, in Polo, Ill. Mr. Manss has been absent from his pulpit but a single Sunday, and, in order that the work might not suffer, has taken only a brief vacation during the year.

FRANKLIN.

Educational Northfield.

The Various Institutions and Agencies With Which Mr. Moody Is Associated.

At the opening of Camp Northfield last summer Mr. Moody spoke of the occasion as "the christening of the ninth baby of the Northfield movement." It is a lusty family, of which any father might well be proud, with not one ailing or feeble child in all the circle, and among its members there is a beautiful life of mutual helpfulness which proves the spiritual health of all. The eldest is the Northfield Seminary. Then follow in order of age the Mt. Hermon School for boys, one of the phases of whose industrial life is indicated by an illustration, the General Conference for Christian Workers, the World's Student Conference, the Chicago Bible Institute, the Northfield Training School, the Woman's College Conference, the Colportage Association and the ninth and latest baby, the Northfield Y. M. C. A. Encampment, whose first tabernacles a second picture shows.



MR. MOODY'S BIBLE.

It is hardly necessary to say that such a group of successful educational enterprises, following swiftly one upon another, must have not merely a strong man, but a dominant and enduring purpose behind them. Mr. Moody may not be in the common (and only accidentally correct) meaning of the word an educated man, but he has studied the world and knows men as well as books, and it is significant that as builder of educational foundations he has returned to the eminently practical aims of the founders of all our New England colleges. Knowledge as an accomplishment appeals to him not at all, but for the sake of imparting knowledge to those who will use it as an instrument of helpful service he has been willing to undertake great enterprises in simple faith and to carry heavy financial burdens year by year.

It is this normal element—this teaching of those who will be teachers—which is the most interesting and significant feature of the whole group of enterprises which we have characterized as Mr. Moody's children. "The seed is the word of God," might well be the motto for them all. Their founder is himself a devout and persevering student of the Scriptures. His well-thumbed Bible is the familiar companion of all his meetings, conferences and journeys. He has worn out several copies, reducing them at last by constant handling to the state shown in our illustration, and it is to a like close and effective study of the English text that he invites his students. In passing on this gift to others he evidently expects them to bring forth fruit a hundred fold. It costs $200 to support a boy or girl in one of the Northfield schools, while only $100 is received in payment of tuition. Naturally, therefore, the authorities are not anxious unduly to increase the number of students, but rather to select from the many applicants those who seem likely to develop into strong and helpful characters.

Of attendants at the Bible Conference the great majority are preachers or Bible class teachers. The training school is avowedly intended for the practical equipment of Christian workers. It is said that there are good scholars in Bible classes taught by the 570 students in attendance on the Northfield students' conference this summer. In addition to this normal training of individuals, the Northfield idea has been widely transplanted and taken root in many soils. Other conferences suggested by and modeled after that held at Northfield have been established in the West, in England, Germany, Denmark, Switzerland, Scandinavia, Japan, Ceylon, Persia, Turkey and India.

Already widely successful and eminently characteristic is the eighth child of the Northfield movement, the Colportage Association, whose superintendent is Mr. A. P. Fitt of 250 La Salle Avenue, Chicago. It began, as all the other enterprises have begun, in devising a method of meeting a practical need. Means of earning money were in demand among the students of the Chicago Training School. Some of them had tried successfully the experiment of book peddling. Their need and the dearth of religious books in the smaller towns worked together to suggest the outlines of the plan. About this time also Mr. Moody was startled one day by the statement that there were 750,000 prisoners in the jails of the country, and, although it proved that this was the estimated number of the criminal classes rather than of actual prisoners, it none the less opened to Mr. Moody's thought an opportunity of service which must in the necessity of the case be through literature rather than personal influence.

THE GOSPEL WAGON.

How real the destitution of fresh religious books had come to be no one can understand who has not himself looked over the stock of the booksellers in the smaller towns of the West. The cheap book trade has either passed from their hands or consists for the most part of paper covered stories. Mr. Moody himself failed to find a single religious book on sale in a town of 15,000 inhabitants.

Cheapness, readableness and a high religious tone were the ends desired. The books are ordered in editions of 20,000, well printed on good paper and neatly bound in dark red paper, and are sold at fifteen cents apiece, or two for a quarter. By taking advantage of cheap manufacture in these immense editions, and by the gift of the copyright from such authors as Mr. Moody himself, Dr. Meyer, Dr. Chapman and others, these rates have been made possible, including a living profit for an active agent. Even the problem of approach and introduction has been solved in a characteristic way. The books are inclosed in a stout manilla envelope, which is left at the house with the statement that the agent will call in a few days. There is no necessity for impertinent urgency, and when seller and purchaser meet it is the purchaser's own fault if he does not stand on equal terms of knowledge with the seller as to the qualities of the book. Not least of the advantages of this method in the eyes of the founder of the agency is that it opens the way for conversation upon spiritual things between the agent and the people, and in this regard he has had good reason to be satisfied with its effects both in awakening interest and giving the agents a practical training in hand to hand Christian work.

If any one doubts the existence of a market for such wares the experience of the first year, ending March, 1896, in the course of which over 400,000 volumes were sold, may resolve the doubt. One of the latest forms of effort has been the sending out of a gospel wagon, arranged in the fashion of a miniature sleeping car, with kitchen attachment, which many of our readers may remember to have seen at the Chicago World's Fair. It made last summer a tour of Illinois and part of Iowa, under care of five students of the Chicago Institute. Pastors were notified beforehand of its coming. The mornings were spent in distributing and selling books, afternoon services were held for children and evening services for adults. The effort took on an evangelistic

color from the first, and the students in charge report that the results were astonishing, both in their own growth and in apparent helpfulness to others. With the return of cold weather the wagon is to be sent on a trip through the South.

The books comprising this colportage library, a number of which have been sent to us for review, are by Spurgeon, Moody, Meyer, Chapman, Whittle and others, and the literary as well as spiritual average has been kept high. The books are not denominational but they are all intensely evangelical and written by men in close touch with the people. By personal effort and the gifts of friends over 129,000 books have been circulated in the prisons and among the criminal classes and the sale from house to house grows ever greater. It is a large work, whose further growth we shall watch with great interest, and its method and purpose should be studied closely by any one who wishes to understand the secret of Northfield educational work. I. O. R.

A PRAYER FOR THE TIMES.

Hon. Philip James Bailey, so well known to readers of a former generation as the author of Festus, is still a careful reader of American papers and deeply interested in current events. We give below an extract from that remarkable book, Festus, which is as appropriate today as when penned by him over fifty years ago. It is especially suited to these days of political strife.

The bells of time are ringing changes fast.
Grant, Lord, that each fresh peal may usher in
An era of advancement; that each change
Prove an effectual, lasting, happy gain.
And we beseech thee overrule, O God,
All civil contests to the good of all,
All party and religious differences
To beneficial ends, whether secured
Or lost; and let all strife, political
Or social, spring from conscientious aims.
And have a generous, self-ennobling end,
Man's good and thine own glory in view always.
The best may then fail and the worst succeed
Alike with honor.

SAN FRANCISCO'S NEW LEADER.

BY REV. JOHN L. SEWALL.

In making a church a minister usually makes himself. Such is the case with Rev. Dr. George C. Adams, who has closed a fifteen years' pastorate with the Compton Hill Congregational Church in St. Louis, and turned his steps toward the Golden Gate, loaded with the appreciative gratitude and love of the church which he organized and has guided from the beginning, and of all the churches and ministers of that city. In May, 1881, at the invitation of Dr. Goodell, he visited St. Louis to consider undertaking a mission enterprise three blocks from the present location of the Union Station. He was at that time thirty-one years old, in the early vigor of manhood. A son of Maine, an alumnus of Amherst, a graduate of Yale Divinity School, trained by the experience of two successful pastorates in Hillsboro and Alton, Ill., and hungry for hard work, he was precisely the kind of man that Dr. Goodell and a needy field were seeking.

For thirteen years the Presbyterians had been trying to build a church on the spot, and had dismally failed. The neighborhood was largely destitute of religious people of any kind. The building was old and forbidding. The only earthly possibility of planting a Congregational church there was the fact that Constans L. Goodell believed that it ought to be done, and stood ready with his great-souled cheer and substantial aid. He said to the young Illinois pastor as they stood together in the abandoned structure, "Here is your field; the people are all about you; God calls you to this parish; there are people now on the way from every State in this Union and from across the seas to join your church."

That prophecy was seed sown on good soil. Mr. Adams responded to the opportunity and to the call. Dr. Goodell guaranteed the expenses of the church for three years, paying one-third of the sum from his own pocket. In two years and a half the Fifth Congregational Church had come to self-support and was making itself a power in that section of the city. Soon, however, owing to a change in the character of residents in the vicinity, it became evident that only a mission church with mission methods could be there sustained, and the undaunted pastor, with the loyal following of his people and the ever ready aid of Pilgrim Church, had the grand audacity to move two miles to the southwest, buy a choice lot on Compton Heights, where they had already planted a Sunday school, and move into a chapel basement, temporarily roofed, just before winter came on. The timeliness and courage of the movement alone saved it from failure. Today there stands on that corner a fine stone edifice, occupied by a church membership of nearly 450, with an assured future before it.

In spite of the fact that the drift of American population has been disheartteningly away from the region for the last ten years and its place supplied by beer loving Germans, Dr. Adams has toiled with unwearying patience and has received over 1,000 persons into membership, all but a small percentage from families not hitherto Congregationalists. Meanwhile Dr. Adams, who received his degree from Illinois College of which he is a trustee, has covered a much larger area with his genial and helpful influence. The mantle of Goodell fell upon his shoulders, and although the size and situation of his church has kept him from being the nominal leader of St. Louis Congregationalism, no man has carried the interests of the work more closely to his heart or given larger gifts of wisdom to mutual undertakings in the city and in the State. He has thus become an expert in the work of Congregational church extension in cities.

As a pastor Dr. Adams is wonderfully sympathetic and tactful, rarely suffering one of his homes to be invaded by death without afterward reaping spiritual harvests from sorrow-softened souls. As a man of business he is possessed with a shrewd Yankee sense and grit, which makes him afraid of no undertaking, and ever ready to put his own strength under every load. He is not perpetually inventing new machinery as a substitute for aroused individualism, and he has no patience with schemes for the wholesale reorganization of the social structure, though keenly alive to every vital issue of the hour.

As a preacher Dr. Adams has never yet had the opportunity for quiet study which develops one's best powers, and there is little doubt that his new field will call forth greater homiletic work than he has yet done; but whoever today listens to him is struck by his simplicity, directness, command of illustration and insight into the daily lives of his people. He is a magnificent type of faith in Congregational principles, and has the spiritual, intellectual and physical robustness to exemplify them. His new field, the First Church, San Francisco, has certainly stood in the public thought during the last few months as possessing many discouraging features, for which no one could properly be suggested who was not rich in patience, discretion and faith. In entering this field he has shown by his power to unite every one in a hopeful forward look the promise of being the man of divine Providence for one of the most important churches of our order.

PILGRIMAGE PERSPECTIVES.

BY REV. SHERROD SOULÉ, NAUGATUCK, CT.

The charge of the twoscore and six Congregationalists is completed. Then they came back, but not—not the forty-six. We went out *en masse*. We returned by installments. In early June the Pilgrim persuasion in this land of "stars and stripes" delegated us to traverse the main and *Gaze* upon the land of our ancestry ecclesiastical and lineal.

"We came unto the land whither thou sentest us." There is no minority report. The land is fair and fat. If wood is wanting brick is abundant. There are cities both walled and dyked. "The people be strong that dwell in the land," and if they have Anaks in ability so have we, just as big and as brave. The land is goodly, flowing with tea and tarts. The fruits of centuries of Christian civilization we found in abundance, and each has brought back a heavy cluster to share with friends.

We cannot say with Caleb, "Let us go up at once and possess the land," for, forsooth, we are already possessed by it. We plead guilty to an unconditional un-Miles Standish surrender. England and America are one and inseparable in the divine destiny; their language is common; they think the same high thoughts and cherish the same noble aspirations. Christianity controls both continents. Cables connect under the vast deep; and on its bosom the swift ships, like shuttles, are weaving the web of commerce which both nations are to wear. Both should have the same morals, the same manners and the same money. England in her heart has no hate for her offspring; and America cannot discard her heredity, for she cannot 'run away from her backbone."

English Congregationalists of course most heartily received us into their haunts and homes, their churches and pulpits. Reluctantly but royally the parting guests were speeded. But how about the enemy ecclesiastical, the persecutors of our Pilgrim parents? History did not repeat itself. The Anglican Church has repented and it is not yet the eleventh hour. True, the "old leaven" may not be wholly "purged out," but even our patron saint Calvin had to admit that the Christian, though supplied with "special grace" and with a will "wholly inclined toward holiness" still possessed "remnants of indwelling sin." Certainly the Episcopalians treated us after the *apostolic* injunction, for when we were hungry they fed us, and when we thirsted they gave us drink, and glowing embers which accrued upon our heads were fanned into an undying flame of admiration and affection by unsparing effort and kindly attention.

We have nearly lost sight of our text. Perspectives depend upon position. Vistas

vary according to the viewer. Accounts through the secular press have given hints of Pilgrimage happenings. The interesting and instructive weekly letters of "F. J. D." leave little to be added as regards places and persons, experiences and lessons. The composite impression has been developed. The delicacy of touch and beauty of shading will be missed in these Pilgrimage perspectives, for here the point of view is masculine and ministerial, but the contrast may be suggestive. If these observations seem a trifle tardy, remember that Bancroft asserted that history can only be fairly and fully written until fifty years after it happened.

Every hour since our return the vision of the visit has grown more glorious. The rose tinge in the memory has changed from "mermet" to "jacqueminot." The only criticism we can construct is the total lack of discomfort, disagreeableness and disappointment sufficient to serve as contrasts.

The chief charm was the company. We were a goodly people, even if we are conscious of it. Christian came before Congregational. We realized our responsibilities as representatives. "Blood will tell," and we tried "to do credit to our bringing up." True to the traditions of our polity the party was not solely male or female, young or old, clerical or lay. The majesty of membership in a Congregational church was maintained. Equality of personal privilege was preserved. Suffrage was not limited to size or sex. Individualism was cherished, while fellowship was emphasized. The merchant and minister met in "elbow touch." The physician and pedagogue secured a symmetry of body and mind. All the ladies were "elect" whether married or maiden. How unsatisfactory and un-Congregational if the party had been all men or all ministers. Could we have spared the two members with the sweet unconscious graces of girlhood, the enthusiasm of youth and the charm of perfect manners? Verily not.

We were a company of plain persons, without gaudy apparel, glitter of gold and flash of gems, but whenever we faced bishops, met a mayor, confronted a canon, or strayed into the haunts of royalty we turned with commendable pride to the two fine types of young Christian American girlhood and said within ourselves, "There are our jewels." What a "goodly fellowship of the saints" has been realized. A week on a steamer is worth a year's residence in the same neighborhood and a month of travel more than a lifetime receiving and returning calls. Which one of us can ever sing in sincerity the hymn, "I'm a pilgrim and I'm a stranger?" The latter rôle is obsolete. Even England ruled out this hymn, for as soon as our feet touched the shores of Devon we were all "changed in the twinkling of an eye" from strangers to brethren beloved.

There is a freemasonry of Christian hearts which forestalls features and names, defies distance and transcends nationality. Still the palm comes not without toil, and if you are a Pilgrim you must bear the penalty. You must preach and you must eat. You must act and appear so as not to disappoint those who place you on the lofty pedestal of imagination. The "prophet is not without honor" proverb is still in force. Once we were noted and found a people who appreciated us. We rose to the occasion. Our spokesman, equipped by travel, the pulpit and editor's chair, "did us proud" and, like the immortal poet of the nation we visited, did not repeat himself. The one who carried the name and the blood and the office of the famous Leyden pastor inherited no sinecure. Perhaps he may be pardoned if in the heat and burden of the day he lapsed into pious profanity, and exclaimed, "Shade of my ancestor."

Politically the Pilgrimage party was representative of the New World. Not all of the talk was of theology or travel. Protection had its advocates. Independents of necessity were there. Silver had its supporter—not a ranting, long-whiskered, tangle-haired type, but an intelligent, informed, quiet, lovable, conscientious Christian Congregationalist, and the Pilgrims "were not able to ignore the wisdom and the spirit by which he spake," but he did not suffer stoning. Prohibitionists paid a visit to the Lady Somerset shrine.

"What shall I more say? for time would fail me." The plates in the Pilgrim kodak are used. The pictures are in the solution of memory. There are no negatives, all is positive. The pictures will be printed indelibly on both mind and heart.

ANNIVERSARY GUESTS AND HOSTS.

BY ONE OF A COMMITTEE ON ENTERTAINMENT.

Boston has of late entertained several national religious assemblies. Notable among them were the International Sunday School Convention and the Jubilee Meeting of the A. M. A. The committees who looked after the entertainment of guests learned several things new and interesting. They did not find the readiness of former years among Christian families to open their doors. Still they discovered a goodly number willing to share their homes with strangers, not because they expected to draw a prize in the lottery of hospitality and get an angel unawares, but because they were interested in the work which these assemblies were doing. They assumed that the guests they received were their friends, and honored them with those choice gifts which make such entertainment valuable beyond what any hotels or boarding houses can offer. They received, too, more than they gave. There is more interest in this vicinity in Sunday schools and in Christian work among the Southern Negroes and Western Indians than there was before these conventions came. It is an interest which public gatherings could not have created without the social adjunct. It is illustrated by a letter just received concerning an American Board meeting in another city. The writer says: "Mr. —— and his family have been enthusiastic supporters of foreign missions ever since the annual meeting here a few years ago, when they entertained several guests. The presence of these friends of missions in their home converted them. Before that they neither knew nor cared much about the subject." In that way many a devoted friend of the American Board has been made.

Others there were who used hospitality, but they did it grudgingly. Their pastors had made them feel that the honor of their church required that its quota of hosts should be filled without a draft and, as they could not get substitutes, they enlisted—with wry faces. Some agreed to provide for one or more guests, sent them to hotels and paid their bills, vowing never to assume any such responsibility again. Some expressed the opinion that the better way would be to furnish a printed list of expected delegates and allow families to invite such as they should select, leaving the remainder to be provided for at hotels or to take care of themselves.

It has proved quite as difficult for committees to satisfy guests as to please hosts. One or two examples will suffice as illustrations. A delegate to the Sunday School Convention asked to be moved to some other place. "What is the trouble?" we said. "Isn't it a nice place?" "O, yes, a very nice place. But they are the kind of people who have prayers every morning, and it takes so much time convention week."

One man was assigned to a suburban home. He went and looked at the house, came back and put up at a hotel. Just before the close of the meeting he remarked to the chairman of the committee, "I didn't use your assignment card. I've no doubt they were nice people, but it's too far out." The chairman said, "Did you know that those people sat up till eleven o'clock two nights waiting for your arrival?" "Why no, I never thought of that."

An interesting article might be made of what came after the conventions. The committee do not know how many guests failed to recognize the hospitality they received by letters of acknowledgment after their return home, but they have heard of a number of such cases. Sometimes, however, the hosts had more than they expected. One gentleman, on leaving, was asked to come again sometime. One day soon after an entire family appeared without notice, but with a letter from the former guest saying that as he could not avail himself of the invitation to return, he had sent these friends of his in his place. They stayed a week.

The committees have on file some remarkable letters from guests dissatisfied with the committee's arrangements. One man, a week after the convention, wrote, "Did you receive a telegram from me, asking an assignment?" Nothing from him was found in the files. The committee replied, "Had we received your telegram we must have replied that no assignment could be made until you arrived." Promptly there came a red-hot letter denouncing the old fogy methods of the committee.

From interviews with several committees I am convinced that few of them would be willing again to serve in the same capacity in the same cities. But they could furnish material for a very valuable little hand-book of suggestions for both hosts and guests at religious conventions.

In an Illinois neighborhood during the present year about seventy-five per cent. of the population have suffered from typhoid fever, and all these persons were attendants on a particular church. If Cotton Mather had known of such a church, he would have found the devil in it and would have exorcised him by fasting and prayer. In this case, however, it has now been discovered that the worshipers had been drinking from a tainted well which stood near the church edifice. A good many diseases nowadays are healed by science, for which our fathers knew no remedy except prayer and fasting. But the power to heal is not less the gift of God because we know better how to use it; while still greater gifts yet wait to be bestowed in answer to the earnest, believing prayer joined with faithful study and effort.

What May the Community Expect from a New Church?*

By Rev. Henry A. Stimson, D. D.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."—*Col.* 3: 23, 24.

From the standpoint of earth there may be more important events in the life of the city than the organizing of a new church, but from the standpoint of heaven this may be doubted. It marks a distinct advance in the kingdom of Christ. It serves notice to the community of progress and conquest; it is the recognition by a body of believers of the call to assume new and grave responsibilities, and it is the opportunity for definite and permanent advance in personal faith and service on the part of individual believers. It is the addition of another member to the body of Christ, and it is the erection of another altar where the sorrowing shall be comforted, the sick ministered unto, the weary refreshed, the weak strengthened, the wandering regained and the perishing saved. It is one more established place for the utterance of the oracles of God and for proclaiming to men the claims and the love of the Lord Jesus Christ.

We do not hesitate to take to ourselves the strong words of the apostle. We are going to do heartily or, as the Greek is, "from the soul" what the Lord has given us to do. "As to the Lord, and not unto men," though we hope for the good will and approval of our brethren. And we have peace, as we look into our hearts, in believing that "the reward of the Christian's inheritance," which the Lord himself shall give, will not be withheld. We, too, serve the Lord Christ. But we are keenly aware that he is not the dead, and not simply the present, but the living Christ. And life is always movement. The tree lives because the sap has begun to flow; the child lives, it cries, it stirs. The universe is alive, not dead, because every least molecule is tense with vibrating energy; throbbing life is everywhere. Existence itself is a stream. It cannot be stationary. There is no present. The present is only a point between the past that is gone and the future that is coming on.

Yet Jesus Christ is "the same, yesterday and today and forever." So is nature in all that is essential. One plan, one law, one sure advance, one entity in which there is no waste. So is man—the same always as man, changing ever. Yes, but never in this changed. The endless change only emphasizes the identity. Scratch a Russian and you find a Tartar. What does that mean, except that civilization does much, but the man remains?

So with the church. The universal law applies—life by living. But with the church there is a strange tendency to fixedness. Stability without flow is made the desideratum. Change is dreaded. Men's faces get to be backward. Antiquity is worshiped. Creeds and ritual crystallize, and in the crystal force, however tense, is set. Service becomes perfunctory. Ruts are honored and tradition takes the place of life. Then comes an outbreak, for the Lord is in his church. He lives whether his church is alive or not.

So there are great reformations when the evil has become worldwide, and the birth of new denominations when some special truth has been atrophied or suppressed, and the organization of new local churches when there is local need. Not that with us there is need of protest. Not that there is thoughtless breaking of established ties and old associations. Not that there is disregard of other bodies of believers, still less wanton rivalry. Not that there is mere restlessness and desire for change. On the contrary, here you will find the measure of personal sacrifice. As the proverb runs: "Any fool can chop down a tree; it takes a wise man to make one grow."

The associations of a lifetime cannot be made in a minute. Affection cannot be transferred with a "by your leave." It means much to leave one's church home, with all the sweet memories of the past, or to be pulled up and transplanted. As the years gather upon us such experiences come hard. They cut into the soul. But we "serve the Lord Christ." We ask only, "Lord, what wilt thou have me to do?" We shall say nothing of sacrifice or of trial or of cost. We pray only that we may have the joy of being accepted and that while life lasts we may live.

So much for our individual action, and for the past. Now what may we properly be expected to do as we proceed to call into being a new church? A new church may in the first place be properly expected to do something in the way of restating the old faith in the terms of modern thought and life. We hold "the faith once for all delivered to the saints." It is the old wine. We cannot better it. But the bottle must continually be renewed, for the wine may take up too much of the old wineskin, and the two must be carefully kept distinct. We cannot believe simply because others have believed. Voters are no longer content with the party ticket, they demand the right to challenge the names upon it. Can we do less as Christians? Here is the historic creed. What does it say? Let me translate it into terms of today. Let me test it and test myself by the grip its several statements have upon my heart and life.

We have no desire to add another to the world's great confessions, or even to revise the declarations of the fathers. They are so many great nuggets found in the thin vein of gold-bearing quartz that has been forced in devious way, faulted here and depleted there, through the solid rock of often unprofitable centuries by the hot fires of persecution and the mighty throes of nations and races contending for the faith.

Well for us if we can see as clearly, and think as profoundly, and believe as stoutly, and contend as manfully as did they. But we, as they, must live our faith to hold it, and to live it we must know it, and to know it we must think it out for ourselves. Now, where do we stand? Let us sit down and inquire. Do we distinguish between the essential and the non-essential? Are we ready to make a saving faith a sufficient faith, stripping from it whatever is a mere denominational tenet or an individual interpretation? And do we hold this saving faith—this faith that constitutes the heart of every Christion confession and is professed by every body of believers—do we know this and hold this for ourselves?

Unconsciously, perhaps, by force of habit long undisturbed, by carelessness, or minds preoccupied with other things, have we become uncertain of the truth or unsteady in its application, less fearful of offending God, less eager for his immediate and constant approval; then God's sovereignty is fading, however orthodox may be our confession. So with our sense of sin, and the doctrine of the atonement; or our growing worldliness and self-sufficiency, and the doctrine of the Spirit; or our neglect of Christian service, and the doctrine of brotherhood and of the church. Do we read the Bible less and pray less? Are we less concerned for the souls of men? Then the old faith for us is waning. As we make a new confession there is occasion for searching of heart, that the lips may not gainsay the life. Humbly we confess our faith, such as it is, and with an earnest prayer for an ever growing light we make our covenant with God and with one another.

In the second place, a new church may properly be expected to do something in adjusting its methods to the present needs of the community. As the years advance churches and men lose touch with the world. We gather about us our set. Public opinion is for us the opinion of our kind. We have unconsciously cantoned off a little world in which we live content. We set up our own standards; we measure others and we want to be measured ourselves by our own conventions. We lose our grasp of the great truths as we fall out of the greater relations of life. We come to set high value upon riches and social standing and personal culture, and less upon spirituality and even upon character. Wealth and social position and culture are God's good gifts and, in the main, substantial evidence of successful achievement in the work of life. They are a measure of hard work and good judgment and much self-control and wise foresight. They represent tremendous power of good or evil. The temptation is to make them ends in themselves or to hold them apart, forgetting the responsibility of service and that because we have more than others more shall be required. We do not mean to do it, and next to the classes that possess these things we of the church suffer most by the misjudgment.

But there is ground for the grievance of the wage-workers. How few of them we see in our churches. It is true they have churches for themselves in some sections, true that in the aggregate of church membership throughout the land there are many of them, but the working people have come not to feel at home in our churches. Pews and pew rents have something to do with it. Social distinctions count for much. Worldliness plays its evil part. Be the reason what it may, the result is plain. But many do not see how much the rich suffer from it. No evil is greater today, none fuller of danger for the future of the city, than the extent to which the wealthier classes are allowing themselves to lose interest in the churches and in what we may call responsible religion. The cares of the world and the corrosion of luxury and the pride of life are crowding them into a narrow world by themselves, in which the soul withers. What would it not mean for the future of this city if a revival from God should be vouchsafed to our rich men and their households? I mean those of them who are today in the condition I have described.

There is then no one class which alone is in need. We all need the Spirit of God. We all need the church, we all need interest in our fellowmen, we all need the refining and mellowing influence of Christian service, constant and responsible, lest we fall away and fall below our better, truer selves.

Now the church is to help us to this. Our hour of morning worship is for this. As we seek in the freshest moments of the Lord's Day to fill the wells of our soul in sweet communion with him here we have true fellowship with one another. We take each other by the hand, we throw off the thoughts and cares of the week as we put off our week day clothes, that on this common ground, as children in their Father's house, we may find new life. Later in the day we give ourselves to service of others. We have the Sunday school, with its Bible classes for old and young, and the second service. To it we shall strive to bring our unconverted friends, that we with them may learn to know the personal Christ. Out of such a Sabbath shall flow a busy and helpfull week, with its varied duties.

> For a Sabbath well spent
> Brings a week of content
> And strength for the toils of tomorrow;

Until on Friday evening we come together again to consecrate all to God and gain preparation for another Sabbath. Our worship from first to last shall thus find its outcome

*A sermon preached, Oct. 4, 1896, at the new Manhattan Church on the West Side, New York city.

and its test in service and in growth, and we shall be workers together with God.

Once more. We may properly be expected to show something of closer unity with other Christians and other churches. This has been the glory of Congregationalism. It has given of its best to all, until in its impoverishment, as here in New York, it has almost lost its place and its name. But this glory cannot be taken from it. It has sought not its own, but Christ's; and now if, in seeking Christ's in a still larger and wiser way, it begins to do its proper work and seek to contribute its own peculiar share to the common Christianity, as in the prismatic colors each contributes its part to the undivided sunlight, it will diminish nothing of its breadth and loving fellowship. We shall seek to build up, and not to pull down. We are recruits coming to take our place in orderly array side by side with those who are already engaged in the battle of the Lord. I rejoice greatly that we are so understood, and that some of the most loving expressions that have come to me for myself and for you are from pastors of the neighboring churches. We shall not be looked upon askance, and our endeavor shall be not to be ministered unto, but to minister.

But, above all, in organizing our new church, we shall be expected to strive for and to show a steadier and a more intense personal devotion to the Lord Jesus Christ. It all must gather itself up into this: more love, more prayer, more unselfishness, more sweetness of character. In short, piety as a personal appropriation of Jesus. Who will question the enterprise, who will talk of the cost or of the difficulties, if this is what the people about us see? Are we then quietly and surely opening the doors for the soul? Are we in the way of gaining the ineffable vision of those who see God? Are we making a home here and in our hearts for him through whom we shall have access to the throne of grace? Are we taking on new power for service and reviving powers long unused, emotions long unfelt? Are we preparing for ourselves the joy of new victory—victory over sloth and self-indulgence and coldness and a waning faith? Do we begin to feel a new love for the souls of men and a new brotherhood in one another? Have we not then already proved our right to be, and begun already to receive our overflowing measure of reward?

IAN MACLAREN'S MOVEMENTS.

Reports are reaching us of Dr. Watson's successes as preacher and lecturer in Western States. In Chicago, in addition to the several lectures, he favored the university with an address. Dr. Gunsaulus escorted him through Armour Institute, and on one evening he was the guest of the Twentieth Century Club.

The First Congregational Church at Appleton was fortunate enough to secure Dr. Watson for a sermon Sunday morning, Oct. 25, when many came from adjoining towns, one wagon load arriving from a place fifty miles distant, and over twenty towns and cities being represented in the congregation. This was one of the five preaching appointments which Dr. Watson originally made for this country. It will be remembered that the Sunday Evening Club idea originated with Rev. John Faville, the pastor of the First Church, Appleton, and Dr. Watson's interest in this movement was one reason why he consented to preach for Mr. Faville.

From Appleton Dr. Watson went to Madison, where he was the guest of President Adams, and thence to St. Paul, Minneapolis, and Des Moines, Io., his furthest point West. This week he is working his way East, stopping at Oberlin, Cleveland, Pittsburg and Niagara Falls. On Sunday, Nov. 8, he preaches in Philadelphia, on the 22d in Jersey City, and on the 29th in Boston at the Old South Church. He will lecture in Boston Nov. 24, and on Thanksgiving Day is to be the guest of Mrs. James T. Field.

On the Continent of Europe.

Significant Events and Conditions.

Progressive Roman Catholics.

In view of the activity of the Roman Catholics everywhere apparent in Germany, the discussions and resolutions of the annual gathering at Dortmund, the forty-third in its history, are of great importance. This gathering includes laymen as well as ecclesiastics, and the former are quite as prominent in it as priests or bishops. Much satisfaction was expressed over the rapid growth of missionary work in South Africa and in all the newer German colonies. Several members of the Reichstag took part in the discussions. Dr. Lieber, leader of the Center in the Reichstag, deplored the continued imprisonment of the pope in the Vatican, and expressed the hope that his temporal power would soon be restored, not only on the ground of right and justice, but as a means of protection for every throne in Europe. This papal throne he affirmed to be the oldest in Europe, and said that as the keeper of men's consciences its occupant should be protected on it by every ruler in Europe.

The resolutions adopted are in the main full of the spirit of progress, indicate a thorough knowledge of existing social conditions and read very much like resolutions adopted by a body of Protestant Christians. Here and there, however, the character of the body which passed them appears. Demands are made that the law against the Jesuits be repealed, that the church be given more authority in the common schools, that special Catholic universities be established, where the sons of Catholics may be educated without imbibing the spirit of Protestantism, that the church be permitted to decide upon the legality or illegality of marriage and divorce and that special effort be put forth by the Catholic members of the Reichstag to secure more favorable legislation. Yet no one can deny that through this annual gathering the Catholics of Germany have from year to year put themselves on record as friends of the wage-earners, as advocates of arbitration between capital and labor, as in sympathy with every movement which promises to improve social conditions, as ready to use all the power of the church to defend the integrity of the empire, and at the same time secure contentment and happiness in its subjects. The assembly passed a resolution of sympathy with the Armenians.

The Drift of Discussion.

As evidence of the interest of the German brethren in what are burning questions with us may be mentioned the fact that at the meeting of the missionary committee of the Society for Saxony one of the themes on which a paper was read was Secularization, One of the Dangers of Our Times. Certain other questions are pressing in Germany which do not trouble us. For example, the Lutheran Conference of the province of Brandenberg, the province in which Berlin is situated, felt itself compelled to protest against the present tendency of appointing men to theological chairs who do not accept fully the standards of the church. It was affirmed that it is difficult for theological students to obtain really evangelical instruction in the universities. It was therefore voted to ask the authorities of the church to ask the authorities of the state to appoint gifted, thoroughly trained theological instructors to the theological faculties, and when vacancies in professorships occur to fill them with evangelical men. This question is likely to become more and more important. The uncertainty which exists in many minds as to the attitude which a minister may take in regard to political questions is as anxiously discussed in Germany as it sometimes is in the United States. A paper on the subject, and full discussion, led to the following conclusions: The minister's chief duty is to lead sinners to repentance. But sinners live in this world and have relations to it which cannot be avoided. These relations call for laws which even ministers must recognize.

An Aggressive Move.

An evangelizing society has been formed in Schleswig-Holstein, from which the best results are expected. Its aim is to provide helpers for faithful and over-worked pastors, in addition to the aid they are now in many cases receiving through deacons and deaconesses. In certain sections of the country no religious services are held. Services are also called for which shall attract those unaccustomed to attend church and adapted to the needs of Sunday school children. In short, for such work as is done by city missionaries and missionaries who have been employed now and then in the country there is a pressing demand. Volunteers are to be carefully trained in the society's institution at Breklum, and will, it is expected, remain permanently in close relations to the leader of the institution, although in their work they will put themselves under the direction of pastors, and strive in every possible way to strengthen the hold of the church on the minds of the community. In some respects this new movement reminds one of Mr. Moody's Bible Institute at Chicago, or of the short course in some of our theological seminaries. The Germans, however, do not undertake to fit men for the ministry, but only as lay workers who are to supply a lack which religious forces at present employed do not and cannot meet.

Protestantism in France.

The condition of Protestantism in France, though hopeful, is not altogether what one could wish. The death of such friends as Jules Simon and Leon Say is a severe blow to the cause. Both men were interested in securing a better observance of the Sabbath, in withstanding the inroads of skepticism, and in protecting the people against the moral ruin which indifference to vital religion always carries in its train. It is said that unbelief among the educated classes is, to some extent, giving place to belief. Even the minister of foreign affairs, who has opposed clericalism as a political party, declares that in doing this neither he nor his associates are giving up faith in God or in religion, that both, in fact, have their roots in conscience.

French Protestants are vying with Catholics in collecting money for the Armenians, in securing outings and homes for poor children, and in furthering what may be called the Christian social movement. Complaint is made that the *Revue de deux Mondes* has become ultramontane in its Catholicism, and that many influential papers are openly expressing their hatred for Jews and Germans, as well as for Protestants, whether English or French. For all the misfortunes in Madagascar Protestantism is held responsible. Efforts are constantly put forth to bring the liberal and evangelical branches of the Protestant Church together, if not in doctrine at least in such an organization as will secure from the government recognition of its rights. Meanwhile, the evangelical section of the church is steadily increasing in numbers and power and is proving itself a worthy representative of the Huguenots.

Consistent Action.

Dr. Eugene Schmitt until recently was an office holder in the Hungarian Department of Justice. Coming to hold Count Tolstoi's views that all government by force is inconsistent with Christian love, he began to proclaim his opinion in a magazine edited by himself. Requested to desist, he has resigned his office, refusing longer, as he puts it, to serve "under an institution which represents the legal oppression and exploitation of mankind."

The Home

AN ARMENIAN MARTYR.

BY MRS. MERRILL E. GATES.

High up on the dead-cart fling him!
Gash his breast in the shape of the cross!
That is only his wife who is kneeling
'Mid the piles of the mangled you toss!

Away to the graveyard cart him—
The man with the cruciform mark!
Or deep in the Bosporus drop him,
Thrust him anywhere—into the dark.

'Tis only a husband and father,
'Tis only a Christian who dies
By the sword of the Moslem driven
Through his quivering heart where he lies!

But lo, the sword leaves an emblem
Cut into his flesh to the bone;
'Tis the sign of the Master of Sorrows,
'Tis the cross of the Crucified One!

Though sunk under treacherous waters,
Though buried, half-dead, at your word,
Think you that form can be hidden
From the searchlight swift of the Lord?

Blood red, in the name of the prophet,
Score the cross with relentless hands!
But know 'tis a token for vengeance,
A symbol that God understands!

Commenting upon the act of Mrs. Lathrop, Nathaniel Hawthorne's daughter, whereby she has chosen a life of service among the poor who are afflicted with cancer, the *Christian Herald* says that her "life till now has been one of refinement." Her husband, also, in explaining their separation, speaks of her as having "turned from a life of refinement and culture to one of ministration to the suffering, the destitute and the incurable." These comments raise the query, Does a life of refinement cease when one leaves luxury or comfort to live simply? Does the life of refinement necessarily end when one ceases to think or to create literature and begins to feel and to restore physical health? We trow not. Refinement or culture are not interchangeable terms with comfort or intellectual growth, and those err grievously who try to make the public think that they are synonymous.

Among the death notices in a New York paper not long ago we noticed one of "Bridget, faithful and valued servant for twenty years in the household of" a certain prominent family. Still more recently we observed among the bequests of a wealthy New Englander that generous provision had been made for the household servants. Both these instances point to a practical appreciation of domestic service which is all too rare. In earlier times, when servants were considered an integral part of household life, it was nothing uncommon for them to be remembered in the will of master or mistress, and in case of death to have a fitting burial from the home to whose comfort they had ministered. Modern conditions, it is true, have greatly shortened tenures of office in the kitchen and thereby weakened the personal interest which might otherwise be felt. But, making due allowance for this change, there is a good deal of genuinely devoted service which receives no reward in the forms mentioned.

Have you noticed the motto on the button which your boy is wearing? For it is assumed that he has fallen prey to the sudden frenzy which has broken out like an epidemic all over the land for adorning his manly breast with these innocent looking disks. If the sentiment inscribed thereon is patriotic all right. Let us stimulate love of country in all legitimate ways. But many of the mottoes on the buttons and badges are so coarse and vulgar as to be positively immoral in their influence. The craze has been so demoralizing in certain sections that the school authorities have prohibited pupils from wearing the buttons in school hours. This very restriction, however, only excites the boys to flaunt them more conspicuously at other times, and in their eagerness to collect a large number they pay little heed to the character of the words. Consequently a perfect flood of trashy and impure sentiment is deluging our American youth. The fad may be only short lived, but it is well enough for parents to examine these adornings on their boys' jackets.

WILL YOU BE ONE?

A wise, practicable and truly Christian suggestion was made by Mrs. Goodell, president of the Woman's Home Missionary Association, at its annual meeting last week in respect to Christmas giving. It will be noticed that she advocates the plan for one year only, and we would like to be an agent for speeding on the good work by letting it be known through this department of the paper if Christian women are really willing to respond to the suggestion. Several have already signified their willingness. The proposition is this:

At the risk of being criticised for meddling with time honored customs, I would suggest that, for once at least, we break away from our habit of exchanging Christmas presents with our nearer friends and relatives and place the amount we should otherwise spend for this purpose, more or less, in the Lord's treasury.

This at first may shock your sense of propriety and you may say it can't be done. But let us look at the matter candidly for a moment and see if some light does not break in. We will suppose a typical case. Here is a lady blessed with a family of her own—a husband and three or four children perhaps. Not far away are the families of her beloved parents and of her brothers and sisters, forming a group of uncles and aunts and cousins and nieces and nephews almost without number, the more the better when they come to the Christmas gathering or tree. In addition to these of kin she has a circle of choice and intimate friends—friends, it may be, of the years—who have always been included in her Christmas benefactions, and who, in turn, favor her in like manner. All of these dear ones must be "remembered" with some gift adapted in style and value to the age and supposed taste and predilection of each.

As the time approaches she carefully makes out her list, and plans for one after another separately, spending days of thought over the matter. Then come the selection and purchase, and finally the arranging of the numerous parcels securely for the mails or other conveyance. In all this she finds infinite delight, of course. Her own heart is kindled and other hearts respond through the medium of these material gifts, and Christmas joys are multiplied in many homes. Granting this to be true, and the custom well worth perpetuating to a wholesome extent, yet I long to show unto you a more excellent way. Let me repeat my suggestion. It is this—that for once we break away from our habit of exchanging Christmas presents with our nearer friends and relatives, and place the amount we should otherwise spend for this purpose in the Lord's treasury.

This suggestion will, of course, allow of all proper limitations, such as would affect those about us in need or destitution, or who are in any measure dependent upon us for cheer or help. Narrowing the circle down as much as we may wish, there will still be left ample opportunity for carrying out this plan.

If our typical lady adopts it, think what it will mean in her own case, just in dollars and cents, saying nothing of the real joy of her sacrifice for Christ's sake—for we will grant it did cost her a bit of a struggle! Then, if others follow her lead by the tens and hundreds, who can compute the sum thus diverted from a lower to a higher end, or the astonishing figures that will tell the story of the wonderful increase to our missionary treasury in this year of pressure? Why, there is not one of us but would be so happy and proud (I use this word in a sanctified sense) over the result that we should wonder we had never attempted it before!

This plan, if carried out, I hear you say, will necessitate some adjusting in its details. Yes, we shall want to enlist as many of our friends as possible beforehand, acquaint them with our project and get them to join us in it, so that their gifts to us may be withheld for the same reason that ours will be withheld from them. We can easily arrange a mutual understanding with them, whereby we shall agree simply to send each other a brief, personal, written word of greeting at Christmastime, expressive of our love and good wishes, and which shall this year take the place of the customary Christmas present.

A TASTE FOR READING.

BY MRS. MARGARET E. SANGSTER.

It is by no means to be taken for granted that a taste for reading invariably comes by nature. Nobody can observe children without seeing that while some of them take to books, to use a familiar simile, as a duck takes to water, others are indifferent to the printed page, and prefer other amusements or occupations to the quieter pleasure of reading.

When a child really loves to read and needs no urging to sit down with a book, the mother has of course the responsibility of guiding his reading. The truly book-loving child may be led to form a taste for the best and purest by judicious care and sympathetic comradeship on the part of mothers and teachers. But read he must and will, and time will never be a burden on his hands. Unless his mental palate is early enfeebled or vitiated by indulgence in a style of reading which is morally bad, or which is simply entertaining without any ultimate end of instruction or discipline, such a child will find delight in books of travel and in histories of his own and other countries and periods. He will not be limited to stories which are merely imaginative, though imaginative literature should always form a portion of his intellectual fare. Such a child, born with the love of books, is to be congratulated. He is armed for the battles of life as none can be who do not know the stimulus, the rest, the refresh-

ment and the profound help and encouragement which comes to a human soul through the vital thought and living heart throb of good books.

An instance occurs to me by way of illustration. Lord Macaulay had been defeated in a political contest, and while the shouts of the victors were ringing in his ears he sat down to write an ode to literature, which remained his exceeding comfort. If there were time such instances might easily be multiplied, but one on the opposite side is all which I can mention here. Of a lady in deep grief a friend not long ago said to me, "If only she cared for reading it would be easier to divert her, but she has never accustomed herself to find pleasure in books, and they bore her."

The mother whose task it must be to form in her children a taste for reading may inquire, by what means shall I set about this work? How shall I beguile my active boy from his games, or my daughter from her playmates, in order to interest them in books? I would advise such an one to begin a course of reading aloud to her little ones in the late afternoon, before supper, for example, or in the hour just after the evening meal, choosing a pleasant story, reading a prescribed time and breaking off at an interesting point. If this is done regularly the habit of anticipation will soon be established. With the older young people I would try to have reading aloud by turns in the evening whenever the family can be assembled. Let the conversation at the table turn on the books read. This is almost traditional as a New England custom, if one may judge both from observation and from much study of New England's literature of biography. The love of reading leads by easy steps to intelligent discussion, and I know more than one household in which an adjournment of the family as a committee of the whole to consult an encyclopedia or a lexicon is a not uncommon performance after the leisurely evening meal.

In addition to reading with children, it is well to let them by degrees collect little libraries of their own. Give a book as a reward, and respect its owner's right of possession. Insist on certain quiet intervals from play, when the pursuits followed must be either the reading of a paper or magazine, the writing letters to one another, the drawing of pictures or the pasting of clippings and illustrations in a scrap-book. While the utmost freedom for romping and for even violent exercise must be given at times, yet there is a time for everything, and the formation of reposeful habits is as important as any other thing in the training of children.

Always have an acquaintance with the books your children read. Great and often irreparable harm is done to immature minds by bad literature. There are boys in reformatories and prisons today who would not be there but for the agency of evil books. We cannot be too careful in this regard, for when a child is influenced for evil by the Satanic agency of an impure or wicked book his moral life is poisoned at the source. Far better might the physical life receive injury than the moral nature suffer distortion in this way.

The heart of Christ in the heart of the Christian is the vital center of practical Christianity, the living fountain of all its healing agencies.—*James W. Campbell.*

LARGER HOSPITALITY.

BY HARRIETTE KNIGHT SMITH.

The old-time conception of a home as a man's fortress, into which he could withdraw himself from the world, is no longer the ideal of home life. To make such use of our dwellings as he would have us who had "not where to lay his head," while he was securing for selfish humanity mansions in glory, is the larger and Christlike idea of our duty one to the other. Who ever read of the home at Bethany, where Mary, Martha and Lazarus habitually welcomed the homeless Jesus and ministered lovingly to him, without a prayer of thanksgiving that at least in one earth-home he was always an honored guest? An established, not an occasional, hospitality was the principle of this Bethany home, and what must this sacred relation of love and sympathy have meant to him who in his loneliness exclaimed, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

Organized hospitality is the outgrowth of Christianity, and while we glory in such work as our city missionary societies, homes and asylums, fresh air benevolences and floating hospitals are doing to brighten the lives of those less fortunate than ourselves, we must not allow them to take from us the privilege of using our individual homes in a personal manner. Two modern instances of the large and loving use of Christian homes it is a joy to record. A merchant of extensive business relations, who reserves time for doing many of the Lord's larger or smaller errands with his consecrated wife, is accustomed to invite groups of young working women to dinner companies at his own home (not some public hall), and to devote entire evenings to them in the discussion of grave matters of current history in municipal or national affairs. A gentleman who could hold almost any position of public trust in Massachusetts receiving these lonely, homesick young girls into his home, and treating them with as much consideration as he could bestow upon his only daughter, is a lovely picture of nineteenth century Christlikeness.

The other method of hospitality is most significant in its twofold relation to guest and hostess, and illustrates a noble way of rising above mere selfish grief by doing the Lord's will. Father and mother had passed into the rest that remaineth for the children of God, and left an only daughter in a large and most homelike house. With an intense longing to remain in the dwelling so dear to her, she began to wonder how to readjust her life "without selfishly keeping the dear home all to herself." Providentially a physician told her of a lady who would be greatly benefited if some one in the suburbs could invite her away from the heat and noise of the business section for a two weeks' rest, a change which would involve no long journey by rail. An invitation was immediately extended, and in the two years since then this lady has received as guests home and foreign missionaries, Salvation Army and other Christian workers, trained nurses and young business women, besides adopting a little German orphan in whom her mother was much interested.

"It is simply making such use of their home as would gratify my parents," she recently said to me, adding, "Adjectives are misplaced in its mention, since the people who need me are those I most need."

There was no closing of doors from a morbid, selfish grief, and the home is all the dearer since making it a haven of rest to guests of the character described.

"YE NEXTE THINGE."

BY FRANCES C. SPARHAWK.

"She must be exactly my size and hight, and then I can give her my gowns," said Nora White.

"And she must be able to get her foot into a three and a half, and then I'll give her as many boots and shoes as she can wear, for I don't like them after the newness is off, and I don't know what to do with them," said Kate Bland.

"If her head is small enough to wear my hats, she's welcome to them second-hand," announced Sally Peters, with a laugh.

"In that case she wouldn't have brains enough to make it worth our while to take her up," whispered Nell Marden to her next neighbor, who nodded and giggled in response.

"I can give her a winter sacque," asserted Hortense Hartley. "And if she can wear number five gloves, she's welcome to some of my old ones."

"I can give her plenty of underwear; I want to lay in a new stock anyhow," said Mary Wilson. She was nearly a head shorter than Nora White, who was to furnish the gowns.

The leader of this band of King's Daughters, a girl scarcely older than themselves, looked from one to another of these six wealthy girls who had just designated their contributions. Then her eyes sought the floor in silence.

"I don't know what we can do in this way," she said at last. "I'll talk it over with Mrs. Dole and let you know next week. It doesn't look promising to me."

"O, you'll make it all right, Lilian," cried Mary. "That's what you're leader for, you know, to bring us out ahead. We've told you what we'll do. Now, you hunt up this girl for us."

"Yes, Lilian, find us a girl to order, do; wouldn't that be fun!" And Nora White clapped her hands in anticipation.

"And such a charity to get rid of our old duds!" cried Hortense, with a laugh, in which they all joined except the leader, who had risen and stood with her back to the others, pretending to be looking out of the window and trying to swallow her tears before they should be seen; for they would be only another cause of mirth to these six girls whom she had undertaken to lead.

The tears came readily enough, however, as that evening she poured forth her troubles into the sympathetic ear of Mrs. Dole, who was her own leader in another circle and who had persuaded her to form this "Hopeful Circle," and to bring into it some of the girls of her acquaintance who ought to be in the work and who had made inquiries concerning it which might, with proper fostering, lead to something. "They haven't the first instincts of King's Daughters," sobbed the girl; "they don't even know what it means to give, they only pitch away what they don't want. As to sacrifice, even the heathen knew more about it! And how am I to find a girl to order? And what kind of a person would she be if I did?"

"I think I can help you out there," answered the other. "I do know an ambitious girl about the size of Nora White;

we'll measure her and see." And she laughed a little. "She would do anything for an education. As to the other thing, Lilian, there is one of the parables that is always of the greatest comfort to me, the one that speaks of the kingdom of heaven as a grain of mustard seed. It's so small at first, you see, that we may overlook it; we may think it hasn't fallen into the ground at all, but been swept away by the winds. But I don't think it belongs to us to judge of this. Let us try, and see how it will turn out. Don't you remember that beautiful poem you brought me one day last month, Doe Ye Nexte Thinge? Let's do it now. I'll get the girl; you go straight on, and see how things come out."

"O, I will!" cried Lilian, a happy light in her eyes.

Three months later a girl of sixteen, with dark hazel eyes that delighted by their beauty and gave assurance of power and of fidelity, a nose proclaiming strength of will and fineness of intellectual taste, and a mouth of great strength and sweetness—a girl tall and lithe but too thin for beauty—stood washing dishes in the kitchen of a lady who was most kindly allowing her to earn her board while at school and profiting by her skill to the extent of getting quite as much work out of her as from any second girl to whom she had ever paid full wages. "Now I have finished, now I am free," Rachel would think again and again. But it never happened so. But for her nights, and that she roomed by herself, she would have had no chance at all to lead her class as she was doing. Lilian knew all this but was powerless to help. Her own father had died, she had lost her money, her mother as well as she herself depended upon what she could earn. As it was the little pocket money that found its way to Rachel came from her.

Nine months more went by. And then the end that Lilian had long expected came. The "Hopeful Circle" had an exciting meeting with their *protégé*, as they called her, lying ill in one of the free beds of the hospital. By twos and threes the whole circle had visited her and the pathos of her colorless face wrung their young hearts in spite of vigorous efforts in more than one instance to banish the haunting vision. Lilian was a few minutes late and found the girls in full tide of talk.

"And now, just when she would have taken the first prize," Nora White was saying, "here she is, floored, won't be good for anything for three months at least."

"And not in that time," the doctor says, "unless she can have the best of care," put in Nell Marden. "I can send her some jellies and such things," she added.

A chorus of assent greeted the proposition. They could all do this.

"But what the doctor means," Kate Bland said, "is that she would get well fast if she were a rich girl, you know. Of course we can't help that. Isn't it always the way things happen?" she went on. "Nobody could be more satisfactory than Rachel, or reflect more credit on what we have done for her."

"What *have* you done for her?" asked their leader, dryly.

"Done!" cried an indignant chorus. "Why, isn't she our girl? Haven't we done everything for her? Isn't she in school on account of us?"

And there fell a silence in which six pair of flashing eyes and six stern faces were bent upon Lilian. With an inward prayer that she might fight her battle well, Lilian struck out from the shoulder.

"How has she been your girl?" she asked, her own eyes flashing by turns into her listeners. "Did you find her? Did you comfort her with your presence? Did one of you ever go to see her? Did you plan one day of vacation for her in all these months? She has had a few, unknown to you, though. Did you give her your friendship? Did you even take the trouble to see her at all until her school rank under such difficulties won your admiration? In all this year which of you, as a daughter of the King, has said to her one word or sent to her one message as to another daughter of the same King? If I had asked for her admittance into your circle as one of yourselves, you know you would have refused her as not being in your set. I saved her pride the possible knowledge of such a repulse. You gave her what you did not want yourselves. But in all this year, that has brought to her struggle and suffering of which we can have no idea, which one of you all has denied herself the smallest luxury, even to the price of a concert ticket, to make this poor girl's hardships ever so little less? And now, with her splendid record—now"—

She choked, her eyes brimmed with tears. She struggled to control herself. There fell a long silence.

"My father says," began Nora White at last, "that all this talk about 'classes' is the driest rot. I move we invite Rachel Groton to join our circle of King's Daughters."

"Second the motion," said Hortense Hartley.

It was carried unanimously.

"And I move further," Nora went on, "that, having adopted her as a sister, we treat her like one. She needs six months of luxury to get really strong. My father gives me a big allowance for two months every summer. She shall have it. He'll advance it to me, I'm sure."

"And I'll help—and I—and I," came the voices, until all had pledged themselves to do something.

Lilian listened in a wonder that flushed her cheeks and deepened the light in her lovely eyes. It was done. Why, it was *done!*

"And you dear little brick, gold brick!" cried Nell Marden to her, "you must be the one to tell her that the old days have gone, that she is one of us, and that she must get well and make us more proud of her than ever."

"I move a vote of thanks to Lilian for showing us our duty," said Hortense Hartley.

"No, no!" cried the girl. But this only made the vote the heartier.

"My father says," declared Nora, "that nowadays all you need is to get there. And I've found out now it's being a King's Daughter to help everybody else to get there, too."

When one is in good health, says the *Journal of Hygiene*, the mouth needs no special care beyond that of ordinary cleanliness because the secretions of the various glands in it act as disinfectants. But in illness these secretions need to be stimulated and a simple method is to chew some splinters of fresh pine wood. An excellent wash for the mouth is lukewarm water containing a little common salt, tincture of myrrh or cologne.

Closet and Altar

Begin each day by tarrying before God and letting him touch you. Take time to meet God.

One great characteristic of holiness is never to be exacting, never to complain. Each complaint drags us down a degree in our upward course. If you would discern in whom God's spirit dwells watch that person and notice whether you ever hear him murmur.—*Gold Dust.*

God keeps us through the common days;
The level stretches white with dust,
When thought is tired and hands upraise
Their burdens feebly, since they must.
In days of slowly fretting care,
Then most we need the strength of prayer.

—*Mrs. Sangster.*

Whatever shame it may cost you to think of your past I beseech you to realize that it *is* possible for you to live henceforth a life of holiness and of power, and to glorify God before all the world in your spirit and your body, which are his. It is possible just in proportion as we have been with Jesus, not only in the sense of following Christ as imitators of his earthly life, simply admiring the *man* for his self-sacrifice and for the beauty of his character and conduct, but, deeper far than all that, we must be with Jesus in the actual realities of his death, his burial, his resurrection and his ascension to the throne of God, the Father.—*Webb-Peploe.*

Hast thou, my Master, aught for me to do
To honor thee today?
Hast thou a word of love to some poor soul
That I may say?
For see this world that thou hast made so fair
Within its heart is sad;
Thousands are lonely, thousands weep and
and sigh,
But few are glad.

—*Mrs. Prentiss.*

Where the peace is which Christ gives all the trouble and disquiet of the world cannot disturb it. All outward distress to such a mind is but as the rattling of the hail upon the tiles to him that sits within the house at a sumptuous banquet.—*Leighton.*

O Lord, our God and Father, increase our longing for thee. May we realize that we have none in heaven but thee, and may we desire none upon earth besides thee. So deepen our sense of our need of thee that we may feel that the best gift thou hast in store for us is the gift of thyself; and meet thou our longing with such an assurance of thy presence that we shall be glad and rejoice in thee. Give us the power to see thy hand in all that comes to us. Impress upon us more and more the truth that every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Now, as our grateful and fervent thoughts turn to thee, may we set ourselves anew to give thee our loving service. Quicken our consciences, stir our aspirations, sanctify and strengthen our wills, so that we may continually show, in word and deed, that we are followers of thy Son, our Lord and Master, in whose name alone we ask these and all other blessings, with the forgiveness of all our sins. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

95. TRANSPOSITION.

I've built me many a stately hall
From airy fabric of romance;
But think the fairest one of all
My Spanish castles is in France.

The ONE bright waters wash its wall;
The sunbeams shine through painted TWO,
Where flame-winged THREE may swing and call,
Mid flowers that bloom the whole year through.

Upon the polished inlaid floors—
Deft FOUR must rub them while I doze—
No FIVES, or such official bores,
May ever set intruding toes.

Soft music thrills the throbbing air,
Where fountains plash in misty grace,
Till mid such splendors, I declare,
I feel myself quite out of place. M. C. S.

96. SWINGING 'ROUND THE CIRCLE.

We started, some from Gotham, and some from the City of Churches, in the Empire State; and went first to the City of Elms in the Land of Steady Habits, which some call the Wooden Nutmeg State. We then spent a day at the Hub and another at the City of Spindles in the Old Bay State. After passing through the Granite State and the Green Mountain State we went to the Forest City in the Pine Tree State. Afterwards we went through the Old Dominion, where we were shown the birthplaces of the Father of His Country, the Father of the Constitution, Tippecanoe and Old Zach. We also traveled through the Garden State, and saw the Clam-catchers at home. They assured us that the Knickerbockers could not wholly claim the Man of Destiny, as in fact he was born in their State. Next we took the Keystone State, stopping at the City of Brotherly Love and then at the Twin Cities. Among the Buckeyes we saw the birthplaces of Unconditional Surrender and the Martyr President; and stayed a short time at the Queen City, called by some Porkopolis. After that we found that the Turpentine State and the Butternuts of the Volunteer State both laid a sort of claim to Old Hickory, and the Corn Crackers of the Blue Grass State showed us where the Rail Splitter was born.

I cannot attempt to give you the order of our journey accurately, but in the course of it we visited the Wolverines, stopping at the City of the Straits, which we found a delightful place. We saw the Badgers among their own forests and the Jayhawkers in the Garden of the West. We visited the Lone Star State, the Palmetto State, and the Old Line State, stopping while in the latter at the Monumental City. We did not neglect to study the Negro Problem in the Cotton State, nor matters of interest in the Golden State and the Silver State, and made the acquaintance of the Fly-up-the-Creeks in the Peninsula State. We went to the Crescent City in the Creole State, studied the Suckers in the Prairie State and their neighbors, the Hoosiers and the Pikes, the latter found in the Iron State. We went through the Bayou State, where the Tadpoles live, saw the Beaver State and the North Star State, the latter of which is inhabited by Gophers. We did not pass by the Hawkeyes, and while in the Empire State of the South stopped at the Gate City, where we saw how the Buzzards or, as some call them, the Crackers, can manage an Exposition.

And after all our travels we landed at last where so many have sought to who swung 'round the circle before us—at the City of Magnificent Distances. DOROTHEA.

97. CURTAILMENT.

A WHOLE may TWO or decorate,
May spoil or beautify;
So, when drawing on your slate,
For accuracy try.

BITTER SWEET.

98. MANY WAYS TO SING.

1. With a benediction. 2. With a young lady. 3. With a caress. 4. With a master. 5. With a garment. 6. With a magnetic instrument. 7. With a speech. 8. With medicine. 9. With special speed. 10. With perplexity. 11. With acknowledgment. 12. With anguish. 13. With augmentation. 14. With a forward movement. 15. With disagreeable importunity. 16. With public avowal. 17. With intrusion. 18. With accumulation. 19. With urgent entreaty. 20. With annoying care. F. A.

99. ANAGRAM.

"O, IN THE REGAL STARS" we see
The proof of love divine;
There rove man's thoughts, in fancy free,
Bound by no earthly line.

NOVUS HOMO.

ANSWERS.

90. 1. Indian. 2. Vermilion. 3. Red. 4. Deer. 5. Black Warrior. 6. Racket. 7. Tomahawk. 8. Flambeau. 9. Rogue. 10. Salt. 11. Licking. 12. Tongue. 13. Big Horn. 14. Rock. 15. Barren. 16. Salmon Falls. 17. Never-sink. 18. Heart. 19. Nod-away. 20. Fall.

91. Brig, galley, gig, dingey, skiff, ark, tug, shell, yacht, cutter, gondola, sloop, pinnace, dory, sharpie, yawl, shallop, smack.

92. 1. Mowed, mowed. 2. Lower, lower. 3. Read, read.

93. During the subtraction, the *paper* must be turned upside down, when the problem becomes:

9891
1081

94. Sun-dry.

G. S. Newcomb, Westboro, Mass., solved 86 partly, 89; Frank Bowen, Dayton, O., 86, 87, 88, 89; G. O. F., Hartford, Ct., 86. M. B. B. and E. B. B., New Britain, Ct., 86, 87, 88; P. S. N., Malden, Mass., 88, 89; Anna C. Denison, Mystic, Ct., 88; C. F. F., Brookline, Mass., 88; M. N. Bingham, Derry, N. H., 87, 88, 89; Old Fellow, Boston, Mass., 86 partly, 87, 88; Ellen J. Whiton, Waterbury, Ct., 89; A. S. B., Kingston, Mass., 86.

Simple as it appears, No. 89 proved a stumbling block to many.

For the best lot of answers to "Ways to Sing" (No. 98), the works of one of the poets, prettily bound, will be given as a prize. If there should be a tie, neatness will be counted among the merits of the competitors' work.

ENGLISH AND AMERICAN HOMES CONTRASTED.

Price Collier says the first thing one notices on entering an Englishman's house is how well it is adapted to him; but on entering an American's house the first thing one notices is how well he adapts himself to his house. In England the establishment is carried on with a prime view to the comfort of the man; in America with the prime view to the comfort of the woman. He tells us the Englishman makes more use of home and less use of what is apart from home. An Englishman talks of home; an American of business. One is always planning to get home and enjoy home; the other to get to his store or office or other place of business. In England the last thing a man willingly lets go is the appurtenances that permit him to have his friends with him at table. He would prefer a smaller house with his servants rather than a big house and social economy; but an American will, if possible, stick to his big house. Home is not our central thought, only a place in which to stay.

And what follows? Why, as we really have no homes, we have little or no home life. We breed children, and immediately begin to farm them out to the public. For education, we farm them to the schools; for religion, to the churches; for business, to the trades and store life. Men live in business and for business. They go to their houses barely to eat and sleep. There are no such strangers as fathers and sons. The original family life is no longer lived in America. Home is a shelter, while our real living is done elsewhere.—*Lend a Hand.*

Raw onions pounded into a pulp and made into a poultice are said to be an almost infallible remedy in cases of bronchitis.

Cleveland's.

The chief excellence of Cleveland's baking powder is its perfect healthfulness.

Its raising power comes from cream of tartar and soda (the wholesomest leaven); nothing else. It is not drugged with ammonia or cheapened with alum.

Cleveland's is perfectly wholesome; leavens most, and leavens best.

This is the poor man's flour—

"Duluth Imperial" Flour

because there are 20 loaves more in every barrel, and the **rich man's** because he can't buy better at any price. **Makes perfect bread.** A trial will convince.

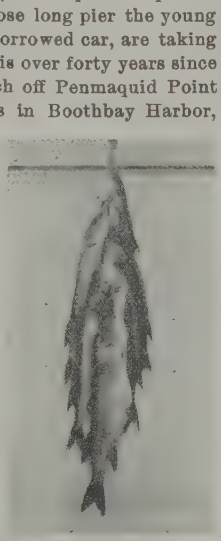
If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

ABOUT these days you will be inquiring why those amateur photographs, asked for in the Corner two or three months ago, do not make their appearance. D. F. has not told me yet which of those sent in response to his offer he prefers—I suppose he is waiting until we print the others so as to come in with "one better"! So here is the one adjudged by the publisher to be the best of those coming within the range of "vacation scenes." There is a mild mystery veiling this picture. The young artist who took it conceals his identity from me, as of necessity he does his face from the photograph. The trio of happy girls in the hand-car I know only by their first names, and I think they would prefer to have those omitted. Of artist and subjects we can say, as the speaker of the House of Burgesses said of Washington, that their modesty is equal to their valor —substituting for the last noun still more appropriate words.

But the photograph is properly contributed to the Corner and is gratefully accepted—even if we do not know to whom the publisher should send the "Corner Scrapbook," or whatever else he promised for the best production of the vacation camera. The scene is on the coast of Maine, although I believe that the unseen artist and two-thirds of his passengers are from the State of Roger Williams. I have in addition a strong impression that summer visitors, taking the little steamers from Bath down the river, would pass the picturesque island, on whose long pier the young guests, with their borrowed car, are taking a morning ride. It is over forty years since I stood anchor watch off Penmaquid Point or ate green apples in Boothbay Harbor, where our mackerel schooner ran in for the night, but I know that whole region is one of beautiful scenery and as well of historic interest. If I knew the address of the Maine member of the trio, I would ask her if there is not an old fort of the War of 1812 on the island, and if the famous contest between the U. S. brig Enterprise and His Britannic Majesty's brig Boxer was not fought within sight of it? The following letter, about another Maine vacation scene, was received today. It seems so timely that I print it at once.



Dear Mr. Martin: I haven't seen any real fish stories in the Corner for a long time, although you have told lots of other kinds. This one is real because I took a picture of it which tells the whole story. Those fish in the picture are all pickerel, and we tacked up a cloth on the wall to take the picture. I caught the big one. It weighed just two pounds and three eighths. My brother helped catch the rest, and really helped catch this one too, because he rowed the boat when I pulled in the big fellow. Our eyes were big when we saw him and I guess his were when he saw us. When my brother was so glad that I caught the biggest fish, I wished he had too. [Does Harry mean *two?*—MR. M.] We use a spoon hook. A bright piece of tin was the bait. We caught these in our lake in Union, Me., in our vacation last summer.

Yours for Union and truth, HARRY S.

As Harry seems to rely upon the photograph to substantiate the truth of his fish story, I have asked to have it appear in this issue, only providing that the fish are not to be enlarged in the picture as they are so apt to be in narration! This town of Union is not more than three or four hours by bicycle—that is, if they have good roads down there—from the sea-girt isle of the other picture. All I know about Union is that it was so named (in 1786) because the early settlers (from Massachusetts) lived in such loving harmony and that the first minister was named *True*. These facts may account, by the law of heredity, for Harry's remarkable desire to be kind to his brother in catching the fish and true to the public in telling about them. I judge from his letter that he and his brother *own* the lake in Union; if that is true we may all feel free to try our hand (and tin) for pickerel there next summer, should we be in that region.

One story is good till another story is told—especially about fish. It was a curious coincidence that, just as I took the above letter from the post office this morning, a gentleman, who is himself a good deal of a fisherman on the coast of Maine, told me of a big halibut recently caught at the Isles of Shoals. As those islands are partly in Maine, this fish was, of course, a summer visitor, too, in that State. His length was 7½ feet, his width 3 feet and his weight 356 pounds! I did not catch the halibut, but Mr. I. did—going to the "Shoals" from a famous academic town in New Hampshire. (Since writing the above, I met at the door of Faneuil Hall, as I was going into a patriotic meeting there, the gentleman who told me the halibut story, and he showed me a photograph of the captured monster, with the captor standing beside it. That assures the truth of the story, and I hope D. F. will find a place for the photograph even if he has to omit the *Corner Scrapbook*. I think he will, for—to tell you a little secret—D. F. is himself a proud native of Maine, as well as an enthusiastic sportsman and bicyclist. By the way, he told me today of a curious adventure he had this morning on his wheel, I think in Franklin Park. While riding very rapidly he felt a slight tremble in his machine and looked down to see what was the matter. There was a dear little kitten right under his front wheel! He looked again, and she was running off at "scorching" speed. I cannot but hope that if she had not thus fled he would have got off his wheel and seen if she was badly hurt. If any Cornerers in that vicinity had a kitten come home with broken back or legs about that time, they will know where to apply for damages.)

Speaking about fish; the hint in the Corner Scrap book of Sept. 17 about aquariums was not in vain. A New Hampshire lady wrote to obtain the whole article about building an aquarium. A New York lady sent a card to suggest

> . . . an album containing only stamps with designs of animals, birds and fishes. It would be quite unique and entertaining. If Sarah Noah had one she could call it *Sarah Noah's Ark*. I think of starting one myself; it ought to consist of the finny tribe and be called *The Aquarium!* MISS F.

I leave you to guess this correspondent's full surname. A caller told me a few days ago of visiting another island resort on the coast of Maine a short sail from the isle of the young ladies' railroad, where the different residents placed over their cottages some emblem to answer for a doorplate, as, for instance, a gentleman by the name of Gunn displayed a rifle, and one named Cutler hoisted a cutlass!

Here comes another Maine vacation letter:

PATTEN, ME.

Dear Mr. Martin: I spent the first week of my vacation at my uncle's on a farm. I saw two deer. They were red and very pretty. They were playing like calves. The next week I spent at Shin Pond camping out with papa and mamma. I had a nice time sailing my yacht, which is a fine model of the "Defender." I spent the third week on the East Branch of the Penobscot. While there I saw three more deer, a buck, a doe and a fawn.

PHIL H.

While I have been copying this letter another Maine boy calls and tells an interesting story of his camping out at the foot of White Cap Mountain, in that same region, and his interview with a young moose, etc. What a "Maine landslide" we have this week, like that of the second Monday in September—I will stop short before any more members from the Pine Tree State write or call with their big fish or moose stories!

N. B. Letters sent to Clinton, Ct., Charlottesville, Va., and Pacific Grove, Cal., have come back to me through the post office, "unclaimed." Probably those places were only vacation residences. I have received several interesting *anonymous* letters, which cannot, of course, be answered or used. Be sure and give your full name and permanent address.

Mr. Martin

The Sunday School

LESSON FOR NOV. 15. 1 *Kings* 9: 1-9.

GOD'S BLESSING UPON SOLOMON.

BY REV. A. E. DUNNING, D. D.

There is more than one important crisis in every man's career. One's destiny is not finally decided by a right choice in youth. It must be made again and again as new conditions appear. "Call no man happy till he dies" is a sentence which would not be out of place in the book of Proverbs. The two appearances of the Lord to Solomon serve to emphasize the necessity of repeated choices of holiness, and so used they make a very effective lesson. This second appearance as contrasted with the first points to:

I. *Solomon's period of success.* The date of this appearance was evidently about the time his palace was completed, which was thirteen years after the dedication of the temple. Thus far he had led:

1. A religious life. Up to this point the record tells us of his constant devotion to God. The reasons for it are plain. He had found work to do for God and he had engaged in it with all his heart. Temple building, organizing the people for worship and leading them in it had absorbed his attention. He had looked back to that night in Gibeon both as a call to special service and as a promise of reward for it. He had responded to the call and had experienced the reward as the years of service went by.

Life is religious in proportion as one does business for God. To have a vision of him and to begin to hear his counsel with an obedient spirit, that is, to be converted, is the real beginning of life. But, however vivid that experience may be, it will amount to little unless it is followed by daily communion with God in private, and by work distinctively done for him. A man may persuade himself that all his labor is consecrated to God. But if he allows its necessities to keep him away from public worship and the prayer meeting, and to excuse him from studying or teaching in the Sunday school, or any definite efforts to promote spirituality among his neighbors, he will not live a religious life. That inexorable fact must be considered in a young man's choices. The whole life may be consecrated by devoting a particular part of it to specific religious duties. But the whole life will be secularized if it be divorced from such duties. It was a splendid thing for Solomon that one of his earliest works and his greatest was to build the temple. The Christian who values his religion will never, in his business plans, leave out provision for church work and public worship.

2. A prosperous life. Solomon had built a splendid temple and a magnificent palace. He had extended the organization of his kingdom, and his commerce reached to distant nations. He had done all he had planned to do [v. 1]. Prosperity is relative. Not every one expects to do all that Solomon did. To maintain one's integrity, to win influence because of it and to be useful to others according to one's ability is to have a prosperous life. That is within the range of all men's power, and it is gained by those who seek it, even when disappointments are many.

II. *Solomon's choice for the future.* As at Gibeon in his youth, so now he was called to decide his policy and principle of living when his plans had been accomplished. This suggests to us:

1. The new choices of mature life. Perhaps no temptations are stronger or opportunities greater than those which come to men who have won success and done what as youth they had set out to do. What would Solomon do with the temple and the palace he had built and the power he had gained? To help him decide that question God appeared to him and renewed and enlarged his promise if Solomon would keep his statutes and judgments. [Compare ch. 3: 14 with 9: 4, 5.] But at Gibeon God uttered no warning. He seems to have accepted Solomon's petition for wisdom as an assurance that the young man's face was set toward righteousness. Now God holds up before him the terrible ruin which would follow if he should choose wrongly. The mature man was in greater peril than the boy had been. Why?

2. The dangers of God's chosen ones. It was easier for Solomon to obey God while he was gaining power than when he was using the power he had gained. Many men in middle life settle down on their past experiences and spiritually wither while they are seeking selfishly to enjoy the prosperity they have secured, instead of using their experience and acquirements to build up the kingdom of God. A father once counseled his boy very earnestly to go to church, be faithful to his covenant vows and live an active Christian life. "But," said the boy, "you don't do these things as much as you used to do." The father replied, "I don't need to. I have got established." The next day they both were drawing stone with a mule and drag. The mule balked with his load, and nothing they could do availed to start him. At last, with patience worn out, the father said, "I don't see what has got into that beast." The boy answered thoughtfully, "He seems to feel as you do. He thinks he doesn't need to go any more. He's got established." When one has made spiritual advances, and after many years finds himself stuck by the way in the midst of his possessions, he is quite likely to persuade himself that his spiritual indifference is the fixedness of faith.

Whatever may be true in the doctrine of election, it offers no comfort to the Christian who gives himself up to selfish pleasure. Solomon knew God. He had had clear assurance of the divine favor. His knowledge of God had increased through years of service to him and enjoyment of his presence. But after that experience and with that knowledge he failed. What God said he would do he did [compare vs. 6-9 with 2 Kings 17: 23; 25: 9-11]. The roots of this great disaster were already in Solomon's character [ch. 11: 9, 10]. It is not only possible for a man who has known God to lose that knowledge, but it is far harder for such a one to recover what he has lost than it was at first to become a son of God through faith in him [Heb. 6: 4-6].

III. *The consequences of Solomon's choice.* We shall soon be called upon to consider these more at length. But our lesson would be incomplete if we did not note as part of it these facts:

1. The destruction of the nation which Solomon had inherited and built up. He destroyed, as far as he could, all the good work of his father, as well as his own. He brought on himself personal dishonor, and on his people unmeasured misery.

2. Blessing to the world. Israel's experience became a warning which has brought many to obey God. The captivity and scattering of the nation was a means of spreading the true religion throughout the world. All is not lost when a nation is lost. Good men's lives cannot be destroyed by the deeds of their evil fellowmen. In degenerate times wise men cling to righteousness and never lose heart. God will not permit that they shall have lived in vain.

THE CHURCH PRAYER MEETING.

Topic, Nov. 8-14. Jesus the Divine Saviour. John 6: 37-51.

How does Jesus manifest God to men? How draw men to himself? How give men eternal life? (See prayer meeting editorial.)

There are dogmatists and dogmatists. If, as some one has put it, "dogmatic convictions are transfigured by the glow of mystical experience," the individual asserting them has far more likelihood of winning you to agreement with him.

To Create
A Revolution

in the household work so that while everything is kept clean, there may be leisure for social duties, is the aim of every housewife. She knows, that to obtain the best results in the shortest time, and to give the linen that special whiteness and freshness. only the **BEST SOAP** must be used.

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PROGRESS OF THE KINGDOM.

ROOF OR RUIN.

(Parallel with The Congregationalist's December Topic for Missionary Meetings.)

A suggestive little picture of a partially erected building appears on one of the leaflets of the Congregational Church Building Society. The foundations are apparently substantial, the walls are well built and high, but the structure is roofless and therefore useless, and above the sketch is written the legend "Roof or ruin." This illustrates excellently the share which the Church Building Society has in the great missionary enterprise of the Congregational churches. The workmen are trained by the C. E. S., the foundations are laid by the S. S. and P. S., the walls are reared by the C. H. M. S. It falls to the C. C. B. S. finally to furnish the roof in order to insure the value and permanence of all the previous work.

Ever since its organization, forty-three years ago, the C. C. B. S. has been the helpmeet of the C. H. M. S. Some one has called it the "Father Society," as the Home Missionary Society is the "Mother Society," for if the mother sets up the new church in housekeeping, is it not the father who builds the house? We hear a great deal in these days about making the church a home, but it is as impossible to do this when occupying a hired hall in a railroad settlement or a sod shanty on the prairie as it is to find the ideal domestic life in a hotel or a boarding house.

A meeting house for every Congregational church organized is the motto of the C. C. B. S. How far we fall short of this is seen in the statement that in 1895 Congregationalists organized 219 churches, but could build only 129 through their Church Building Society. In this respect we are behind the practice of the other denominations. Jan. 1, 1896, there were 665 Congregational churches without a house of worship. Yet it is generally acknowledged that spiritual success is impossible without a church building. The Year-Book shows that forty-five per cent. of the churches organized are dropped. Of those aided by the C. C. B. S. only five per cent. have died, and in these cases the society recovers the money on the mortgage.

This brings us to touch upon the careful administration and the business methods. We never hear of burdening debts in connection with the C. C. B. S. This does not mean that there is always sufficient money to meet the demands from the field. Pitifully far from it. It simply means that its finances are scrupulously managed and that in spite of multitudes of urgent applications it gives aid only so far as the money on hand will permit. In architecture the society has always chosen the simple, serviceable and economical, and by prudent expenditure of its resources has been enabled, according to a statement made last June, to aid in building no less than 2,693 houses of worship for struggling churches and some 500 parsonages for homeless ministers' families.

The C. C. B. S. may be said to furnish covering for roofless churches not only theoretically, because it completes the work of the other societies, but practically in each individual case, since it pays only last bills so the aided church will be out of debt. The conditions which make it possible for a Congregational church to receive help are: "that the church is absolutely needed, that the people have done all they can toward buying the land and building the house." Aid is given from one of three funds: a General Loan Fund, from which grants are made; the Perpetual Loan Fund for church building, from which money is loaned without interest except on payments past due; and the Parsonage Loan Fund, to assist in building parsonages. If aided by a grant the church promises an annual contribution; if by a loan, it pledges to pay back the whole in five years by installments.

By this means the money contributed to the society is constantly being used and is constantly returning to its treasury to be sent forth again. Up to Jan. 1, 1896, over half a million dollars given or loaned to churches has been paid back, and it is interesting to note that more than half of this was the repayment of money granted outright. It will be seen, therefore, that a gift to the C. C. B. S. is a capital investment for a church, a C. E. Society, a Sunday school, a missionary society or an individual. Already there are ten "Endeavor churches" in the West, built by the help of some of our Congregational young people.

We wish that we had space to picture the condition of affairs in Oklahoma. An interesting story is told of the way in which one church was started. Among those who made the rush when the Cherokee Strip was opened was a young woman on horseback. She covered seventeen miles in an hour and ten minutes, secured a quarter section beside her brother's and built a claim shanty. The settlers in her neighborhood longed for religious meetings so she sent for the nearest minister and arranged for Sunday service and a Sunday school in her little cabin. Eventually there was organized a Congregational church of eleven members from five denominations. It has been named the Carrier Church after the young woman who was instrumental in starting it and now it is happy in possessing a little house of its own.

A short time ago Secretary Hood was present at the dedication of an Oklahoma church building which had a notable history. At a place twenty-six miles from the railroad, eleven miles from the nearest Oklahoma post-office and store and nine from the nearest ones in Kansas, one of our home missionaries held religious services in a shanty. Into the little room, only twelve by fifteen feet, a congregation of 125 souls was packed, the minister using the cookstove as a pulpit or a seat. When a church building was proposed a devout Methodist carpenter came forward and offered the land. The night of the rush into the Cherokee Strip he had dedicated an acre to the Lord. He had been praying for a year for a church to be started and nearly wept for joy when his lot was accepted. He, as well as several others, gave the work on the new building, and by dint of labor and sacrifice these poor settlers, with the aid of but $300 from the C. C. B. S., have erected a good, plain church. Cases like these might be multiplied and emphasis should be laid on the significant fact that such churches often see blessed revivals after their houses of worship are dedicated. One church two years after it came into possession of an edifice reported 105 additions on confession of faith, and another after a year had a revival in which there were seventy hopeful conversions.

But what shall we say of the pitiful appeals and promising opportunities upon which the C. C. B. S. is obliged to turn its back for want of money? The mere statement that there are today fifty-three "left over" applications does not in the least indicate the distress and discouragement which this means to the many struggling churches. We recommend our readers to study this list for themselves. Calls for aid come not merely from the sod shanties and dugouts of the prairies or the log huts of the Western forests, but from the brush arbors of the Freedmen, the tepees of the Indian and the adobe huts of the Mexican; from the home missionary fields of Maine and Florida as well as from Texas and Massachusetts. With the work of four missionary societies requiring the encouragement of the C. C. B. S. before success can be assured, no wonder this society has been called the thumb of our home missionary hand, without which we cannot have a good grip on the work.

Sources of Information.

Church Building Quarterly for April and July, 1895, and October, 1896.

The Work at Home for September, 1896.

Historical Sketch, Address of Secretary Cobb at the last annual meeting of the C. H. M. S. This and other literature may be obtained by applying to 59 Bible House, New York, or Room 22, Congregational House, Boston.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 15-21. A Good Education: What It Is and How to Get It. Prov. 8: 1-11; 9: 9, 10.

Every young person is, or ought to be, ambitious for an education. Most of them give their early years to acquiring it. Not a few are obliged to cut it short sooner than they could wish. A large number fail to appreciate the value of schooldays until they are over. To all such a subject like this ought to bring serious reflection. Whether ambitious or indifferent, whether favored with many or few opportunities, whether in the technical process of being educated or in the midst of life's activities, every one deep down in his heart puts a high value upon a good education. He knows it means inward satisfaction and corresponding influence and power.

The Bible nowhere disparages the training of mind, eye, voice, ear and hand. It exalts learning and deprecates ignorance. But the Biblical idea of education embraces more than do many current conceptions of it. Such passages as this in the Proverbs, such words as fell from Christ's lips, make it clear that to be educated one must have something more than a knowledge of mathematics and languages and the fine arts. It is not by pouring in or plastering on information that we educate a child. The true idea, as the derivation of the word shows, is the bringing out of what is in him. The conscience, the will, the heart are to be stirred, and what we call the *ego* is to be made conscious of its powers and given dominion over all the appetites, passions and capacities of the nature.

Education viewed from this standpoint extends beyond schoolrooms and college halls. Life itself, from the cradle to the grave, becomes the school; no one ever graduates; the only certificates of promotion are the satisfaction and encouragement which, all unbeknown to the world, come in quiet ways to the man as he sees another of life's hard lessons learned, another latent power put to use, another temptation mastered. How foolish ever to think that the time for educating ourselves has gone by. If we still have the teachable, acquisitive spirit we may be learning every day more of the world, more of ourselves, more of our fellowmen, more of God.

God never puts any soul in a situation where it cannot day by day become wiser, truer and better. It is our special privilege each day to be learners in the school of Christ, and, as respects the great future ever opening before us, to offer day by day for ourselves and our fellow-students the prayer which George, as he was going down into the dark valley, offered in Marget's garden in behalf of his heartbroken teacher, Domsie: "May the maister and his scholars meet some mornin' where the schule never skails in the kingdom o' oor Father."

It is the business of the pulpit not to destroy, but to build up. The Christian people of this country ought to be told far more clearly than they have been told by many of their accepted guides who know the truth that many of the results of criticism have been established beyond controversy, that serious opposition on the part of scholars has practically quite ceased, and that for good or for evil the situation has to be faced frankly. On the other hand, it is true that criticism is establishing more and more clearly the existence of a higher element than the merely natural in the Old Testament history.—*British Weekly.*

Literature

BOOK REVIEWS.

THE PURITAN IN ENGLAND AND NEW ENGLAND.

In this book Rev. Dr. E. H. Byington has made a valuable addition to the rapidly increasing literature relating to the early colonial history of New England. It contains a series of papers, originally written independently but having a natural mutual relation, and they have been rewritten so far as was essential to render their connection obvious. The result is a very interesting and permanently valuable volume. It affords no new revelations but it makes fresh and effective use of familiar material, and is characterized by thoroughness, discrimination, candor and sympathy. Its style also is clear and vigorous and is eminently readable from cover to cover. Dr. Alexander McKenzie has supplied a graceful introduction.

The book is not a history but rather a series of studies and pictures. Its eight chapters are entitled The Puritan in England; The Pilgrim and the Puritan, Which? The Early Ministers of New England; William Pynchon, Gent.; The Family and Social Life of the Puritans; Religious Opinions of the Fathers of New England; The Case of Rev. Robert Breck, of Springfield; and The Religious Life in the Eighteenth Century in Northern New England. The first is a careful preparatory study, unusually clear and concise. The second inquires whether Pilgrim or Puritan had most to do with shaping subsequent New England character and history. This is the portion of the volume as to which there is likely to be most difference of opinion, and the author appears to us to have done something less than full justice to the influence of the Pilgrims. Moreover, the passage alluding to the influence of Holland upon the institutions established by the Pilgrims in New England, although cautiously written, possibly needs some qualification.

The defense of the Puritan character from the accusations so often recklessly made against it is conspicuously able and successful. Its very temperateness adds to its force. And the pictures, so to speak, of William Pynchon and Robert Breck are drawn skillfully and illustrate well a most effective method of historical narrative. The more strictly theological and religious chapters embody the fruits of much research and are good specimens of concise yet comprehensive statement in the true spirit of the scientific scholar. The book is printed very handsomely and has for frontispiece a fine reproduction of a portrait of William Pynchon. It is amply furnished with indexes and kindred helps. Its price, let us not fail to add, is so low that it ought to have a wide sale. [Roberts Bros. $2.00.]

STORIES.

Messrs. Dodd, Mead & Co. have printed a new edition of *A Window in Thrums* [$2.00], Mr. J. M. Barrie's famous book, from fresh plates and with the addition of some seventy reproductions of photographs taken especially for it by Mr. Clifton Johnson. The result is a fascinating volume, the literary and spiritual charms of which are as vivid as ever, while an additional atmosphere of realism is imparted to it by the illustrations. As we have read it again the author's shrewd insight has impressed us more than ever, and the vigor and the pathos of the book also have seemed more striking. The edition certainly will be a favorite holiday gift.

In *The Touch of Sorrow* [Henry Holt & Co. $1.00], an anonymous issue in the Protean Series, the author has developed the familiar thought that some experience of sorrow is essential to any life deserving to be called complete. The proof is worked out with something of exceptional freshness and force, and the story, although hardly profound, certainly is highly interesting and suggestive. The characters are English society people and the reader moves in the atmosphere rendered so familiar by scores of modern novels, yet this book is unlike any other which we recall.

In *The Green Graves of Balgowrie* [Dodd, Mead & Co. $1.25], by Jane H. Findlater, what may be termed the opposite side of the same truth is emphasized. The two heroines, brought up in an atmosphere of suppression and avoidance of the world, by an eccentric, not to say insane, mother, naturally go through the most startling and painful experiences, when they inevitably, at last, come into direct relations with their fellow-beings. If the story have a moral it is that young people should be allowed judiciously selected opportunities for intercourse with others and reasonable amusements. One would doubt, were not truth stranger than fiction, whether such histories as those here narrated are possible, yet many things are possible in Scotland, the scene of the narrative, and in spite of the extreme sadness of the story it enchains the reader, no less by its literary merit and the skill shown in portraying character than by the strange course of events described. If it do not prove a popular book it will, at least, appeal very strongly to many readers.

Robert Atterbury [Cassell Publishing Co. 50 cents], by T. H. Brainerd, belongs to the Unknown Library. Its sub-title, A Study of Love and Life, suggests something of its quality. It discusses true marriage and the relations of the sexes in a lofty and Christian spirit, and is a somewhat striking narrative which should exert a considerable moral influence.

In *A Faithful Traitor* [J. B. Lippincott Co. $1.00], by Effie A. Rowland, we have a characteristic English novel about fashionable people, as well as unfashionable, good, bad or indifferent, in town and out of town, noble or almost fiendish, in love. The reader's sympathies would be stirred to a considerable depth now and then if he were not quite certain that all must come out right in the end, as it does. Such iniquity as that of the villain in the plot fortunately is uncommon, but the account of its development and defeat is well managed.

In *Love Is a Spirit* [Harper & Bros. $1.25], by Julian Hawthorne, the author apparently has indulged himself in following, to some extent, in the footsteps of his distinguished father. The story, which is a psychological sketch rather than a narrative, is dreamy and borders at times on the weird, but is too much elaborated, lacks movement and fails to hold the attention closely. Although it has its good points it cannot be called a strong piece of work.

Several volumes of short stories lie before us. One, by Robert Barr, contains *One Day's Courtship* and *The Heralds of Fame* [F. A. Stokes Co. 75 cents]. They are decidedly lively and amusing little tales well adapted to be read in vacation time. ——Lovers of the picturesque, and even the grotesque, in literature will enjoy being led into the realm of ancient Celtic myths and legends after the fashion illustrated by Fiona Macleod in her new book, *The Washer of the Ford* [Stone & Kimball. $1.25]. There is ample material therein for the author who has appreciation and skill sufficient to grasp and render it into modern phrase, but few are likely to penetrate within it as deeply as this writer. She writes, or rather interprets, with the profoundest sympathy, quite under the influence of the spell of her subject, and she possesses a noteworthy power of spirited and suggestive delineation which is the more impressive because of what it intimates without fully revealing. We should doubt whether her public would be likely to be large, but there can be no doubt that all who care for stories of this quality will rank her productions very high.

Will Carleton has turned from poetry to prose and has published seven short sketches in a volume called *The Old Infant and Similar Stories* [Harper & Bros. $1.25]. They are characterized by the same familiarity with plain, homely people and their lives which his poems exhibit, and they are excellent character studies and more than ordinarily entertaining as mere tales. They will be widely read.——*Compound Interest and Other Stories* [Cranston & Curts. 75 cents] by Mrs. O. W. Scott, also is written brightly, deals with the histories of everyday people in a sensible and amusing fashion and is pervaded by a wholesome spiritual influence.——Mr. G. W. Edwards is well known to readers of the *Century* as an expert in describing and illustrating the sturdy, picturesque and sometimes amusing characteristics of the fishermen and their families along the Maine coast. His little book, *Break o' Day and Other Stories* [Century Co. $1.00], contains seven terse, graphic and effective sketches, skillfully illustrated and handsomely printed. The book is tiny enough for the pocket, although the type is perfectly readable, and is bound with exceptional good taste and appropriateness.

JUVENILE.

Anna Chapin Ray is well known to the girls as a deservedly popular writer, and in her book, *Half a Dozen Girls* [T. Y. Crowell & Co. $1.50], she has increased her hold over her readers as a successful blender of good sense and entertainment in story form. The new edition of her book, which has been excellently illustrated by Mr. Frank T. Merrill, will prove a popular holiday gift. It is handsome and captivating. ——*The Orcutt Girls* [W. A. Wilde & Co. $1.50], by Charlotte M. Vaile, also has been illustrated by Mr. Merrill and also is sure to be popular. An old-fashioned New England academy and its life have suggested the chief scenes, and many older readers will enjoy being thus reminded of early experiences, while the boys and girls will be interested in such pictures of the education and younger life of their fathers and mothers. It is by no means a cause for gratitude that the old-fashioned New England academy has so largely disappeared. It had an important share in the upbuilding of the moral and material progress of the New England of today, and such a book as this does useful service in presenting so successful a portrayal of what it was.

The Prize Cup [Century Co. $1.50], illustrates once more the practical understanding which the author, Mr. J. T. Trow

idge, possesses of what young people enjoy reading. Everything which he writes is in large demand and this narrative about real boys, and for them, cannot fail to be appreciated by them as it deserves.——*Sindbad, Smith & Co.* [Century Co. $1.50], by Albert Stearns, has been amusing many readers during its run in the *St. Nicholas* by its comical, yet not unduly extravagant, blending of the spirit of modern and ancient times. It is an audacious piece of work and very funny, but not too much exaggerated to retain attention. Reginald Birch has illustrated it skillfully.——From the Century Co. comes also *The Sword Maker's Son* [$1.50], by W. O. Stoddard. This, too, has been running in *St. Nicholas*, and is a story of superior merit and solid quality apart from its graphic style. The time is the beginning of the Christian era and the characters and events of early Christian history are prominent and are handled with delicacy and reverence. The book exerts an unobtrusive but genuine and decided Christian influence.

From the American Baptist Publication Society comes *The Hathaways' Sister* [75 cents], by Anne K. Benedict. It is a Sunday school story, well written, full of interest and helpfully stimulating, setting forth the nobility and success of everyday fidelity to duty in a very pleasant and impressive way.——Somewhat similar, although in a different vein, is Anne Breadalbane's *Memories of the Manse* [Joseph Knight Co. 50 cents], in which glimpses of Scottish life are afforded which are interesting as historical pictures and also for the light which they throw upon Scottish characteristics. The book is short and simple but a pleasant one.

Pansy, also, has brought out a new book, *Making Fate* [Lothrop Publishing Co. $1.50]. It is a book for young men and women rather than for children, and has a distinct moral purpose, while it also is a graphic story of young life and, indeed, to some extent a love story. Those who are familiar with the author's earlier works will know what to expect and will not be disappointed. It is a thoroughly characteristic book.——Mrs. Kate Tannatt Woods has written a bright and wholesome story for girls which is called *Mopsy, Her Tangles and Triumphs* [Lothrop Publishing Co. $1.25]. Its lesson is the simple but ever vitally important one that fidelity, cheerfulness and helpfulness alone render life satisfying and successful. It is vivacious in style and uplifting in spirit and is likely to be popular in spite of its illustrations.——*The Twins and Their Troubles* [Cong. S. S. & Pub. Soc. 75 cents], by L. Amelia Wilder, are the same little girls described in The Twins and Their Texts. Their story is continued in these pages entertainingly, and the younger children will gain from their story many suggestions of goodness and also will thoroughly enjoy reading about them.——*How the Children Raised the Wind* [Fleming H. Revell Co. 50 cents] is by Edna Lyall, and she has described how some children succeeded in securing the extinction of a church debt, in her usual sympathetic and graphic style. The story is more entertaining than probable, but this is no matter.

Daddy Jake, the Runaway, and Other Stories Told After Dark [Century Co. $1.25], is another collection by "Uncle Remus," Mr. J. C. Harris, mainly in his familiar vein and fascinating for the mature as well as the young. Nothing more than this needs to be said. One knows what to expect and will not be disappointed. The illustrations by E. W. Kemble are as good as the stories and that is saying a great deal.——*Short Stories for Short People* [E. P. Dutton & Co. $1.50], by Alice Aspinwall, with illustrations by Marie L. Danforth, is declared by Col. T. W. Higginson in his preface to be strikingly in the vein of Grimm's Household Tales and Hans Andersen's stories. This is high praise but it seems to be justified. The audacity of imagination which some of the tales exhibit is rendered more conspicuous by the simplicity, force and artistic skill of the style. The illustrations are in keeping with the text and the younger children, for whom the book is meant, will not fail to rank it at its proper worth.

Mr. E. S. Brooks has prepared *The Century Book of Famous Americans* [Century Co. $1.50] as a companion volume to his Century Book for Young Americans. It is issued under the auspices of the National Society of the Daughters of the American Revolution. It describes an imaginary pilgrimage of a company of young people to some of the historic homes of America, those of Washington, the Adamses, Webster, Lincoln, Jefferson and others. It is illustrated lavishly and appropriately and is capitally written. It ought to be a highly popular holiday book.——From the same publishers comes *Rhymes of the States* [$1.00], by Garrett Newkirk. There is a map of each State, illustrations suggestive of its characteristic products or other leading features, a few important facts and statistics are given and a short poem relating to each commonwealth accompanies the other kindred material. One cannot say much for the quality of the poetry, but the book as a whole is highly attractive and seems to be adapted to catch the attention of the young successfully, and impress the information which it contains.

EDUCATIONAL.

A new edition is out of the late R. H. Quick's *Essays on Educational Reform* [C. W. Bardeen. $1.00]. It reproduces the original London edition of 1868, with sundry additions, including the author's pedagogical autobiography, his chapter on Froebel, which he wrote for the Encyclopedia Britannica, divers illustrations, notes, etc. It is a volume which educators have found, and long will continue to find, practically suggestive as well as eminently readable.——Prof. C. F. Richardson of Dartmouth has revised his *Primer of American Literature* [Houghton, Mifflin & Co. 35 cents], and has appended pages containing the portraits and homes of eight eminent American authors and the combined comprehensiveness and scholarly merit of the book will increase its already wide hold upon the educational public.——*The Making of the British Empire* (A. D. 1714 to 1832) [Charles Scribner's Sons. 50 cents] is by Arthur Hassall and is the sixth of The Oxford Manual of English History. Like the earlier volumes it is a terse, well-balanced and graphic history of England during the period covered, moderate in price and small in size, although by no means condensed undesirably. It has solid and lasting value.

A third edition of Dr. W. J. Rolfe's Hints for Teachers has been issued in the form of a little volume, *The Elementary Study of English* [Harper & Bros. 36 cents], in which the passages to which the notes formerly referred now are included, thus making a complete work. One or two short papers on kindred themes are included in the volume, the whole of which illustrates the author's eminent qualifications for his task.——*Poems and Prose Passages from the Works of James Russell Lowell* [Houghton, Mifflin & Co. 40 cents], compiled by Josephine E. Hodgdon, belongs to the Riverside Literature Series and makes a pleasant little book, suited for use in either the home or the school.——*The Story of Greece* [American Book Co. 60 cents] is one of the Eclectic School Readings Series and has been prepared by H. A. Guerber with a good understanding of what such a book ought to be.

Modern Greek is not the subject of frequent study in this country, but is likely to become more prominent in the future, and the student of ancient Greek will find no little advantage in examining *A Practical Method in the Modern Greek Language* [Ginn & Co. $2.10], by Eugene Rizo-Rangabe. His purpose is to aid foreigners traveling in Greece, as well as foreign residents, to acquire the current tongue of the country, and the principles of Greek grammar are carefully presented, distinction everywhere being made between the forms of the literary or polite language and those of the common idiom. The book is well supplied with vocabularies, forms of correspondence and other practically valuable material, and will answer its purpose better than any other book of the sort. Indeed, we know of no other volume which has the same purpose.——Teachers will welcome the new issue of *Greek Inflection* [Ginn & Co. 60 cents], by B. F. Harding, which in small compass supplies a large number of words for written use as paradigms and also suggests a systematic and scientific treatment of the noun and verb.

Conversational German is one thing and book German another, and the American student too often finds himself upon entering Germany to be far more familiar with the latter than with the former. The purpose of *Praktische Anfangsgründe* [D. C. Heath & Co. 70 cents] is to promote knowledge of conversational German. To this end selections have been made and the whole trend of the book directed. It contains a grammar and a vocabulary. It is printed neatly.——*The Facts of Life* [Charles Scribner's Sons. 80 cents] is the first volume of a new French series illustrating psychological methods of teaching and studying languages. In this volume home life, the school, traveling and plants suggested the material. The authors are Victor Bétis and Howard Swan and the lessons deal with experiences of daily life, as connected with these topics, very much in detail. It seems to be skillfully adapted to its purpose.

MISCELLANEOUS.

Talks About Autographs [Houghton, Mifflin & Co. $3.50], by Dr. George Birkbeck Hill, is one of those books which appeal particularly to the *litterateur*. The collection, a considerable portion of which is described and many examples of which are reproduced in facsimile, must be exceptionally interesting as well as valuable. Mr. Hill is rather the editor than the author of the book, and by choice. He has thrown his material into a pleasant order, letting name suggest name and reminiscence suggest reminiscence without much attempt at

systematic classification, but with entire success. Among the eminent persons whose letters are cited are Jane Austen, Matthew Arnold, James Boswell, Lord Brougham, Browning, Carlyle, King Charles I., Miss Edgeworth, Fénelon, Rowland Hill, the late Dr. Jowett, Longfellow, Harriet Martineau, Cardinal Newman, Daniel O'Connell, Palmerston, George Washington, Charles Sumner, Garrison and the Duke of Wellington. The letters are connected by links of narrative and characterization in the author's own pleasant manner, and some portraits as well as facsimiles of handwriting are found among the illustrations. The publishers have issued the work in a handsome and substantial form.

Dr. C. C. Abbott's contributions to the literature of bird life are among the most welcome, and his new book, *Bird Land Echoes* [J. B. Lippincott Co. $2.00], deals in his familiar descriptive and pictorial style with the sparrow, warbler, robin, thrush, kingbird, cuckoo, heron, plover, hawk and many others of the birds which an expert like him knows to be common in this country, but most of which are almost unknown by a dweller in cities, except in such pages as his. He discusses in a pleasant conversational style the birds and their habits, and the reader not only becomes interested in them but learns much about them. Even the bird expert must appreciate the comparison of experiences and observations thus rendered possible. Like all the author's publications the book ranks very high in the literature of out of door life, and happy is the boy or girl who lives where there is opportunity to study bird life and into whose hands these books have fallen. Mr. W. E. Cram has increased the value of the book largely by his numerous and beautiful illustrations.

A second series of *Little Journeys to the Homes of American Authors* [G. P. Putnam's Sons. $1.75] has been issued and contains papers written apparently for *Putnam's Monthly* in 1853. Most of the writers, among whom were George William Curtis, George S. Hillard, William Cullen Bryant and E. T. Tuckerman, are dead, but Edward Everett Hale and Parke Godwin still survive. The authors considered are Emerson, Bryant, Prescott, Lowell, Hawthorne, Irving, Taylor, Bancroft and others. Portraits and, in some instances, pictures of their houses are supplied and the little volume is dainty and attractive from cover to cover.

Rev. J. H. Weeks, who read some time ago to the Westboro Historical Society several short original sketches, has gathered them into a pretty little book, *The Tin Kitchen* [T. Y. Crowell & Co. 75 cents]. The other stories, entitled The Old Clock, The Teapot, and the Satin Shoes, resemble the first one in having been suggested by objects of antiquarian interest, dating back to a time before the Revolution, and the author has used his material skillfully and charmingly. They have been printed in response to a public demand and will find a hearty welcome.

NOTES.

—— The sales of the weekly pictorial papers in England are increasing fast.

—— English authorities describe the sale of fiction as "increasingly and noticeably more ephemeral each year."

—— An authorized biography of the late William Morris is to be prepared by J. W. Mackail, of the Education Department, London.

—— The late Sir John Millais left a fortune of about $1,250,000. He painted some 300 pictures and received on the average $5,000 for them.

—— Two of the earlier books of the late Mr. Froude, says the *Book Buyer*, were suppressed by him, The Nemesis of Faith and Shadows of the Clouds. The former has been reprinted in the United States but not even the British Museum has a copy of the latter.

—— The library of the late Henry Phillips, Jr., of Philadelphia consisting largely of works on numismatics and on German and Spanish literature, has been added to that of Johns Hopkins University, which institution also has just received a collection of volumes relating to the Jesuits and the early colonization of this country.

—— The wisdom of the art commissioners who rejected Mr. MacMonnies's nude statue, The Bacchante, which the architect of the new Boston Public Library offered to give to be set up in the inner court, has been abundantly approved. The objection to its reception, the entire unsuitableness of such a figure to such a place, is conceded to be unanswerable by almost everybody.

—— We are heartily glad to learn that Mr. Frank Foxcroft, so long connected with the Boston *Journal*, has become editor of *Littell's Living Age*, that old but ever young eclectic which is such a household favorite. Several important changes in the conduct of the magazine are announced—occasional translations from the French, Spanish, German or Italian magazines and a monthly supplement of readings from new books, etc.—and a new era of prosperity and popularity undoubtedly is before it.

—— It is pleasant to know that the late Mr. Du Maurier bore voluntary testimony to the fact that his American publishers, Messrs. Harper & Bros., dealt with him not only fairly and liberally from the first but also that they voluntarily increased their payments to him very largely as the popularity of his writings became evident. *Punch*, by the way, already reveals too plainly that Du Maurier is dead and that his mantle has fallen upon nobody as yet. Mr. Philip May is to be his successor and his style fortunately is so different that comparisons will not be made as freely as otherwise they might be.

BOOKS OF THE WEEK.

Ginn & Co. Boston.

ALL THE YEAR ROUND! *Autumn.* Frances L. Strong. pp. 102. 35 cents.

Houghton, Mifflin & Co. Boston.

FRIAR JEROME'S BEAUTIFUL BOOK. By Thomas Bailey Aldrich. $1.50.

THE LETTERS OF VICTOR HUGO. Edited by Paul Meurice. pp. 277. $3.00.

W. A. Wilde & Co. Boston.

SELECT NOTES, A COMMENTARY ON THE INTERNATIONAL LESSONS FOR 1897. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. pp. 342. $1.25.

D. C. Heath & Co. Boston.

SELECT POEMS OF ROBERT BURNS. Arranged, with introduction and notes, by A. J. George. pp. 370. 90 cents.

Cong. S. S. & Pub. Society. Boston.

THE YOUNG MANDARIN. By Rev. J. A. Davis. pp. 396. $1.50.

School of Expression. Boston.

IMAGINATION AND DRAMATIC INSTINCT. By S. S. Curry, Ph.D. pp. 369. $1.50.

Charles Scribner's Sons. New York.

THE HISTORY OF THE LAST QUARTER-CENTURY IN THE UNITED STATES. By Pres. E. Benjamin Andrews. 2 vols. pp. 390, 409. $6.00.

SENTIMENTAL TOMMY. By J. M. Barrie. pp. 478. $1.50.

THE NATIONAL COOK BOOK. By Marion Harland and Christine Terhune Herrick. pp. 550. $1.50.

ELEMENTS OF GENERAL PHILOSOPHY. By George Croom Robertson. pp. 365. $1.00.

GOD THE CREATOR AND LORD OF ALL. By Samuel Harris, D.D., LL.D. 2 vols. pp. 579, 576. $5.00.

MY VILLAGE. By E. Boyd Smith. pp. 324. $2.00.

THE COURT OF KING ARTHUR. By William H. Frost. pp. 302. $1.50.

EUROPE IN THE MIDDLE AGES. By Oliver J. Thatcher, Ph.D., and Ferdinand Schwill, Ph.D. pp. 680. $2.00.

Harper & Bros. New York.

UNDER THE GREENWOOD TREE. By Thomas Hardy. pp. 273. $1.50.

LIMITATIONS. By E. F. Benson. pp. 313. $1.25.

GREEN FIRE. Fiona Macleod. pp. 287. $1.25.

IMPRESSIONS AND EXPERIENCES. By W. D. Howells. pp. 281. $1.50.

A REBELLIOUS HEROINE. By John Kendrick Bangs. pp. 225. $1.25.

Thomas Y. Crowell & Co. New York.

SAUL. By Robert Browning, with drawings by Frank O. Small. pp. 45. $1.50.

FAMOUS GIVERS AND THEIR GIFTS. By Sarah K. Bolton. pp. 382. $1.50.

A HISTORY OF FRANCE. By Victor Duruy. Translated by Mrs. M. Carey. 2 vols. pp. 712. $3.00.

HOUSEHOLD STORIES FROM THE COLLECTION OF THE BROTHERS GRIMM. Translated by Lucy Crane. pp. 342. 75 cents.

SEED THOUGHTS FOR MOTHERS. By Mrs. Minnie E. Paull. pp. 288. 75 cents.

CHILHOWEE BOYS AT COLLEGE. By Sarah E. Morrisen. pp. 441. $1.50.

Thomas Whittaker. New York.

FAITH AND SOCIAL SERVICE. By George Hodges. pp. 270. $1.25.

Dodd, Mead & Co. New York.

MY LONG LIFE. By Mary Cowden-Clarke. pp. 276. $2.00.

THE OLD TESTAMENT AND MODERN LIFE. By Rev. Stopford A. Brooke. pp. 352. $1.50.

A LITTLE GIRL IN OLD NEW YORK. By Amanda M. Douglass. pp. 367. $1.50.

LETTERS TO THE CLERGY. By John Ruskin, LL.D., D.C.L. pp. 332. $1.75.

THE CROWNING OF CANDACE. By Katharine Pearson Woods. pp. 233. 75 cents.

CAPTAIN SHANNON. By Coulson Kernahan. pp. 296. $1.25.

Funk & Wagnalls Co. New York.

BIBLE SELECTIONS FOR DAILY DEVOTION. Selected and arranged by Sylvanus Stall, D.D. pp. 686. $1.00.

Christian Literature Co. New York.

THE ANTE-NICENE FATHERS. Vol. IX. Edited by Allan Menzies, D.D. pp. 533. $4.00

EPOCHS OF CHURCH HISTORY. Vol. VIII. By Clinton Locke, D.D. pp. 314. $1.50.

Thomas Nelson & Sons. New York.

AROUND THE HEARTHSTONE. By W. M. Thayer. pp. 485. $1.50

Longmans, Green & Co. New York.

THE WIZARD. By H. Rider Haggard. pp. 293. $1.25.

Macmillan Co. New York.

THE PROPHETS OF THE CHRISTIAN FAITH. By Rev. Lyman Abbott and others. pp. 241. $1.25.

THE COMPLEAT ANGLER. By Izaak Walton. pp. 218. $2.00.

Cassell Publishing Co. New York.

NOT ALL THE KING'S HORSES. By Katherine Elwes Thomas. pp. 210. 50 cents.

E. P. Dutton & Co. New York.

THE CHRISTIAN LIFE. By Floyd W. Tomkins, Jr. pp. 110. 75 cents

Bonnell, Silver & Co. New York.

GRACE ABOUNDING IN THE FORGIVENESS OF SINS. By Rev. George F. Pentecost, D.D. pp. 184. $1.00.

Frederick A. Stokes Co. New York.

THE QUILTING BEE AND OTHER RHYMES. By John Langdon Heaton. pp. 154. $1.00.

A. S. Barnes & Co. New York.

EXTERNALS OF MODERN NEW YORK. By Mrs. Burton Harrison. pp. 100.

C. W. Bardeen. Syracuse.

HORACE MANN. By W. T. Harris, LL.D. pp. 34. 50 cents.

PICTURES IN LANGUAGE WORK. By E. W. Weaver. pp. 110. 50 cents.

J. B. Lippincott Co. Philadelphia.

THE UNJUST STEWARD. By Mrs. Oliphant. pp. 313. $1.25.

Henry T. Coates & Co. Philadelphia.

ELINOR BELDEN. By Lucy C. Lillie. pp. 328.

Curts & Jennings. Cincinnati.

THE YOUNG ARTISTS. By Mary E. Ireland. pp. 291. $1.00.

SADDLE, SLED AND SNOWSHOES. By John McDougall. pp. 282. $1.00.

MAGAZINES.

November. ATLANTIC.—ST. NICHOLAS.—HARPER'S.—PALL MALL.—SCRIBNER'S.—LIPPINCOTT'S.

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News from the Churches

Meetings to Come.

EVANGELICAL ALLIANCE, Bromfield Street Church, Nov. 9, 10 A. M. Gospel Victories for Christ. Rev. Messrs. C A. Dinsmore, J. D. Fulton, D. D., and W. N. Brodbeck, D. D.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

ESSEX SOUTH BRANCH, W. B. M. Eighteenth annual meeting, First Church, Lynn, Wednesday, Nov. 11. Basket lunch.

ANDOVER AND WOBURN BRANCH, W. B. M., Mystic Church, Medford, Thursday, Nov. 12. Sessions at 10 and 2. Basket luncheon.

INTERNATIONAL CONVENTION of Christian Workers, Louisville, Ky., Nov. 5-11.

NATIONAL W. C. T. U. CONVENTION, St. Louis, Mo., Nov. 13-18.

FALL STATE MEETINGS.

Utah,	Ogden,	Nov. 9.
Alabama,	Shelby,	Wednesday, Nov. 11.
Connecticut Conf.,	Winsted,	Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. S. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickersen, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Members of *The Congregationalist's* Pilgrimage are still entertaining their audiences with experiences in England, and echoes of the same Pilgrimage continue on the other side of the ocean. A correspondent from England writes, "The men of the Mayflower have seldom furnished more illustrations for sermons and speeches than since your visit revived the old scenes."

Such noble work as that just completed in a district of Wisconsin meets obstacles of varied kinds, but a chief cause of disappointment arises when the movement reaches the stage of organization and no willing persons are found who can be relied upon to step forward and assume leadership when the organizers withdraw. Such circumstances press home forcibly the need of more of these consecrated pioneers. Then the fertile fields, however rough at first occupation, can be cultivated more highly and for a longer time, until the spirit of the laborers is so strongly engrafted into the growing members as to make them locally self-sustaining.

It was a motherly act—that of Pilgrim Church, St. Louis, in giving a farewell reception to the pastor of Compton Hill Church, which is one of the most vigorous scions of the Pilgrim stock. If all churches who object to hearing candidates would state their position as clearly and frankly as the Compton Hill, it would go far toward bringing about a reform in this matter.

A suggestion for conducting prayer meetings comes from Kansas which may prove helpful to overworked ministers and pastorless churches. Lay conferences in the absence of a preacher also find favor in the Sunflower State.

When churches unite in such a mission enterprise as a New Hampshire item describes, it is evident that the Christian spirit, which has for its end saving men, is dominant over the merely denominational.

If there must be church entertainments, we commend the "talent work" instituted by a ladies' missionary society in a State of the Central West.

"All one body we" would have been an appropriate motto for one of our theological seminaries on a certain occasion last week.

A C. E. Society of Maine has tried to do its share in bringing young people into the church.

THE COLORADO STATE MEETING.

It seemed well to the assembled pastors and delegates from the various churches that once again the association should sit within the walls of the First Church, Denver, the eldest sister of them all. If anything were needed to strengthen this feeling of pleasure it was present in the genial welcome of Dr. J. H. Ecob and his people, whose influence reaches out beyond their immediate sphere. Quietly but steadily Colorado has been reaching out after men, until now some of the best thinkers of the country are here.

The Baptist Association and the Presbyterian Synod, meeting in Denver at the same time, sent greetings to us, and one evening the Presbyterian and Congregational bodies held a union devotional meeting.

One of the strongest features of the association program was a discussion of Teaching Religion in Institutions of Higher Education. President Slocum of Colorado College made the proposition that there must be a high ideal of scholarship. Chancellor McDowell of Denver University enforced the idea, and Dr. J. B. Gregg pointed out the struggle now going on in this country between the Anglo-Saxon and Teutonic methods of education. Then Dr. Ecob gave a dramatic and solemn warning to our own country, calling attention to the fact that we are not alive to the conflict on hand, that the Teutonic idea—the widest intellectual culture—is increasing when it should decrease. Dr. Charles Caverno spoke of the high Christian life and culture among both faculty and students of the State University at Boulder.

The women's meetings were of great interest, the presence of Mrs. H. S. Caswell of Boston adding much to their value. At different times she gave several stimulating talks. Mrs. J. H. Ecob read a paper on Tolstoi's Legend of the Three Mendicants, which was followed by discussion. Foreign missions were considered from a higher point of view than sometimes is the case. The reactionary value of them was emphasized and elaborated.

The work of home missions in Colorado received special attention. The varied and complicated duties of Superintendent Sanderson were brought out, and the comforting assurance of appreciation given him by those who have expected strong and efficient work should be an inspiration to him. The association expressed appreciation of the grand work of the Church Building Society, but requested that it consider whether an improved method of granting aid might not be adopted, the special point for consideration being the blanket mortgage which covers the amount granted and gifts secured from other sources than itself; also that on payment of the sum actually granted a release be immediately executed. Secretary Taintor expressed for the society willingness to be directed by the churches, but added that present methods were carefully wrought out of experience.

A resolution was passed expressing appreciation of the life and work of the late Rev. C. M. Sanders and the sense of loss in his death.

W. T. P.

A TRANSFER FROM THE WEST TO THE EAST.

A little over six months ago the First Church of North Brookfield, Mass., was left pastorless by the resignation of Rev. A J. Dyer. Last week Tuesday his successor, Rev. J. L. Sewall, was formally installed in the pastorate where

REV JOHN L SEWALL

for a short time he has been supplying. The exercises were marked by warm cordiality, especially at the impressive reception of the pastor and his family to membership in the church. Delightful musical selections added variety to the service. The surrounding towns were largely represented at the morning and afternoon services, Dr. Nehemiah Boynton preached the sermon.

Rev. John L. Sewall was born in Lunenburg, Vt., in 1856, and lived there until 1865, when his family removed to Norwich, Vt., where he fitted for college at the local academy. He graduated from Dartmouth in 1877, and then for two years was principal of the preparatory department of Olivet College, Michigan. In 1882 he graduated from Andover Seminary in the class with President Hyde of Bowdoin, Dr. Nehemiah Boynton and other well-known pastors of New England. During his seminary course he spent a year as the leader of the mission work at the chapel of the First Church, Chelsea, Mass. After his student days Mr. Sewall held pastorates in Westminster and Milton, Vt., and was largely instrumental in organizing C. E. work in that State. In 1888 he was settled over the Church of the Pilgrimage, Plymouth, Mass., and after a year of religious journalism, assisting President Clark in the office of *The Golden Rule*, he entered the service of the Congregational City Missionary Society in St. Louis, Mo., developing a new territory in the western part of the city and organizing Central

Church, where Rev. C. S. Sargent, D. D., is now pastor. For the last three years, as pastor of the Clyde Church, Kansas City, Mo., he has been greatly interested in the development of city missionary and educational work in Missouri; he has been active in Endeavor circles in Missouri and Kansas, specially interested in the good citizenship movement and the work among the Juniors, having a society of the latter consisting of five members in his own home.

DR. BEACH INSTALLED AT MINNEAPOLIS.

Rev. D. N. Beach, D. D , who was installed pastor of Plymouth Church, Minneapolis, Minn., Oct. 27, is well known to our readers as one of the leaders among younger ministers, and his successful work at Westerly, R. I., Wakefield and Cambridge, Mass., indicates his fitness for this leading pulpit of the Northwest, where he has already won the love and esteem of his church and his brethren.

Plymouth Church was organized April 28, 1857, and from the first has taken an active interest in local affairs as well as in denominational work throughout the world. It has had in its pastors a strong line of leaders. It has steadily grown with the city until it has become one of the strongest of our faith in the country. The only missionary aid this church has ever received was a grant of a few hundred dollars from the A. M. A., and possibly this may account in part for their early interest in the abolition of slavery. The following minute is found on the church records of April 4, 1860: "The house of worship of Plymouth Church was destroyed by fire at midnight last night by the hand of some fiend in human shape in retaliation for the faithfulness of our pastor (Rev. H. M. Nichols) in the cause of temperance."

PLYMOUTH CHURCH, MINNEAPOLIS.

The council was by far the largest ever called in the Northwest, consisting of forty-nine churches and twenty-six individuals. Rev. H. H. Hart was moderator and Rev. T. M. Edmands scribe. The statement of Dr. Beach was unusually full and most carefully prepared. The council adopted unanimously the following minute embodying the result of their findings:

The council called by Plymouth Church to advise as to the installation of Rev. David N. Beach, D. D., has had placed before it the usual documentary evidence of the church, church membership and ecclesiastical standing of the pastor elect. It has listened to a most full, frank statement of his religious views, alike wherein they agree with and differ from those which have been commonly received among us.

We unite in our appreciation of the spirit of Dr. Beach, the emphasis and clearness with which he has borne witness to the Trinity, the divine personality of Jesus Christ, the fatherhood of God, the sinfulness of sin and the wondrous grace of redemption. We record our assured confidence that in his preaching and living he exalts Jesus Christ as our Lord and Saviour, as the world's only hope.

We declare that the fellowship of Congregational churches, though never given without regard to the intellectual conception of truth, is not tied by them alone, but is rather given upon the spirit, temper and proportion in which views are held.

On these grounds, therefore, we advise the church to proceed with the installation and profess our readiness to assist in the same.

The sermon was preached by Prof. W. D. MacKenzie, D. D. The installing prayer was offered by Rev. Alexander McGregor. The right hand of fellowship was extended by Rev. G. D. Black. The welcome to the city fell to Rev. Pleasant Hunter, D. D., the charge to pastor to Rev. George R. Merrill, D. D., and the address to people to Rev. E. P. Ingersoll, D. D.

Dr. MacKenzie's sermon was from the text in 1 John 3: 2, 3. In a strong, forceful way he set forth in three propositions: (*a*) Whence am I? (*b*) Whither am I going? (*c*) What ought I to do?

The last four years, in common with other churches, have been especially trying to Plymouth Church. Perhaps more than any other leading church in this region this church has suffered from the financial stress. Man after man among its strongest supporters has been compelled to yield to the inevitable, and this has not only crippled the local work, but it has also kept the church from sustaining its world-wide record in generosity for benevolences. But, in spite of all this and in the face of the serious fact of being a down-town church with an uptown constituency, strong indications are not wanting that they are entering upon a new era of prosperity and power. With her well-organized home plant and her efficient missions the good work is going forward. The pastor's large-hearted, whole-souled personality is impressing itself upon the membership of this great church.

It would seem that there is eminent fitness between Dr. Beach and his environment in this busy, strategic center in the upper Mississippi Valley, where his catholicity, his spirit of brotherhood, his ideas of church unity may find scope. Perhaps not primarily as a theologian will Dr. Beach impress himself most fully upon this community, but as preacher and man living in the midst of men, striving ever to help them to see what Christ yearns to have fulfilled in them. Plymouth Church pulpit also affords an opportunity for its present incumbent to give to the community the fruits of his former activity along some lines in which he is an acknowledged organizer and leader.

J. A. S.

THE ASSOCIATION OF SOUTHERN CALIFORNIA.

The little town of Claremont with its "big" Pomona College, in being chosen as the place of our tenth annual meeting, said, "Come and see." We went, saw and were conquered. The sessions lasted through Oct. 13–15, the services being held in the college chapel.

We were welcomed in the great gospel tent where tables were spread for 150 guests to dinner, and where the pastor, Rev. W. H. McDougal, gave us a greeting. The prayer, the right words and the Spirit's presence led up to the message in the sermon preached by Rev. Herbert Lathe on the text, He Saw a Man. The discourse was an earnest plea for recognition by the church of the claims of the individual.

Organization was effected by the selection of Rev. L. H. Frary as moderator. The attendance was unusually large. Rev. J. K. McLean, right from the northern association, spoke greetings and reported a wonderful clearing of the religious atmosphere in that section.

A State Sunday law is again receiving earnest attention, and G. A. Gibbs, Esq., presented an admirable paper showing the legal and practical sides of the question. A petition for the legislature will be circulated among all our churches.

The missionary Sunday school work is still under the efficient guidance of Supt. H. P. Case, who for the last ten years has been planting and nurturing such schools. During the year he formed eighteen new schools, with a total membership of 500. Seventy-five mission schools are upon the list. Twenty-two churches have grown out of mission schools, and in our church schools are enrolled over 7,000 members. The Congregational schools on this coast have formed themselves into an educational alliance, from which flows a deeper mutual interest.

Dr. McLean brought out a somewhat novel feature of seminary work—a two years' course for young men and women wishing to prepare for Christian work. Besides their course of study they engage in personal work and give reports of it.

Pomona College, its needs, its worth, its growing oppertunities, was foremost in all minds at an appointed time. We joined in the morning chapel worship and saw the 165 students—as fine a body of young men and women as can be seen within college walls. The Freshman Class numbers forty-five, only eight years after the college was founded. The sight inspired in our hearts a spirit of love and consecration to the interests of the institution. Somehow the $40,000 for endowment still lacking to win the $100,000 must come before Jan. 1.

The condition of the churches, mission and others, was brought out by Supt. J. T. Ford. Hard times have been evident, but more church debts have been paid than usual. Four meeting houses have been built, and San Diego has $18,000 pledged for a new edifice. About 300 additions are recorded on confession, although there have been no great ingatherings through revival effort.

A satisfactory paper upon the National Council Manual, by Rev. N. T. Edwards, led to a resolution approving that work and commending it to the churches. The subject of temperance was presented by Rev. J. R. Knodell in a pungent paper deprecating seeming apathy in the churches only a few of which have well-developed plans of action. He suggested that every church have its Anti-saloon League. The association indorsed the American Anti-saloon League.

Time fails to tell of all the other good things adequately. Rev. D. W. Bartlett presented the latest thought in regard to church provision for mutual help in poverty and sickness. The Gospel Qualification for Church Membership was clearly put; the missionary stress was pressed upon our hearts by those who feel the sacredness of the world embracing commission; and sympathy was expressed for Armenia. Almost every church has sent an offering! After voting to meet in Redlands next year and feeling the tenderness of mutual and divine fellowship, the association adjourned in the spirit of consecration to personal work for the Master. C. S. V.

A NEW BOSTON EDIFICE CONSECRATED.

A red letter day, Oct. 27, was added to the history of the Roslindale Church of Boston, for at that time its new and commodious meeting house was consecrated to Christian work and worship. The new building is situated on Ashland Street, in the center of a residential district. It is a frame building about sixty-five by ninety feet in size. The auditorium and the chapel may be connected so as to form one large audience-room of cruciform shape, which, with the gallery, will accommodate 800 persons. The choir is placed in the rear of the pulpit, the choir-room being at one side and the pastor's room at the other. The social apartments comprise a supper-room, kitchen, pantry, cloak-room and lobbies, conveniently arranged in a high and airy basement. The building is heated by steam and is well ventilated.

The first substantial encouragement to the church to "arise and build" came in an unusual way. About six months after the church was organized the records of a small Congregational church which had been formed a generation before, but had long been disbanded, were unexpectedly placed in the hands of the pastor, Rev. R. B. Grover. A vote was therein recorded giving to the church in Hyde Park, then but recently organized, the sum of $350, the proceeds from the sale of property belonging to the church. This vote also provided that if a Congregational church were ever organized in the community the Hyde Park church should refund the money and as much more as it would be able. A copy of the old vote being sent to the Hyde Park church, the latter responded at once with a check for $500. This sympathetic action so encouraged the new enterprise that a lot was purchased at once after a careful selection and $1,300 were paid down, leaving a mortgage of $2,000. To stimulate the church still further Mr. C. B. Botsford, a resident of West Roxbury, promised to give $800 toward the payment of this mortgage, provided the balance could be secured within a specified time. Pastor and people set to work with a will, and the mortgage was canceled within the time appointed. Its lot thus being paid for, a subscription was started for a building fund. Mr. James Murray, a member of the church, was engaged as the architect, and now after much labor and great sacrifice, after much prayer and many hopes deferred, the church rejoices in the possession of its beautiful home.

To the building fund Mr. Botsford again subscribed $500. Mr. John Denison and the late W. O. Grover each subscribed a like sum. Messrs. Samuel Johnson, J. H. Gray, M. B. Mason and Charles Morss have also given large amounts, and several hundred dollars were received from the Pilgrim Association of Boston Churches. The clock was placed in the tower by the city for the benefit of the community. The bell, weighing nearly 2,300 pounds and costing $500, was the gift of

a long honored and beloved resident, the late Mr. John Pearce.

The exercises on Tuesday evening were interesting and helpful. The sermon, preached by Rev. G. A. Gordon, D. D., was uplifting. Addresses were given by Rev. Drs. E. L. Clark and Arthur Little, and Dr. P. B. Davis offered the prayer, which was preceded by an act of consecration arranged and led by the pastor. Two hymns written for the occasion were sung by the congregation. Others assisting in the service were the pastors of the Baptist and Methodist churches and Rev. Messrs. W. R. Campbell, J. B. Seabury and Joshua Coit. On Wednesday evening an informal reception was held, the entire building being thrown open to inspection. A large company of friends came to the housewarming.

With its home now completed, the church is looking forward with deep interest and prayer to a new era of prosperity. Labor and sacrifice have characterized the church from the beginning, but the Lord has been with his people and richly blessed their efforts. The church was organized Nov. 10, 1890, with the present pastor as leader. Beginning with sixty-five members, the church now numbers over 200 resident communicants.

THE NEW MEXICO ASSOCIATION.

For the first time this association has tried the experiment of holding two sessions a year, the annual gathering occurring in April. The fall meeting was held Oct. 21, 22 at Albuquerque, the "hub" of New Mexico, Congregationally speaking at least. The subjects chosen were of such character as to make the gathering more of a retreat for meditation and quickening in spiritual life than an occasion for discussing methods and transacting business.

The membership of the body is small and the attendance was less than usual, first, because the number of New West teachers has been reduced by the abandonment of one of the Education Society's academies and the temporary suspension of the other, thus decreasing the number of teachers in the territory from thirteen to seven; and, second, because the cut in the home missionary apportionment for the current year has involved the reduction of the salaries in some of the fields so that the missionaries were unable to bear the heavy expense of coming. Missionaries and teachers, isolated as they are, appreciate keenly the value of fellowship, but there are few religious gatherings of any sort in the territory except these associations, and the distances—the English-speaking churches averaging over 200 miles apart—make the assembling of the Congregational forces of New Mexico a difficult undertaking. The desire for more frequent meetings, however, has overcome many obstacles.

The topic of the first session was Service, the treatment of which aroused the central thought of the meeting. Papers were presented on Its Object and Nature by Rev. F. H. Allen, Its Field by Mrs. G. E. Birlew, and Its Motives by Rev. P. A. Simpkin. One session was devoted to the Sunday school, the subjects being: The Place of the Sunday School in the Development of the Church by Mr. H. E. Fox, Who Should Be in the Sunday School and How to Keep Them by Mr. J. C. Speers and The Relation of the Teacher to the Success of the School by Prof. C. E. Hodgin. These papers drew out an interesting discussion, in which the responsibility of teachers was frequently emphasized and a high ideal set for them. The Christian Leader formed the topic of another session, with papers on Elements of Success by Rev. E. H. Ashmun, The Christian Leader in Business by Mr K. A. Snyder, and The Christian Leader's Temptations by Miss I. L. Frost. The sermon was preached by Rev. F. H. Allen, followed by the Lord's Supper.

The experiences of the missionaries and teachers given in the closing session were exceedingly interesting and sometimes thrilling. Home and foreign missions are intermingled in this territory, the Mexican work presenting all of the difficulties and most of the sacrifices faced by those who have crossed the seas. E. H. A.

FROM CANADA.

Among the Churches.

October is an unusually active month in Canadian Congregationalism. The resignations of Rev. John Morton at Hamilton and Rev. W. B. Forbush at Yarmouth are both greatly regretted. Mr. Morton faithfully served the church at Hamilton for fifteen years, and now retires by reason of severe family affliction, while Mr. Forbush proved himself, during his short stay in Canada, to be an enthusiastic and progressive worker. His Canadian friends wish him continued success across the line. The other side of the picture presents the termination of a long vacancy at Zion, Toronto, by the settlement of Rev. Horace Peckover of Kingston, Jamaica; the opening of the church edifice at Westmount, Montreal, on Oct. 25; the reopening of the Embro edifice on the same day after extensive repairs; and most successful special services at Calvary, Kingston, conducted by Rev. A. W. Main.

The Montreal Club.

On the eve of October the Montreal Club called a special meeting for the purpose of welcoming Mr. J. Wycliff Wilson, one of the directors of the Congregational Colonial Missionary Society, who is now making a tour round the world. Addresses were delivered by Rev. Messrs. E. C. Evans, D. D., Principal Barbour, D. D., Professor Warriner, M. A., and E. M. Hill, M. A., and by Messrs. J. R. Dougall, Charles Cushing, C. R. Black and C. T. Williams. Rev. Dr. Williams of San Francisco and Mr. Pratt of Minneapolis were also present and gave interesting addresses. Mr.

Wilson, in responding, assured the club of the continued interest of the society which he represented in Canadian work, and it is generally believed that what he saw and heard while in Montreal will result in more practical sympathy from English friends on behalf of the churches of the Dominion.

The College Opening.

Two days after this gathering of the Montreal clubs was the opening of the Congregational college in the same city. Mr. J. R. Dougall, chairman of the board, presided, and in his address made mention of the fact that the coming session would be specially important because of the resignation at the close of Principal Barbour. An interesting review of the work of the college was made by Professor Warriner, who also spoke with much encouragement upon the present outlook of the institution. Rev. William McIntosh of Ottawa then followed with the annual address, which was a strong appeal for an efficient, well-trained spiritual ministry. The students are now hard at work, and, in harmony with Mr. McIntosh's earnest advice, are making good use of their time.

Endeavor Rally at Ottawa.

Interest was next transferred to Ottawa, where there was held in connection with the Dominion Christian Endeavor Convention a splendid Congregational rally. Apart from this gathering, it is interesting to note the important places that Congregationalists had in the meetings and on the program of the general convention. Three presidents of provincial unions—Rev. Messrs. A. F. McGregor from Ontario, W. T. Gunn from Quebec and J. W. Cox from the Maritime Provinces—were in attendance, while Rev. Messrs. E. M. Hill, William McIntosh and H. J. Horsey, and Messrs. J. R. Dougall and C. J. Atkinson were prominent in different meetings. Nor should it be forgotten that the visit of the delegates on the conclusion of the convention to Aylmer, the birthplace of Rev. Francis E. Clark, was to Congregational ground that is now known the world over. It is not surprising, then, that the rally was marked by enthusiasm, and that the speeches and addresses were of a high order. One significant fact of the rally was the address of Rev. William McIntosh, which referred to The Model Church as ably outlined by a Methodist minister at the convention, and pointed out that such a church was possible of realization only under the Congregational polity.

Convention at Melbourne.

Melbourne next became the center of attraction when the Quebec Branch of the Woman's Board of Missions met in annual convention. The first paper by Mrs. W. H. Abbott of Lennoxville, on Missionary Kindergartens, was followed by a discussion in which Miss James told of the good work carried on by kindergartens in Chicago, and Miss Dougall urged such institutions for the churches. Mrs. Cross of Melbourne read a paper on the work of Mrs. Judson in India, and in the evening another paper on Do Missions Pay? was read by Mrs. Sanderson for Mrs. Miner of Granby. Miss Dougall followed with a splendid address on Modern Phœbes. Before taking up the election of officers on the second morning, Mrs. Brown of Montreal read an appropriate paper on Advantages and Disadvantages of Permanent Officers. Three other papers were given during the day by Miss Richardson, Miss James and Mrs. Stockwell; and in the evening a Review of Rev. W. T. Currie's work in Africa, an address by Miss James on Mission Work in Chicago, and a Question Drawer brought a very successful convention to its close.

Toronto's District Association.

Toronto, a few days later, became the center of Congregational interest when the district association of that locality held its regular quarterly meeting with the Parkdale Church. An emphatic resolution was placed on record asking churches not to concur in the ordination of men not possessing scholastic attainments, while vacant churches were asked to consult the credential committee, so that they may, in a measure, be guarded against men who are not properly recommended. The association authorized this committee to do service for the churches similar to that which is given by the Massachusetts Board of Supply. The evening meeting was taken up with the consideration of foreign mission work. Rev. T. B. Hyde, president of the Evangelical Association, which is carrying on undenominational work in South America, spoke earnestly on the needs of that country, and was followed by Rev. Horace Peckover, who spoke on the West Indies, and Lieutenant-Colonel Elliott, who spoke on China.

J. P. G.

THEOLOGICAL SEMINARIES.

Bangor.

Dr. A. P. Foster of the American S. S. Union addressed the students Oct. 27.——At the County Conference held at Frankfort, Oct. 27, 28, B. A. Lucas, '97, preached the sermon and F. A. Farren, '97, opened one of the topics for discussion.——The Middle Class have entered upon their regular work in Neander's Church History.——The Seniors are now engaged in preaching before the class, subject to the criticism of the instructor and students.——The faculty, students and friends attended a pleasant reception at the home of Professor Ropes, Oct. 30.

Andover.

The seminary suspended work Oct. 21, 22, and nearly all the students attended the A. M. A. meetings, many acting as ushers.——Mr. E. C. Partridge of the Middle Class read a paper, Oct. 26, at the meeting of the Students' Missionary Union in Boston.——Dr. C. C. Torrey is appointed Hyde lecturer on foreign missions for the present year, Pres. W. J. Tucker, D. D., as Stone lecturer on the relation of Christianity to social sciences and Rev. Alexander McKenzie, D. D., as lecturer on pastoral theology.——The spring recess is to be given up and the summer vacation lengthened.——A special class in church history meets with Professor Smyth Monday evenings.——Professor Hincks is seminary preacher for the month of November.

Hartford.

The entire faculty and student body of the seminary, with but few exceptions, took part in the sound money parade last Saturday. President Hartranft led the seminary forces.——Rev. Dr. Brand of Oberlin spoke in chapel last week concerning the Christian ministry.

Yale.

Reviews were read in the class in systematic theology last week on Ryle's Early Narratives in Genesis and Clarke's Outlines of Christian Theology.——Among the special lectures during the week was one on National Problems of Education: A Comparative Study, by Hon. G. W. Ross, minister of education in Canada, and one on Medical Missions, by Dr. F. A. Kellar.——The Leonard Bacon Club debated the question, Resolved, That the United States Should Adopt the Free Coinage of Silver At a Ratio of 16 to 1. The discussion was earnestly participated in by students and faculty.——In the class in sociology a review was given of Hoffman's Race Traits and Tendencies.——Elective classes have been organized in rhetoric under Professor Brastow, in the wisdom literature and in a critical study of Chronicles by Professor Curtis.——Exercises in class and division preaching for criticism are held by the Senior Class four times a week.

Oberlin.

Mr. and Mrs. E. J. Goodrich recently gave a pleasant reception to the students and faculty.——Prof. J. F. Berry, in charge of the English course, is this year conducting the teacher's class of the First Church Sunday school.——The seminary has been greatly profited by a visit from Rev. G. E. Albrecht of the Japan mission, who was graduated from here in 1882. He spoke briefly at the regular preaching exercise Wednesday afternoon, and Thursday evening he addressed a large audience in the Second Church, both churches giving up their prayer meetings for the purpose. He showed that the excellencies as well as the defects of the Japanese character call for the continuance and redoubling of missionary effort.

Chicago.

The following members of the Junior Class met the requirements in the written examination in Hebrew on entering the seminary, entitling them to prizes of $50 each: R. W. Gammon, Thomas Gray, H. M. Greene, E. B. Kent, James Mullenbach, F. P. Strong and J. G. Wade; Vaclav Prucha, a Bohemian, takes the first prize of $100.——There are now 14 graduate students in the seminary.——Wednesday the seminary football team played a tie game with the team of the Central Y. M. C. A.——Thursday afternoon Professor Paeth addressed the conference of faculty and students on the Imitation of Christ.——Two Norwegian students have recently arrived from Finland, a captain and mate. On the voyage to America they were instrumental in the conversion of eight persons.——Sunday Professor Taylor addressed the students at the University of Michigan.

CONFERENCES AND ASSOCIATIONS.

MASS.—Middlesex South Conference met in South Framingham, Oct. 27. Topics were: Religious Forces in New England Religious Thought: (1) Unitarianism, (2) Methodism, (3) Modified Congregationalism; The A. M. A. Convention; The Y. P. S. C. E. Convention; The Outlying Districts: (*a*) The Problem; (*b*) The Solution. Dr. S. E. Herrick preached.

Taunton Conference held its fall meeting in Assonet, Oct. 28. Rev. E. L. House preached a sermon on The Pulpit and the Pews. The work of the Sunday School Society was presented by Rev. J. L. Kilbon. The topic for the afternoon was The Value of the Church. There was a good attendance, and the meetings were interesting and helpful.

Worcester Central Conference met in Worcester at Piedmont Church, Oct. 21. How Can the Members of the Church Secure and Maintain a Revival? was the theme in the morning. Rev. Benjamin Dodge gave an account of 12 years' work in Tennessee, Rev. C. L. Shelton presented the Problems of the Home Missionary Society and D. L. Moody spoke on How to Reach the Non-church-goers. In the evening Mechanics Hall was packed with an audience of 2,500 persons. Mr. Moody presented the work of the colportage library and gave an impressive address on The Christian With Power, or the Holy Spirit.

ME.—South Paris entertained Oxford Conference. The churches were well represented. Sermons were preached by Rev. Messrs. P. E. Miller and Arthur Varley. The topics were, The Citizen of the Kingdom, Individual Responsibility to the Church, Responsibility of the Church to Direct Public Opinion, Home and Its Rivals. Rev. Francis J. Marsh spoke for the Sunday School Society and Dr. J. L. Jenkins gave an address on A Modern Congregationalist in the Modern World.

Cumberland Conference held a spirited meeting at Yarmouth, Oct. 28. The principal topics were: How to Enrich Parish Life, The Pastor's Responsibility to His Parish, Responsibility of Parish to Pastor, Present Conditions and Needs, and Future Prospects of the Sunday School. The evening session was given to an address by Rev. Dr. J. L. Jenkins on Modern Congregationalism in a Modern World. Rev. I. A. Flint preached the sermon.

CT.—Fairfield East Consociation met in Redding, Oct. 27. Fourteen of its 16 churches were represented. The morning session was given over to a report from the churches and an account of *The Congregationalist's* Pilgrimage by Rev. E. K. Holden. Dr. W. A. Robinson of Middletown, N. Y., was also present and spoke further concerning the Pilgrimage. In the afternoon Rev. E. G. Fullerton preached a sermon and a discussion was held by four laymen on The Ideal Minister.

PA.—Northwestern Association met at Meadville, Oct. 5, 6. Sermons were preached by Rev. Messrs. J. B. Davis and A. H. Claflin. The subjects were: Is Congregationalism a Prophetic Polity? The Duties of Congregationalists, The Duty of Prayer, Christian Character and How to Interest Non-Church-Goers. During the sessions the veteran missionary, Dr. W. A. Farnsworth, was present and gave an inspiring address. The itinerating apostle of the Sunday school, Dr. W. A. Duncan, was present and gave an eloquent address.

Wyoming Association met at Plymouth, Oct. 20, 21. The opening subject, Responsibility, was considered under: What God Has Done for Man, What Man Must Do to Be Saved, What Man Must Do with His Christian Life. Other topics were: The Armenian Problem, and The Missionary Societies and Their Work. The sermon was preached by Rev. J. C. Handy on Who and What Is Jesus?

IND.—Central Association held its annual meeting, Oct 27, 28, in Terre Haute. The sermon was by the retiring moderator, Rev. O. D. Fisher. Topics were: The Church: as related to the individual, the family and the State, Strategic Relations of Home Missions and Co-operation Among the Churches. The various benevolences were represented and the women had an hour in mission work. Reports from the churches showed growth. Fourteen churches, led by Kokomo and Anderson

in the eastern part of the State, received letters of dismissal to organize a new association. C. E. Greve and G. K. Miller were approbated to preach.

ILL.—Springfield Association met at Pana, Oct 20, 21. The sermon was by Rev. W. C. Miller. Papers were on The Holy Spirit as a Factor in Religious Work, The Six Macedonias, and Rescue of the Sabbath. The experiment of an associational missionary is to be tried, and Dr. J. B. Fairbank will act in that capacity. The woman's hour was an interesting feature. Representatives were present from eight societies, and papers were read on the educational work of missionaries, medical work and evangelistic work.

WIS.—Beloit Convention met in Platteville, Oct. 27, 28. Leading topics were: Has the Church a Special Message for This Age? The Minister's Relations to Political, Social and Industrial Questions, Characteristics of a Living Church, Responsibility of the Church for the Evangelization of the Community, The Christian Academy, The Christian Endeavor Society and the Church.

KAN.—Northern Association met at Fairview, Oct. 13, 14, holding one of the best meetings in its history. The topics, Christ and the Twentieth Century, The Golden Harvest Fields, The New Testament and How to Study It, elicited much interest. Home and foreign missions were earnestly considered. Superintendent Bush spoke on Progressive Sunday School Work.

Eastern Association met at Kanwaka, near Lawrence, Oct. 20, 21. Rev. J. B. Adkins preached the opening sermon. The topics, A Richer Spiritual Life, Christian Fellowship and Christian Endeavor Work, received thoughtful consideration. The work and needs of several of the benevolent societies were presented, and Pres. G. M. Herrick spoke effectively on Christian Education. The evening session closed with a fellowship meeting led by Supt. L. P. Broad, and the impression of the closing moments when the audience rose while President Herrick and Dr. Cordley prayed for a fresh anointing of the Holy Spirit will not soon be forgotten.

S. D.—The annual meeting of the Plankinton Association was held at Armour, Oct. 20, 21, with good attendance. Topics were: Duty of the Churches to Scattered Communities, Is the Higher Criticism of the Bible Compatible with Spirituality? The Modern Spirit, Acquaintance with Christ, Duty of the Hour in Regard to Prohibition, The Congregational Idea of Missions—this last being discussed in its various departments. An excellent report was made of Ward Academy.

The Northern Association held its thirteenth annual meeting at Faulkton, Oct 27, 28. Rev. Frank Mitchell and his people, always hospitable, abounded in thoughtfulness for the comfort of their visitors. The practical, yet inspiring, sermon was preached by Rev. J. G. Haigh. Questions relating to different phases of S. S. work, and the Attitude and Duty of the Church and Individuals Toward It, were discussed. Hard Times and Home Missions, viewed from the standpoints of the society and the church; Temperance, and the Prohibition Amendment to be voted on Nov. 3; Can the Church Supply the Demand for Club and Fraternity Life? with other questions, gave special interest to this meeting. It closed with a presentation of the needs of Redfield College by President Patch, and an able paper on The Bible and Literature, by Miss E. M. Avery, one of the students.

CAL.—The Upper Bay Conference held a delightful autumn meeting at Crockett Nearly every church within the two counties comprising the conference was represented. Aside from interesting discussions by members of the body, addresses were made by Prof. R. R. Lloyd on The Relation of the Great Doctrines of the New Testament to Each Other, and by Dr. J. K. McLean on The Relation of the Seminary to an Educated Ministry. The causes of home and foreign missions were also presented.

CLUBS.

MASS.—The Fall River Club met in the chapel of Central Church Oct. 28. The address of the evening was by Rev. J. L. Barton, D. D., on New Japan and Its Relations to Christianity. Ladies' night was celebrated and the attendance was good.

N. Y.—The Brooklyn Club at its first meeting of the season observed ladies' night with a good attendance. The topic was: What Is a Congregational Club For? and it was opened by a brilliant address by Hon. S. B. Capen of Boston. Other speakers were ex-Pres. S. S. Marples of the New York Club, Mrs. William Kincaid and Dr. Meredith.

MINN.—The Minnesota Club met at Plymouth Church, Minneapolis, Oct. 26, for one of the most successful gatherings yet held. The attendance was large and the various sections of the State were well represented. The leading address of the evening was by Prof. W. D. MacKenzie, D. D., of Chicago Seminary on Christianity and National Virtue. It was a clear and able setting forth of the supreme mission of the church in conquering the world for Christ. This is Professor MacKenzie's first visit to the Northwest. Short addresses were made by Pres. H. C. Simmons of Fargo College, John Willis Baer and others.

THREE NOTEWORTHY ANNIVERSARIES.

The North Church, Springfield, Mass., celebrated the 50th anniversary of its organization last week Sunday with special exercises. The pastor, Rev. F. B. Makepeace, preached a historical sermon, calling forth the heroism of the early founders and stating that the charter members numbered 22, an equal number of men and women. The first pastor was Dr. R. H. Seeley, and others were Rev. Messrs. James Drummond, L. C. Seelye, D. D., R. G. Greene, during whose pastorate the present beautiful stone edifice was erected, Washington Gladden, D. D., and Charles Van Norden. Mr. Makepeace was called to the pastorate Oct. 6, 1888, and began work two months later. During those two months the last payment was made on the church debt and the society stood free for the first time in 40 years. The present pastorate has been one of success and growth, and today the church is one of the leaders in the city and vicinity. The evening service was a union meeting with South and Memorial Churches. Dr. Gladden gave the principal address, and words of greeting were given by Rev. F. L. Goodspeed of First Church and Rev. Dr. J. L. R. Trask of Memorial Church, the daughter of the North Church. Monday evening literary exercises were held with addresses by several of the city pastors and by Dr. Seelye.

The celebration of the 75th anniversary of Trinitarian Church, Taunton, Mass, last week Sunday was an occasion of interest in the church life of the city. In 1821 the church separated from the old First Parish, now Unitarian, which dates back to 1639. During these 75 years the Trinitarian Church has been the mother of three other churches and it has had but five pastors. The present pastor, Rev. S. V. Cole, preached the anniversary sermon and was assisted in the morning service by Dr. S. M. Newman, of Washington, an ex-pastor, and Dr. S. H. Emery, who participated in laying the corner stone of the present stone edifice in 1851. The dedication of the memorials, which the church has placed to its first two pastors, formed a special feature of the occasion. They consist of a glass mosaic tablet, the first of its kind to be placed in any New England church, and of a three paneled window in the apse containing a life size figure of the Good Shepherd with the vine and passion flower on either side gracefully entwined on crosses. Both the men thus remembered died in the service of the church—the actual pastorate of the one covering but eight months and that of the other extending over 45 years. On Sunday evening reminiscences of the early history of the church were heard from several members of the congregation. The celebration concluded with a reception and banquet Monday evening, at which Dr. Newman and the only other living ex-pastor of the church, Dr. H. P. DeForest, of Detroit, gave addresses, the former on Congregationalism and the latter on The Church of the Future. Responses by the pastors of sister churches and others were also given. The fine weather, large attendance and enthusiastic interest helped to make the celebration memorable.

The church in Goffstown, N. H., celebrated the 125th anniversary of its organization Oct. 30, successfully carrying out the attractive program which had previously been arranged. The attendance completely filled the house. The historical address was by Hon. Samuel Upton and was a replete compilation of interesting facts. During this time twelve pastors have served the church. Rev. H. H. Wentworth is the present pastor, who has served since June, 1892. The church has been remarkably fortunate in its calls to the pastorate and the accessions on confession have been many during each term. For the first ten years the Presbyterians, who chiefly occupied the south part of the town, were united with the Congregationalists, but preferring complete independence they finally withdrew. In 1801 a plan of union was again effected, but continued only five years, when a final withdrawal occurred. Addresses at the exercises were made by Rev. Messrs. S. L. Gerould and W. R. Cochrane and by the Methodist and Baptist pastors in town. Letters from two former pastors were read. On Sunday morning, Nov. 1, an anniversary sermon was preached by the pastor. The musical program was attractive. The exercises throughout were of such a character as to make the occasion a red letter day in the history of the church.

NEW ENGLAND.

Boston.

Rev. I. J. Lansing read at the Ministers' Meeting an address entitled, Do the Capitalists Rob or Raise the Laborers? This was one of a series upon the general subject of Work and Wages which Mr. Lansing delivered some years ago. He considered the definitions of the words "capitalist" and "riches," and referred incidentally to the character of those who are usually found declaiming against capital and the wealthy. He affirmed that wealth, by its distribution in the business, personal expenses and benevolences of its possessor, is of great benefit to the laborer, and said that until the ability and talent of men can be regulated by legislation it will be impossible to determine by law the amount of material possessions which they shall have. Wealth is not a supreme good, although the right use of it is a supreme duty, but it is one of the agencies for human welfare which God has intrusted to some men to be used for the good of their brother men.

Massachusetts.

WEST NEWTON.—*Second* has just observed its 115th anniversary, with appropriate services, in connection with its annual fellowship meeting, the two combined proving an occasion of exceptional interest to all present. The usual roll-call was read by the pastor, Rev. Dr. T. P. Prudden, receiving welcome response from resident and non-resident members. For the last two years the membership and benevolent record of the church has exceeded that of any previous year in its history. Last Sunday 13 new members were received, eight on confession.

SOUTH MEDFORD.—*Union*. Out of the twenty-six possible delegates to the council which met Oct. 28 to install Rev. Isaac Pierson, 23 were present to enjoy the specially interesting exercises. The sermon was by Dr. C. H. Daniels and the prayer by Rev. H. H. Leavitt.

SOUTH ACTON.—Nine members were received into the church at the November communion. The young people, under the direction of the pastor, Rev. W. R. Buxton, are thoroughly organized and deeply interested. Rev. Dr. Cyrus Hamlin, who has many friends in this place, recently spoke in the church with great acceptance on the work of the American Board and the slaughter of the Armenians.

MERRIMAC.—*First*. The annual meeting and roll-call was held Oct. 21. All bills are paid and a balance remains. A debt of $1,477 has been cleared, monthly payments of all accounts is made the rule, and the missionary contributions are largely increased. There were 167 responses, and letters from three former pastors were read. The church enters upon the fifth year of the present pastorate under favorable circumstances. During the past four years the church has been incorporated, a new bell placed in the tower, a new carpet laid in main audience-room, extensive repairs on meeting house and parsonage, a debt of long standing removed, 86 names added to roll of membership, 72 on confession. Rev. G. L. Todd is pastor.

EASTON.—Evangelist C. L. Jackson has just completed a successful two weeks' series of meetings with this church. An encouraging feature of the work is the large number of men who have expressed a determination to live a Christian life.

WORCESTER.—The 21st annual meeting of the Worcester County Branch of the Woman's Board of Missions was held Oct. 29, in Pilgrim Church. Over $5,246 have been turned over to the mission board, but for the first time in the 21 years there is a deficit from the amount pledged, in this case of over $700. It was proposed to apportion this to be raised among the local auxiliaries. Mrs. Clark reported the foreign field and Miss Tuttle the home field. Mrs. Capron, Dr. C. H. Daniels and Dr. Alexander Lewis were the main speakers. Mrs. Orlando Mason of Winchendon was re-elected president.—*Union*. Rev. J. E. Tuttle expects to begin his pastorate the last Sunday in November.

SPRINGFIELD.—*First*. Officers have been elected for the ensuing year, among them Milton A. Dixon for Sunday school superintendent at a salary of $1,200. The net proceeds of the recent Puritan fair given by the ladies was $1,335.—*Park*. A normal training class has been formed, with Mr. Charles Jacobus, late principal of the high school, as teacher. Meetings are held Thursday evenings before the prayer meeting.—*Eastern Avenue*. The pastor, Rev. R. H. Bosworth, gave a report of the convention of the Institutional Church League last Sunday morning and advocated the adoption of some of the institutional methods in the local church.

STOCKBRIDGE.—The regular fall meeting of the Berkshire Branch of the W. B. M. was held Oct. 22. A large number of delegates from various auxilia-

ries was present. Miss A. B. Child was present and gave an address. Dr. Dodd, formerly of China, also spoke. Contributions reported since last June amounted to $449.

WILBRAHAM.—Rev. M. S. Howard has just preached his 28th anniversary sermon, after the longest pastorate but one of any in the county.

WEST WHATELY.—The dedication of the chapel was carried out successfully last week Wednesday. The sermon at the morning session was preached by Rev. Eugene Frary, the first pastor at the chapel. At the afternoon session Rev. Mr. Watkins gave the address. The work has grown steadily and by the persistent efforts of the people interested has attained its present prosperity. Rev. J. A. Betcher now ministers here in connection with work in Williamsburg.

Home missionary rallies were last week the order in southern Berkshire County. On Thursday at Sheffield and on Friday at Great Barrington the officers of the State society were present, and by speech and stereopticon kindled the interest of large congregations in this part of missionary endeavor.——Rev. J. L. Maile of the C. E. S. is in the county speaking in the interest of Whitman College.

Maine.

ELIOT.—The death of an earnest worker, Miss Grace Libbey, was a severe blow to this church and has already resulted in renewed consecration on the part of the entire church. One conversion has followed and four other young people been led to a desire to unite as active members of the C. E. Society. Eight young persons and one older one have begun a new life.

PORTLAND.—Evangelist D. L. Moody preached five powerful sermons in City Hall and Second Parish Church, Oct. 24-26, to immense audiences. Throngs Sunday evening could not get access to the hall. These services were under the auspices of the Y. M. C. A. The city churches for the most part gave up their Sunday evening services.

BANGOR.—*Central* Club course of lectures arranged by Dr. G. W. Field begins Nov. 7, and includes Prof. John Fiske, Mrs. Livermore, Professor Chapman, Dr. Grace Kimball, Dr. E. P. Barker, President Butler and others.

BREWER.—Neighborhood prayer meetings, which have been a useful means of grace in the past, are again established. The accessions to the church the past year have been 20, 18 of whom were C. E. members.

SKOWHEGAN.—Active preliminary work is in progress for the coming of Evangelist Gale in November. Cottage prayer meetings in several neighborhoods are proving helpful in deepening interest.

BOOTHBAY.—The young people have organized a guild. Recreation, musical and literary features divide the time of each meeting.

Mr. F. H. Baker of the Senior Class, Bangor Seminary, will supply in Lincoln every other Sunday this winter.——A new pulpit set was dedicated in Minot Center last week.

New Hampshire.

EXETER.—The two Congregational churches in connection with the Baptist and Methodist have united in a new mission movement at the "west end," the most rapidly growing part of the town and about a mile from all the churches, which gives promise of good results. A new, conveniently located and attractive hall has been secured, with a seating capacity of 250 for the Sunday and such other services and activities as may be deemed necessary for the proper cultivation of the field. The enterprise was formally inaugurated with appropriate and attractive services Oct. 15, with an attendance testing the utmost capacity of the hall. A reading-room will for the present be open two evenings in the week, and will be supplied with such wholesome reading matter as friends of the movement may contribute. Other facilities will be added as there is need and opportunity. The need of some such mission enterprise had long been felt, and the time seemed opportune. The several pastors will alternate in conducting services Sunday afternoons.——Nearly $200 was raised by the First Church from an attractive harvest festival.

DERBY.—*First.* During the last year the Ladies' Benevolent Society has raised $500. Of this sum $100 were contributed for the Howard Roll of Honor, $50 for a jubilee share in the A. M. A. as a memorial to the late Miss Mary F. Pinkerton and $66 towards paying the debt of the American Board, devoting the remainder to home work.

DUBLIN.—The services of Rev. E. B. Burrows, editor of the *Congregational Record*, have been secured for the coming winter and he has moved on to the ground. It is hoped results will be so encouraging as to insure regular and permanent services.

Rhode Island.

PROVIDENCE.—The late Mrs. C. J. Wheeler left $65,000 for missionary purposes. Among the bequests are $2,000 each to the Home Missionary Society, the American Board, the Woman's Home Missionary Association, the Church Building Society and the Rhode Island ministerial fund.

Connecticut.

HAMPTON.—The repairs on the edifice are now completed and the new renovations and fittings present a pleasing appearance. The walls have been tastefully decorated, the galleries painted and the seats refinished and a new desk put in. The roof has been reshingled and the spire repaired and painted. The Ladies' Aid Society has been working two years to get the necessary funds to carry out the work, and it is all paid for.

NORWALK.—*First.* The 21st anniversary of the marriage of Rev. and Mrs. T. K. Noble was pleasantly marked by the gift of a beautiful oil painting from the ladies of the church and a profusion of exquisite flowers from the young people of the C. E. Society. This society has recently collected nearly $1,000 for re-roofing and re-painting the edifice.

NEW HAVEN.—At the weekly Ministers' Meeting, Nov. 2, The Present Status of Congregational Missions was discussed by Prof. G. E. Day, D. D.——*Howard Avenue.* The pastor, Rev. W. J. Mutch, is giving a series of Sunday evening sermons on Bunyan's Pilgrim's Progress, illustrated by stereopticon.

NORTH WOODBURY.—*North.* The 25th anniversary of Rev. J. L. R. Wyckoff's installation was observed Oct. 19. Addresses were given by Rev. J. A. Freeman, pastor of the "mother church" in Woodbury, and by the Methodist pastor; also by Rev. Drs. Joseph Anderson and J. G. Davenport.

MIDDLETOWN.—*First.* Mr. W. F. Whittemore of Boston, being the guest of the pastor, Rev. A. W. Hazen, spoke to the congregation on the evening of Oct. 18 concerning *The Congregationalist's* recent pilgrimage to England and Holland. His finished and graphic sketches delighted all his hearers.

OXFORD.—Rev. L. P. Armstrong has just closed two years of earnest work here to accept the pastorate of Cuyler Chapel, Brooklyn, N. Y. Although he has been pursuing his course at Yale Divinity School he has given much care to the work here. He was ordained Oct. 22.

WINSTED.—*First.* By earning $1 apiece and giving an entertainment, at which descriptions of the ways of earning the money were given, the women have raised $175 towards the building fund for the new house.

WATERTOWN.—Rev. Robert Pegrum recently completed seven years' service as pastor. During that time 110 new members have been added, a large share of them on confession.

The Brooklyn church and society have decided by a unanimous vote for incorporation.——The missionary box which the women of the Windham church have been preparing for several months has been sent to the Western frontier.——A much needed improvement in Winchester is the new heater just put in.

MIDDLE STATES.

New York.

NEW YORK.—*Manhattan.* The first communion service was held Nov. 1, when 125 persons joined in the covenant. Ten of these made their first public confession of Christ. Four adults and two children were baptized. The deacons of the church were set apart for their office, Rev. M. J. Drennan and Rev. S. Bourne assisting the pastor in the laying on of hands and Dr. H. A. Stimson offering the prayer of consecration. A large audience was present and the whole service was exceedingly impressive. The Sunday school is growing rapidly, and Dr. Hervey has begun his work by inaugurating three classes for the training of teachers.

New Jersey.

ORANGE.—*Valley.* On the 35th anniversary of the church and the sixth of the present pastorate of Rev. C. A. Savage a neat volume was published and has just come to hand. It contains an account of the celebration, the historical address and two sermons by the pastor, besides reviews of the former pastorates and numerous cuts of the pastors, edifice and parsonage.

Pennsylvania.

KANE.—Collections have been taken for all the denominational societies this year and a monthly collection in the Sunday school for missions. The new parsonage was opened to the public with a "souvenir supper," Oct 9. Rev. C. J. Jones is pastor.

EBENSBURG.—The church reports 32 accessions to the church membership, and $8,000 spent in remodeling the church and purchasing a new pipe organ. Rev. R. S. Jones is pastor.

CENTERVILLE.—This church has paid the passage of an Armenian family to this country. The benevolences are being well maintained. Rev. A. L. Chase is pastor.

PITTSTON.—*Welsh* reports 10 accessions recently to the membership, and increasing interest along all lines. Rev. D. M. George is pastor.

THE SOUTH.

Georgia.

ATLANTA.—*First.* The evening services are being unusually well attended, interest centering in a series of sermons by the pastor on the gospel applied to home life. A new system for raising church funds increases contribution. Fifty dollars have been subscribed to the A. M. A. Jubilee Fund. Prof. B. T. Washington has just delivered a notable address here on Industrial Force.——*Central.* Rev. R. V. Atkisson is preaching a series of sermons on practical topics. This church includes in its membership some of the most substantial citizens of the city.——*Pleasant Hill.* This church has had the misfortune of losing its house of worship by fire, but is temporarily worshiping in a hall. The new pastor is Rev. Mr. Jansen.——*Duluth.* The residence of the pastor, Rev. W. F. Brewer, was consumed by fire recently.

MCINTOSH.—*Midway.* A week's series of meetings resulted in developing much interest in the community and in the addition of 15 persons to the church. Rev. J. A. Jones, the pastor, was assisted by Rev. Messrs. De Mond and Macklemore.

THE INTERIOR

Ohio.

CLEVELAND.—*Union.* The decennial celebration closed Oct. 16, after nearly a week's observance. The services held after Sunday, a day of general review, had special reference to the Sunday school, C. E. Society, the women, the church prayer meeting and fellowship. Among those present taking prominent parts were President Thwing, Dr. E. W. Lewis, Dr. H. A. Schauffler, Dr. J. G. Fraser and Secretary McMillen. Rev. C. H. Lemmon is pastor.

Illinois.

ROCKFORD.—*First.* The pastor, Rev. W. W. Leete, who was a member of *The Congregationalist's* Pilgrimage last summer, is now reproducing this trip by means of the stereopticon for the benefit of his congregation. A course of four lectures are in progress on the general theme, Europe Seen Through an American Stereopticon.

Indiana.

INDIANAPOLIS.—*Mayflower* is increasing its efficiency in work for young people. The Sunday school is in a growing condition, and the Boys' Brigade is doing exceptionally well. Rev. John W. Wilson is pastor.——*People's.* The young people "planted" in the spring about 100 nickels. About $200 is the harvest—a surprise to everybody. The money is additional to ordinary receipts and is being used to put new art windows in the basement and toward other needed repairs.——*Brightwood* continues in a revival interest under the earnest evangelistic preaching of Rev. C. E. Grove. About 50 conversions have been reported since June 1, and 25 persons have been added to the church. Only the usual church services are held, supplemented by cottage prayer meetings.

FORT WAYNE.—*Plymouth* has arranged a "brotherhood of men" after the plan of the Westminster Brotherhood, the name being changed to Plymouth. During the year 131 new members have been received, 96 on confession. More than $4,000 have been received for all purposes. The debt on the new edifice is being gradually eliminated.

Michigan.

DETROIT.—*Fort Street* has made arrangements for holding neighborhood prayer meetings. The whole parish is divided into 12 "tribes," each to work in its own vicinity. The plan gives promise of usefulness.——*Mount Hope.* A Men's Auxiliary has been organized to carry out the duties of a Men's Sunday Evening Club. It pledges aid to all the agencies of the church.——*People's* states as part of its qualifications for church membership the clause: "All persons subscribing to the financial support of the church are associate members, and are entitled to vote on all business questions."

BENZONIA.—The church is pleasantly settled down to work. Rev. H. S. Mills is pastor. The college starts out for another year with an enrollment of double that of any previous autumn term. The prospects are brighter than formerly, under President Rodgers.

GREENVILLE.—Last week Sunday the pastor, Rev. A. M. Hyde, preached his annual sermon. In two years 235 persons have joined the church, 208 on confession. The attendance at Y. P. S. C. E. meetings averages 170 and the Sunday school session nearly 300.

CHARLEVOIX.—A young men's club has been organized with a good staff of officers. The club intends to seek the intellectual, moral and spiritual development of the young men of the town. It will also largely interest itself in the Sunday evening services.

BATAVIA.—The State secretary, Dr. W. H. Warren, spent Oct. 18 in this place and baptized 11 persons by immersion and 15 by effusion, and gave the right hand of fellowship to 22. The ingathering is the result of special meetings.

FLINT.—Rev. W. H. Broadhead closed his third year in this pastorate last week Sunday. A special sermon in the morning marked the occasion. The showing for the past year was good in all departments.

LANSING.—*Plymouth.* A business men's Bible class has just been started for the study of present day topics. It is under the lead of Dr. Edwards of the Agricultural College.

Wisconsin.

RHINELANDER.—Rev. and Mrs. G. C. Haun, who are at the head of the Sunday school missionary work in the State, completed a 12 days' visitation of this region Oct. 26. Preaching services were held in four different schoolhouses and two new Sunday schools were established. Every village not supplied with Protestant services was visited, but in some places organization was impossible. At two places desire was expressed for regular preaching services and Rev. J. H. Chandler will supply them on week nights for the present. An urgent invitation came from a village where not a person was ever previously connected with a Congregational church.

WALWORTH.—Last year a parsonage was built for the occupancy of Rev. M. N. Clark. The membership of the church has increased within four years from 14 to over 50. Mr. Clark preaches every Sunday evening at Fontana, at the head of Geneva Lake, where there is an enthusiastic Y. P. S. C. E. and a fine Sunday school. He is also planning a series of evangelistic services at Williams Bay.

LAKE GENEVA.—This church has a flourishing Boys' Brigade, and is preparing to organize a loyal league of young men with military drill. The young men's Sunday evening club will also be resumed. Rev. C. A. Osborne is acting pastor.

WHITEWATER.—Rev. B. C. Preston has been engaged for one year to assist the pastor, Rev. E. C. Barnard, whose resignation on account of impaired health the church is unwilling to accept.

ELKHORN.—This church is enjoying steady growth. During the three years of the present pastorate the membership has advanced from 160 to 235. The pastor is Rev. G. C. Lochridge.

THE WEST.

Missouri.

ST. LOUIS.—*Pilgrim.* A reception was given, Oct. 26, to Dr. George C. Adams and family, recently of Compton Hill Church.——*Compton Hill.* A council met, Oct. 22, and concurred in the action of the church accepting the resignation of Rev. George C. Adams, D. D. It will be the policy of the church not to admit any candidates to the pulpit and it is desired that no one apply to the church to become its pastor. Any one who does so apply will at once create a prejudice against himself.—— *Central.* Rev. C. S. Sargent, D. D., has been chosen chaplain of the regiment composed of the Boys' Brigades of St. Louis.——*Fountain Park.* Opening services were held in the new edifice Oct. 25. It will be dedicated on Thanksgiving evening.

Iowa.

MONONA.—The pastor, Rev. W. H. Klose, has received a unanimous call to remain the fifth year. He has given an affirmative answer, provided that the church will come to self-support. A vigorous effort is being made to raise the salary on the field.

Rev. R. W. Harris and wife, recently of Bear Grove, are conducting a series of revival meetings with the Southside Church at Red Oak.

Minnesota.

WADENA.—The edifice has been remodeled and enlarged so that it is practically a new building with seating capacity more than doubled. Rev. J. H. Morley preached the dedication sermon and assisted in the raising of money. The cost of the improvements, $2,500, was provided for, the women pledging $250. The church has made substantial progress, and with these improvements takes its place as one of the more important of the State. Rev. J. H. B. Smith is pastor.

Kansas.

PITTSBURG.—Evangelist Veazie closed his series of meetings Oct. 25. He considers it one of the most successful he has held in the State. This town, in which mining and smelting are the chief industries, is worldly and difficult to move religiously, but the interest steadily deepened and the audience increased to crowds. For two weeks he had the efficient assistance of Miss Agnes Fairfield, singer and gospel worker. Among the results are 20 professed adult conversions, 70 persons beginning in some measure a new Christian life, a deep work of grace among 50 children and 12 new members already admitted to the church.

JETMORE AND RUSH CENTER.—After some months of successful labor during the summer at Rush Center Rev. G. H. Hull has now become pastor of both churches, residing at Jetmore. Rush Center, which has counted itself practically extinct, has been remarkably revived, having 22 members, 14 of whom are recent accessions. Much of the good accomplished at the latter point was attained through personal visitation and weekly cottage prayer meetings.

ATHOL.—Thirty-five persons attend the prayer meetings, which are of great interest. Leaders are selected in advance, and during the past six months it has seldom occurred that the same person led the meeting twice. The Sunday school attendance averages 100, and new song-books have recently been purchased. The Ladies' Aid Society furnished funds with which the audience room was recently papered and a bookcase purchased.

KIRWIN.—The Ladies' Missionary Society is flourishing. Pledges of 5, 10 or 15 cents per month for missions are received. There is a program for each meeting and the literature of both the home and foreign boards is in active use. A feature is "talent work," which consists of an entertainment in the line of one's special gifts, musical, literary, etc. The society is supporting a worker in Turkey.

ATCHISON.—The corner stone of the new edifice was recently laid. Rev. Messrs. L. P. Broad and F. D. Altman made addresses. The audience was large and the occasion interesting. Work upon the building is being pushed forward rapidly.

The meetings held in the H. M. tent in September, at a point five miles south of Topeka and convenient to the territory covered by Sunnyside church and two other school districts, have resulted in the erection of a commodious, though inexpensive, board tabernacle near the site where the tent was pitched. Dedicatory services were held Oct. 18, Supt. L. P. Broad preaching the sermon. This is a part of the field of Rev. J. E. Kirkpatrick of Seabrook.

Rev. I. M. Waldrop now has the pastoral care of all the churches on or near the Union Pacific Railway west of Ellis, a distance of 98 miles. There are eight churches and preaching stations, three of which are in the country, requiring long rides by team. On the field are seven Sunday schools, two C. E. Societies and a church membership of nearly 200. Most of this frontier region has no other religious privileges.

Many churches are holding the annual harvest festival in the interest of home missions. This arrangement is proving increasingly popular both as a means of increasing the funds of the C. H. M. S. and of instructing the young concerning H. M. work and needs.

Nebraska.

WEST HAMILTON.—Rev. Edmund Cressman, who closed his work at Doniphan and North Hastings, Aug. 1, has continued to preach at this point. He now removes to Hastings and the church at West Hamilton will unite with the other two in securing a permanent pastor. Five years ago, when Mr. Cressman took charge of this church, it was much discouraged. The membership has now increased from 13 to 44, and there are a flourishing Sunday school and Y. P. S. C. E.

CORTLAND AND PICKRELL.—Rev. F. G. McHenry closed his three years' pastorate with the churches Oct. 25, and will remove at once to South Haven, Mich., where a son-in-law resides. A reception was given Mr. and Mrs. McHenry at Cortland, Oct. 27, and at Pickrell the following Friday evening. These churches will continue to work together, but will not call another pastor until about Jan. 1.

STEELBURG.—Evangelist T. E. Horton is assisting the pastor, Rev. H. H. Avery, in special meetings. This blind preacher is entering upon the third year of his work here.

North Dakota.

CANDO.—Rev. C. A. Mack enters upon a third year as pastor. His salary for the past year has been paid, and the church goes forward with every encouragement. The meeting house is being plastered, and improvements have been made during the year upon the parsonage. The Ladies' Aid Society takes an active interest, and is helping to make the edifice more attractive.

DAWSON AND TAPPAN.—Rev. T. W. Thurston closed a pastorate of six and a half years here Oct. 25. During this time he has done faithful work and the churches have made substantial progress. He removes to Albert Lea, Minn., to reside with a son and will not take up the active work of the ministry again, but may supply occasionally.

DICKINSON.—Rev. G. W. Gallagher, the pastor, has received a call to Barton, Vt., which his many friends here hope he will not accept. The women recently held a fair, netting $167, which has been used in paying off old debts. Under Mr. Gallagher the work has gained strength and the outlook is hopeful.

NEW ENGLAND CITY.—Owing to removals, the membership has become so depleted that it did not seem wise to try to continue the work longer, and the meeting house has been sold by the C. C. B. S. to get back the money they have invested in it.

ABERCROMBIE.—Rev. W. A. Wilkinson has been invited to remain another six months. Under his ministrations the work has gained much. A new organ has been purchased.

MELVILLE.—Under the lead of Pastor Halsall lots are being obtained and a foundation is being put in so a building can be erected early in the spring.

FARGO.—*Scandinavian.* To the great joy of the workers the H. M. S. has decided to continue aid to this important work, which is prospering finely.

WIMBLEDON.—A determined effort is being made to obtain a parsonage, though the people are poor from loss of crops by hail.

Under the lead of Rev. J. L. Jones the church at Carrington is making good progress. The pastor is occupying the new parsonage.

South Dakota.

WHEELER AND BARTHOLDI.—General Missionary Jenney is spending two weeks on this field, holding special meetings and encouraging the workers.

Supt. C. M. Daley has recently returned from a 10 weeks' missionary trip in the Black Hills and Wyoming in the interest of Sunday school work.

New Mexico.

DEMING.—Rev. N. W. Hankemeyer began work here Sept. 1, and the church, which had been without a minister most of the time for four years, is greatly encouraged. Through the efforts of the Aid Society repairs to the amount of about $100 have been made on the parsonage.

ATRISCO.—*Mexican.* A bell has been purchased, all but $5 of the cost having been contributed by the people themselves, who, though poor for the most part, have taken an encouraging interest in raising the money.

PACIFIC COAST.

Washington.

The meeting house at Farmington has been recently painted.——The women of the Clayton church have bought stove, lamps, table and chair, and painted the edifice.——Rev. Richard Bushell, on his circuit of eight churches and stations, reaches an average audience of 418.——The offering of Westminster Church, Spokane, to the C. H. M. S. was $100.——Mrs. Tichenor-Bailey is holding services at Green Lake on Sunday evenings.

CANADA.

MONTREAL.—*Bethlehem.* A new chapel costing, with parsonage, $8,000, was opened Oct. 25, the exercises continuing Nov. 1. A space in front of the chapel is reserved for the edifice proper, which the church hopes to build in a year or two.

WEEKLY REGISTER.

Calls.

BENTE, Christopher H., Memorial Ch., St. Louis, Mo., to Seneca. Accepts.
CHAMBERS, Chas. A., Auroraville, Wis., to Dartford and Princeton. Accepts.
DAVIS, Wm., Plevna, Kan., to Pilgrim Ch., Denver, Col. Accepts, to begin Jan. 1.
DEKAY, Geo. H., Santa Monica, Cal., to new work at Norwalk. Accepts.
DELONG, David D., Hicksville, O., to First Ch., Elyria. Accepts.
ELLIOTT, Wm. A., Algonquin, Ill., accepts call to Grand Ledge and Wacousta, Mich.
EVERT, Henry S., Leon, Wis., to Chilton.
FARNWORTH, Arthur, Dodge, Howells and Fairview, Neb., accepts call to Nebraska City.
GALLAGHER, Geo. W., Dickinson, N. D., to Barton, Vt.
GIMBLETT, Wm. H., Carrington, N. D., accepts call to Valley City.
GREY, Fred., formerly of Athol, Kan., recently returned from England, to Valeda, Kan. Accepts.
HALE, Edson D., Lincoln, Cal., to Niles. Accepts.
HARTLEY, John, recently from England, to Butternut, Fifield and Park Falls, Wis. Accepts.
HERBERT, Lemuel G., Findlay, O., to Watervliet, Mich. Accepts.

HJERPE, Eric G., Bethany Ch. (Swedish), New Britain, Ct., to Free Ch. (Swedish), Providence, R. I.
HUBBARD, Geo. H., Norton, Mass., accepts call to Enfield.
HULLINGER, Frank W., Farmington, Ill., to Allegan, Mich.
HUMPHREY, Robt., A. M. A. worker at Whittier, N. C., to Mattapoisett, Mass. Accepts.
LEDIN, Chas. J., Emanuel Ch. (Swedish), New Haven, Ct., to Campello, Mass. Declines.
LEWIS, John B., Erwin, S. D., to Highmore and Holabird, on his return from travel in the Orient.
LOOMIS, Sam'l L., Belleville Ave. Ch., Newark, N. J., accepts call to Union Ch., Boston.
McBRIDE, Wm. H., Second Ch., Wells, Me., to Bristol. Accepts.
McDOWELL, H M., State University, Lawrence, Kan., to N. Lawrence for the coming year. Accepts.
MARSH, Geo., Manson, Io., accepts call to Shell Rock.
MATHER, J. Bruce, Harlan, Io., to Pioneer Ch., Clear Lake.
MERRILL, Geo. H., Rio Vista, Cal., to Ferndale. Accepts.
MITCHELL, Walter, Madison, N. Y., to Highland Pres. Ch., Utica. Accepts.
PLUMMER, G. W. (Evan.), Audubon, Io., to Nevinville.
RAMSDELL, Frank E., Gardner, Mass., accepts call to Pilgrim Ch., Cambridgeport.
REID, D. H., Victoria, B. C., to Port Townsend, Wn.
ROBLEE, Henry S., Charlotte, Mich., accepts call to Kenosha, Wis.
ROWELL, N. L. (Free Bapt.), San Francisco, Cal., to Redondo Beach.
SCHOENFELDT, F W., Prairie du Chien, Wis., to Bloomington and Blake's Prairie. Accepts.
SMITH, Wm., Peoria, Ill., to Marshall. Accepts.
SMITH, Wm. R., Arthur, Io., to Otho. Accepts.
STAPLETON, Robt., Belle Plaine, Io., to Ogden. Accepts.
TEEL, Wm. H., formerly of Wethersfield, Ct., to Second Ch., Wells, Me. Accepts.
WELLS, Clayton B., Pilgrim Ch., Denver, Col., to Independent Ch., Lincoln, Neb. Accepts.
WISE, Wm. C., Coulee City, Wn., recalled to Chelan. Accepts.

Ordinations and Installations.

BEACH, David N., *i.* Plymouth Ch., Minneapolis, Oct. 27.
BIDWELL, Chas. A., *i.* S. Main St. Ch., Manchester, N. H., Oct. 30.
CHAMBERLIN, Jas. A., *i.* First Ch., Newark, N. J. Oct. 28. Sermon, Dr. S. M. Newman; other parts, Rev. Messrs. H. P. Higley, C. H. Everest, Henry Ketcham, S. L. Loomis.
HOYT, John E., *o.* Homer, Ill., Oct. 22. Sermon, Rev. I. D. Stone; other parts, Rev. Messrs. N. I. Rubinkam, F. D. Tucker and E. B. Read.
JELINEK, Joseph, *o.* Bethlehem Ch., Chicago, Oct. 20. Sermon, Rev. John Prucha; other parts, Rev. Messrs. J. C. Armstrong, Edward Wrbitzky and H. A. Schauffler, D. D. Mr. Jelinek takes up work in Milwaukee.
PIERSON, Isaac, *i.* Union Ch., S. Medford, Mass., Oct. 28. Sermon, Rev. C. H. Daniels, D. D.; other parts, Rev. Messrs. H. H. Leavitt, B. F. Leavitt, John Barstow, W. F. Bacon, Joshua Coit, D. D.
PLASS, Norman, *i.* Barrington, R. I., Oct. 27. Sermon, Dr. Wallace Nutting; other parts, Rev. Messrs. Alex. McGregor, L. S. Woodworth, S. H. Woodrow, Wm. House, E. C. Moore, D. D.
POST, Aurelian, *o.* and *i.* Bristol, N. Y., Oct. 28. Sermon, Rev. W. F. Kettle; other parts, Rev. Messrs. A. H. Post, father of the pastor elect, C. H. Dickinson, C. D. Reeves, S. M. Day.
ROWLAND, L. P., *o.* First Ch., Grand Rapids, Mich., Oct. 20. Parts were taken by Rev. Messrs. D. F. Bradley, D. D , J. T. Husted, R. M. Higgins.
SEWALL, John L., *i.* First Ch., N. Brookfield, Mass., Oct. 27. Sermon, Nehemiah Boynton, D. D.; other parts, Rev. Messrs. Sylvanus Heyward, A. B. Bassett, S. W. Brown, C. W. Loomis, C. B. Rice, D. D.
TRCKA, Chas. J., *o. p.* Bohemian Branch of Plymouth Ch., Cyril Chapel, St. Paul, Minn., Oct. 29. Sermon, Rev. H. A. Schauffler, D. D.; other parts, Rev. Messrs. J. H. Morley, W. B. Millard, P. Reitinger.

Resignations.

CONE, Jas. W., Ellis, Kan.
COOLEY, Harvey G., Alton, Io., to take effect Jan. 1.
CRESSMAN, Edmund, W. Hamilton, Neb.
GRINNELL, Sylvester S., Alpena, Mich.
HOWELL, John D., Maple City and Solon, Mich.
KNODELL, Jas. R., San Bernardino, Cal.
McALLISTER, Jas , Fremont Ave. Ch., Minneapolis, *withdraws* resignation and acceptance of call to Alpena, Mich.
McHENRY, Fergus G., Cortland and Pickrell, Neb. He will remove to S. Haven, Mich.

THURSTON, Thos. W., Dawson and Tappan, N. D.
WALKER, Theo. C., Sioux Rapids, Io.

Dismissions.

ADAMS, Geo. C., Compton Hill Ch., St. Louis, Mo., Oct. 22.
HALE, Edson D., Lincoln, Cal., Oct. 19.

Churches Organized.

BURDETTE, Col., 14 Oct. Ten members. In charge of Rev. Geo. Dungan of Otis.
PIONEER Ch., near Clear Lake, Io., rec. 29 Oct.
SHERMANTON, Cal. Eleven members.

Miscellaneous.

AYER, Edward P., Bethlehem, Ct., has been granted a six months' leave of absence to study at Yale. His father, Rev. C. L. Ayer, will supply his pulpit.
BUTCHER, Stephen G., pastor's assistant at South Church, New Britain, Ct., was examined and approbated to preach by Hartford South Association at a recent meeting. Mr. Butcher graduated from Beliot College in 1895 and has studied a year at Hartford Sem.
BUTLER, Wm. and wife, were surprised on the 30th anniversary of their wedding, by a large gathering of friends at the church, who left kind remembrances.
ELLWOOD, Wm., recently pastor at Stafford, Kan., is now studying at Oberlin Sem.
GEORGE, Jesse C , has just added to his double parish of Dickens and Harmony, Io., a schoolhouse appointment five miles distant. A ride of 25 miles enables him to touch the three points each Sunday.
HENRY, Jas. A., and SEVERANCE, C. N., residing at Maize, Kan., the former as pastor and the latter as principal of Western Seminary, have arranged to supply the church at Little River on alternate Sundays during the winter.
HJETLAND, John H , Granite Falls, Minn., has been invited to supply for a time at Harwood, N. D., and Kragness, Minn.
SHERMAN, Floyd E., late principal of Stockton Academy, is visiting the churches in Eastern Kansas within the district assigned to the academy.
TOTTEN, Matthew J., late of Rose Valley, N. D., has been invited to supply at Dwight for a time.
WILLIAMS, R. Howard, a student in Washburn College, and recently acting pastor at N. Lawrence, Kan., is supplying at Junction City.
WOODS, Robt. M., at a recent reception, received from the people of Hatfield, Mass., a purse of $160 as a token of appreciation of his 20 years' service among them.

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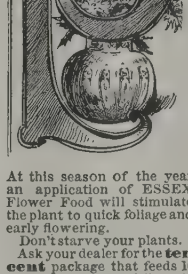

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THE BUSINESS OUTLOOK.

General trade has flattened out for the last week or so, because all attention has been riveted on the political battle. There has been for the past ten days practically no business. Mercantile paper had almost disappeared, and in many centers the banks called in their loans in order to place themselves in as strong a position as possible—strong if free silver should win and equipped to take immediate advantage of opportunities if McKinley wins.

Wheat has advanced in London and that center is a great bull on the cereal for the future. It is thought here that if McKinley is elected the advance movement in wheat will receive a fresh stimulus. But everything is *if*. If McKinley is elected, wheat, corn, cotton, iron and all the staples will rise, business will be good, mills will start upon full time, and the millions and millions that have been hoarded will come forth.

THE WOMAN'S HOME MISSIONARY ASSOCIATION.

The seventeenth annual meeting on Oct. 28 was favored with a fine day. Berkeley Temple was well filled with an audience representing many towns and cities in Massachusetts and Rhode Island. The reports showed excellent results and gave evidence of greater intelligence and earnestness in missionary work.

The address of Mrs. J. D Kingsbury on the Essex North Alliance and the paper by Miss Nathalie Lord gave many suggestions of ways in which individuals and societies can help forward the work of the association.

President McClelland spoke of Pacific University, Forest Grove, Ore., to which the association will contribute during the coming year.

The "question hour," conducted by Mrs J. W. Danielson, aroused much interest. Miss M. B. Means read a searching paper on Why Have Missions a Stronger Hold on Some Christians Than on Others? The address of the president, Mrs. C. L. Goodell, was a timely appeal to Christian women. She suggests that for once we place our Christmas presents in the Lord's treasury. The idea was received with approval and copies of the address were distributed. A large Christmas offering is anticipated. The audience sang a hymn written for the occasion by Katharine Lee Bates, Mrs. Marie Kaula Stone also rendered a beautiful song, and the Jubilee Singers gave three plantation melodies in the afternoon.

Miss M. C. Collins had a message from the Indians. Then Mrs. S. E. Courtney described Cotton Valley, Ala., as she found it and how the people now live after eleven years of teaching and sympathy. It has been a veritable college settlement, quietly and faithfully carried on by a woman whose high character and great ability have made her a Deborah among the people. The association will continue to support the school so well begun, and Mrs. Courtney will be able from her Boston home to use her influence for its advancement.

Rev. Mr. Puddefoot held the great audience to the close with his unique and eloquent descriptions of home missionary life and needs. A generous collection was received, after which President McClelland of Forest Grove University, Ore., offered the closing prayer. Throughout the meeting was successful and the missionary spirit filled the house. Several officers of the Woman's Board of Missions and a number of foreign missionaries were present.

The semi-annual meeting of the association will be held with the Eliot Church, Lowell, April 28.

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J. N. HARRIS'S BEQUESTS.

The late J. N. Harris of New London, who was a generous giver in his lifetime, made provision for devoting his property to noble uses after his death. After certain legacies to relatives and friends the following bequests were made:

1. $2,000 to the Bradley Street (city) Mission of New London.
2. $2,000 to the International Committee of the Y. M. C. A.
3. $5,000 each to the American Board and the C. H. M. S.

Also the following:

$500 annually to the Second Congregational Society of New London.
$1,000 annually to the Cedar Grove Cemetery Association.
$2,000 annually to Moody's Mt. Hermon School for Boys.
$1,000 annually to Northfield Seminary.
$1,000 annually to Memorial Hospital, New London.
$250 annually to the Congregational Society of Salem, Ct. (his birthplace).
$200 annually to the Methodist church of New London.

These annuities are to be paid from the income of the Harris Building, a large business building on New London's principal street, which is "left to charitable purposes forever."

Out of the residue of the estate a trust is created which is to continue twenty-one years. This trust is divided into forty-eighths. Twenty-five forty-eighths of the annual income is to be paid each year to Northfield Seminary, the American Board and to the Congregational Home Missionary Society until $10,000 are paid in to each, and after that the income is to go to Mrs. Harris, who is empowered to use it in such ways as she desires. She also has the right to dispose by will or otherwise, at the expiration of the trust, of the principal sum producing these annuities.

One forty-eighth of the annual income is also to be paid to the fund for ministers of the Congregational Church of Connecticut, and another forty-eighth to the New London Conference claimants of the Methodist Church. It is expected that each forty-eighth of the annual income of this part of the estate will amount to $500 at least. Mr. Harris calculated that Mr. Moody's schools would receive at least $100,000 by the time all the bequests are paid. The estate will inventory over a million dollars.

BOSTON SUPERINTENDENTS' UNION.

Ladies night brought its usual large attendance last Monday, the Primary Union of the city being generously represented. The subjects bore particularly upon work for the young. Miss A. M. Gregory occupied a brief time in discussing, with illustrations from life, the dire effects of the increasing use of cigarettes among the young—girls as well as boys—and told something of her efforts to resist the evil in connection with her work in the New England Evangelistic Association. Rev. Lawrence Phelps spoke next of the training needed by the primary teacher, and then Miss M. A. Metcalf, teacher of drawing in the Primary Union, outlined the kindergarten system as applied to primary work, and encouraged its increased adoption. Miss B. F. Vella, always welcome in the union, spoke of the graded system as now largely applied to the younger departments of the Sunday school, and of the greater advantages resulting from that arrangement.

The Damon Instrumental Quartet of young ladies favored the union freely for the second time last night, and their selections were particularly appreciated.

Dr. PARKHURST says: "Mrs. Parkhurst and myself have made use of Pond's Extract so long and so constantly that we can speak appreciatively of it and in terms of warm commendation."

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FADS IN FANCY WORK,
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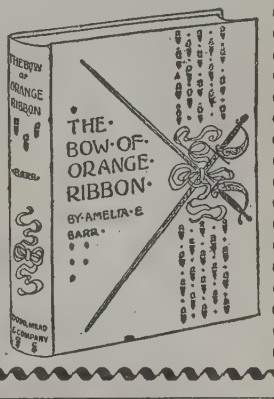

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A. M. A. AFTERMATH.

SOME PUNGENT UTTERANCES AT THE BOSTON JUBILEE.

Men are not to make money, but money is to make men.—*Dr. Lyman Abbott.*

We may expend for self-culture when it fits us for the highest service.—*Dr. Brand.*

Law can kill men, but it takes something more than law to give life.—*Dr. Gladden.*

We are fast learning that it is a disgrace to be rich and not to be a servant.—*Dr. Abbott.*

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Most sacred portion of the human anatomy—the place where we put our pocketbook.—*Dr. C. W. Hiatt.*

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The A. M. A. has gone into neglected places and taken up even the devil's leavings and made men of them.—*Dr. James Brand.*

Whoever may "go back to the blanket," to use the expressive Western slang, the Christian Indian *does* stay put.—*Anna L. Dawes.*

The school must precede the church for the same reason that John the Baptist preceded Christ—to prepare the way.—*Rev. J. R. Savage.*

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Previously reported,	284
Subscriptions reported above,	147
Total number of shares reported,	431

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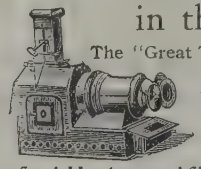

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CURRENT THOUGHT.

AT HOME.

The *American Banker*, conjecturing as to where the $600,000 stolen from New Orleans banks by dishonest officials went, says: "It is known that a part of it at least, representing thousands upon thousands of dollars, was squandered upon wine and women."

"Shall I secure an evangelist?" asks an imaginary pastor of the *Christian Advocate*. "Yes," replies the editor, "if, after meditation upon the whole subject, you feel in the presence of God that you must have assistance, but do not ask for it until by the work of the church and your own efforts a revival has begun and conversions are being made daily; then seek an evangelist noted for the simplicity of his methods, the straightforwardness of his appeals, the common sense and Scripturalness of his instructions; and not one who devotes the first week to teaching the people how to produce spectacular effects and to prepare the community at the critical period to shut up all their places of business, and then to make a powerful impression by showing what a marvelous display of the divine Spirit that must be which produces such a spontaneous surrender on the part of the people of their worldly proceeds in order to give the word of God free course to run and be glorified."

ABROAD.

The *Yui-itsu*, the Shinto organ of Japan, says that the treatment of the American Board by the Doshisha has been unfilial and un-Christian, but its other comments on the situation reveal that its judgment on this point is the offspring of jealousy and hatred, correct though its decision on that especial point may be.

The editor of the *Japan Mail*, after surveying the situation in the East and analyzing the policy of Russia in China and Korea, says in conclusion: "Russia and Great Britain may be compared to two huge glaciers moving slowly but surely forward. Unless one of them be disintegrated *en route* their ultimate collision is inevitable."

Rev. Dr. John Henry Barrows, in a letter from Göttingen summing up his impressions of Germany, says in *The Chicago Record:* "The sense of individual responsibility, of which we make so much in America and to which we appeal in the Christian life, is not so keen and potent in German Christendom. The fundamental and all-pervading trouble here in every department of life is that the people are governed. They wait for those who are placed over them, and depend on having things done for them. The elements wherein America and England are, as I think, superior to Germany have come directly or indirectly from Puritanism, by which I mean the grand spiritual discipline which has blessed English-speaking peoples for the last 250 years. Puritanism has dethroned kings, or taken from them all but the semblance of power, has developed personal responsibility, and hence manhood and womanhood, has exalted the individual above the state and has inspired, as nowhere else, the love of universal humanity."

Die Nation (German Liberal organ) recently contained the following editorial comment on our political campaign: "The present campaign has not only an incalculable economic bearing, but also its purely political significance cannot be overestimated. If it is true that a people like the American, which has been trained in democratic self-government for more than a hundred years, is not able to withstand so obvious a temptation; if it should prove itself so inexperienced as, in a mad hallucination, to destroy with its own hands the foundation of its entire prosperity—then the whole democratic form of government would thereby be most fatally discredited; all the reactionary parties in the world would begin to prove, in view of the dire consequences of such a blunder of popular sovereignty, that the general welfare of the state requires that the great masses of the people be deprived of the right of deciding their own political destinies and that the public good be intrusted to stable authorities."

John M. McCandlish, in the Free Church of Scotland *Monthly*, writing on the subject of Free Church Finance, points out the interesting fact that "in England and Scotland the stipends of the clergy of the Established churches depend for their amount on the current prices of agricultural produce, and these prices have very materially diminished of late years. Thus the average selling price in Edinburgh of the three principal kinds of grain—wheat, oats and barley—is now thirty per cent. less than it was in 1843. The consequent decrease in the amount of the stipends payable to the ministers of the Established Church, which in England is said to be forty per cent., and is the subject of a very grievous outcry, has in Scotland been partly compensated by the application of the unexhausted teinds." [A teind is that part of the estate of a Scotch layman which is liable to be assessed for the stipend of the clergy of the Established Church. —EDS]

The students of Glasgow University have nominated Rt. Hon. Joseph Chamberlain as candidate for the lord rectorship of that institution.

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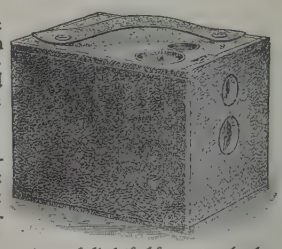

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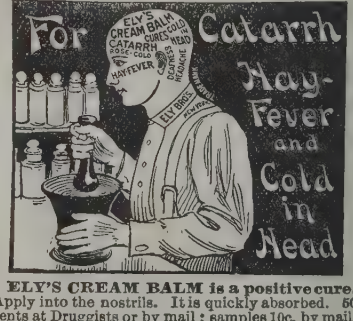

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 30.

Miss Atkinson presided, and, after reading 1 John 1, spoke of fellowship with Christ and Christian fellowship with one another. Dr. Ray Palmer's hymn,

Jesus, these eyes have never seen
That radiant form of thine,

was sung, which prompted Mrs. Thompson to speak of the relation between the disciple of today and his divine Master as compared with John's relation to him, showing that the disciple of today may be quite as near his Lord as John ever was, receiving just as much sympathy and help.

Mrs. Schneider reported an interview with a number of Armenian refugees who had just arrived in Boston, among whom she found some of her old Gedik Pasha pupils, and read extracts from a letter received from Mrs. Dr. Washburn of Constantinople, in which she speaks of the "terrible revelation of the forces in the midst of which we live"; over forty thousand are said to have left Constantinople, including Greeks as well as Armenians. One man from Egin said his friends were "all gone." Mrs. Schneider also spoke of Miss Gleason's recent experiences at Hasskeuy and of the condition of affairs in Aintab. Miss Stone, whose word from Bulgaria is always listened to with interest, said that Armenians are flocking to that country in pursuit of the freedom which that nation has enjoyed for the last eighteen years. Among Bulgarians there is intense national feeling, and they greatly need the prayers of Christians that they may make the best use of their new opportunities.

Miss Emily Wheeler reported the latest news from Egin that according to the estimate 2,000 were killed in the recent massacre, whole families being blotted out, and that out of 1 800 houses only 100 are left. The calendar call during the week for special prayer for the workers at Van was not forgotten. Dr. Raynolds was the only missionary there during the late massacre, and no details have as yet been received. Mrs. Raynolds is in Ooroomiah, where she went some months ago, accompanied by Mrs. Allen, who is now on her homeward journey. Miss Fraser and Miss Huntington are in Europe, and the latter has accepted an invitation to San Sebastian for the winter, where she will take charge of the kindergarten work in connection with Mrs. Gulick's school. Dr. Grace N. Kimball has returned to this country and is assistant resident physician at Vassar College.

When Professor Felix Klein of Göttingen was at Princeton's celebration, twenty-seven men with degrees from Göttingen, now resident in and near Philadelphia, gave him a dinner.

Some one found at the A. M. A. jubilee a memorial ring, evidently of value to the loser. Its owner can obtain it from Rev. W. E. Barton, D. D., Shawmut Church, Boston.

Marriages.

The charge for marriage notices is twenty-five cents.

GEBHARDT—BLATT—In Poplar Bluff, Mo., by Rev. Dr. L. F. Bickford, Oct. 29, Hon. F. D. Gebhardt, city attorney, and Clara A. Blatt.

JONES—BEANE—In Methuen, Oct. 28, by Rev. James L. Hill, D. D., of Salem, William Hewes Jones and Sarah Lillian Beane, both of Medford.

RANNEY—BURBANK—In Webster, N. H., Oct. 28, by Rev. C. E. Gordon, William B. Ranney of Newport, Vt., and Alice M. Burbank of Webster.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

PADDOCK—In Leadville, Col., Sept. 27, Mrs. M. Eledice Darrow Paddock, wife of Rev. E. A. Paddock, Weiser, Idaho, aged 40 yrs., 4 mos., 17 dys.

WHITTEMORE—In Everett, Oct. 24, Esther Whittemore, aged 78 yrs, 10 mos.

MRS. LOUISA HUNT SAFFORD.

Died of paralysis, in Sioux City, Io., Oct. 8, Mrs. Safford, widow of Stephen F. Safford formerly of New Ipswich, N. H. She was born in Peterboro, N. H., Oct. 11, 1812 Married in 1836, she came to Illinois and lived, first at Quincy and later at Hamilton, for thirty-five years. Since January, 1891, her home has been at Sioux City, Io., with her daughter, Rev. Mary A. Safford. She sleeps in Jesus.

MRS. JOHN WOODS.

Mrs. Woods died in Minneapolis, Minn., at the residence of her son, Charles H. Woods, Esq., Sunday, Nov. 1, aged ninety-six years and two months. Mrs. Woods was the wife of Rev. John Woods, many years pastor in Warner and Newport, N. H She survived him twenty years. Until stricken with pneumonia a few days ago, Mrs. Woods was in full possession of her faculties, kept up an active interest in all the work of the denomination and was a constant attendant at Plymouth Church and prayer meeting, frequently going alone. "Blessed are the dead who die in the Lord."

DEACON ELIAS T. FISHER.

Deacon Fisher was born March 25, 1814, in that part of Holliston which afterwards was joined to Medway. He died Sept. 11, 1896, in West Medway where from boyhood his life was spent. In youth he joined the Second Congregational Church, to which he gave willing and valuable service for over half a century—a part of the time as deacon. On the formation of the Third Church he was elected its deacon and died in that office.

He was a man of equable and quiet disposition, courteous and genial in deportment, unswerving in principle, heartily identified with every good work, respected and beloved by all. He served his town in the offices of school committee and assessor several years.

A lingering sickness, patiently endured, brought him to the end of life and to the rest of God's saints. A wife and six children survive him. R. K. H.

REV. LINCOLN HARLOW

Died in Post Mills, Vt., Oct. 9. He was born in Turner, Me., May 7, 1838, and graduated from Bangor Theological Seminary in 1863. He soon went to Lewis, Io., and has besides held pastorates in Kansas, New Hampshire, Massachusetts, New York and Vermont. On account of his health he was about to close his work at Post Mills and W. Fairlee, Vt., when he was suddenly called home. Never of firm health, he has labored almost continuously, seeking no other relief than that which might come from change of place. His has been a quiet and fruitful ministry, and he leaves behind the blessed memories of a work well done. His wife, son and daughter are left to mourn his loss and rejoice in the memory of a life which has been triumphantly Christian. C. L. G.

REV. ROBERT CRAWFORD, D. D.,

Was born at Paisley, Scotland, Nov. 24, 1804. He entered peacefully into rest under the loving care of his only surviving daughter and her husband, Rev. Thomas A. Emerson, at Clinton, Ct., Oct. 26, 1896.

He came with his parents to Canada in 1821, and made his way to the United States in 1826, working in cotton mills at Hoosic Falls, N. Y., and Bennington, Vt. On his conversion he felt drawn, and was urged by friends, to enter the ministry. He had now come to be twenty eight years of age, but, having no taste for short cuts, he entered Williams College and was graduated in the Class of 1836, getting his theological training partly at Princeton but chiefly at Union. With the exception of a brief episode near Philadelphia in 1856, Dr. Crawford's ministry was devoted to two parishes, North Adams, 1840 to 1855, Deerfield, January, 1858, to the day of his death, twenty-five years as pastor, the remaining time as pastor *emeritus*. He retained a vital interest in both parishes, and his memory is tenderly cherished in both. From 1840 to 1881 he enjoyed the sweet fellowship and valuable assistance of his tenderly loved wife, a daughter of Rev. Dr. Griffin, president of Williams College. Three children survive him: the daughter with whom he spent the last four years, a son who was for more than twenty years instructor in history in the University of Illinois, and Rev. Lyndon S. Crawford, a missionary of the A. B. C. F. M., who, instead of taking the vacation which would properly fall to him this year, chooses to stay at his laborious and dangerous post in Trebizond, Turkey.

Dr. Crawford retired to a remarkable degree to the very end of his ninety two years of life his physical and mental powers, and an active interest in present day affairs. "He never came into the house without bringing sunshine," said a neighbor; and emphatic testimony was borne at the funeral to the kindliness and value of his fatherly counsels to younger ministers. He performed his various tasks with cheerful fidelity, and bore the pains and trials that fell to his lot with loyal submission. A unique feature of the funeral services was the presence and testimony of Rev. J. J. Dana of Housatonic, Mass., who had exchanged weekly letters with Dr. Crawford ever since they parted at North Adams more than forty years ago. Twenty-five years ago they promised each other that when either died the survivor would, if possible, attend his funeral. This promise Mr. Dana, though eighty-five years of age, remembered and kept, and he spoke of Dr. Crawford much as David spoke of Jonathan.

From the Master whom he served so faithfully through so many years Dr. Crawford has doubtless heard ere this the welcome "Well done." A. S.

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Volume LXXXI *Number 46*

THE CONGREGATIONALIST

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Born March 22, 1828; died Nov. 4, 1896.

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CONTENTS

EDITORIAL:
- Paragraphs 705
- A Great Leader Called Home 706
- Save the Armenian Orphans 706
- The Verdict of the People 707
- The Half-Century Pastorate of Dr. Storrs 707
- Job's Trials and Ours 708
- Current History 708
- In Brief 710

STAFF CORRESPONDENCE:
- The Interior 712

CONTRIBUTIONS:
- Dr. Storrs Among His Own People. Rev. Edwin H. Byington 717
- Dr. Storrs as a Preacher. Rev. A. J. Lyman, D. D. 720
- More About the Question of Comity 721

THE HOME:
- The Frosts of Life—a selected poem 713
- Paragraphs 713
- Teaching Children to Give. Rev. Cornelius H. Patton 713
- The Indian Summer—a selected poem 714
- The New Bicycles and Horseless Carriages. George Ethelbert Walsh 714
- Health Hints 715
- Self-Control—a selection 715
- Closet and Altar 715
- Mothers in Council 716
- Conversation Corner. Mr. Martin 722
- Corner Scrap-Book 722

THE SUNDAY SCHOOL—Lesson for Nov. 22 723

Y. P. S. C. E.—Topic for Nov. 22-28 724

PROGRESS OF THE KINGDOM 724

LITERATURE 725

NEWS FROM THE CHURCHES:
- Brookline's New Church 731
- An Installation at Newark 732
- A Glad Day for Gallup, N. M. 732
- Weekly Register 739

MISCELLANEOUS:
- The Story of Dr. Quint's Life 711
- Rally for the Armenian Orphans. Rev. Cyrus Hamlin, D. D. 721
- The National Election as Others Saw It 729
- Annual Meeting of the Woman's Board 730
- Woman's Board Prayer Meeting 730
- Notices 731
- Thanksgiving Proclamation 734
- Business Outlook 735
- Dr. Quint's Funeral 737
- What Is Being Done for the Armenian Refugees 738
- Marriages and Deaths 738

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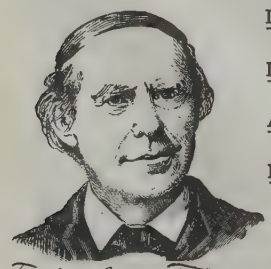

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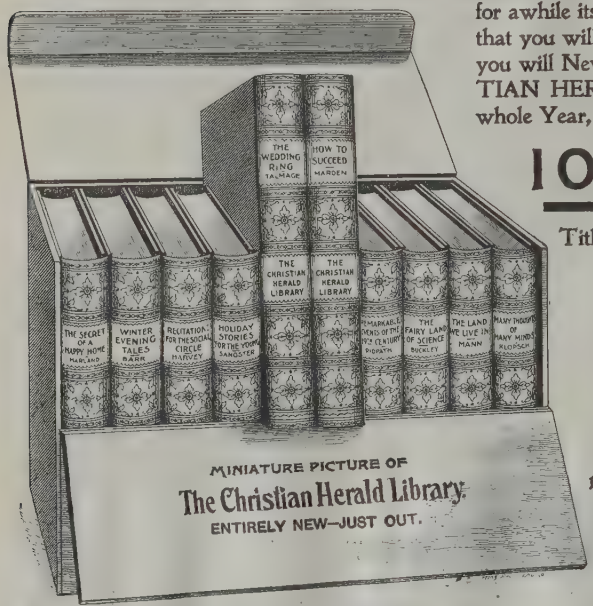
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TO the circle of workers in the office of *The Congregationalist* the death of Dr. Quint brings a sense of loss and loneliness comparable only to that felt when Dr. Dexter and Mr. Richardson were so suddenly taken away within two months of each other, six years ago. Dr. Quint has written hundreds of articles for the paper, beginning before the war, continuing in the remarkable series of letters from the front and making his connection still more intimate in later years through an understanding that he should furnish two signed articles every month. This arrangement has been in force most of the time during the past six or eight years, and all classes of our readers have found them interesting and profitable. In addition to his signed articles he was a frequent contributor to the editorial columns. The last editorial which he wrote was the estimate of Professor Blaisdell, which we printed Oct. 22. He was in the habit of visiting this office almost daily, and his counsel and suggestions on many subjects were eagerly sought and highly prized. It was here that the great friendliness of the man revealed itself in quiet and beautiful ways, the memory of which will never fade. In future issues we shall call to mind some of these personal characteristics, but here we would place on record our deep sense of gratitude for a life that came near us always to bless and to uplift, and to make us more sure of the realities of the Christian faith, under the inspiration of which he lived and died.

The denomination is glad to have a new church so strategically placed as the Leyden, which was organized under such happy auspices at Brookline last week. There has not been for many years, in this vicinity, a better opportunity for building up within a moderately short period a self-sustaining and widely influential Congregational church. The fact that it devoted its first benevolent offering, last Sunday, to the American Board shows that it intends from the start to live not unto itself. The further fact that at its first Friday evening prayer meeting after formal organization eighteen of the nineteen male members were present indicates the earnestness of the devotion behind the movement. This field has for years invited the denomination, and it is not more reasonable to expect Congregationalists living in that part of Brookline to attend church in town than it would be to ask the supporters of Harvard Church, Brookline, or the Second Church, Dorchester, to abandon those thriving and useful centers of worship and work in order to contribute the money involved in sustaining them to the support of Berkeley Temple or of Park Street Church. New churches will continue to grow up in our prosperous suburbs in the future as they have in the past. They are the result of the working of laws and impulses which cannot and ought not to be reversed. The only question for the denomination to decide is whether it will be first, second or last in these promising fields.

Recognition of the inevitable drift from the city to the suburbs ought not, however, to blind us to its effect upon the churches thus depleted. The generous spirit evinced by Dr. Barton of Shawmut Church and Dr. Dickinson of Berkeley Temple in yielding up to the Leyden Church men and women upon whom they have long relied cannot be too highly praised. Yet notwithstanding the hearty Godspeed which they have extended to their departing members the hearts of these pastors can hardly fail to be saddened by such withdrawals. But this is precisely what the pastors of East Boston, South Boston and Charlestown have been forced to endure year after year as they have seen one after another of the choicest of their flocks migrating to Dorchester, Roxbury, Brookline and the Newtons. We sometimes wonder to what extent these brethren who have changed their places of residence still consider the welfare of the churches in which they were reared. How much it might mean to those who are bravely sustaining these posts in the face of great obstacles if the financial strength, business sagacity and Christian consecration of their former associates could be made available in a tangible form.

To the effort now making to rebuild Mt. Holyoke College the exercises of Founder's Day, last week Thursday, will contribute a powerful impulse. Despite the severe storm friends and graduates from near and far rallied at South Hadley in good numbers. The services of the day, in which Pres. G. Stanley Hall, Dr. Judson Smith, Mrs. Moses Smith and Mrs. Edwin Atwell, president of the New York Alumnæ Association, participated, were permeated with a spirit of buoyant hopefulness. Already there is much to justify a good degree of confidence. The trustees have decided to erect at once an administration building and two houses, each of which will accommodate perhaps fifty students. As funds come into view other houses will be erected —all of them to be known as halls—until provision has been made for the 400 students. This method of housing them differs materially from the old plan of gathering them under one roof, but it is a change which will be generally commended. Added interest was given to the occasion last week by the formal laying of the corner stone of the new Mary Brigham Hall. This structure was planned for long before the recent fire, and represents the generosity of Dr. Pearsons and New York and Brooklyn graduates of the college, who desired to provide a permanent memorial of Miss Brigham, so suddenly snatched away just as she was entering upon the duties of president.

The study of the Bible as literature is as yet comparatively in its infancy. It is certain to command increasing popular atten-

tion. It will depend upon pastors to decide whether they shall guide this study or leave it to men less in sympathy with the divine purpose. We believe that wise ministers will qualify themselves for this work, and so undertake it as to secure the reverent interpretation by the people of the Holy Scriptures in the light of recent scholarship. The Old South Church in Boston did a notable service in this direction last winter by providing a course of Sunday evening lectures on the history of Israel, given by Biblical scholars. Rev. Dr. Lyman Abbott proposes to give a series of fourteen lectures in Plymouth Church, Brooklyn, of which he is pastor. The first of these was delivered last Sunday evening. They are to be followed by conferences in the lecture-room of the church, and Dr. Abbott invites questions and suggestions on the topics treated, either at the conferences or by letter. He does not propose to discuss questions of date or authorship and he will avoid controversy. His purpose is to set before his people results which may be regarded as settled. The time is opportune for many pastors to follow his example.

A Roman Catholic church edifice at West Point would be offensive to the large majority of the people and, we believe, would be contrary to law. The property of the Federal Government certainly ought not to be appropriated to sectarian purposes. The chief officer at West Point has power to issue licenses for temporary structures on the ground. But a stone church is not a temporary structure. We hope the Secretary of War will refuse a license for this manifestly improper use of Government property, and thus avoid an uprising of the people to protest against it. It is by such intrusions as this, which an ordinary sense of propriety withholds other denominations from attempting, that the Roman Catholic Church does much to encourage the strong prejudice of many—of which it complains—against its right to exist in this country.

It would seem that the intellectual and spiritual vigor and consequent popularity of men like Dr. Storrs ought forever to set at rest the misconception that only young men are good for the ministry. In all other departments of life experience and judgment are valued at their true worth, and the more critical the case the maturer the expert called in. In the ministerial realm alone are youth and inexperience at so high a premium that too often a young man blights his prospects for later life when he enters it. Brethren, these things ought not so to be. Part of the responsibility rests with the preacher. A due regard for the laws of health, a mind ever open to fresh thought and new truth—the relish for which should only grow keener as time goes on—a heart responsive to the claims of humanity ought to render a pastor increasingly welcome to all who desire the sincere milk of the Word and whose tastes have not been vitiated by artificial substitutes therefor.

A papyrus has lately been discovered in Egypt, giving an account of a suit against Herod Agrippa brought before the emperor of Rome by two leading anti-Semites of Alexandria. That helps to make more real the suit brought before the emperor of Rome against Paul by Portius Festus, in which Herod Agrippa figured. We shall study about it in our Sunday schools next year.

A GREAT LEADER CALLED HOME.

In the official records of Congregationalism for the last forty years no names appear so often as those of Henry M. Dexter and Alonzo H. Quint. They were acknowledged to be without rivals as authorities in Congregational history and as interpreters of Congregational policy. Since the death of Dr. Dexter, six years ago, Dr. Quint has been the Nestor of our denomination. He had been an enthusiastic student of its history from the beginning of his ministry. He early apprehended its possibilities. He did heroic service in awakening Congregational churches to a denominational consciousness, in persuading them that they had a mission to the whole nation as well as to New England, and in giving practical direction to their awakening energies.

He did not originate Congregational statistics, but he elaborated and systematized them. For a quarter of a century he was secretary of the Massachusetts General Association, the largest and most influential body of Congregational churches in the United States. For seventeen years he was an editor and a proprietor of the Congregational Quarterly from its beginning in 1859, and in its pages discussed new aims and enlarged work for the denomination. Out of it grew the Year-Book, which was largely his conception and creation. He was among the foremost in advocating and planning for the National Council of 1865 and was the chairman of its business committee. He and Dr. Leonard Bacon framed the platform of Congregational polity adopted by the council. He also wrote a part of what is now known as the Burial Hill Declaration of Faith put forth by that body. These were the first statements of doctrine and polity adopted by representatives of all the churches for more than two centuries. When in 1871 the National Council of Congregational Churches became a permanent organization, Dr. Quint drafted its constitution, and he has been elected a delegate to every subsequent triennial council. He was the only person possessing that honor. In every meeting he has been a prominent leader. Among the many services he rendered under the appointment of successive councils, one of the most valuable was as chairman of the committee to prepare a Council Manual, which was published a few weeks before his death.

For more than a quarter of a century his advice has been sought as an exponent of Congregational polity in all sorts of questions which perplexed the churches; and in recent years, since he has been without a pastorate, his time has been largely occupied by these affairs. His rare memory, his experience as a legislator, his knowledge of ecclesiastical law, his judicial mind and his great kindness of heart made him an ideal counselor.

He refused to grow old. Strongly attached to the friends of his own age, yet, as one by one they passed on beyond, he generously gave his friendship to younger men and claimed theirs with a comradeship which was irresistible. He looked forward with unabated interest to the developments of coming years in religious and national life, even after he became convinced that he would not share in them. To his latest day on earth his life was full, and his share was large in present affairs.

The extent of his gratuitous service to the public will not be fully known till the lack of it comes to be felt. The Board of Ministerial Aid, the Congregational Library, the new denominational headquarters whose plans he was carefully studying, the interests of Dartmouth College and of Andover Seminary, of whose official boards he was a member, were only a part of the burdens he constantly carried.

Few knew how frail a hold he had on life, because he seldom complained of his physical infirmities. With greatly impaired eyesight and with a disease of the heart, which he knew might at any moment bring him to the end of life, he accomplished an amount of work which would have absorbed the energies of one in full health. He sustained a kind of pastoral relation to many churches in Boston and vicinity with which he had labored, and he rendered many unostentatious ministries to the sick, the bereaved and burdened which will never be recorded. He had a vital and always fresh interest in human life and an instinctive eagerness to uplift and beautify it, and many a token of regard he has had from strangers whom he has counted as his friends. His relations with *The Congregationalist* were close and constant. The last article which we published under his name was in the issue of Oct. 8, entitled The Policeman at the Crossing. Above his coffin at the funeral service last Friday morning drooped the banners of the State of Massachusetts and of his associates in arms. The flag of his country, which he had served on battle-fields, covered his body, together with a wealth of chrysanthemums and evergreens which witnessed to the affection of many hearts. But perhaps none of these tributes to his memory would have pleased him more than the wreath of flowers sent by "the policeman at the crossing."

A soldier, a statesman, a theologian, a patriot, above all a minister of Jesus Christ, a workman that needeth not to be ashamed, he has passed into the eternal rest of the people of God. But the place he has left vacant is a large one—and it cannot be filled.

SAVE THE ARMENIAN ORPHANS.

To be able to do one thing toward mitigating the awful horrors attending the massacres of Armenian Christians furnishes some relief for hearts appalled by the series of crimes that for more than a year have been the shame and sorrow of the civilized world. We all have been beseeching our own Government, and through it the more responsible European Powers, to bring, if possible, the terrible tragedy to an end. Some of us have contributed, according to our means, to relief funds, and yet the situation seems blacker than at any time since "the great assassin of Europe" inaugurated his policy of extermination. The danger now is that we shall grow callous or despairing and say, "It's of no use. The Powers will not act decisively and the little I can give is like trying to stop an onrushing stream with a pebble."

But have we here in America, we Christians whose missionary interests in Asia Minor are at stake, done all that we can do? We answer no, and wish to point out a specific and immediate line of action. It will not solve the whole problem, to be sure, but it will, if general co-operation ensues, have important and far-reaching beneficent results.

Last week the Prudential Committee of the American Board authorized its mission-

aries in Turkey to take charge of the work of administering funds which may be sent them for the relief of the thousands of children whom the massacres have made orphans and homeless. The committee was led to this step through appeals from the field, which set forth the awful plight of these children and the unparalleled opportunity for obtaining an influence over their young lives through provision for them in this the season of their extremity. The sword of the assassin has spared most of the children under ten years of age, but left without parental care they are starving and dying. Dr. Cyrus Hamlin, to whose words in another column we invite special attention, received the other day a letter from Turkey in which the writer said, "Another massacre would almost be a merciful dispensation in view of the present destitution of these little ones." A conservative estimate places their number at not less than 20,000. The relief funds, although excellently administered, have not to any extent met their need. The Ottoman Government opposes their removal from the devastated regions. If it undertakes at all to provide for them it will do so only with a view to proselyting the boys and to training the girls for Turkish harems. This was its policy in Bulgaria.

But what if thousands or even hundreds of these miserable little ones could be provided with shelter and clothes and food, could be gathered by groups into available buildings, their support for a year being assured, and the opportunity of a Christian education being made available to them? Aside from fulfilling toward these needy ones the obligations of our common humanity, we have an unprecedented chance to push forward the work of foreign missions. Evangelize these children and the character of the next generation of the Armenian population of Turkey is assured. Neglect them and the work of Christian missions in Turkey will lag for the next fifty years, while many of the glorious results of the last half-century will be largely undone.

The precise method by which this kind of relief work may be administered has already been thought out by the Board's officials. What we urge here is a realization on the part of every one who reads these lines of his peculiar privilege of doing something simple, direct, immediate to help heal the world's open sore.

Thanksgiving and Christmas are close upon us with all their blessed suggestion of God's goodness to us, and of our duty to minister to Christ's little ones as he has ministered unto us. How can we enter with any measure of gladness into these festivals unless our hearts have gone out toward those in Armenia who have been so severely bruised and bereaved? We do not ask for large gifts only. We think there may be many among our readers from whom only a small offering is possible, and that only through self-denial, but to all who are benevolent in spirit we extend the opportunity of having a share in this Armenian Orphans' Fund. If $1,000 or $5,000 or a greater sum can be raised before Christmas it will, intrusted to our careful missionaries go a great way, and as all moneys can be forwarded by cable the gifts will be almost immediately operative in the region scourged by famine and the sword. The moneys will be transmitted without expense and every cent will go to the object for which it is given. In order that it may be seen just what disposition can be made of specific gifts, we give herewith some idea of the relief power that inheres in them:

Ten dollars will provide home, clothing and food for one orphan for five months or until the trying winter is over.

Five dollars will house and clothe one orphan for a year.

Three dollars will house one orphan for a year.

One dollar will house, clothe and feed one orphan for two weeks.

We shall acknowledge from week to week the sums contributed. *The Congregationalist* starts this fund by taking five ten dollar shares. All letters should be addressed to The Armenian Orphans' Fund, care *The Congregationalist.*

THE VERDICT OF THE PEOPLE.

The whole country breathed a sigh of relief when the result of last week's election became known. This generation has never before taken part in a presidential contest which was felt to involve so largely the welfare of every citizen. The decisive verdict rendered at the polls has given a new impulse to trade throughout the world. It has increased the confidence of all civilized nations in the American people. What use shall we make of the vantage ground gained at cost of so great a struggle?

This incoming administration ought to be as unpartisan as is possible. Mr. McKinley is not made president by the Republican party. It is almost certain that he would have failed of election if Democratic political leaders had not worked for him, and if Democrats in the States which decided the result had not voted for him by thousands. A large number of voters who opposed the parties supporting Mr. Bryan believed that there were wrongs to be redressed, of some of which those parties took cognizance. They voted the Republican ticket because they thought the methods proposed by Mr. Bryan's supporters would create worse evils than those they sought to remedy or avert. The support of the new administration by these voters will depend on the sincerity and ability with which it seeks the best interests of every party and of every section. If the next administration is organized on party lines it will be a failure. If it is made a government for all the people it may be a brilliant success. There never was a more inviting opportunity than now to bring the entire nation into closer union, and there was never a time when such a work was more needed. The official appointments and the policy to be outlined within the next few months will decide what the government is to be.

The people expect that men will be chosen for the Cabinet and as leaders of the national legislature who will work in harmony, but they desire that these men shall also represent all sections of the country and all the interests of the nation. The people are ready to make such concessions as may be necessary to secure united support of the administration, though not for the advantage of a party or a class, but only for the general good. They want a tariff which will provide amply for the necessities of the Government and for the reasonable protection of its industries and of wage-earners. They do not want a tariff which aims to strengthen trusts, to foster monopolies and which will make it harder for the honest poor in any part of the land to earn a living. They want the money of the United States to be equally good with that of other nations; but they recognize the fact that great problems of finance press for settlement and that these problems require the highest wisdom of expert financiers acting independently of political party relations.

The issues which divided the South from the North have completely passed away. The majority of the voters in the last election were not yet born when the Civil War began. Probably less than ten per cent. of those who voted last week were old enough in 1860 to take part in the election of that year. The people do not favor efforts to revive those issues, or to perpetuate those vanishing dividing lines on any other issues. Nor will they take kindly to proposals to unite the South and West against the Eastern and Interior States to keep up party warfare now that the contest has been decided. Mr. Bryan's congratulations to his successful opponent were graceful and manly. His manifesto to his followers, urging them to continue the warfare along the same lines, looking to the next presidential election, was ill-timed and unstatesmanlike. There is more important business on hand for all citizens than getting ready for the next election. Before that shall come we have four years' work before us to secure the greatest possible good out of the election just concluded.

We believe it is the purpose of the president-elect and his counselors to make the new administration represent the whole country and all classes in it. Already new hope is kindled, new confidence manifested. Business is springing up, which will benefit all the people. A wise administration of government, neither partisan nor sectional, and a reasonable confidence in our rulers will bring in an era of good feeling which has not been realized since the country became divided on the slavery question, more than forty years ago. No burning questions are now before us which need array one section or one class against another. Our greatest interests and aims are common to all the nation. Our greatest problems are such that they cannot be settled by popular dispute and party contest, but only by careful study and wise, cautious non-partisan legislation. Who can measure the national greatness and prosperity which are certain to follow an era of good feeling throughout the whole land? To foster it is the citizen's privilege, the Christian's duty, the Administration's opportunity. Every true patriot will accept the verdict of the people and seek to gain through it the highest prosperity for our country.

THE HALF-CENTURY PASTORATE OF DR. STORRS.

Richard Salter Storrs, the son of a minister, a graduate of Yale College, was ordained pastor of the Congregational church at Longmeadow, Mass., Dec. 7, 1785. He continued in that office nearly thirty-four years, till he died, Oct. 3, 1819. His son, Richard Salter Storrs, second, a graduate of Williams College and of the first class in Andover Theological Seminary, was ordained in the Congregational church, Braintree, Mass., and remained its pastor more than sixty-two years, till his death, Aug. 11, 1873. Richard Salter Storrs, third, a graduate of Amherst College and Andover Seminary, was ordained in Brookline, Mass., Oct. 22, 1845. The following year he be-

came pastor of the Church of the Pilgrims, Brooklyn, N. Y. Next week he will have completed a service of fifty years in that office.

This record is without a parallel in American history. These three ministers, bearing the same name, born in New England and educated in her institutions, have preached the gospel in Congregational churches during almost the entire period of our national life, and their aggregate service in three pulpits is 146 years. Without interruption or abatement this service has been conspicuous, distinguished and of commanding confidence. It has proclaimed unfalteringly Jesus Christ as God manifest in the flesh, the Saviour and Lord of mankind. This remarkable succession has been maintained with augmenting brilliancy and influence by him who now bears this honorable name. As preacher, editor, author, citizen, orator, Dr. Storrs has continuously held the attention of religious leaders, of scholars and of men of affairs. His words have carried great weight in some of the most important decisions of our religious and national life. As the head of one of the foremost foreign missionary enterprises in the world, his interest in other nations, his wisdom and his affection for missionary laborers have made themselves felt in shaping the future of great empires whose influence is to be immeasurable.

In grateful remembrance and loving fellowship the friends and associates of Dr. Storrs will celebrate with him his jubilee anniversary. Such a celebration is peculiarly fitting, for with generous affluence he has made his life and service theirs also, radiating from one center for half a century. The Church of the Pilgrims is what Dr. Storrs has made it. He has molded the characters and directed the aspirations of two generations of its members, hundreds of whom have gone forth to live in other towns and cities, some in distant countries. But whatever other affiliations they have formed, they still compose one church, and their work and influence are one. He once said of it: "This church has its personal consciousness. A certain invisible spiritual force associates its members, selects its aims, directs its conclusions, prompts or limits its organized action." "Its strength is inherent, not adventitious; and its history is prophetic." Its character not less appears in him. As he acknowledged, "Its influence on the pastor is as definite and positive as his upon it." This jubilee belongs to both church and pastor, and their lives are inextricably interwoven.

Together also during this long period they have guided and uplifted the people among whom they have lived. They will read over again next week what they have written on the city whose marvelous growth hardly finds a parallel even in the wonderful development of our Western States. The Church of the Pilgrims and its pastor have placed their ministering imprint on highways and parks in Brooklyn, on schools and colleges, hospitals and homes for the needy, on libraries and institutions to promote the knowledge of history, literature, music and art. From a new unformed community of less than 60,000, a magnificent city of more than a million inhabitants has been developed within these fifty years and no single factors in it have been more potent for good than this church and its pastor.

During this same period the membership of Congregational churches in the United States has been increased more than threefold. The doctrine and polity of the denomination have passed through remarkable changes. Who has more rejoiced in its progress or has more loyally held it true to its principles than Dr. Storrs, with his profound knowledge of Puritan history and his masterly eloquence in its defense inspired by the inherited Puritan spirit always alive in him and, on occasions, flaming forth in magnificent exposition and eulogy? In the great work of missions Dr. Storrs has led the denomination through stormy seas of debate and dispute, never losing sight of their purpose nor suffering the Master's command to be unheard till, with perils past, we are again united in the effort to bring the world to Christ. He has long been, beyond the bounds of his denomination, his city or State, one of the most foremost citizens of the republic. A few years ago an eminent critic said of him that "as orator for occasions of an elevated character he is perhaps as near as any living American to being now the elect favorite voice of the nation."

At seventy-five years of age the pastor of the Church of the Pilgrims continues to labor with a scarcely lessened physical vigor and with undiminished intellectual power. Those who heard his uplifting address at Toledo last month felt that his eye was undimmed and his strength unabated. Dr. Storrs carries in his veins the blood of a sturdy, long-lived Puritan ancestry. May his years yet be many to serve his brethren and the nation, to stand, as he has always stood, with spotless honor, in the respect and affection which will pass into tender remembrance of future ages of the church.

JOB'S TRIALS AND OURS.

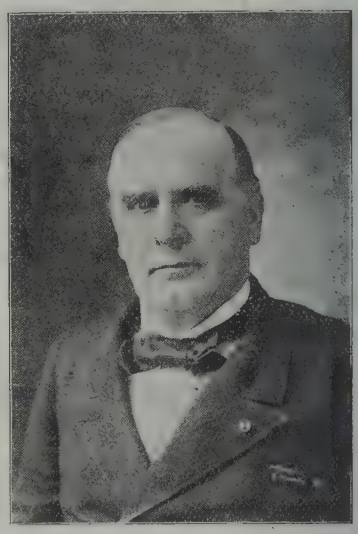
"Misfortunes never come singly," says the old proverb, and it seems to have been true in the case of the patriarch Job. Probably more than any other individual in human history he has been, and still is, regarded as an example of affliction. It is most interesting to study his history, to note the succession of his trials, their cumulative force, the failure of the consolations which naturally might have been expected to prove valuable, the peculiar exasperation caused him by comparative trifles—such as the pestering persistence of his friends, and, most of all, his realization of his need of God and his appreciation that he never had known God personally, so to speak, until anguish had opened his eyes.

We certainly know more about God than Job knew. We are better instructed than he can have been concerning the multiform and wonderful revelations of God in nature, society, politics and the development and progress of mankind. But whether we know God himself better than Job finally knew him, in the sense of reverent, loving, personal fellowship with him, who dares to assert? There is no reason why God may not have revealed himself to the patriarch of old as tenderly and fully as to any of us of today, nor any reason why we may not penetrate as deeply into the depths of the divine grace and love as could Job.

As for patience in trial and helpfulness towards the tried and distressed, we can learn much from Job. Few Old Testament characters are so picturesque or suggestive, so full of genuine humanity of all sorts, as his. It pays to study him, and, while one studies, the nobility of thought-fulness and benevolence towards others and the sublimity of courageous patience are impressed upon us ineradicably. Most of all we learn that no man, be he who he may, can live his life truly and successfully without personal fellowship with the Almighty.

CURRENT HISTORY.

The Popular Verdict.



HON. WILLIAM MC KINLEY, PRESIDENT-ELECT.

Mr. William McKinley of Ohio and Mr. Garrett A. Hobart of New Jersey will be inaugurated President and Vice-President of the United States March 4, 1897, having received at least 277 votes of the electoral college, perhaps more, only 224 being necessary. They win also by a tremendous popular majority of not less than 1,100,000, carrying all of the New England and Middle States, the great States of the Interior and Northwest, California and Oregon on the Pacific slope, and Kentucky, West Virginia, Maryland and Delaware of States hitherto reckoned as part of the solid South. Kansas and Nebraska, the silver producing States of the West, except Wyoming, Washington on the Pacific slope and the South furnish Mr. Bryan with his votes. Elsewhere we have tried to interpret the meaning of this decisive verdict.

When it is remembered that the States carried for the Republican candidates by the union of Republicans, gold standard Democrats and conservative men of all parties or no parties, have about sixty per cent. of the population of the country, nearly seventy per cent. of its wealth, the lowest rates of illiteracy and nine-tenths of its cities and commercial centers, the import of the decision can be more truly understood. The fact that so many States of the South have been carried for candidates from Northern States, and that the Democratic majority in certain other States like Tennessee, North Carolina, Georgia and Florida is so greatly reduced, is prophetic of a new era, providing the incoming administration acts wisely. The tremendous popular majorities in agricultural States like Wisconsin and Minnesota, in commercial and industrial centers like Chicago, New York, Philadelphia, Boston, and the States of which they are capitals and nerve centers, and the votes in smaller manufacturing towns show that farmers, merchants, professional men and wage earners have come to about the same decision on the issue

of the campaign and have no class differences, despite the efforts made so strenuously recently to cultivate them. Those who look upon the "foreign vote" as a dangerous element may be more optimistic after contemplating the record of our foreign born citizens in the recent campaign; and the verdict in our great cities would seem to indicate that they are healthier in tone and sounder in judgment than it has commonly been supposed they were.

The National Legislature and Its Action.

Measured by its effects upon Congress, the election is not as decisive as it might well have been. Republicans in the lower house of the Fifty-fifth Congress bid fair to be not less than 212 in number, and there also will be two gold Democrats who may be relied upon to act in harmony with the Republicans if the issue is joined squarely and solely on maintaining the gold standard, or defeating such compromise legislation favorable to silver as we have had altogether too much of since 1878. But the composition of the Senate will not be as favorable to the cause of gold, unless several of the senators now classed as friends of silver decide to accept the verdict of the Republican caucus and will subordinate their views in this matter to their views on other questions of public policy in which they find themselves more in harmony with the Republicans than with the Democrats of either wing; or unless the gold standard Democratic senators, men like Senators Gray of Delaware and Caffrey of Louisiana, will put principle above party and vote with the Republicans, their allies in the recent campaign. The present indications are that the Senate of the next Congress will be divided thus: gold Republicans thirty-seven, gold Democrats eight, silver Democrats twenty-six, silver Republicans ten and Populists nine. If so, then it is apparent that the vote of the Vice-President would have the deciding power in any contest in which the line was sharply drawn between silver and gold.

It seems to be taken for granted that Mr. McKinley as soon as inaugurated will call an extra session of the new Congress, and that the Republicans will at once set about revising revenue and currency legislation. Much depends, of course, on what is done by the Fifty-fourth Congress at its short session, and upon the course of events, commercial and diplomatic, between this and March. Mr. Dingley does not believe that the bill which he introduced at the last session, intended to give temporary relief, can be passed this winter. Apparently the new administration will not be compelled to face a dwindling or depleted gold reserve, domestic hoarding having ceased and the balance of trade in our favor continuing. But this will not lessen the legitimate demand for currency reform, nor affect materially the chronic disparity between revenue and expenditure.

The Effect.

Europe was intensely interested in the outcome. Friends, like Mr. James Bryce, because he and they loved and honored us and wished no harm to come to us. Enemies, like Prince Bismarck, because they would have rejoiced at disaster. Investors because of their past profits and future hopes. What Mr. Bryce thinks of the result he can best say:

> The choice lay between public honor and public dishonor, between the maintenance of public credit and measures which would destroy public credit, between the maintenance of the true genius and spirit of republican institutions and changes involving the greatest danger to the whole social fabric. That the people of the States have rejected the dangerous proposals, and shown in the strongest manner their determination that the national credit shall be maintained and the soundness of national currency be above suspicion, is due to the high level of intelligence and education which the great masses of American people have reached

What Prince Bismarck thinks we do not care, for his present rôle of a marplot and shelved, imbittered statesman is not such as to give his words weight, but it is interesting to find the *Tageblatt* of Berlin saying: "A nightmare has fallen from the mind of the civilized world. McKinley's victory encourages those who believe in the ability of nations to govern themselves." What investors think has been indicated in the prompt upward movement of prices of American securities abroad and the renewal of negotiations with American "promoters" seeking capital in Europe.

At home it has been as if a magician had waved his wand over the land and ordered mill fires to be lighted, spindles to turn, furnaces to renew their blasts and forging, and employers to set all men at work who desired to labor. Gold is a drug on the market. Savings banks are crowded with timid depositors reseeking the security of the banks which they doubted Nov. 2. Loan rates have fallen from abnormally high to phenomenally low prices. Railroad trains are crowded with commercial travelers *en route* for merchants who are now prepared to lay in stocks. Men now know where they stand, what they can count on, and are acting accordingly. If Congress will only be amenable to public opinion we shall see an era of exceeding activity and prosperity.

Thus far the Republican leaders have spoken as if they appreciated that the victory was not theirs, but the people's. The formal statements of Messrs. Bryan, Altgeld and Tillman respecting the verdict indicate that they do not intend to cease fighting along the same lines as in the campaign just ended. The formal statements, on the other hand, of such men as Secretary Morton and Comptroller Eckles indicate that the men who formulated the Indianapolis platform do not intend to recede from it, while the declarations of the leading Populists show a divergence of opinion respecting their gains from "fusion" which is ominous of quite as much dissension as exists in the Democratic camp. Apparently the work of disintegration and re alignment is to go on, and no man can predict the issues or name the leaders of the campaign of 1900.

The Outlook for the Future.

"Peace on earth, good will toward men," is Mr. McKinley's message to Europe. May it be the keynote of his foreign policy. Elsewhere we quote his interpretation of the meaning of the result for us at home. It is statesmanlike and optimistic in its outlook and policy. May he and we realize that there are, to quote Rev. Dr. W. R. Huntington, just as many unprincipled people, just as many worthless citizens, just as many of the so-called dangerous classes in the land as there were on Nov. 2. "There is no magic in the casting of votes, that a transformation of a whole people's temper and disposition should follow the act. . . . It is indeed a fine thing that the battle should go as it ought, but what of those left wounded on the field, and what of the beaten army in retreat?" A great and serious task awaits the next Administration, for it must face or ignore, remedy or aggravate the evils which have caused the sense of injustice that has been the backbone of the uprising which Mr. Bryan has led. The Attorney General of the next Cabinet may be the most important member of it if Mr. McKinley is disposed to make him so. And while we are thinking of Cabinet officials let a protest be filed here and now against the nomination as Secretary of State of any one incapable of sympathy for and an understanding of American Christian missions. It will be well, too, if the Secretary of the Treasury can be a man of probity of character as well as a capable financier.

Some Side Issues Settled.

The overwhelming defeat of Governor Altgeld in Illinois removes from power there one who is generally conceded to be the ablest and most dangerous opponent of established institutions in this country. Mr. Hobart's election as Vice-President insures the elevation to the presidency, should Providence decree death for Mr. McKinley while in office, of one entirely competent to take up the reins of power. The defeat of Mr. Breckenridge in Kentucky saves Congress and the nation from the disgrace of having him re-enter public life.

Mr. Addicks cannot be elected to the United States Senate from Delaware because that State, though it chose McKinley electors, also elected a Democratic legislature. Hence, for a time at least, the Senate will be spared the presence of one whose only claim upon his party is his "boodle." In Michigan the chief representative of the A. P. A., Mr. Linton, has been defeated for Congress. In Providence, R. I., despite the Republican landslide, the citizens arose above partisanship and elected a faithful Democratic mayor, and, in fact, generally speaking, the people voted dispassionately and discriminatingly. Local and State issues were not entirely obscured by the great national issue, and suggested amendments to constitutions were not adopted simply because recommended. Thus Massachusetts rejected the scheme of biennial elections, and New York refused to undo the work of its recent constitutional convention and throw its forest preservations open again to the rapacity of manufacturers. In California the amendment granting woman suffrage was defeated by about 15,000 votes. Illinois, however, seems to have overlooked its work of constitutional revision, and the amendments will fail because of the neglect of the voters.

Mr. McKinley and Mr. Bryan Compared.

Mr. Bryan's telegram to Mr. McKinley acknowledging his own defeat and proffering congratulations, was gracefully worded and did him credit, but the same cannot be said for his pronunciamento sent out to his supporters the following day. Contrast its temper and purpose with the following words from the president-elect:

> The people in their majesty, ignoring party lines, have declared their detestation of repudiation and dishonor, in whatever specious guise they may be presented. They have, with the same mighty power, affirmed their devotion to law and order and their undeviating respect for justice and the courts. They have maintained their unfaltering determination to support and uphold the constituted authorities of the country, and have thereby given new vigor and strength to our free institutions. They have, indeed, again consecrated themselves to the country, and baptized the cherished ordinances of free government with a new and holy patriotism.
>
> The victory is not to party or section, but of and for the whole American people. Not the least of the triumphs of the election is the

obliteration of sectional lines in the republic. We have demonstrated to the world that we are a reunited people in purpose as in name. We have manifested in the great cause the spirit of fraternity and brotherhood that should always characterize our common and equal citizenship, and have proven conclusively that in a country of equal privileges and equal opportunity the insidious doctrine of hate or of class or sectional distinctions cannot prevail.

But Mr. Bryan talks thus of his defeat:

Trusts and corporations have tried to excite a fear of lawlessness, while they have been defying the law, and American financiers have boasted that they were the custodians of national honor, while they were secretly bartering away the nation's financial independence. But in spite of the efforts of the Administration and its supporters, in spite of the threats of money loaners at home and abroad, in spite of the coercion practiced by corporations and employers, in spite of trusts and syndicates, in spite of enormous Republican funds, and in spite of the influence of a hostile daily press, bimetallism has almost triumphed in its first great fight.

France Frightens the Sultan.

The debate in the French House of Deputies last week enabled some of the Socialist and Roman Catholic deputies to denounce in unmeasured language the Armenian atrocities and the supineness of European Powers, and it called forth from M. Hanotaux, minister of foreign affairs, a statement which, though far from belligerent in its spirit, created such excitement in Constantinople that the sultan speedily summoned the French ambassador, M. Cambon, to him and, ascertaining that France (and Russia) meant business, soon issued orders for reforms that are calculated to better conditions throughout the empire. The Vali of Diarbekir has been dismissed for his share in the disorders there. All military governors have been informed by telegraph that they will be held answerable for further bloodshed. A decree extending the reforms promised for Anatolia to the entire empire is now before the Council of Ministers. Nor is Crete being forgotten. A joint note has just reminded the Porte that her pledges of reform there must be redeemed. If these be straws showing how the tide is to run henceforth, Christendom may congratulate itself.

Lord Salisbury's Guild Hall Speech.

Lord Salisbury, the British minister of foreign affairs, made the important announcement, last Monday evening, that all controversy between Great Britain and the United States over Venezuela was at an end. He says:

Our difficulty for months has been to define the settled disputes, and the solution has, I think, come from the Government of the United States that we should treat our colonial empire as we treat individuals; that the same lapse of time which protects the latter in civic life from having their title questioned should similarly protect an English colony, but beyond that, when a lapse could not be claimed, there should be an examination of title and all the equity demanded in regard thereto should be granted. I do not believe I am using unduly sanguine words when I declare my belief that this has brought the controversy to an end.

How great a victory this is for our diplomacy it is not necessary for us to estimate now. Our chief joy now is in the thought that there is no chance of controversy or war between mother and son.

Lord Salisbury's references to the situation in Turkey, so far as they revealed his purpose, indicated no intention to give up either Cyprus or Egypt, and hinted at a drawing together of Great Britain and Russia. He repudiated the notion that permanent antagonism between them was necessary. Indeed, he pronounced such an idea as "a superstition of antiquated diplomacy," which, be it said, is a rather hard slap at the memory of his old leader, Lord Beaconsfield.

Lord Salisbury, in replying to Mr. Bayard's interpretation of the meaning of our recent election, said:

I thank the ambassador of the United States for his presence here and for joining a great historic meeting. By the few words he has uttered he has raised his own plane of observation so high above the mere level of party that, though contrary to practice to remark upon the internal politics of other states, I may be permitted, without impertinence, to congratulate him upon the splendid pronouncement the great people he represents have made in behalf of the principles which lie at the base of all human society.

NOTES.

Mayor Strong has appealed to the clergymen and church trustees of New York city to aid the Board of Education of that city by giving up for secular uses the rooms used by the Sunday schools. This is the outcome of the failure of the metropolis to build schoolhouses as fast as they were needed.

The Massachusetts district, formerly represented by John Quincy Adams and Horace Mann, after next March will have a worthy representative in Rev. S. J Barrows, editor of the *Christian Register*. We wish he could go on to Washington next month and voice the opinion of the Christian people of this country respecting Armenia's woes and Turkey's treatment of the citizens of this country engaged in missionary work.

The unconditional pardon of the former queen of the Hawaiian Islands, Liliuokalani, certifies to her good behavior as a suspect and the stability of the present form of government. The news that the Hawaiian planters are planning to import Armenians as an addition to the laboring population of the islands is interesting and suggestive. From Russia to Japan on the vessels used in transporting Russian oil and thence to Hawaii—that is the plan.

Bismarck has revealed another state secret, calculated to make all present and future European treaties less secure. He says that in 1875 Russia approached Germany to know whether, if Austria were attacked by Russia, Germany would remain neutral. Bismarck says that he was loyal to Austria, hence Russia, seeking for an outlet for her belligerent spirit somewhere, came to terms with Austria and then attacked Turkey. More revelations of the same kind are promised, and Kaiser Wilhelm realizes that he must put a stop to it. But how?

Massachusetts's vote was significant. Mr. McKinley received 273 004 votes, Mr. Bryan 104,282 and Mr. Palmer 11,865, every city and town in the State but one giving Mr. McKinley a plurality. Governor Wolcott received a plurality of 151,743, the disparity between his vote and Mr. McKinley's not being due to lack of popularity, but because many of the gold Democrats who voted for Mr. McKinley voted their own State ticket in order to give it the number of votes requisite to secure it a place on the official ballot of 1897, and they succeeded. The legislature will have eight Democrats in a total of 280 members.

IN BRIEF.

Our compliments to the Baptist clergyman of Saratoga who, missing his train while journeying home to vote, mounted a bicycle and "scorched" twenty-two miles, arriving at the polls just in time to vote.

Two ways of helping the Armenians are set forth this week. The first is by gifts to our Armenian Orphans' Fund. The second by employing the refugees now in Boston. See pages 706 and 738. Can you not do one or the other, or both?

Mr. F. Hopkinson Smith, by his absurd attacks against the Armenian people and American missionaries in Turkey, seems to be about equally moved by desires to help his two friends in that country, the sultan and Judge Terrell. Probably they both have about equal occasion for gratitude.

Most of our religious exchanges went to press on or before Tuesday, last week. Nearly all these announced that "when this paper reaches our subscribers the great political struggle will be over." Were any readers of these papers enlightened by this solemn announcement?

Both of the leading candidates for the presidency, during all the excitement of the campaign, honored the Lord's Day and regularly attended public worship, and by so doing they increased the esteem in which they are held by the public. These facts combined are a good omen for the nation.

What caused the President to be so fervent in his Thanksgiving proclamation? It is as orthodox and pious as if John Calvin had written it. By the way, after March 4 John Wesley, and not John Calvin, will be the patron saint of the White House. Henceforth Cabinet meetings will not be "sessions," but "class meetings." May no one "fall from grace."

Great men frequently have to experiment before they find their life work. Dr. Quint studied medicine for a while, and Dr. Storrs began to study law with Rufus Choate as mentor. Cicero was Rufus Choate's favorite orator and model. This being remembered, the reference in Dr. Lyman's article to Dr. Storrs's Ciceronic style is most suggestive of transmitted ideals and methods.

The streets of Boston are crowded with shoppers on Monday, because of the bargains announced in the Sunday newspapers. But of the large dry goods houses which advertise it is worthy of special notice that no advertisement of the firm of R. H. Stearns & Co. appears in any Sunday paper. Yet perhaps no house of the kind in Boston is more popular and prosperous than this one.

We do not need to seek far for modern signs of the Holy Spirit's power while there are such missionary meetings as the annual convention of the Woman's Board, a report of which we publish this week. The prevailing impression was not merely in the line of aroused interest and enthusiasm, not even of the urgent need of advance, but rather a deep conviction of the privilege of being permitted to share in speeding forward the kingdom.

In Germany ten times as many Jews as Christians in proportion to their relative population are to be found in the universities. Some of the richest families in Europe belong to that race. The mayor-elect of London is a Jew. But neither in Europe nor in the United States do Jews show any desire to go back to the land of their ancestors, and among the less than 50,000 now in Palestine none are to be found of much wealth or any recognized ability for leadership.

Prof. George Adam Smith of Glasgow receives many inquiries from Americans concerning courses of study in the universities of that city and of Edinburgh, and also as to the cost of living. The desired information may be found in the Scottish Church and University Calendar and in the Church College Calendar. These may be ordered at one shilling each from Messrs. MacNiver and Wallace, Princess Street, Edinburgh. As to the cost of living, Professor Smith says, "One may live as cheaply or as dearly as he will."

Ministers are scarce in the legislatures, but when they are sent there we believe they usually prove to be useful legislators. We look for such a career in the next Massachusetts House of Representatives for Rev. C. P. Mills of Newburyport. Two excellent proofs of his popularity have recently been given to him. One is the fact that he has just com-

pleted sixteen years in his first pastorate, with the North Church of that city. The other is his election to the legislature, as an Independent, with a handsome majority over the regular party nominees.

When Dr. Quint was recently remonstrated with on the danger of taking part in funeral services, always a severe strain on that great, tender heart, so frail in later years, he replied: "Yes, I know it hurts me, but I must do it," adding gently, "You know we must always do what we can—as *long* as we can." How faithfully and generously he fulfilled this article of his creed is indicated by the grateful testimony of multitudes who found him ever ready to sympathize and advise with them in perplexity, or to render any of the manifold services for which he seemed peculiarly fitted.

It must have been good to sit at the feet of Mr. Barrie and Dr. Nicoll of the *British Weekly* as they spoke to the notable gathering of authors and publishers under the roof of the Aldine Club, New York city, last week. Hamilton W. Mabie presided, and Mr. Howells, Mr. Cable, Thomas Nelson Page, Charles Dudley Warner and Dr. S. Weir Mitchell spoke. Dr. Nicoll said that which deserves quoting: "I do not see that weariness is in England's heart, or languor on her brow, but if failure or death should come, we should have one consolation—we should be proud of having been your mother."

There come times when the most skillful writers of prose have to resort to the songs of the poets for adequate voicing of their own and others' thoughts. Thus the day before the election the New York *Sun* printed all of Whittier's The Eve of Election Day as its leading editorial, the Springfield *Republican* printed part of Longfellow's Sail On, O Ship of State, and the New York *Evening Post* recalled to mind Frances Anne Kemble's splendid sonnet, Triumph Not, Fools, in which she said to the scoffing rulers and priests of Europe:

Triumph not, fools, and weep not, ye faint-hearted!
Have ye believed that the supreme decree
Of Heaven had given this people o'er to perish?
Have ye believed that God had ceased to cherish
This great New World of Christian liberty?
And its fair light forever had departed?
Nay—by the precious blood shed to redeem
The nation from its selfishness and sin,
By each brave heart that burst in holy strife,
Leaving its kindred hearts to break through life;
By all the bitter tears whose source must stream
Forever every desolate home within,
We will return to our appointed place,
First in the vanguard of the human race.

THE STORY OF DR. QUINT'S LIFE.

Dr. Quint was blessed with a worthy and distinguished ancestry. He could hardly help being a patriot when his own grandfather and no less than three great-grandfathers were soldiers in the Revolutionary War. Others of his progenitors had part in the French and Indian wars and helped to capture Port Royal. His mother's grandfather founded the Free Baptist denomination in America, and this fact may explain Dr. Quint's activity in promoting present endeavors to bring Congregationalists and Free Baptists closer together. Dr. Quint's father was engaged in manufacturing in Dover for over fifty years, and the son never lost his fondness for the place where his earlier years were spent and where he still retained his citizenship.

Dr. Quint was born, an only son, March 22, 1828, in Barnstead, N. H. He fitted for college at Franklin Academy, Dover, and graduated at Dartmouth in 1846, at the early age of eighteen. After three years spent in various employments he entered Andover Seminary, where he graduated in 1852, and took there, immediately, a year of post-graduate work. His ordination took place at the Central Church, Jamaica Plain, March 27, 1853, and the occasion was rendered doubly impressive by the fact that he was simultaneously installed the first pastor of the young church, now one of the strongest in the cordon of outlying Boston churches. At the outbreak of the war his church gave him leave of absence, and he became chaplain of the famous Second Massachusetts Infantry, remaining with the regiment until the summer of 1864. He took a strenuous part in the campaign, and shared with the soldiers all the vicissitudes of camp, march and battle-field. J. S. C. Abbott, in his history of the war, pronounces Dr. Quint one of the most heroic chaplains of the war. In 1863 he had insisted that there should be a formal separation from his beloved charge at Jamaica Plain, and so, on his return from the South, he was free to accept another pastorate. This was over the North Church, New Bedford. His ministry there lasted until 1875, when he resigned on account of precarious health. He never took another pastorate, but he acted in the capacity of pastor for several other churches in the suburbs of Boston. Among them were the Broadway Church in Somerville and the West Roxbury church. He served at Allston from 1886 until 1890, when he refused longer to permit the church to go on without securing a permanent official leader.

The period from 1875 to 1896, then, may be considered the period of his pastorate at large. He had already been thrown into close ecclesiastical relations with the denomination by being chosen, in 1856, the secretary of the Massachusetts General Association. This office he held until 1881. In 1871 his secretarial duties were further extended by his being chosen secretary of the National Council, whose regular triennial sessions began in that year. This position he held until 1883. His intimate association with the National Council, of whose business committe he was chairman in 1865, as well as chairman of its committee on constitution, and temporary presiding officer at Oberlin in 1871, led naturally to the origination and elaboration of the Year-Book, which he edited for many years until he passed the task over to Dr. Hazen. He served on the board of directors of the Congregational Publishing Society for twenty-five years.

These years since resigning the active pastorate have been marked by important and various services to the denomination at large. As a director of the American Congregational Association he exercised constant supervision over the property of the association, and particularly over the library, which to a large extent was his creation, as it always was his pet. As a corporate member of the American Board he was usually present at its annual meeting, and his part as mediator in the controversy which nearly split the Board a few years ago was no small one. He has been for the last four years one of the three members of the Board of Visitors at Andover, and after the death of Professor Pease he gave instruction in homiletics for two years until a permanent successor could be obtained. A short while before this he was called to Auburn for several months to perform similar work in the Presbyterian Seminary.

Dr. Quint was prominent in Masonic and Grand Army circles, being among those who formed the first G. A. R. Post in New England, at New Bedford. He belonged to the Loyal Legion and attended its annual dinners quite frequently. He was an esteemed member of the New England Historic Genealogical Society.

His published works have not been as many as his friends could desire. His army letters, most of which appeared first in *The Congregationalist*, were gathered in a volume called Potomac and Rapidan. He also put in permanent form the records of the Second Massachusetts Infantry and of the First Parish in Dover, N. H. He contributed many articles to the *Dover Enquirer*, and various sermons and public addresses by him have been published.

Dartmouth College always found a use for Dr. Quint's wisdom and foresight. It honored him in 1866 with the degree of Doctor of Divinity, and in 1870 he became a trustee. At the time of his death he was the senior member of the board. He presided at the inauguration of President Tucker two years ago, and it is interesting to recall that one of his last public addresses was at Hanover, on the evening known as Dartmouth night, when he spoke for the trustees. But recently, too, he has addressed the Grand Army Post at New Bedford, while his final public appearance was on the platform of Faneuil Hall at the recent A. M. A. jubilee. It is certainly a singular circumstance that his last three public addresses were on themes quite diverse in character, but each particularly congenial to his mind.

Dr. Quint has not been an entirely well man since the war, but his sturdy appearance and the work which he performed gave a misleading impression of his actual condition. The heart difficulty which finally caused his death has been his constant companion for many years, and few have guessed the extent and continuousness of the pain which he suffered from it. He had been in apparently ordinary health through last summer and autumn, being an almost daily visitor to the Congregational House. His absence last week Monday from the Ministers' Meeting and from his usual haunts was found to be due to an attack of the previous Sunday, from which, however, no immediate serious consequences were anticipated up to almost the very hour of his death. He had attended church and partaken of the communion at Allston, and on his way back to his home in West Roxbury stopped for dinner with old friends on Scotia Street, Boston, whom he was in the habit of visiting frequently. There Mrs. Quint joined him, and there the first premonition of the end came in the form of an attack such as those to which he was accustomed. The plan for returning to West Roxbury that day was abandoned, and Monday and Tuesday passed without any marked change. On Tuesday he dictated letters, one of which had to do with the important matters now before the committee on plans for the new Congregational House, and as late as Wednesday morning at three he had strength to stand on his feet and take his medicine. The end came very unexpectedly to the watchers, but peacefully, an hour later.

Looking back over the last few weeks his friends now see certain indications of his own impression that his life was not to be prolonged many months. He knew that death probably would come suddenly, but he hoped that he might not be smitten down on the street. He spoke once or twice to his wife of his dread of the cold winter. And though he was the last man to indulge in whimsical premonitions, or to sadden others by reference to his own condition, it seems more than probable that he was conscious of the nearness of the end. The prostration in the summer of his intimate friend and associate, Dr. Walker, was a great sorrow to him, and the death of Professor Blaisdell four weeks ago, his seminary classmate, was another severe shock.

Dr. Quint's family life was a peculiarly happy one. He married, Jan. 1, 1854, Rebecca P. Putnam of Salem, Mass. The oldest daughter, Clara G., died last April. She was a woman of rare abilities, and one in whom her parents justly took pride. The three surviving children are Katherine M. Quint, who was the first woman to receive an M. A. from Dartmouth, that honor being conferred last June; Wilder D. Quint, one of the editors of the *Boston Traveler;* and John H. Quint, who graduated at Bangor Seminary last June and is now taking a year of additional study at Bowdoin College, after which he expects to enter the Congregational ministry. Mrs. Quint has ministered with great fidelity and tenderness to her husband throughout the years. To her he dictated most of his articles and letters. The sympathy of a wide circle of

friends is about her and her children in this the time of their severe bereavement.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Order, Election Day.

Judging from past experiences there were good reasons to look for riots and bloodshed at the polls Tuesday. At midnight the mayor and the chief of police could say that not a single disturbance had occurred in any voting precinct or on any of the streets of the city. This was due to the fact, first of all, that the saloons were closed both in the rear and in front, then that it was known that the chief would promptly dismiss any subordinate who should in any way fail to do his duty, and that from the opening of the polls in the morning till they were closed in the afternoon, he would travel from precinct to precinct. Mayor Swift, since the election, has pointed with pride to the fact that the city now has a police force which is non-partisan and entirely divorced from political influence. The quiet of Tuesday makes it evident that, difficult as it is, municipal government is possible, and that even in present conditions is not unattainable. Business already is responding to the hope of better times, and the prospects of terrible sufferings from the army of the unemployed are not likely to be realized. There will be a great increase in building, and many enterprises which, had the result been different would have been given up, will now be pushed forward. Not a few prominent and thoughtful business men in Chicago look upon the defeat of Messrs. Bryan and Altgeld as no less important in the history of our country than the surrender of General Lee. Few persons outside the State can realize the burden we have borne in the governorship of Mr. Altgeld. He has been the intellectual force in the present campaign. One can but rejoice that by a majority of about 100 000 his power as a leader in the political life of Illinois has been reduced to a minimum and that, in all probability, he will soon vanish from sight.

Receiving the Returns.

Not since the days of the Civil War has there been such eagerness to hear the results of an election as was manifest Tuesday night. The great dailies made arrangements to meet the demands of the people. The results of the voting in different States were made known by search-light and various colored bombs thrown from the roof of some of the highest buildings. The *Tribune* secured the Coliseum, where the returns were shown by stereopticon as fast as they came in to an audience which was estimated at 25,000. Postmaster Hessing presided, and with the help of musicians managed to keep the great crowd quiet through the long hours of waiting. At half a dozen different points in the city these returns were shown by stereopticon. But the multitudes thronged the spaces near the down-town offices of the papers. Passing was well-nigh impossible. The crowd was orderly, good-natured, obliging. There was no drunkenness. People were, however, intensely excited. As news favorable to the Republican candidate began to come in, the crowd went wild with its cheers. It was patient but solicitous when reports favorable to Mr. Bryan were shown on the canvas in front of the newspaper offices. By midnight the majority was satisfied. The streets looked lonely, for it was believed that the battle had been won and the country saved from the dishonor and the dangers which had threatened it. It was noticed with not a little surprise that great numbers of Bryan men expressed themselves as more than satisfied with the result. They had voted for Mr. Bryan, they said, because he was their candidate, but they were glad McKinley was elected, because his election means better times. It is to be hoped that the successful party will realize the responsibility which has been thrust upon it, and that efforts will be made as soon as possible, and continually, to remedy any injustice in our present laws, and to see that all men enjoy equal rights and privileges under the Constitution.

Ministers' Meeting.

It is not surprising that the attendance was small. The day before election was exciting even for ministers. Dr. Simeon Gilbert read a finely written, comprehensive paper on the Grindelwald Conference. He reviewed the significant events leading to its establishment, pointed out the work which in various directions it has already done, and indicated some of the ways in which it may favorably affect the religious interests of the future. The paper was listened to with real interest, and the labor bestowed upon it was thoroughly appreciated. A brief report of the jubilee meeting of the A. M. A. in Boston was made by Dr. Savage. An item of personal interest to all who know him was the fact that Dr. Savage during his absence from the city occupied the pulpit in his native town, Cromwell, Ct., where fifty years before he preached his first sermon, and that four or five of those who listened to his last sermon heard and remembered the first. Long may its author be spared to bless our circles with his presence.

President Eaton at Beloit.

Dr. Eaton has just completed ten years of service as the president of Beloit College. This week students and professors made a demonstration in his honor, at which the progress of the institution for a decade was carefully traced and due credit given to the agent chosen of God for its accomplishment. To one who recalls Beloit as it was ten years since, the present position is full of encouragement. There are now more students in the Freshman Class than in all the classes of 1886. Four or five costly and important buildings have been secured and to the endowments hundreds of thousands of dollars have been added. What Beloit needs is to be able to report at the jubilee Commencement this coming summer that $200,000 more have been provided and that this has been further increased by the $50,000 pledged by Dr. Pearsons.

Annual Meeting of the Woman's Board of the Interior.

All accounts agree that the meeting at Des Moines this year was one of more than ordinary interest. There was a large attendance, a great deal of enthusiasm and, above all, the ability to report the closing of the year without debt. Although there was some doubt about the wisdom of the proceeding, it was determined that efforts should be put forth to obtain as much next year as had been obtained last year, $80,000, inasmuch as any curtailing of expenses means the inflicting of great hardship upon missionaries and serious crippling of their work. One of the more interesting features of the meeting was the recognition of the twenty fifth anniversary of the service of Mrs. Moses Smith as president of the board. To her the recognition came as a surprise, and was all the more welcome because of its surprise and the heartiness of those from whom the recognition came. Few agencies in the Interior have been productive of more good, either in the way of gathering funds or of uniting the churches together, than the Board of the Interior, and its success in this respect has been due to the admirable manner in which it has been managed.

Sunday Evening Services.

In many of our churches the attendance evenings is unusually large. At the Third Church Dr. Withrow always has a crowd. He prints the hymns and Scripture for responsive reading. The Apostles' Creed, which is recited at this service, is also printed. The audience joins almost universally in the responses, and seems to take pleasure in doing so. A similar plan followed by the Church of the Redeemer has resulted in securing a large evening audience. These evening services are under the auspices of the Young Men's Club. The South, the Warren Avenue and the California Avenue churches are always full Sunday evenings. Since the return of Dr. Noble Union Park, with an auditorium seating about two thousand, has been nearly full every Sunday evening, and the audience seems to be increasing. The First and Second Baptist and the Centenary Methodist churches are always largely attended in the evening. There are scores of other churches where evening audiences are encouraging, even if they are not larger than those in the morning. If one can judge from appearances, the interest in Christian work the coming season will be greater than for several years. Even the present exciting political campaign has not weakened the interest in religious things.

The Western Estimate of Dr. Quint.

The report of the death of Dr. Quint brings sorrow to many hearts in the West. Many who did not know him personally, who had never been brought under the influence of his genial and helpful spirit, have honored him for what he has done for our churches, for the force he proved himself to be in our national gatherings, for his writings on our polity as well as for his articles on other topics. He was one of a very remarkable group of men not long since frequently seen in and about the Congregational House, Boston. Dexter, Richardson, Quint, what memories these names recall; what blessings have come to our churches and to the kingdom of God the world over through their counsels, through the realization of plans which they formed and helped to carry out. Keenly as we shall miss him—and Western hearts mourn for him as sincerely as Eastern—we rejoice as we think of him with that loved daughter whose absence from earth has been such a sorrow to him these last months, and with those friends from whom he was inseparable when they and he were here in health and strength. Through this paragraph hundreds of ministers in this section of the country would gladly express their sympathy with the bereaved family circle, and with those daily associates who knew how to prize at its true worth the friendship with which he honored them. His name and memory can never be dropped out from that brilliant galaxy of names which adorn our Congregational history.

Chicago, Nov. 7. FRANKLIN.

The Home

THE FROSTS OF LIFE.

The corn would wring its utmost gold
From autumn's sunny hoard in vain,
Did not the night-frosts keen and cold,
Bring ripeness to the patient grain.

The labor of the summer sun,
To fill the grapes would have been lost,
Had not each purple cluster won
The last maturing touch of frost.

And we, who fain would sun the heart
In ceaseless warmth of shadeless hours,
Need frosts of trial to impart
A mellow bloom to all our powers.

For thus is formed the wholesome bread,
That feeds the hunger of the soul;
And thus the mystic wine is shed,
To make the wounded spirit whole.

We taste and see that God is good;
The sacrament of pain doth give
Christ's solace in the sorest mood—
Heaven's faith and hope to wisely live.
—*Hugh Macmillan, in Sunday Magazine.*

One of the strongest arguments in favor of women riding the bicycle is embodied in the experience of a teacher who occupies a responsible position in a large and influential private school. She affirms that whenever perplexed or worried by important matters of administration or discipline she invariably defers judgment until she has taken a long ride on her wheel. The exercise steadies the nerves, clarifies the brain and puts her in a condition to make wiser decisions. Moreover, she finds that trifles which rasp and fret within doors often vanish on returning from an invigorating spin in the open air. For those who do not care for bicycling, walking serves much the same purpose. An English physician says on this point: "Never have I found so perfect a remedy against that mental condition commonly spoken of as 'the blues' as a good brisk walk."

In visiting one of the women's colleges in England, last summer, we were struck with the simplicity in the furnishings of the students' rooms as compared with similar quarters here in America. The English girl has fewer pictures, possibly only one, but that is certain to be choice as to subject, even though it be only a photograph. She has fewer ornaments, scarfs, cushions, draperies and miscellaneous knicknacks, yet the rooms look neither bare nor uninviting. None of the essentials for real comfort are lacking, but there are no evidences of luxurious habits. The impression made upon the visitor was an air of repose conducive to study. There is no objection to a girl's making a bazar of her room if she chooses, but it is a fair question whether too much time may not be consumed in keeping it properly dusted and in order, and whether a multiplicity of objects around one when engaged in study may not tend to mental distraction.

Few persons are so ill-bred as to neglect altogether the acknowledgment of a gift, yet there are many who lack the grace of acknowledging a present well. The donor, who, perhaps, expended a deal of thought in trying to make a suitable selection, is often left in doubt whether the particular article chosen has conferred any pleasure or not. Yet the recipient is truly grateful and feels that she has discharged her whole duty by saying thank you in a general way. It would be easy, however, in most cases, to specify how the gift gave pleasure, and thus relieve the giver from an embarrassing sense of having made a mistake in her choice. If it is an article of household decoration mention where you have placed it, if something in the line of personal adornment state some occasion when you are likely to wear it, if a book, allude to a particular feature or passage in which you anticipate enjoyment. The art of gracefully acknowledging favors of any kind is well worth cultivating.

TEACHING CHILDREN TO GIVE.

BY REV. CORNELIUS H. PATTON.

I recognize the danger of quoting approvingly anything that is done by a certain gentleman of means (to put it lightly) who has gained the reputation of being the most liberal man of his time by pouring his oil upon the troubled waters of needy churches and schools of the Baptist persuasion. However, we ought to be able to learn a thing or two from one who gives his millions as easily as most rich men give their hundreds, and who always gives wisely. The thing that pleases me most about him is that he intends that his children after him shall be not only givers but also intelligent givers. I learn from a good source that when an application for help comes to this man from an individual or an institution, he first lays it before his family, reciting the facts in the case and calling for an opinion from each child in turn. After they all have passed upon the case he states his own conclusion and the reasons for it, often with shrewd observations upon human nature and the manner in which the Lord's money should be dispensed.

This example of child training in benevolence ought to commend itself to all parents, and especially to all who are concerned with the money side of religious work. The distress of our churches and benevolent societies during the past three years has taught us many things, and among them the need of laying deeper foundations of benevolence in the character and habits of the little folks. Mr. Rockefeller is likely to accomplish even more through teaching his children to give than by his own princely munificence. Even an impecunious pastor or Sunday school teacher may give his thousands through a boy who, being taught to be liberal in the days of small things, continues in the same virtue in the days of wealth.

The time to begin is at the beginning, and the first thing to do is to secure right impressions of money. A child has to be taught the use of money, even though it is to be expended for selfish enjoyment. Why not teach it the higher use from the first? A little girl this side of three, who is fond of banging on my study door when I am writing, thinks that silver dollars are meant solely for her amusement when her papa spins them on the window-sill. She is more fond of five silver dollars than of one simply because they make a finer show when all going at the same time. In another year she is likely to think that a dollar is meant solely to provide her with dolls, toys and perhaps dresses. It will be her parents' fault if she does not come to realize that the best thing that can happen to a dollar is to fall into the contribution box. Started in time and managed in a proper way, the higher lesson can be learned, if not as readily, certainly as surely, as the lower. When the age of discrimination sets in then that dollar will have to be split up, as it ought to be, and the child taught to appropriate it in right proportions for various uses.

I was greatly interested to find the other day that the first money received into the treasury of Carleton College was given by a little boy who earned it by selling popcorn, and that the first money that came as a result of a general canvass of the State was from a little girl, who sent in two silver half dollars, which she had received in her infancy and held as her most precious keepsakes. Is it any wonder that one of those coins is kept now in the college archives as a memento of what the children of twenty-five years ago were willing to do for Christian education? It is as easy to interest children in a college or a mission kindergarten as in anything else, unless it be a menagerie, and even the menagerie may be annexed to the belongings of some of our mission stations.

I am sometimes asked what methods to use for "extracting money" from children. Well, if money is to be "extracted," I can only refer the inquirer to the dentist, who has various tools adapted for that kind of work. When I heard such a request not long ago I was reminded of the story of a man who swallowed a half dollar which stuck in his throat. His wife tried to draw it out, but without success, and as he was in great agony she called in a surgeon. He worked over the man for half an hour, suggested tracheotomy, then decided against it, and finally gave the case up, remarking that she would better send immediately for the Methodist minister. Whereupon she was greatly alarmed and said, "O, doctor, you don't think he is going to die do you?" "O, no, madam," he replied, "but if anybody can get fifty cents out of that man a Methodist minister can." I fear many of our schemes for raising money from adults, as well as from children, are too much on the—I will not say Methodist order—but on the extracting order.

It is well to appeal to their child-fancies in the means used for gathering their little gifts. There is a gospel of the mite-box, and I often think some people who furnish supplies have never heard it, when I look at the ugly things they send us for storing the pennies. A mite-box or bank should appeal to the giver's fancy. They are not intended for the superior beings who sign checks for a million. The ladies of the Woman's Home Missionary Association hit it about right when they sent out those "children's wigwam banks," with their realistic pictures of Indian life, in order to store the pennies of the little friends of the A. M. A. The General Howard tent, which the C. H. M. S. issued, is the same idea applied for a different work. I have known even aged saints among the women to yield to the seducements of a wigwam bank after they had scorned to look at a maroon-colored box covered with Scriptural exhortations. A month before last Christmas we gave the children in the pastor's class dolls' stockings to hang up for Jesus, just to surprise him when he found them full of pennies. Probably he never before had had a Christmas stocking, but this time he had seventy five of them, and very pretty they looked, too, hanging on a clothesline across the church at the Christmas festival. Then came "old clock liberality," which was run by one of the big girls who was out of

sight, but struck with a verse from the little girls down below, a word for each hour and all about giving.

Most mite-boxes are too large. They discourage even the officers of the "branch," to say nothing of the prospective workers, whose earnings run from five to ten cents per month. The other day in a toy store I found the ideal thing in the shape of a little log-cabin bank, made of wood, with a chimney outside, and a gorgeous red roof and other adornments, and all for one cent. They hold just twenty-five pennies, and I immediately bought up the whole stock. A cent invested in such a benevolent storehouse will prove the best kind of real estate.

To teach discrimination in giving have the children keep a benevolent account. Twenty children in a class were given each a little iron safe with key and a bank-book. The account was supposed to be with "O. P. J.," the ancient worthy who instituted proportional benevolence. The children placed a definite proportion of their money in the bank for religious work. This they credited themselves in the books, and the expenditures for Sunday school, mission band, church collections, etc., were also noted on the opposite page. Once a month the account was inspected by the pastor, who commented on the way the charity funds had been disbursed very much as Mr. Rockefeller does with his children. Accounts which balanced and had been properly administered were "O. K.'ed," with plentiful use of red ink and ruling, and the children began to know how to give with discrimination, as well as to think giving was more fun than buying. In children's societies they should have their own treasurer, as well as other officers. I saw a constitution of a boys' club in a colored school down South which had this original provision, "There shall be two treasury men, one to hold the box and the other to hold the key." A multiplication of officers is both safe and expedient.

Finally, teach the children to believe in the "almighty dollar." Why should we scorn that designation? The trouble with the American people is not that they seek the almighty dollar, but that they seek a dollar which is not almighty, a dollar which serves only to procure inferior or questionable objects. The "almighty dollar" is the Almighty's dollar, and no other has any right to the name. It is a dollar which is able to transform character, to give it an eternal quality—a dollar, in short, which becomes treasure in heaven. It is when people see the power of money for eternal soul worth that they will seek it and spend it in the right way. Encourage the children to do that. Tell them how powerful a dollar is when expended for the Lord, and how transitory and disappointing it is when expended in any other way. The transformation of matter into money and of money into character should be set before every boy as the end of business. That is what the Minnesota boy discovered when he sold pop-corn to make money and gave money to build Carleton College.

A writer in the *Nineteenth Century* objects to women serving with men on school boards and in other public capacities on the ground that "the overpowering fascination exercised by the women will transform the men into their humble followers, incapable alike of argument or opposition"! Mrs. Maitland, a well-known member of the London School Board, gives a crushing reply to the charge in these words: "Though the article is intended to be adverse to the claims of women, it seems to me a much more deadly insult to men. If they are so hopelessly weak that they cannot do business with one or two women among them they must be almost unfit to conduct business at all."

THE INDIAN SUMMER.

'Tis the time
When the chime
Of the seasons' choral band is ringing out.
Smoky brightness fills the air,
For the light winds everywhere
Censers full of flowery embers swing about.
There is sweetness that oppresses,
As a tender parting blesses;
There's a softened glow of beauty,
As when Love is wreathing Duty;
There are melodies that seem
Weaving past and future into one fair dream.

To her bier
Comes the year,
Not with weeping and distress, as mortals do;
But, to guide her way to it,
All the trees have torches lit;
Blazing red the maples shine the woodlands through;
Gay witch hazels in the river
Watch their own bright tapers quiver;
Flickering burn the birches yellow
Through the walnuts brown and mellow;
Dark, sad pines stand breathless by,
Mourners sole, and mourning that they cannot die.

Through the trees
Tolls the breeze.
Tolls, then rings a merry peal, and tolls again.
Dead leaves, shaken by the sound,
Slowly float and drop around.
So does memory lull or echo thoughts of pain.
Dead leaves lie upon earth's bosom,
Side by side with many a blossom;
Gentians, fringed with azure glory—
Sky-flakes, dropped on meadows hoary;
Asters, thick and bright as sparks
Struck by seraph oarsmen from their starry barks.

O, to die
When the sky
Smiles behind the Indian summer's hazy veil!
Thus to glorify decay,
Going in life's best array
Unto groves where death is a forgotten tale.
Falls a sorrow on the spirit?
Heavenly hopes are springing near it.
Earth, a happy child, rejoices,
Keeping time with angel voices.
When such autumn days are done,
There's a crown behind thy rays, thou setting sun!

—*Lucy Larcom.*

THE NEW BICYCLES AND HORSELESS CARRIAGES.

BY GEORGE ETHELBERT WALSH.

The past summer has been distinctly a "bicycle season," when nearly everybody seemed to be riding, and those who ought to know tell us that the summer of 1897 will eclipse anything witnessed in the past in the number and variety of bicycles, tandems, tricycles, sextuplets and horseless vehicles of various makes. The new era of travel has thus come to stay, and every sort of business will be affected by a method of locomotion that is as cheap as it is popular. During the last twelve months the progress made in the manufacture of horseless vehicles is so tremendous that some of the results are almost startling to one who has not kept pace with the reports of scientific journals.

There has been a good deal of newspaper speculation about the possibilities of the cycle in supplying us with means of rapid transit little short of flying, and many of the apparent wild vagaries have been realized in actual invention. The chainless bicycle, for instance, will be made next year, although the idea of manufacturing practical wheels without a chain has always been scouted. In France the chainless bicycle has been manufactured and successfully used for some time, and several firms will place the wheel on the American market next summer. This will be a distinct improvement over the present chain wheel, for the machinery is all dust proof and much stronger and easier to work. The method of driving the wheel is the same, but instead of the chain a long shaft runs from the hub of the hind wheel to the crank in the middle of the machine, and by means of bevel gears this turns around when the pedals are pushed. The shaft and gears are all inclosed so that no part of the machinery can be seen moving, and to the ordinary spectator the action of the wheels is a mystery.

Cycles to carry more than one person are soon to be made in a great variety of styles, and whole families will be able to make journeys on the private vehicle as they formerly did in the old family coach. In this case, however, each individual member will have to contribute a little of the motive power. The tandems have been so popular the past season that manufacturers could not make enough to supply the demand, and now there is a decided call for triplets and even sextuplets. The latter were manufactured at first as a novelty and for racing, but the manufacturers find that their appearance has actually created a demand for them.

The tricycles and four-wheel machines have been improved to the point of perfection, and no one need feel any fear of operating them for the pleasure of the ride and for the good of the exercise. They run almost as easily as the bicycles and tandems, but nearly all danger is eliminated. One does not have to learn to ride them, for there is no balancing feat to be accomplished. While they may appear too tame for the ordinary youth of the land, they are peculiarly fitted to those whose age forces them to the consideration of accidents.

In improving the bicycle, and all of its variations, the manufacturers have been forced to study with no little anxiety two special parts of the machines, and, while distinct improvements have been made in each this year, we are still far from reaching perfection. The pneumatic tire has not by any means been invented yet that will defy all punctures, and until such a tire has been found bicycling will have its serious drawbacks. Tires, however, will be made more puncture proof than ever next summer, and many of them will have an outside layer of material that will resist any ordinary sharp piece of stone or metal. The manufacturers will not guarantee them as puncture proof, but merely maintain that they are as near that as present circumstances will permit.

The saddle is the next important part of the machine that has exhausted the patience of inventors. The right saddle has not yet been made. There are many that are such great improvements over the old-fashioned hard saddle that one does not feel like complaining, but truth compels every rider to acknowledge that he is still looking forward to the perfected saddle. It must

come in time; no one doubts that, but it is slow in getting here. At present half the trouble and inconvenience of riding is due to the saddle—the saddle that is too hard, too springy, too large or small, or too unsuited in every way. The number of new saddles that will be tested and experimented with next season will be legion, and of them it is hoped that at least one will prove successful.

When we pass from the bicycle to the horseless carriage in a study of our modern methods of travel, we bring into consideration an entirely new factor. It is true that bicycles and tandems have been invented to run by motive power other than the human legs, such as gasoline, steam and electricity, but they will never be popular. The rider who is young and daring enough to learn to balance himself on a bicycle will not submit to the propulsion of his machine by a motor. It is the exercise and the sense of muscular movement and development that makes half the charm of this sport. Those who want motor power to move them will not ride bicycles. They will demand a carriage, with all the luxury and conveniences that term signifies, and they will have provided for them the modern horseless vehicle that is propelled by agencies other than human.

The horseless carriage is still in the embryonic stage, but it is evolving from it so rapidly that we may soon expect to see it a common mode of conveyance. In France, where the country roads are excellent, it has attained a degree of popularity not known in this country, but recent trials and races with the carriages in New York and Chicago show that they are receiving attention here. Several firms are now engaged in making horseless carriages in the United States, and several hundred of these will be turned out this winter. The demand for them is influenced a great deal by the uncertainty attached to their practicalness and to the condition of our country roads. Road making and road improving have made tremendous strides, but we are still far behind Europe in this respect, and we need more good roads before the horseless carriages will become as popular as abroad. We are in a fair way to accomplish this, and the sooner it is done the better it will be for all classes.

HEALTH HINTS.

It is better to use flannel in applying a hot fomentation and also to place a layer of dry flannel next the skin. This affords a little time to get accustomed to the heat and a higher temperature can be borne than if the moist cloth is brought directly in contact with the surface.

A mixture of prepared carbolic acid and glycerine forms a good germicide and something of the sort should be in every home. Scarcely a day passes when some member of the household does not receive a cut or scratch or slight abrasion of the skin. Into this opening disease germs are liable to enter and the simple precaution of rubbing the spot with this preparation may prevent serious illness.

Too careful attention cannot be paid to the health of children during the years of physical development. An English physician says on this point: "Those who are intrusted with the care of the young of both sexes should remember that the education of the mind is a lifelong process; there is no need of hurry. The development of the body is strictly limited to a certain period of existence and becomes finally and irrevocably arrested at a given date." Here is a truth worth considering by parents and teachers who are disposed to push young people too rapidly in their studies at the expense of their bodily well-being.

The habit of dressing too warmly within doors in the winter season is earnestly deprecated by physicians. The temperature of modern houses and offices is usually about seventy degrees, which is summer heat. Yet both sexes select thick flannels and heavy dresses and coats for house wear and then go out into an atmosphere many degrees colder with little additional protection, especially for the feet. This is a fruitful source of colds. With present facilities for heating our houses we need not follow the customs of our forefathers in wearing heavy clothing indoors in winter, We need to adapt our wearing apparel to the changed conditions which we meet in going suddenly from furnace heated apartments into the freezing cold without.

Against the use of narcotics for inducing sleep Mrs. Phelps-Ward protests in *McClure's Magazine* in this vigorous fashion:

Avoid dependence upon narcotics as you would that circle in the "Inferno" where the winds blow the lost spirit about forever, and toss him to and fro—returning on his course and driven back—forever. Take the amount of sleep that God allows you and go without what he denies, but fly from drugs as you would from that poison of the Borgias which cunningly selected the integrity of the brain on which to feed. Starve for sleep if you must, die for lack of it if you must, I am almost prepared to say accept the delirium which marks the extremity of fate in this land of despair, but scorn the habit of using anodynes as you hope for healing and value reason.

SELF-CONTROL.

In an excellent article in the *New Crusade* the writer asks what can be done at the moment when a child who has lost control of himself in an access of rage lies kicking and screaming on the floor. In reply she quotes these suggestions of a prominent kindergartner:

Shall we punish him? As well put out fire with kerosene. Shall we reason with him? As well reason with Vesuvius in full flow. Shall we try to soothe him with kind words and caresses? As well pat a cyclone on the back and coax it to be still. No; I assert boldly that the only thing to be done at this juncture is to let the child alone, to leave the room entirely.

After the outburst is over, what shall be done? Obviously find out the cause of the disease if possible, and, if we be the offenders, repent of it in anguish and bitterness and strive to cast out the devils which we ourselves invited in.

In the first place—and this, I contend, is not weakness, but common sense—try not to enter into controversies with him, avoid provocation and endeavor to ward off absolute issues. Distract his attention; try to get the desired result in some other way, but give no room for an outburst of temper if it can be avoided.

Don't fret him with groundless prohibitions; don't speak to him quickly and sharply, and never meet passion with passion. If you punish him when you are angry, he clearly sees that he, because he is small and weak, is being chastised for the same fault which you, being large and strong, may commit with impunity.

After one of these outbursts of temper, don't reprove and admonish him until he is rested. The demon has come down like a hurricane upon the waters of his spirit, and the noise of the waves must be stilled before the mind can listen to reason. When the sun comes out, after the storm, is the time to note wreckage and take measures for future safety. Select some quiet, happy hour, then, in which you can gently warn him of his besetting sin and teach him to begin to guard against it. Until this time comes, and he is in a condition for counsel and punishment, an atmosphere of grief and disapproval may be made to encompass him, which he will feel more keenly than spoken words. And when the time for punishment does come, let us try to make it, as far as possible, the natural penalty, that which is the inevitable effect of given cause; for, as "face answereth to face in water," so the feeling of justice within the child to the eternal justice of world law.

Finally, let us be patient but firm, and let slip no opportunity for teaching self control and giving strength of will.

Closet and Altar

Begin each day by tarrying before God and letting him touch you. Take time to meet God.

The world proposes rest by the removal of a burden. The Redeemer gives rest by giving us the spirit and power to bear the burden. The rest of Christ is not that of torpor, but of harmony. It is not of refusing the struggle, but conquering in it. Not resting from duty, but finding rest in duty. —*F. W. Robertson.*

Help us, O Father, when the world is pressing
On our frail hearts that faint without their Friend;
Help us, O Father! let thy constant blessing
Strengthen our weakness till the joyful end.
—*W. H. Hurlbut.*

The world, with its duties, its strifes and efforts, its sorrows and cares, all melts away in the beauty of a life near to Christ, for he becomes an ever present reality to you and his countenance like that of a friend whose face is well known. Your existence merges into that of a higher being, and you follow him steadfastly, instead of groping and stumbling along by yourself. Faith in Christ places you in a higher region of living. You have new associates, new ambitions and a life perennially renewed.—*Carl G. Doney.*

To abide in love is to abide in thoughts of God's love, in the memory and consciousness of Christ's love, in the sense of one's own unworthiness and in the renunciation of self, in the rejection of selfish pleasure and advantage and the study of the true happiness of others, in intercession, in the Holy Spirit, in the faith that discerns a present God and knows how to discover the relations of every creature to God. Especially is it to abide in the great thought that Christ tasted death for every man and that your life is to be an embodiment of the gospel for every creature.—*George Bowen.*

The day is done; the weary day of thought and toil is past.
Soft falls the twilight cool and gray on the tired earth at last.
By wisest teachers wearied, by gentlest friends oppressed,
In thee alone, the soul, outworn, refreshment finds, and rest.

Bend, gracious Spirit from above, like these o'er-arching skies,
And to thy firmament of love lift up these longing eyes;
And folded by thy sheltering hand, in refuge still and deep,
Let blessed thoughts from thee descend, as drop the dews of sleep.
—*Eliza Scudder.*

Eternal God, we cannot stand in the presence of thy love and favor without bumbling ourselves because of our ingratitude. We are full of doubt notwithstanding thy promises, and ever careless and indifferent, and slack in zeal. Lighten our eyes that the glorious life of our Saviour may shine more vividly before them, and give us grace, we beseech thee, to follow his example as thou hast given grace to the many who are now with thee in Paradise. By all the faith in the past give us more faith, and by all the prayerfulness in the past increase in us the power for prayer, for the sake of thy Son, Jesus Christ. Amen.

Mothers in Council.

THE INHERITANCE OF GOOD.

God's in his heaven,
All's right in the world.

Pippa's refrain as she passes through her one holiday of all the year has brought joy and gladness, hope and comfort to many. Had Browning written but the one poem, Pippa Passes, he would not only have proved himself poet, but Christian poet as well. I sometimes wonder, when I read and hear so much about the inheritance of evil, if the writers and speakers believe that God is dead and that good is so much less mighty than evil. It is written, "Adam was the son of God." If we are the sons of Adam born in sin, we are also the sons of God and Godhood, goodness, is transmittable as well as deviltry and wickedness.

Upon the babe is visited the mistakes and sins of its immediate parents. Not only is the girl mother condemned but the innocent child as well. Childless fathers and mothers when importuned to give one of these little ones a home often make this reply: I would do so were it not for its inheritance of sin. Why not also believe in the inheritance of good? Possibly but one remove and the child's lineage is as pure and good as their own. May not the virtues of the grandparents and great-grandparents be a rich inheritance of good for these children, who through no fault of theirs have a stain upon their name? I cannot but believe that He who notes the sparrow's fall will take an especial thought and care for them. There are also noted instances where children coming into the world with a long line of inheritance of evil, given love and home, have become good men and women. Blessed are the fathers and mothers who for love's sake and in his name hath redeemed these little ones from the consequences of sin.

But to come into the homes where children have been born to the parents. Why be unduly anxious about the inheritance of evil? "Is God's arm shortened that he cannot save, or his ear heavy, that he cannot hear," when we pray "Deliver us from evil?" Is this the one evil from which human nature cannot be delivered? To my thinking it is better to choke out the bad by the cultivation of the good than to give such prominence to the bad that the very distinction given adds to the probabilities of its continuance.

Let us fathers and mothers be as wise as we may in the care of our children, not disregarding known inheritance of evil, but also remembering gratefully their inheritance of good, and taking more thought and care that the environment be all that is good, beautiful and true, thus working together with God, trustfully, hopefully, faithfully. A. H. R.

OTHER PEOPLE'S PILLOWS.

I had such a handsome pillow given me for my baby's crib. It was plump and well proportioned. The case was linen, fine and cool, and had a ruffle all around it of beautiful embroidery. It was not altogether a show pillow, either, but was intended for use, my friend said; and so nightly I took supreme satisfaction in laying a certain curly, golden head in the center of the frilled square, with a lingering glance at the dainty picture as I turned away.

But here the pride and pleasure ended, for no sooner had the

Rock-a-by lady from Hush-a-by Street
Come stealing—

than the small head was down in some remote corner of the crib, while the pillow lay alone, stately, and almost without a wrinkle. No matter how many times during the night I rearranged that two-year-old "in good form" she would wriggle off again with the utmost perversity. At last I reached the conclusion that if she would be restless and unappreciative she must bear the penalty and go without a pillow altogether, and this one should be kept for the daytime.

But one night I tried that pillow myself, and before morning my views were changed. I found the article in question most uncomfortable. It was too square and too plump, and it refused obstinately to adapt itself in any particular. Before midnight it was gracing the footboard, while I was remorsefully laying the curly head upon a little, old, soft pillow, a relic of baby days.

Perhaps it was through the unaccustomed wakefulness which followed this episode for an hour or two that I fell into a train of disconnected and rather hazy moralizing. The thought of the little, helpless, speechless mortals who form so large a proportion of this world's population weighed upon me. It is not only the presumptuous sins against them, but "who can understand his errors?!" Even our love may be wrongly expressed. The very pillows we give them may turn to their disadvantage. What tact and judgment and quick instinct are required in the care of a little child! Above all, what a necessity to "put yourself in his place," to keep pride and foolish vanity and all selfishness entirely out of consideration, to try the pillows!

Then my mind went out into the wider field of humanity in general. There is an old fable about the exchange of burdens, when each mortal was allowed to cast his own particular pain or trial into a hugh pile from which he might select some other burden to take its place. We are all familiar with this story. We have been taught, and generally have come to believe, that each man's cross is best for him alone. But other people's pillows! The special blessings and fortunate circumstances which appear to us in the lives of our neighbors, and which, perhaps, we have not, the riches, the loves, the fame, the abounding health of our friends or our enemies, what effect do they have upon us?

I think we are sometimes inclined to overestimate them, as I did my baby's pillow. We look at the handsome proportions, the fine linen, the decorations, and wonder how those to whom they belong can ever be restless or dissatisfied We criticise and judge the possessors because they seem to take too little pleasure in the things which look so fine to us. And yet we have never tried them. We might find unexpected flaws if the same experience should come to us. The heart knoweth its own bitterness not only, but its own joy. The joy may be all it seems, or less. Each one knows for himself.

So far I thought, then I grew drowsy and dropped to sleep with these words lingering in my brain, "Judge not according to the appearance, but judge righteous judgment."

Mary E. Allbright.

A CORRECTION.

We were erroneously informed that the course of afternoon lectures by Prof. E. Charlton Black were being given in Newton instead of under the auspices of the Home Department of the Cantabrigia Club of Cambridge. Mrs. E. H. Cobb, the chairman, adds: "The object is to meet a need felt by many of our most thoughtful mothers, viz., to use the gems of our best authors for the home culture of children. From his high scholarship and wide experience Professor Black was thought to be the best person to present in attractive form the high ideals of our best writers, and to show how these could be used as powerful incentives for the culture of children and youth. As the method of the course is a novel one, the chairman would be happy to welcome representatives from other clubs desiring to study the plan at her home, 7 Avon Street, Cambridge, where the lectures are held on the second and fourth Mondays of each month, at three o'clock in the afternoon."

"It's all right, Mary," he said, patiently. "Go into politics and run for office if you want to. But remember one thing, the cartoonists 'll be after you as soon as you're a candidate."

"I don't care."

"And they'll put your picture in the paper with your hair out of curl and your hat on crooked."

"Do you think they would do that?" she inquired, apprehensively.

"Of course. And they'll make your Paris gowns look like ten-cent calico, and say that your sealskin coat is imitation."

"William," she said, after a thoughtful pause, "I guess I'll just stay right here and make home happy."

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First in the first class is Cleveland's

It's a pure cream of tartar powder, highest in strength.

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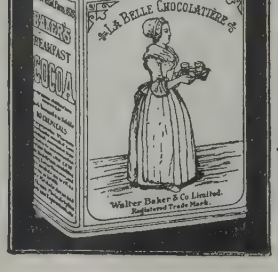

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A Familiar and Graphic Account of Pastoral and Personal Traits.

By Rev. Edwin H. Byington, Associated with Dr. Storrs as Pastor of the Branch of the Church of the Pilgrims.

My pen refuses to attempt a formal analysis of Dr. Storrs's personality, but if you will permit me to chat about him in a simple, everyday sort of a way I shall enjoy telling what manner of man his people find him to be. I am not speaking in these words for Dr. Storrs. I have not "interviewed" him. He does not know I am writing this article. These are simply my impressions gleaned during the years of my association with him and the church.

I shall not dare express all the love and admiration we feel for him, because he is himself so averse to public praise. It is one of the unwritten rules of the Church of the Pilgrims that no member shall laud him, except behind his back. The people of the church have faced a real difficulty in planning for this jubilee; they shrink from giving Dr. Storrs discomfort by abundance of praise and honor, but equally unwilling are they to refrain from expressing their heartfelt appreciation of his faithful and splendid ministry.

When the New York Presbyterian Synod, meeting in Brooklyn last month, presented to him an address of congratulation and appreciation of his spirit and ability, he began his reply by saying: "When this paper was being read, so tender and so strong in feeling and expression, I asked myself whether I could recognize the person. I can honestly say that I do not think I know him." This was not simply a bit of repartee, but a spontaneous revelation of his spirit. A local paper, commenting editorially on this incident, said, and correctly: "The spirit of his response to the compliments heaped upon him showed, more than all his intellectual attainments, why men are drawn to him. It is pleasant to think that before long the whole city will unite in expressing its opinion of this great preacher and humble Christian man. If we mistake not, he would prefer to be known first by the latter title."

It is not that Dr. Storrs is unresponsive to love and appreciation—far from that—but he places a low estimate on himself, has no appetite for adulation, and is possessed of a certain shyness which makes him shrink when his own life and labors become the object of public applause. From conviction, too, he objects to the parading of his personal life before the public. Its outflow he freely gives to his fellowmen, but the secret springs he insists shall not be uncovered. The delights of his home, the communings of his heart, the wrestlings in his study do not belong to the world.

His position with reference to the church is similar. In a sermon on the fortieth anniversary of his pastorate he said: "A certain reserve has therefore characterized our church, such as used to be more common in churches than it has been of late. There has never been felt here the passion for publicity which finds the church life most exhilarating when public mention of it is frequent, to which the church appears walking victoriously in high places when the newspapers are occupied with what is said or done within it. We have preferred to live in the privacy secured us and to do our work in our special sphere without proclamation." His joy is in the church's achievements, not in the public appreciation of them. He consents, for co-operation's sake, to send the statistics of the church for denominational purposes and conscientiously aims to make them accurate, but I think the whole thing is distasteful to him.

DR. STORRS AT THE AGE OF TWENTY-NINE.

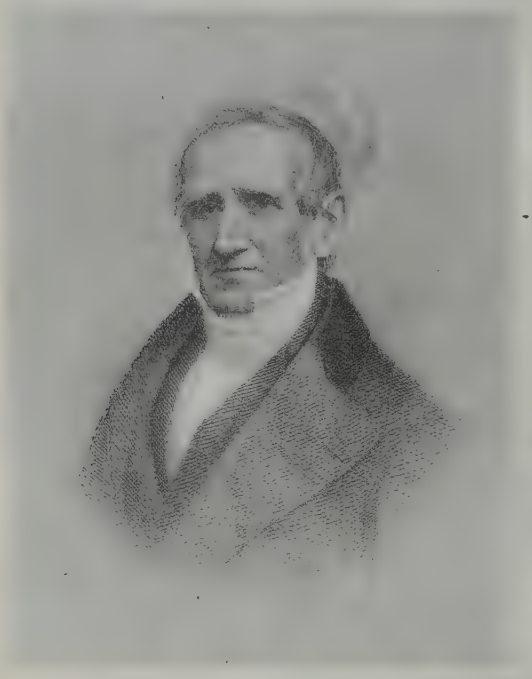
Not long ago the pastor of a prominent church arranged a series of sermons by eminent men of different denominations. He invited each to expatiate on the merits and achievements of his own branch of the Christian Church. Dr. Storrs was invited to wave the Congregational banner. Though second to none in denominational zeal, loyalty and pride, he replied that he was not accustomed to deliver such addresses, but, if desired, would gladly come and preach a simple gospel sermon. And he did.

One of the most notable elements of Dr. Storrs's ministerial life is the exalted conception he holds of his duty to his own church, the Church of the Pilgrims. In this he is a striking example to the young men of the ministry who aspire to a far-reaching influence. To them this is often the grand purpose of life, while the care of the local church, if not drudgery, is commonplace and secondary. Not thus is it with Dr. Storrs. His supreme ambition seems to be to care faithfully for the flock committed to him. Ask him to leave his church prayer meeting to address an audience ten or twenty times larger, and you will receive little encouragement. Urge his discontinuance of a church service because the attendance is small and the effort seemingly wasted, and he will smite you with his answer. He is not a man given to excuses, but he is apt to explain any absence from his own pulpit, feeling that such an act without sufficient and compelling reason would be a breach of trust.

Books he has published, addresses he has made, but they have not been allowed to encroach on the time and strength due his people. Far more are the unwritten books stored in his mind and the unuttered orations his lips have checked, because he thought their production might have interfered with his duty to his own church. What of world wide influence he possesses has not come by diverting his energies into distant channels but by an absolute devotion to this portion of the Lord's vineyard.

To each duty he gives not only the allotted time but the utmost care. Preparation for church services is neither short nor careless. He preaches without notes, but never extemporaneously. Early in the week his

subjects are chosen. They have the best of the week and all the week. He spends his mornings in his study, which is as impregnable as Gibraltar. In like manner his Saturday evenings are guarded. He accepts no invitations for those hours. For a night he must be "alone," before he comes with a message from his God to his people.



DR. RICHARD SALTER STORRS, 2D.

His devotion to his own church is deep, but it has not narrowed him. All know his great interest in foreign missions, but few realize the breadth of his spirit in relation to local Congregationalism—a breadth few ministers attain. Six months after his installation Dr. Storrs and his people approved the withdrawal of a group of his strongest men that they might start another Congregational church within half a mile of the Church of the Pilgrims. For half a century that has been his attitude, encouraging and even commanding some of his choicest spirits to leave him that they might plant or foster new enterprises, and inspiring large contributions for the sustenance of feebler neighboring congregations.

People often ask why Congregationalism has flourished in Brooklyn, while so feeble in New York city. Other factors played a part, but this is the main one: the leadership in New York fifty years ago viewed with jealousy new enterprises and permitted them to perish, but Brooklyn leadership battled for them. Not that the pastor and people of the Church of the Pilgrims founded all our twenty churches, but in the first year of his pastorate it was established as a vital principle of Brooklyn Congregationalism that new churches should not only be tolerated but planted and sustained. That spirit has continued to this day in the Church of the Pilgrims and throughout Brooklyn Congregationalism, and is the secret of our growth. Had Dr. Storrs advocated a different policy, his own church would have been larger and stronger, but where would have been our score of churches with their 13,000 members?

He has had also an influence in the community outside of church life. This he has not attained by being a perpetual fault-finder. There are men to whom good citizenship and assault on civic leaders are synonymous, who account themselves most public spirited when berating and belittling the city of their choice, and who believe that criticism is the best way of uplifting the community. Dr. Storrs is not of this class. At times, as when ballot box corruption in this county was smitten a few years ago, his eloquence he used as a veritable scourge. But this was an exception. His delight has been to fulfill faithfully all the duties devolving upon American citizenship, and then to throw himself heartily into all good movements, civic, social, charitable, which have been inaugurated for the welfare of the community. He showed himself a splendid leader in the presidency of the Brooklyn City Mission and Tract Society for many years, in his presidency of the Long Island Historical Society for the past quarter-century, and in other movements which he has originated or led.

But marked as are his qualities of leadership, his greatest influence has been in inspiring and encouraging other men in their efforts. Many noble enterprises, in the conduct of whose affairs he has had no direct part, have grown into large spheres of usefulness because of his enthusiastic and unfaltering encouragement. To him his fellow-citizens turn instinctively for counsel and co-operation. Efforts which his disapproval or even silence would have crushed in their infancy today are flourishing. Leaders for righteousness can ever count on the support of one mighty man of valor. From the pulpit and the purse of the Church of the Pilgrims often has come a grand Amen, which has inspired to new and successful endeavor the leaders of many a struggling cause. By quiet, personal encouragement, rather than by public invective, he has exerted a commanding and uplifting influence in the community.

If I should be asked the keynote of Dr. Storrs's religious life, I should say that it was an absolute and unfaltering confidence in the supreme Ruler of the universe. His is a triumphant sort of faith. He is not a pessimist; his trust in Jesus Christ banishes pessimism as the sun the darkness. Neither is he an optimist, gilding everything and refusing to recognize difficulties and dangers. He looks on both sides. He recognizes the worst in the world, but that does not shake his belief that the Lord God omnipotent reigneth; that the most merciful Father has neither forgotten nor forsaken; that God cannot fail; that the ultimate victory will be his, and that it will come in his good time. In a recent sermon on the patience of God, compared with the impatience of man, he said, with intense and thrilling emphasis: "He should not be impatient who is keeping step with the omnipotent God." Each Lord's Day in public worship at the Church of the Pilgrims is repeated the Apostles' Creed, and his entire ministry has been an undaunted and triumphant proclamation: "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only son, our Lord."

This spirit determines largely, I imagine, his position on such vexed questions as the higher criticism. He does not urge the higher critics on as creators of a better faith. He does not assail them, wishing to rescue the Bible from possible destruction. He believes the Word of God will endure. Men may come and men may go, and so with theories and arguments and books, but he never doubts that God's Holy Word will go on forever. Whatever his definition of "inspiration," I think it must contain the word *imperishable*. So is he confident concerning the Church of God. For a time, and in places, coldness may creep in and error enervate, but he believes the sweep is onward and upward. He does not tremble for Christ's kingdom. He is not afraid for God.

Not only in his thought, but in his daily life, does he rest in this confidence. Whether or not he ever has seen the following lines he certainly lives them:

> The world is wide
> In time and tide,
> And God is guide.
> Then, do not hurry.
>
> That man is blest
> Who does his best
> And leaves the rest:
> Then, do not worry.

A friend of fifty years' standing and more said of him, "I never have known him to hurry." Coming to Brooklyn a frail young man, he has outlived most of his associates and today in public address has a forceful energy that few younger men possess. Had he been given to hurrying and worrying he would scarcely have passed the quarter

DR. STORRS AT FORTY-FOUR.

century mark in the pastorate. His is a calmness arising from a serene and sublime faith in his Maker. To him he can leave the results, and to him also he can leave, in tranquil temper, the many opportunities for which he has no time nor strength, and which he must permit to pass by.

Strange as it may seem to say it of so fruitful a life, Dr. Storrs appears to be satisfied with doing a few things. He does not attempt to read all books, nor to master all subjects. In ministerial gatherings often he prefaces his discussion of a topic by stating that he is not familiar with the book or theme. Thoroughness is the dominating element of his scholarship—a thoroughness which strives for absolute accuracy in details, and at the same time is eager to catch the spirit of the age, the man, the movement under consideration. Many of his lectures, addresses and orations have been published, and his friends are anxious that he should publish a volume of sermons. Certainly the Christian public would rejoice if he could be persuaded to do this. He is very conscientious in attending ministerial and ecclesiastical gatherings, and whether he speaks or sits an attentive listener to others his presence is a source of gratification. There is a certain reserve about him, but he is ever cordial and kindly in his greetings, and exceedingly appreciative of others' efforts. No ministerial gathering seems complete without him.

I should be delighted to speak of the charming life in Dr. Storrs's home circle, but cannot without taking unfair advantage of the privileges accorded me there. I will, however, take the liberty of saying that in this home is fulfilled the sentiment expressed to me years ago by a good woman in the words: "It is not enough that the husband love his wife; he should also cherish her."

DR. STORRS AT FIFTY-ONE.

And I will also take the liberty of quoting a few words written about Mrs. Storrs by one who has been a member of the Church of the Pilgrims for over fifty years: "With Dr. Storrs's name we may couple that of her who has been at the same time the joy, the comfort and companion of his life's journey. No one who has known the helpful charm of her personality, the precious comfort of her sympathy, the healing touch of her sweet and wholesome life can separate her name from his. The generous mother heart and the strong, well poised mind have been swift to lavish their wealth, not only in the home, where her children 'rise up and call her blessed,' but wherever another has sat sorrowing or alone. Her tenderness has brightened days otherwise dark with the shadows of old griefs, and her sweet little verses or couplets, accompanying some dainty gift, have warmed hearts which loneliness had chilled." Of their children one tarried in the earthly home only a few years. Mrs. Packard, whose husband was the late Prof. Lewis R. Packard of Yale College, with her daughter share the Brooklyn home. Another daughter is the wife of Rev. Edward B. Coe, D. D, of the Collegiate Church in New York, and a third is the wife of Rev. Philip M. Washburn of Colorado Springs. The grandchildren in these homes are a constant source of comfort and joy to their grandparents, who already have celebrated their golden wedding.

Admirable as are his sermons, even more notable is his conduct of public worship. He enters the church and moves to his seat as one entering a sacred place. Not more reverently could the high priest have entered the holy of holies. His first words are low, addressing and adoring in humble awe the Holy One of Israel. He speaks in a perfectly natural voice, yet one hushed as in the presence of sovereign and celestial majesty. It is a time for worship. The hearts of the people are uplifted, as he approaches the throne of grace boldly, but with the boldness of the angels bowing before the Lamb, and of the seraphim veiling their faces. The congregation feel that they are on holy ground. Then is answered the petition Dr. Storrs so often utters, that "this may be to us none other but the house of God, and this the gate of heaven." It is not the wondrous flow of language, it is the spirit with which he addresses the Lord of lords and his adorable Son.

So all through the worship until the benediction. Never have I heard another pronounce the benediction as he does. It is not the formal announcement of the close of the service; it is not only part of the worship, but it is the grandest moment of the hour. No matter how glorious and thrilling his discourse, his benediction rises higher. It is a benediction indeed. What wonder that the people pass out quietly at the close of the service, for the spirit of the benediction is still upon them.

Most of all the church loves the communion service. Dr. Storrs makes it so sacred and solemn, and yet so simple and joyous. Often, as on that first day of the week long ago, at the blessing and breaking of the bread, the holden eyes are opened and they look into the face of the Saviour.

This reverent spirit does not draw pastor

DR. STORRS AT SIXTY-THREE.

and people away from each other, but brings them into a very tender fellowship. I never shall forget an incident that occurred the first Sunday I attended the Church of the Pilgrims. At its close a few went forward to greet him. With us was a little girl, one of the children of the church. As he was welcoming stranger and friend the little maiden stood near him, apparently unnoticed. Without saying anything he quietly bent over, took the fair, round face between his hands, and kissed her. Then he went on with his salutations, while the child stood contentedly by his side till her father had finished his conversation with Dr. Storrs.

Not soon can any one forget those Sabbath scenes when this man of God takes in his arms the little babes brought to the church and baptizes them into the name of the Father, and of the Son, and of the Holy Ghost. Sweeter almost even than this is the service held the first Sunday morning of each January, when he calls before him the baptized children of the church who have reached the age of seven. The little ones come eagerly up the aisles with radiant faces. Gathering them about the font where they were baptized he gives to each in the name of the church a beautiful Bible, a bouquet of flowers and a "holy kiss," and then offers in their behalf a fervent and tender prayer. Is it a wonder that members of the church moving to other places sometimes cannot be induced to change their church relations, lest their children should be deprived of this their spiritual birthright? Let me close by quoting Dr. Storrs's words about this service: "In not a few instances a child dying in faith and hope has wished the last words read in its hearing, or read by its coffin, to be read from its beloved 'church Bible.' I only wonder that the custom observed here for many years, and which will here be as permanent as the church, has not been elsewhere and widely adopted."

Dr. Storrs as a Preacher.

By Rev. A. J. Lyman, D. D.

Any words of public tribute to a living leader, who is also a near neighbor and a revered and beloved personal friend, must of necessity maintain a certain delicacy of reserve To no man now living in the ministry does the present writer owe so much as to Rev. Dr. Storrs. Coming to Brooklyn twenty-three years ago, a novice in his calling, he found in Dr. Storrs not only his nearest Congregational neighbor, but the wisest of counselors and a most constantly considerate friend, whose endowment of intellectual splendor only set in higher relief his patient and faithful kindness to a junior in the ministry.

From such a junior, therefore, any words concerning Dr. Storrs as a preacher which shall not seem conspicuously indelicate and obtrusive must be simple and loving words Without critical parade or vain comparison of various homiletical styles and ideals, they must simply attest the universal acknowledgment of Dr. Storrs's supremacy in the field to which he has been appointed.

But we must use that word *appointed* in this instance with a distinguishing emphasis, for there grows upon any one who for a long series of years has at short range watched Dr. Storrs in the exercise of his calling a profound impression that the supreme Spirit which both kindles and consecrates human genius created and commissioned him to be exactly what he is, placed him where he is, adjusted his unique and resplendent gifts to a specific opportunity and demand. It is as though some far foreseeing "angel of the churches" had strung the ancestral bow for him and brought it brightened to his hand. It is true that a strenuous and patient self-culture, a valiant and silent fidelity to lofty ideals, have helped to unfold his powers, but those powers had only to unfold in order perfectly to match with their environment and their errand. This throws the entire estimate of Dr. Storrs's career into a more delicate and deeper scale, while it does not impair the sense of his own voluntary part in it. Dr. Storrs does not try to shine; he shines without trying. With him the spontaneous is the appropriate and the artistic, and this suggests not so much the dexterities of professional talent as the adequacy of a divine commission.

In Dr. Storrs many felicities blend. There is, for example, as has been suggested, a felicity of heredity. His roots are in the subsoil of the noblest New England Congregationalism, and he is heir both in name and in temper to its most lofty and finished ministerial traditions. Then, too, there is a felicity of environment. Coming from New England he came to a *new* New England in Brooklyn, where a "Church of the Pilgrims," one of the amplest, stanchest, grandest churches that Congregationalism ever gave to America, seemed founded to fit him, was ready to welcome him, furnished him with both arena and stimulus; near enough to the metropolis to share its mighty life, and yet far enough on its margin to escape its distracting temporalities. Here the New England granite could become incandescent without losing anything of its firmness. History has occasionally exhibited such a kindling of intellectual radiance at the point where the rigid and massive faith of an older generation is brought within the blaze of new scenes and new times. Then there has been, also, the felicity of physique, of manner and voice, all matching with each other, and matching with him and with his royal church and its place in the city. Then, finally, we behold this crowning and magnificent felicity of five continuous decades of years in one pastoral relationship, a period blessed with almost uninterrupted health, regal with splendid toil, a history of silver mellowing into gold, where the affluence of power had time to attain its full fruition and a local

THE CHURCH OF THE PILGRIMS.

pulpit could become a throne of national influence and renown.

Dr. Storrs's style, therefore, is in part the natural product of these blending felicities, as it is also the product of diligent study and endeavor. His style is himself. It could not be different from what it is without insincerity. Its symmetry and rhythm of intellectual order and grace, its instant co-ordination of many details in a just perspective, as well as its recurrent flash of illustrative fire, are as inevitable, though unconscious to himself, in a chance conversation or a casual letter as in the formal oration. It is therefore shallow judgment to call Dr. Storrs a "rhetorician" of whatever distinction, for this word suggests something artificial and assumed, and in his style there is nothing artificial or assumed. No man has been truer to himself, the self God meant him to be. His style is simply the processional of his entire manhood.

This, at least, may be said without any approach to effusive eulogy that Dr. Storrs is the greatest master ever in the American pulpit of a style which since the days of Cicero has been one of the three or four greatest styles of spoken speech in the world—serious, stately, splendid, not without, however, a hint of humor and even gayety on the margin of it, bearing along all sorts of historic and literary treasure, and yet with a constant logical unity and momentum beneath, upon which these various enrichments fit as easily as the banners fit a marching army. Such a style has been likened to the sweep of a flowing river. But perhaps the branching and unfolding tree is the truer symbol—one of his own great New England elms, for instance, solid and graceful, lifted naturally from the soil, developing part from part, all whose structure strains toward the final volutes, if one may use a pedantic word; whose vital impulse incessantly ramifies, yet without losing its integrity, bent before all things upon symmetry, and insisting to its uttermost tossing tip of blossoming spray that the unity shall dominate the variety.

One can imagine the amused and deprecatory smile with which Dr. Storrs himself would probably read such a sentence as this from his younger brother, but just now he is, as the politicians term it, "in the hands of his friends," and he must let them have their way and their "say."

Dr. Storrs, therefore, so representing the felicitous interplay of many forces in the past and present, becomes naturally our supreme orator of occasions. Indeed, among the many beauties of his speech, the supreme beauty is always his absolute appropriateness, the instinctive and unerring correspondence between his mind and the spirit of the hour, as though the occasion itself became the orator, so that what is most natural for him to say seems always the fittest thing to be said. "*Is enim est eloquens*," writes Cicero, "*qui et humilia subtiliter, et magna graviter, et mediocria temperate potest dicere.*"

How such a mind and such a style will relate themselves to the function of preaching is a question whose answer is known of all men. What Dr. Storrs is as an orator he is as a preacher, foremost in his field and that field one of the greatest. He is not less a preacher than an orator, if any one cares to make the distinction. For the arena of the Christian preacher is so wide and grand that in it the loftiest oratorical style is as much at home as is the conversational simplicity of a Spurgeon or the dramatic passion of a Whitfield.

It is a mistake to fix upon this or that mode of speech as being specifically adapted to the presentation of that gospel which is the gospel of the Lord of the whole earth. St. Paul and St. John are together truer products of the gospel and better preachers of it than two St. Johns or two St. Pauls. In preaching the simple homily is legitimate and appropriate, the shortest Saxon, the evangelist's breathless appeal, stories like Guthrie's, the terrific anathema of Knox, or the "*dona lachrymarum*" of which the old fathers spoke; but so also appropriate is the richest toned and stateliest rhythm of eloquence. The wide learning, secular as well as sacred, arranged in order, held in perfect remembrance and lit by a

kind of vital glow—the march of an argument which summons all precedent and illumines by all example—a sense of distinction in metaphor which recalls the splendor of Burke, a genius for assonance and cadence in diction and ideas as well, imparting to spoken speech the moving beauty and the thrill of music—all this fused in the fervor of a supreme conviction and urged with the ultimate stroke of the roused will, proclaiming the truth of the centuries, the truth of God—this style of speech also finds its largest and most congenial field in the preaching of Christ's gospel. And this is why Dr. Storrs holds, in one of the very noblest forms of utterance known in these Christian centuries, the supreme place in the American pulpit.

It is easy, of course, to say that the method of such a preacher is not the best model for a man who is altogether different from him; that it is not, perhaps, the most "taking" style with the average crowd; that it is not best adapted to a mere pulpit performer's "lightning changes." It is not the best style to air novelties in, or in which to attack institutions, or expound heresies, or push an erratic propaganda. One may even very freely admit that it is not the best style for the camp meeting or the college classroom; certainly not the best vehicle of expression for the random archery of current speculation or the critical *persiflage* of the hour. That is all true, but you might as well say that the organ is not the best instrument for a drum corps or a dance hall. A man cannot be at once Milton and Montaigne. The sweep of an eagle's flight does not suit the capricious zigzag of a humming bird. The humming bird has its place, and Dr. Storrs has his, and the glory and value of his life is in the fact that he has so completely and nobly been exactly what nature and grace intended him to be.

For Dr. Storrs has preached the irenic Christian faith, the central and constant faith of the Christian ages. While not called to be a pioneer in the side issues of theological speculation, his influence has never been theologically reactionary. He has dwelt upon what is permanent and perennial. He has lifted up Christ in the light of all the ages and of this age as well. The glow at the center of his ministry is the glory of the Son of God. He has not cared much for polemics or for provincialisms, whether "old school" or "new school." He has been enamored of the majesty, the variety, the beauty of the great main scroll of Christian revelation. To set this forth has been the constant passion of all his royal powers. Writer, orator, public leader, he has yet always been, and is first and foremost, a preacher. His temper has been conservative without being illiberal. He has illustrated that most glorious part of the past which deserves to remain, while on the other hand he has kept himself in sympathy with the soundest part of modern progress. What is the most striking thing in Dr. Storrs is this just balance of his mind. Eager students of modern ideas are not repelled by him, while the veterans hear in his speech also the trumpets of ancient days.

He comes to the close of this extraordinary half-century of ministry with his magnificent force not yet abated, one of the glories of our land and of the church, having been "faithful to that committed to his charge," always true to himself and to his intellectual and Christian mission in his time, and so winning from two generations of his countrymen and his associates in the ministry their admiring confidence and affectionate honor.

RALLY FOR THE ARMENIAN ORPHANS.

BY REV. CYRUS HAMLIN, D. D.

No more pressing cry of humanity for help can now be heard from any part of the world than the present appeal from Turkey. The number of houseless people whose breadwinners have been murdered and their houses "looted" and destroyed is estimated at three to four hundred thousand. They are looking forward with terror to the approach of winter. The suffering children can in part be saved. So many as can be gathered into orphanages will exchange the miserable damp dug-out, hunger, rags and filth and hopeless despair for a Christian home, striving for a Christian and useful life.

Mrs. Clara Lee of Marash is opening an orphanage for fifty girls for which money has been received from Germany, with promise of repeating it annually. Fifty hardly makes a visible diminution of the number of the sufferers. And then the boys are left in this unalleviated misery.

In the city of Malatia, where 1,500 men were killed, the number of orphans is 1,883 by careful count. If 75,000 men have been massacred, there must be at least 100,000 orphans. Here is a call for Christian benevolence to achieve one of its noblest works. If it cannot save the whole, it can save as many as it pleases. There are two very encouraging considerations:

1. There are many excellent Armenian women who have been educated in missionary seminaries who are now in great destitution and would be delighted to be employed to do the work and teaching in an orphanage.

2. The expense per scholar would be low. No plans have yet been sent, but a dollar a month would be enough for board and clothing. It is a rescue work and the style of living would be rescue style—cleanly, healthy, comfortable. "Blessed is the man, the woman, the child that considereth the poor." Let Christian benevolence arise and show the world what she can do.

Lexington, Oct. 3.

MORE ABOUT THE QUESTION OF COMITY.

In *The Congregationalist* of Oct. 22 there was published a letter of Rev. R. M. Tunnell, who, professing to raise "a question of comity," designed beyond doubt a vigorous assault upon Fairmount College. Its effect, however, was so fully negatived by the quotations, which the editors were fortunately able to make from some of his former communications pleading for the endowment of the institution as a college, that no reader will likely be influenced by his recent fulminations. "The points at issue" raised by the editorial comments upon his article merit general notice, and no officer of the Education Society has doubted that they would be presented for discussion sooner or later.

Assuming that the editorial reference to "schemes to build small colleges with gifts from the East in order to increase the local values of land" was in no sense directed against the officers of the Education Society or Fairmount College, we believe *The Congregationalist* voiced the universal sentiment of what should be, and practically has been, the general policy of the Education Society. In the first place it may be said that the directors and secretaries affirm, with more emphasis even than formerly, that, as a rule, only one college in a State should be fostered by Congregational benevolence. But it should not be forgotten that the Education Society never "plants" institutions, collegiate or academic, and does not even always aid the needy institutions which are planted under Congregational auspices, inasmuch as merely local or State considerations sometimes determine the approval of a Western institution by an association of churches. Recently the society declined to indorse or aid a second college in Nebraska commended by its State association; and within this calendar year the same action was taken by the directors in reference to the second college in South Dakota, whose application for assistance had been unanimously approved by the State association. An unvarying application of the rule of "only one college in a State" would in years gone by have excluded from the society's list such worthy colleges as Illinois, Ripon, Marietta, Oberlin and Drury. There will doubtless be an occasional departure from the general policy of the society in the future, for a rule that may be "wise" for the Congregational interests of Wyoming or North Dakota might be very unwise if made effective in California or Washington. The directors of the Education Society must have discretion as each new case or condition presents itself, and in the resolutions recognizing Fairmount as a college they expressly declared it to be an exceptional case.

In reference to the other point at issue, there can be but one general opinion. The society should not and does not admit to its list any institution not first approved by the churches of the vicinage or State. The institution (formerly called Fairmount Institute, now Fairmount College) always had the indorsement of the local and State associations, and still has—the latter not yet having considered the question of its becoming a college. The approval of the institution at the last annual meeting of the State association in May was not withheld, though it was known that a Freshman Class had been organized the previous year. The directors of the society realized the delicacy of approving the institution as a college, though, without intending any disregard of the courtesy due the State association, they felt justified by all the circumstances in not waiting for its special action upon what should be the rank of the institution.

Its location in the commercial metropolis of southwestern Kansas, which Mr. Tunnell described as a "graveyard of institutions," gives it special merit and claim to Christian benevolence as the one college which has survived, and its phenomenal growth is an unanswerable testimony in its favor. That it is not a rival, and will not be, of Washburn College may be judged from a letter written by Mr. George M. Herrick when Western secretary of the Education Society, but now president of Washburn College, in which he said: "There are strong arguments for making a college there. Washburn is not covering that field, and should not object if an institution is established there which will do the work. It is very improbable that Washburn can ever get many students or any financial aid from that region."

FRANK L. FERGUSON,
Field Secretary.

At the recent meeting of the Congregational Union of England and Wales a letter was formulated replying to one received from the Bishop of Peterborough, who has just been appointed Dr. Temple's successor as Bishop of London. In the reply the title "your lordship" occurred five times. A delegate questioned whether it was not somewhat inconsistent for Nonconformists to thus recognize the title of the Anglican prelate. Prin. A. M. Fairbairn of Mansfield College immediately arose and said, "Might I suggest that courtesy ought to be met with courtesy. It ill becomes us, as Christian gentlemen, to use any language save the language which is universally recognized. We compromise nothing by so doing."

The Conversation Corner.

NOW that we have disposed of the vacation photographs we are ready for those historical subjects, one being the *Frigate Constitution*. As she was the most famous ship of our early navy, we are glad to have in a compact form the principal facts about her career. This letter was written from a favorable place—close to the Kittery Navy Yard, where the old frigate is kept, and where evidently Harry spent his summer vacation. He sent also the photograph here given.

"OLD IRONSIDES."

The Constitution was built where the Constitution Wharf in Boston now stands in 1797. The first commander was Captain Nicholson, and her second commander was Captain Preble, who took her to the Mediterranean Sea in 1803 and fought bravely during the Tripolitan War. She was next engaged in the War of 1812 with England. While under the command of Captain Hull she sailed out of the harbor of Annapolis on a cruise, and came unexpectedly upon several British war vessels; as she could not fight them all, she got away by good seamanship

Her most important engagement was with the Guerriere, and after a hard time she left it a wreck. After this she cruised in the Pacific Ocean, commanded by Captain Bainbridge; she met with the *Java* and soon got her to surrender after a hard fight. In 1814 she sailed from Boston and cruised near the Cape de Verd Islands. She captured two British frigates and sailed them into port, but British vessels recaptured one of the prizes.

In 1876 she was repaired in Philadelphia and exhibited at the Centennial there. In 1882 she was brought to Portsmouth to be used as a receiving ship. She wasn't used for that purpose long and was then taken to the Kittery Navy Yard, and is visited by a great many people. There has been some talk about sending her to Washington.

The Constitution is very high and has many decks. She carried forty-four guns. Most all her staterooms are at the back where the officers sleep, and the sailors sleep in the forecastle in bunks or hammocks. Four men are engaged in steering her sometimes. There is a kind of double rudder wheel. Most all her rigging has now been taken down. She has been carefully roofed over to protect her. All her guns have been taken off. Inside she has two mottoes. One is, "A Kearsarge Welcome," and the other is, "Don't give up the ship." When she was in service she was painted black, but now she is painted a kind of a salmon color.

O. W. Holmes wrote a poem on the Constitution and called it "Old Ironsides." She ought to be kept in good order for doing so much for her country.

New Castle, N. H. HARRY T.

In addition to the facts which Harry has carefully collected, you ought to read the full story of the achievements of this noted ship. The clumsy looking old hulk, patched up and roofed over, lying idly at the wharf, will then become a magnificent frigate, under full spread of canvas, manned by four or five hundred New England sailors, making her remarkable escape from a whole British squadron, or conquering the great British war ships Guerriere and Java. With such brave defenders on the sea, the young nation felt safe from foreign invasion, and the people almost idolized "Old Ironsides," giving her most enthusiastic receptions whenever she appeared in our home ports.

While in Charlestown Navy Yard in 1830 orders were issued from the Navy Department to have her destroyed as unseaworthy and useless. A young man in Cambridge, barely twenty-one years old, saw the announcement, and was so aroused by it that he wrote with a lead pencil on a scrap of paper his protest in verse and sent it to the Boston *Advertiser*.

Ay, tear her tattered ensign down,
Long has it waved on high,
And many an eye has danced to see
That banner in the sky!

Holmes's verses saved the Constitution—as for many years afterwards they fired the patriotism of the schoolboys who spoke or heard them spoken from the platform of the academy or district school. The ship was rebuilt at Charlestown in 1834. This was in the administration of General Jackson, as you will see by our recent list of presidents in the *Corner Scrap-book*, and an incident occurred which occasioned a great sensation at the time. "To the victors belong the spoils" was the Jacksonian motto, so it was natural that a bust of Jackson should be carved and put in place as the figurehead of the old ship. Political feeling ran very high then in Boston—as sometimes nowadays. The people were indignant, and on the night before July 4, which was very dark and rainy, a Boston shipmaster dropped down the tide in a rowboat, secured it under the bows of the ship, sawed off the head of "Old Hickory," put it in a sack and silently floated away, though a sentry was all the while pacing the deck over his head. The ship was taken to New York and another image of General Jackson put in its place—I wish Harry had said whether it is the figurehead still. Thirty years afterwards the adventurous captain was alive, and printed on his address card the device of a hand saw, with the legend, "I came, I *saw*, I conquered."

I have read in a history that a beautiful coach was built of wood from the old *Constitution* at Amherst, Mass., in 1836—whatever became of that? I have a letter from Willie T., a Boston Corner boy, saying that his great-great-grandfather was a master blacksmith in the Charlestown Navy Yard, and gloried in the fact that he drove the first bolt in her staunch timbers.

But "peace hath her victories" far greater than those of war. When we think it over, which is more glorious, the awful battle at sea, in which half a thousand of men on one ship are struggling with terrible rage and cruelty to maim or murder the men upon another ship—men of one race and speech—or, as in our time, to have a plan of arbitration, so that Englishmen and Americans may never fight each other again? No triumphs of war can compare with the victories celebrated in Tremont Temple a few days ago, victories of missionaries and martyrs in the cause of blessing the poor of every race—black men, red men, Chinamen, "poor whites." Two little incidents in the "patriotic meetings" at Faneuil Hall that week had more meaning for humanity than a dozen battles: one was when the Jubilee Negro Singers were so much moved in singing "Mine eyes have seen the glory of the coming of the Lord" that they could not restrain their tears, the other when the great audience said *Aye* to Edward Everett Hale's resolution in favor of the free admission of Armenian exiles to our country. Before you will have read this you have doubtless seen another victory of peace—the settlement of great national questions by ballots rather than by bullets!

Mr. Martin

CORNER SCRAP-BOOK.

Queen Victoria's Long Reign. Of course you noticed in the papers not long ago that the English people, on a given day, were pouring in their congratulations upon their Queen because her reign had then reached in duration that of any previous sovereign. Did you look it up in your histories, so as to understand it fully? Her grandfather, George III., took the throne, Oct. 10, 1760. He died Jan. 29, 1820, his full reign having covered fifty-nine years, three months and four days. Victoria began to reign June 20, 1837, so that on Sept. 23, 1896, her reign was equally long with his. In reality, it far exceeded that of George III., who was insane the last nine years of his life, and king only in name. Should she live until next June, her sixtieth anniversary will doubtless be celebrated with great pomp, and we in America shall join heartily with her own subjects in shouting, *Long live the Queen!*

List of British Monarchs. I think I will add for insertion in your Scrap-book, a list of all Victoria's predecessors from William the Conqueror, with date of accession, age, and length of reign.

1. William I. (the Conqueror),	1066	39	21
2. William II. (Rufus),	1087	31	13
3. Henry I. (Beauclerc),	1100	32	35
4. Stephen,	1135	30	19
5. Henry II.,	1154	21	35
6. Richard I. (Cœur de Lion),	1189	32	10
7. John,	1199	33	17
8. Henry III.,	1216	9	56
9. Edward I. (Longshanks),	1272	33	35
10. Edward II.,	1307	23	20
11. Edward III.,	1327	15	50
12. Richard II.,	1377	11	22
13. Henry IV.,	1399	33	14
14. Henry V.,	1413	25	9
15. Henry VI.,	1422	1	39
16. Edward IV.,	1461	20	22
17. Edward V.,	1483	12	—
18. Richard III.,	1483	31	2
19. Henry VII.,	1485	39	24
20. Henry VIII.,	1509	18	38
21. Edward VI.,	1547	10	6
22. Mary,	1553	37	5
23. Elizabeth,	1558	25	45
24. James I.,	1603	37	22
25. Charles I.,	1625	25	24
26. Oliver Cromwell (Protector),	1653	54	5
27. Charles II.,	1660	30	25
28. James II.,	1685	52	4
29. William III. (and Mary),	1689	39	13
30. Anne,	1702	38	12
31. George I.,	1714	54	13
32. George II.,	1727	44	33
33. George III.,	1760	22	59
34. George IV.,	1820	58	10
35. William IV.,	1830	65	7
36. Victoria,	1837	18	

Remarks. What do you think of the royal system as compared with our form of government? Are there not advantages in such a long reign as that of Victoria? Does not the long preparation of the prince who is to succeed to the throne specially fit him for his office? On the other hand, the people have no part in the choice of the ruler, who sometimes may chance to be entirely unfit for the place, not only in character and ability, but in age. Some thought that Mr. Bryan was almost too young to be a candidate [that is no objection, Mr. M., he'll be a good deal older before he is *elected*.—D. F.]; what would they say of a ruler two months old, like Henry VI., or ten years old, like Edward VI., or even like good Queen Victoria, who was only eighteen years old when crowned? [If you ask me, I would say that I see no objection to a young lady eighteen years old; if otherwise qualified to rule over men.—D. F.] This whole subject is worth thinking over carefully.

L. H. M.

The Sunday School

LESSON FOR NOV. 22. *Prov.* 3: 1-17.

REWARDS OF OBEDIENCE.

BY REV. A. E. DUNNING, D. D.

Last Sunday our theme was God's blessing on Solomon. These verses from the book of Proverbs mention and explain blessings which God gives and the ways in which they are gained. We are here shown:

I. *The relations between righteousness and happiness* [vs. 1-10]. On the one side are placed the rules of life which secure the highest blessing. They are these:

1. Keep God's commandments [v. 1]. Read his word. Know it by heart. Commit it to memory and understand it by practice. This is old and oft-repeated counsel. See Deut. 6: 6-9; Josh. 1: 8, and with your reference Bible find other counsels of the same kind. This is the comprehensive command, of which those that follow are parts.

2. Cling to mercy and truth [v. 3]. The first is the law of kindness, the second is the law of sincerity. See the best in others and honor them for it. Sympathize with them in their trials. Show them the best in you. Be kind, and make your kindness always honest. Let this be your habit.

3. Trust in God [vs. 5, 6]. Hold to the conviction that he is infinitely good and that he loves you. Don't let any of your own reasoning shake your confidence in him. Let your trust be whole-souled. Recognize his hand in all the events of your life.

4. Be obedient [v. 7]. Never let your opinion of yourself lead you to self-conceit. Stand in awe before God and withdraw from every evil suggestion.

5. Give generously [v. 9]. Give simply to please God. Give to promote the welfare of your fellowmen. Give systematically. Whenever you receive anything as the fruit of your labor, set apart some definite portion of it thus to be given away.

Keeping these rules will promote:

1. Long life [v. 2]. These laws are good for the body. They are "health to thy navel and marrow to thy bones."

2. Peace of mind. Keeping God's commands insures an untroubled conscience, an even temper, fearlessness before the unknown future. A faithful minister in severe sickness was asked if he feared to die. "I care not," he said; "for if I depart I shall be with God, and if I stay he will be with me."

3. Favor with God and man [v. 4]. That is not withheld from upright men who obey divine laws and are unselfishly interested in the welfare of others. They are the trusted men in the community.

4. Assurance of divine direction [v. 6]. Those who habitually pray with a good conscience do not doubt that God hears and guides them. Their interests, even in the smallest affairs, are his also, and they delight to seek his guidance in all things.

5. A good income [v. 10]. Wise spending of money surely tends to increase it. There are abundant testimonies of prosperous men that the use of a fixed part of their income for benevolent purposes has not only added to their enjoyment, but has increased their means. We do not know of one who has suffered through so doing.

With all this we may not affirm that a good man is always happy or free from burdens. But we are assured that God orders his life for good. Thus we are led to consider:

II. *The use of suffering* [vs. 11, 12]. Only by enduring hardness do we become good soldiers. To see the divine hand of love in the trials of life and to be drawn by them closer to our Father is to master them. Through discipline men discover the meaning of sonship, and sons of God find what blessing he bestows in chastening. Paul had a great trial. He prayed earnestly for its removal. It was not removed; but he was taught its effect in strengthening his character, subduing his pride and increasing his influence with men. Then that "messenger of Satan to buffet" him became a delight. "Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." Trials are God's school, and happy are they who attend it as a privilege and learn its noblest lessons.

III. *The possession of wisdom* [vs. 13-17]. We ought to learn:

1. What it is. It is knowing the will of God and doing it. That is the noble life. It means fidelity to duty, honesty of soul, a heart and mind fearlessly open to God, with filial trust in him. Can silver and gold be compared with character? The poorest man who can be trusted is worth far more to the world than the richest man who cannot be trusted. What are rubies, as compared with the life which reflects Christ to men?

2. What wisdom produces. It multiplies itself in noble lives. Can there be a finer tribute than that which Thomas Hughes pays to his teacher, Thomas Arnold, when he says that the distinguishing characteristic of Rugby boys was their hearty Christian spirit, which they owed to Arnold's teaching and example—above all, to his unwearied zeal in creating "moral thoughtfulness" in every boy with whom he came in contact? "He taught us that life is a whole, made up of actions and thoughts and longings, great and small, noble and ignoble. Therefore the only true wisdom for boy or man is to bring the whole life into obedience to him whose world we live in and who has purchased us with his blood." Such men, who know wisdom, produce upright communities and a strong nation.

3. How wisdom is enjoyed. The wise life is the happy life—an experience of pleasant ways and peaceful paths. There is no shame in memory, no fear from scrutinizing eyes, no shrinking from the future to those who walk in wisdom's ways. She is like the tree of life in the garden of Eden from which sin was ever enticing away the man and the woman, but to which, till they abandoned it, they might always return and satisfy their hunger. Happy is the man whose aims and doings are the same as God's. Jesus could express the perfectness of his life in no clearer language than this: "Whatsoever things the Father doeth, these the Son also doeth in like manner."

4. How wisdom is kept. Only by keeping the thoughts fixed on what is right do men live aright. Evil passions are kept out of the soul only by holy passions. To the empty and swept house from which evil spirits have been banished worse spirits return. "Give me a great thought," said Goethe, "that I may live on it." Read good books, live in the company of pure souls, give yourselves to lift up other lives, and wisdom will not forsake you. Above all, keep before your eyes the vision of Christ as he lived among men from his first human birth to his crucifixion. Love him and grow like him. That gives beauty—life to the soul and grace to the neck. That gives steadiness and security, whatever storms surround us. "Some of you shall they cause to be put to death, and ye shall be hated of all men for my name's sake, and not a hair of your head shall perish." That gives the true rest. "Thou shalt lie down and thy sleep shall be sweet." "*My* peace I give unto you."

The book of Proverbs nowhere directly holds out hope of a future life as a reward for righteousness. Everywhere the right life is described as its own reward. But Christ has brought to us "life and incorruption through the gospel." We know that the wrong life chosen sinks the soul into unending despair, which cannot escape from its own degradation as an outcast from God. We know that the right life is forever in fellowship with him, enjoying his blessedness.

If the day of Christ is to be marked by the growth of Christian knowledge, it must be a day of prayer.—*W. Robertson Nicoll.*

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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Mexican Christians in Conference. It seems strange to read of a conference of Congregational churches and congregations in bigoted, priest-ridden Mexico, yet the representative Christians of southern Chihuahua held their second meeting this fall in Las Cuevas. Mr. Olds reports that, although fifteen miles away from Parral, the attendance was good and the interest intense. The delegates, representing nine congregations, came in carts and on burros, horseback and afoot, two men traveling 200 miles over the mountains to be present. The most noteworthy feature of the convention was the prominent part taken by the young men from the El Paso Training School, seven of whom were present, three of them being in charge of churches in the district. From the one who was moderator of the convention to the youngest student all seven did credit to their school. They were at home with the language and understood their own people, which qualifications, together with their intellectual and spiritual training, made it possible for them to convince and inspire as Americans could not have done. At an evening meeting in the commodious Las Cuevas chapel 175 persons gathered, some of them to listen to the gospel message for the first time. Mr. Olds writes: "Such a congregation had never before been seen in Las Cuevas, and indeed superstition and fanaticism would have made such a thing impossible a few years ago. But now, instead of interruption and insult, there was respectful and earnest attention."

Congregationalism in Texas. Not long ago we called attention to the remarkable home missionary work which a brave, enterprising New England woman—a lineal descendant of Peregrine White—is doing in the piny woods of East Texas. She started a Sunday school first, then a praise service which was merged into a preaching service at which she herself officiated, reading the sermons of eminent preachers, and finally a C. E. Society. *The Home Missionary* for November contains a bright, interesting letter from this loyal Congregationalist, who says she is very lonesome and often wonders why she was selected to be a denominational object lesson for East Texas. There is no Congregational church nearer than eighteen miles, and only seventeen in the State, some of them without pastors. With regard to the outlook for the organization of a church in her own community of Pine Valley, she writes with anxiety: "Six months ago the way to a church and definite work seemed open. Now, because of the hard times, we expect to have to shut down our mill. We cannot sell the five and a half millions of lumber on hand. Shutting down means keeping perhaps twenty men, and scattering the 150 others that we seem to have had a hold upon. So far as Sunday services go we are doing fairly well, but we need a resident pastor and his wife. People in this country are 'preached at' too much. No pastoral work is being done. What Congregationalists need in Texas is recognition. Now Texas is moving forward rapidly and some day the older States will be proud of her acquaintance."

THE WORLD AROUND.

Mediæval Darkness in the Philippine Islands. Roman Catholic monks of the Dominican Order are said to be largely responsible for the rebellion in the Philippine Islands. Certainly the exactions of the Spanish priests, added to the oppressive system of government, have proved unbearable to the Malays, the Mestizos, or half-breeds, and the natives. In the matter of intolerable taxation the poor islanders might sympathize with the Armenians, for the Spanish Government, backed by the Roman Catholic Church, has made extortionate demands upon farmers and merchants. Everything on the farm of the small native cultivator has been taxed; every bit of produce that came to Manila has been made to furnish its tribute to the civil government and again to the priests. There are no Protestant missions on the islands, and Dominican friars have full sway, not only in religious matters, but in political affairs as well. In the country districts the *curé* is the fountain head of all government. He overrides the civil magistrate whenever he sees fit, wielding his power, not for the welfare of the people, but in order to add to the wealth and political importance of his order. In short, the friars in the Philippine Islands are repeating the offenses for which they were secularized in Spain. The shocking tales of the savagery which characterize the rebellion does not speak well for the type of civilization and Christianity which Spain has introduced.

The New China. Those who heard or read the speech of Mr. E. B. Drew at the recent dinner of the Commercial Club in Boston could not but be impressed by his hopeful outlook in regard to China's development and progress. Mr. Drew, who is commissioner of customs in China and was in charge of the arrangements for the recent visit of Li Hung Chang to the United States, has lived for thirty years in the Celestial Empire and knows whereof he speaks. Naturally China's progress in the commercial world was the chief topic of his address. In the growing importance of the "modern European city" of Shanghai, which is already one of the chief commercial centers of the world; in the awakening and elevating influence of the numerous bodies of resident foreigners; in the progressive spirit of the Chinese merchants; in the multiplication of railroads, the working of coal and iron mines and the prospect during next year of sixteen cotton spinning and weaving mills, Mr. Drew sees hopeful indications of China's future. It is interesting to note his estimate of the missionary opportunity in connection with his remarks on the influence of foreigners: "While foreign merchants may reside at some thirty indicated points in China for purposes of business, the European and American missionaries, Protestant and Roman Catholic, enjoy still wider facilities for influencing the Chinese people. They are permitted by treaty to reside at any point throughout the entire empire, and to open schools, churches, hospitals, dispensaries, etc. It needs but little reflection to perceive what must be the effect of the missionary influence, as years go on, upon the people of China."

PEN AND SCISSORS.

The receipts for the C. H. M. S. for the first six months of its financial year are smaller by $75,000 than for the corresponding period in 1895.

On the first anniversary of the massacre of eleven missionaries at Ku-cheng, China, a beautiful white marble monument was unveiled. This was erected by means of contributions from the 1,800 foreigners residing in China.

An illustration of the rapidity with which the interior of Africa is opening to the world is the recent transmission of a telegram from Blantyre in the Shiré district, Central Africa, to a missionary secretary in Edinburgh in about three hours.

The Canadian Presbyterian Foreign Mission Board officials have just heard from Formosa that much damage has been done to their mission property there by the Japanese soldiers, who occupy the churches, insult the missionaries and disturb the congregations needlessly; and from Japan come reports that the outlook for the Board's mission work there is not as bright as it was before the war.

Boston, Revere, Fall River, Lynn, Worcester and other New England towns have received parties of Armenian refugees and are providing for them through the agency of the W. C. T. U. The Salvation Army, representatives of which were on hand in Marseilles and in New York, has also proved a friend in need. It will be remembered that one of the most popular figures in the army, known as "Joe, the Turk," is an Armenian. He acts as interpreter in the present emergency.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 22-28. Some Blessings often Forgotten. Ps. 104: 1-35.

We are never too prone to realize and acknowledge our blessings. We take them as a matter of course, not as the expression of human and divine love and care. A child grows up with all the advantages of a good home, excellent educational privileges and congenial society, but how infrequently he stops, either in childhood or youth or early manhood, to consider seriously the parental thought, foresight, patience and self-denial which have secured for him these advantages. He somehow comes to think that they belong to him by right, just as to many irresponsible men of maturer years with whom the conclusion of the whole matter seems to be "the world owes me a living."

If human gratitude is often lacking, still more infrequent are the tributes of praise to God for his manifold kindnesses. We grow up as children in his world, with his sky above our heads, with the solid earth stretching out before us and stored and adorned with beautiful and useful things. We are set in the midst of God's gracious providences which bear us along from one experience to another. We are brought in contact with numerous sources of refreshment and inspiration for life, and yet how little of genuine and constant thanksgiving ascends to the God and Father of us all, who gives us richly all things to enjoy, who hath made everything beautiful in its season and who is over all blessed forever.

It sometimes happens that God uses apparently harsh methods to bring us up to a sharp realization of what we have had from his liberal hand. He prostrates us on sickbeds, and then we realize what a boon is health. He takes away a friendship, and then we see how barren is life without it. He substitutes for an environment of ease and comfort one of humdrum and struggle, and then we understand how exceptional and favored is that life which moves constantly along a path strewn with roses. At such seasons as these God's forgotten blessings come into view. Well for us if we can see them before they become not merely lost sight of but altogether passed.

Even if we try to cherish, day by day, a sense of God's goodness, and to keep before us the great and most evident mercies along our way, it is probable that diligent search would reveal still other reasons for gratitude. Nearly every one has in his own temperament something for which he ought to give special thanks. It may be capacity to enjoy the most exquisite music or the noblest triumphs of the brush and chisel. It may be an inherited streak of humor which permits him to see the comical side of daily life and to find in it some surcease from care. It may be an accumulated fund of good nature whereby our own burdens are lightened and it becomes easier for other people to live with us. Turn the X rays upon your personal characteristics and upon your daily surroundings, and let what they reveal stir your heart to thankfulness. And remember always that a sense of the nearness and love of God is the only inexhaustible fountain of gratitude.

THE CHURCH PRAYER MEETING.

Topic, Nov. 15-21. Job's Trials and Ours. Job 23: 1-12; Jas. 5: 7-16.

Have we greater knowledge of God than Job? How can we exercise patience in trial? What is our duty toward others in trouble?

(See prayer meeting editorial.)

Literature

SIR GEORGE TRESSADY.

This is more an actual story and less a treatise in the form of a novel than either of Mrs. Humphry Ward's earlier important productions. It has neither a theological motive, like that of Robert Elsmere, nor a sociological, like that of Marcella. Her ideas as to the best methods of bridging the gap between the rich and the poor are made prominent and constitute a distinct feature of the work, but they do not dominate it. Nor is it a love story of the ordinary type, although love determines its form and supplies much of its interest. But it is one-sided love, love unreturned and hopeless and therefore productive of many perplexing situations.

Marcella reappears as Lady Maxwell, and really is the leading character. The strength of the book lies in its generally consistent and always charming portrayal of her unique and difficult personality. Sir George Tressady himself is a somewhat minor creation. The narrative describes his unhappy marriage, the growth of his attachment to Marcella, her devoted loyalty to her husband and their united, generous and hearty efforts to preserve a mutually honorable and helpful friendship with Sir George, and to improve his faulty wife into a fit companion for him, and his own tragic death.

The author's delineations of personality are remarkably vivid and impressive and several of the subordinate characters are almost as distinctly remembered as the chief actors. The work illustrates authorship of the most conscientious sort. Some features of the plot strike one as unnatural and ill-judged, *e. g.*, the appeal of Marcella and her husband to Tressady to go to France after Ancoats, but down to its minutest detail the story has been planned and written with a care not often exhibited in such literature. If one does not always feel that the author was inspired to write, one never is doubtful of her masterly ability or her high ideal.

A striking feature of the work is its succession of political pictures. A parliamentary election and the contest within Parliament itself over a stoutly fought bill, for instance, are described with a minuteness and a realism which evidently are the fruits of studies from life, and readers familiar with recent English political history probably will think that they can guess closely at some of the originals of these portraits. Labor disputes also come in for equally photographic treatment. Mrs. Ward is very successful in mastering and handling such subjects as these. And they afford a background against which certain strongly contrasted types of character stand out strikingly.

The novel probably will be discussed in an unusual degree. People will differ as to the naturalness, the wisdom or the consequences of this or that feeling or action in its pages. But all will agree that it must more than maintain Mrs. Ward's honorable and fairly-won repute as a writer. [Macmillan Co. $2.00.]

RELIGIOUS.

Here is another volume from that prolific writer, Rev. J. R. Miller, D. D. *Things to Live For* [T. Y. Crowell & Co. $1.00] is its title, and its twenty four chapters are full of wise and diversified spiritual council. Without ever rising to great hights, the author succeeds in inspiring the reader, and his practical and eminently sensible piety qualifies the book to do important service. Many different departments of Christian experience are discussed, and the reader will find something for almost every mood. It is a thoroughly excellent little volume.——The rhetorical quality of *Better Things for Sons of God* [Eaton & Mains. 75 cents], by G. T. Lemmon, will prejudice some readers against it, but will attract others. It is almost fanciful at times, yet it leaves an impression of positiveness and helpfulness. Some people will find it uncommonly stimulating and all Christian readers will glean from it a great deal of interest and value.

Rev. G. J. Jones's volume of Sabbath evening addresses, entitled *The American Church* [Dean, Warters & Gaut. 50 cents], contains examples of the ordinary pulpit work of the author, which reveal him as an earnest, practical and effective preacher, but which contain no special striking feature. Such sermons do admirable service, even though they are not examples of the highest order of preaching.——*The Development of Doctrine in the Epistles* [American Baptist Publication Society. 50 cents], by Prof. C. R. Henderson, D. D., is the eighth of the series of Bible Handbooks for Young People. It is apparently intended for use as a text-book for Bible class study. It is hardly more than an outline, but it is clear, logical and suited to all classes of scholars. Of course the subject of baptism is treated from the point of view of the author's denomination, but in general the book is adapted to be used by all evangelical Christians.——*Good Cheer for a Year* [E. P. Dutton & Co. $1.25] contains selections from the writings of the late Bishop Phillips Brooks, made by W. M. L. Jay. Accompanying these are selections of verse and appropriate texts of Scripture. The plan of the book is familiar and it ranks among the better specimens of its class.

The Goodenough & Woglom Co. of New York have issued a select list of *Appropriate Books for Sunday School Use*, containing, it is said, reviews of over 800 volumes, which have been examined and accepted by the literary committee of the Sunday School Library Bulletin. All who are interested in selecting books for the Sunday school library may find some help in examining this list.——The Modern Readers' Bible [Macmillan Co. 50 cents], edited by Prof. R. G. Moulton of Oxford University, now contains nine volumes, the latest of which is *The Judges*. The series is printed in an exceedingly neat and compact volume, the text of the Revised Version with some marginal alternatives has been followed and a few notes have been added. ——The seventh bound volume of the *Expository Times* [Charles Scribner's Sons. Imported. $2.50] is out in the usual admirable form. The quality of the publication is too well known to need comment. In its present shape it makes a handsome and useful book.——A life of Christ for little folks entitled *Gentle Jesus* [Thomas Whittaker. $1.25] has been prepared by Helen E. Jackson. It is for the younger children and its simple nature and entertaining style adapt it admirably to accomplish its purpose. It is illustrated freely and well. It will become a household favorite in many families and will be helpful in making Sunday afternoon enjoyable.

STORIES.

Martin J. Pritchard is the *nom de plume* of a lady who has written an uncommonly able novel, *Without Sin* [Herbert S. Stone & Co.]. Indeed, it is one of the most striking among recent stories. It also is one of the saddest. Yet it abounds in beautiful passages and it is a touching and uplifting book, although we greatly wish that certain pages had been differently written. We dare not commend it to young readers, yet the objections to so doing lie in the inherent difficulty of the theme and not at all in any reckless spirit on the author's part. It is a narrative of life among the Jews in London and its motive is the delusion and terrible disappointment of a noble and lovely young Jewess, who imagines herself to be the mother of the Messiah. The delineation of this remarkable character is wonderfully consistent and noble and the background which the minor characters form is portrayed with equal distinctness and probably more fidelity to life. Whether the climax in the last chapter does not weaken the story is a question which we should answer decidedly in the affirmative. The book, however, makes a profound impression upon the reader.

In *The Other House* [Macmillan Co. $1.50] Mr. Henry James has illustrated afresh, but disagreeably, his remarkable power as a psychological expert. There is little or nothing else noteworthy about the book. It is a play of few actors and little incident until the distressing climax, and only those who care less to learn what people do than how and why they do it, to have all the machinery of motive and suggestion exposed to view, will delight in it. Next to nothing is left to the reader's imagination, but the author parades from page to page with merciless frankness and iteration his smartness in dissecting and putting together his characters. The climax of the book is as unnatural as it is repulsive, and the apparently hopeless mess—no other word seems appropriate—in which everybody is left reveals Mr. James's lack of the sense of artistic fitness.

The *New York Herald* offered prizes last year for the best novelette, and the first prize, $3 000, was awarded to *The Sprightly Romance of Marsac* [Charles Scribner's Sons. $1.25], by Molly Elliott Seawell, which has now been reprinted in a volume. It is amusing and of a high literary order. The actors are chiefly Parisian French people, and the author seems to have caught the jaunty, vivacious spirit of the French successfully. The plot cannot be considered as too probable, but the reader does not find himself in a critical mood and the grace and spirit of the story and the consistency with which the different characters are represented combine to leave delightful impressions. It is the lightest of light literature, yet it has substantial merit. The book is illustrated fittingly by Gustave Verbeek, and French Bohemia seldom, if ever, has been described more effectively.

The Mistress of Brae Farm [J. B. Lippincott Co. $1 25], by Rosa Nouchette Carey, is a serious story somewhat too fully elaborated, yet undeniably growing in interest to the end. It is a picture of English village life, and the author causes everybody to fall in love with the wrong person and then is forced to some severe measures in order to straighten things out. But her task is accomplished with reasonable success and many of the pictures on her pages are very vivid, and the book is pervaded with the noblest and most helpful spirit.

We regret not to be able to say the

same thing of Paul Bourget's *A Tragic Idyl* [Charles Scribner's Sons. $1.50]. It has been imperfectly translated, and apparently the author, as well as the translator, has sometimes been careless, but the more serious objection to the book is its unblushing sensualism. If it do not openly justify unlawful love it certainly does so by implication, and the highminded reader will grow very weary of the ebbs and flows of riotous and deceptive affection here described. When such a story is unwholesome in itself and not even attractive in style it stands in great need of justification.

A Lonely Maid [J. B. Lippincott Co. $1 00] is an ordinary sort of a novel, very much in the familiar vein of the author, Mrs. Hungerford, familiarly known as "The Duchess." It is an Irish story, unlikely, inconsistent and fanciful, yet lively and at times amusing. The heroine is attractive, but none of the other characters interest one specially.

Several of Mr. Thomas Nelson Page's well known stories, including Marse Chan and Meh Lady, have been reprinted in a fascinating volume, *In Ole Virginia* [Charles Scribner's Sons. $2.50], which Messrs. Smedley, Reinhart, Frost and others have illustrated with delicate and effective skill. The publishers have done their part of the work with their usual fidelity, and the volume will rank high in the list of holiday books.——From the same publishers comes *Love in Old Cloathes and Other Stories* [$1 50], by the late H. C. Bunner, in which seven of this popular writer's short stories, all carefully selected, vivid and delightful, are grouped together and are accompanied by a number of excellent pictures. Mr. Bunner's numerous public will welcome this book.

JUVENILE.

Miss Charlotte M. Yonge has added one more book to the tremendous list of her productions. *The Wardship of Steep Coombe* is its title [Thomas Whittaker. $1.25], and it is a sketch of English life in the time of the youth of King Richard the Second. It is superior to most of her recent works, is a vivid sketch of popular life, especially among young people, of that day, and deals to some extent with public affairs, such as the famous rebellion headed by Wat Tyler. The boys and girls will enjoy it, and will gain from it some historical impressions of value.——*A Son of Liberty* [Cong. S. S. & Pub. Soc. $1.25] is Mr. Willis B. Allen's latest volume. This, too, is historical, and the author's familiar narrative power has enabled him once more to give his readers a book at once useful and entertaining. The period is that just preceding the Revolution in New England, and the story is told naturally and with spirit. The growing interest in historical subjects among young people is something to be thankful for, and it is at once stimulated and satisfied by volumes of this class.

From the same publishers comes *The Fairies of Fern Dingle* [$1.00], by Mrs. Harriet A. Cheever. Many facts of natural history are used with a purpose of instruction, the book being meant for the younger children, and successful use is made of a background of fancy, the effect of the book being charming and its popularity a certainty. The appetite of children for real knowledge often is forgotten, but such a book as this ministers to it without failing to appeal also to what is equally prominent in them, the imagination.——*On the Staff* [Lee & Shepard. $1 50] is the fourth in Oliver Optic's series, The Blue and the Gray —on Land. It is a war story of the time of the Rebellion, and is written with the author's usual comprehension of the interest of boys in spirited adventure —— The Maine coast, a gruff but warm-hearted old captain, a lovable little girl and a succession of striking occurrences, culminating in a shipwreck, are the material of *A Short Cruise* [T. Y. Crowell & Co. 50 cents], by James Otis. Mr. Otis is one of the best known contributors to the juvenile magazines, and nothing from his pen needs an elaborate introduction to American children.

P. S. Newell's odd volume, *A Shadow Show* [Century Co. $1.00], is one of those amusing books which have not become so common as to lose their interest, in which the shadow is a vital feature. Upon one side of each page is a picture, and if the reverse side of the page is examined, the light being allowed to shine through, an entirely different and equally lifelike picture is seen and the versatility and skill of the designer could hardly have been illustrated more effectively. —— Another fascinating picture book, which is more than a mere picture book because it describes a possible amusement, is *Gobolinks, or Shadow Pictures for Young and Old* [Century Co. $1.00]. It is almost incredible that such a variety of designs should have been made in the manner described, but the authors and artists, Ruth McEnery Stuart and Albert B. Paine, give us their word that every picture in this book was made solely in the manner described, *i. e.*, by dropping a little ink on a sheet of white paper then folding over the sheet and pressing the ink spots together. It is astonishing what picturesque, lifelike and amusing results can be obtained, and examples of them fill this book, which will be very popular with the children.

The Wonderful Fairies of the Sun [Roberts Bros. $1 25] contains poetry by E. V. Wright and illustrations by Cora M. Norman. It is a comical little book, something in the vein of Palmer Cox's Brownies, and it will make many a young eye brighten about Christmastime.——*Paper Doll Poems* [75 cents], by Pauline King, also comes from the Century Co., and its droll rhymes and equally droll outline pictures qualify it manifestly for a nursery favorite.

MISCELLANEOUS.

It would be an ungracious task to subject to ordinary criticism such a volume as *Reminiscences of an Octogenarian of the City of New York* [Harper & Bros. $3.00], by C. H. Haswell, for the author has made no attempt to offer a connected narrative of the ordinary sort, but has simply edited chronologically a large mass of collected material relating to the history of New York city between the years of 1816 and 1860, and also has drawn largely from his own reminiscences. The result is a volume exceedingly miscellaneous in character and uneven in respect to importance, and it is put together without the slightest attempt at classification. Sometimes several items entirely unlike in their nature are grouped in one paragraph of a few lines. It is therefore valuable chiefly as a book of reference, but viewed in this light it must always be important to the student of New York city history. It is illustrated amply and touches upon so many themes and contains so much information that it possesses permanent and considerable value. But the author needs to be reminded that *The Congregationalist* is an older religious paper than the *New York Observer*, and still more that his utterance on page 425 about the late John B. Gough is, in its present form, a cruel, although of course an unintentional, misrepresentation of the truth about that beloved and distinguished reformer.

Lieut. A. M. Rohan and Prof. M. M. Ramsey have joined forces in preparing *The Island of Cuba* [Henry Holt & Co. $1 25], a descriptive and historical account of the island which is especially pertinent just at present. Should Spain fail to retain her hold over Cuba, the question will rise immediately whether or not the United States should attempt to secure the island. While we are convinced that such acquisition would be exceedingly dangerous there is something to be said in favor of it, and such a book as this, which is a detailed study of the natural features of the island, its population, its resources and its history, will be of great value in aiding intelligent Americans to decide what is wise.

Lovers of nature and of Mr. John Burroughs's vivid and sympathetic descriptions of nature, and they are many, will welcome *A Year in the Fields* [Houghton, Mifflin & Co. $1.50], a book of selections from Mr. Burroughs's writings illustrated by Mr. Clifton Johnson with something like a score of photographs, in many of which Mr. Burroughs personally appears. No other modern writer takes his reader closer to the heart of nature than Mr. Burroughs or interprets for them more successfully the suggestions of the changes of the seasons, the migration of birds, the habits of animals, etc. It is a pleasure to read these sketches afresh and Mr. Johnson's pictures add much to one's pleasure as one reads.

Mrs. Julia C. R. Dorr's charming little book, *A Cathedral Pilgrimage* [Macmillan Co. 50 cents], is rich in delight to those who have made such a pilgrimage, and a multitude of others who desire to make one will read the book with almost equal enthusiasm, and indeed the great reading public will appreciate its attractiveness. Winchester, Salisbury, Peterborough, Ripon, Durham, Canterbury, Litchfield, Exeter, Fountains and Furness—what memories the names revive! And Mrs. Dorr not only refreshes the memory and creates living pictures, if the memory be without resource, but she also writes in a style so simple, so sympathetic and so scholarly, yet without a trace of pedantry, that her little book is a delight. More and more Americans frequent the English cathedrals and more and more doubtless grow to believe that, when all has been said in praise of the continental shrines, the English surpass all others. This little book by Mrs. Dorr is suited, in its pocket size, as well as its contents, to be a serviceable and highly appreciated traveling companion.

One takes up Mrs. Louise Chandler Moulton's books with the assurance of being both entertained and profited. Whether she is as successful in prose sketches as in her verse may be open to doubt, yet the successive chapters of her *Lazy Tour in Spain and Elsewhere* [Roberts Bros. $1.50], if they do not rise as far above similar sketches by other authors as her sonnets, for example, surpass those of many other poets, they nevertheless are bright pictures of travel and sight-seeing, graphic in what they describe, vivid in the impressions

which they suggest, with many a touch of deep feeling and not without occasional humor. They might have been improved by the omission of certain trifling details, but they are very enjoyable throughout.

Prof. Hiram Corson, LL. D., has edited a volume of selections from *Chaucer's Canterbury Tales* [Macmillan Co. 90 cents], following the Ellesmere text and supplying a comprehensive and valuable glossary as well as a scholarly introduction and ample notes. The book is adapted to use in school or college and will furnish a pleasant introduction to this famous writer and the literature of his time.——*Legends of the Middle Ages* [American Book Co. $1.50], by H. A. Guerber, includes the stories of Beowulf, Reynard the Fox, The Niebelungen Lied, Charlemagne and His Paladins, Merlin, The Round Table, The Cid, and many more, and is intended for young students who do not require a manual of literature, but desire to make acquaintance with the best of the romances of the mediæval world. The final chapter furnishes a general and concise survey of Romance literature.——Rosine Melle has edited and annotated *Morceaux Choisis* [Ginn & Co.], by Jules Lemâitre. It includes essays by Lemâitre on Renan, Zola, Daudet, Maupassant, Bourget and other modern French authors, and also on Ibsen and Maeterlinck, and there is some other material. Notes, with a descriptive and critical introduction, complete the work, which is well done.

The Century Company has issued a dainty little book of the short sayings of E. S. O'Connor. It is called *Tracings* [$1.00], and it illustrates the pithy manner in which a keen intellect which has made some study of terseness learns to express itself. Agnes Repplier, an expert in the same line herself, has furnished the introduction.——*Platform Pearls* [Funk & Wagnalls Co. 75 cents], by Lillian M. Heath, contains a fairly good collection of selections for entertainments and public meetings. We should have omitted many of them if we had compiled it, but probably most of those who will use it will prefer the volume as it is to the one which we should have made.——*The Student's Diary* [G. P. Putnam's Sons. $1.25], compiled by C. W. Wendte, seems needlessly expensive, but is a serviceable note-book and contains many facts and other items of practical importance which one sometimes desires to know without long search.——Dr. J. G. Hodgins has edited *The Ryerson Memorial Volume*, describing the unveiling of the statue of Rev. Edgerton Ryerson, D. D., LL. D., founder of the school system of Ontario. Although the occurrences here described happened seven years ago, the eminence of the author in the world of education perhaps justifies us in calling attention to the volume.

The Golden Rule in Business [T. Y. Crowell & Co. 35 cents] is by Rev. C. F. Dole, and is a sturdy and effective plea for honesty, sympathy and brotherly kindness in business as well as life in general. Into its few pages is condensed a great amount of wholesome truth judiciously uttered. ——*After College What?—for Girls* [T. Y. Crowell & Co. 35 cents], by Mrs. Helen E. Starrett, also is a sensible, large-minded, suggestive and in every way admirable discussion, although in brief compass, of the important subject suggested by this question, and we heartily commend it.——Rev. G. W. Shinn has grouped four short chapters under the title *Friendly Talks About Marriage* [Joseph Knight & Co. $1.00], in which good sense and religion have suggested wholesome utterances such as young people should heed, and in a form which many of them will welcome. The subject often has been discussed, but there is room for another handling of it so appropriate as this.——Several new yearbooks have come to hand and deserve notice. One is *Concerning Friendship* [G. P. Putnam's Sons. $1 00] compiled by Eliza A. Stone. A large list of authors has been consulted, and all of them have had something valuable to say on the subject, which the compiler has gleaned and grouped into a tempting volume.——*About Children* [G. P. Putnam's Sons. $1.00] is by Rose Porter, and this, too, is a choice collection of pithy and pertinent sayings, many of which are instinct with deep feeling, and all of which for one or another reason deserve to be read and reread.

NOTES.

—— Rudyard Kipling now means to live in England for some time to come.

—— Mr. Blackmore offered Lorna Doone to nineteen publishers before he could get it brought out.

—— Mrs. Oliphant has written seventy-eight novels. She always composes at night for the sake of greater quiet.

—— Four of the leading New York publishers are issuing more than seventy-five books apiece this fall.

—— It is a good sign that *The Yellow Book* and similar publications have failed to find much support among American readers. They illustrate a morbid and demoralizing type of literature which deserves to fail.

—— The first known collector of book-plates was a Miss Jenkins, of Bath, Eng. Since 1820 her collection has grown, says *Book News*, into the 100,000 specimens owned by Dr. Howard. Lord de Tabley was the earliest historian of the art. The first American artist to date an engraved plate was Nathaniel Hurd of Boston. Paul Revere's plates are the most rare, only four signed ones being now known.

—— Messrs. Harper & Bros. have fallen into line by becoming a stock company, having hitherto been a partnership. No change of policy is intended nor will any new members be admitted to the corporation. The capitalization is in the sum of $2,000,000 and the corporators are John W. Harper, a son of the original John Harper—who with his brother James founded the old firm in 1817—and J. Henry Harper, John Harper, James Thorne Harper, Horatio R. Harper, Henry S. Harper and James Harper, all grandsons of the original founders of the house.

—— When the church tower was being taken down recently at Boskoop, in South Holland, five little religious books were found walled in. Professor Acquoy of Leyden says they are such as were used at the "hedge-preachings" during the Spanish invasion, and they must be at least 300 years old. One of them, "Some Psalms and Other Hymns in use in the Christian Community in these Netherlands," has become so lost to public recollection that its very title has disappeared from all known records. It includes seven Psalms and as many hymns from a collection of twenty-five used by Dutch refugees in London.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.

THE AMERICAN REVOLUTION. By John Fiske. 2 vols. pp. 351, 321. $3.00.

MARM LISA. By Kate Douglass Wiggin. pp. 199. $1.00.

CAPE COD. By Henry D. Thoreau. 2 vols. pp. 173, 208. $5.00.

A-BIRDING ON A BRONCHO. By Florence A. Merriam. pp. 226. $1.25.

CHAPTERS FROM A LIFE. By Elizabeth Stuart Phelps. pp. 278. $1.50.

THE COUNTRY OF THE POINTED FIRS. By Sarah Orne Jewett. pp. 213. $1.25.

D. C. Heath & Co. Boston.

STUDIES IN HISTORICAL METHOD. By Mary S. Barnes. pp. 144. 90 cents.

Lee & Shepard. Boston.

THE MERRY FIVE. By Penn Shirley. pp. 155. 75 cents.

Cong. S. S. & Pub. Soc. Boston.

SERMONS. By the Monday Club. pp. 387. $1.25.

Ginn & Co. Boston.

PREPARATORY LATIN COMPOSITION. By F. P. Moulton and W. C. Collar. pp. 142. 90 cents.

W. A. Wilde & Co. Boston.

MALVERN. By Ellen D. Deland. pp. 341. $1.50.

THE LAND OF THE KANGAROO. By Thomas W. Knox. pp. 318. $1.50.

H. L. Hastings. Boston.

READINGS FOR LEISURE MOMENTS. By H. L. Hastings. pp. 382. $1.50.

Lockwood & Brainard Co. Hartford.

GOLD AND SILVER AS CURRENCY. By J. G. Batterson. pp. 70.

Macmillan Co. New York.

TOMMY-ANNE AND THE THREE HEARTS. By Mabel O. Wright. pp. 322 $1.50.

TAQUISARA. By F. Marion Crawford. 2 vols. pp. 309, 317. $2.00.

THE WHEELS OF CHANCE. By H. G. Wells. pp. 321. $1.50.

T. Y. Crowell & Co. New York.

A WONDER BOOK. By Nathaniel Hawthorne. pp. 233. 75 cents.

THE ROMANCE OF COMMERCE. By J. Macdonald Oxley, LL. B. pp. 258. $1.25.

CULTURE AND REFORM. By Anna Robertson Brown, Ph. D. pp. 32. 35 cents.

A GENTLE HEART. By J. R. Miller. pp. 31. 35 cents.

THE HAPPY LIFE. By C. W. Eliot, LL. D. pp. 30. 35 cents.

HAPPY CHILDREN. By Mrs. E. F. Pratt. pp. 64. $1.50.

G. P. Putnam's Sons. New York.

AMERICAN ORATIONS. Vol. II. Edited by Alexander Johnston; re-edited by J. A. Woodburn. pp. 432 $1.25.

THE YOUNG VOYAGEURS. By Captain Mayne Reid. pp. 392. $1.25.

THE FIVE GREAT SKEPTICAL DRAMAS OF HISTORY. By John Owen. pp. 398. $3 00

ECHOES FROM THE MOUNTAIN. By C. E. D. Phelps. pp. 86. $1.00.

PARAKITES. By Gilbert T Woglom. pp. 91. $1.75.

T. Nelson & Sons. New York.

OLIVE ROSCOE. By E. Everett-Green. pp. 420. $1.75.

CAPTAIN COOK'S VOYAGES. By M. B. Synge. pp. 512. $2.00.

THE HERMIT PRINCES. By Eleanor Stredder. pp. 315. $1.00.

FIRESIDE SKETCHES FROM SWEDISH LIFE. By Mrs. Woods Baker. pp. 100. 50 cents.

KING MATTHIAS AND THE BEGGAR BOY. By Selina Gaye. pp. 124. 50 cents.

JACK AND HIS BROTHERS. By Mrs. Austin Dobson. pp. 105. 60 cents.

Thomas Whittaker. New York.

BEHIND MANHATTAN GABLES. By Edward A. Rand. pp. 382. $1.25.

American Book Co. New York.

PLANTS AND THEIR CHILDREN. By Mrs. William Starr Dana. pp. 272. 65 cents.

R. F. Fenno & Co. New York.

ROBERT URQUHART. By Gabriel Setoun. pp. 339. $1.00.

George H. Richmond & Co. New York.

DAYBREAK. By James Cowan. pp. 399. $1.50.

National Temperance Society and Publication House. New York

CYNTHIA'S SONS. By Julia McN. Wright. pp. 366. $1.25.

WILL HILTON'S WILL. By J. C. Cowdrick. pp. 82. 50 cents.

A. P. Vartooguian, E. 12th Street, New York.

ARMENIA'S ORDEAL. By A. P. Vartooguian. pp. 101. $1 00.

Longmans, Green & Co. New York.

ANIMAL STORY BOOK. Edited by Andrew Lang. pp. 400. $2.00.

E. & J. B. Young & Co. New York.

SOME MORE NONSENSE FOR THE SAME BODIES. By A. Nobody. $1.00.

Eaton & Mains. New York.

FIFTY LITERARY EVENINGS. By S. G. Ayres. pp. 63. 25 cents.

J. B. Lippincott Co. Philadelphia.

SONGS OF THE SOUTH. Collected and edited by Jennie T. Clarke. pp. 333. $1.50

A TRIUMPH OF DESTINY. By Julia H. Twells, Jr. pp. 281. $1.25.

THE WORLD'S GREAT SNARE. By E. P. Oppenheim. pp. 316. $1 00.

MYTHS AND LEGENDS OF OUR OWN LAND. By Charles M. Skinner. 2 vols. pp. 317, 333. $3.00.

CAPTAIN CHAP. By Frank R. Stockton. pp. 298. $1.50.

THE BLACK TOR. By George M. Fenn. pp. 328. $1.50.

HISTORICAL TALES. *Roman.* By Charles Morris. pp. 340. $1 25.

HISTORICAL TALES. *Greek.* By Charles Morris. pp. 366. $1.25.

American Baptist Pub. Soc. Philadelphia.

DOLLY FRENCH'S HOUSEHOLD. By Jennie M. Drinkwater. pp. 308. $1.25

THE QUIET KING. By Caroline A. Mason. pp. 304. $1.50.

C. H. Kerr & Co. Chicago.

A NARROW AX. By Rev. Charles Caverno, LL. D. pp. 300.

MAGAZINES.

October. QUARTERLY JOURNAL OF ECONOMICS.—JOURNAL OF AMERICAN FOLK-LORE.

November. POCKET.—HOMILETIC REVIEW.—ART AMATEUR.—TREASURY.—CHAUTAUQUAN.—CENTURY.—MCCLURE'S.—EDUCATIONAL REVIEW.—CHAP-BOOK.—PHRENOLOGICAL JOURNAL.—NEW ENGLAND.—AMERICAN KITCHEN.—PREACHER'S.—APPLETON'S POPULAR SCIENCE.—FORUM.—REVIEW OF REVIEWS.

President Patton of Princeton University, in his sermon preceding the celebration of the sesqui-centennial, dwelt upon the problem of "religion in the university." He is convinced that its solution "requires more wisdom, tact and knowledge of the actual condition of thought in the learned world" than is needed for any other problem of university administration. He also is convinced that it cannot be adequately dealt with by any one who is not actually in contact with under-graduate life. That apparently excludes the trustees. He is convinced that it cannot be dealt with adequately by any save those whose professional studies bring them into close relations with the religious problems of the day. That apparently excludes many of the teachers in all institutions. Who, then, shall decide? But President Patton, while he does not answer this question, does not fail to make it known that he believes that religion has a place in the university life and the Bible study a place in its curriculum. What that place is can best be described in his own words:

I believe that in the early years of undergraduate life a course of elementary Biblical instruction adapted to the needs of young men, who are no longer schoolboys on the one hand and are not yet students of philosophy on the other, is a most important part of the curriculum; but I would not carry Biblical instruction into the upper years of the curriculum unless in point of scientific thoroughness it could compare favorably with the work done in other departments. . . . For if secular themes are to be discussed in a Christian university in a religious spirit and under Christian conceptions, it is no less true that religious themes must be discussed in a scientific spirit and according to scientific principles.

Such is the breadth and the conservatism of the new Princeton. What better ideal could be set up?

While there has been extraordinary unanimity among the leaders of organized labor in favor of Mr. Bryan, the election returns clearly show that the votes of the great mass of unorganized wage-earners have been largely influenced by the same considerations which appealed to business men.—*Mayor Quincy of Boston.*

Exactly. Employers and employés have everything in common. That which benefits the one benefits the other. A few more such incidents of blind leadership as Mr. Quincy mentions, and "organized labor" will dwindle faster even than it has during the last decade. The vote in manufacturing towns throughout New England, New York and the Interior indicates that the wage-earner, "uncoerced," saw the light and walked in it.

DRAPERIES AND HANGINGS

discussed by

Mrs. OLIVER BELL BUNCE

in the description of

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Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

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The National Election as Others Saw It.

The editors of *The Congregationalist* believe that the principles adopted by our nation as the basis of government have profound influence over the moral and religious character of its citizens. They believe that when such principles are presented for adoption it is the duty of religious teachers to understand them and to set forth their meaning and the consequences which are likely to follow their acceptance or rejection. Therefore from the time the platforms of the parties in the campaign just closed were announced *The Congregationalist* has discussed the issues presented, and has used its influence toward securing the adoption of those principles which we believe essential to the integrity and prosperity of the nation.

In this effort we have been assured through numerous letters of the hearty approval of the large majority of our readers. We have also received some criticisms from those who disagree with us. Some of these letters show conditions of mind which help us better to understand and to sympathize with those who are disappointed in the results of this election. They may help our readers also in the same way. We therefore print extracts below from some of these letters.

MINISTERIAL OPINION.

Several ministers have written us that to them no moral significance appears in the issues of the campaign. Says one in New York State:

If McKinley is a Methodist, Bryan is a Presbyterian. The issue is not moral but purely political, a question of finance upon which even the highest political economists differ. It has, so far as I can see, no place whatever in the Christian pulpit. It does not effect either religion or ethics. . . .

I recognize your sincerity, I respect your ability, but I do believe the advice you offer to ministers is neither in the interests of the church nor humanity. While seemingly broad, it is really narrow. The Unitarian pulpit is an illustration of the effects of such preaching. In the end it never wins. All Unitarian ministers are exponents of the questions of the hour, but they have not built up their church. Why? People come for bread, and they get a stone. Your counsel would bring our pulpits down to the same level, and the Congregational church would soon be as the Unitarian, which resembles the empty grave of Jesus—Jesus himself has gone.

An Illinois minister thus relieves his overburdened mind:

Paying your debt now in a fifty-cent dollar makes the man of God scream with righteous indignation. "A moral issue," O ye gods, is this dishonest dollar? Compare the financial evil with the drink evil. Open up your guns against the silver craze and spike them as to the liquor craze. Load up a Krupp gun for grasshoppers and a popgun for buffaloes. You see "proletarians, communes and the specter of revolution." Better see snakes, some of which are wiggling around a certain Canton town. When I see the power of that Syrian god, mammon, exerting itself on the preachers and religious press, I have a little better understanding of "few there be which find it." I am going to vote for Levering. I am having hard work to hold myself to this resolution, and sometimes I am afraid I'll be as big fool as some of these gold bug preachers and vote for Bryan, as they do for McKinley. My indignation reaches boiling point when I see the Eastern folks assuming a superior understanding of this financial question, also when I read the drivel about Supreme Court decision. No one advocates not submitting to its decision as long as it stands. The effort to have it reversed is all within law and precedent.

Still another letter from a New York minister says:

The danger of the age is materialism, and your advice all tends to minimize the spiritual and emphasize the material, and the result can only be less faith in the supernatural, less spirituality in the churches. While, alas! some already are, I trust the day is far distant when the pulpit will come to the level of some of our religious organs for merely political polemics.

If I thought it my duty to preach on the gold question I should ask Ingersoll to help me, for he knows in a minute more about these matters than many of us ministers do in an hour.

THE VIEWS OF THE LAITY.

The foregoing specimens, perhaps, will suffice to represent our ministerial critics. If those who regard the issues at stake as these brethren do have supposed that we advised them to preach about these issues, then we have been misunderstood. No minister ought to preach on topics of which he is confessedly or conspicuously ignorant. The efforts of some men to do this very thing have brought reproach on the Christian ministry.

Turning now to letters from laymen, we find most of them regarding present political questions as of deepest moral significance, though the majority of them seem to regard the financial question as the main one. A prominent Ohioan, who has frequently contributed to our columns, says:

For some reason or other the religious journals of the East, in the pending presidential contest, have been as blind and as violent against the principles represented by Mr. Bryan as Saul of Tarsus was against the followers of Jesus of Nazareth.

When Mr. Bryan is elected, which, as an old politician accustomed to calculating the drift of current forces I consider practically certain, I sincerely trust you will call a halt on your headlong opposition to what you have deemed "national dishonor and commercial anarchy," and stop long enough to take a comprehensive look at the other side of the shield. The rôle of Cassandra is not creditable to a great religious journal like *The Congregationalist*, which, notwithstanding its serious deflection into politics, I still deem one of the foremost in the world.

The restoration of silver to the coinage equally with gold is a great moral necessity, and its liberation from bondage is not a whit less essential than the abolition of slavery in the War of the Rebellion. William J. Bryan is a man of destiny as certainly as Abraham Lincoln or George Washington or Moses, and I have the faith to believe that deliverance from the bondage of the gold standard is at hand and the promised land of prosperity and peace. R. B.

A writer whose utterance indicates that he is a native of Kansas says:

Now we all know that there is too great a disparity in the distribution of property in this country. From 1861 to the present time the disparity has been increasing with great rapidity, and is still going on with a rapidity never known before. To change that state of things and make the distribution of property more even is certainly very desirable. And that is what Mr. Bryan and his party want to bring about. Is it your duty to try to prevent it?

The Congregational churches have long been regarded by people of the world as more proud than humble, more self-asserting than self-abased, more learned than pious, more disposed to arrogant assumption than cold facts. Do you not give them evidence of the above by the rank political partisan spirit you exhibit? I am a member of the Congregational church, but not of the pronounced partisan political type of *The Congregationalist*. I am not in affiliation with any political party. It would be very doubtful, if not impossible, for any one to maintain communion and fellowship with Christ and at the same time affiliate with and take an active part with either political party. B. F.

Iowa sends us this fraternal message:

Turn it any way you please, dear money favors the money loaner, and no one else, while cheap or a gradual inflated currency, with the increase of business always, is in favor of industry and the poor. You cannot find a writer on political economy who has any reputation as a writer but that will indorse this proposition to favor a religion that protects the poor and protects the weak against the strong. You may say the gold policy will do this, that it is only a matter of opinion; then we say you are very unfortunate in the antecedents of your leaders to carry out such a policy. We can't as a professed Christian follow your lead, but we can pray that God, in his infinite wisdom and mercy, will grant you light and be merciful to you in your sins against humanity. Hoping you will see the error of your ways and learn with the meek and lowly One of Israel to love the poor as well as the rich, we remain fraternally yours, W. H. L.

From more discriminating and intelligent observers we gain a still clearer idea of the intensity of feeling with which this campaign has been carried on in the West. Another Iowa correspondent, who, though not a Republican, said he should vote for McKinley, writes:

"The spirit of '76" is in their work. Many of them believe they are fighting the battle of liberty over again. All their patriotism, all their love of home and all their religion are in this struggle. The voices of good men quiver as they speak of it and of their fears as to the result.

To the Eastern man who lends good money at three or four or six per cent. it seems self-evident that he ought to have his money back in as good as he gave. But the Dakota or Nebraska or Kansas man, who pays three or four per cent. a month on money to pay interest on a loan already made at high rates, or to buy seed, and then finds himself in danger of losing his home, or, worse still, sees himself or his neighbors stripped of home, of teams and wagons, and even of the last cow, because the drought or the hail has caught him, is not at all sure to see it in that light. He hears much of "the crime of '73" and of the combination between Wall Street and London. He has constant lessons in the high freights on grain and stock, which often take all his profits and sometimes all his receipts and even more. Is it any wonder that he listens to the free silver man? X.

From Minnesota comes this item of personal experience:

My wheat was about a half crop, nine bushels to the acre, while the whole country (Red River Valley) is only one-third crop; price, fifty-two cents per bushel, higher at this time of year than for three years. I have hay for sale. It would not now bring me $1.75 per ton for my work of cutting, stacking and hauling to station for market. I have over 1,000 bushels of potatoes, that so far have compelled me to keep my boys, thirteen and fifteen years of age, out of school to harvest them, as the market shows no shipping demand at any price. Your article in paper of Oct. 8 leads me to speak of these last things, for it is quite correct in its surmisings as to the Red River Valley. A large number of my neighbors feel that the single gold standard enables capitalists to corner the money market, thereby preventing its free use in buying

provisions or doing the work needed by the people. They feel at the same time that if silver also had free coinage then in times when gold was cornered silver would take its place and the equilibrium of prices would be maintained. There is a feeling among some, perhaps many, that we can never have high, or even good prices, with a single gold standard. For myself I have hope that McKinley may be elected, and that with a Republican Congress wise work will be done which will relieve the farming communities. C. B. K.

Perhaps we cannot better close this series of extracts than by these words from a teacher in one of our higher institutions of learning:

I would declare emphatically my belief that, if the election shall result as most of us hope it will, there will then confront the successful party, and all who love the republic, problems of a social and economic character which will task the wisdom and charity of the wisest and the best. Senator Lodge seems to have obtained new light by going among the people of the middle West and Northwest. It is native Americans who are back of the great movement which is so feared, and power is in their hands. They are patriotic, too.

But no one has so well diagnosed for the public the cause or causes as you have done, and I thank you. T. H. H.

ANNUAL MEETING OF THE WOMAN'S BOARD.

Those who attended the twenty-ninth annual meeting of the W. B M. in Manchester, N. H., will look back on Nov. 3, 4 and 5, 1896, as memorable days in their spiritual life. From that week many Christian women will date a deeper personal consecration, a stronger and firmer faith in the compensations of missionary service, a truer admiration and reverence for the brave souls who are our representatives on the foreign field and a fresh enthusiasm and impetus for the progress of God's kingdom the world over. The presence of nearly a score of missionaries, five of them fresh from the baptism of fire and blood in Armenia, the privilege of being brought through Miss Child into close touch with the stations she visited on her recent tour, the spirit of advance which pervaded the branch reports as well as the public addresses, above all the spiritual blessing which was received at every session, combined to make this meeting one of the most impressive and inspiring that the Woman's Board has ever held.

That the board has been able to redeem all its pledges the past year, and indeed has never in its history been compelled to take a backward step, was cause for hearty thanksgiving. For the first time the treasurer could report in November a complete financial year of twelve months. The total receipts were $130,553. Miss E H. Stanwood's report of the home department gives the number of senior auxiliaries in the twenty-three branches of the board as 1,074, besides cradle rolls and other contributing societies. The field secretary, Miss Kyle, has traveled about 8,000 miles during the year, speaking 130 times in 120 churches. Several new auxiliaries and covenant bands have been organized and some flagging societies stimulated to renewed effort. During the past twelve months twenty-two missionaries have come to this country in pursuit of health and rest, and seven who had previously returned still remain. Four have gone back to their mission fields, six have severed their connection with the board, one has died and one has gone out for the first time under the auspices of the W. B. M. For the first time Miss Lamson is able to report one or more secretaries of junior work in every branch, a convincing proof that missionary activity among young women and children is constantly increasing. The cradle roll becomes more and more popular and the covenanters now number 1,850. The goodly sum of $21,054 has been contributed from junior sources.

Since steady growth is an indication of healthy, vigorous life, we must regard the survey of the foreign field prepared by Miss L. M. Fay, Mrs J. O. Means and Mrs. E. E. Strong as hopeful, though the call for new buildings, enlarged accommodations, additional teachers and Bible women, from Africa, China, Spain and many other parts of the world, was somewhat overwhelming. The story of the year in Turkey was too terrible to dwell upon, but the amount of school work accomplished in spite of all the excitement, terror and bloodshed was marvelous, and not a woman in the audience but was thrilled with joy and pride at the mention of the work of mercy and comfort and relief which some of our brave women have unflinchingly carried on. The board now has under its care in all fields 117 missionaries, eleven assistant missionaries, thirty-three girls' boarding schools, 255 day schools, in whole or in part, and 162 Bible women.

The program for the public meetings was a rich one, and those who prepared it deserve credit not only for bringing the members of the board into touch with types of the loftiest womanhood, but for skillfully arranging the order of the speakers that the severe tension caused by the tragic recital of Turkish outrages might be relieved by an address in a lighter vein or by a paper on a spiritual theme. The number of missionaries in attendance this year was unusually large, and it was a happy thought at one session to gather eighteen of them on the platform, where Miss Stanwood felicitously introduced one by one with some graceful personal words about each. As heads were bowed in prayer with a new realization of what these consecrated workers represent, a great throb of emotion moved all hearts and filled many eyes with tears.

But we were privileged to hear several of these missionaries tell of their own work. Mrs. W. M Stover's strong address on Why I Believe in Missions made a profound impression on her hearers and inspired them with new faith for the evangelization of West Central Africa. China was represented by Dr. Kate C. Woodhull, who told of the medical work in Foochow, and by Mrs. Isaac Pierson of the North China mission. When we looked into the attractive face of Miss Susan H. Olmstead as she was pleading enthusiastically for the American College for Girls in Constantinople, we could easily believe her statement that the seven years spent there had been the happiest of her life. "Keen-eyed, freed Bulgaria," to quote her own words, had a charming advocate in Miss Ellen M. Stone of Philippopolis, while poor, desolate, starving Armenia sent Mrs. C. H. Wheeler and Miss Emily Wheeler of Harpoot. Who can forget the triumphant smile on her worn, sad face and the ring in her voice when Mrs. Wheeler said: "How *can* the missionaries in Harpoot come home? It is not heroism but duty to stay."

It was a rare privilege to see and hear among the missionary speakers two whom the world has placed on its roll of modern heroines. One, a tall, matronly woman with a fine, strong face, we love to call the "Florence Nightingale of Japan." It was as much of a pleasure to see Miss Eliza Talcott as to hear her give in her quiet, modest way an account of her beautiful work among the Japanese soldiers in the hospitals of Hiroshima. The name of the other whom we delight to honor, Dr. Grace Kimball of Van, is known by every man, woman and child who has read of the Armenian relief work. It was at the one evening session of the convention that this woman, with her slender, girlish figure, grave, almost stern, face, and self-possessed manner told the story of the last two terrible years. An awed stillness fell upon the room when she came to the massacre at Van and said: "No one can ever write or tell you the horror of a Turkish massacre. Nothing can express what the people suffer from pure fear. That was worse than anything else." And again, when she declared with a set, despairing face: "I see no hope for the Armenians except extermination. But relief work *must* be kept up. Even if they are killed tomorrow they must have bread today." But more than all Dr. Kimball said was what she did not say—the self-repression, the consideration for her hearers which kept her from giving harrowing details, the scenes simply suggested—these were what gave her address its real power.

Of the other addresses none were more enjoyable and helpful than Miss Child's graphic, racy descriptions of her visits in India, China and Japan. The names of two gentlemen were found on the program, Dr. J L. Barton, who brought greetings from the American Board, and Mr. Luther D. Wishard, whose theme was the evangelization of the world in this generation. One telling sentence of his deserves to be quoted: "If we should put as much enthusiasm and force into the work of saving the world that we have the past few months put into saving our country from dishonor, there would be a great transformation." Of the hour devoted to a discussion of How can we place our missionary work on a higher spiritual plane, with addresses by Mrs. C. L. Goodell and Mrs. S. B. Capron, we can but say that it was a time when we truly sat together in heavenly places. But indeed the inspiring and uplifting presence of the Holy Spirit was manifest, not only in the devotional hours, but in every session, from the delegates' meeting on Tuesday to the closing prayer Thursday afternoon.

A new treasurer, Miss S. L. Day, to succeed Miss Carruth, who resigned, and a new assistant treasurer, Mrs. W. H. Fairchild, were the most important changes in the list of officers. An invitation was accepted to meet next November in New London, Ct.

A. L. B.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, NOV. 6.

About a hundred ladies gathered in Pilgrim Hall, many of whom had just come from the Manchester meeting full of the spirit of those wonderful days. Miss E. S. Gilman presided and read Scripture selections which speak of God's love to man and of the love which prevails among the followers of Christ. It was a prayerful hour. Several missionaries were present.

Mrs. Stover of W. Central Africa read two very interesting letters from Cato, a native pastor, whom she and Mr. Stover found an ignorant lad in their early missionary life and who is a good illustration of the possible power of missionary work. He is ready for anything, even to building a bridge for Dr. Bower to cross a stream while she sits all day upon the bank waiting for the work to be accomplished. Mrs. Stover also sang two hymns in the Umbundu language set to native music. The people are so musical that the children even "cry to a tune."

Dr. Woodhull of Foochow gave some incidents connected with her work. Miss Olmstead of Constantinople spoke of the great aim of the American College for girls in its efforts to develop in the students symmetrical Christian character, of the attendance at the Sunday evening service which has recently been made voluntary and of the prayer meetings which are held regularly and the flourishing missionary society.

Miss Talcott of Japan endeavored to dispel the impression which prevails in some quarters that there is nothing left for missionaries to do in that country and even asked that more single women and some new families be sent out. Miss Hannah Woodhull of Foochow, Miss Colby and Mrs. Pedley of Japan and Miss Stone of Bulgaria were also introduced.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 16, 10 A. M. A memorial service to Dr. A. H. Quint. Addresses by several speakers.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

MIDDLESEX UNION ASSOCIATION, Ayer, Tuesday, Nov. 17, at 1 P. M.

FALL STATE MEETINGS.

Connecticut Conf., Winsted, Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles A. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev L. H. Cobb, D. D., Secretary; Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D, Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston Address applications to Rev A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent trusteed fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62 Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

We heartily commend the finding of that Minneapolis council. It is quite time for a reaction in the matter of short pastorates.

Was the action of that Washington presbytery in absorbing those Welsh Congregational churches exactly in accordance with denominational comity?

The experiment in ecclesiastical farming just tried by a Minnesota church might succeed even better in other localities, or at a more favorable time financially than the fall preceding a presidential election.

It would have been difficult for that church in New Mexico to find a more inspiring substitute for a bell than the brass band, whose stirring strains called the people together to celebrate the dedication of its new edifice.

We wonder if there is a church in the country better provided with wheels than the one referred to in our news from Colorado? If the riders are as thoroughly animated and guided by the Spirit as were the wheels Ezekiel tells of [ch. 1: 20], that church will speed Zionward with marvelous swiftness.

For every need somewhere exists the satisfaction, though demand and supply are sometimes wide apart. To bring them together is the mission of the Mutual Help Bureau connected with Plymouth Church, Minneapolis—an unpretentious but practical feature of the institutional church which merits wide duplication.

The spirit of dedication seen in a number of items this week is particularly gratifying. It is not only pleasing to see the individual church glad at the achievement of what at the outset may have seemed, and in some instances really was, a tremendous undertaking, but it is comforting to the denomination to find its people conveniently housed just at this season, when best facilities for growing work are most needed. The unwillingness manifest so often to consecrate debts with new buildings marks the meeting houses of many of our young, weak churches as monuments to the mettle and perseverance which is the birthright of the Pilgrim stock.

BROOKLINE'S NEW CHURCH.

Peculiar interest attached to the exercises in connection with the formal recognition of a new church at Brookline last week Wednesday and the installation of its first pastor.

REV. H. G. HALE.

To begin with it is the only Congregational church in the United States that bears the name of Leyden—a name arrived at after much canvassing of other appellations such as the Church of the Redeemer, Plymouth, Pilgrim and Wycliffe. The final decision, in which all minds gracefully acquiesced, was due not merely to a desire to have an uncommon name, but to a conviction that it is proper to link the new enterprise at the outset with Congregational history and traditions by bestowing a name that calls to mind a noteworthy period in the life of the Pilgrims.

Another distinctive thing about the new church is that it represents, to some extent, the first church planting in this vicinity on the part of the Boston Congregational Church Union, organized last spring to do a work of extension and sustentation both in the city itself and in adjacent places. Moreover, the location of the enterprise, in the midst of a charming and rapidly growing residential section, the nearest other church of our order being over a mile away, promises success provided favorable external conditions are supplemented, as they are sure to be in this case, by persistent labor on the part of the new organization itself. From the time that the first afternoon services were started to the holding of the council last week just a year and one day had elapsed, and during that period fifty-five persons have come forward desiring to associate themselves in the undertaking, while a good-sized Sunday school has come into being and a weekly prayer meeting, with an average attendance of fifty, is being sustained.

Some of these points were perhaps in the minds of the brethren as, in response to letters missive, they came together in the pretty little Beaconsfield Casino, which is to serve as the home of the church until it has an edifice of its own. At any rate after the council had organized, with Dr. Arthur Little as moderator and Rev. W. R. Campbell as scribe, the reasons justifying the forward step were amply and cogently set forth by Mr. George E. Adams, who voiced the wishes of the neighborhood and its provisional committee, of which he has been the efficient chairman. The creed, by-laws, form of admission of members and other necessary documents were then submitted to the council, being read by Dr. R. W. Hastings, the clerk of the provisional organization. The council then voted to proceed without a recess to the examination of Rev. H. G. Hale. He read a paper about twelve minutes in length, in which was recorded the positive convictions of a mind open to truth, tolerant of inquiry, cautious as to non-essentials, but in vital possession of the fundamentals of evangelical Christianity. There was a little questioning which served only to deepen the general impression of Mr. Hale's candor, reverence and whole-souled consecration to the work of seeking and saving men. After a delightful interruption of formal proceedings for a moment or two, caused by the presentation of four children for baptism who were thereby constituted "charter babies," the council in private session gave its unanimous approval to the organization of the church and to the installation of Mr. Hale as pastor.

The evening brought a large number of friends and well-wishers of the new enterprise, quite a delegation coming from Harvard Church and from Allston, and several of the in-town churches being represented as well in the congregation. The precedent of a sermon was departed from. Instead five short, beautiful and appropriate addresses were made. Professor Harris reminded the church of its Christian and Congregational birthright and privilege. Rev. E. M. Noyes extended the fellowship of the churches, and made the timely suggestion that the obligations of partnership in a common work ought to be more generally recognized by the fraternity of churches hereabouts. Dr. G. A. Gordon addressed the pastor, and his solemn and hope-laden words were a bugle call to high endeavor and trust in God and in the future. Dr. W. H. Davis gave Mr. Hale the right hand of fellowship, and no one could doubt the sincerity of his simple, affectionate, tender greeting. Mr. S. B. Capen spoke heartily and inspiringly in behalf of the Church Union. The prayer of installation was offered by Dr. W. E. Barton and that of recognition of the church by Dr. Little, who presided felicitously over the exercises of the day and evening. Two events of the evening were specially impressive—the reception of five persons, two of whom were young men, on confession of their faith, and the formal taking of the covenant by the entire church, the pastor reading it and the people assenting.

The charter membership of fifty-five persons represents previous association with at least a dozen churches. The largest single contribution, fifteen, comes from Union Church, Boston, but Shawmut and Berkeley Temple send several. It is of interest just at this time to know that the welfare of this enterprise had always been close to the heart of Dr. Quint. He preached at the Casino in the spring, and he had been consulted with reference to every technical point respecting the exact process of organization. It was one of the special regrets of the last day of his life that his physician forbade his attending the council on the morrow. In all probability he

would have been the moderator, but two hours before the dawn of the day to which he had so eagerly looked forward he passed to the life immortal.

AN INSTALLATION AT NEWARK.

The First Church, Newark, N. J., over which Rev. J. A. Chamberlin, Ph. D., has just been installed, was organized in 1852, and was then the only Congregational church on the Atlantic slope between New York city and the Gulf of Mexico.

About three years ago the church left the center of the city, now given up to business, and built and dedicated, free of debt, a new edifice a mile and a quarter away, valued at about $80,000. The recent council was convened Oct. 28, and was composed of the churches of the North New Jersey Conference.

Dr. Chamberlin is a graduate of Beloit College and of Chicago Seminary. He took a

REV. J. A. CHAMBERLIN, PH. D.

our years' post-graduate course, three years at Yale and one at Wisconsin University. His unwritten statement or confession, as he called it, occupied about forty minutes and exhibited him as in close sympathy with modern thinking as respects theology and sociology. Many questions were asked by members of the council and answered with more or less explicitness and satisfaction. The examination throughout was unique

After the council retired discussion followed which resulted in a unanimous vote to proceed with the services of installation. The sermon, from the text Ps. 130: 7, was by Rev. S. M. Newman, D. D., of Washington.

A feature of the evening service not usual in Congregational installations was a statement read to the pastor setting forth his duties and responsibilities to his charge, which Dr. Chamberlin accepted, and also a paper addressed to the congregation setting forth its duties to the pastor, the church rising and accepting. Coming from his late field of labor in Minnesota, the new pastor has for the last two months been preaching to large and interested congregations, and the prospects for the future of the church are encouraging. W. B B.

A GLAD DAY FOR GALLUP, N. M.

The building of a new meeting house has been such an uncommon occurrence in this region during the financial depression as to make of special interest the dedication, Nov. 1, of the house of worship at Gallup. This is a coal mining town on the Atlantic and Pacific Railroad, 158 miles west of Albuquerque; with a population of 2,000. Congregational work was begun in February, 1895, and Rev. P. A. Simpkin took it in charge March 1 of that year. A union Sunday school was continued until Jan. 1, 1896, when a separate organization was effected. The church now has a membership of 61, and the S. S. attendance averages 75 and has several times exceeded 100. The schoolhouse and public halls have served for temporary quarters. Only by heroic effort and great sacrifice has the meeting house been erected. It is a frame building with stone foundation, without carpet, pew or bell, and is temporarily fitted with benches. It will seat 250 and cost, with lot, $2,300, $1,000 of which was given by the C. C. B. S., and the balance has all been raised. In lieu of a bell the people were called together for the dedication services by the band playing hymns. Supt. E. H. Ashmun preached in the morning and Mr. Simpkin in the evening. A dedicatory hymn was sung, composed for the occasion by the pastor. To him is due in no small degree the signal success of the enterprise in the face of great difficulties. E. H. A.

THEOLOGICAL SEMINARIES.

Andover.

The Senior Class has begun its exercises in preaching under Professor Churchill. The Seniors have also formed clubs among themselves for the preparation and criticism of sermon outlines.—— The Society of Inquiry has voted to send Mr. B. E. Ray as delegate to the convention of the American Inter-seminary Missionary Alliance at Chicago.

Hartford.

At the missionary meeting last Wednesday Rev. W. G. Puddefoot addressed the students, urging them to consider the West as a field for their personal work for at least the first few years of their ministry ——The faculty have sent out invitations for a reception to the students and friends of the seminary for Nov. 11, postponed from the opening of the seminary year because of the S. S. convention in the city at that time.

Yale.

Last week Wednesday, at the first meeting of the Biblical Club, Prof. F. C. Porter gave an address on The Old Testament Apocrypha.——In the Senior Class, last week, Brooks's, Bushnell's and South's sermons were reviewed.——The Mission Study Class is taking up Missionary Biography.——The class in Systematic Theology last week heard reviews on Sanday's Inspiration and Newman's Development of Christian Doctrine.——At the Leonard Bacon Club the question was: Resolved, That the Principles of the American Protective Association Deserve the Support of American Citizens. The club lecture course will begin Nov. 18, with Dr. E. E. Hale of Boston as lecturer.——The Senior address last week was given by R. W. Stimson on The Preacher and Social Problems.

Chicago.

The seminary now has an attendance of 160.—— Miss Jane Addams of Hull House addressed the students on Count Tolstoi and Russian Peasant Life at the conference Thursday afternoon. The address was based on personal acquaintance and observation.——Professor Gilbert has an elective twice a week on The Teaching of Jesus, Professor Scott on Propædeutics, and Professor Taylor two hours on The Industrial Structure of Society and one on The Labor Movement.

Pacific.

Luther Day, Oct. 31, was observed in Oakland. In the morning at the seminary a commemorative exercise was held, Professor Foster giving an address. Three German hymns, including "A mighty fortress is our God," and a portion of the epistle to the Galatians were read. In the evening a great congregation gathered at the First Church, filling its spacious auditorium and representing the entire force of Protestantism in the city. Again German music was heard, and especially Luther's hymn. Short addresses were made by clergymen of various denominations. President McLean and Professor Foster represented the seminary and Congregationalism. A fine series of Luther views were shown by stereopticon. The meeting closed with singing America.

CONFERENCES AND ASSOCIATIONS.

MICH.—Eastern Association was held in Columbus. The sermon was by Rev. Thomas Chalmers. The topics were: The Christian Citizen, The Higher Criticism, What Is It? What Has It Done? Evolution in Relation to Religious Life, The Lord's Day *vs.* Moses' Day, What Is Conversion According to the Scriptures? Congregationalism and Doctrinal Preaching.

The Detroit Association was held at Pontiac. The sermon was by Rev. James Hyslop. The topics were: The Financial Management in Our Churches, The Relative Importance of the Worship Idea in the Public Service, The C. E. Society as a Missionary Agency and The Importance of Using the Best Lesson Helps. At the woman's missionary session topics were Michigan Missions, A Family of Six, and Foreign Missions.

WN.—The first meeting of Spokane Conference was held at Cheney, Oct. 26, 27. Dr. Cherington preached to young people on the evening of the 26th. An early morning prayer meeting was attended by a large number of normal school students. The themes were: Fitness for Service, Meditation, Consecration, Right Use of the Bible, What and How to Be a Christian. The meeting was specially helpful to the entertaining church and its pastor, Rev. O. F. Thayer, who has decided to remain in the field another year.

NEW ENGLAND.

Boston.

Walnut Avenue. Last Sunday a large window was dedicated. It is a gift of Mrs. G. H. Lambert, through a bequest of her mother, Mrs. M. A. Haley. The window is a memorial to the latter's husband, Charles L. Haley, and son. Other gifts of Mrs. Haley were $2,000 each to the Sunday school and the ecclesiastical society and $5,000 to the Boston Y. M. C. A. Dr. A. H. Plumb, the pastor, preached the sermon, which contained a brief sketch of the late Mrs. Haley.

DORCHESTER.—*Pilgrim.* Special services are being held this week from Tuesday to Friday in the auditorium, with speakers drawn mainly from Boston and vicinity. The subjects include such topics as: Encouragements to Revival, Results to Church and Community, Hindrances, Indifference, Aids, Prevailing Prayer, Personal Effort, Persuasion and Appeal.

Massachusetts.

WEST SOMERVILLE.—*Day Street.* A grateful congregation met last Sunday at the reopening of the renewed edifice. Many persons could not be accommodated with seats. The floral decorations were an attractive feature, and all the exercises, including the special music, were full of the spirit of praise. Dr. Alexander McKenzie preached the sermon and Dr. Smith Baker offered the prayer. An historical sketch of the work and planning for the undertaking was given, and Rev. A. E. Winship gave an address, soliciting contributions to complete the payments, and receiving in response over $1,100. Other remarks were made, and the pastor, Rev. Peter MacQueen, made the closing remarks. About $10,000 have been spent. A new Gothic tower has been erected and artistic interior decorations have been finished. A new $3,000 organ has been put in. All the societies will share in clearing the debt of $6,000 which remains.

LOWELL.—*First.* The body worshiping in the meeting house has voted to call an advisory council for next week to review the proceedings of this church since Dec. 1, 1895. Both bodies received additions to membership on communion Sunday, the one worshiping at the hall receiving eight on confession and one by letter, the other receiving five, all on confession.

CLINTON.—*First* held special services each Sunday morning in October, devoted, successively, to The Bible School, The Y. M. C. A., Old People's Day and the American Board. In the evening a series of three sermons on Centers of Early Christianity has been given.

NEW BEDFORD.—*North.* Last Sunday resolutions expressing grief at the death of Dr. A. H. Quint were passed. He was a former pastor in this parish, and his death is regarded not only as a loss to it, but to the entire Congregational body of churches.

FALL RIVER.—*Central.* Rev. Eldridge Mix, D. D., supplied the pulpit and administered the communion for his former parishioners Nov. 1. There was present the largest number of communicants in attendance at any one time since he left. The church has engaged Mr. J. B. Richardson as an assistant of its missionary, Rev. E. A. Buck. He is a graduate of the Springfield Training School, and is proving an acceptable and efficient co-worker.

WORCESTER.—*Pilgrim.* Institutional work has been taken up with enthusiasm. Already the Cadets Club, three classes in the gymnasium, sewing school and kitchen garden classes have been started. The pastor's normal Sunday school class on Friday nights numbers more than 50.——*Piedmont.* The recently organized Brotherhood of Andrew and Philip has its complement in the Band of Martha and Mary organized among the women. A special class for Bible study has been inaugurated under the supervision of Prof. A. W. Edson of the State S. S. Association.——*Hope* is holding a series of evangelistic services, under the leadership of Rev. H. W. Pope of the Christian Workers Association of New Haven. There has been much interest in the church of late and several have begun the Christian life.

SPRINGFIELD.—*First.* The offer of the church to Milton A. Dixon to act as the Bible school superintendent, as stated in an item last week, has not been accepted by him.

Maine.

BANGOR.—*Central* has recently instituted a series of Sunday evening services in the auditorium. Music by a chorus and orchestra and a short address by the pastor are among the leading features. Nov. 5 was the occasion of an enjoyable reception by the church to the pastor and his wife, Rev. and Mrs. J. S. Penman. Notwithstanding the severe storm, a large number were present. The pastor has just completed two years of faithful service. The church has been built up and strengthened in many ways.——*Hammond Street.* The pastor, Rev. H. L. Griffin, is following up the Moody meetings recently held in the city by a people's praise service Sunday evenings.——Rev. W. E. Noyes, with a quartet of children from the Little Wanderers' Home, Boston, held a service in the Y. M. C. A. rooms and in several churches in the city Nov. 8.

THOMASTON.—Under the leadership of the pastor, Rev. C. D. Boothby, 26 young men have formed a social, literary and athletic club. They hope to provide an attractive and wholesome place for young men and a gymnasium for physical development.

HOLDEN AND DEDHAM.—Rev. H. A. Freeman and family are now settled in the parsonage. This field is wholly occupied by the Congregational church, no other denomination holding services.

The Scarboro church debt has been canceled, to the great satisfaction of the society.

New Hampshire.

HENNIKER.—A mutual council to consider the case of Rev. F. L. Allen, the late pastor, convened Nov. 2, and after a prayerful consideration of the facts presented in their finding, "the council feels itself compelled to state that Rev. F. L. Allen is unworthy to longer remain in the Christian ministry, and we do therefore approve the action already taken by the church declaring its pastorate vacant, and we publicly withdraw from him the fellowship of the churches which was extended to him by the council that ordained him, and depose him from the Christian ministry, and we disclaim all further responsibility for him in ecclesiastical relations." The deepest sympathy was tendered the church in their trying experience, and gratification was felt at the expressions of penitence on the part of Mr. Allen.

BENNINGTON.—The repairs on the house have been completed with manifest improvement. The report of the treasurer is gratifying. The total receipts were $938 and expenditures $859. Of the amount raised the women furnished $238. The rest came from nearly the entire Protestant community and some from other than Protestants.

PEMBROKE.—Through the generous offer of Deacon G. B. Little, supplemented by various contributions of labor and money, a new furnace and heating apparatus for the warming of the audience-room of the church is going in, much to the gratification of the people.

Vermont.

BURLINGTON.—*First.* A well-attended reception at the chapel recently served as a favorable opportunity for enlarging acquaintances.——*College Street* enjoyed like opportunities at its reception for strengthening its hold on new members.——The Woman's Foreign Missionary Society of the two churches are preparing a relief box for the Armenians.

The Hinesburg church has completed repairs on its house, costing over $200.——The Ladies' Benevolent Society in Orwell held a recent birthday reception and netted about $125.——The Rochester Ladies' Aid Society cleared over $100 for the chapel debt at a recent fair.——The meeting house in Stowe has been repaired quite extensively of late, the improvements including a slate roof and painting within and without.

Rhode Island.

PROVIDENCE.—*Plymouth.* Rev. S. H. Woodrow has just entered upon his second year as pastor. During his first year with the church he received 48 new members. The institute is now holding a course of lectures on Sunday evenings on Some Noted Johns, the characters being taken up chronologically.

MIDDLE STATES.

New York.

EAST ROCKAWAY.—*Bethany.* A harvest service was recently held with beautiful decorations and appropriate sermons preached by the pastor, Rev. T. S. Braithwaite. *The Congregationalist* Thanksgiving Service was used in the evening with great acceptance. The offering was for the A. B. C. F. M. The ladies' society through a fair has raised money enough to paint both meeting house and parsonage.

RICHFORD.—Handsome stone flagging has taken the place of the decayed plank walk in front of the church premises here. Oct. 25 the church observed harvest Sunday. The rooms were decorated with harvest fruits, grains, etc., and the services were appropriate to the day.

New Jersey.

PLAINFIELD.—The officers and teachers of the Sunday school were publicly installed at a service for morning worship. The pastor, Rev. C. L. Goodrich, and one of the deacons addressed them; a covenant was repeated by them and the congregation responded with Scriptural words of blessing.

NEWARK.—*Belleville Avenue.* While this church is mourning over the approaching departure of its pastor to the Union Church, Boston, the First Church is rejoicing in the outlook for renewed prosperity under its recently installed pastor, Rev. James A. Chamberlin, whose installation exercises are described elsewhere.

THE SOUTH.

Maryland.

BALTIMORE.—*First.* A Men's Guild has just been formed whose object is to advance Congregational interests among the city churches.——*Second.* Rev. C. H. Crawford, late of Hammond, La., has accepted a call to the pastorate, and on Thursday evening a reception was tendered him and his daughter. A welcome was extended by the church and his fellow city pastors.——*Canton.* The fifth anniversary of the church has just been celebrated by a week's special meetings. Most important among the church interests were mentioned the C. E. Society work and the night school for working boys, 300 or 400 of whom have been reached by its influence.

THE INTERIOR.

Illinois.

TUNNEL HILL.—*Fairview* closed the work of a little more than its first year Oct. 25 with the dedication of its house of worship. The church is located in a thickly settled community, which has heretofore been poorly supplied with gospel privileges. This work was started by Rev. J. J. Watson, now general missionary of the Illinois H. M. S., in a booth erected on the banks of Beaver Creek. Afterward the gospel tent was used, and Evangelist Purdue took charge of the services, and the work culminated in the organization of a church. The day of dedication was bright and beautiful, the house was filled, many outside being unable to gain admission. The sermon was preached by Supt. James Tompkins. A collection sufficient to pay all indebtedness and to purchase needed furniture was cheerfully given. The other parts of the service were conducted by the pastor, Rev. C. L. Westman, and General Missionary Watson. Miss Watson led the praise service with her autoharp This church has a wide field of labor, and already has the largest Sunday school in the county.

JOHNSON CITY.—This is a new town on the Chicago, Paducah & Memphis Railroad. The church dedicated its neat house of worship Oct. 18. Services were held Saturday evening and all day Sunday. Addresses were given, the dedicatory sermon was preached and the prayer offered by Superintendent Tompkins. The small indebtedness on this property was quickly disposed of and enough added to procure a needed organ. The church is much encouraged, and will go forward vigorously with its work in this open field.

Michigan.

WOLVERINE.—A sadness pervades this church, owing to the death of Mr. Anson Martin, a young man of great promise, who only five weeks ago preached his first and last sermon for this church, and who had accepted a call to the pastorate. Mr. Martin was 22 years old and son of Rev. Joel Martin, who has acted for some time as general missionary in the upper peninsula.

DETROIT.—The pastors decided some time ago to hold a regular monthly fellowship meeting. The first was held last week Monday evening at the Ste. Clairie Hotel, with dinner. The time was delightfully spent.——*First.* Dr. Nehemiah Boynton has returned from the East after a 10 days' sojourn among his friends. He brought his family with him, and they are now comfortably settled in their new home.

Central Michigan Institute met at Lansing, Oct. 26. The attendance was good and the discussion on The Duty of Our Government Towards Our Missionaries in Turkey was animated.

Wisconsin.

BELOIT.—*First.* Rev. G. R. Leavitt, D. D., last Sunday completed his first year in this pastorate. Sixty persons have been added to the church, and the year has been fruitful in many ways.——*Second.* Oct. 25 was observed as Old Folks' Sunday and a harvest concert appropriately closed the day.

APPLETON.—*First.* Dr. John Watson lectured and preached recently for the pastor, Rev. John Faville. Some of his auditors traveled 250 miles to hear him.

THE WEST.

Missouri.

ST. LOUIS.—*Bohemian.* The corner stone of the new edifice was laid Nov. 5, the pastor, Rev. Edmond Wrbitzky, with Rev. Drs. Michael Burnham, J. H. George and C. S. Sargent participating in the services. Among the articles placed in the box were a photograph of the sword with which the Christian Bohemian noblemen were beheaded, the Bible and the confession of faith in Bohemian and a printed sketch of the church, a copy of the *Pravda*, published in Chicago, and a short history of the Bohemian Church, prepared in that language by the pastor.

Iowa.

GRINNELL.—During the five years' pastorate of Rev. E. M. Vittum, just closed, the membership has increased from 711 to 936, the whole number received being 456. The benevolences have advanced each year, the total for the five years being about $17,000. There has been a decided increase also in the Sunday congregations, the enlarged seating capacity furnished by putting in galleries being needed almost every Sunday.

BUFFALO CENTER.—Rev. N. L. Packard recently held special services for three weeks in a country neighborhood, a number of hopeful conversions resulting.

VICTOR.—Rev. W. B. Payne, pastor, has received 23 to membership during the past year. In no former year has there been a larger gain.

Improvements costing about $1,100 have been made on the edifice of the German church, Davenport, during the past year. Rev. C. F. Finger is pastor.

Minnesota.

MINNEAPOLIS.—*Plymouth.* Fourteen persons united at the last communion, including the pastor, Dr. D. N. Beach, and his wife. Of these two came on confession, one the daughter of the pastor. A "Mutual Help Bureau" brings members of the congregation needing work, Christian homes, etc., in touch with those able to help them. Dr. Beach preached upon city and national politics the Sunday evening before election.——*First Scandinavian.* Interest is increasing with the coming of the new pastor, Rev. C. B. Bjuge. The hard times, which have thrown many of the members out of work, together with the crowding in of one or two other churches, have retarded growth, but present indications are favorable.——*Swedish Mission Temple.* Rev. J. G. Princell has closed his work here, owing to financial embarrassment in the church. At present the people do not see how to pay the large debt upon the building. Mr. Princell was commissioned by the C. H. M. S., the church being in sympathy with Congregationalists, though not formally connected with the denomination. A new pastor has been called and the work will go forward. With returning financial prosperity it is hoped that enough money can be raised to meet the floating indebtedness.——*Fremont Avenue.* The council called Oct. 30 to advise the church with respect to the resignation of its pastor, Rev. James McAllister, unanimously advised him to withdraw his resignation and to remain with his people. This was in view of the unanimous desire of the church to retain their pastor and the fact that the pastorate had been happy and successful. Mr. McAllister had already accepted the call to Alpena, Mich., but acquiesces in the advice of the council and asks to be released by the Alpena church. In the view of the council the tendency to short pastorates needs to be checked.

GLYNDON.—This church, the only one in the community, has been embarrassed in its finances. In the spring a quarter section of land was set apart for its use and worked by the different members, the proceeds to go to the running expenses of the church. At one time 53 horses were at work preparing the ground for flax. Owing to wet weather after harvest and a drop in the price of flax, the net proceeds are only about $350.

BELVIEW.—Rev. G. E. Northrup, who is doing missionary work at this and other points, has secured a new meeting house, which is already inclosed and will soon be completed. Church organization will follow. This is the only English-speaking enterprise in the community.

Kansas.

OSBORNE AND DOWNS.—The pastor spends alternate Sundays on each field. At Downs an evening service on the Sunday when there is no preaching is carried on by the members with marked success, both as to audiences and interest. A card containing these lay services for three months is published

and the following are among the topics for October and November: Is It a Sin for People to Live Without Striving to Grow Wiser and Better Each Day? How Should We Spend the Sabbath Day? What Do We Learn from the Parable of the House Built on a Rock? There is a prepared opening address, followed by discussion.

OBERLIN.—This frontier church has been self-supporting from the start. During the last 10 months it has raised $657 for all purposes, including $116 by the Ladies' Aid Society. The place of worship has been changed from the courtroom to an attractive apartment in a well-located brick block.

ELLIS.—The resignation and departure of the pastor, Rev. J. W. Cone, are generally regretted. In spite of crop failures and business depression the church has prospered financially. It is practically out of debt and has recently bought lots suitable for a parsonage.

LONGTON.—Rev. Owen Umstead finds the work opening hopefully. A Thursday evening normal class, in which the pastor uses the blackboard freely in outline work and map study of the Holy Land, attracts an interested audience.

MOUNT AYR.—Preaching service is held once in two weeks, and a meeting under the auspices of the active C. E. Society on the intervening Sundays.

At Dial a sermon is read on alternate Sundays when the pastor is in another field. The meeting house is undergoing repairs.——Parsons church has added 25 members during the last six months, and it is expected that others will soon unite.

Nebraska.

LONG PINE.—This church, which had been a long time pastorless when Mr. J. M. Andress came, is responding with zest to his call for service, and there is increased interest along all lines. Ten new members have been elected, six of whom were welcomed to fellowship Nov. 1, the other four having been unavoidably detained.

ALMA.—This pastorless church was greatly encouraged by the accession, Nov. 1, of 12 members, eight on confession. Supt. Harmon Bross preached and administered the sacrament.

New Mexico.

WHITE OAKS.—Though the town has been practically without an income for six months, owing to an accident to the principal mine, and a third or more of the inhabitants have moved away, yet the church is fairly prosperous except financially. It finds itself unable, however, to raise the salary of the pastor, Rev. J. A. Hollars, who has been doing excellent work. He is, therefore, compelled to resign and will close his work Dec. 1. This will be a severe blow to the church, which may be compelled to close its doors. Archbishop Chapelle on a recent visit spoke in the Congregational edifice.

PACIFIC COAST.

Washington.

EAGLE HARBOR.—The new house of worship was dedicated Nov. 1, Supt. Samuel Greene preaching the sermon. Supt. A. J. Bailey had charge of raising the unpaid balance of the cost and offered the prayer of dedication. About $200 were paid on the spot, which, with $350 from the C. C. B. S., covers last bills. The edifice and lots, which in other years would have cost $2,500, have been secured for $1,600. The church has also a fine parsonage.

WALLA WALLA.—A council met Oct. 25 to organize a German church. The body consisted of representatives of German churches in the State, including those of Fresno, Cal., and Portland, Ore.

The foundation of the new meeting house at Pleasant Prairie has been laid. Mrs. E. J. Singer preached acceptably for this church Oct. 18.

Two small Welsh churches have voted to go over to the Presbyterians, and, although it was clearly shown that this action was brought about by misrepresentations, and no proper opportunity was given for the removal of any real grievance, they were received by the presbytery.

THANKSGIVING, NOV. 26.

PRESIDENT CLEVELAND'S PROCLAMATION.

The people of the United States should never be unmindful of the gratitude they owe the God of nations for his watchful care, which has shielded them from dire disaster and pointed out to them the way of peace and happiness. Nor should they ever refuse to acknowledge with contrite hearts their proneness to turn away from God's teachings and to follow with sinful pride after their own devices.

To the end that these thoughts may be quickened, it is fitting that on a day especially appointed we should join together in approaching the throne of grace with praise and supplication.

Therefore I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 26th day of the present month of November, to be kept and observed as a day of thanksgiving and prayer throughout our land.

On that day let all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them with one accord render thanks to the Ruler of the universe for our preservation as a nation and our deliverance from every threatened danger; for the peace that has dwelt within our boundaries; for our defense against disease and pestilence during the year that has passed; for the plenteous rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us.

And let us, through the mediation of him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favor.

Let us not forget on this day of thanksgiving the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord.

Catarrh

Is just as surely a disease of the blood as is scrofula. So say the best authorities. How foolish it is, then, to expect a cure from snuffs, inhalants, etc. The sensible course is to purify your blood by taking the best blood purifier—Hood's Sarsaparilla. This medicine has permanently cured Catarrh in a multitude of cases. It goes to the root of the trouble, which is

Impure Blood.

"I have been afflicted with nasal catarrh, which caused me severe headaches nearly every day. After trying numerous remedies without benefit, I decided to try Hood's Sarsaparilla. When I had taken three or four bottles I was completely cured of the catarrh and headaches."—N. G EGGLESTON, Rapid City, S. D.

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THE BUSINESS OUTLOOK.

Imagine, if you please, a broad river reduced to a small, sickly stream by obstructions at its source and by lack of rain. A week, or perhaps better said two weeks, ago the broad, majestic current of American commerce was thus reduced. The obstructions at its source were the fear of the free silver campaign and the revolutionary character of the latter, while the lack of rain may be typified in the absence of confidence throughout the country.

But today, how different is the situation! Already the bed of the stream is gradually rising, and afar off may be heard the roar and the rush of the waters as the obstructions have been lifted. It cannot, therefore, be long before the river is again at its normal hight, and if the volume of the roaring sound counts for anything the water in the river will rise to an abnormal hight. In truth how can it be otherwise when the water has so enormously accumulated by being so long held in check?

The triumph of sound money has brought about this wholesome change in mercantile and financial affairs. Money that was hoarded is flowing back into enterprise and industry, mills are starting up, and orders for merchandise have already heavily increased. The idle will find employment, and unless the masses have plenty of work they have not money to spend, and unless this purchasing power exists there can never be any real prosperity.

The advance in the price of grain products has furnished the farmer with profits that were earlier unexpected, and gives him in consequence a surplus with which to buy the manufactured products of the East. It should not be overlooked that this is an agricultural country, and that consequently the prosperity of the farmer, the retailer and the mechanic are indissolubly linked together. Let the party in power or out have a fatherly care for the farmer, and the rest of the country will be able to take care of itself.

Business in all lines is now better, the volume is all the while swelling, and in our judgment the country stands upon the threshold of the largest boom witnessed since 1879–81. Outside of the election, the factors are peculiarly favorable in their bearing upon the general trade situation.

The hope of the future life has always nestled in the heart of the race and found wings upon occasion.—*Ian Maclaren.*

The Temple Presbyterian Church of Philadelphia, having been thoroughly renovated, had an elaborate program of re-entering services last week. The pastor is Rev. Francis A. Horton, D.D., recently of the Union Church, Providence. The sum of $10,000 has been expended in repairs of the church building, and on the completion of the work a thank offering of $460 was made for home missions. Dr. Horton is to preach a course of 12 sermons on The Future Life—not a common pulpit theme at present.

GEORGE H. WILSON of New York is at the Quincy House, Nov. 12, 13, 14. Mr. Wilson is the inventor of an artificial eardrum that has gained him no little celebrity.

A RARE COMBINATION.—Adamson's Botanic Cough Balsam combines the most potent medical ingredients, and is a certain cure for the most obstinate and unyielding coughs, colds and all bronchial troubles leading to consumption. No case is hopeless, no matter how serious. Sold by all druggists.

CATARRH means danger, because if unchecked it may lead directly to consumption. Catarrh is caused by impure blood. This fact is fully established. Therefore, it is useless to try to cure catarrh by outward applications or inhalants. The true way to cure catarrh is to purify the blood. Hood's Sarsaparilla, the great blood purifier, cures catarrh by its power to drive out all impurities from the blood. Thousands of people testify that they have been perfectly and permanently cured of catarrh by Hood's Sarsaparilla.

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THE CONGREGATIONALIST, Boston.

DR. QUINT'S FUNERAL.

The funeral was held Friday morning in the Allston church, of which he was a member, and where he worshiped the last Sunday of his life. The women of the church had made it more beautiful with their own offerings of love, and they served gracefully in arranging the many floral emblems and the patriotic regalia brought from afar. Back of the pulpit and at its sides stood the banners of the Loyal Legion and the many Grand Army posts in attendance, and the casket was wrapped in the stars and stripes. Seated in the pews were many of the best known of the younger and older clergymen of eastern Massachusetts, large delegations from the Masonic and military organizations of which Dr. Quint was either a member or had honorably and generously served, and many of the laymen and women of the Boston churches. The body bearers were comrades from the New Bedford Grand Army Post, of which Dr. Quint was the pioneer member, and the pallbearers were Messrs. Thomas Todd, C. E. Swett, S B. Capen, S. B. Shapleigh, F. H. Mudge and Judge H. W. Baldwin.

The pastor of the church, Rev. J. O Haarvig, offered the opening prayer, and later told of the profound sorrow which the Allston church suffered as it faced the certainty that it had lost the friend and member to whom it had never gone in vain for wise advice and Christian sympathy

Rev. A. E. Dunning named the many positions of responsibility in the Congregational denomination which Dr. Quint had filled so uniquely and so long, and he dwelt briefly but impressively upon the personal virtues of the dead man—his patience, his generosity, his loyalty to his friends, his wisdom, his ability to see all around a subject and far ahead, his sympathy for young men and his lavish service for the denomination, for churches and clergymen seeking counsel and for the peace of the churches.

Prof. Egbert C. Smyth of Andover Seminary described Dr. Quint's relations with Andover Seminary, first as a student, where he made a marked impression at a time when there were many strong men there studying, and later, when, as a Visitor and temporary instructor in homiletics, he came back to fill important positions requiring the most delicate tact and courage. How admirably Dr. Quint did his duty Dr. Smyth hinted, but did not fully describe.

The closing prayer by Rev. Dr. J. M. Wellman, Dr. Quint's classmate at Andover, was tender in its spirit and full of discriminating thought. After those who desired to had viewed the remains they went with the family and a few friends, escorted by the G. A. R. men of New Bedford, to Dover, N. H., where another service was held in the First Parish Church, which Dr. Quint joined when a boy. Rev. George E. Hall, D. D., pastor of the church, conducted the devotional exercises. President Tucker of Dartmouth College, Judge I. W. Smith, Dartmouth, '46—a classmate—and Rev. George B. Spaulding, D. D., of Syracuse, N. Y., delivered eulogies. Just at twilight, with solemn Masonic rites, his body was laid to rest in the Pine Hill Cemetery.

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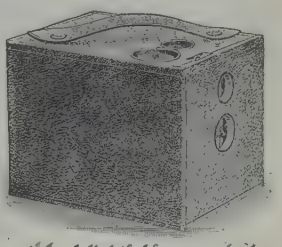

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WHAT IS BEING DONE FOR THE ARMENIAN REFUGEES.

The arrival in Boston on Sunday morning, Nov. 1, of a party of about fifty of the Armenian refugees who had been detained on Ellis Island awakens anew our interest in these unfortunate people. These men had had their tickets bought and had been put on board the cars by officers of the Salvation Army in New York and were met here by the Armenian Relief Committee. Some of them attended Shawmut Church in the morning. Temporary lodgings had been provided for them at 16 Waltham Street, and in the afternoon a religious service was held at that place. Mr. Jegalian, the pastor of the Berkeley Temple Armenian congregation, spoke in Armenian from the text, "Ye are the light of the world," and was followed by Dr. John Garzigian of Constantinople, who spoke in Turkish. Dr. Garzigian read from the book of Esther, pointed out that it was Esther's faith that saved her people and said, "We have trusted in man—in the Powers of Europe; let us put our trust in God as did Esther." When he said, "We are now in a land of freedom, in safety, but it makes me shudder when I think of the women and children still at the mercy of the persecutor," many of the men sobbed aloud. It was pathetic indeed to see these men, very different from the ordinary emigrant, with tears running down their dark-skinned faces, to feel that they had fled for their lives in defense of their religious faith, and then to remember that some Americans, in the full enjoyment of personal security, had been unwilling for them to land on our shores. The service closed with the Doxology sung in Armenian words.

Nearly all these men are young—few of them being over forty—and mostly unmarried. Most of them were prosperous merchants in Constantinople at the time of the massacre last August, when their shops were pillaged and their property destroyed. Among them are tailors, an electrical engineer, a silversmith, wood merchant, doctors, druggists, a dentist and a number of college students. Up to last Saturday about thirty had been sent out, and applications and letters of inquiry are being received daily.

Some have been sent to New Hampshire, some to the western part of the State and some to the Cape. Places secured so far have been for domestic and farm work. Miss Blackwell promised to be responsible for twenty-five and the W. C. T. U. for fifty. These fifty were sent to Revere on Saturday.

Besides the aid furnished by Americans the Armenians are helping one another. The Armenian Relief Association, organized two weeks ago and composed of seven prominent Armenian merchants of Boston, is doing all that can be done to raise funds and secure employment. One well-known merchant on Tremont Street has found places in his store for some six or seven, and even laborers who have been earning $3 or $4 a week are sharing this with their more needy countrymen. Mr. Gulesian is the executive member of the relief committee and will be glad to receive contributions of clothing and other supplies at 16 Waltham Street.

There are about 3,000 Armenians in Massachusetts, principally at Lynn, Worcester, Lawrence and Haverhill. In the vicinity of Boston there are about 500, of whom about 150 men and six or seven women are in the city proper. They are industrious, honest and frugal and almost never found among paupers.

The writer has for a number of years taught the English language to foreigners, including Germans, French, Italians, Portuguese, Russian Jews and other nationalities, but among them all she has found no men more intelligent and more eager to learn than the class of Armenians she is now teaching, few of whom have been in this country more than six months.

P.

Marriages.

The charge for marriage notices is twenty-five cents.

LITTLE—DAVIS—In Chicago, Oct. 13, by Rev. W. A. Warren of Waterville, Minn., Rev. Wilbur G. Little of Allison, Io., and Letta A. Davis of Parkersburg.

MANSS—ALLEN—In Polo, Ill., Oct. 28, Rev. W. H. Manss, pastor of the Church of the Redeemer, Chicago, and Jennie Allen of Polo.

POETON—HALE—In Lincoln, Neb., Nov. 4, by Rev. H. Bross, D. D., Rev. Josiah Poetou of Peabody, Mass., and Harriet Ives, daughter of Thomas Edward Hale, of Castine, Me. Mr. Poeton takes up the work at the First Ch., Taylor, Neb.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

SAMUEL—In Brewster, Nov. 4, Lucy Alley, wife of Rev. Robert Samuel, aged 71 yrs.

SYKES—In Chicago, Oct. 22, James W. Sykes, formerly of Newton, aged 63 yrs. He was associated with the house of Fairbanks, Morse & Co., Chicago.

MISS ESTHER WHITTEMORE

Of Everett, Mass., aged seventy-eight years and ten months, daughter of the late William Whittemore, after an illness of four weeks, which was borne with Christian fortitude, fell asleep in Jesus Saturday morning, Oct. 24. She had been a devoted member of the Congregational church for more than fifty years, at one time was leader of the church choir, having a fine soprano voice, and for twenty-five years was a teacher in the Sabbath school. She leaves one devoted sister who has been her constant companion since childhood, and three brothers, to mourn her loss. A large circle of friends was present at her funeral services, which were conducted by a former pastor, Rev. G. Y. Washburn, and present pastor of the church, Rev. Arthur Patten. The beautiful floral tributes testified of the love and friendship of her many friends. Hers was a character of sterling Christian qualities. Scorning all the petty worldly vanities, she lived a simple, cheerful, Christian life, trusting in that Saviour with whom she now dwells, in her Father's house of many mansions.

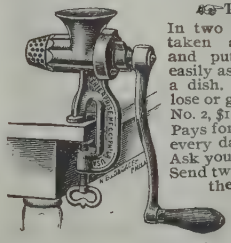
Asleep in Jesus! blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

ESSAY ON STUMBLING.—In another column of this paper is an interesting essay on Stumbling. It shows that many people stumble from getting in their own way, and tells plainly how to get out of one's way. It is, altogether, an article well worth reading. It is contributed by the Paine Furniture Company in their announcement.

Chop

Any kind of meat, cooked or uncooked, for sausage, hash or mince-meat; lobster and chicken for salad; tripe, codfish, etc., with the

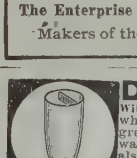
Enterprise NEW MEAT CHOPPER



TINNED

In two pieces—can be taken apart, cleaned and put together as easily as you can wash a dish. No parts to lose or get out of order. No. 2, $1.75; No. 4, $2.25. Pays for itself. Useful every day in the year. Ask your dealer. Send two 2c stamps for the "Enterprising Housekeeper," 200 recipes.

The Enterprise M'f'g Co. of Pa., Phila., Pa.
Makers of the Enterprise Raisin Seeder



DEAF-NESS & head noises relieved by Wilson's Common Sense Ear Drums—helps where medicine fails; stops the progress of deafness; concentrates sound waves to one point upon Natural Drum, also takes the place of Natural Drums when wholly or partially destroyed; invisible, comfortable, safe—no wire or strings to irritate. For full information write or call for 144-page book on Deafness and Testimonials, FREE. WILSON EAR DRUM CO.,
Offices { 835 Trust Bdg., Louisville, Ky.
{ 1122 Broadway, (Room 351), New York.

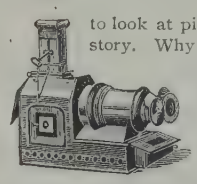
BLINDNESS PREVENTED

The Absorption Treatment a Success. Hundreds successfully treated for all diseases of the eyes or lids without knife or risk at their homes and at our Sanitarium, the largest and most successful institution in America. *"Don't wait to be blind."* Pamphlet Free.
BEMIS EYE SANITARIUM, Glen Falls, N. Y.

We wish we could make everybody believe that promptness is prevention; that there should be no delay when you are losing flesh and when you are pale, especially if a cough be present. The continued use of Scott's Emulsion in the early stages of lung affections does prevent the development of Consumption. Your doctor will tell you this is true and we state it without wishing to make any false claims or false promises. Free book tells more on the subject.

SCOTT & BOWNE, Chemists, New York.

Children love



to look at pictures and be told a story. Why not take advantage of this trait to fill the Church on Sunday evenings.

Show them pictures by the aid of one of our Stereopticons.

Special Lanterns and Slides for all purposes sold and loaned on easy terms. Send for free literature.

RILEY BROTHERS,
Bradford, Eng. 16 Beekman St., New York.
The largest Stereopticon outfitters in the world.
BRANCHES—BOSTON: 36 Bromfield St. CHICAGO: 196 La Salle St. KANSAS CITY (Mo.): 515 East 14th St. MINNEAPOLIS: 1564 Hennepin Ave. CHATTANOOGA: 708 Market St.

Grand National Prize of 16,600 francs at Paris

Quina-Laroche

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Paris: 22 Rue Drouot
New York: E. FOUGERA & CO.
26-30 N. William St.

CATARRH

COLD IN HEAD

NASAL CATARRH is a LOCAL DISEASE and is the result of colds and sudden climatic changes.

This remedy does not contain mercury or any other injurious drug.

ELY'S CREAM BALM

Opens and cleans the Nasal Passages, Allays Pain and Inflammation, Heals and Protects the Membrane from Colds, Restores the Senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cents at Druggists or by mail; samples 10c. by mail.

ELY BROTHERS, 56 Warren Street, New York.

TRADE MARK REGISTERED.

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New Diuretic, Renovating Tonic Cereal. Endorsed by physicians in cases of weak and irritable Digestive Organs, and Kidney troubles. Emollient, attractive, palatable. Unsurpassed in the whole range of cereals.

PAMPHLET AND COOKING SAMPLE FREE.

Unrivalled in America or Europe. Ask Dealers, or Write to Farwell & Rhines, Watertown, N. Y., U.S.A.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN *THE CONGREGATIONALIST.*

WEEKLY REGISTER.

Accessions to the Churches.

	Conf.	Tot.
CALIFORNIA.		
Pomona, Pilgrim,	8	12
Redlands, First,	—	5
Riverside,	—	7
Santa Ana.	—	8
Shermanton,	—	11
CONNECTICUT.		
Ansonia, First,	—	5
Greenfield Hill,	5	7
Hartford, Fourth,	4	8
Wilton,	9	9
IOWA.		
Buffalo Center,	—	7
Cedar Rapids, Bethany,	9	9
Des Moines, Plymouth,	—	6
Garden Prairie,	6	6
Grinnell,	—	10
MAINE.		
Bangor, Central,	4	4
Bath, Winter St.,	3	3
Biddeford,	—	5
Bridgton,	—	3
Island Falls,	3	3
N. Brigton,	2	4
Woodford,	3	6
MASSACHUSETTS.		
Andover, Free,	4	6
Auburndale,	1	7
Boston, Berkeley Temple,	2	9
Dorchester, Second,	1	11
Eliot,	5	7
Highland,	3	3
Jamaica Plain, Central,	8	21
Mt. Vernon,	2	5
Phillips,	3	3
Shawmut.	1	7
Brookline, Leyden,	—	55
Chelsea, First,	1	3
Central,	1	5
Clinton,	—	3
Easton,	3	4
Everett, Mystic Side,	3	6
Fall River, Central,	3	3
Haverhill, Center,	1	6
Lowell, First,	5	5
Trinitarian,	8	9
Hyde Park, First,	3	3
Malden, First,	6	10
Northampton, First,	2	3
Pittsfield, First,	3	6
S. Acton,	—	9
W. Newton,	8	13
Worcester, Bethany,	2	4
Hope	3	4
Old South,	5	9
Piedmont,	1	6
Pilgrim,	8	12
Plymouth,	4	7
Swedish, First,	6	6
MICHIGAN.		
Lansing, Pilgrim,	9	15
Lewiston,	2	7
Olivet,	—	8
Romeo,	—	3
Saginaw,	5	8
	Conf., 307;	Tot., 840.
Total since Jan. 1.	*Conf.*, 12,975;	*Tot.*, 23,327.

	Conf.	Tot.
MINNESOTA.		
Minneapolis, Open Door,	3	5
Plymouth,	2	14
St. Paul, Pacific,	23	27
NEBRASKA.		
Alma,	8	12
Calboun,	—	4
Long Pine,	4	6
NEW HAMPSHIRE.		
Exeter, First,	2	4
Gilmanton Iron Works,	2	3
Hillsboro Center,	2	3
Marlboro,	—	5
Nashua, Pilgrim,	2	3
Plymouth,	—	4
NEW YORK.		
Brooklyn, Rochester Ave.,	3	3
Corona, Union,	7	8
OHIO.		
Oberlin, First.	4	19
Second,	6	21
OREGON.		
Eugene,	—	7
Portland, First,	—	3
Salem,	—	4
PENNSYLVANIA.		
Ebensburg,	—	32
Pittston, Welsh,	—	10
VERMONT.		
Burlington, College St.,	2	6
Highgate,	4	4
Jeffersonville,	—	3
Royalton,	4	6
St. Johnsbury, North,	4	6
Salisbury,	2	3
WASHINGTON.		
Leavenworth,	—	4
Spokane, Westminster,	—	11
WISCONSIN.		
Beloit, First,	1	8
Second,	10	10
OTHER CHURCHES.		
Burdette, Col.,	—	10
Highland, Kan.,	—	42
Marseilles, Ill., First,	8	10
Nailor, Ga.,	—	10
Providence, R. I., Academy Ave.,	4	6
St. Louis, Mo., Redeemer,	8	11
Wardner, Idaho,	—	4
Churches with less than three,	14	40

Calls.

BALCOM, Fred. A., E. Douglass, Mass., to "Union" Ch., Saylesville, R. I Accepts.
BEVIS H. S., to First Ch., Hamilton, Ont.
CAMPBELL, John P., New Ulm, Minn., to Hennepin, Ill. Accepts.
DODGE, Prescott D., Newton Falls, O., to Tallmadge.
GIBSON, Willard P. (Pres.), Evart, Mich., to Huntsburgh, O. Accepts.
GRIFFITH, Joshua O., Rensselaer Falls, N. Y., to Andover, O. Accepts.
HADDEN, R. A., Forest Heights Ch., Minneapolis, to Immanuel Ch., Burnside. Chicago. Accepts.
HULL, Geo. H., to permanent pastorate at Kush Center and Jetmore, Kan. Accepts.
KING, J. S., to Nailor, Ga.
LEWIS, John B., Erwin, S. D., to Highmore and Holabird. Accepts, to begin work on his return from abroad
MARSTON, Percival F., Cambridge, N. Y., to Lancaster, N. H.
MARTIN, Edwin, Bloomfield, Neb., to Erwin, S. D. Accepts.
MATHER, J. Bruce, Harlan, Io., accepts call to Garner and to Pioneer Ch., Clear Lake.
MOSES, Digdon, recently chaplain Ct. State Prison and previously pastor at Granby, Ct., to Troy, N. H. Accepts.
PIERCE, Wm., Creston, Ill., to Highmore, S. D. Accepts.
RICHIE, David H., to Mondovi, Wis., for the fourth year, *not* to the permanent pastorate.
SARKIS, Elias J., recently of De Smet, S. D., to Bloomfield, Neb. Accepts
SPENCE, J. M. A., Chicago, to Clark, S. D. Accepts.
STALEY, John J., formerly of Leslie, Mich., to Dexter. Accepts
SYLVESTER, J. Walter, S. Broadway Ch., Denver, Col., to Second Pres. Ch., Albany, N. Y.
TAGGART, Chas. E., formerly of Rockford, Io., to Elk Point S. D.
WARNER, Thos. H., Clinton, Mich., to Perry. Accepts
YOUNG, Barry W., to Mississippi Ave. Ch., Portland, Ore. Accepts.

Ordinations and Installations.

ABERCROMBIE, Ralph H., *o* and *i*. W. Newbury, Vt., Nov. 6. Sermon, Rev. H. T. Barnard; other parts, Rev. Messrs. J. L. Merrill, C. L. Skinner, R. G. Bugbee, C. H. Cooledge.
HALE, Harris G., *i*. Leyden Ch., Brookline, Mass., Nov. 4. Address Pres. Geo. Harris, D. D.; other parts, Rev E M. Noyes, Hon. S. B. Capen, Drs. Arthur Little, G. A. Gordon, W. E. Barton, W. H Davis.
KEPHART, Wm. H., *i*. North Ch., New York city
STIMSON, Henry A., *i*. Manhattan Ch., New York, Nov. 9. Addresses by Drs. R. S. Storrs and H. E. Cobb; other parts, Drs. A. J. F. Behrends, Lyman Abbott, R. R. Meredith and Rev. A. P. Atterbury.
WILCOX, A. Y., *i*. Newark Valley, N. Y., Oct. 28.

Resignations.

ANGELL, Sam'l D., Bakersfield, Vt.
EVANS, John E., Henry, Ill.
GILLISON, Andrew, St. Albans, Vt., to take effect Apr 1.
HARRISON, Jas., Beacon, Io.
HOLLARS, John A., White Oaks, N. M., to take effect Dec 1
HOWELL, Jas., Big Bend, Spokane, Wn., to join Spokane Presbytery.
PEDERSON, Jens, Second Ch., Wesley, Io., for further study.
THAYER, O. Franklin, Cheney, Wn., *withdraws* resignation and decides to remain another year.
THRALL, J. Brainerd, First Ch., Albany, N. Y., to take effect March 1.

Dismissions.

BRAY, Henry E., W. Rutland, Vt., Oct. 26. His address will be S. Framingham, Mass.
PARSONS, Jas., Vacaville, Cal., Oct. 14.
PRATT, Magee, Kensington, Ct., Oct. 1.

Churches Organized.

BROOKLINE, Mass., Leyden, org. and rec. 4 Nov., 55 members Rev. H. G. Hale is pastor.
GAZA, Io., Rev. J. K. Nutting, pastor.
NAILOR, Ga., 10 members.
OAK GROVE, Io., 25 Oct., united with Wittemburg, in care of Rev. Edward Du ant.
SOUTH WALLINGFORD, Vt., 2 Nov., nine members.
WALLA WALLA, Wn., German, 25 Oct.

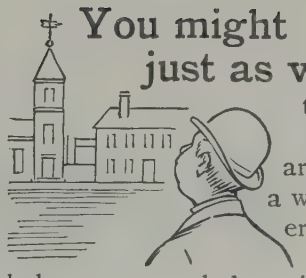
Miscellaneous.

ADAMS, Geo. C., and family, were given a reception by Compton Hill Ch., St. Louis, Mo., Nov. 2, at which they were presented with rich gifts of silver and an address handsomely engrossed, mounted and framed, which had been adopted by the church at its previous midweek meeting
FULLER, Edgar R., was heartily welcomed to his new pastorate at Imlay City, Mich., with a fully attended reception held in the church.
FULLERTON, J. Ellsworth, and wife, of Bellows Falls, Vt., at their recent "at home" on the 20th anniversary of their marriage, were generously remembered by their parishioners and friends with valuable gifts, including a purse of over $100.
HENRY, Miss E K, has been invited to supply for a time at Highmore and Holabird. S. D.
KIMBALL, Lucien C., recent pastor at Middlefield, Mass., accepts appointments as New Eng. Sec'y for the National Reform Association and financial agent for the *Congregational Record and New Hampshire Journal* His address is Canterbury Depot, N. H.
SUTHERLAND, J. W., Webster Groves, Mo., is unable to perform his pastoral duties, owing to illness. The pulpit is being supplied by Rev. A. L. Love
VOORHEES, J Spencer, who recently resigned his pastorate at West Winsted, Ct., sailed for Glasgow recently. His friends made him a present of $100 before his departure
WARD, Earl J., St. Johnsbury, Vt., is supplying at Barton till a pastor can be found.

If your Food Distresses you Take Horsford's Acid Phosphate.

It aids the stomach to digest the food, and does away with that dull feeling after eating.

You might just as well



try to blow around a weather vane as to help some people by pointing out the right way. They won't see it. Even if you prove to them that it's the easiest way, and the safest, and cheapest, they won't walk in it. But this isn't so with all. It's only a few, comparatively. We're not complaining. There are millions of women who have seized on Pearline's way of washing—glad to save their labor, time, clothes, and money with it. Most women don't need much urging when they fully understand all the help that comes with Pearline. 500

Millions NOW USE *Pearline*

Take a Combination Case of the

LARKIN SOAPS

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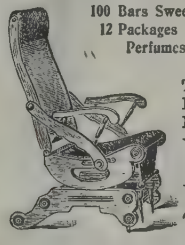
Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL. From factory to family.

CASE CONTAINS . . .

100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
12 Packages Boraxine. 18 Cakes Finest Toilet Soaps.
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.
If changes in contents desired, write.



The Soaps at retail would cost $10.00
Either Premium is worth . $10.00
Both if at retail $20.00
You get the Premium gratis. Both $10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in The Congregationalist, Sept. 24th, Oct. 15th.

NOTE—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soaps and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist.*

ANY ONE CAN COOK WITH A

GLENWOOD

RANGE

As it is fitted with a THERMOMETER attached to the oven door, that indicates the exact heat in the oven at all times.

For sale in all prominent cities and towns throughout New England.

MADE BY WEIR STOVE COMPANY, TAUNTON, MASS.

BAILEY'S REFLECTORS

compound, light-spreading, Silver-plated Corrugated Glass reflectors. The most perfect light ever made for CHURCHES, Halls, etc.

Handsome designs for electric light, gas and oil. Catalogue and price list free.

BAILEY REFLECTOR CO., Pittsburg, Pa.

THE painter decorates the wall; the artist-in-needle-work decorates the furniture; the emperor decorates with a medal the faithful soldier; but dirt decorates all neglected things and places with its own peculiar badge—a badge of disgrace. Decorative art is a good thing if it does not lead people so high up that they cannot see the dirt that accumulates in the kitchen and in the corners. It is those housekeepers who use SAPOLIO that win the medal of honor and have houses and reputations free from the imputation of a decoration of dirt.

IVORY SOAP

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When office work has tried the nerves
And taxed both hands and brain,
A quick, cool wash with Ivory serves
To soothe and ease the strain.

The Cyclist's Necessity.

POND'S

WILL CURE CUTS, BURNS, BRUISES, WOUNDS, SPRAINS, SUNBURN, CHAFINGS, INSECT BITES, ALL PAIN, AND INFLAMMATIONS. . . . . .

USED INTERNALLY AND EXTERNALLY.

GENUINE IN OUR BOTTLES ONLY, BUFF WRAPPERS, SEE OUR NAME, POND'S EXTRACT CO., NEW YORK, 76 FIFTH AVENUE.

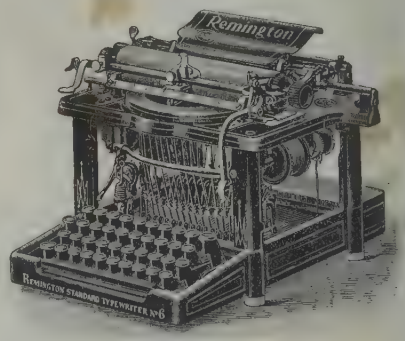
EXTRACT

USE POND'S EXTRACT OINTMENT FOR PILES.

Sent by mail on receipt of 50 cents.

"Just Right!"

The verdict of veteran operators upon . . the . . .



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Standard Typewriter.

A MAXIMUM OF DURABILITY, CONVENIENCE AND ECONOMY, WITH A MINIMUM OF MACHINERY.

SEND FOR A NEW ILLUSTRATED CATALOGUE.

WYCKOFF, SEAMANS & BENEDICT,
327 Broadway, New York.

THE
CONGREGATIONALIST

Boston Thursday 19 November 1896

THANKSGIVING · NUMBER
1896

Volume LXXXI *Number 47*

A religious newspaper for the family; a mirror of Congregational church life and of the religious progress of the world; an interpreter of current history; a helper in every department of Christian life and organization; a friend of every one in the home.

THE CONGREGATIONALIST IN 1897.

INTERNATIONAL, NOT PROVINCIAL, SERVING THE WHOLE DENOMINATION.

News of churches, schools, colleges, missions, throughout the world; of Sunday school, Christian Endeavor, and other great religious, educational and philanthropic movements.

Letters from staff correspondents in the chief centers of the United States, England and foreign lands, attractively describing the most important events as related to the progress of the kingdom of God.

Editorials and briefer comments explaining and illustrating the spiritual and ethical meaning of religious, political, educational, literary and social events and movements throughout the world.

Reviews of all important new books, giving full information of current literature

Two Papers and Two Books for $6.00.

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One renewal and ONE NEW SUBSCRIPTION *with* $6 00 *secures the paper for one year to both,* **and any TWO $1.25 or $1.50 Books** *(your own selection); papers and books sent postpaid An additional book for each additional new name.*

One renewal and ONE NEW SUBSCRIPTION *with* $6.00 *secures the paper for one year to both,* **and TWO Copies of Walker's History of Congregationalism,** *the subscription price of which is* $3.00 *per copy. An additional copy of the book for each additional new name.*

Two Copies Walker's History of Congregationalism for One New Name.

The Home—its life pictured, its problems discussed, its members instructed and entertained. The Conversation Corner, Mothers in Council, Sunday School Lessons, Prayer Meeting Suggestions, Closet and Altar—a guide to the noblest Christian family life.

Stories—short, winning, uplifting; by the best American and English writers.

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Sketches—of persons and places, with portraits and pictures; interviews, studies, descriptions; letters of travel, accounts of home and society, the best results of historic knowledge, of acquaintance with public characters, of appreciation of natural scenery, of familiarity with literature, of aspiration for holiness.

A subscription to THE CONGREGATIONALIST is an investment for mind, heart, home, church, country.

1 year, $3 00; 2 years, $5 00; 5 years, $10 00. Club of FIVE, one at least being new, $10 00
On trial, 3 months, 25 cents; 6 months, $1 00.

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

New World Pilgrims at Old World Shrines.

The Book of The Pilgrimage

An account of the remarkable tour of last summer to England and Holland under the auspices of THE CONGREGATIONALIST.

It was originally intended to publish this book exclusively for the use of the members of the party, but so many inquiries have come to us from other sources for a permanent record of the trip that we have decided to print a limited number of additional copies.

SUBSCRIPTIONS WILL BE RECEIVED UNTIL DEC. 1 AT $2.00 PER COPY—OR, SECURELY PACKED AND DELIVERED POST PAID, $2 25 AFTER DEC. 1 THE PRICE WILL BE $3.00. THE BOOK WILL NOT BE FOR SALE AT THE BOOKSTORES AND THERE ARE NO TRADE OR MINISTERIAL DISCOUNTS. THE PRICE WILL BE UNIFORMLY AS ABOVE.

THE BOOK OF THE PILGRIMAGE is a sumptuous quarto, printed on heavy coated paper, wide margins, uncut edges, and bound in white parchment paper. The text is accompanied by over sixty illustrations, many of them full-page, and about seventy portraits of distinguished men and women in England, to whom, as hosts, the Pilgrimage Party was indebted. In addition to this there are four group pictures of the party, including two of double-page size. There are over one hundred facsimile autographs, many of them of great interest, and including a characteristic letter of Ian Maclaren. The initial letters for each chapter have been drawn by Ipsen, who also supplied designs for the title-page, frontispiece, and finis.

The volume will be of unique interest, and worthy of the journey it chronicles, a journey which assumed an international significance and which cannot fail to have an important denominational value.

The book will be ready about December 4, 1896.

*** *It may be found necessary to close the* $2.00 *subscription list previous to Dec* 1. *The publishers reserve this right in view of the fact that the book is printed from type and the edition necessarily a limited one.*

Address, with remittance, **PILGRIMAGE, THE CONGREGATIONALIST, 1 Somerset Street, BOSTON.**

IAN MACLAREN,
ONE OF THE EMINENT CONTRIBUTORS FOR 1897.

Established 1827. Comes Every Week.

THE YOUTH'S COMPANION

The Companion of the Whole Family.

Celebrating in 1897 its seventy-first birthday, The Companion offers its readers many exceptionally brilliant features. The two hemispheres have been explored in search of attractive matter.

Favorites of the Hour.

If one were asked to name the most popular authors of the present time the answer would undoubtedly include the following delightful Story-Tellers, who have written expressly for THE COMPANION for 1897:

WINNING THE VICTORIA CROSS. By the Prince of Story-Tellers, **Rudyard Kipling.**
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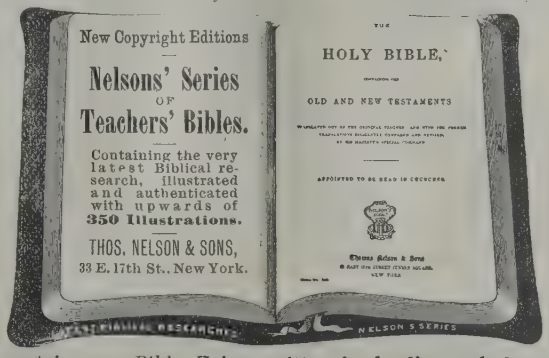
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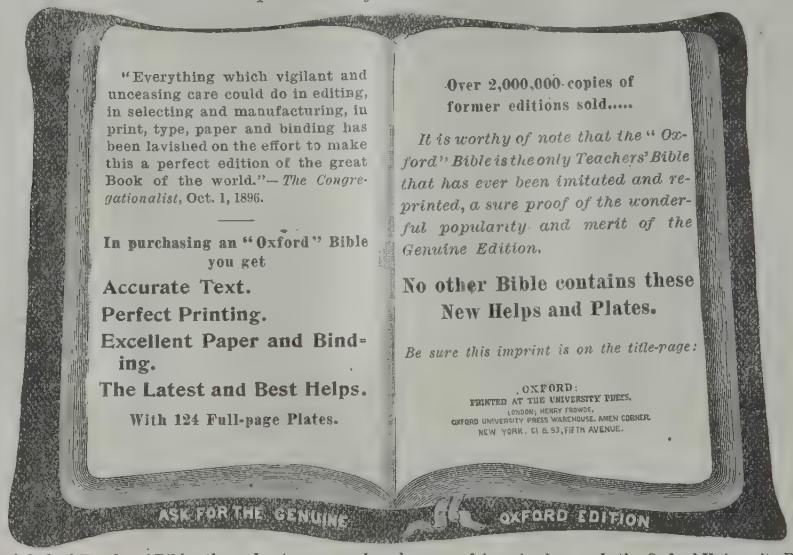
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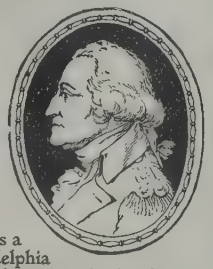

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CONTENTS

EDITORIAL:
- Paragraphs 751
- *The Congregationalist's* Armenian Orphans' Fund 751
- Arbitration Accepted 752
- What to Do with the Sunday School 752
- Reasons for Thanksgiving 753
- Current History 753
- In Brief 754

STAFF CORRESPONDENCE:
- New York 755
- The Interior 756
- London 757

CURRENT THOUGHT 785

CONTRIBUTIONS:
- The Courting Stick. A Thanksgiving Story. Hezekiah Butterworth 758
- Method of Relieving Armenian Orphans. Rev. J. L. Barton 760
- A Servant of Many. Huntington 775

THE HOME:
- Boston's First Thanksgiving—a poem. Theron Brown 761
- Paragraphs 761
- Thankfulness as a Means of Grace. Margaret E. Sangster 761
- Family Prayers a Safeguard. Rev. F. H. Palmer 762
- Thanksgiving—a selected poem 762
- The Revolutionary Soldier's Return. A Story for Thanksgiving. Moccasin 762
- The Bondage of Dress. S. C. H. 763
- Early Thanksgiving Days—a selection 763
- Closet and Altar 763
- Tangles 764
- Conversation Corner. Mr. Martin 765
- Corner Scrap-Book 765

THE SUNDAY SCHOOL—Lesson for Nov. 29 766

Y. P. S. C. E.—Topic for Nov. 29-Dec. 5 767
- Notes 787

PROGRESS OF THE KINGDOM 767

LITERATURE 768

NEWS FROM THE CHURCHES:
- New York's New Church 777
- Weekly Register 784

MISCELLANEOUS:
- Other Policemen. Rev. R. B. Tobey 760
- The Armenian Orphans' Fund 772
- Deaths 772
- Woman's Board Prayer-Meeting 774
- A Mighty Counselor. A. H. Q. George P. Morris 775
- The Word of an Old-Time Friend 775
- Dr. Quint Day by Day 776
- Approval of the Armenian Orphans' Fund 776
- Notices 777
- In Memory of Dr. Quint 782
- Home Missionary Fund 782
- The Boston Young Men's Congregational Club 783
- Biographical 783
- An Influential Address 786
- The Bay Conference and the Dubuque Association 786

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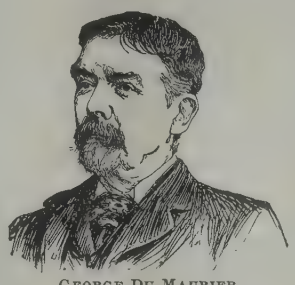

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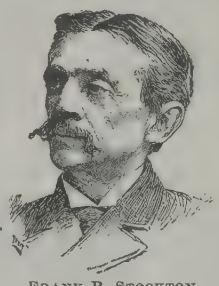

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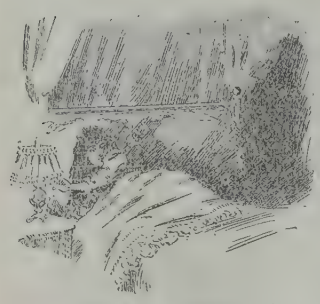

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THE CONGREGATIONALIST

Volume LXXXI Boston Thursday 19 November 1896 *Number 47*

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THIS year draws to its close with peculiar reasons for thanksgiving. The war cloud between England and America which rose at its beginning has completely vanished. The harvest has been bountiful and is of greater value than for several years. The months of uncertainty concerning the business future of the country have passed away. Confidence is returning. Factories are being opened. Furnaces are being kindled anew. The currents of trade are flowing again and with increasing volume. Multitudes who have grown disheartened in enforced idleness are at work again. Hope is awakening and courage is growing everywhere. Our President and the governors of our States call on all the people to render thanks publicly to God, to celebrate his goodness in their homes and to show kindness to their fellowmen in need. These very acts will tend to enhance the new era of prosperity on which our nation is entering. Can we in honor do less on the coming Thanksgiving Day than to make these words of the Psalmist our own?

What shall I render unto the Lord
For all his benefits toward me?
I will take the cup of salvation,
And call upon the name of the Lord.
I will pay my vows unto the Lord,
Yea, in the presence of all his people.
. . . . . .
I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of the Lord.

The quality of Dr. Storrs's ministry in the Church of the Pilgrims, Brooklyn, was the theme of more than one discourse in that city and elsewhere last Sunday. Rev. Dr. Reuen Thomas of Brookline, preaching in the edifice where Dr. Storrs ministered before going to Brooklyn, explained his success in satisfying one congregation fifty years by showing that it was based on two essentials for any such tenure of office—high character and great and ever fresh intellectual power. Self-reverence, a quiet dignity and obedience to time-honored ideals inherited from his fathers also have had much to do with it. Dr. Storrs himself seems to feel that perhaps he is of a type that is rare now and doomed to pass away, for in his Sunday's sermon, reviewing his life in the Brooklyn pastorate, he sighed for the old days of plainer living and higher thinking, when "regeneration," the greater word, had not given way to "culture" in the vocabulary of good men, and enthusiasm for divine truth and living was greater than it is now. Dr. Storrs says he has seen Brooklyn grow from a town of 60,000 to 1,200,000 inhabitants and the nation "securely dominant on this hemisphere, and having a voice that carries weight and authority among all the nations of the world."

On another page we print the resolutions adopted by the Bay Conference with reference to the Dubuque Association. The action of the latter body is, so far as we know, without precedent in our denominational history. It has voted to receive to its membership, and assumed thus to restore to good standing in the Congregational ministry, one who is under suspension by a sister organization of equal authority. The question of the guilt or innocence of Dr. Brown becomes, in this relation, of minor importance. It is a question concerning which we have scrupulously avoided expressing any opinion. No advance whatever towards answering it, so far as appears, has been made by the action of the Dubuque Association receiving him into membership without the credentials which its own constitution requires. But a grave injury has been done to the fellowship of the churches, which must be borne not only by those directly involved but, if it be not soon repaired, by the churches of Iowa and of the entire denomination. We know of no case where a council has been called to settle difficulties between conferences of churches. But whether or not a council would be proper as a last resort, we earnestly hope it will not be thought necessary to call one to advise these two bodies of churches how to settle the difficulty which has arisen between them. Both of them include men of experience in our denomination who are devoted to its best interests. Their calm judgment, we are confident, will lead them to bring about an agreement which will strengthen our polity and which all the churches will approve.

The Salvation Army idea has been adopted into the Episcopal Church in the United States. An "army" which has existed for a year or more has taken an important forward step by the appointment of a Church Army Commission, consisting of several Episcopal clergymen of New York and Philadelphia to supervise the organization. Instead of deacons, clergymen and bishops, it is to have captains, majors, generals and other officers. Instead of churches it is to have posts, companies, regiments and brigades. A House of Evangelists has been opened near the Grand Central Station in New York city for the training of officers, where "instrumental and vocal music will be taught and practical rescue work," with "lectures in elocution, mannerisms and how to approach and win sinful persons." This movement has the approval of Bishop Potter and other leaders in the Episcopal Church. It is the first attempt in this country of a religious denomination to clothe its evangelistic work with military uniforms, titles and ideas. The experiment will be watched by many with sympathetic interest. If it shall prove that the army has valuable lessons to teach the churches, no doubt other denominations will follow this example in due time.

A few years ago the growth of the West in population was marvelous and the most common theme of orators. But the westward march of empire has come to a pause, if it has not retrograded. Since 1890 Massachusetts has gained nearly twelve per cent. in population and New Jersey nearly sixteen per cent. Iowa has gained seven and a half per cent. and Oregon about the same. Kansas has fewer inhabitants today than six years ago. These Western States planned for constant and increasing growth. They laid out cities, erected public buildings, organized colleges and churches to provide for the incoming millions. The millions have not come—the loss is great, the disappointment deep and pride as well as pockets suffer. The East has furnished a large part of the capital invested to take advantage of this growth which has not materialized—capital much of which has disappeared and more of which is yielding no return. It is not strange that each section should find a good deal of fault with the other, and propose experiments in legislation to get prosperity. But let us have patience. The natural resources of the West are as great today as ever. They will be developed more cautiously and wisely, but their worth will be realized. Capital will again flow into the West, its vast wealth will be utilized and prosperity will return. Let us not waste in fault-finding the strength needed to take advantage of new and better conditions.

THE CONGREGATIONALIST'S ARMENIAN ORPHANS' FUND.

The response to our plan, announced last week, for the relief of the Armenian orphans has been prompt and gratifying. Though less than a week has elapsed since our readers began to learn of the undertaking, $500 have come to us from various sources. This sum has already been passed over to Treasurer Wiggin of the American Board and transferred by cable to Harpoot, which has been selected as the first center of distribution. Its use there will be intrusted to the capable force of missionaries headed by Dr. C. F. Gates, and in all probability before the majority of our readers see these words the beneficent work of gathering, housing, clothing and feeding the needy orphans in Harpoot and vicinity will have been entered upon. At least fifty

orphans will thus be entirely provided for during the trying winter months. Not a cent of the contribution is used in transmitting the funds. Could there be a more economical, swift and satisfactory method of bearing succor to the children of stricken Armenia? These children are the hope of Armenia, and relief furnished in the form which we have suggested means not only preservation of human life under decent conditions but the molding of character for all time.

This simple plan of aid has already received the heartiest indorsement in every quarter. The secretaries of the American Board and the Prudential Committee, prominent Armenian merchants in Boston and every one interested in and identified with the sufferers in Armenia have pronounced the movement one of the greatest timeliness and importance.

But this $500 is only a beginning. We want to raise ten times that sum before Christmas, if possible before Thanksgiving. How much deeper satisfaction we shall take in the old New England festival if we have done something to evoke gratitude from sorrowing, suffering souls in far-off Turkey. Our celebration next week will be doubly sweet if while we are participating in it we can have the glad consciousness that we have done something toward relieving the awful woes of the Armenian people.

Our first appeal is to the individual, but we think it eminently appropriate, also, for churches, Sunday schools and individual classes, as well as Endeavor Societies, to have a part in this undertaking. If any one desires to learn of the precise method by which relief is administered we would call attention to Secretary Barton's article on page 760. Just what individual gifts will accomplish is shown herewith.

Ten dollars will provide home, clothing and food for one orphan for five months or until the trying winter is over.
Five dollars will house and clothe one orphan for a year.
Three dollars will house one orphan for a year.
One dollar will house, clothe and feed one orphan for two weeks.

The individual subscriptions are acknowledged on page 772, and represent what has been received up to and including this week Tuesday morning, the time of our going to press.

ARBITRATION ACCEPTED.

The settlement of the Venezuela question is perhaps the most significant event of the year. When, last January, the people of the United States and England suddenly found themselves facing one another with a prospect of war, they felt a shock whose effects will long continue in both nations.

Few in either country knew anything about the boundary line concerning which they were told they might be called to fight. But the publication of President Cleveland's message and of the correspondence between the two governments flashed on the people the fact that their leaders were defying one another about unsettled claims to territory between Venezuela and Great Britain, and newspapers on both sides of the ocean declared war.

The vast financial losses which in this country immediately followed suggested to Americans what war would mean. The great problems of government pressing on England and her isolation from other European nations were not less suggestive there of what war would mean. The people in both countries quickly lost sight of the cause which might bring war, but they fixed their minds on its consequences. Some of the great advantages which already appear from what threatened vast disaster we will mention.

No other event in this century has done so much to draw together in friendship these two nations of one blood, one language, one religion and one controlling purpose to serve the human race. They understand and respect each other today more than ever before. They feel that war between them would gain little for either nation in comparison with what it would destroy for both, and that it would be the severest blow that could be given to the advancement of the world's civilization. This feeling is even stronger in England than in the United States. The members of *The Congregationalist*'s Pilgrimage last summer were made to realize this as they could not have done at home. The sense of brotherhood which found spontaneous expression wherever they went showed how profoundly the English nation was moved.

It is a great gain to the world that the popular estimate of the value of peace between these two leading nations should push aside the passion for war and at the same time should prize at its full value the honor of all parties concerned. It was the people who decided that the difficulty between their rulers should be settled in friendship, not by war. They had so great confidence in one another that they refused to fight. They said: "We are Christian nations. We can settle our difficulties on Christian principles." One of the experts employed by the Venezuela commission, while engaged in examining documents in Europe last summer, told the writer that no solution seemed possible which would satisfy both governments. Our President had demanded arbitration, with war as the only alternative. Lord Salisbury had positively refused arbitration on the terms demanded. Yet it was already certain that no other than a peaceful solution would be permitted by the people of either nation.

Again it was a great gain that the people and rulers saw that the questions at issue could not be decided by the popular voice. Knowledge of the conditions involved was necessary, knowledge which could be gained only through patient investigation by men trained for their work. Nations have fought terrible wars about questions concerning the merits of which neither knew enough to give an intelligent judgment. England and the United States will not hereafter fall into such wanton folly. Their example will have weight with other nations and measureless misery will be averted. The principle of arbitration has made a great advance this year.

The exact steps by which the settlement of the question will be reached do not yet appear to be decided. It is too soon to say how far this country has increased its responsibilities for other nations on this continent by its espousal of the cause of Venezuela and the interpretation which our Government has given of the Monroe Doctrine. But it is certain that substantial progress has been made toward unity among the nations. War has been shown to be more unreasonable than it had been before regarded. Popular passions have been made subservient to intelligent consideration of the grounds of difficulties between governments. Peace on earth, good will to men, means more than it meant a year ago. God's hand may be seen changing what threatened to be a great calamity into a great blessing. For this we thank and praise him.

WHAT TO DO WITH THE SUNDAY SCHOOL.

That question becomes pressing as the New Year draws nigh. Something better can be done and ought to be done with the Sunday schools than is being done. The essential thing is to do what is practicable, and not to spend time and strength in finding fault because the impracticable has not been attempted.

The best thing will be done in each school where the persons in charge study the conditions of that school and plan to develop its resources rather than to imitate what some other schools are doing. Uniformity in this business has been carried too far. No one form of organization, no single method of teaching, no one system of lessons is best for all schools and all classes. The new Manhattan Church of New York city proposes to organize its Sunday school according to the most advanced principles of pedagogy. It will have the president of the Teachers' College for its superintendent. It will have separate classrooms, examinations and promotions and its own courses of lessons. We note the plan proposed with much satisfaction. If it is carried out, as it may be, this new church will make a distinct and valuable contribution to the work of giving to the people knowledge of the Bible and of Christian life. But not every church—not many churches—can find presidents of colleges for their Sunday school superintendents, nor money for such equipment as this plan requires, nor pupils likely to stay in one Sunday school till they are promoted, step by step, from the kindergarten to the normal class. This plan, if carried out, may offer valuable suggestions to many schools. It can be followed by only a few. Its chief excellence is that it aims to bring those who unite in it to understand the materials they have in hand and to make the most of them in their own way.

Many schools which would fail utterly in attempts to carry out the plan we have described may make to the general work of the Sunday school no less distinct and valuable contributions by studying their limitations and opportunities and by developing among themselves, according to their own carefully chosen plans, the study of the Bible and the reproduction of the life of Christ. And this can be done in the small country school with few trained teachers or none at all, and in the city mission with its unstable and constantly changing membership, as well as in schools which represent mainly educated and permanently established families. What is needed is men and women interested to study their own schools so faithfully as to find out what can be done with them and then to do it. No object affords better opportunity for sociological study than the Sunday school.

The new knowledge of the Bible gained during this last quarter of a century calls for new methods of studying it. The new discoveries concerning the human mind and its processes of growth call for greater variety in ways of imparting truth and influencing motives. These will be discovered by experiments, which alone can test

theories. Such experiments ought not to be undertaken without careful study of conditions. They ought not to be entered on merely because they have proved successful elsewhere. But superintendents and teachers ought not to be dissuaded from making experiments on the plea that they will thus show themselves disloyal to the idea of uniformity. Zeal and devotion in advancing Sunday school work, along paths already well worn, must be honored. The same kind of zeal and devotion in opening new paths for a new generation will not be unrewarded. What do you propose to do with your Sunday school in the year 1897?

REASONS FOR THANKSGIVING.

Sit down for an hour and think seriously what they are in your own case. It is surprising and not to our credit that we so often overlook many of them. The obligation of gratitude to God for general prosperity, health and comfort we do not quite forget, and we often thank him more or less earnestly for national mercies. But how careful are we to study in detail our personal reasons for thanking our Heavenly Father? How much trouble do we take to realize to ourselves what it would mean to us individually to have the prosperity of the church or the nation checked for a time?

We need to press closer and to go deeper in this matter. There is uncultivated soil in most of our hearts which is ready to bear rich and blessed fruit in thanksgiving if it be but turned up and sown. Moreover, our reasons for thankfulness are not wholly connected with the past. They also reach into the future. True gratitude to the divine Giver for his blessings not merely takes cognizance of the gifts and of what they have meant to us, but also begets cheerfulness, faith and energy with which to look forward and go on into the future.

Let it not be forgotten that there is ground for thanksgiving, too, in much of the adversity and sorrow which has befallen us. "It is good for me that I have been afflicted," said the Psalmist. "Before I was afflicted I went astray; but now I observe thy word." So many a one of us has said. If God has entered the heart through the door of grief, and we have learned that his presence there means grace and strength and peace, we make the Psalmist's words our own in all sincerity.

Let the annual Thanksgiving season this year find us all more intelligently appreciative than ever of God's goodness, however manifested, and more sincerely and humbly thankful. Surely this is ample reason in every case.

CURRENT HISTORY.

John Eliot's Memory Honored.

The city of Newton, Mass., during the past week has suitably commemorated the 250th anniversary of the beginning of John Eliot's apostolic mission to the Indians at Nonantum. Adults and children united to celebrate the event and honor the patron saint of the city. Hon. William Everett's oration, given in the Eliot Church, Wednesday evening, was one of his best, and deserves preservation in permanent form. He said of Eliot:

> I regard Eliot as one of the most striking instances of the noblest type of the race. He was one of the few men who live in one age and are yet in advance of it. He was a man of his age. He took the profession then considered the most honorable, and performed his part with the purest sanctity and wisest charity. Yet he was not so entirely of the spirit of the age that he would not have been considered in any age a type of a liberal man. Had he never preached to the Indians he would have been honored by his contemporaries. Eliot was one of those amazing men who, having paid in full their debt to their own age, enter into work of which their age has no conception. He minded no obstacle. What heart conceived, mind planned and hand executed. His work stands to this day as an example to those who would take up the same work.

Today the nation is just beginning to learn some of the first principles of right dealing with the Indians, principles that Mr. Everett says Eliot discovered long ago. It is an interesting pursuit to contrast Eliot's humble efforts and limited financial resources with the fact that the estimates for the Indian service for the fiscal year ending June 30, 1898, call for an appropriation by the nation of $7,290,000, which is more by $100,000 than was appropriated this year, the increase being due to the decision to abolish contract schools.

Christian Missions Assailed and Defended.

The way in which Dr. Cyrus Hamlin, metaphorically speaking, flays F. Hopkinson Smith in the New York *Tribune* of Nov. 12 is interesting to see, for there come times when righteous wrath justifies severe discipline, and this is the time of times. That Mr. Smith smarts under the lash is proved by his signed letter in the Sunday *New York Herald*, which certifies to his contumacy. If Mr. Smith has any friends left we advise them to use compulsion, if need be, in restricting his efforts hereafter to telling stories—in the form of novels—and to painting pictures, for his reputation as a student of life and a man of feeling and sympathy for his fellowmen has gone. This is not an opportune time to hurl stones at Christian missionaries. The testimony is all running the other way. Thus Mr. Edward Wistar, who went with the Red Cross expedition to the interior of Armenia and met forty of the missionaries of the American Board there, says of them: "They are very tactful, systematic and efficient in their signally varied tasks, and as adherents to apprehended duty they stand as examples in courage and fidelity worthy to be known and upheld. . . . Having already written and said elsewhere that the American missionaries in Central Turkey are teachers of the gospel of peace and of submission to the powers that be, I wish now to state in controversion of statements recently made to the contrary that they are *not* inciters of revolution or disquiet amongst the Armenians." Who knows most about the situation, Mr. Wistar who, at the risk of his life, penetrated to points in the interior where white men other than missionaries have not gone in forty years, or Mr. Smith, accepting favors from the sultan and never leaving Constantinople?

Turning to Japan, what do we find? *The Japan Mail*, which is far from evangelical, in a recent issue rebuked a Japanese journal for its misrepresentation of Christian missionaries, and closed its trenchant editorial thus:

> When so many men in the foreign settlements vilipend the missionaries and speak of them as a species of hypocritical parasite, they forget, if, indeed, they ever knew, that among these much-abused folk are highly educated gentlemen and ladies living lives of unceasing labor and self-denial, lives as noble as are to be found in any page of history, and setting unobtrusive examples of heroism that should make their traducers tingle with shame.

Arbitration of the Venezuelan Dispute.

It is asserted semi-officially that already Secretary Olney and Sir Julian Pauncefote have signed the protocol of a treaty between the United States and Great Britain, which will commit Venezuela as well as the signatory Powers to a settlement by arbitration of the dispute between Great Britain and Venezuela over the boundary between the latter nation and British Guiana. Probably not until the annual message of President Cleveland is published shall we know the exact details of this great outcome of our recent assertion of the vitality of the Monroe Doctrine, but enough has been acknowledged both at London and Washington to justify the firm belief that a way out has been found honorable alike to all concerned. Our firm and dignified intervention in behalf of a weaker republic is now met by Lord Salisbury in quite a different spirit from that which he displayed last December. Our hegemony on this continent is recognized. Venezuela's aforetime willingness to arbitrate of course prevents her from refusing to do so now, the more especially since Great Britain's concessions put the whole disputed territory practically within the scope of the arbitrators' decree. Lastly, Great Britain has won protection for her *bona fide* settlers possessing a title sufficiently old (fifty years), and yet has left it to the tribunal to deal justly with such as are found to be resident on territory to which she has no just claim. All the details of this treaty will have much significance, but the details will pale into insignificance beside the great import of the principle recognized, which principle we dwell upon elsewhere. Moreover, statesmen at home and abroad recognize that the nation and the world enter upon a new era when so great a Power as Great Britain recognizes that we are justified when we stand guardian over this continent and make other American republics' just claims our own when European Powers refuse to do justice. That Great Britain has admitted it does not imply that Europe will, as may be inferred from the amazed and hostile comments of the continental press. The assertion by us of such a right—if it has been asserted—implies an equally great and momentous duty, and it behooves us as a people to decide deliberately whether if we assert the right we will perform the duty, be it ever so contrary to national traditions or costly in treasure and blood. The logic of events is sweeping us out into a larger sea of action than we ever sailed on before, and at a time, too, when internal problems are many and grave.

Spain and the United States.

General Weyler is now on the field in person leading what is conceded to be Spain's final attempt to crush the revolution in Cuba. As we go to press rumors of a prolonged and bloody struggle between him and Maceo come to us, and when the result is known the Administration in Washington will be better fitted to act, if action seems imperative. From out of the mass of sensational news sent forth from Washington last week we venture to glean with confidence this fact, that, while preserving strict neutrality and giving Spain no just cause for complaint against us, our responsible officials have also seen to it that our navy, our coast defenses and our army have been put in such a condition as best to fit them for prompt service should Spain seek and make an occasion for war, for few dispute that she prefers losing Cuba in a war with us, rather than by defeat at the hands of revolutionists.

French and German Internal Affairs.

The decisive defeat of the Radicals in the French House of Deputies last week, the Meline ministry receiving large majorities on three test votes, has had a wholesome effect, cripples for a time at least the fomenters of instability and disorder, and strengthens a ministry not credited with having over-much popular good will. Strange to say the debate raged over liberties of speech granted to clerics sitting in conference on social problems, and their right so to do was reaffirmed.

The sitting of the German Reichstag, just opened, bids fair to be stormy. Interpellations respecting Bismarck's betrayal of state secrets have been proffered and answered, though in a noncommittal way. The severity of recent laws suppressing freedom of speech and publication is to be denounced, and their repeal or amelioration fought for.

The "Great Assassin" Does Not Move.

The best news, and in fact the only reliable news, from Turkey that we have had during the past week was brought to New York by a British vessel carrying Armenian refugees from Smyrna. In order to escape with her precious human freight and save the Armenians from the Turks the vessel had to violate law and clear without her papers, but she did so with the approval of the United States consul and Admiral Selfridge of the Minneapolis, who it is said stood ready to act summarily had the British vessel been hindered. All honor to Captain Fisbee of the steamship Boyne, and its owners.

Reports from Constantinople are contradictory. Some tell of diplomats' families fleeing for fear, and others of diplomats leaving because diplomacy is at a standstill and the sultan is master. Few in European capitals put any faith in the reforms just ordered. Russia has just permitted a scaling down of the monetary obligations due her from Turkey, and of course done it with a truly philanthropic, disinterested motive. Alexandria in Egypt, Bulgaria, Greece, Marseilles in France and Boston and New York in this country each have their quota of recently landed, able-bodied, intelligent, often highly educated Armenians, driven forth from Turkey by the sword. Some day when she needs them most Turkey will rue their loss.

In the absence of more explicit information we suppose our Government's relations with Turkey continue "cordial," as Mr. Terrell would say. Nevertheless, it is galling to find *The British Weekly* saying that Mr. Terrell's language "shows the United States to be as indifferent as Germany. . . . Surely the representative of the great country across the Atlantic might have refrained from using a word which implies callousness to the sufferings of an Eastern Christian race." 'Tis true. He might have. He might have done much that he has not done, and left undone much that he has. *The British Weekly* is quite right in supposing that Mr. Terrell does not represent us. He misrepresents us, grievously too, and Mr. Cleveland showed no trace of good judgment or courage when he permitted him to return to Constantinople.

NOTES.

Ireland as well as India faces distress and famine. Grain riots have broken out in India.

The cars on Buffalo's street railways are now moved by electricity generated by Niagara Falls, twenty-six miles away.

Abyssinia and Italy have signed a treaty, by which the latter ceases to claim a protectorate over Erythrea, and recognizes the independence of Abyssinia.

Mr. Sovereign, head of the Knights of Labor, urges its members to continue to follow the free coinage of silver guerdon, and to array themselves against capitalists.

It would seem now as if South Dakota and Wyoming should be added to the roll of States voting for Mr. Bryan, and he probably will get one out of twelve electors from Kentucky. This reduces Mr. McKinley's total vote in the electoral college to 266.

Costa Rica and Columbia have agreed to submit a boundary dispute to the arbitration of the president of France. The international arbitration tribunal adjudicating on the disputed points of the decision of the Paris tribunal respecting Bering Sea matters is now in session at Victoria, B. C. Peace hath her victories these days.

New York city's new member of the municipal Civil Service Commission is a grandson of John Jay, a graduate of Columbia College and has the degree of Ph. D. from Munich; a new day has dawned. Dr. Parkhurst and the City Vigilance League announce that they are out on the trail again, and the bequest of $250,000 to the Society for the Prevention of Crime will give it a great impetus.

Representatives of most of Boston's temperance organizations met last week and began to plan for joint action in the approaching municipal campaign. There is a general feeling that the issue is to take on new forms, and that the suburban wards are to settle once for all their future method of dealing with the saloon. Co-operation at the State House, too, is necessary, and should go hand in hand with work among the voters of the city.

Mr. Bryan opened the campaign of 1900 with three speeches in Lincoln last Saturday. No fault can be found with their temper. "If experience teaches us that our opponents are right, we shall be able to enjoy and acquiesce in their victory and its fruits. If, on the contrary, they fail, and we are left to prove them in the wrong, we shall at last convince them that our principle was the right one."

IN BRIEF.

We shall publish next week a timely article by Dr. Washington Gladden entitled After the Election.

An ambulance last week had to carry away to a hospital a man injured in the initiation proceedings of a Brooklyn secret society.

How many men have been tempted by our pension system and fallen. The latest victim is a bishop of the African Methodist Episcopal Church, sentenced to the penitentiary by a Federal judge and jury last week for making false pension affidavits.

The *Examiner*, Baptist, in its announcement of attractions for the next year, promises six articles by six different writers on the Achievements of Christianity. Four of the six writers are Congregationalists. This generous recognition of the abilities of leaders in a sister denomination is heartily appreciated.

In the history of the great political contest of 1896 it will gratify Christians of future generations to read that two of the candidates for the presidency were members of the Methodist, one of the Presbyterian and one of a Baptist church; and that they all, under the keenest popular scrutiny, in their personal character and conduct did no discredit to the Christian Church.

It is not safe to assume that because a man is a Scotchman therefore he is a Protestant. A Presbyterian clergyman in New York city was recently asked to address the Scottish Celtic Society of that city. Forthwith he proceeded to give a eulogy of William of Orange. The chagrin of the Roman Catholic descendants of the adherents of the Stuarts may be imagined.

"Black Prince" Stillman, the notorious Negro gambler of the Pacific coast, was recently asked what he thought of gambling as a career. He replied: "Nine out of ten of the gambling men I have known have died poor. But the fascination of the game is irresistible, and not five persons in a hundred can leave a career of gambling behind and go into another pursuit if they have any money left."

Boston rejoices that the long anticipated visit of Ian Maclaren is at hand. He will spend most of next week in this vicinity. His appointments for lectures and readings at Tremont Temple are four, two of them being scheduled for the afternoon and evening of Tuesday, the 24th, and two for the following Saturday. On Sunday morning, Nov. 29, he will preach for Dr. Gordon at the Old South.

Next Sunday has been designated by the Methodist Episcopal General Conference and by many other religious bodies in this country and in England as Temperance Sunday. Besides the abiding reasons which make temperance a pertinent theme, there are in many localities special grounds at this time for wise and ringing words, showing men the dangers of intemperance and calling them to their duties to suppress it.

President Cyrus Northrop of Minnesota University lately made an address in the open air on the occasion of the opening of a new cemetery. The day was cold and raw. He apologized for keeping his hat on because, he said, he "did not feel like contributing himself personally to the success of the enterprise." Ministers officiating at funerals in cemeteries would do well to paste this in their hats as a reminder.

"Painting the town red" because of a national political victory seems to have given place in most places this year to strong but self-contained expressions of joy. It is gratifying that the Doxology was sung at the house of Major McKinley on receipt of the news of his election, that it is the climax of political editorials and is sung at jollification meetings. Some one has said that the good bishop who wrote it never Ken-ned that his Doxology would be put to such a use.

An Evangelical Conference is to be held in the city of Mexico, Jan. 27-29. It is proposed to devote one of these three days to Sunday school work. Delegates from the United States will be welcomed, and travelers who intend to visit Mexico this season and who are interested in this work will do good and get good by making this meeting one of the objects of their visit. Any such may get further information by addressing M. D. Byers, Secretary, Atwood Building, Chicago, Ill.

The Unitarians of England have recently taken action which practically permits non-Christian theists to be settled over their churches with the sanction of their denominational examining body, the advisory council. That is, they have decided to drift along in this way until the next meeting of their national conference, to be held April, 1897. And yet they wonder why the Free Church Congress leaders refuse to co-operate with Unitarians in their joint effort to extend the influence of Christianity over Great Britain and its dependencies.

Boston's largest theater has been crowded during the past week with men and boys intent on seeing and hearing a French woman,

"the subject matter of whose songs is avowedly immoral and whose manner of singing them increases this a hundred-fold." We quote from the *Transcript*, which "left others to condemn, desiring simply to record" its impression. Why leave it to others? What is the function of a dramatic critic of a high-toned paper if it is not to condemn vice?

It is claimed that the value of iron, by various refining processes which transform the ore into watchsprings, is increased from one-seventh of a cent to $5,000 per pound. The increase in value of masses of "black humanity" which comes by education may be suggested by the exquisitely refined music of the Fisk Jubilee Singers, who added so much to the interest of the A. M. A. jubilee. Three of them are now pursuing post-graduate studies at Harvard, another at Yale, while two more are in the ministry.

In addition to the letter in another column from the Business Men's Non-Partisan Sound Money League, we have received these kind words from a business man widely known and influential: "I am grateful to *The Congregationalist* for its patriotism in doing what it has done so splendidly. When others hesitated and balanced articles against articles, your paper took the high ground at the start and has helped largely to make public sentiment. The important thing is for some one to see clearly at the *beginning*, and then have courage to speak out as your paper did."

The best story yet recorded of the new Archbishop of Canterbury is that of his daring to decline an invitation to call on the Emperor of Germany when the latter was in London recently. "My lord, neither I nor anybody else ever conveyed such an answer to the Emperor of Germany," said the messenger. "I cannot help it," said Bishop Temple, "you must carry it now." Would that there were more men who could discipline the youthful ruler thus. He and his nation are suffering grievously today because of his conceit and arrogance. His speech to the new army recruits last week was a combination of cant and bathos.

The paragraph in a recent issue about vulgar expressions on buttons understates the case. Some of them are obscene in the extreme. The agent of the Watch and Ward Society succeeded in landing a vender of these goods in the police court the other day, and the judge promptly imposed a fine of $100 and costs. This same society has been represented at the larger cattle fairs this autumn, and has secured the arrest of several exhibitors of the phonograph and kinetoscope who were catering to a depraved taste by means of obscene productions and reproductions. The devil seems to be keeping pace with modern science in his efforts to debauch humanity.

Miss Frances Willard's intimate knowledge of the real plight of Armenians in Turkey and Armenians *en route* to lands of liberty make her words unusually impressive when she says:

Who knows but it may be the King's highway for this tortured people, who in a materialistic age have given the world a proof that the devotion of the early church still flames brightly at the ancient hearthstone? I think this demonstration of devotion to Christ and the gospel is the most hopeful and luminous fact that relieves the somber shadows of this *fin de siècle* period, in which the decadent declares that every man walketh in a vain show. Who can doubt but that Christianity has received from the ineffable example of the Armenian martyrs an impetus well-nigh unequaled, and never so sorely needed as in our day?

Mr. Hugh O. Pentecost, now a lawyer in New York city, but formerly a Radical clergyman, in defending a client—an ex-clergyman—charged with larceny recently offered the following plea: "It is impossible for any one who has not been closed up in a study for fifteen years to realize the exact condition of the clerical mind. Absorbed in abstruse theological questions, the clergyman soon loses sight of the practical affairs of the world. He becomes childlike in his simplicity and inexperience, and is absolutely ignorant of the ways of the world." There are some men in these latter days who seem bound to try to make the world believe that all clergymen are either knaves or fools, and Mr. Pentecost, reasoning from his own experience, seems to fancy the latter hypothesis.

Miss M. C. Collins, who has been for twenty years a medical missionary among the Sioux Indians, has greatly interested the audiences in Boston and vicinity, to whom she has lately been speaking. She has rare practical good sense, a keen appreciation of humor and a loyalty to her people as great as though she were of their blood. She told a good story of their idea of the value of Congregationalism. She has for some years conducted very successfully a Fourth of July celebration in which the members of the Congregational church have taken a prominent part. Last summer they carried out the whole celebration without assistance from her or any other white person. Some of the other Indians asked them how they managed so well. They answered, "O, we're Congregationalists, and so we have to govern ourselves."

Unless we greatly misinterpret a communication published in the *Catholic Mirror*, written by Rev. Silliman Blagden and addressed to Cardinal Gibbons, it sets forth the familiar Jesuitical argument that the end justifies the means. Mr. Blagden seems to hold that Cardinal Manning is not to be held responsible for any duplicities of conduct revealed in his personal dealings with other Roman Catholic prelates, because, forsooth, he "was fearlessly, boldly and courageously seeking to serve his God and promote the interests and welfare of his church, *oblivious of all else and regardless of men!*" (The italics are Mr. Blagden's.) Cardinal Gibbons's reply to this communication is interesting, for in it he says: "Much as I admired the cardinal during life, I revered him still more after reading this life, and love him for the calumnies which little men have uttered against him." In reply to this it may be said that men, both ordinary and great, have simply taken Cardinal Manning's own letters and convicted him of duplicity.

Doubtless in the old days Harvard, Yale and the other older of our institutions of learning had too many clergymen on their governing bodies, and the inevitable reaction came with the swing of the pendulum too far to the other extreme. President Eliot of Harvard confessed this last week in an address before the Twentieth Century Club, Boston. Harvard today has only one clergyman on the board of overseers and none in the corporation. "I believe we can ill afford to spare the spiritual and intellectual force and power," says President Eliot, "of men like Edward Everett Hale, Phillips Brooks and other men of that stamp." No institution can retain its grip on the humanities and idealities of life which persists in excluding from its governing body those who serve as pastors of afflicted and aspiring humanity and interpret God to men. President Eliot in the same speech also confessed that Harvard's falling for a time into the hands of Unitarians was by no means an unmixed blessing, and there is no surer sign of the general recognition of the fact than the present assiduous efforts of President Eliot to give Presbyterians, Baptists, Orthodox Congregationalists, Episcopalians and Roman Catholics an opportunity to mold the religious thought of the men of the university.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The Storrs Jubilee.

The air of all our Congregational circles is full of this, in anticipation of next week's commemorative services. These will not be perfunctory, but the hearts of our people, and not merely of those who take public part, will be in them. It is delightful to see and hear the unanimity of sentiment expressed by all other families of Christians here, blending with our own their praises of the man, of his character, and of the life work by which he has already left imperishable impressions of good on these cities that will make his name reverently honored and his memory fragrant over our land and in other lands, indeed, but specially in these two cities as long as their walls shall stand. Wherever the sons of the Pilgrims have carried their doctrines and polity, this profound scholar, brilliant preacher and unsurpassed orator is known and held as among the highest of our great men. The whole Congregational communion is proud of him, but here, where he is best known, with all this is blended genuine and well-earned personal affection. No one presumes to enter into rivalry with him, and even the envious envy not him. He has borne his honors so meekly, has been always so considerate of his brethren and so variously helpful to them that he has escaped the common lot of men in high position and has made his way to the warmest spot in many a grateful heart. No man was ever more ready with helpful advice or awakening suggestion to a brother seeking it, and not a few pastors and preachers will thankfully own that much of the best work of their lives was the fruit of illumination and quickening received from his inspiring stimulation.

The Moody and Sankey Meetings.

These began on Monday with large audiences, and have daily increased until the great hall of the Cooper Union is crowded to its fullest capacity morning and afternoon with active members from all our evangelical churches. It is an inspiring sight to see, from the Bible House windows, the vast throngs pour from the hall at the close of each service — mature men and women, intelligent and thoughtful in manner and bearing, their faces showing the deepest interest in the themes discussed and the speakers. Mr. Moody has addressed himself almost exclusively in this series to church members, thinking that he can best reach the unconverted masses here not by fervid appeals, to cease at his departure a few days hence, but by arousing the spiritual life of the churches and stirring them to earnest, permanent work for the unsaved souls ever around them. Drs. John Hall, D. J. Burrell, A. C. Dixon and a well-selected committee of earnest ministers are assisting Mr. Moody, who preaches also at Carnegie Hall on Sunday afternoons, admission being by tickets to secure an entrance. Mr. Sankey sings at all the meetings with his usual effectiveness. All God's people here are expecting good results from these meetings.

Christian Association Services.

This week is observed as a Week of Prayer by the Y. M. C. A. in their hall in Twenty-third Street. Rev. C. I. Scofield, formerly home missionary superintendent for Texas and now pastor of the church in Northfield, Mass., is giving a series of five practical lec-

tures on How to Study the Bible. Here, also, the congregations are as large as can be accommodated, and the interest is great.

The Good Brooklyn Women.

As many of these as compose the New York and Brooklyn district branch of the State Home Missionary Union—Mrs. Dr. Kincaid, president—began the observance of their annual meeting on Thursday in the Clinton Avenue Church. Mrs. Dr. Meredith led the devotions and Mrs. Dr. McLeod gave an address of welcome. Reports were heard from delegates representing twenty-one of the forty-eight auxiliaries in the State. The treasurer, Mrs. Pearsall, reported $6,117 raised by the ladies of this district ($1,500 more than last year), and $13,157 raised by the State Union. Miss M. D. Moffatt narrated her experience among the roughs of Oklahoma and Miss Mary C. Collins told of her work among the Indians.

Personal.

Friends of Dr. E. P. Terhune, lately pastor of the Puritan Church, Brooklyn, who were made anxious by reports of his seriously dangerous condition here in the Presbyterian Hospital, will be glad to be relieved of undue fears as to his recovery. An operation for abscess has been successfully performed by Dr. McBurney; the patient is greatly relieved and there is good reason to hope that he will soon resume work.

The grief in a wide circle of ministers here over the sudden death of Dr. Quint proves that the knowledge and warm esteem of this excellent servant of our Lord and of his churches were not confined to the State or the section where he made his home. His usefulness to our churches could hardly be overestimated, and his personal merits made him dear to all here who came in contact with him.

Our Youngest Sister.

Our newest Congregational church, the Manhattan, latest born of the twelve now numbered within the enlarged city limits, was formally recognized and Dr. H. A. Stimson was installed as its pastor, Nov. 9. And now, the prayers of many for another of our churches in the city being answered, it remains to be seen whether the prediction that one such church well planted would speedily be followed by others shall be fulfilled. Surely there must be room for more than twelve Pilgrim churches in New York, since twenty live in Brooklyn with no crowding, and the people ask for more.

HUNTINGTON.

FROM THE INTERIOR.

After the Election.

It is difficult to realize that only a little more than a week ago this city was full of excitement and with rumors which disturbed nearly every one who had any interest in the honor and prosperity of the nation. Now everything is quiet. Money has begun to circulate freely. While there is no boom in business, men are encouraged. The stores are thronged as never before. Mills have started up and men who dreaded the approach of winter are now at work at wages which will provide for themselves and their families. Few, however, imagine that the battle for free silver is over. Most look for a temporary lull in hostilities, but see no immediate prospect of success in persuading the advocates of free silver to give up the fight, and settle down to the conviction that the standard which the commercial world agrees to adopt is the only standard which our country can adopt. Nothing has given Christian people in Chicago more gratification than the fact, known to a few of his friends and quietly reported in various circles, that when it became evident to Mr. McKinley that he had been elected President, he went to his room upstairs, where, with his wife and mother, he spent an hour in prayer. He has said, also, that, while he has heard from politicians and men of wealth, he wants to hear from the Christian people of the country and the ministers, for he wishes his administration to be an administration of righteousness, as well as of commercial prosperity.

Anarchistic Ravings.

Although these grow less every year, the anniversary of the execution of Parsons, Spies and their associates always brings together a motley crowd and furnishes an occasion for some very wild and unreasonable language. This year the anniversary exercises were in the Twelfth Street Turner Hall. Policemen in citizens' dress were plentifully scattered through the audience. While waiting for the arrival of Herr Most of New York, the audience called for Mrs. Lucy Parsons, long known as one of the most bitter and reckless of our anarchistic speakers. This year she was even more rabid than usual, so much so, indeed, that a policeman led her from the stage. Fortunately the arrival of Herr Most, and his advice to observe quiet, prevented any serious disturbance. But the fact that such gatherings as this are held, and that such violent onslaughts upon all authority are often made, and that thousands of unthinking people stand ready to applaud them renders it important that the hands of those intrusted with the enforcement of law be strengthened, and that the youth among us, especially those brought up in circles where the spirit of anarchy prevails, should be taught the real principles of law and order and the real purpose of government.

A Patriotic Sociable.

Friday evening, Nov. 6, was celebrated by the members of the First Church, Chicago, by a sociable which served as an outlet for the joy which is so universally felt in this city over the outcome of the election. For one of the remarkable facts of the situation is that among those who voted for Mr. Bryan not a few have been heard to express their complete satisfaction with the result. The Sunday school rooms and parlors of the great edifice at the corner of Ann Street and Washington Boulevard were adorned with flags and relics of battle fields made sacred during the last war. A letter from Judge Tourgee was read, in which he spoke of the respect and love shown for the flag by all classes of people as among the most touching and impressive incidents of the recent campaign. A story of the colors of the Forty-second Illinois was also told, to which Dr. Henson added an account of the ten battles through which they had been carried. Prof. S. I. Curtiss was master of ceremonies, which were under the patronage of the ladies of the congregation. Among those present none were more patriotic all through the Civil War, or more loyal to the good name of the Government during the last few months, than Dr. Goodwin, now the patriarch in ministerial service in our churches.

Professor Wright of Oberlin.

Sunday morning Dr. Wright spoke from the Union Park pulpit on the harmonies between science and revelation, and Monday morning addressed the ministers on the present state of opinion in regard to the antiquity of man. It was made clear that there need be no clashing between the opinions of scientists and believers in the Scriptures, that what is needed is a spirit of mutual conciliation, a recognition of the facts as science discovers them, and a better, because a truer, interpretation of the written Word of God. Not more than twelve or fifteen thousand years are required, according to Professor Wright, to account for all that man has done on the earth, and half that time may prove sufficient. A minute expressing appreciation of the work of the late Dr. A. H. Quint was adopted and a congratulatory letter, prepared by a special committee appointed the previous week, was sent to Dr. R. S. Storrs, to be read on the occasion of his approaching fiftieth anniversary. The ministers also recognized with gratitude the fact that our saloons can be closed by the authorities, for this was done election day, and the hope was expressed that the authorities would see their way clear to enforcing the law which requires that they be closed Sundays throughout the year.

A Glad Church Day.

Such was Nov. 8 for the California Avenue Church of this city, Dr. D. F. Fox, pastor. On that day the congregation subscribed $4,500 toward the debt still remaining on their house of worship. This brings the amount raised by this people during the panic years up to $30,000. During the four years and a half since Dr. Fox began work the membership has grown to more than 500. The Sunday school is even larger, the C. E. Society is one of the best in Chicago and the midweek prayer meeting is thronged, as are the services on Sunday both morning and evening. While there are no remarkably rich people in the church or society, there are many prosperous young business men who are ready to give according to their means, and a few persons who are able to contribute comparatively large sums. Thus Rev. and Mrs. W. E. Holyoke give $1,000 each and others $500 each. But the power of the church has been in the great number of persons who could only subscribe small amounts but were willing to do all that they could for their church home. This church has in all respects won for itself an honorable place in our list of churches, and must hereafter be reckoned among those of the first class.

Mrs. Moses Smith and Mt. Holyoke.

The friends of Mt. Holyoke in the West are anxious that her plan and that of Dr. D. K. Pearsons of appealing to the churches of New England for means with which to erect a building in memory of Mary Lyon should be adopted. They think that New England should cease for a week or a month from giving to Western colleges and concentrate her gifts on one of her home institutions. From this distance it seems as if the collections of a single Sunday would suffice, were the ministers heartily united in the object, to erect the building desired. It ought to be a building worthy the character and work of the person it would commemorate. If Mrs. Smith can have a hearing in circles where decisive action can be taken, we are sure she will convince those

who listen to her that her proposal is both wise and feasible.

Chicago, Nov. 14. FRANKLIN.

FROM LONDON.

The Armenian Agitation.

The British people to a man have all along been filled with a smoldering fire of indignation and horror that needed only a touch to kindle into a blaze. That touch was supplied by Mr. Gladstone. Recognized leaders delayed, hesitated, were overcome by the difficulties of the situation and hoped that things would automatically improve. Mr. Gladstone never hesitated, never faltered. Since, over a year ago, he represented the sultan as waving his flag in triumph over the European nations prostrate at his feet, he has in message after message sounded one consistent note. He started the agitation and has been its inspiration throughout. It is an utter misconception of Mr. Gladstone's Liverpool speech to suppose that he advocated this, that and the other, but ruled out of court the independent action of Britain in any contingency. His language was guarded, he gave suggestive hints rather than made specific statements, but the whole pith and marrow and culminating idea of the speech was that Britain should, by adopting in turn the various courses he indicated, free and qualify herself to take whatever final action she might deem necessary. Mr. Gladstone did not say in so many words that in the last resort Britain should go to war single-handed, simply because his unique experience as a cabinet minister, and his special knowledge "of what materials the present sultan, with all his seeming obstinacy, is made," convince him that she would never be called on to do so; but he certainly did not, as has been erroneously supposed, bar out that dread alternative.

On the Armenian question Mr. Gladstone has interpreted the sentiment of the nation far more fully and truly than any other statesman. He is the idol of the people and now stands in their esteem on a higher pinnacle than ever before. At the demonstrations on behalf of Armenia that I have attended, including the two chief at the City Temple and St. James's Hall, his name has been received with an enthusiasm impossible to describe, people of all creeds and parties uniting in the acclaim. The remarkable feature of the St. James's Hall assembly in particular, which was in every sense national and representative, was its absolute unanimity as to Britain's stern duty. Any and every helpful suggestion was heartily applauded, but the proposition which above all others received unanimous and enthusiastic indorsement was that in the last resort Britain must be true to her best traditions, and, though all Europe be arrayed against her, make a brave effort to save the remnant of the Armenians, even if she perish in the attempt. That, unquestionably, literally represents the feeling of the bulk of the nation.

No sensible person believes in the probability of a coalition of all the European Powers against Britain—their mutual jealousies alone would prevent that—but given such a combination and given an opposing force on land or sea, or both, numerically superior to that of Britain, the average Englishman declines to fold his hands and confess impotence. He chafes under the suggestion that he must remain inactive. The spirit and policy that win his admiration and adhesion are the spirit and policy of Nelson at Trafalgar, and it is because faint-hearted folk like Lord Rosebery have been showing a craven spirit that Trafalgar day this year has been celebrated on a scale and with a zest that has not been known for many years. But England cannot live on past achievements. That the old spirit does animate British hearts was beautifully and pathetically illustrated by the calm declaration (followed by thunders of applause) of the saintly white haired Bishop of Hereford at the St. James's Hall meeting that he would send his soldier son, his youngest living child, the dearly loved son of his mother while she was on earth, to any risk that might be necessary on behalf of Armenia, and that the same sacrifice would be freely and unflinchingly made, though it might be with bleeding hearts, in a hundred thousand British homes. The universal feeling is that England's good name was never in greater jeopardy than now. The nation's honor is in the keeping of Lord Salisbury: woe betide him and us if he betray the trust! Meantime the agitation continues. Those who were most active in promoting it thought it would reach a natural termination with the St. James's Hall meeting, but that suggestion was then and there repudiated. No living person can recall a time when the nation was so deeply moved as now, the present agitation far exceeding that aroused twenty years ago by the Bulgarian atrocities.

Lord Rosebery's Position.

The Liberal party, especially the Nonconformist section, which has been described as its backbone, feels poignantly the need of a leader. In several quarters the suggestion has been seriously made that Mr. Gladstone should be asked again to take his place at the head of the party, one member of Parliament going so far as to call a meeting of his constituents, and offering to resign in order that the Grand Old Man might be elected. In the present crisis Mr. Gladstone has been the actual leader, and of course he can assume the moral leadership of the party, or, indeed, of the nation, whenever he chooses to do so. But alas! we cannot put back the hand of time. Sir William Harcourt is a brilliant swordsman; he excites the admiration of many and wins the devotion of some, but he does not inspire general enthusiasm. So long as he chooses to devote to politics whatever time he can spare from the turf, Lord Rosebery will always be a force to be reckoned with; it is even conceivable that in the whirligig of political life he may again be premier; but the leader of a united Liberal party, that includes the bulk of Nonconformists, he can never be. He has always been more or less of an enigma; we felt we did not really know the heart of the man; we wondered what lay behind that impassive, sphinx-like face; we hoped it screened from view great reserves of power and noble quality, and we tried to regard his fondness for the turf as a weakness that time would cure. Now he stands self-revealed—the advocate of a selfish, materialistic, take care of ourselves and devil take the rest of mankind policy, without one high note in it. We will not again have this man over us, say Nonconformists with practically united voice; we will not again encroach upon the time he would probably prefer to spend upon the race course. His lordship has entered no fewer than eighty-one horses for next season's races—that will be quite enough for him to attend to.

Dr. Dunning's Suggestion.

As the cry of agonized Armenia reaches this country, many here cast their eyes across the Atlantic and sigh for an alliance between England and America that would render it impossible for a callous European concert again to look on quietly whilst fellow-creatures are butchered by the thousand. The consummation of such an understanding would be hailed with unbounded joy by the whole British people, and, happily, several indications look in that direction. To refer to one only, it is noted with much satisfaction on this side that the *Outlook* has taken up and cordially indorsed Dr. Dunning's plea for a closer union of American and British Congregationalists. The proposal is the subject of conversation among ministers and laymen, the general feeling being that the idea should be allowed to germinate so that in due time a definite plan may be formulated. A high official at the Memorial Hall considers that, whilst organic union of the two representative bodies might not be practicable, some kind of federation is eminently desirable and would have great practical value. A joint pronouncement of the two organizations on such a question as that of Armenia, for instance, would carry immense weight. The *Manchester Guardian*, the most influential of our provincial weeklies, suggests that the idea need not be confined to any one denomination, but might with advantage be extended to all the Free Churches. In our National Council of Evangelical Free Churches we have an organization admirably adapted to the furtherance of such an aim.

Ties that Bind.

The fraternal feeling of the two peoples is greatly strengthened by the increasing interchange of visits between eminent representatives of both countries. This year we have sent you of our very best, and we have had the privilege of welcoming American friends new and old. Dr. Amory Bradford's holiday ministry was so much appreciated that he was prevailed upon to prolong his stay at Kensington Chapel, whose gifted young minister, Mr. Silvester Horne, makes slow progress towards recovering the health he lost by overwork. Dr. Lorimer received a royal welcome at Marylebone Presbyterian Church, his series of special sermons attracting multitudes of young people. Dr. Reuen Thomas's congregations at the City Temple equaled those regularly drawn by Dr. Parker, whom, some daring person suggested, he might possibly some day succeed. Dr. John Hall favored the provinces with his presence, but, as is his wont, kept out of London as much as possible. Dr. Parkhurst, than whom no American would be more heartily welcomed by Londoners, tantalizes us every year by slipping through to Switzerland so quietly that until he has gone scarce anybody knows he has been among us. Dr. G. A. Gordon's three-weeks' residence at Mansfield College afforded students a desired opportunity of making personal acquaintance with the author of The Christ of Today. Dr. Noble enlarged the circle of his friends by preaching in several London pulpits and charming all who came into personal contact with him. Later visitors included Dr. Barrows, *en route* for India, who preached for Dr. Pentecost, and lectured at Browning Hall on the Universal Fatherhood of God, and Dr. F. E. Clark, who, in pursuance of his Christian Endeavor campaign, paid a flying visit to England, Scotland and Ireland, receiving in each country enthusiastic welcome from thousands of young Endeavorers Appreciation of American preachers and speakers steadily increases in this country, and the supply is not equal to the demand. Intending visitors should advise in advance the London correspondent of *The Congregationalist* of their coming, and on arrival register their names and addresses at the Memorial Hall.

Prof. Henry Drummond's Illness.

His many American friends will regret to hear that the brilliant author of the Ascent of Man is still lying prostrate in the South of England, wholly confined to bed and unable to write. Happily, medical men begin to think there are signs of improvement, and they are very hopeful. But meantime a substitute has had to be found to take his work for next year. Professor Drummond bears his long and trying illness with characteristic fortitude and cheerfulness.

The Sign of the Cross.

Mr. Wilson Barrett's remarkable play continues to attract large crowds in London and the provinces and to be the theme of pulpit discourses. Clerical opinion in regard to it is certainly not unanimous, but unquestionably the commendation exceeds the condemnation. The Sign of the Cross is now being played in six towns before an aggregate assembly of about 12 000 nightly and 100,000 weekly. The piece has been presented about 900 times, and it is estimated that it has been witnessed in England and America by at least 2,000,000 people. ALBION.

The Courting Stick.

A Thanksgiving Story, by Hezekiah Butterworth.

"Kalub, Kalub Short, do stop shellin' corn, just for a little, and let me talk with you."

The falling of kernels of corn into a large basket ceased, and Caleb Short looked towards his wife, who was sitting by a stand on which was a candle, at one side of the fireplace.

"Well, what now, Asenath?"

Caleb sat with a half shelled ear of corn in one hand and a cob in the other. Caleb was a farmer. His farm lay near the Ox-bow in the intervales of Hadley. It was on the Bay Path, the historic road that ran from the wide green meadows that make the principal street of old Hadley, to Boston town.

"Kalub," said Mrs. Short, lowering her head, and turning it aside, "I've been your yokefellow now goin' on thirty year, and I have got all my faculties left yet. Now I want to tell you what I think is goin' to happen. I can see it by my spiritual eyes."

"Well, what is it that is goin' to happen, Asenath?"

"Myron Smith is goin' to cast sheep's eyes on our Amandy! There!"

Caleb dropped the ear of corn and the cob.

"Show, now. Well, I always hoped that that would come to pass, seein' the Smith farm jines our'n."

"Kalub, now look here; we've got near upon everything so far as this world's goods go—spinnin' wheels and hatchels, and looms and a mahogany table, and even a board to be used to lay us out on when the final time shall come. The last thing that you bought was a dinner horn, and then I put away the conch shell from the Indies along with the cradle and the baby chair. But, Kalub, there's one thing more that we will have to have. The families down at Longmeadow have all got them; they save fire and fuel, and they enable the young folks and their elders all to talk together at the same time, respectfully in the same room, and when the young folks have a word to say to each other in private it encourages them. Now I'm kind o' sociable like myself, and I like to encourage young people; that's why I wanted you to buy a spinet for Mandy. I don't like to see young folks go apart by themselves, especially in winter; there is no need of extra lights or fires, if one only has one of *them* things."

"One of them things? Massy sakes alive, what is it, Asenath?"

"Why, havn't you never seen one, Kalub? It is a courtin' stick. They didn't used to have such things when we were young. A courtin' stick is like Aaron's rod that budded."

"A courtin' stick! Conquiddles! Do I hear my ears? There don't need to be any machinery for courtin' in this world no more than there does to make the avens bloom, or the corn cockles to come up in the corn. What is a courtin' stick, Asenath?"

"Well, Kalub, a courtin' stick is a long, hollow wooden tube, with a funnel at each end—one funnel to cover the mouth of the one that speaks, and one to cover the ear of the one that listens. By that stick—it is all so proper and handy when it works well and steady—young people can talk in the same room, and not disturb the old people or set the work folks and the boys to titterin' as they used to do when we were young. It was discovered here in the Connecticut Valley, which has always been a place of providences. Just as I said, it is a savin' of fire and lights in the winter time, and it suggests the right relations among families of property. It is a sort of guide-post to life. The elder," she added, "approves of courtin' sticks, when the family offer them to their acceptable visitors, and I do."

Mrs. Short straightened up at the pronoun "I," giving a bob to her high cap border. She folded her hands on her lap and looked directly at Caleb.

The latter picked up an ear of corn and drummed on one side of the basket.

"Well, Asenath, may be you do, but I do not know whether I do or not."

"Kalub, don't you want that I should show you one?"

"Where did you get it, Asenath?"

"Asahel made it for me. I told him how to make it, but when I came to explain to him what it was for his face fell, and he turned red and he said, 'hyppogriffo.' I wonder where he got that word—'hyppogriffo!' It has a pagan sound; Asahel, he mistrusted."

"Mistrusted what, Asenath?"

"Well, I haven't told you quite all. When the head of a family knows that a certain young man is comin' to visit him at a certain time and hangs up a courtin' stick over the mantel-tree shelf, or the dresser, it is a sign to the visitor he is welcome."

"But there is no need of a sign like that, Asenath."

Asenath rose, went into the spare bedroom, a place of the mahogany bureau, the mourning piece, valences and esconces, and brought out a remarkable looking tube, which seemed to have leather ears at each end, and which was some dozen feet long.

"Moses!" said Caleb, "and all the patriarchs!" he added. "Let's you and me try it. There, you put it up to your ear and let me speak. Is the result satisfyin'?"

Asenath assured him that the experiment was quite satisfactory.

"Well, well," said Caleb. "Now I will go on shellin' corn and think matters over; it may be all right if the elder says it is."

For a few minutes there was a rain of corn into the basket, when Caleb started up and said, "Cracky!" He put his hand into one pocket after another, then went up to the peg board and took down his fur overcoat and felt of the pockets in it. He came back to the place of the corn shelling doubtfully, and began to trot, as it were, around the basket, still putting his hand into one pocket after another.

"Lost anything, Kalub?" asked Asenath.

"Yes, the stage driver gave me a parcel directed to Asahel, in the care of Amanda, and I don't know what I did with it. I meant to have told you about it, but you set me all into confusion over that there courtin' stick."

We know not how many old New England homesteads may have a courting stick among their heirlooms, but imagine that they are few. Such a stick used to be shown to the curious in the Longmeadow neighborhood of Springfield, Mass., and we think it may be seen there still. It was especially associated with the manners and customs of the Connecticut Valley towns, and it left behind it some pleasing legends in such pastoral villages as Northampton, Hadley and Hatfield. It was a promising object lesson in the domestic life of the worldly wise, and could have been hardly unwelcome to marmlet maidens and rustic beaux.

Caleb Short continued his shelling corn for a time, but he worked slowly. He at last turned around and looked at his wife, who was sewing rags for a to-be-braided mat.

"Well, what is it now, Kalub?" asked the latter.

"Asahel."

"Yes—I know—I've been thinkin' much about him of late. He came to us as a bound boy after his folks were dead, and we've done well by him, now haven't we, Kalub? I've set store by him, but—I might as well speak it out, he's too sociable with our Mandy now that they have grown up. It stands to reason that he can never marry Mandy."

"Why not, Asenath?"

"Why not? How would you like to have people say that our Amanda had married her father's hired man? How would it look on our family tree?" Asenath glanced up to a fruitful picture on the wall.

"Asahel is a true-hearted boy," said Caleb. "Since our own son has taken to evil ways, who will we have to depend upon in our old age but Asahel, unless Mandy should marry?"

"O Kalub, think what a wife I've been to you and listen to me. Mandy *is* going to marry. I am going to invite Myron Smith here on Thanksgiving, and to hang up the courtin' stick over the dresser, so that he will see it plain. That stick is goin' to jine the two farms. It is a yard stick—there, now, there! I always was great on calculation; Abraham was, and so was Jacob; it's Scriptural. You would have never proposed to me if I hadn't encouraged you, and only think what a wife I've been to you! Just like two wives."

"But Asahel Bow is a thrifty boy. He is sensible and savin', and he is feelin'."

"Kalub, Kalub Short, now that will do. Who was his father? Who but old Seth Bow? Everybody knows what he was, and blood will tell. Just think of what that man did!"

"What, Asenath?"

"Why, you know that he undertook to preach, and he thought that if he opened his mouth the Lord would fill it. And he opened his mouth, and stood with it open for nearly ten minutes, and he couldn't speak a word. He was a laughingstock, and he never went to meetin' much after that, only to evenin' meetin's in the schoolhouse—candle light meetin's."

"Yes, Asenath, that is all true. But Seth Bow was an honest man. Just hear how he used to talk to me. He used to say to me—I often think of it—he used to say: 'Caleb Short, I've lost my standin' among the people, but I haven't lost my faith in God, and there is a law that makes up for

things. I couldn't preach, but Asahel is goin' to preach. He's inherited the germ of intention from me, and one day that will be something to be thankful for, come Thanksgiving Days. I will preach through Asahel yet. I tell you, Caleb, there is a law that makes up for things. No good intention was ever lost. One must do right, and then believe that all that happens to him is for his good. That is the way the book of Job reads, and I have faith, faith, faith! You may all laugh at me, but Asahel will one day be glad that his old father wanted to preach, and tried, even if he did fail. The right intention of the father is fulfilled in the son, and I tell you there's a law that makes up for things, and so I can sing Thanksgiving Psalms with the rest of um, if I don't dare to open my mouth in doin' it.' Asenath, I look upon Asahel as a boy that is blessed in the intention of his father. The right intentions of a boy live in the man, and the gov'nin' purpose of the man lives in his boys or those whom he influences, and I tell you, Asenath, there's nothing better to be considered on Thanksgiving Days than the good intentions of the folks of the past that live in us. There are no harvests in the world ekul to those. You wait and see."

The weather door slowly opened, and the tall form of a young man appeared.

"Asahel," said Asenath, "we were just speakin' of you and your folks, and now I want to have a talk with you. Take off your frock, and don't be standing there like a swamp crane, but sit down on the unipod here close by me, as you used to do when you was a small boy. I set store by you, and you just think what a mother I've been to you since your own mother was laid away in the juniper let! But I am a proper plain speakin' woman, as your own mother was—she that answered the minister back in meetin' time when the good old elder said that your father was a hypocrit."

Asahel sat down on the unipod, which sometimes did service as a milking stool. The weather door opened again, and a handsome girl appeared, all smiles and roses.

"Mandy," said Asenath, "you've got back early. Well, you put off your calash and things and come here and sit down on the tripod beside Asahel. I want to talk to you both for your good. I have been hesitatin' about the matter for a long time, but the time has come for me to do my duty, and when I have a duty to do I do it. And Caleb, you shell corn; think what a good wife I've been to you—as good as three common women."

Amanda sat down on the tripod, which was not a souvenir of any classic art, but another milking stool that the handy Asahel had made, and that he kept in the kitchen on the woodbox to have ready for use on winter mornings. Asenath rose up from her arm-chair, let fall the rags that she had been sewing and seized the courting stick.

Caleb looked around with open mouth. He saw that a storm was coming without any rainbow, and in any struggle in life his heart always turned towards the weaker opponent. He thought of what a wife she had been to him. "As good as four," he said to himself, multiplying.

He turned the side of his face guardedly towards the queer group—Amanda on the tripod and Asahel on the unipod, and his resolute wife, who stood like a kind of prophetess holding over them the courting stick.

"My bowels yearn with compassion for ye all, ye poor critters," said he, with an avast sort of motion of his rugged hand. He moved his corn basket into the shadows of the room, turned his back on the scene, and began to shell corn again with an electrical resolution, trying to review "what a good wife Asenath had been to him—as good as five or more."

"Now listen, both of ye," said Asenath, "for I am talking to ye for your good. I haven't got anything against you, Asahel. Think what a mother I've been to you, and what a wife I have been to Kalub there shellin' corn. But you are our hired man—just that and nothin' more. What more be ye, now? You are almost old enough to put on a pea-jacket and to go courtin'; and Amanda, come next Monday week, which is Thanksgivin' week, will be old enough to receive calls from some of the young property people. Now no one in one's senses would ever think of our Amanda's receiving any particular attention from our hired man. Asahel, that is plain talk, but don't you see it so?

"You two have been cowslippin' together, and sassafrasin' together, and a huntin' turkeys' nests and wild honey, and pickin' Indian pipe and all. Now that was all right when you were children. But, Asahel, you and Amanda have come to the pastur' bars of life, and you must part, and you, Asahel, must be content to become just one of our hired men and sit at the table with the other hired men, on Thanksgivin' days the same as on all other days, and not stand in the way of any one. And, Amandy Short, do you see that?"

Asenath held up the courting stick.

"Do you know what that is?"

"It is just a hollow stick. I've seen sticks before. What does all this mean?"

"You've seen sticks before, have you, Amanda? And you have experienced 'em, too, for I have been a faithful mother to you—as good as two. But this is the stick that must unite some farm to ours, and I am goin' to hang it up over the dresser, and when the right young man comes, Amanda, I want you to take it down and put it up to your ear, so, and it may be that you will hear somethin' useful, something to your advantage and ourn. I hope that I made myself clearly understood."

She did. The two young people had not been left in any darkness at all in regard to her solution of their social equation. Asahel stepped into the middle of the great kitchen floor. His face was as fixed as an image, and the veins were mapped on his forehead.

He bent his eyes on Asenath for a moment and then his soul flowed out to the tone of the accompaniment of honor.

"Mrs. Short, you were good to me as a boy and I will never do a thing against your will in your family affairs. My father prayed that I might have the ability to fulfill what he was unable to do in life. To inherit such a purpose from such a father is something to be grateful for, and now that I am disappointed in my expectation of Amanda I shall devote all that I am to my father's purpose in me. I am going to be a minister."

"You be, hey? But where is the money comin' from?"

"Mrs. Short, it is to come out of these two fists."

"Well, Asahel, I do like your grit. The good intentions of the father are strengthened in their children sometimes. Maybe it will be so with you."

"Mrs. Short, we have Thanksgivings for the harvest of the year, but the harvest seeds of right endeavors in those who have gone before us are more than any harvests that the hand of man ever sowed, and wherever my place at the Thanksgiving table may be, I shall never be wanting for something to be grateful for."

Poor tender-hearted Caleb, he shelled corn as never before during this painful scene. Suddenly he looked up and about for relief. His eye fell upon the courting stick.

"Here," said he to Amanda, who was crying, "just let us try this new comical machine, and see how it works. Mandy let's you and I have a little talk together. I'll put the thing up to my mouth so, and you just listen at the other end of it. There—I'm going to say something. Ready now, Mandy? Did you hear that?"

"Yes, father, I heard it just as plain as though you spoke it into my ear."

"*You* didn't hear anything in particular, did you, Asenath?"

"No, only a sound far away and mysterious like."

"Curis, ain't it, how that thing will convey sound in that way? I should think that some invention might come out of it some day. Now, Amanda, you just put your ear up to the funnel and listen again. Mandy," he continued through the tube, "if your heart is sot on Asahel, do you stand by him, and wait; time makes changes pleasantly." He put aside the tube. "There now, do you hear?"

"You didn't hear, mother, did you?" said Caleb to Asenath, glancing aside.

"No, Kalub."

"This is a great invention. It works well. Now let me just have a word with Asahel."

Amanda conveyed one end of the tube to Asahel's ear.

"Asahel." He took his mouth from the tube. "Did you hear?"

"You didn't hear anything, did you?" he said, looking toward Asenath.

"No, Kalub."

"Now, Asahel, you listen again," said Caleb, putting his mouth to the tube. "If your heart is sot on Mandy, you just hang on, and wait. Time will be a friend to you, and I will. There now, did you hear, Asahel?"

"You didn't hear anything, did you?" asked Caleb of Asenath again with a shake.

"I don't know," said Asenath, "it seems to me as though the hands are the hands of Esau, but that the voice is the voice of Jacob."

"Show! Well now, Amanda, you and Asahel talk now with each other. Here's the tube."

"Asahel Bow," said Amanda, through the tube. "I believe in you through and through."

"Amen!" said Asahel, speaking outside of the tube. "Amen whenever your mother shall say Amen and never until then. There is no need of any courting stick for me."

At this point of family history Caleb leaped around.

"I know what I did with it—I do now!"

"Did with what, Caleb?" asked Asenath.

"That letter for Asahel—it is right under my bandanna in my hat!"

Caleb went to his hat and handed the lost letter to Asahel.

The latter looked at it and said, "England." He read it with staring eyes and whitening face, and handed it to Mrs. Short, who elevated her spectacles again.

"That old case in chancery is decided," said he, "and I am to get my father's share of the confiscated property. I may have yet to wait for it though. My great-grandfather was Bow of Bow. He was accused of resisting the Act of Uniformity, and his property was withheld."

Asenath lifted her brows.

"Bow of Bow," she repeated. "He was a brave man, I suppose. Resisted the Act of Uniformity. How much did he leave?"

"An estate estimated at £20,000.

"Heavens be praised," said the suddenly impressible Asenath. She added: "I always knew that you had good blood in you and was an honest man, Asahel, just like your father; nobody could ever turn him from the right, no more than you could the side of a house; no Act of Uniformity could ever shape the course of old Seth Bow. And you are a capable man, Asahel; your poor father had limitations and circumstances to contend with, but you are capable of doing all that he meant to do. I always did think a deal of your father and I think considerable of your grandfather now. I always was just like a mother to you, now wasn't I, Asahel, good as two or more ordinary step-mothers and the like?

"'Bow of Bow,' 'Bow of Bow,'" continued Asenath. "Well, I have prayed that Amanda might marry well, and your part of £20,000 would be just about twenty times the value of the Smith farm, as I see it. That farm isn't anything but a bush pastur' anyhow.

"'Bow of Bow,' what a sort of grand sound that has. 'Bow of Bow.' I once had an uncle that was a stevedore, an English stevedore, or a caveleer, or something of the kind, but he didn't leave any estate like Bow of Bow. I think he uniformed in the time of the Uniformity."

"Asahel, you just put that there courtin' stick up to your ear once more, and let me say a word now that I have new light and understand things better."

Asahel obeyed. There came a response that could be heard outside of the hollow tube: "Amen." A murmurous sound followed which was understood only by Asahel. "You will overlook my imperfections, now, won't you, Asahel? Pride is a deceitful thing, and it got the better of me. I only meant well for Amandy, same as you do. I'm sorry for what I said, Asahel. Marry Mandy, and I'll be a mother to you as I always have been. As good as two common mothers, or more, same as I've always been to Kalub."

. . . . . .

Thanksgiving, the Bay Path, Hadley Meadows. The old folks sit by the west window now, in which the sun goes down. There is a coach in the Path, and on it Rev. Dr. Bow of provincial fame and his family, who are coming home. The ingleside, the oak table.

"Dr. Bow—Asahel—I shall always call you that—will you say grace?" said Caleb, bent and old. Asenath need not bow. She is bowed with the weight of years.

"O thou whose love brought the breath in the springtime, and to the autumn the crowns of harvest, we thank thee for this reunion and for all. We thank thee that there is no event in life that we may not glorify, that thy law compensates for all inequalities. We thank thee as a nation for what our fathers were; that the good purposes of the fathers are fulfilled in the sons, and that no right effort is ever lost."

"I will say amen, Asahel," said Asenath.

And Asenath said "Amen."

OTHER POLICEMEN.

BY REV. R. B. TOBEY.

Dr. Quint's last article for *The Congregationalist* is of special interest, not only because it was his last, but for the reason that it strikes the major chord of praise instead of taking up the minor strain of criticism and ridicule. But the Policeman at the Crossing is not *sui generis;* he is a type.

A close acquaintance with many members of the police force has disabused my mind of many prejudices. In relieving suffering and assisting to see justice done, some striking examples have come under my notice. The other day there came to my office a young woman under the protection of a policeman. A victim of man's lust, she had been turned out into the street by a cruel landlady who had seized her wearing apparel for rent. Penniless and grief-stricken, she sought the shelter of a station house and told the kind-hearted captain her story. He sent her to me, and with the aid of her police escort her clothes were secured and she was made comfortable.

One of our beneficiaries is an old man, a cripple. For several years some of the policemen in a certain district have maintained a *quasi* guardianship over him, taking care that he did not suffer want. When he became totally dependent and their resources were insufficient, they called attention to him and requested kindly offices in his behalf. On a certain occasion when we were compelled to go into court to fight a concrete evil, the opposition seemed insuperable, but the police captain in whose precinct the arrest occurred left his other duties and sat the day out in a determined effort that the offender should be punished.

Last year the Massachusetts legislature was asked to restore to the police relief fund the witness fees of the night officers, which twenty-five years ago were diverted from the treasury of this association to that of the city. The bill passed two stages, but was killed on the third reading. A member of the legislature stated to me that the defeat of the bill was due first to the sneer that the police had a "soft snap," while the members of another department of the public service were heroes, and to the ridiculous statement that night policemen would be tempted to arrest men for trivial reasons, so as to put them in court the next morning and secure the witness fees for the relief fund.

I have seen night officers in court who have been deprived of sleep for forty-eight hours because their presence as witnesses was demanded in the courtroom. It would take more than a few paltry witness fees to compensate for this deprivation. The exposure, and sometimes the suffering, involved in such experiences is a part of the "soft snap" of the police force. When we consider that these men work seven days out of the week, with a half-holiday only once in five weeks, and that they are exposed to all sorts of weather and most trying experiences, it may well be asked if the element of heroism is really lacking. As a matter of fact, evidences of bravery are constantly recurring. In the pursuit of information I was privileged to consult a number of documents at police headquarters bearing upon this point, and was surprised to find from physicians' certificates how many men were disabled temporarily and permanently by accidents and injuries received while in the discharge of duty. Whoever has seen an officer wrestling with a rum-crazed fiend has easily recognized of what fiber he must be. And when the not unusual episode is noted of officers overpowered by a mob while making an arrest, their efforts will bear comparison with those of soldiers on the battle-field.

Just now efforts are being put forth to secure once more for the police relief fund the witness fees of which they were deprived for some unknown reason. It is hoped and believed that legislation to this end can be secured this winter. The Boston Municipal League committee on public health and safety (known as the police committee) has petitioned the police commissioners to grant members of the force a "church leave" every other Sunday during such portion of the year as it can be granted with safety. It is desired to enlist the sympathy of all our citizens in behalf of this movement.

A suggestion is not out of place here. How many of us have a personal acquaintance with the officers of the routes where our homes are located? The criminal knows them, and watches them as the rat watches the cat, but as a rule we are altogether unconscious of the protection they constantly afford us. It is time we changed our attitude and talked them up, giving the policeman the recognition he deserves. I am always impressed in our courts of justice when the judge addresses him as "Mr. Officer." The very title thus given lifts him up from the plane where a mistaken public sentiment has placed him.

METHOD OF RELIEVING ARMENIAN ORPHANS.

BY SEC. JAMES L. BARTON, D.D.

To provide for the great mass of suffering, uncared for, stricken childhood it is not necessary to construct, at large expense, orphanages into which children can be gathered in great numbers, and which might obtain the opposition of the government. All through the stricken districts there are yet standing a large number of houses belonging to native Christians. In many cases the head of the house has been killed or has left the country or is completely impoverished. These houses vary in size, but many of them, if properly systematized and arranged, will easily accommodate from ten or fifteen to forty or fifty orphans. These houses could be secured, together with the services of the owners, for little, if anything, more than their food and clothing. For additional help, if necessary, the land is full of starving Christian widows, who would gladly give their services night and day living with the children in return for a safe home.

Throughout the villages wherever Christian houses remain the process could be repeated until houses sufficient were provided for all the destitute. There is no doubt that the Gregorians would unite in this plan and heartily co-operate in securing places and in collecting and bringing in the children and in looking after the work.

The orphans would be of all ages from mere babes to about ten years for boys and a higher age for girls. Boys above ten in many cases suffered the same fate as their fathers. Some of the places might be especially equipped for the babes, others for boys and others for girls, the classification simplifying the management and control. All of these so-called orphanages containing children of school age would necessarily be supplied with teachers. Those located near existing schools would probably make use of the schools.

Undoubtedly, with few, if any, exceptions, each child would need at the outset a bed and clothing. The food would be simple, but abundant and wholesome. After going over the details of expenses most carefully, based upon personal experiences in that country, it seems fair to estimate that the sums suggested in the editorial column of *The Congregationalist* will be sufficient, upon the average, for the purposes specified. Unless so provided for many of these orphan children must starve like Turkish dogs, naked and alone in the streets of their native town or amid the ruins of their desolated homes.

The Home

BOSTON'S FIRST THANKSGIVING.

BY THERON BROWN.

John Winthrop stayed his heart on God
That first New England year.
His faith unconquer'd looked abroad
With grand and patient cheer.
His buoyant voice was prophet's breath
To homes whose hope had flown,
In hunger, thirst, disease and death
That had not spared his own.

"Be strong, my people! Not in vain
We crossed the cruel sea.
Our Canaan, clad with spring again,
In Canaan's bloom shall be.
Short trials may not turn us back,
Nor fears our faith destroy,
Who walk in Jesus' thorny track
To win his heavenly joy."

O, dismal was the winter bleak
That shut the settlers in.
Their hasty village roofs were weak,
Their wooden walls were thin;
And famine, ere the frost took off
Its deadly hand, stole nigher,
To prowl by every kneading trough
And lurk at every fire.

John Winthrop bravely toiled and spent,
And shared the want and cold.
No less a chief in such lament
Had borne himself so bold.
"The Lord is gracious"—thus he spake—
"Now let his Israel pray.
Your sorrows to his altar take,
And keep a humble day."

Ah, still to suffer, wish and wait
Must Boston bend the knee.
And woe if England send too late
Her comfort o'er the sea!
Yet patiently the leader fed
His camp of starving souls
Till the last batch of Christian bread
Was baking on the coals.

And when one neighbor, sore bereft,
Preferred his meek appeal,
Of all the good man's store was left
A single scoop of meal.
He gave it—and, as if straightway
In sight God's angel flew,
Behold, full sheeted, up the bay
The stout ship Lyon blew!

"Rejoice! All Shawmut Cape come out!
Your fires of welcome flame!
Now all the king's plantations shout
And praise Jehovah's name!
He brings his children food at last;
Your sackcloth cast away,
For lo, tomorrow's published fast
Shall be Thanksgiving Day,"

John Winthrop said; and at his word
To every hamlet door
Full stock and hoard for shelf and board
The glad householders bore.
Then in the feast long waited for
They quenched their winter cares,
And blessed their godly governor
Between their psalms and prayers.

What loss if up the heavenly arch
There climbed no harvest sun?
What though they heard the winds of March
Before their joy was done?
What though John Winthrop's wife came not?
The time was ripe for praise
When love through suffering months had wrought
A land's Thanksgiving Days.

Let us do our duty, and pray that we may do our duty here, now, today; not in dreamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of otherwhere, but in the realities of now.—*Canon Farrar.*

While Puritan principles, we fervently hope, have become firmly imbedded in our national life, yet Puritan customs have long ago disappeared. Of special days, outside Sunday, observed by our forefathers, only Thanksgiving seems to have retained its original idea—that of a joyous family festival. Fast Day, in Massachusetts at least, so lost its significance as to be dropped out of the calendar altogether, but may the time never come when we shall surrender or greatly modify this annual reunion of parents and children under the old roof tree. The spectacle of hundreds and thousands of them hurrying across the continent next week, from Maine to California and from the Atlantic to the Pacific Coast, for the sake of meeting together at the hearthstone around which cluster so many precious and hallowed memories, is a token that the springs of sentiment are not altogether dried up in this practical age. God be praised for this spirit of tender regard for the blessedness of household ties and childhood associations!

How often we misjudge each other from a failure to look beyond the horizon of our own experience and environment. "She's a very proud woman," severely remarked one of these careless censors, on seeing a somewhat elderly neighbor wearing a becoming dress and her hair crimped. Yet in that particular locality it was a positive refreshment to others to see one woman beyond middle age who was not sallow and wrinkled and regardless of her appearance. Harper's *Bazar* mentions the case of a hard-working literary woman who scornfully exclaimed concerning a certain author, "A society woman writing! Well, I suppose I ought to be glad that there is one of them who can do something not frivolous even if she does take the money away from us." Another comment was, "I never realized before that any one who had been in society could have a single sincere or honest purpose." The same journal points out a common tendency to think of dirt as a necessary concomitant to poverty, as illustrated in the action of a charity visitor who refused to order coal and food sent to a poor woman because her stove was blacked and her windows washed! Verily the old injunction, judge not, still has need of enforcement in modern society.

THANKFULNESS AS A MEANS OF GRACE.

BY MRS. MARGARET E. SANGSTER.

Lips say God be pitiful,
That ne'er said God be praised,

sang Mrs. Browning, crystallizing in a couplet a truth which every day's lack of gratitude to the generous Giver of all our good bears sorrowful witness. Our impulse in trial and pain is to call for help; in extremity we clamor for relief; in peril and darkness we lift up our hands to the heavens. Not always do we render the tribute of thanks to him who so bountifully spreads our tables, so wonderfully guides our way and so instantly aids us in our time of need. When have we ever gone to him in penitence and faith and been denied? When shall we ever get to the end of the mercies which make the outgoings of the morning and the evening to rejoice? Yet in our private devotions we sometimes forget to acknowledge our obligation to God, and as a people we have occasion to be reminded, as we are by the feast the fathers set, that our national life and institutions are tokens of his watchful care and ceaseless wisdom.

In considering thanksgiving as a means of grace, ought we not to make a special note of all from which we have been saved in the things that have not happened? How safe have been our journeys! How free from accident the tenor of our lives! How protected have been our homes! How long an immunity have we had from sickness, and how seldom has the angel of death spread his wing of darkness over our threshold! Yes, thanks be unto God for the sorrows we have not had to bear, for the calamities that have not fallen upon us and ours.

Thus on the negative side. But on the positive, what pleasure we have had with our dear ones as the years have sped! How the children have grown and flourished, doing well at school, showing nobleness and developing fine characters, how the business has prospered to which we have set our hands, how our lines have gone, if not to the ends of the earth, yet to such ends as we most desired, so that life has been blithe and full of song and sweetness and beauty! What rare and interesting people we have met, and how delightfully we have widened our circle of acquaintances, so that our lives are much enriched by the new faces and new voices and new intimacies which have come into them. Then in family history, so eventful under the roof, so sacredly sheltered from the outside intrusion, what sweets have there been of the birthday and the bridal, and the glad personal anniversary! What secrets of happiness, as pronounced and far more numerous than the secrets of care! Let us remember the years of the right hand of the Most High, and, remembering, let us thank God and take courage.

Not one of us but has a long record of direct and individual causes of gratitude to God, in help received to conquer innate inclination to sin, to resist temptation and to put Satan under our feet. Then, too, if we have had moments of hallowed communion, sweet glimpses of our Lord, a sense at times of his nearness, an increasing and most helpful realization of his presence with us in our various experiences, in our weakness as in our strength, our grief as in our joy, for all these we can but offer our "humble and hearty thanks."

Thanksgiving Day is so fully and sacredly the home day in our dear country that we must never suffer its glory to wane, nor allow its celebration to fall into decadence. The land over, trains are loaded with the children going back to the homestead, fathers bringing their boys and girls to visit the dear old people who grow young with their grandchildren about them, sons hastening to the mother's side once more, city folk seeking the country, country folk turning to the town. Homeward ply the shuttles, and roll the wheels; the very winds grow merrier as they blow on Thanksgiving eve, and the snow, if it happen to come, falls with an air of holiday.

And in our grateful thanks let us never leave out a memory of those for whom defeat and strife and struggle are over, for those, still ours, and still dearly beloved, who are safe in the city of the King, beyond the last river, beyond the touch of death, forever free, and forever living! Thanks be unto God for the great company

of our kindred and friends who dwell where the song of praise is endless, in "Jerusalem the golden."

If they had cause for thankfulness
Who crossed the bitter sea,
To build within the wilderness
The altar of the free,
Who paused amid their bread of tears,
In exile and in pain,
To praise the God who hushed their fears,
And gave them sun and rain,
And seed that pierced the rocky soil,
And harvest ere the snow,
If they were glad, 'mid grief and toil,
Our fathers, long ago,
O! what rich chord of nobler song
Should we this hour uplift,
On whom so swift love's favors throng
Who reap so large a gift.
Father, from out thine open hand,
Through all our borders wide,
Drop bounties on our smiling land,
No prayer of want denied.
Receive our thanks that seek thee, Lord,
Our words are weak to say
Praise God from whom all blessings flow,
Our heart-felt psalm this day.

Everything and everybody is glad on Thanksgiving, for

God's in his heaven
All's right with his world.

FAMILY PRAYERS A SAFEGUARD.

BY REV F. H. PALMER.

An instance recently came to my notice of a young man, going out into the temptations of a great city, who was urgently solicited to a form of sin to which by nature he was peculiarly susceptible. Hitherto he had been kept by the restraints of a happy, healthful home environment from feeling the real power of this particular form of evil. Now, separated as he was from those surroundings, the full force of opportunity and inclination asserted itself. It was the arch tempter's hour, and his special emissary was subtle and urgent. This young man was not a professing Christian. He was not particularly thoughtful or serious. But, as he afterward expressed it to a confidant, he listened a moment to the suggestions of the tempter, and then turned and actually ran as fast as his legs would carry him until a safe distance was placed between himself and the spot where he had felt so fearfully inclined to sacrifice his manhood and forsake the loving teachings of father and mother. It was a long while before he got over the shock which the awful strength of the temptation had given him.

This young man, though not consciously converted, was saved, in this first supreme test of his young manhood, by the family prayers of his father's home and the influences which accompanied them. The anchor held when the stress of the storm burst upon the frail barque of the voyager. We sometimes think that the few hurried verses read before the scattering of the family to their various occupations in the morning, or the brief petitions put up at night ere the sleepy-eyed children are sent off to their bedrooms, are not of much value. But there is, nevertheless, a saving power in them of which no Christian parent would wish his child deprived. God often works slowly. Perhaps we shall not see tomorrow the effect of today's faithfulness to duty or appropriation of privilege. But wait a while. By and by, in such an hour as ye know not, the Lord cometh. Some wise old Christian has said that he would not miss a single prayer meeting for fear that some duty, trial or temptation might be in store for him, the spiritual preparation for which was being offered to him by God in that particular service. If he missed it he would be all unprepared for that crisis. So many a link in the chain that is to hold our young men and women safe and sure from shipwreck by and by is being welded when we little suspect it in the faithful observance of the responsibilities of Christian nurture. We cannot afford to risk sacrificing or hurrying such an important means of grace as family worship.

In the writer's family it was noticed that the children were somewhat inattentive to the Scripture reading. To remove this difficulty it was proposed that at the close of the reading, which, by the way, is usually the mother's special part in the service, each in turn, beginning with the youngest, should put into words at least one lesson learned from that evening's passage. The interest of all was by this plan at once arrested and from that day our family prayers have had a new interest. The children vie with one another in noting, remembering and putting into their own original language the special lessons that appeal to them. The other evening, for example, we had the passage in St. Luke's gospel about the woman and the lost piece of silver, and also the parable of the Prodigal Son. After the reading little Helen said she had learned that when she was out to play and lost anything she must stop playing right off and hunt around until she found it. Gladys added that even if we were at work we ought to leave our work and look everywhere till we had found that which was lost. Cleave said that if we got a lot of money from our father or anybody we mustn't go off and spend it for rum and tobacco and such things, and Herbert completed the idea by suggesting that we could find right uses for our money in helping other people and doing good. A few words from mother and father enforced these lessons and pointed out the bearings of the parable and story in other directions.

Sometimes the comments of the children are exceedingly quaint and original. They show the older ones how much more the little members of the family circle take in than they are usually given credit for, and the glimpses into the beautiful realm of child nature are sweet and inspiring. As for the children, habits of attention, observation, translation of ideas and expression are thus cultivated, and surely spiritual as well as intellectual nourishment is garnered. After each has repeated from memory a verse of Scripture all kneel in prayer, joining in the Lord's Prayer at the close. We would far rather drop out the chief meal of the day than omit our family worship.

THANKSGIVING.

Through the long day the peasant woman went
Gleaning the stalks the workers left behind
In the wide field—and yet, when day was spent,
But scarce an armful had she then to bind.

Two sheaves she made thereof—one small and fair,
And as she passed the shrine along the road
She left the tiny sheaf of gleanings there
In thankfulness, though light indeed her load.

—*Flavel Scott Mines, in Harper's Bazar.*

THE REVOLUTIONARY SOLDIER'S RETURN.

A STORY FOR THANKSGIVING.

The soldier had enlisted in that most adventurous and perilous branch of his country's service, privateering. He had left his home and family in the old town of Durham, Ct., not long before the surrender of Lord Cornwallis at Yorktown. He had early experience of the varied fortunes of war, his vessel capturing at least one prize before it was in turn captured by a British man-of-war and taken to England. Instead of being confined in the prison at Portsmouth, as so many of his countrymen were, he, with perhaps others of the crew, was sent back some distance in the country, and boarded at an expense to the British Government of one shilling per week.

From this frugal style of living he was not released until the final treaty of peace, which was chiefly negotiated by the patience and skill of our wise ambassador, Benjamin Franklin. Family tradition attributes to Dr. Franklin some special interest and effort in behalf of these prisoners in the obscure country district. It was now the autumn of 1783. A long passage in a sailing vessel followed, without the luxurious appointments of a modern steamship, but with the happy realization that the long war for independence was over, that the American colonies had triumphed, and that *he was going home!* But would he find a home? Who would be there to greet him? He had heard nothing from them during the two years of his absence, nor had he been able to send any word to them.

Landing at New York he stopped only long enough to obtain the prize money due him, and then pushed on afoot towards his Connecticut home. It was considerably over one hundred miles; he had no bicycle, and the old-time roads in late November were not very favorable to rapid pedestrianism. But heart within and home ahead, he trudged on, although not without anxious misgivings. He reached the toll-gate in ancient Durham at nightfall. He ventured to ask the keeper if he knew whether a Mrs. W—— lived in Durham now. "Yes," was the reply, "the widow W——, and a hard time of it she has too, with her family of small children. They can't help her much, for they are all girls except the baby." That was good news—he did not know until now that he had a son, for the child was born after his sailing away on the privateer.

Pressing on with lighter heart and foot he reached his home, and found his daughters out of doors trying to gather in the poultry from the sleety storm which had begun. He helped them to accomplish their task, and they in turn invited the kind stranger to go in and warm himself, telling their mother of his help. He was a stranger to the mother also! His hair and beard were long, his face was browned, a sabre wound upon his face had materially changed his appearance. No word having been received from him or about him, especially when other American prisoners had returned, he had been given up as dead.

He warmed himself by the fireplace and entered into conversation with the woman of the home, asking whether she had always lived in Durham. No, she was born in Haddam, the next town. Did she ever know John Johnson of Haddam? Yes, e was her brother-in-law. Was she ever acquainted with Moses Parsons of Haddam? O yes, he was her father. He gave one more name and she replied quickly, "Are you that man?" He was not, but he had known him well years ago.

She would gladly ask this stranger, who was evidently from her native town, to stop for the night, but frankly told him that she had barely enough meal for herself and children, and she was cooking that for their supper. If he would go on to such a house, a mile and a half further, he would readily

find a lodging. The stranger answered that he did not care for any food, that he was tired and did not wish to go out in the storm, and begged that he might be allowed to remain over night.

When the "hasty pudding" was ready it was put on pewter plates and he was given one. Eating sparingly, he soon persuaded the little boy, nearly two years old, to sit in his lap, and asked him his name. The child told it—"Stephen." The man said: "I had a brother by that name, and he gave me a pocket inkstand, which I have carried many years to remember him by. I will give it to you for your name," and took from his pocket the well-worn inkstand and gave it to the little boy. The mother, who had stood eagerly listening to the stranger's words, came up to him, lifted from his brow a lock of hair, discovering a scar, which she recognized—he was a stranger no longer!

This touching story which might have graced a work of fiction is not fiction at all, but a truthful tradition, carefully preserved and lovingly repeated in an old and well-known Connecticut family. It has just been repeated to me by a venerable lady, who is little Stephen's daughter and granddaughter of the Revolutionary soldier. Whenever repeated it has always ended as told above—the rest was too sacred to be put in words. But the heritage of patriotism from the privateersman prisoner has shown itself even to this day in earnest Christian lives, known by their works in the churches at home and in the missionary service abroad. MOCCASIN.

THE BONDAGE OF DRESS.

The question of "deliverance from the bondage of dress," discussed in *The Congregationalist* of Oct. 29, is one that must often confront the earnest, serious-minded woman. Most of us desire to devote our time and mind to some special work. One is burning with zeal for benevolent and charitable causes, another loves art or literature with absorbing intensity, while still another bounds her desires by the home. She would have leisure to apply herself in various directions—to current events, music, social observances—in order to be a true helper in the home, fitted to enter intelligently into the interests of husband, son, daughter, and thus render temptation from without powerless to work harm. How can she do this while under bondage to dress, not free to dress neatly, becomingly, elegantly, according to her own sense of what these words imply, but bound by the dictates of fashion?

But is not the remedy in our own hands? Now and then a brave soul dares be independent, and receives the tacit, if unexpressed, respect of her less emancipated sisters. I think here of a lady from an old family in one of our large cities, whose standing did not depend upon her personal appearance. Passing one day in her walks a poor old woman sitting bonnetless by the sidewalk, grinding her hurdy-gurdy, she was moved with pity. On reaching home she sent her servant to the woman with the bonnet she had just removed from her own head. A few days later, passing the same spot, she saw the old woman sitting bonnetless as before, in the drizzling rain. Curiosity prompted the lady to inquire why the bonnet was not worn, when she received this reply: "Do you think I would wear that old-fashioned thing?" Which of these women, I ask, was in bondage to fashion, and with which would we be classed?

The late Maria Mitchell was an instance of independence in this matter, and she so influenced the pupils under her charge at Vassar that they gloried in it. They were proud of their Miss Mitchell appearing in her plain gray dress at gatherings of fashionably dressed people, any of whom were glad of recognition by the distinguished teacher with whom dress took its proper place—in the background. A friend of Gail Hamilton's told me years ago of her impatience at having to occupy her mind with what she should wear. "Find me a dressmaker" she pleaded, "who will know what I ought to have and will procure material and make my things for me. I don't want to have to think anything about it."

We have not all such an assured position, from intellect or family descent, that we can afford to be unmindful of our personal appearance. But if one be innately a lady it will appear, whatever her garb. I recall my dear mother, who in order to give her daughters the advantages she desired for them must make many sacrifices. A young friend of mine, accustomed to some degree of wealth and luxury in her own home, was a frequent visitor in ours. She said to me one day: "I visit at a house, and I come back again after a year and find some one wearing the same dress as before, but nice in every way, and always a lady, and my love and respect for her grow mightily." No name was mentioned, but I knew. I often think if we could realize the influence upon young girls of one who can afford to dress simply and yet always look the lady, we might be willing to remit, for their sakes, this constant striving after the latest fashion.

The various organizations of intelligent women to be found at this day in all our cities and towns might exert a more direct influence in this particular. From them does come an impulse for good, in that their club work demands time which would formerly have been devoted to the pursuit of fashion or the requirements of society. But I believe most profoundly in individual conviction and individual effort. Let the mothers of the land, let the teachers in our schools and colleges for girls see to it that their example and precept are what they should be, and the years to come will witness a higher standard among women. The change is coming. The very chafing of women under their bonds is the beginning of the end. Let each individual woman, by her own example and by her influence over those in her charge, do what she may to hasten this end. S. C. H.

EARLY THANKSGIVING DAYS.

The first recorded Thanksgiving was the Hebrew feast of the tabernacles.

The first national English Thanksgiving was on Sept. 8, 1588, for the defeat of the Spanish Armada.

There have been but two English Thanksgivings in this century. One was on Feb. 27, 1872, for the recovery of the Prince of Wales from illness; the other, June 21, 1887, for the Queen's Jubilee.

The New England Thanksgiving dates from 1633, when the Massachusetts Bay Colony set apart a day for thanksgiving.

The first national Thanksgiving proclamations were by Congress during the Revolutionary War.

The first great American Thanksgiving Day was in 1784, for the declaration of peace. There was one more national thanksgiving in 1789, and no other till 1863, when President Lincoln issued a national proclamation for a day of thanksgiving. Since that time the President has issued an annual proclamation.—*Journal of Education.*

At a meeting of locomotive engineers the following toast was offered: "To our mothers—the only faithful tenders who never misplaced a switch."—*Springfield Union.*

He who is truthful, just, merciful, kindly, does his duty to his race and fulfills his great end in creation, no matter whether the rays of his life are not visibly beheld beyond the walls of his household, or whether they strike the ends of the earth.—*Lord Lytton.*

Closet and Altar

Begin each day by tarrying before God and letting him touch you. Take time to meet God.

Thanksgiving is good, but thanks-living is better.—*Henry.*

I believe it! 'Tis thou, God, that givest, 'tis I who receive:
In the first is the last, in thy will is my power to believe;
All's one gift: thou canst grant it moreover as prompt to my prayer
As I breathe out this breath, as I open these arms to the air.

—*Browning.*

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for, though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—*Thomas Fuller.*

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my dead and say: "Father, I thank thee that thou hast taken away my friend"? Is it pleasing to my Father that loss should be pleasant to me? Is it good that I should be told to give thanks in everything? Be still, my soul, thou hast misread the message. It is not to give thanks for everything but to give thanks *in* everything. It is not to praise God for the night but to bless him that the night is not deeper. I have read of the Son of Man that he gave thanks over the symbol of his broken body. Not for the pain, but for the mitigation of pain, did the Son of Man give thanks—not that his body was broken, but that it was broken for me. In thine hour of sorrow give thanks like Jesus.—*Matheson.*

Gather the harvest of our prayers—
The harvest of our gratitude—
For life, and all that makes it sweet,
For health and strength, for air and food,
And let the incense of this day—
Set thus apart for joy and praise—
Burn in our loving hearts through all
The year's gift-crowned days.

—*Mary D. Brine.*

O God of love, we render thee hearty thanks for all thy mercies, but especially for thine unspeakable gift, Jesus Christ, thy Son, in whom all gifts and blessings are included. We praise thee that thou dost keep mercy and truth with thy people from generation to generation. Bless our mingling together this Thanksgiving time. May our home friendships become more and more deep and tender. We make special prayer for the children. We thank thee for childhood and for all it means to homes and to this world. We pray for the aged ones. In the evening of their lives may the light of the knowledge of the glory of God in the face of Jesus Christ illumine their pathway. We bless thee today, O God, for the common faith which binds together thy great household of believers throughout the world. Quicken us all by thy Holy Spirit. We praise thee for our glorious heritage as a nation. Preserve us from unbelief and all forms of unrighteousness. What shall we render unto thee, O Lord, for all the mercies which have crowned this year? We will take the cup of thanksgiving and call upon thy holy name and offer the sacrifice of praise in the name of Jesus Christ our Saviour. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

100. CHARADE.

The blue nosed TOTAL cares not for duty
Or discipline, over much;
A languid, passionate Southern beauty—
You have surely heard of such.

Though ONE may TWO him in some degree,
With the best of education
He and his record, I fear, will be
To ONE but a poor relation.

He sits at ease in his circus pen,
Hunched up like a 'cycle scorcher,
And sees a sergeant putting his men
Through evolutional torture.

He flattens his nose against the glass
With a look of contemptuous wonder
At that cold squad on the frosty grass
That the blue-nosed ONE TWOS yonder.

M. C. S.

101. POETICAL ALGEBRA.

Here is a pretty little geometrical "tangle" which I like to give to bright boys and girls. I tell them that this is one of the problems of Longfellow's Poetical Algebra. (See Kavanagh, fourth chapter.)

In a certain lake the bud of a water lily was observed one foot above the water, and when moved by a gentle breeze it sank in the water at the distance of two feet. What was the depth of the water? G. S. Newcomb.

102. ANAGRAM.

Sleeping calmly at setting day,
Smothered in curls on Mary's breast,
Here, finds wee Mabel, tired of play,
IS REST.

Frank, the wayward, the mother's despair,
Owns that Mary's his friend, the best,
Knows in her counsel and her care
IS REST.

Nell and Mary, gentle and kind,
Each in the other's love is blest;
Trusting and faithful, here they find
IS REST.

Harry.

103. THE POWER OF A LETTER.

1. What letter changes a man into a woman? 2. What letter changes a boy into a woman? 3. What letter makes a wing a thought? 4. What letter transforms a cooking stove into a beautiful fruit? 5. What letter makes a jug a drain? 6. What letter transforms a crime into a clergyman? 7. What letter changes a mythological poet into the god of dreams?

Jim Jumper.

104. DECAPITATION.

In hour of deepest woe
For heavenly comfort go;
ALL for some TWO
To guide thee through;
Help thou shalt surely know.

THREE, answering to thy call,
If humbly thou dost ALL,
There shall be given
A TWO from heaven,
To light woe's sable pall.

Bitter Sweet.

105. FAMILY OF SONS.

1. What son do criminals dread? 2. What son often brings the suicide to the grave? 3. What son is a crime? 4. What son helps make houses? 5. What son rebels against the government? 6. What son's voice is loud? 7. What son is a guard? 8. What son assists in understanding? 9. What son roams wild and free? 10. What son is musical?

Ethyl.

106. RIDDLE.

The half of a mule
With the tail of a goat,
And one-fourth of a fool
Joined to the end of a mast,
Will tell you the sign
On the house I just passed.

G. W. S.

ANSWERS.

95. Loire's, oriels, lories, oilers, elisor.

96. New York; Brooklyn; New York; New Haven; Connecticut; Boston; Lowell; Massachusetts; New Hampshire; Vermont; Portland; Maine; Virginia; President Washington; President Madison; President W. H. Harrison; President Taylor; New Jersey; people of New Jersey; New Yorkers; President Cleveland; Pennsylvania; Philadelphia; Pittsburg; Alleghany City; people of Ohio; President Grant; President Garfield; Cincinnati; North Carolina; Tennesseeans; Tennessee; President Jackson; Kentuckians; Kentucky; President Lincoln; Michigan; Detroit; people of Wisconsin; people of Kansas; Kansas; Texas; South Carolina; Maryland; Baltimore; Alabama; California; Nevada; people of Florida; Florida; New Orleans; Louisiana; Illinoisans; Illinois; people of Indiana; people of Missouri; Missouri; Mississippi; Mississippians; Oregon; Minnesota; people of Minnesota; people of Iowa; Georgia; Atlanta; Georgians; city of Washington.

97. Mark, mar.

98. 1. Blessing. 2. Missing. 3. Kissing. 4. Bossing. 5. Dressing. 6. Compassing. 7. Addressing. 8. Dosing. 9. Expressing. 10. Embarrassing. 11. Confessing. 12. Distressing. 13. Increasing. 14. Progressing. 15. Teasing. 16. Professing. 17. Trespassing. 18. Amassing. 19. Pleasing. 20. Harassing.

99. The astral regions.

Recent solvers are: Nillor, Middletown Springs, Vt., 92, 93, 94; M. Elliott, Newburyport, Mass., 91, 92; Fanny C. Hatch, Marshfield, Mass., 91, 92, 93, 94; Daniel S. C. Perkins, San Francisco, Cal., 86; S. M. J., Brookline, Mass., 91, 92.

A. S. B., Kingston, Mass., points out that the author's answer to No. 86-2 must be slightly incorrect, as on dividing the twelve hours at that point two-thirds of the first part exceeds four-fifths of the last part by six and two-thirds hundredths of a second.

Several contributions from readers are filed for future use.

THREE REASONS.

I once met a thoughtful scholar who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: "First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."—*Bishop Whipple.*

The common problem, yours, mine, every one's,
Is not to fancy what were fair in life,
Provided it could be; but, finding first
What may be, then find how to make it fair
Up to our means.

—*Browning.*

It does the work just right every time. That's why all the leading teachers of cookery use and recommend it.

The Conversation Corner.

THREE cheers for the old flag—and three times three, if you feel specially patriotic!

VERMONT.

Dear Mr. Martin: In these times of flag-raisings there has been a question as to just how the stars and stripes should hang. Will you kindly give in the Conversation Corner any information on the subject? Also, when is a flag at half mast? HELEN P.

Vermont has always been so grandly loyal to the nation and its ensign that all her sons and daughters assuredly ought to know "how the stars and stripes should hang!" Perhaps I do not understand the point of the question. Of course, the "union"—that is, the corner containing the stars—should be uppermost; to hoist the flag with the "union down" is either a stupid blunder or else a sign of special distress. In putting up a flag be careful and hoist so that the halyard fastened to the top of the flag goes up first. The flag is hoisted "at half mast"—*i. e.*, half way to the top of the mast or flag pole—as a sign of the death of some one on board of a vessel approaching port, or of some prominent citizen or public officer on shore. Sometimes it is thus placed as a sign of distress on board the ship which carries it.

. . . I wrote the above yesterday—election day—and stopped to hear the news, coming all night long, from our forty-five States, news which makes me "feel specially patriotic," so that at early morning I went "aloft" and answered again Helen's "question as to just how *my* stars and stripes should hang"! I speak of this freely, because I have no doubt that the great majority of you feel the same way and, long before you will read this, have had your part in cheering for the "old flag." It has not been a contest of parties, as usual, but one of principles. Hundreds of thousands of Democratic voters, including the President and his Cabinet, have united with the Republicans—and Confederate soldiers with Union veterans—in deciding that the nation shall have honest money, and not cheat its own people or other nations; that the great reform in "civil service" shall go forward and not backward; that the judges of our nation shall not be made or unmade by politics; and that the President shall have power to subdue riot and anarchy anywhere in the land.

All that political orators have promised may not be fulfilled, but these four things belong to right and justice and honesty in our Government. Without them our Government would certainly be in danger. I think we young people should remember this lesson of the election, too, when in the future it is questioned whether such great questions, on which depend the prosperity and safety of the nation, ought to be decided by the votes of millions of people, scattered over the continent, many of them ignorant or vicious or prejudiced. When the occasion comes—as in 1860 and 1896—the good sense and conscience of all the people will be aroused, and they will settle the question rightly. Yes, the republican or democratic form of government is better than a monarchy, about which something was said in last week's *Corner Scrap-book*. But the people of a republic must know something, must think for themselves, must be honest—that is why the Corner takes the liberty to talk about these things so much. And now, having settled the national problem, let us see what the children have to say.

NORFOLK, CT.

Dear Mr. Martin: I think that the reason why the French presidents resign is because they are not wholly protected from anarchists; at least, that is why M. Casimir resigned the office. French presidents are elected for seven years. I am a Cornerer. CLAUDE K.

Yes, I know you are, and I ought to have printed your word about the French presidents before (see Corner, June 18), but it comes in nicely this week. Would it be better if our presidents were elected for seven years, rather than four? I am sorry that the "biennial amendment" failed to be confirmed by the people of Massachusetts this election, for it seemed to promise an improvement, in the way of having State officers and legislators continue in office two years, and so be better fitted to perform their duties. By the time it comes up again, you will—some of you—be able to vote on it!

KEEVILLE, MINN.

Mr. Martin; Dear Sir: May I ask a ? of your Cornerers? I enjoy reading the letters and have found much information in that way, so now I want to ask those geographically inclined if they can tell me where *Mt. Kilhorn* is. It is one of a series of questions in an elementary geography, but I have been unable to find its location, either by research or inquiry. MAUDE T.

If any of you know where Mt. Kilhorn is, raise your hands!

DORCHESTER, MASS.

Dear Mr. Martin: I want to tell you how much I enjoy reading the letters that the boys and girls write to the Conversation Corner. My sister and I have been interested in collecting different kinds of worms, and watching them turn into chrysalids or spin a cocoon in which to spend the winter. I found a black and yellow worm feeding on the milkweed leaves, which turned into a very beautiful light green chrysalis with golden buttons on it. In a few more days we expect to see the butterfly. I have earned nearly enough for my missionary dollar this year. HELEN C.

That must be a very interesting study. Since mentioning a few weeks ago books on insects, I have heard warmly recommended a larger one, with full descriptions and fine illustrations and plates. If you wish to pursue the study scientifically, inquire for Hyatt's *Insecta* (Heath & Co., Boston: price, $1.25.)

HYDE PARK, MASS.

Dear Sir: The "baby blue eyes," spoken of in the Conversation Corner lately [Sept. 24, Oct. 22], is *Nemophila insignis*. If you could see them covering some of the California hillsides in early spring, you would almost think a piece of the blue sky was spread out before you. There is another variety, *Nemophila maculata*, which is quite common in many parts of California. It has somewhat larger flowers than the other: they are white, with a dark purple spot at the outer edge of each petal. The seeds of both of these are sold by florists, but they thrive best where Mother Nature planted them. B. H. L.

I have a ? in natural history. Bicycling the other day with an observant boy through the woods, we heard at a distance, for a considerable time, sounds like those of a hammer. But there was no house in the direction from which the sounds came, nor do I think any Massachusetts mechanic would pound so slowly! The boy thought it might be a bird, and suggested a query in the Corner.

Mrs. Martin

CORNER SCRAP-BOOK.

The Long-Lived Queen. One advantage of a monarch's reign—especially if prolonged like that of Queen Victoria, referred to in this column last week—must be the thorough knowledge of other rulers and the public affairs of other nations. In 1844 Nicholas I., Autocrat of all the Russias, visited Victoria. She wrote this about him in her diary: "He gives Albert and myself the impression of a man who is not happy. . . . I think his immense power weighs heavily on his head." He reigned thirty years and died in the midst of the Crimean War. Alexander II., his son, reigned twenty-five years; Alexander III. thirteen years until 1894. Now Nicholas II., the reigning czar, great-grandson of the royal guest of 1844, comes to England and finds Victoria still on the throne. (You remember that the Czar's Czarina is Queen Victoria's granddaughter.) Query: Is this better than our system of changing rulers once in four years?

Another Granddaughter of the Queen of England I have just read about. She was Maud Wales—so to speak—and is now the wife of Prince Charles of Denmark. Like many other sensible persons, not of royal blood, she uses a bicycle. She warns pedestrians out of her way with six little bells, alternately gold and silver, which are attached to a band of white leather studded with turquoise gems. I wish the item had stated whether she rides a Columbia, a Warwick or a Crescent; also, whether, despite her gold and silver bells, she fell off a few times while learning to ride!

The Little Queen Who Was Snowballed. A lady sends me for your Scrap-book an amusing incident of Wilhelmina, the young Queen of Holland. It happened four years ago, when she was about twelve years old. Driving with her mother they suddenly came upon two or three schoolboys, who were engaged in the amusing act of snowballing some little girls. Wilhelmina immediately jumped out and commanded her young subjects to stop. That they did not propose to do, and at once began to fire their missiles at the little Queen herself. She bravely stood her ground, filled her hands with snow and was about returning the charge when a royal officer appeared and asked the sportive boys if they knew that they were snowballing the Queen of Holland. They, of course, did not and instantly disappeared. Then the queenly girl laid down her handfuls of snow sadly, saying to her mother, "I do wish I could have thrown it at them!" What a pity she had not been allowed to do so—it would have done her good, and those boys would have exulted to their latest day that they had snowballed with the Queen!

English Nurses for Royal Children. I have just seen the interesting statement that nearly all the royal nurseries of Europe are in charge of English women. The present Emperor of Germany, as well as his brothers and sisters, were brought up by an English nurse. This was also the case with the young Queen of the Netherlands, the present King of Portugal, the young King of Spain, the crown prince of Sweden, the children of the King of Greece and the "Grand Duchess Olga," the little daughter of the Emperor and Empress of Russia, the nurse for the latter having been specially selected by Queen Victoria. The relationship of V. R. to some of the other families suggests that she had something to do with the other selections too. It certainly will not do any of the royal children any harm to be under the discipline and instruction of a good English woman for a time! It may be one way of bringing about the time which some anticipate, when the English speech and English type of character shall control the world!

L. H. M.

The Sunday School

LESSON FOR NOV. 29. 1 *Kings* 10: 1–10, 13.

THE FAME OF SOLOMON.

BY REV. A. E. DUNNING, D. D.

Sheba was in southern Arabia, on the east of the Red Sea and about 1,500 miles from Jerusalem. Christ speaks of the Queen of Sheba as the Queen of the South, and of her country as the end of the earth. Nothing more than this is known of her, though the Arabs have named her Balkis and have many legends of her beauty, wealth and wisdom. But her visit to Jerusalem is described simply to emphasize the greatness of God's chosen people and to illustrate the fulfillment of his promise to make them a mighty nation. That greatness culminated in Solomon. This incident suggests to us:

1. How Solomon's fame was made. It must have been great, since the queen of a land so distant as Sheba was constantly hearing about it. It must be remembered that there were then no newspapers, steam or regular lines of travel to spread news. It had taken centuries to make Solomon's fame. The work of Abraham and Moses, of Samuel and David, had entered into it, and that of countless unnamed Israelites. Every honorable man is more indebted to others than to himself for his good name. The unknown teachers of Shakespeare and Milton, of Washington and Lincoln, may have done greater service to mankind than their illustrious pupils.

Solomon's fame was "concerning the name of Jehovah." Those who told of his wisdom said he had received it from his God. It had been promised him in secret, but he must have acknowledged it openly or the news of it could not have spread so far. They who use wisdom wisely confess that God is its source. That wins the confidence of the good. "Them that honor me I will honor."

Solomon's fame was for a purpose beyond himself. He stood before the world for a nation through which God was to bless mankind. His fame prepared the nations for the coming of him who is perfect wisdom. Every honorable reputation reaches farther in blessing than he who has it can know. It has a place in a divinely appointed plan to perfect the kingdom of God.

2. How Solomon's fame was tested. The queen's idea of wisdom seems to have been the power to solve puzzles and to discover meanings hidden in enigmas. She came to Solomon in a manner which acknowledged his royal position; but she proposed to acknowledge his claim to wisdom, not by hearsay, but only after testing it. She sought not the king of Israel only, but him who gave wisdom to the king. Surely deeper questions were in her heart than the riddles she propounded, and Solomon's answers did more than to strengthen his fame. They confirmed the great fact that Jehovah gives wisdom. Every one who claims to have been enlightened by the Holy Spirit is on trial. Some questioner may at any time be looking beyond the answer to see if it be really possible to get wisdom by asking it of him "who giveth to all liberally and upbraideth not."

The tests the queen applied were not questions only. She inspected the management of Solomon's household, the conduct of his attendants and his habits of worship [v. 5]. If any one has really received wisdom from above it will appear in the ordering of his house, in his ways among men and in his entire life. The result of the test in this case was glorious. It left the queen breathless with amazement, moved by an awe which had seen not genius only, but divine inspiration.

3. How Solomon's fame was rewarded. The queen declared that his greatness surpassed his fame, and that her admiration had been doubled by her investigations. Far more than that, it turned her thoughts to the God who had made him king, and who, in doing it, had shown to the stranger his love to his chosen people and his own character in appointing men to power that they may "do judgment and justice" [v. 9]. The life of the good man reveals even to heathen the true character of God and his service in doing this is his royal crown. The queen acknowledged Solomon's greatness by laying her royal treasures at his feet. She bestowed on him in lavish abundance money, jewels, spices, perfumes. And this was but one illustration of what Solomon's fame brought him. Monarchs far and near delighted thus to honor him. Hiram's navy brought him the treasures of distant lands. It is noteworthy that one chief use which the king made of what he received was to adorn the house of the Lord and furnish instruments of music to aid in public worship [v. 12].

This record illustrates the divine law, "To him that hath shall be given." Giving to God does not impoverish, it inspires trust. Divine wisdom received usually guides a man to worldly success. The life of moral healthfulness gives the highest use of all his powers. It wins for him esteem and confidence. Good men rejoice in his prosperity. Boys and girls should be taught that those who are loyal to God and loving toward men, though they may be subjected to severe tests, may expect in this life to receive generous reward. Joseph was cast by envious brothers into a pit to die; and when he was rescued it was by selfish men who sold him into slavery. If he had been soured by the injustice which repeatedly fell on him, he would only have received the more abuse. But by making himself useful, even to unjust masters, he came to be valued. Then after years of patient service he lost all he had won by the cruel lust of one whom he sought honorably to serve. Still his heart did not fail him.

> His strength was as the strength of ten,
> Because his heart was pure.

In prison he set himself again to help men and he cheerfully continued it till he had won a royal place. Then he used that place to bless his brothers who had sought to kill him. Such wisdom could not be hid. Men hunt for those who have it as they hunt for gold and, finding them, prize them at last at their true worth. God's jewels are not slighted, even in worldly markets.

4. How Solomon's fame was maintained. When the queen had by her gifts expressed her regard for him and for his God who had given him wisdom, he returned her regard as became a king. He gave her everything she asked for, and then added more from his royal bounty. She saw in him the God who had given him the wisdom she admired. He felt that his gifts must not be measured by her need, but must sustain her estimate of his character. So the service we render to others must be measured not by their necessity or their capacity to appreciate it, but by his character from whom we have received what we have. "Freely ye have received, freely give." A poor woman with a sick daughter at home, one day, as she was passing a royal conservatory, looked longingly through the windows at luscious bunches of grapes hanging on the vines. A young lady within, seeing her, asked her why she gazed so hungrily at the grapes. She spoke tremblingly of her sick child, whose parched lips they would cool. Then the girl piled great bunches on her lap, till, almost breathless with astonishment, she managed to say: "I cannot take them all. I do not need so many." But the giver replied, "I cannot afford to give you less, for I am a princess." Those who are chosen kings and priests unto God will serve men according to their own royal natures. Like Solomon, when the receivers have had their desires satisfied, then of their royal bounty they will awaken and satisfy still nobler desires and so prove themselves true children of the King of kings.

It is a necessity of the human mind to theorize about truth; it is a calamity to substitute theories for truth.—*Ian Maclaren.*

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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Decreased Contributions. We have scarcely ceased to exchange congratulations that the American Board by a supreme effort closed its financial year without a debt, yet we are confronted with the fact that already two months of the new year have passed and the treasury does not warrant the hoped-for advance. On the contrary, it will be seen by the tables below that as compared with last year there has been a falling off in the item of regular donations as well as in the total receipts:

	October, 1895.	October, 1896.
Regular donations,	$42,788.07	$41,273.17
Donations for special objects,	1,307.03	3,163.05
Legacies,	6,598.04	2,096.74
	$50,693.14	$46,532.96
	2 mos. last yr.	2 mos. this yr.
Regular donations,	$52,587.75	$50,686.38
Donations for special objects,	2,771.86	4,106.24
Legacies,	8,793.55	3,035.08
	$64,153.16	$57,827.70

The New Woman in China. A remarkably hopeful portion of the annual report of the Woman's Board of Missions relates to the eager interest in Christianity in the Foochow Mission. Such large additions have been made to the churches that at one or two of them men are stationed at the gate of the overcrowded building, allowing only members, learners and their friends to enter. "Is this just the open door which we wish to offer to the unsaved Chinese?" is the pointed question asked. But to one who appreciates the position of women in China incidents which Miss Newton tells in regard to the development of some of the schoolgirls will appeal as a striking sign of the times. We read: "One of the pupils of our boarding school, who had achieved distinction as the naughtiest girl in school, touched by the Holy Spirit, developed wonderful talent for soul winning, and in her lovely home among the hills began a quiet work till some were baptized; a little chapel was bought, and they asked her to be preacher as well as teacher. Another old pupil, whose loving tact as pastor's wife had been as winning as her husband's preaching and whose voice had had good training for public speaking in caring for an aged, deaf father-in-law, has emerged as the finest speaker in the woman's annual meeting." It is to those trained in our boarding, women's school and hospital that our missionaries must turn in this crisis when the need of efficient native helpers is great.

THE WORLD AROUND.

Just from Alaska. After an official tour of several months Dr. Sheldon Jackson has recently returned to Washington, bringing fresh news of the governmental work in Alaska. He reports the schools to be in good condition and pays a high tribute to the teachers who have left their homes in the States for that isolated country, so far removed from civilization that most of them receive but one mail a year. A new Government day school was to be opened this fall by a brave young Washington girl, Miss Fulcomer, at Circle City, about 1,400 miles in the interior of Alaska. The miners in the vicinity raised a fund and built the schoolhouse. Dr. Jackson brought home with him two native girls ten years old, who have been placed in the Indian school in Carlisle, Pa. The Government's reindeer experiment is proving entirely satisfactory. The sudden influx of miners has created a demand for the deer for freighting purposes, and it looks as though these animals, originally imported to provide food for the starving natives, may prove an important factor in the opening up and development of the interior. Arrangements are being made for the establishment of a permanent line of reindeer teams from the mining camps to the Yukon River boats.

Dr. Barrows's Indian Lectures. A London exchange, *The Christian Commonwealth*, prints an interesting interview with Dr. J. H. Barrows of Chicago concerning his course of lectures to be delivered in India the coming winter on Christianity and Its Fitness to Be the World Religion. He expects to land in Bombay, Dec. 14, go directly to Calcutta, lecturing first in that city while the Indian National Congress is in session. The succeeding three months will be spent in speaking in several of the leading Indian cities. He has been invited by missionary bodies to give his course of lectures in Madras, Bengal, Bombay, Lahore and Vellore. A gratifying feature of the new undertaking is the cordial welcome extended to Dr. Barrows, not only by Christian people, but by his Oriental friends of other faiths who were at the Parliament of Religions and by the bodies they represent. The titles of the six lectures making up the series are: The World-wide Aspects of Christianity, The World-wide Effects of Christianity, The Christian Doctrine of God as the Basis of a Universal Religion, The Universal Book, The Universal Man and Saviour, The Historical Character of Christianity as Confirming Its Claims to World-wide Authority. These lectures will of course be given in English to audiences of educated Hindus, who are thoroughly familiar with the language.

In answer to the question, "Do you as a representative of Christianity propose to make any concessions in order to gain Hindus?" Dr. Barrows replied: "If Hindus ever do accept Christianity, and I believe they will, I have no doubt that they will accept historic Christianity, not in all its later developments, but in its primitive form. The main articles of the Apostles' Creed constitute the substance of faith. Hindu pantheism has a tremendous hold on the Oriental mind; the Hindu clings to his doctrine of God, and I know of nothing that can supplant it except the more glorious doctrine of God as revealed in Jesus Christ his Son. The only concessions which Christianity is ever called upon to make are concessions to the truth. We must acknowledge that the Spirit of God has taught very important and essential truths to non-Christian minds, and one chief hope of the missionary and of the Christian lecturer is to show that Christianity fulfills all the higher aspirations and completes all the imperfect revelations of the non-Christian world. I do not go to India to ask any Hindu, Buddhist, Mohammedan or Parsee to give up one single atom or iota of moral or spiritual truth which he now holds, but I ask him to candidly consider the question whether the truth is not found in Christ in a completer and purer form, and whether it is not made radiant and authoritative by the divine person and supernatural work and the unspeakable love of Jesus Christ."

Slavery in a British Protectorate. The consular report of Mr. O'Sullivan, British exconsul at Pemba, reveals some startling and surprising facts to those who have the impression that slavery in British possessions is a thing of the past. Not only does slavery exist with all its horrors on this island dependency of Zanzibar, but there is every reason to believe that in this part of the world the slave trade is still a flourishing institution. It is a pitiable picture which Mr. O'Sullivan draws of the present condition of the slave in Pemba. The Arab proprietors are inexorably stern and exacting taskmasters. The slave is a chattel, a beast of burden. He lives in what may by courtesy be called a hut. He is allowed to till a small portion of land for his own support on two days of the week. The remaining five he devotes to his master's work except in harvest season, when the miserable drudge is compelled to work seven days for his master, receiving as a recompense a very small portion of the fruits of his labor. When he is worn out he is treated worse than a beast—deprived of his hut and land and discarded without mercy. Although slaves die like flies on the island there is always an abundant supply of them—sufficient evidence that not all the slave *dhows* are captured by watchful British cruisers patrolling the African coast. There are, however, various agencies which are undermining this degrading traffic in the Dark Continent. The influence of the numerous missions in the Nyassa country is making the work of the Moslem slave-raider more difficult every day. Moreover, the encouragement of legitimate trade by the German settlements and the British East Africa Company, the gradual extinction of the African elephant—for slaves have always been the bearers of ivory—and the building of railroads must eventually put a stop to the slave trade. In the meantime, however, something should be done for the wretched sufferers in Pemba, and the *London Mail*, to which we are indebted for our facts, advocates the annexation of the islands and the incorporation of the sultanate of Zanzibar with the rest of the Queen's dominions as the only remedy.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 29–Dec. 5. How to Get Good out of Our Troubles. Psalm 27: 1–14.

Our first thought when we get into trouble is apt to be how can we get out of it most easily. Such a desire is natural, and it is right for us to use every legitimate means to escape from our ills and woes. But it is more important when trouble comes to think of the possibility of evoking good from it. We have entered only a little way into the real meaning of life if we are looking continually for a door of escape out of our difficulties and are blind to the blessing wrapped up in them. It is cowardly to want to escape our life's burdens, and it is a hero's part to accept an inevitable fate and make it serve one's highest interests. Little by little God teaches us that there may be better uses of trouble than to get rid of it altogether, to buy our way out of it, to change our environment, to turn our back altogether upon it. By and by one wakes up to the conviction that his sorrow or his sickness may not be intended by God to be put away from him. It may become the richest blessing of his life. So the old legend of St. Christopher repeats itself, and many a man, chastened by discipline, discovers that the cross which he is perpetually bearing about with him is none other than the Christ himself. This has been the experience of hundreds of God's saints.

Trouble yields blessing, also, when we put our own little difficulties over against the great burden and the woe of the world. Such a step almost always lightens our own trouble, while it is sure to deepen our sympathies and thus our natures. This is a weary, sin stricken world, despite all the forces at work for its redemption. We grow more human and more helpful to our kind when the burden which rests on us leads us to a deeper consideration of the trials which afflict humanity. It is thus that we enter into the fellowship of the world's suffering and are thereby fitted to help save the world.

Trouble fulfills its highest service to us when it brings us nearer God. It may be doubted whether the greatest intimacy with our Heavenly Father is possible without such affliction of our souls as makes us conscious of what God is and of what God wants to be to us. When our troubles bear us on to the central places of our Father's love they cease to be troubles, and it seems possible to realize, even in this world of disappointment and distress, Jesus' injunction, "Let not your heart be troubled."

THE CHURCH PRAYER MEETING.

Topic, Nov. 22–28. Reasons for Thanksgiving. Isa. 63: 7–9; Ps. 105: 1–8.

Personal, national; for God's mercy, faithfulness, bounty.

(See prayer meeting editorial.)

Literature

BOOK REVIEWS.

MONSIGNOR DE SALAMON'S MEMOIRS.

Monsignor De Salamon was the Papal Internuncio at Paris from 1790 to 1801, during the Revolution. He left three graphic sketches of his experiences which remained unknown until discovered in 1891 by the Abbé Bridier, who since then has edited them and arranged them, with notes, documents, etc., in a volume. The work has three divisions. One describes the author's imprisonment at the Abbaye with a number of Catholic priests. Another tells of scenes in the *Chambre des Vacations*, a legal tribunal, of which he was a member, before which lawsuits were brought during the interval caused by the suppression of the parliaments. The third deals with events which occurred under the Directory, his arrest, trial and acquittal.

The author appears to have been one of those clerical personages whose spiritual qualities are less conspicuous than their social and political interests and aspirations. He hardly can be said to have been devout. And the chief value of his records lies less in their revelations of ecclesiastical or spiritual history than in their pictures of political changes and of other personal risks or calamities which befell him or others. It throws fresh light upon the spirit of the revolutionists, their reckless disregard of law and good sense and their cold blooded brutality, and it is enlivened by anecdotes as well as written in a natural and vivacious style.

It adds less to the stock of popular information about the Revolution than we expected. But it is more entertaining and it affords inherent evidence of fidelity to the life of the time. The Abbé Bridier has edited it judiciously and it well deserves a place with the rapidly increasing literature of its subject. [Little, Brown & Co. $2.00.]

RELIGIOUS.

Histories of Congregational churches are becoming so common that they attract somewhat less attention than formerly. But there is none the less an increasing appreciation of their great and permanent value. The latest example of the sort to reach us is the *History of the First Congregational Church of Marietta, Ohio*, by Rev. C. E. Dickinson, D. D., the pastor, and with an introduction by ex-President Simpson, D. D., LL. D. It covers a century of church life. The church was the first Congregational church in Ohio and the third church of any sort. Its present pastor has had but five predecessors. The first was Rev. Daniel Story and his successors have been Rev. S. P. Robbins, Rev. L. G. Bingham, Rev. Thomas Wickes, D. D., Rev. T. H. Hawkes, D. D., and Dr. Dickinson. Dr. Dickinson has shaped his material into a concise but well ordered and eminently readable narrative, which is accompanied by the usual tables, lists, etc., and is illustrated freely. It is a volume creditable to all concerned.

The IXth volume of *The Ante-Nicene Fathers* [Christian Literature Co. $4.00], edited by Prof. Allan Menzies, D. D., is an original supplement to the American edition. It contains the gospel of Peter, the Diatessaron of Tatian and a number of other productions of the early fathers, some of which are recently discovered additions to early Christian literature. Two of the most important commentaries of Origen, that on John, Books 1-10, and Matthew, Books 1, 2 and 10-14, are included. Several scholars of repute have rendered aid to the editor, and the volume, which is issued in the same style as the series which it follows, is an appropriate addition thereto.

The admirable papers which Rev. F. W. Tomkins, Jr., contributed to this journal during the last Lenten season, which were widely read and evidently exerted a large influence, have been gathered into a neat little volume, *The Christian Life* [E. P. Dutton & Co. 75 cents]. They blend piety and practical good sense effectively, and are written in so clear, earnest and tender a manner that they are very impressive. We are sure that the welcome which they received when published separately will be extended afresh to them in the form of a volume.——*Grace Abounding for the Forgiveness of Sins* [Bonnell, Silver & Co. $1.00], by Rev. G. F. Pentecost, D. D., contains five sermons originally preached in the Marylebone Presbyterian Church in London and repeated in the Fifth Avenue Presbyterian Church in New York in the course of last summer. They expand the subject of divine forgiveness in the preacher's practical and pungent fashion. And in spite of some extravagant statements, such as that "the damned in hell are forgiven sinners," although damned because unwilling to accept God's forgiveness, the discourses are likely to do good.

One of the best books of advice for young men, best alike in being one of the shortest and most judicious as well as most suggestive and earnest, is the *Paths of Duty* [T. Y. Crowell & Co. 35 cents], by Dean Farrar. The book is delightful reading, apart from its aim and intensity of purpose, and helpfully impressive, apart from its style. Substance and form combine to render it conspicuous among books of its sort.——John Keble's famous *The Christian Year* [J. B. Lippincott Co. $1.50] is a pretty volume, with red letter headings and a few illustrative designs. It is one of the standard works which the Christian public demands from year to year with ever increasing earnestness.——D. L. Pierson has selected and Mary A. Lathbury has illustrated *The Northfield Year Book* [Fleming H. Revell Co. $1.25], in which practical and spiritual utterances by a large number of eminent Christian men have been brought together, and the book is full of the atmosphere of the gospel, which Mr. Moody himself so well illustrates and so earnestly commends.

The International Sunday school lessons for 1897 are in the Acts and Epistles. First among the helps to the study of these lessons is *Peloubet's Select Notes* [W. A. Wilde & Co. $1.25]. This twenty-third volume gives us a chronology of the Acts, an excellent list of histories, commentaries and biographical writings on the subject, together with the discriminating selections from many authors which have made Dr. Peloubet's previous volumes so popular. On the whole, we prefer this to any other single work on the Sunday school lessons. ——*Illustrative Notes* [Eaton & Mains. $1.25] is another volume prepared with the same general plan as the one above described. Its authors are Dr. J. L. Hurlbut and Rev. R. R. Doherty. It contains not only exegetical comments and homiletical suggestions, but abundant illustrative selections from many authors.——*The People's Commentary on the Acts* [American Sunday School Union. $1.25], by Edwin W. Rice, D. D., follows previous volumes on the four gospels by the same author. He has availed himself of the latest researches and studies, which shed new light on the history of the apostolic church, and at the same time he maintains the conservative position concerning the authorship, authenticity and unity of the book of Acts. Dr. Rice has well combined the older method of explaining the book verse by verse with the discussion of topics and the treatment of the book as a history. All the three volumes above mentioned are generously illustrated with reproductions of photographs and sketches and with excellent maps.

POETRY.

Judith and Holofernes [Houghton, Mifflin & Co. $1.25] is by Mr. T. B. Aldrich and it is a careful and thoughtful piece of work, which, nevertheless, does not lack at all the evidence of spontaneity and enthusiasm on the part of the author. Its distinguishing characteristic, as compared with other versions of the story which is its subject, is the portrayal of the heroine less as an embodiment of stern national pride and more as a warm-hearted and deeply feeling woman. A portion of the poem is drawn from an earlier poem by the author. It is a good example of his more serious work.

The contents of *Ballads of New Jersey in the Revolution* [Jerseyman Print. $1.50], by Charles D. Platt, are well suggested by the title. The author has described the various scenes and events in Revolutionary history connected with the soil of New Jersey in a variety of metrical forms, and with general success in catching the motive and spirit of the ballad. It is poetry which will appeal to the popular ear successfully, and its historical instructiveness is a conspicuous feature. A few illustrations are furnished and some notes and historical tables. It is a collection of poems which ought to aid young people to become agreeably familiar with the history of the Revolution in New Jersey.

Another book of historical poetry is *The March to the Sea* [Arena Publishing Co. $1.25], by Maj. S. H. M. Byers. It is fairly good poetry, so far as concerns form, and much more than this in the spirit and sustained energy which characterize it. In the future the famous march to the sea is likely to be ranked more highly as a feature of the great conflict than it is even now, and so picturesque an account of it as this will never fail to find readers.

A Quiet Road [Houghton, Mifflin & Co. $1.00], by Lizette W. Reese, is a collection of verse the spirit of which attracts and almost fascinates the reader. But the form is not always as nearly perfect as the spirit. All the poems are short, and they all are suggestive. Unusual descriptive power is apparent. They bear re-reading and set one to thinking, and many of them are fragrant with the scent of the woods, the fields and the streams. They deserve a high place among modern publications of their kind.

Messrs. T. Y. Crowell & Co. have issued a new edition of the *Rubáiyát of Omar Khayám and the Salámán and Absál of Jámí* [$1.00], ably prepared by Mr. N. H. Dole. It is Edward Fitzgerald's rendering, and the volume also contains a biographical sketch of Fitzgerald, Tennyson's epilogue to him, Fitzgerald's own account of Omar and several other important features. This is said to be the only extant edition in

which Jámi's allegory is contained in Fitzgerald's translation. The Rubáiyát never will be a popular poem, but the admiration which many of the best judges express for it secures it a permanent place in literature, and this edition, rendered additionally attractive by the addition of Jámi's allegory, will undoubtedly meet a real demand. It has been issued in a very tasteful form, and a portrait of Fitzgerald forms the frontispiece.

Messrs. T. Y. Crowell & Co. also have issued a very choice, select edition in two volumes of the poems of Robert Browning [$3.00]. The selection was made by Browning himself. The edition is from the author's revised text of 1889, and additions from his later works are included. It has been edited by Charlotte Porter and Helen A. Clarke, and has biographical and critical notes and introduction. It would be difficult to prepare a more satisfactory edition for the great public to which Browning makes a permanent appeal.

The seventh volume of William Knight's edition of the *Poetical Works of William Wordsworth* [Macmillan Co. $1.50] is out, and its features, of course, are similar to those of the earlier volumes. It includes the Ecclesiastical Sonnets and many miscellaneous poems.——*Through Love to Light* [Joseph Knight Co. $1.25] is a collection of "songs of good courage," by J. H. and Annie H. Chadwick. They have gleaned skillfully from a wide range of sources, and the book alike in substance, spirit and appearance will be a helpful visitor in many families.——*Venus and Adonis* and *The Rape of Lucrece* [Macmillan Co. Each 45 cents] are two more issues in the delightful little series known as the Temple Shakespeare, which we often have described before.

STORIES.

Quo Vadis [Little, Brown & Co. $2.00], by Henry Sienkiewicz, translated by Jeremiah Curtin, a narrative of the time of Nero, introduces the reader to a very different period from that with which the author's name has been identified hitherto. But he reveals himself a master in authorship as truly in describing ancient Rome as in picturing the struggles of Poland. The strangely confused and contrasted types of life in Rome at the time considered are represented with a minute and even thrilling fidelity not often equaled. The reckless luxury and extravagance of the nobles, the desperate poverty of the lower classes, the paganism of everybody except the Christians, and their consecration, even in the face of terrible persecutions, and especially their final sufferings before the tyrant Nero lost his throne and his life—all these are set forth with the skill of a master who also possesses as profound a human sympathy as if he had been an actor in the scenes he describes. The author has devoted special attention to the character of Nero himself, and nowhere in literature has the gradual development of the debased emperor's vanity, superstition, sensuality and insatiable cruelty been more shrewdly portrayed. In fact, the evidences of most thorough study are discernible on every page. The story is very long, but it is saturated with the atmosphere of its period, and it offers a succession of pictures which, in spite of the painfulness of some of them, are of great historical importance. They also are striking testimonials to the genuineness and victoriousness of the piety of the Roman Christians.

Mr. Haggard has opened what for him is a somewhat new vein in *The Wizard* [Longmans, Green & Co. $1.25], for he has described the wonderful experiences of a missionary whose consecrated faith and self-sacrifice took him into interior Africa to a tribe believed to be unapproachable by missionary effort. In his own striking style and making every use of his intimate knowledge of Africa and its people, and with something even of the sensationalism of his earlier books, Mr. Haggard has written a story which is a beautiful tribute to the fidelity and simple faith of the missionary and to the success of his policy, or lack of policy, in the most adverse circumstances. The book is of much interest, and, in spite of some gory pages, its general tone is elevated, and it even might be put into Sunday school libraries.

A Knight of the Nets [Dodd, Mead & Co. $1.25], by Mrs. Amelia E. Barr, makes the reader acquainted with life among the fishing people along the Scotch coast, and brings out clearly their strong points and their weaknesses. Their native dignity and manliness are shown attractively and the principal criticism which the reader finds himself compelled to make is that such fiendish cruelty as that which the mother-in-law shows to her son's wife is almost inconceivable. In dealing with the higher classes the book is less successful than in picturing the fisher folk, but it is a strong and a noble book throughout.

Limitations [Harper & Bros. $1.25] is by E. F. Benson, son of the late Archbishop of Canterbury. The author's purpose seems to be to indicate the familiar truth that our mental, spiritual or social limitations frequently prevent us from becoming what we have hoped to be. It contains bright scenes and many fresh and striking passages, but on the whole is somewhat depressing and tends toward pessimism rather than optimism. Its last half subtracts from the interest of the first half, but perhaps that is true of many human lives. The author has literary ingenuity certainly, and the story is far superior to his first novel, but, although entertaining, it is not a book which suggests the highest ideal as animating him.

The Metropolitans [Century Co. $1.25], by Jeanie Drake, is a New York society story for the most part, in which some unconventional features supply fresh interest, and which is spiritedly written throughout, and is entertaining in spite of a certain superficial tone which pervades much of it. Some of the minor characters are more forceful than their principals, and the outcome of the story will be thought inartistic by many. But the book will be popular for its vivacity of both substance and style.

Captain Charles King's latest story, *A Tame Surrender* [J. B. Lippincott Co. 75 cents], deals with the Chicago riot. It is a vivid picture of that famous episode and a pleasant love story blends with the historical narrative. It is a volume of the Lotos Library, and in size and form it is especially well adapted for reading during travel.

For Freedom's Sake [J. B. Lippincott Co. $1.25], by Arthur Paterson, is a historical novel describing towns and people in the Kansas of 1856. The author's admiration for John Brown must have been one of the moving impulses impelling him to write the book, and it puts the picturesque and heroic old leader conspicuously before the reader It appears to give a very faithful picture of the turbulent conditions of things at that time and it describes the progress of events until quiet reigned in Kansas and the hero and heroine had attained peace after peril. ——*Captain Shannon* [Dodd, Mead & Co. $1.25], by Coulson Kernahan, is a detective story in which a self-appointed detective runs down a dynamiter in England, at last successfully. The interplay of shrewdness and plotting and their successful blinding and detecting of one another supply amusing reading, even if one find it easier to pass some features by without too critical an examination than to assure himself of their possibility.——George Sand's *The Devil's Pool* [Little, Brown & Co. $1.25], translated by Jane M. Sedgwick and Ellery Sedgwick, is out in a pretty edition. It is a simple and unpretending story of peasant life in France, and the author illustrates her pre-eminent ability by the skill with which she brings out the striking and touching beauties of common life and envelops it in the atmosphere of tenderness and interest. This is a pleasant rendering of an agreeable book.

In *The Fearsome Island* [H. S. Stone & Co.], by Albert Kinross, an alleged narrative of a sea voyage of some four hundred years ago is put into modern English, the adventures of the narrator being many and fearful. The book is striking in its way, but by no means the equal of many other books of travel and adventure.——North Cornwall is the scene of *The Mist on the Moors* [R. F. Fenno & Co. 75 cents], by Joseph Hocking. The author describes the abduction of a young lady and her rescue and restoration to her friends by a gallant young farmer, with whom she promptly and properly falls in love. This by no means thrilling outline is filled in with more or less in the way of descriptions of persons and scenery and examples of Cornish dialect. It is an agreeable little book, without being in any way notable.——Amy E. Blanchard's *Betty of Wye* [J. B. Lippincott Co. $1.25] takes one back to the Virginia of some time past, and is a study of life in that part of the South alike in country and in town. It also describes the development of character of the heroine, who is by no means free from faults, but who wins one's regard as one goes on with her story. The book entertains to its very close, and does more than merely entertain.——*The Golden Fleece* [J. B. Lippincott Co. 75 cents] is another story by Julian Hawthorne. It is a sketch of life, love and mystery in New Mexico or southern California, and the author blends a sort of spiritualism with the other elements of his story in a daring but not very convincing or attractive manner.

The Mystery of the Island [J. B. Lippincott Co. $1.25], by Henry Kingsley, is out in a new edition. It is a South American story, and decidedly improbable, yet not more so than many other stories of the sort. Without ranking among the best of its class it is readable and sometimes amusing.

The late Robert Louis Stevenson's book of *Fables* [Charles Scribner's Sons. $1.00], contains a score of little sketches in the fable form, which hardly can be said to represent him at his best. Probably they were not intended to be published without further labor on his part. Yet no friend of his need regret to see them before the public, and in their own peculiar manner they will help to keep his memory green.

JUVENILE.

Mrs. C. D. Jamison, whose earlier stories have won a wide and well-deserved popularity, is the author of *Seraph, the Little Violinist* [W. A. Wilde & Co. $1.50]. Her little heroine has a remarkable talent for music, especially as produced by the violin, and the author's remarkable power of felicitous and picturesque description of child life is here illustrated afresh with exceptional success. It is a sweet little story which not only the children but their elders will thoroughly enjoy.——A new number is out in The War of the Revolution series, by E. T. Tomlinson. It is *Three Young Continentals* [W. A. Wilde & Co. $1.50], and is a sequel to his Three Colonial Boys. In the same animated and sufficiently scholarly manner it describes the course of events previous to the battle of Long Island and represents its three heroes as active in patriotic fashion, and it is full of incident and instruction. It will entertain the boys while it also promotes intelligent patriotism.

Mr. George Manville Fenn has taken this year a tin mine on the coast of Cornwall as the scene of his usual book for boys. It is called *Beneath the Sea* [T. Y. Crowell & Co. $1 50]. It is in his customary bright and entertaining style and its lessons of self-reliant manliness are more likely to be remembered because they are suggested rather than taught directly. It is worthy of the author's previous work.

William Drysdale, the author of *The Fast Mail* [W. A. Wilde & Co. $1 50], has taken for his theme the history of a train boy, and his brisk and telling style makes the more interesting the facts of a somewhat picturesque young life. The story inculcates energy, fidelity to duty and uprightness and the boys will like it.——*Around the Camp Fire* [T. Y. Crowell & Co. $1.50] is by Prof. C. G. D. Roberts. It is a hunting story and reports the stories which a company of sportsmen narrated to each other evening by evening in camp during a canoeing trip in the New Brunswick wilderness. It is exciting and even sensational, but not unwholesome. Those who are familiar with the life of the woods will enjoy it especially, but all the boys will relish it.——*The Oracle of Baal* [J. B. Lippincott Co. $1.50], by J. P. Webster, is an imaginary story of exploration and conflict in Africa which if not prompted to some extent by the reading of Mr. Haggard's stories follows closely in the same line. It is more than ordinarily interesting and, although somewhat bloody, it is promotive of manliness. Among the current tales of travel and adventure it certainly deserves favorable mention.

Three Little Daughters of the Revolution [Houghton, Mifflin & Co. 75 cents] is by Nora Perry, and contains three little sketches about young girls, their doings a hundred years and more ago. It is bright and amusing and its historical suggestions are useful.——*The Making of a Hero and Other Stories* [Fleming H. Revell Co. 50 cents], by Mrs. George A. Paull, contains half a dozen little sketches for boys which are short, vigorous and commendably suggestive of what the boys ought to be and to do.——*To Tell the King the Sky Is Falling* [Charles Scribner's Sons. $1.75], by Sheila E. Braine, is the somewhat fanciful title of small collection of fairy stories familiar to many, and gracefully retold and expanded and illustrated lavishly and aptly. It is intended for the younger children and they will delight in it.——*Little Men and Maids* [F. A. Stokes Co. $1.25] contains stories and verses by Elizabeth S. Tucker with decorative page borders and with a number of full page color plates by Frances Brundage. It is a book which catches the eye and invites examination and which by the daintiness and artistic skill of its adornment and by the simplicity and brightness of its text makes an effective appeal for popularity.

Many of the best of the *Household Stories of the Brothers Grimm* [T. Y. Crowell & Co. 75 cents] have been translated by Lucy Crane and illustrated by Walter Crane, and published in a small but handsomely printed book, which the children will enjoy reading. The translation is exceptionally good, and even the great popularity which the stories already possess will be increased as they are here read.

MISCELLANEOUS.

Lockhart's famous *Life of Sir Walter Scott* [T. Y. Crowell & Co. $3 00] has been reissued in a very substantial and handsome two volume edition, which is a reproduction—the first American—of the abridged edition of 1871. Although abridged, the edition is abundantly inclusive, and it places within American popular reach a work which has hitherto been far too largely confined in its circulation to the libraries of the more wealthy.

In view of the recent death of Mrs. Harriet Beecher Stowe, the reissue of her writings is very timely. Messrs. Houghton, Mifflin & Co. have brought out in their beautiful Riverside edition her *Uncle Tom's Cabin* [$1.50], with an introductory history and a key to the work, and also a volume of *Household Papers and Stories* [$1 50], each of which will find new readers and will be welcomed with widespread and unabated interest. We believe it to be the fact that no writer of the century has been more widely read than Mrs. Stowe, and the book on which her fame chiefly has rested, and which became known far more extensively than anything else from her pen, is, of course, her Uncle Tom's Cabin.

NOTES.

—— The late Dr. Benson, Archbishop of Canterbury, had in press when he died a volume on St. Cyprian which soon will be out.

—— A considerable number of forged autographs of Martin Luther recently have been put on the market in Germany, and the forger, who has shown some adroitness except in overdoing his game, has been arrested.

—— The London *Academy* is about to abandon its ancient traditions by printing small cuts in its text. It has just changed owners and Mr. Lewis Hind, formerly editor of the *Pall Mall Budget*, is to become its editor.

—— They tell large tales of the offers made to Dr. Nansen, the Arctic explorer, for his forthcoming narrative of his trip. One publisher is said to have offered him $50,000 outright, another $30,000 in advance payment of future royalties!

—— Mr. Paul Laurence Dunbar, a young colored man, has a volume of poems in press of Messrs. Dodd, Mead & Co., called Lyrics of Lowly Life. He is the son of two former slaves and has been an elevator boy in Dayton, O. He is said to possess a striking poetical talent.

—— The notice of Dr. E. H. Byington's excellent book, which *Book News* quotes from the *Philadelphia Telegraph*, contains many blunders for so short an utterance. Dr. Byington must not be held responsible for them. For example, instead of all coming from Holland many Pilgrims came from England without having been in Holland at all, and all, or nearly all, came from England primarily. They did not refuse allegiance to the English king but loyally rendered it. Plymouth colony was not independent politically or commercially. The Puritans discarded the English Church at once and set up Congregational churches.

BOOKS OF THE WEEK.

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ABOVE THE RANGE. By Theodora R. Jenness. pp. 332. $1.25.

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Silver, Burdett & Co. Boston.

THE EARTH AND ITS STORY. By Angelo Heilprin. pp. 267. $1.00.

Little, Brown & Co. Boston.

LIFE OF MICHAEL ANGELO. By Herman Grimm. Translated by Fanny E. Bunnett. 2 vols. pp. 558, 536. $6.00.

Long. S. S. & Pub Soc. Boston.

THE TEARLESS LAND. Compiled by M. C. Hazard, Ph. D. pp. 301. $1 50.

Lothrop Publishing Co. Boston.

THE PONKATY BRANCH ROAD AND OTHER STORIES FOR YOUNG PEOPLE. By Sophie Swett. pp. 233. $1.00.

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THE COLONIAL PARSON OF NEW ENGLAND. By Frank S. Child. pp. 226. $1.25.

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A MATTER OF TEMPERAMENT. By Edward I. Stevenson. pp. 183. $1.00.

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MAGAZINES.

November. BIBLIA.—CHRISTIAN LITERATURE.—DONAHOE'S.—MUSICAL RECORD.—PHILOSOPHICAL REVIEW.—NATIONAL GEOGRAPHIC.—WRITER.—BOOK-BUYER.—LITERARY NEWS.—NORTH AMERICAN REVIEW.—OUR DAY.—SCHOOL REVIEW.—MUSIC.—KINDERGARTEN NEWS.—GOOD WORDS.—SUNDAY.—BOSTON PUBLIC LIBRARY BULLETIN

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This, my mite, I hasten to send, for having lived some years in the far East I have a keen realization of the almost hopelessly sad life before these children unless they come at once under the protection of our missionaries.

Though I passed the Scriptural age of "threescore and ten years" four years ago, yet I am glad that my "natural force is unabated." I trust your appeal will be promptly and generously responded to.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CARLETON, In Lowell, Nov. 6, of pneumonia, Mrs Sarah Carleton, aged 84 yrs., 5 mos.

DANA—In Kansas City, Mo., Nov. 10, Miss Arvilla Sinclair Dana, aged 70 yrs., widow of Charles S. Dana, formerly of St. Johnsbury and Montpelier, Vt.

HERRICK—In Castleton, Vt., Nov. 9, Rev. William T. Herrick, aged 78 yrs. He was a graduate of the University of Vermont in 1839, and held pastorates in Vermont and New York States. He has resided in Castleton since 1889.

SARAH WEBSTER HEARD,

Who recently died of pneumonia at her home in Wayland, was a person of lovely presence, of sweet and pure spirit and much nobility of character. She was a graduate of Smith College in the Class of 1881, and afterwards taught in Lexington, Boston and Springfield, and had just entered upon her sixth year in the Weston High School with fresh interest and bright prospects. As a teacher she was faithful, earnest and progressive, keeping in touch with new methods and knowledge by constant reading, and planning for herself in another year a continued course of study abroad.

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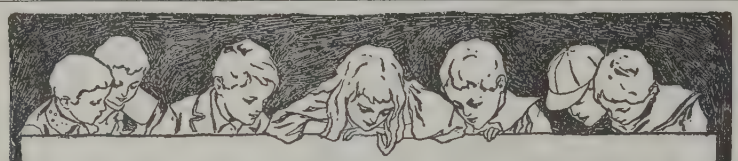

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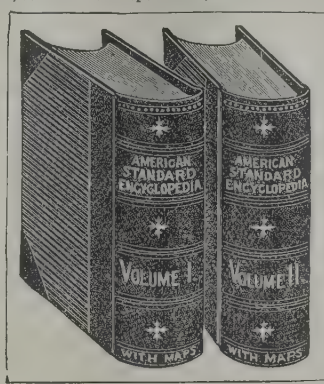

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, NOV. 13.

Mrs. Capron, always a welcome leader, presided and brought helpful suggestions to more than a hundred who had gathered in Pilgrim Hall. She spoke of revelation as sometimes made by way of contrast, and, reading the latter part of Heb. 12, beginning, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest," showed first the dark side of the contrast, and the sevenfold glory of the other side. Special emphasis was placed upon the words, "Ye are come."

Mrs. Wolcott Calkins quoted the passage, "I know that my judgments are just, because I do the will of my Father which is in heaven," with the thought that doing God's will should be the measure of our own judgments. Mrs. Capron spoke of the swift flight of thought from one part of the world to another and of the vivid pictures which are thus easily brought before the mind's eye. She had that morning received three letters from India written in the Tamil tongue—not from her Bible women but from other Christian women whom she had not seen for many years, and who wished to send messages to her. She also alluded to a registered letter which came to her from a Tamil woman. Wondering why it was registered, since there seemed no reason, she sent her query to India, and the answer came back, "Because I loved you so much that I wanted to put all the money I could upon the letter."

Miss Child spoke for the missionaries in Japan whose names were upon the calendar during the week, and of two large gatherings of Japanese women which she attended, one of which was to celebrate the birthday of the empress, when there were seven or eight hundred present under the auspices of Christian women. Miss Colby gave some account of the girls' school at Osaka, a city as large as Boston, speaking also of the new openings for evangelistic work.

Miss Caldwell delivered a message from a lady of eighty-three who lives among the Berkshire hills: "Please tell the dear ladies who meet for Friday prayer meeting that I almost always think of them, and my heart is with them and my desires go out for a blessing upon them and upon the cause for which they pray." It was a great pleasure to have the presence of Miss Myra Proctor, for many years at the head of the Aintab girls' school. She mentioned two facts which especially interest her in connection with affairs in Turkey—one, that where persecution has been sharpest there has been the greatest religious interest; the other, the great value of the educational work.

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FOR NOVEMBER 21

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Reminiscences and Impressions of Dr. Quint.

As Recorded by Several Who Knew Him Intimately.

A MIGHTY COUNSELOR.

A. H. Q.

BY GEORGE P. MORRIS.

For, behold, the Lord, the Lord of Hosts, doth take away from Jerusalem and from Judah stay and staff . . . the mighty man . . . the counselor.—*Isa.* 3: 1-3.

Freely he gave of that which money could not buy
Or aught but age and wisdom proffer.
Men took; God's vineyard blossomed.
But when he gave did all who took
Give thanks, as meet and proper?

Too often thus we overlook or underrate
The blessing close at hand.
Alas, that only when the voice is stilled,
Too late, we see and wholly understand.

If often caution seemed to rule,
When impulse swayed the crowd,
It was because he felt that haste were waste,
And silent shaping of events worth more
Than breathings loud.

'Twas his to weigh, to sift,
And not to act as whip and spur.
Prophet he was not; neither priest,
But guardian and arbiter
Of Pilgrim polity and law.

I suppose many of Dr. Quint's friends, who heard him talk on the political issues of the recent campaign, if they judged him only by his casual and somewhat enigmatical remarks, may have been surprised and grieved, for he was more critical of the Republican party and less loyal to the gold standard than most of his fellow Eastern clergymen. He did not intend to journey to New Hampshire to vote, for I do not think he felt able to, nor could he have decided easily what to do if he had gone to the polls. "Why?" it may be asked. Perhaps I may answer, for it happens that in the next to the last conversation I had with him he opened his heart on this subject in a way that was unusual and impressive. It was the message, as I felt at the time, of one who was soon to pass away given to one whom he thought might live to see a new century, full of surprising political and social changes.

He told me in this talk that his assent to much that was set forth in the Chicago platform was based on convictions that were as deep rooted as his religious convictions. He believed that Mr. McKinley would be elected, though not by a large majority in the electoral college, or a large plurality in the popular vote, but he foresaw a day soon when the issue between plutocracy and democracy would be joined, and while I do not think he had much, if any, confidence in the present leaders of the army of dissent, such men as Messrs. Bryan and Altgeld, neither had he much greater faith in the Republican leaders or that they would be able to satisfy the people or long postpone the greater conflict.

No one could talk much with Dr. Quint, especially on political themes, without finding out how anti-English he was in his sympathies. None knew better than he the beneficent effects of British rule, or how much we and the English have in common, and he would frankly confess this when engaged in debate. But the stories of the sufferings of his ancestors in the Revolution which he had heard from his sire and grandsire had burned their way into his soul, and his own recollections of British sympathy and material aid given to rebels against the flag which he loved were such that he, being human, found it difficult to forget as well as forgive.

I wish I could have witnessed that scene in the National Council of 1865, after Dr. Leonard Bacon had brought in the report of the committee charged with answering the salutations brought to the council by foreign delegates. This report, signed by Dr. Bacon, Henry Ward Beecher, J. M. Sturtevant, Rufus Anderson and J. B. Walker, had frankly told the delegates from Great Britain that American Congregationalists could not forget that "the dominant influences in the Congregational Union and the ostensible organs of Congregational opinion in England were against us in our fight with secession and slavery." Chaplain Quint was on his feet in an instant moving the acceptance and adoption of the report. For days he had weighing upon him the dread that the council would forget in its personal liking for Rev. Dr. R. Vaughan, one of the British delegates, and its desire for amity, that he was the editor of the *British Quarterly* and responsible for its cruel slurs upon republican institutions and the sincerity of purpose of the North. But this report, to his delight, rang true. It inspired his courage and recalled his deep seated distrust of Great Britain, and he proceeded to beard the British lion in his den (Dr. Vaughan sat on the platform and afterward replied to Chaplain Quint). The student of our national and denominational history, or one simply seeking a racy bit of controversial literature, will find much in the record of this episode to repay his search. Rev. Dr. J. P. Thompson of New York tried to pour oil on the troubled waters. Rev. Dr. Vaughan in a manly, spirited speech tried to set himself and his British brethren right. Henry Ward Beecher, fresh from his conflict with British mobs, palliated but did not justify the British Congregationalists' lack of sympathy, and before he had finished he and Dr. Vaughan had shaken hands as a token of entire reconciliation.

Dartmouth College, his *alma mater*, will miss Dr. Quint. During recent years I fancy his joys coming from Dartmouth have been quite as deep as any he has had outside his family. His daughter's pioneer work in securing admission to post-graduate study there, and her standing as a scholar and her popularity gave him keenest delight. President Tucker had no more loyal friend and discriminating admirer than Dr. Quint, and he will be interested to know that about the last words that I heard fall from Dr. Quint's lips were such words of praise and respect for Dr. Tucker as come to few men in the course of life, however strenuous and noble it may be.

I confess frankly that my earliest impressions of Dr. Quint were not such as to win my enthusiastic admiration. But in time I came to see that I had done him injustice, and that he filled a niche that was his own, that no other man could fill. I came to see that, to quote his own words, "the world is greatly governed by the balance of opposites," and that we need just such men as he. I came to see that he was not so much an opportunist as a meliorist. Nor was the change of opinion due at all to the fact that I had come to have affection for one whose daily visits have been profitable and delightful in more ways than can be described here.

A SERVANT OF MANY.

It is impossible to separate in thought Dr. Quint from his close friends, Drs. H. M. Dexter and A. L. Stone, a trio bound by common interests, common purpose and common faith, as well as by personal affinity, and sharing each other's entire confidence as to things material and things spiritual. How vividly rise the pictures of the three in the Park Street or the Pine Street Church study, *The Congregationalist's* office or around the table of the Winthrop Club, comparing each other's inmost experiences, interchanging opinions on the "burning questions" of the day, planning for the advancement of this journal—their favorite child—of the principles and churches of the Pilgrims, and of Christ's kingdom at large. Godly men they were, yet from time to time they lighted up the serious business of the hour with those facetious sallies which their associates well remember as prominently characteristic of them all.

From that immediate circle of attached brethren how many have left us: besides those already named, John O. and James H. Means, Noyes, Manning, Alden—not to lengthen here the honored list. What a wealth of helpful influence ceased from earth as each of these took his heavenward way. Honorable is the record each has left; but who of them all will be more gratefully remembered, or for better reason, than he, their latest follower? The parishes he served well in Jamaica Plain, New Bedford, Somerville, and others to which he gave more temporary ministry; our country, that profited by his three years' faithful chaplaincy of "the Second Massachusetts"; the survivors of that gallant regiment; his native State, whose legislature felt the force of his sagacity in the shaping of her laws; our denomination, to the exposition, defense and spreading of whose doctrines and practice he gave many years of profound study—the fruits of which abound in the volumes of the *Congregational Quarterly*, the records of the National Council, and the columns of *The Congregationalist*—all these are his debtors.

None more truly so than this paper, to whose columns he has been from his earliest public life a valued contributor, and which in these later years he has enriched with articles rarely equaled in value since the pen of Professor Phelps dropped from his dying hand. Thousands have profited by the ripened spiritual wisdom, blended with sterling sense, most felicitously expressed, that has marked his later writings.

What he was to the inner circle of his older personal Christian friends only themselves can know. Honest, frank, generous, tender, true, devout—the world has too few of these, and when they leave us, how great is the void in our lives. Nothing can fill it but the sunny memory of their love and the assurance that the parting is but brief. Even Plato said, more than two thousand years ago, "True friendship"—could he have foreseen that all "true" friendship is Christian?—"between man and man is infinite and immortal." Or, as a modern writer gives it, "A true friend is a friend forever."

Ah, how good it feels!
The hand of an old friend.

Yes, Mr. Longfellow, but we can drop even that without a tear when assured that we shall soon grasp it again—forever.

HUNTINGTON.

THE WORD OF AN OLD-TIME FRIEND.

I became acquainted with Dr. Quint long before I ever saw him. Perhaps because the most of his letters from the army might have been written in the saddle, or by the light of an army candle, they were at times scarcely legible, and the letters were turned over to me for deciphering, very much to my joy and pleasure. The man was a hero in my eyes. Afterwards, when I became personally known to him, the ideal was never lowered. In these later years, when I knew him more intimately, his cheery salutation, "Hullo, T. T.," was a very pleasant sound in my ears. Like many another person who has had sad experience in the management of church affairs, we talked together often, and what lingers in my mind more than anything else was the undivided attention which he gave to the matter in hand, as though it were the only trouble that he had ever heard of, and the

conviction that it was his duty to give advice which would set *that* matter right, if nothing else were ever done. With hundreds and thousands of others, I can but voice the general sense of loss at his parting from us.

T. T.

DR. QUINT DAY BY DAY.

What rich material for an Ian Maclaren Dr. Quint's personality would have furnished. There was something so immediately striking, so distinctive about him that even casual contact made you aware that he was not run in the ordinary mold. He was not a typical man in the sense that there ever was or ever will be any one at all like him. Other stars will appear on our firmament, but the light which was quenched when his star set will not be kindled again here. We cannot duplicate that fund of knowledge, that poise of judgment, that penetration to the heart of the matter, that astute understanding of human nature and particularly of Christian human nature, that shrewd and genial philosophy of life, any more than we can bring back to our longing eyes that compact, soldierly frame and that face all of whose features were not infrequently impressed into service when he would give vent to his feeling.

It was, however, a face which I had to learn to like when I first began to know it ten years ago. His manner seemed brusque and I fancied he might be, if occasion offered, arbitrary and perhaps dictatorial. I always suspected when he walked into Dr. Dexter's inner sanctum that some heresy case was brewing and that if there were any hammering of heretics to be done in the denomination Dr. Quint would be just the man to wield the bludgeon. But I very soon learned that neither he nor our beloved and still lamented chief had any ambition to become Congregagational popes, that they cared only for reasonable adherence to accredited standards and customs, that they desired to have the life of the denomination move on in orderly ways preserving what is best in its traditions and bearing new fruit constantly. Whatever may have been thought at certain periods of their life, of Dr. Dexter and Dr. Quint, they were always at heart progressive and irenic men.

My change of feeling toward Dr. Quint tallies with what I have heard others express, and it is pleasant to think that in the later years of his life at least he came to be better understood and more highly valued by the denomination at large. It bestowed upon him, four years ago, the highest honor in its possession, the moderatorship of the National Council, and learned to look to him at all times for guidance through debatable territory. He in turn broadened and mellowed in proportion as he was trusted and loved and he repaid the confidence reposed in him by putting his best thought and ripest wisdom at the disposal of all who needed counsel and sympathy.

What Lambeth Palace is to the Archbishop of Canterbury the Congregational House was to Dr. Quint. No clubman was ever fonder of the walls and furnishings of his place of daily resort than was Dr. Quint of the old weather-beaten and decaying structure where the interests of the denomination have centered for nearly twenty-five years, but from which a kind Providence seems to be providing exit before long. After toiling up Beacon Street Dr. Quint would avail himself of the help of the elevator to reach the library floor. Once within that circular building in whose alcoves are gathered the literary treasures of the denomination, many of which he had helped to assemble, he was on his native heath, ecclesiastically speaking. But it would be a mistake to suppose that he cared only for the atmosphere of high thinking and abstract culture which is discernible there. He liked the library because of its regular force of workers, all of whom became his close friends and willing servants. He liked it also because people came and went there whom he enjoyed seeing. The salutation, the chat, the banter of the moment were congenial. He relished the give and take of free and familiar speech. He wanted to know the news, and he usually had news to communicate which was generally spiced with some pithy, amusing comment. I think now and then, like the rest of us, he dallied with a bit of ecclesiastical gossip and found it relishable. Yet Dr. Quint was pretty scrupulous in his impartation of information. You never felt quite sure that he had told you all he knew. He buttoned up within his tight-fitting coat more inside knowledge of our benevolent societies and of our churches and ministers than any one else possessed, and for the most part he kept it buttoned up.

It was in the library that he usually met by appointment the men who wanted to see him about this or that knotty question. I have seen him scores of times in one of the alcoves face to face with one or more persons, "both hearing them and asking them questions." It was his way to let the complainant do most of the talking—a thing which I have generally noticed complainants are ready to do. Dr. Quint would sit patient, immobile, unvexed by a long and circumlocutory recital of the situation, withholding comment until he was sure he had the facts all before him. What a variety of matters has thus been brought to his attention! What painful charges of pastoral inefficiency and lay unappreciativeness! What bitter, prolonged rows, ranging in importance from the location of a horse shed to the getting rid of a minister! It is thus that Dr. Quint has woven himself into the history of many a New England church and linked his life with that of many a weary, discouraged ministerial brother. He aimed to be judge rather than partisan, and I have known cases where the advocates of one side of a quarrel, after conferring with him, would meet face to face on their way out their opponents coming to him also for consultation, and he never tried to screen from either party his interest in the other or whatever service he was undertaking to render.

Distasteful as features of this work must have been to Dr. Quint, I think on the whole he delighted in it, and I wonder a little how he adjusts himself to a society where there are no feuds and no "cases." He was just enough of an ecclesiastic to like to apply that influence which, working through committees and boards, brings at last a desirable result. And though in some cases the outcome might have been reached without any outside manipulation, I think, as a friend said the other day, to have it come in the natural way wouldn't have made Dr. Quint quite so happy. This instinct was perhaps most in evidence at the great national meetings of the denomination, especially during the years of dissension in the American Board. It will be recalled how Dr. Storrs, when elected president of the Board at Springfield in 1887, said he would take the office on condition that his friend Quint would be at hand to guide him. Dr. Storrs had in mind not only Dr. Quint's parliamentary skill but his talent for evoking order out of entanglement, and, in short, for bringing things to pass.

We of *The Congregationalist* staff have peculiarly fresh and tender memories of Dr. Quint. He was in the office about as often as he was in the building, passing from room to room and from desk to desk, chatting with each of us in turn. He never claimed attention if the pressure of work seemed unusually great or if others had preceded him in calling. We were always the wiser after talking with him. I wish now that I had put on paper many of the things which he said. The personal element in his conversation gave it a peculiarly delightful flavor. If politics was the theme his mind would often go back to his own valiant battles on the floor of the New Hampshire legislature. If churches and ministers were under discussion his retentive memory brought to the fore some eventful council in which he had participated or quoted some appropriate utterance of an old-time divine. So without in any way obtruding his own tastes or boasting of his public service—for he was truly a modest man—Dr. Quint revealed much of his mind and heart to us. Through these familiar everyday talks we gained an idea of his college and seminary days and of his army life. His philosophy of life also made itself known. He knew full well the weaknesses of human nature but he believed that God was taking care of his world. He distrusted politicians and he often said that this nation was saved from going to pieces only by a balance of deviltries between the parties. The lighter side of his nature showed itself to us in these daily calls. We learned of his fondness for Dickens and particularly of his affection for one of Dickens's most characteristic creations, the immortal Sam Weller. A good story was always at his command and he could make it fit the conversation whatever the topic.

And now that he is no longer with us to make the day brighter by his friendly greeting and toil easier by his ready sympathy we try to make more vivid the total impression of his character before the haze of time renders it at all dim. None of the trappings and perquisites of ecclesiastical station were his. The title bishop or archbishop would not become him, but when, a few weeks ago, they buried Dr. Benson in stately Canterbury Cathedral there could have been no more sincere mourning for the dead leader than that which was felt throughout our Congregational fellowship when Dr. Quint was laid to rest in the city of his boyhood. We loved him most because Christ lived in him, because Christ has done much for a nature that needed the discipline of time, the testing on battle-fields and all the privations and afflictions of later years in order to reach its best estate.

H. A. B.

APPROVAL OF THE ARMENIAN ORPHANS' FUND.

Your editorial on opening orphanages in Armenia for Armenian orphans is one of the most practical suggestions since the massacres. If those whose sympathies go so strongly towards that unfortunate nation would bring the subject to the attention of the children in the Sunday schools, I have no doubt that their pennies and dimes would be given to support hundreds and thousands of starving and naked orphans. A boy or girl can be fed, clothed, housed and educated for from twenty to thirty dollars per year.

Last winter a friend of mine sent some money to Harpoot to be distributed by a person well known to me. This man, in sending his account, mentioned among many heart-rending spectacles he had witnessed the following case: "As I was on my way to a near village with several loaves of bread to give to the hungry women and children, I noticed, a little way from the road under a tree, a woman and child. I walked towards them and found that the mother was dead, and the little child, hardly more than fifteen or eighteen months old, crawling over the dead body of its mother, trying to get nourishment." How many thousands of such cases now exist it is impossible to say.

I hope and pray that *The Congregationalist's* plan will be taken up at once by Christians of all denominations, and orphanages be established in every large city and town in Turkey.

HAGOP BOGIGIAN.

Atlanta University has opened with a larger number of students than ever. Prof. M. W. Adams has been appointed dean in place of Prof. I. N. Chase now absent in Scotland. President Bumstead with headquarters in Boston will spend part of a year soliciting funds. Mr. George Bradford of Boston is in charge of the Atlanta University city problem investigation.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 23, 10 A. M. Short address by Miss Helen M. Cole. Subject, The Use of the Voice in Public Speaking. Special reference to Bible and hymn reading.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

HAMPSHIRE EAST ASSOCIATION, Amherst, Dec. 1, 10 A. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.— Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.— Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickersen, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

We would like to have a look in upon the festive autumnal decorations at the many harvest concerts now occurring in various places, and hear the praise and thanksgiving exercises which are prepared at the expense of so much care and time. But it is quite impossible to adjust the limitations of space so as to give our readers a satisfactory account of all the descriptive items which the season brings to us each year.

A great opportunity of strengthening each other and the cause in the city is afforded by the fraternal organization which the churches of Concord, N. H., have effected. Why do not strong, live churches feel more responsibility for giving out a portion of their best life and sympathy to their weaker sisters at their doors? Such a practical coming together should not be entirely unknown in so many places. The churches referred to have benefited by such an arrangement for over half a century.

"To every man his work" should be the motto of every church member. It would not always be easy for him, however, to live up to it, and any such incentive as a pastor of New York State has given his people must be a great help to the members and pastor both.

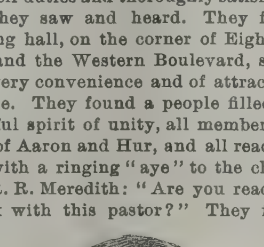
Those Minnesota Endeavorers whose care of the Sunday evening service enables their pastor to do needed out-station work—a service for which they are unfitted—surely are largely responsible for the good accomplished by him.

A helpful and practical method of increasing the interest and instruction at the mid-week meeting is suggested by a New Jersey church.

For a jubilant indorsement of the "free pew" system read an item from Beverly, Mass.

NEW YORK'S NEW CHURCH.

The council held Nov. 9, to recognize the new Manhattan Church and install its pastor, Dr. H. A. Stimson, was a body well pleased with their duties and thoroughly satisfied with what they saw and heard. They found a charming hall, on the corner of Eighty-third Street and the Western Boulevard, supplied with every convenience and of attractive appearance. They found a people filled with a delightful spirit of unity, all members of the family of Aaron and Hur, and all ready to respond with a ringing "aye" to the challenge of Dr. R. R. Meredith: "Are you ready to go to work with this pastor?" They found a



REV. HENRY A. STIMSON, D. D.

pastor, stalwart in form and noble in character, ready, as Dr. Lyman said in his prayer, for "movement, march and ministry."

The council was organized with Dr. Meredith as moderator and Dr. Choate scribe. A full history of the enterprise and of the action of church and corporation in calling Dr. Stimson to the pastorate, together with his letter of acceptance, were read. A few questions called forth a statement as to the *personnel* of the "council of the church," which consists of the pastor, deacons, clerk, treasurer, three members elected for one year at the annual meeting and a representative from every branch of church work, including the board of trustees. Another question elicited the fact that the members had come from Massachusetts, California, Texas and way stations to plant here a Congregational church. No one questioned the orthodoxy or the credentials of the pastor. The finding of the council was stated by the moderator, and his affectionate words brought to the church and pastor an assurance of Christian sympathy and personal gratification on the part of the council which was deeply appreciated. Of the 120 members of the new church sixty-six were contributed by the Broadway Tabernacle, the rest coming from churches of several denominations, from the Atlantic to the Pacific and from the Great Lakes to the Gulf of Mexico.

At the evening service, following the opening exercises, Dr. R. S. Storrs brought the fellowship of the churches to the new organization. Every heart in the audience thrilled as our Grand Old Man, whom two great cities are delighted to honor, stood before us. He welcomed the church, as Congregationalists sound in the faith, to the work in the city, where ignorance and vice and unbelieving culture have strongholds. He alluded to these closing days of his half-century pastorate, spoke of the four women and one man—all that are left of the 150 members at the beginning—and reminded us that churches live while the members are passing away. His closing words were: "Be ye strong. Deal courageously, and the Lord shall be with the good."

Dr. A. J. Lyman offered the prayer of recognition, Dr. Meredith gave the charge to the people. He impressed the thought that ministers are men, and need the sympathy and help of their people. He said: "I charge you to cordial co-operation with your pastor. Hold up his hands. Help his work by doing your own." "Ward off his anxieties. Suffer no detractions to whisper his good name away." "Have you come to listen with a brain cool and fingers washed clear of the gold dust of the week, with lips warm with prayer for your minister?" "Receive your pastor as sent from God. Receive him as a prophet, and you shall receive a prophet's reward."

Dr. Behrends delivered the charge to the pastor and was followed by Dr. Cobb of the C. C. B. S. in the prayer of installation. Dr. Behrends smilingly requested the pastor to be seated, recalling the circumstances of his own installation, fourteen years ago, when he stood just twenty-seven minutes during the installing prayer. At its close Dr. Taylor rose to deliver the charge to the pastor and, "bending his shaggy head," said graciously, "Sit down!" Dr. Behrends spoke of the minister as a leader of men, whose duty it was to be prepared to lead and teach. He said: "Don't labor only to get men into heaven but strive to get heaven into men." "Have definiteness of aim, concentration of energy, persistence, patience, gentleness and firmness." "Preach the Word." "Shell your kernel at home—do your threshing in private—give the meat to the people." "Your hearers may know more poetry than you do but let none know more of the Bible."

The culminating point of Congregational greeting was reached in the address of Dr. Lyman Abbott, extending the right hand of fellowship. As he and Dr. Stimson stood on the platform and clasped hands it seemed as if the spirituality, the thought and soul of the veteran must send an electric thrill to the heart of the Christian soldier in his prime—so reverent and eager for his work. During the address an involuntary hush fell upon the audience. Rev. Dr. Cobb of the Reformed Church gracefully extended neighborly greetings and Dr. Atterbury of the nearest Presbyterian church offered the closing prayer.

The new church is fairly launched upon the sea of life and labor! May her captain, her officers and her crew be faithful and may the blessing of God be over all! S. K. B.

A MASSACHUSETTS PASTORATE BEGUN.

The First Church, Warren, which recently sacrificed its former pastor, Rev. H. G. Hale, in behalf of the new church at Brookline, has been without a leader but a few months previous to the recent installation of Rev. W. B. Forbush, Nov. 11. The new comer is a native of Vermont, and is a graduate of Dartmouth and of Union Seminary. Previous to his present appointment he has gained experience in mission work in New York city, and during pastorates in East Providence, R. I., and in Yarmouth, N. S. Mr. Forbush has received the degrees of Ph. D., and Lit. D. from prominent educational institutions. At the public service of installation Rev. Alex. McGregor preached from the text, "He sent a man before them."

A NEW MAINE EDIFICE.

Pastor and people rejoiced at the prospects which were materially emphasized, Nov. 8, at the exercises of the laying of the corner stone for the new edifice at Ellsworth Falls. The building will be large enough to accommodate over 600 persons. The dimensions are 40 x 70 feet. The arrangements will be convenient and the effect pretty and artistic. The auditorium will have folding doors, admitting more room when demanded. The pastor will have a small room off from the pulpit. A kitchen is to be provided in the basement. The cost of building and furnishing will be toward $4,500. The house is to stand on an elevation and is the only church edifice in the place. Hitherto the people have wor-

shiped in a hall. The seats are to be free, giving to all the same privilege of worship. At the public exercises prayer was offered by Rev. I. H. W. Wharff of the Methodist church, then followed a statement of the work up to date and prospects of the future. Addresses were given by Mr. Wharff and Rev. D. L. Yale. The pastor, Rev. E. L. Hunt, conducted the later exercises around the stone and offered the closing prayer.

THEOLOGICAL SEMINARIES.

Bangor.

The Students' Association held its first public meeting of the term, Nov. 10. The program consisted of music, reading and a debate on: Resolved, That it is the duty of England to interfere with Turkey in behalf of the Armenians.——Through the generosity of Hon. E. R. Burpee of Bangor, the members of the Senior and Middle Classes have received a copy of Prof. L. F. Stearns's book, Present Day Theology.——The Thanksgiving recess will be limited simply to the day.——Students of the seminary are frequently called upon to supply the church connected with the Good Will Farm at East Fairfield.

Hartford.

The Junior Class has completed its work with President Hartranft for the present term and has taken up the introduction to apologetics under Professor Gillett.——The reception tendered the students by the faculty last week Wednesday was enjoyed by all. Many friends of the seminary were present.——Mr. E. W. Capen, as the delegate of the seminary, attended the convention of the Inter-Seminary Missionary Alliance held last week under the auspices of the Baptist Seminary at the University of Chicago.

Yale.

Last week sermons of Brooks, Bushnell and Robertson were reviewed before the Senior Class.——The question of debate at the Leonard Bacon Club was: Resolved, That the Present Multiplication of Organizations within the Church Is Detrimental. The club lecture course includes as lecturers Drs. Rainsford and Parkhurst of New York, Drs. Gordon and Hale of Boston, Dr. McKenzie of Cambridge and Dr. Munger of New Haven.——On Friday evening of last week Mr. R. S. Miller, Jr., interpreter for the American legation in Japan, spoke on Y. M. C. A. work in that country.

Oberlin.

The week of prayer for young men was observed by the seminary by daily prayer meetings. Thursday evening a preaching service was held with Second Church. The sermon was by Rev. C. S. Mills. Friday afternoon the seminary joined the men of all departments of the college in a general prayer meeting.——The study of the week was further interrupted, pleasantly and profitably, by the triennial convention of the Congregational Sunday schools of Ohio. Several of the papers presented were of special value to those about to enter the pastorate.——Rev. C. A Clark, for the past nine years Oberlin's missionary in Japan, has been in town for a few weeks, and before leaving for a winter's work in Chicago gave an address before the seminary.——Hereafter the weekly prayer meeting of the seminary will give place once a month to a missionary meeting.

Chicago.

Last week Tuesday Mr. C. E. Studd, who was the champion cricketer of England, now of the China Inland Mission, addressed the faculty and students.——Thursday afternoon Rev. C. M. Sheldon of Topeka, Kan., under the title of Put Yourself in His Place, gave an account of his experiences for three months, by agreement with his church, with different professions and occupations, as journalist, lawyer, etc., each of which he tried a week at a time, giving the results to his congregations Sunday evenings. His account was deeply interesting, suggestive and instructive.

Pacific.

A third Japanese has joined the seminary.——The class in systematic theology is reviewing, in a series of Saturday morning papers, the most important recent books in theology.——The young ladies of the lay training class went one recent Saturday with the fresh air excursion of poor children from San Francisco into the country for the day.——The Student Foreign Missionary Volunteers have an organization, meeting in San Francisco, known as the Bay Association. Its members number about 20 and are drawn from Stanford and State universities, Cooper Medical College, the (Methodist Episcopal) University of the Pacific and the two seminaries, Presbyterian and Congregational. They meet the first Saturday of every month. Professor Goodell addressed the last meeting.——The Missionary Society has given to each member a country to report upon regularly. Rev. W. H. Atkinson, formerly of the Mahratta Mission, addressed the last meeting.——The Middlers in homiletics are preparing plans for criticism, analyzing sermons, and studying Deuteronomy as a source of homiletical material.

CONFERENCES AND ASSOCIATIONS.

MASS.—The South Berkshire Conference met in Lenox, Nov. 11. Though the day was exceedingly unpropitious a good number was present. Rev. C. H. Daniels, D.D., and Pres. George Washburn, D.D, of India spoke on the life and labors of Rev. E. K. Alden, D.D., who was pastor in Lenox, 1854–1859. Other papers were: How to Make Our People Love Good Literature, The Work of the Holy Spirit.

CT.—The Hartford Conference held its annual meeting at the Asylum Hill Church last week Tuesday. At the evening session Professor Beardslee spoke on the topic The Present Word of the Spirit to the Churches.

N. Y.—The Black River and St. Lawrence Association held an unusually interesting session in Watertown, Nov. 10, 11. The sermon was preached by Rev. Duncan McGregor. Keuka College interests were presented by Pres. N. M. Calhoun, and Miss Alice M. Kyle spoke for the American Board. Memorial services were held in honor of Rev. Messrs. Hebard and Bailey. The topics were: The Missing Link, Doctrinal Instruction of Our Young People, Home Class Work, The Undeveloped Power of Our Churches, (*a*) As a Pastor Sees It, (*b*) As a Layman Sees It, The Gaining and Training of Church Members, A Missionary Equation, Woman in Missions.

The Cheboygan Association meeting was held at Wolverine, Nov. 4, 5. The sermon was by Rev. F. H. Bassett. Subjects were: Methods of Working a Country Parish, How Shall We Yoke Our Mission Churches to Obtain Longer and More Effectual Pastorates? The Pastor's Relation to Social Problems, The Pastor's Relation to Politics in the Pulpit, How to Work up a Revival Spirit in Our Churches.

IND.—The new Kokomo Association, formed by the 14 churches lying east and north of Indianapolis, held its first meeting at Fairmount, Nov. 10, 11. Rev. R. J. Smith preached the opening sermon. Constitution and rules were adopted and a home missionary committee appointed. Mrs. G. C. Cheney of the W. H. M. U. led Wednesday afternoon in an efficient missionary meeting. Steps were taken to hold missionary rallies with each church before the spring meeting. Subjects were: What Has Congregationalism Given to America? The Fellowship of the Faith, The Outlook, and The American Citizen.

WIS.—Milwaukee District Convention met at Kenosha, Nov. 9, 10. The papers were: What Shall Be Done for Our Boys, Responsibility of the Pastor for the Christian Education of the Young People, Pastoral Calls—from the Minister's View, from the Layman's View, Practical Fellowship, Religious Papers in the Family, and Proportionate Giving. The sermon was by Rev. J. O. Buswell.

MO.—Kansas City Association met with Clyde Church, Nov. 5, 6. The sermon, on Unshaken Truths, was by John H. Crum, D.D. The devotional services, conducted by Rev. Walcott Calkins, D.D., and Mr. C. G. Upton, were of special interest. Home and foreign missions occupied an afternoon session. Dr. Henry Hopkins reported the A. M. A. jubilee meeting. Miss Lois King of Drury College gave an account of a unique missionary experience in the Ozark Mountains. Other topics were: Church Music, Church Economics, New Ideas in S.S. Work, How to Put Young People to Work, Work Among the Boys. A resolution adopted last year, urging a contribution from each member of every church to each of the missionary societies, was thoroughly discussed and readopted.

Kidder Association convened with the Welsh Church at Dawn, Oct. 20, 21. Sermons were by Rev. Messrs. Albert Bushnell, D. D., W. L. Sutherland and J. P. Field. Addresses on home missions and the Sunday school were by the respective superintendents. The general topic, Righteousness Toward God, was considered under the following heads: (*a*) the Great Need of the World, (*b*) Its Relation to Sabbath Observance, (*c*) Fidelity to Missions, (*d*) Work of the Holy Spirit in Promoting It.

The meeting of Hannibal Association was held at Meadville, Oct. 27, 28. The sermon was by Rev. A. W. Wiggins. Topics were: Righteousness Toward God the Need of the World, Every Pastor His Own Evangelist, Supplemental Bible Study in the Sunday School. Rev. Leroy Warren, D. D., who for 25 years was superintendent of home missions in Michigan, made a most eloquent plea for foreign missions. Home missions and S. S. work were presented by Supts. A. K. Wray and W. L. Sutherland.

CLUBS.

MASS.—Do We Need a Revival of Doctrinal Preaching? was the theme of a well-considered address by Rev. J. W. Buckham at the Essex Club in Salem, Nov. 9. He argued that the day for the teaching of systematic theology in our pulpits is past. The position was quite generally advocated in the discussion.

The Newton Club observed its 10th anniversary Nov. 16. Brief addresses were made by its members, Mr. J. F. C. Hyde representing the founders, Mr. G. M. Fiske, the ex-presidents, Rev. H. J. Patrick, D.D., the Newton pastors of 1886, Rev. E. M. Noyes, the Newton pastors of 1896. The chief addresses were by Rev. H. A. Bridgman, representing the religious press, and Hon. A. H. Wellman, the president of the Boston Club. These dealt largely with the problems to be faced and solved by Congregationalism today in our social and civil life.

IND.—The Indianapolis Club was held Nov. 9, with a large attendance. Prof. W. D. Mackenzie was the guest of the club and gave the principal address on Christianity and National Virtue. Rev. E. D. Curtis, D.D., was chosen president for the coming year.

NEW ENGLAND.

Massachusetts.

HYDE PARK.—Dr. A. W. Archibald has just completed his fourth year as pastor. During the pastorate 259 new members, 140 on confession, have been received, making the present enrollment of the church 704. Over $13,000 have been raised yearly on the average. Moreover a $2,000 debt has been canceled, and $1,000 have been spent in improvements.

WEST MEDWAY.—The meeting house and chapel have been newly roofed and painted inside and out and the grounds laid out tastily. The improvements have cost altogether $1,475. Further, two notes amounting to $750 have been canceled. During the year 50 persons, all but nine on confession, have been received to membership. Rev. J. F. Crosby is pastor.

DEDHAM.—*Islington.* The church enters upon another year with encouraging prospects. Seven persons were added on confession last year, four being heads of leading families in the parish. The circle of King's Daughters has greatly helped the church. A new house has been built for the pastor, Rev. W. F. Bickford, and his family; it was recently consecrated. A large number were present and brought gold, silver and other gifts to the value of $70.

SALEM.—A "Lord's Day congress," under the auspices of the New England Sabbath Protective League, was held in Tabernacle Church Nov. 11. The attendance was not large. Several addresses of much interest on different phases of the subject were made.

WAKEFIELD.—The church roll is being revised by a committee, with a view to reducing the number of absentees, both resident and non-resident. A covenant meeting and roll-call will be held during December. A special collection, amounting to $115, was taken at the evening service, Nov. 1, for the A. M. A. The ladies gave a successful and unique banquet last week Wednesday evening. About 350 persons were present. One of the ladies acted as toast-mistress and the responses were all given by ladies.

BEVERLY.—*Dane Street.* Nearly 300 sat down to the annual supper Nov. 12. Full reports were read from all departments, showing good progress. Nearly 40 have been added to the membership, a larger number than for years. The present membership—425—and the benevolences—over $2,600—are the largest in the history of the church, while running expenses have been met with unparalleled ease, thanks to the free pew system.

AMESBURY.—Rev. G. W. Christie of the Union Evangelical Church, with his native Scotch accent and feeling, is delighting church and benevolent circles in this vicinity with readings from The Bonnie Brier Bush.

LOWELL.—*Kirk Street.* The repairs upon the house of worship are now completed, and the new memorial organ was used for the first time last Sunday. A new pulpit of quartered oak has been presented by one of the church members. A special musical service on Sunday evening was largely attended, and a special feature was the antiphonal service of the choirs in opposite ends of the church. The postponed communion will be held on Sunday next, when 50 new members will be received. The new pastor, Rev. W. A. Bartlett, is already greatly beloved by his people.

DRACUT.—*First* has expended about $350 in repairs and improvements during the past two months. The congregations have shown a marked increase of late, especially at the evening service,

while the S. S. attendance has increased nearly one-half in a few weeks. The pastor, Rev. E. L. Baker, has just concluded a series of morning sermons on The Church in the Community, and has begun an evening series on Christ's Universals, that are attracting much attention. It is expected that the Central Church, which is about to renovate and remodel its house of worship, will worship with us until its building is reopened.

GROTON.—The late Miles Spaulding left, among other bequests, the following, to be paid after the death of his widow or at such previous time as she may appoint: $1,000 to the American Seamen's Friend Society of New York, and $4,000 to the Sunday School Society as a fund. After her death the residue of the estate, outside of a few private bequests, is to be divided equally between the A. M. A., the C. H. M. S. and the A. B. C. F. M.

WORCESTER.—*Bethany* celebrated the fifth anniversary of its organization, Nov. 12. The Sunday school and cottage meetings were begun about a year before by the veteran missionary, Rev. W. T. Sleeper. The church now has nearly 100 members, a good house of worship and has reached self-support. During the five years it has had three pastorates. The present pastor is Rev. A. G. Todd.——*Old South.* Dr. A. Z. Conrad entertained 250 men of the congregation at his home, Nov. 12, under the auspices of the men's union. The union now numbers 210, and has planned a series of six public meetings, to be addressed by national leaders on living topics. Congressman Knox and Senator Miller are the speakers for Nov. 23.

DALTON.—*First.* The recently elected lieutenant-governor, W. M. Crane, is a member of this church, where he has served faithfully in many of its offices. He has also been one of its most generous benefactors. His brother, father and grandfather have all been members of the executive council of the governor.

Maine.

PORTLAND.—Rev. B. F. Mills lectured in City Hall under the auspices of the Young Woman's Christian Association, Nov. 6, on The Milk of Human Kindness. The following Sunday, Nov. 8, he preached to a large congregation in Williston Church, and in the afternoon he pleaded the cause of suffering Armenia in City Hall. A collection of more than $400 was taken. Twenty-five Armenians were on the platform, many of them being refugees from Turkey. Two of them told their pathetic story through an interpreter. Their presence made the occasion most eloquent and impressive. The immense assembly was moved to tears. Homes have been found by the State W. C. T. U. for 23 refugees. They are men of education and ability and some of them before their persecution were wealthy.

ASHLAND.—The building will soon be closed in from the weather. Services are now held in the basement, and after two removals a permanent home for services is welcome. Rev. C. L. Parker and wife are devoted to the work, which now prospers well. The proportion of men and boys at services is encouraging. The S. S. roll of 45, a C. E. Society of 20, the Juniors and Temperance Legion, making a specialty of Christian temperance work, and a branch work at a mill two miles away are among the activities.

New Hampshire

EXETER.—*First.* Dr. A. L. Merrill, whose family have long been associated with this church, has recently given a large tablet of highly polished black slate which has been inserted into the front of the church edifice, bearing the inscription: "The First Church in Exeter. Founded, 1638. Re-organized, 1698. This house built, 1798." The tablet is fastened at the right of the main entrance by heavy ornamental brass bolts. In this edifice the executive and legislative officers of the State have convened, and on specially important occasions the courts also. In it was celebrated the 200th anniversary of the town, and during the same year Daniel Webster, Edward Everett, Jeremiah Smith, J. P. Hale, J. G. Palfrey, Caleb Cushing and other dignitaries there paid their tribute of respect to Dr. Abbott, for many years principal of the academy. Its pulpit has been filled with men of eminence. Rev. W. L. Anderson, the pastor, recently preached an appropriate sermon on The Foundation of the Christian Church, in the course of which he alluded to the memorial with the appreciative thanks of all.

CONCORD.—*West.* The 54th annual meeting of the five Congregational churches of the city was held Nov. 12, with a large attendance, evincing the strong hold the customary gathering has upon the hearts of the people. Besides the social and prandial features of the occasion, Rev. Cyrus Richardson, D. D., gave a delightful and instructive *résumé* of his pilgrimage with *The Congregationalist* party to England and Holland last summer. The usual sermon was given by Rev. E. B. Burrows of the *Record*, and was followed by the Lord's Supper. Remarkable harmony has always been maintained between these five churches, which may be due in a measure to this long-time habit of an annual reunion for social and sacred fellowship.

Vermont.

SOUTH WALLINGFORD.—A church of nine members, with an equal number soon to follow, was organized Nov. 2. The immediate causes leading to this result were the evangelistic labors of Miss S. A. Chapin and the ministerial services of Rev. J. S. Tupper, pastor at Wallingford. A sermon appropriate to the occasion was preached by Rev. C. H. Merrill, and the Lord's Supper was administered. An old union meeting house had been refitted with modern appointments and was rededicated in the evening, Dr. G. W. Phillips preaching the sermon. At its close the necessary amount was raised and the house was dedicated free from debt.

Rhode Island.

SLATERSVILLE.—The church has had a large increase in the congregations during the past year. It is paying $200 more on the pastor's salary, and all collections have been well sustained. Nov. 1 the pastor received nine young men and women into the church by profession of faith.

PROVIDENCE.—*Central.* The chapel was broken into the night of Nov. 8 and over $100 worth of plated silverware was stolen. The robbers did not discover the communion service and they left behind other valuables of more worth than those stolen. They gained entrance by forcing open a side window.——*Highland.* Oct. 11 the first anniversary of the church was pleasantly celebrated by an evening service at which Rev. E. L. House and a Baptist pastor gave addresses.

Connecticut.

NEW HAVEN.—The program of the Ministers' Meeting for Nov. 9 was The Present Status of Methodist Missions, by Rev. H. F. Kastendieck, and for Nov. 16 Baptist Missions, by Rev. A. K. Foster.——*Redeemer.* The pastor, Rev. Dr. W. L. Phillips, is preaching an interesting and plain-spoken series of sermons on Enemies of Youth.——*Taylor.* On the evening of Nov. 8, Prof. F. C. Porter of Yale delivered an address on The Religious Significance of Old Testament History.——*United.* The Men's Club Sunday evening services will be resumed Nov. 22, beginning with an address by Dr. Munger. The club will hold its annual banquet Nov. 20.

BRIDGEWATER.—The old people of the town held a reception in the church on a recent Saturday. The large attendance included also quite a gathering of middle-aged persons. Refreshments, short speeches and a history of the town for the last 80 or 90 years, including quite a complete history of the church, composed the program.

NORWICH.—At a recent social, Rev. C. A. Northrop exhibited an interesting collection of old books from the pastor's library of the First Church, together with pewter and silverware, pamphlets and records, dating back to the earlier days. Some of the books bear dates as far back as 1621 and 1630.

GLASTONBURY.—The steam fitters have nearly completed their work and the new heating equipment will soon be ready for use. The pipes have been carried into the chapel, so that building also will be heated from the church heater.

DANIELSON.—At the prayer meeting service last week, a cordial letter of greeting was adopted and sent by the local church to the Congregational church at Guadalajara, Mex., by Mrs. John Howland, who returned to Mexico Saturday.

SOUTHINGTON.—*First.* The Ladies' Aid Society netted $112 from its recent sale. This will be added to the fund now well under way for repairing the old or building new church parlors.

MIDDLE STATES.

New York.

BINGHAMTON.—*First.* The pastor, Rev. W. B. Thorp, has taken a census of the parish by sending out cards with a list of 20 lines of church work, and asking each individual to mark those in which he could take an active interest. The response was general. The returns have been classified and referred to the different organizations in the church, and in some cases to special committees. A feature of the returns was the large number who volunteered for various lines of visiting, as among the poor, the sick, new comers, etc. A card catalogue of the entire parish is being prepared, to be placed in the church parlors.

NEW YORK.—*Manhattan.* The Women's Guild was organized Nov. 3. Each woman and girl who joins the church thereby becomes a member, and any other women of the congregation are gladly received to membership. The church has sustained a great loss in the death of Mr. David Blakely, a faithful member of the provisional committee and recently elected a trustee of the corporation.

CARTHAGE.—The annual meeting was held Oct. 28, and 73 members responded in person to the roll-call and 49 by messages. The membership shows a large proportionate gain in three and a half years. Rev. J. B. Felt is the pastor.

CORTLAND.—The church celebrated its 15th anniversary on Wednesday of last week with fitting music and addresses.

SYRACUSE.—*Good Will.* On his rounds of travel, "Ian Maclaren" lectured twice, Nov. 11, under the auspices of this church, in the largest hall of the city. The profits were over $500.

New Jersey.

UPPER MONTCLAIR.—Excellent results have been obtained in prayer meetings by devoting one evening a month to the consideration of the message of one of the books of the Bible. The members are urged to read the chosen book through, and the latter part of the hour is devoted to reciting specially impressive passages taken from it and to questions about it.

Pennsylvania.

PHILADELPHIA.—*Snyder Avenue* with 60 members, and 259 enrolled in its Sunday school, was recognized by council, Nov. 5. The formal service was conducted by Rev. E. W. Rice, D. D. The same council examined the pastor-elect, Mr. F. E. Wieder, for six years an elder in the Reformed Church. He was unanimously approved, and at the ordination service the sermon was preached by Dr. C. H. Richards.——*Kensington* has just held a successful festival, to raise a fund to complete its chapel. The congregations are increasing.——*Central.* The union services of the churches in this district are held with this church during the evangelistic campaign now in progress throughout the city. Rev. John Robertson, D. D., of Glasgow is the preacher and Mr. F. H. Jacobs the singer.

THE INTERIOR.

Illinois.

GLENCOE.—This church is to be congratulated on a renovated sanctuary. During the last few weeks the edifice has been painted and the interior so cleaned and beautified as hardly to be recognizable. Sunday, Nov. 8, was devoted to its rededication. Dr. Moses Smith, the pastor, was assisted in these services by Dr. J. F. Loba, his Evanston neighbor, whose presence added not a little to the pleasure of the occasion.

Indiana.

INDIANAPOLIS.—Rev. Messrs. O. D. Fisher, F. M. Whitlock and J. W. Wilson have begun a series of evangelistic meetings, to continue eight weeks. By exchange these meetings are held nightly for two weeks in succession in Mayflower, People's, South Side and Fellowship Churches. The meetings so far have been well attended, and several conversions are noted.

Ringing

Noises in the ears, sometimes a roaring, buzzing sound, or snapping like the report of a pistol, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also results from catarrh. Hood's Sarsaparilla, the great blood purifier, is a successful remedy for this disease, which it cures by purifying the blood.

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Michigan.

ALPENA.—An appreciative testimonial was given Rev. S. S. Grinnell at the close of his pastorate, recognizing his scholarly and forceful presentations of truth and earnestness of effort. Scarcely has there been a communion at which there have not been additions during this pastorate.

LEWISTON.—This village has been under a scourge of diphtheria for a number of weeks. All services have been suspended. The quarantine is now removed, and Rev. A. M. Hills of Oberlin, who gathered the first members of the church, will begin evangelistic meetings again.

ROMEO.—The Woman's Foreign Missionary Society has held a thank offering meeting in place of the regular church prayer meeting, with a special program. The attendance was large and the offerings amounted to $21. Rev. E. C. Oakley is pastor.

CHARLOTTE.—Rev. H. S. Roblee leaves Michigan for Kenosha, Wis. His going is regretted. His work in the State has won merited esteem.

THE WEST.

Missouri.

BEVIER.—*First.* This church holds monthly communion services. At each of these except two during the past year there have been accessions, increasing the membership from 33 to 71, while the S. S. membership has more than doubled. Though the coal mines, which support the place, are running on about one-third time, the church is raising twice as much money for current expenses as in any year of the 30 since its organization. Rev. J. R. Adams is pastor.

Iowa.

GAZA.—This is a new field, opened within six months, Rev. J. K. Nutting being the missionary pastor. No other religious service is held in the community. A milestone in the history of this enterprise was the dedication, Nov. 8, of a neat little house of worship, costing only $700, but really beautiful and an ornament to the village. Mr. Nutting was assisted in the services by Rev. Messrs. W. L. Ferris, D. E. Evans and T. O. Douglass, the first named preaching the sermon. The balance of $250 needed to free the church from debt was raised during the day. No aid was asked from the C. C. B. S.

HUMBOLDT.—Two months in advance of the close of the first year of his ministry here Rev. R. L. Marsh has been unanimously called to the permanent pastorate, at a salary of $1,400 and parsonage, and accepts the call. The church received seven accessions at the October communion. A Bible class, which continues to grow in interest and numbers, has been organized, and is conducted by the pastor. Benevolences are well sustained, and $130 have just been expended for a new barn on the parsonage property.

NORA SPRINGS.—The old stoves in the audience-room have been displaced by a furnace in the basement. The Sunday school is now larger than at any other time in the history of the church.

The Sunday Evening Club at Burlington is doing efficient work. The evening congregations often completely fill the house.

Minnesota.

ST. PAUL.—*Pacific.* Great spiritual and financial advance has been made since the coming of the new pastor, Rev. J. A. Jenkins. Twenty-three persons were received on confession and four by letter at the last communion. There is large attendance at all services and growing interest in Christian work. A large choir assists on Sundays.

ELK RIVER.—A parsonage has been secured which was owned by the late pastor, David Henderson. In his will he authorized the trustees to sell the property to the church at a small price for this purpose.

NORTH BRANCH.—Rev. P. H. Fisk has opened work at two out-stations, the C. E. Society relieving him of the Sunday evening service at the home church. Some financial troubles are experienced.

STAPLES.—A Sunday school has been organized at an out-station and preaching services established. This makes the second mission in care of Rev. D. W. Cram.

Kansas.

BROOKVILLE.—The church is progressing spiritually and financially. The meeting house has been renovated, a parsonage purchased and new hymn-books have been bought. The pastor's salary is kept well paid up, and both the home and foreign benevolent societies are being remembered with contributions. This field in western Kansas still feels the missionary impulse given to it by the sainted Rev. S. G. Wright, a former pastor.

CORA.—The church finds itself weakened by removals and crop failure, but is zealous spiritually

Continued on page 781.

Be thankful if you haven't a cough or cold in these chill, changeable, fall days. But, if you have either cold or cough, be thankful for

Ayer's Cherry Pectoral,

the real remedy for coughs, colds, and lung troubles.

GOLD.

Carlyle said, "It is marvelous how long a rotten post will stand, provided it be not shaken." And it is equally marvelous how far out of style a woman will let her furniture drift, provided she is not reminded of it.

The engraving will give a hint of that drift, and a walk through our warerooms will tell much more. The fashion today is for gold furniture. In the chair here shown the delicate framework of gold incloses a beautiful expanse of floral tapestry. A richer effect cannot be imagined.

There is a full carved gold lattice panel at the back. The legs are gracefully carved. The seat is deeply crowned. The arms are supported by the high sides, and the chair is more luxurious than the sofa.

In such furniture as this there is an absence of the frail and tawdry character of the cheap imitations of gold cabinet work. Yet they cost but little more.

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Continued from page 780.

and is maintaining its services by the reading of sermons and other special methods. The C. E. Society takes charge of the evening service. The church is making strenuous efforts to repay the parsonage loan of the C. C. B. S.

MAIZE.—The church is making laudable efforts to pay up all deficits. It has an important field, especially in view of the location of Western Seminary in the town. This is a thoroughly Christian educational institution where, at small expense, superior educational advantages are afforded.

TWELVE MILE.—This rural church in Smith County was never in better condition. Though the people have been repeatedly disappointed by crop failure and the field is now pastorless, the members are united and active. Mr. L. C. Markham, a member, often conducts the services and others willingly co-operate.

Nebraska.

HARVARD.—Rev. Samuel Eveland finds his people rapidly falling into line for good work. The church had been without a leader for some time before his coming. His people spare him once a month to preach to the otherwise pastorless church at Springview, 25 miles away. The trip has to be made by stage.

LINCOLN.—*First.* Rev. Lewis Gregory has completed 21 years of continuous service in this church, which has existed for 30 years, and now has a membership of nearly 500. It is not burdened with debt, and owns one of the best buildings in the city.

North Dakota.

GARDNER AND ARGUSVILLE.—These two churches unite in the support of Mr. M. D. Reed, a student. The work was languishing at both points when he began, a few months ago, but is now prospering. A good Sunday school is sustained at each point, as well as regular preaching services.

KELSO.—This church, though but a year old, is doing excellent work. It has good congregations and a flourishing Sunday school and C. E. Society. Four young people, three of them church members, are attending Fargo College.

FARGO.—*Plymouth.* The pastor, Rev. John Orchard, is giving a series of Sunday evening sermons upon the life of Christ, illustrated with a magic lantern, which prove interesting and instructive.

CALEDONIA.—The pastor, Rev. William Griffith, is to begin work at Climax, a new town on the extension of a branch of the Great Northern Railway, on the Minnesota side of the Red River.

Colorado.

GREELEY.—*Park.* With 150 resident members over 100 bicycles are found among the regular congregation. Of these over 70 are in the families of members.

PACIFIC COAST.

Washington.

EAGLE HARBOR.—This church, which dedicated a new meeting house Nov. 1, is on Bainbridge Island, which is about four miles wide by 12 long and contains a population of 2,000 or more. There is no other church organization or house of worship on the island except a Baptist Scandinavian.

AMONG the attractive calendars for '97 are the English Tile Calendars from the old Wedgwood pottery. For fifteen years Jones, McDuffee & Stratton have brought them out with some historical building on one side. This year it is a reproduction of the picture of the old Federal Street Theater built in 1794 on the site of Jones, McDuffee & Stratton's store, corner of Franklin Street. The old theater was nearly opposite the Channing Church on Federal Street. The under-glaze engravings on the tile calendars make them of permanent historical value.

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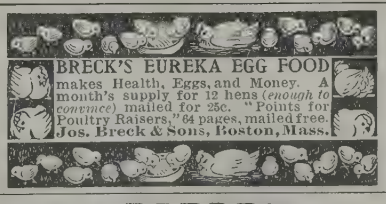
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CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

IN MEMORY OF DR. QUINT.

The meeting of the Boston ministers last Monday took the form of a memorial service to Dr. Quint. Dr. Cobb, the first speaker, referred to Dr. Quint's strong influence over men, which was not magnetism, but rather the power of one born to command. He was many-sided, and sometimes misjudged by those who knew him only slightly, but they who knew him well could testify to his deep reverence for God and truth and his affectionate nature as illustrated in his love for children. Dr. Cobb spoke also of his relations with the American Congregational Association and particularly with the library, where by patient study and thought he prepared himself to render many of those prompt decisions and opinions which seemed the result of genius, and where also he met those from all classes who came to him for advice. Rev. F. W. Merrick of West Roxbury spoke as Dr. Quint's most recent pastor and dwelt upon his intense loyalty, suggestiveness, appreciativeness, generosity alike to friends and to strangers.

Dr. Hazen said that Dr. Quint's death marked the closing of an important epoch in Congregational life, with which the names of Cushing, Langworthy, Dexter and Quint would always be associated. He referred to Dr. Quint's long services as statistical secretary of the Massachusetts General Association. He described Dr. Quint's visit to London in attendance upon the International Council in 1891, and the service he there rendered in presenting clear and full information in regard to American councils, of which the English brethren knew but little and were somewhat suspicious.

Dr. McKenzie said that he should greatly miss Dr. Quint's hearty, familiar greeting. Dr. Quint brought to his work, as the fruit in part of his war training, the deliberation and bravery of a general combined with great tact and shrewdness in meeting men. He had the passion for his country to which a man is entitled who has suffered for it. He had done much to establish laws of precedence in ecclesiastical matters, which should be both forceful and wise. He administered the charities of the denomination faithfully and lovingly. His theological views were both practical and spiritual. In closing, Dr. McKenzie referred to Dr. Quint's article, Sealed Orders, in which every man is represented as holding in his hand a sealed envelope containing God's purposes for the day or year. For a long time Dr. Quint had been able to see, through the transparent paper of his own packet, the characters denoting that the change was soon to come, but he waited patiently, expecting the immortality in which he believed.

On motion of Mr. Merrick a committee was appointed, composed of Dr. Dunning, Mr. Merrick, Dr. Wellman and Dr. Hazen, to prepare for a public memorial service to Dr. Quint, in which the various churches to which he had ministered may have a part.

Several of the Boston churches took occasion last Sunday to recall to memory the character and deeds of Dr. Quint. In the Allston church, of which he was a member, the pastor, Rev. J. O. Haarvig, spoke of the devotion of his large abilities to the denomination he loved, and at Immanuel Church Dr. C. H. Beale spoke of the personal characteristics of the great leader in his relation to individual churches, while Dr. C. L. Morgan of the church at Jamaica Plain, of which Dr. Quint was the first pastor, spoke of him fittingly and tenderly.

Wellesley College students enjoyed a very successful Bible institute last week. One lecture was given on Thursday, two on Saturday and two on Sunday. Dr. Alexander McKenzie spoke on The Gospel in the Old Testament. Prof. F. K. Sanders of Yale and Prof. C. F. Kent of Brown discussed The Ideals of the Prophets and The Temporal and Permanent Elements in Messianic Prophecy. Large audiences were present at all the sessions.

HOME MISSIONARY FUND.

In making our first appeal for this fund in anticipation of the new year, we desire to say that the contributions for 1896 fell considerably short of the requirements of the free list of missionaries upon our books. We did not, however, stop any papers, preferring to make good the deficiency ourselves rather than deprive any workers on the frontier of their much-prized paper. We do not feel that we can do this another year, and therefore earnestly commend this fund to the attention of all our subscribers. Is there any better way of multiplying a modest benefaction? $2, $5, $10 means fifty-two messages to missionaries in the field, and furnishes inspiration for their work and tools to work with.

Mrs. L. E. Agard, Oakland, Cal.	$2.00
D. I. Carson, New York, N. Y.	2 00
Mrs. S. E. P. Wells, Dover, N. H.	4.00
Mrs. C. S. Campbell, Hartford, Ct.	2.00
A. B. C.	2 00
Longmeadow	2.00

RECALLED STORMY TIMES.—"Well that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

"BAY STATE" Musical Instruments

CONCERNING STRINGED INSTRUMENTS

A stringed instrument not only gives pleasure to the player, but also promotes the pleasure of others. But the instrument must be right. There is nothing worse than a poor instrument—nothing better than the "Bay State" Mandolin, Guitar, Banjo, Zither or Flute. **Our handsome Illustrated Catalogue Free.**

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China Dinner Sets
FOR
Thanksgiving.

We have recently landed by steamers "Ludwig" from Hamburg, the "Norseking" from Antwerp, the "Sylvania" from Liverpool and the "Strathnevis" from Hong Kong new shapes and decorations, as well as the old standard patterns, including the Dresden "Blue Onion" China, the Old Blue Canton China, Wedgwood Blue Landscape, etc., in sets or parts of sets, as required. We have also the best American decorated sets.

Never before was our stock more complete, from the low cost sets and intermediates up to the fine China services costing $400 per set, China that would be valued "heirlooms" to children and grandchildren.

Oyster Plates, Entrée Sets, Salad Sets, Tea Sets, Dessert Sets, Ice Cream Sets, single dozens of rich plates. ($10 to $300 per dozen.)

Cut Glass Ware, the newest and finest produced.

Whist Prizes in China and glass, handsome novelties, all values.

Purchasers of sets **or matching old sets** will find extensive lines to choose from, and we are not undersold on equal wares if we know it.

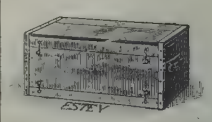
Jones, McDuffee & Stratton Co.,
CHINA, GLASS AND LAMPS,
WHOLESALE AND RETAIL,
120 FRANKLIN STREET, BOSTON.

Estey New Portable Organ

This is not a child's organ, as the illustration might suggest, but one which we have prepared with especial reference to Missionary Work. It is built in compact form, with close fitting outer covering, warranted to withstand all climatic changes.

The best test of the merit of this instrument is the large number which have already been sold for Missionary Work. Each instrument is delivered with our guarantee that it will be found fully satisfactory, both as to its musical quality, mechanical capacity, and durability.

Style 1.	Style 2.
HEIGHT (Open) 2 ft. 9 in. (Closed) 1 ft. 1 in.	HEIGHT (Open) 2 ft. 8 in. (Closed) 1 ft. 2 in.
LENGTH 2 ft. 4 in.	LENGTH 2 ft. 4 in.
DEPTH 1 ft. 4 in.	DEPTH 1 ft. 9 in.
WEIGHT 65 pounds	WEIGHT 80 pounds
KEYBOARD 3½ Octaves	KEYBOARD 4 Octaves
REEDS 1 set of Diapason Reeds of great power	REEDS 2 full sets
	STOPS 4 stops
OPEN REGISTER	OCTAVE COUPLER
KNEE SWELL	KNEE SWELL



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THE BOSTON YOUNG MEN'S CONGREGATIONAL CLUB.

The first dinner and meeting of this new organization was held at the American House, Wednesday evening last, and if its first meeting was a type of later ones, then a new factor in denominational affairs has to be reckoned with. Sixty-five young men sat at the feet of the speakers of the evening, and more than sixty members were enrolled as charter members. The social season preceding the dinner was one of zest and pleasure. Pres. Morris A. Hall of the Leyden Church, Brookline, presided. Resolutions expressing the sorrow of the club because of Dr. Quint's death and its sympathy for his kindred were drafted and passed.

Pres. A. H. Wellman of the Boston Congregational Club brought the fraternal greetings of that body, and pointed out some of the defects, as well as virtues, of the Congregational polity and spirit—defects which he warned his hearers against perpetuating. He believes that it is possible to centralize Congregationalism more without its losing any of its power in developing strong individual character, Rev. Dr. A. E. Dunning of *The Congregationalist* set forth some of the history of the denomination and brought out into sharp relief three of the great principles which it has held and which have accounted for its success and high place in the world. These he defined as freedom to worship, opportunity to ascertain truth through free and universal education, and Christian unity as seen in the fellowship of all who reproduce the Christ-life. Hon. S. B. Capen pleaded for resolute participation by the club in settling local and national problems, in purging the city of Boston from its evils, etc. He hoped for a minimizing of the cuisine and the exaltation of serious thought and resolute action.

The next meeting of the club will be held Dec. 2. Applications for membership should be sent to W. Fred Berry, Congregational Bookstore, 1 Somerset Street, Boston.

BIOGRAPHICAL.

REV. WILLIAM H. ALLWORTH.

Plymouth Church, Lansing, Mich., suffers a great loss in the death, Oct. 29, of one of its members, Rev. William H. Allworth, familiarly called "Father Allworth," at the age of 78. He graduated from the Congregational College of British North America in 1845, and was ordained in 1848. Most of his work was done in Canada, whence he was called to the church in Memphis, Mich., in 1888. At the close of his remarks at the midweek service, last Thursday, he suddenly sank to the floor and at once passed away.

CHARLES W. HILL.

Deacon Hill died suddenly of heart disease at his home in Roxbury last Friday night. He had been at his duties in school as usual during the day. For nearly forty years he has been a teacher in the public schools of the State and for the greater part of this time in Boston. He was successively master of the Comins and Martin Schools in Roxbury, and since 1890 he has been at the head of the Bowditch School for girls in Jamaica Plain. For more than a quarter of a century he was a deacon of Eliot Church in Roxbury and for fifteen years its Sunday school superintendent. He was an ex-president of the Boston Congregational Club. He served nearly a year during the Civil War in the Fifth Massachusetts Regiment. Deacon Hill was one of the strong laymen of Boston whose influence was widely felt for good. His voice was often heard in public assemblies, and on the Sunday evening before his death he spoke at a temperance rally in Curtis Hall, Jamaica Plain. He was a self-made scholar, an ideal teacher, a Christian gentleman, beloved by thousands of pupils whose characters he has done much to mold. He was sixty-two years of age. He leaves a widow. His only son died last autumn.

PROF. H. E. PARKER.

Prof. H. E. Parker of Dartmouth College died in Boston, Nov. 7. He was born April 17, 1821; graduated from Dartmouth in 1841 at the age of twenty. From 1857 to 1869 he was a pastor in Concord, N. H., except when away at the war serving as a chaplain. He began his career as a teacher as an instructor in Latin at Dartmouth in 1869, and filled the chair until 1890. Few Dartmouth professors were better known or more beloved.

TRUTH IN BOSTON.—There is a great deal of sober truth in the deductions from Carlyle which appear in the Paine Furniture Co.'s advertisement in another column of this issue. Some people only recognize truth when it is clad in a wedding garment; nude truth is not recognized. But we hope none of our readers will fail to take seriously to mind the valuable truth in the announcement we have just mentioned. It applies with peculiar force to Bostonians.

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The Modern STOVE POLISH.

DUSTLESS, ODORLESS, BRILLIANT, LABOR SAVING.

Try it on your Cycle Chain.

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ALL TRAVELING EXPENSES INCLUDED.

CALIFORNIA.

A party under personal escort will leave Boston Monday, **December 14**, for Pasadena, Los Angeles, San Diego, etc., going *via* Chicago and Kansas City. The journey from Boston to Chicago will be over the Boston & Albany, New York Central and Michigan Central lines.

The tickets cover every expense of travel both ways, and give the holders entire freedom on the Pacific Coast.

The return tickets may be used on **Any Regular Train** until July, 1897, or with any one of **Nine Returning Parties under Special Escort**, with a **Choice of Three Different Routes.**

Additional Winter Tours to California, with Elegant Trains of Palace Vestibuled Sleeping and Dining Cars, Jan. 14 and 25, Feb. 4, 15 and 25, and March 15.

Transatlantic Tours Jan 23, March 27, etc.

Tours to Florida and Nassau in Jan. and Feb.

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Independent Railroad Tickets via the Boston & Albany, Boston & Maine and Other Lines; also Steamship Tickets to all points.

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ROYAL MAIL STEAM PACKET COMPANY

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Tourist Agents, 113 BROADWAY, NEW YORK, or, **W. H. Eaves,** Agt., 201 Washington St., Boston.

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Our first party this season leaves New York on January 5th, by Hamburg American Express Steamship "COLUMBIA" to Alexandria direct, extension Nile Tour to First Cataract; first-class throughout.

ALL EXPENSES INCLUDED $525 AND UPWARDS

Later departures February 13th, March 6th.

Special **BIBLE STUDENTS' PILGRIMAGE,** Dr. Jesse L. Hurlbut, D. D., February 13th.

THOS. COOK & SON,

261 and 1225 BROADWAY, NEW YORK,

332 Washington Street, Boston.

MEXICO "The Egypt of the New World." Select party leaves Feb. 2, 1897, by special train. Second party Feb. 6, via Gulf of Mexico Steamer. No Sunday railroad travel. Send for program M. CHARLES H. GATES, Toledo, Ohio.

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BY THE AMERICAN S. S. OHIO.

Sailing from New York Feb. 6, 1897,

For Bermuda, St. Thomas, St. Kitts, Guadeloupe Dominica, Martinique, St. Lucia, Barbadoes, Trinidad, Port of Spain, La Brea, La Guayra (Caracas), Curacoa, St. Domingo, Jamaica, Progreso, Vera Cruz (Mexico), Havana, Brunswick, Ga., Duration, 45 days. Price of passage $270 and upward. Send for illustrated pamphlet.

INTERNATIONAL NAVIGATION COMPANY,

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WEEKLY REGISTER.

Calls.

BULL, David W., Pitcher, N. Y., to De Ruyter and Lincklaen. Accepts, and has begun work.
DICKINSON, Sam'l W., Atlantic Ch., St. Paul, Minn., to Anoka.
DICKSON, J. P., to Fourth Ch., San Francisco. Accepts.
EMRICH, Fred. E., S. Framingham, Mass., to Porter Ch., Brockton.
FERRIS, Seymour C., Gasport, N. Y., to Pilgrim Ch., Buffalo.
FEWSTER, E. P., Vancouver, B. C., to Lowell, Wn. Accepts.
FORSYTHE, J. Frank, Mannsville, N. Y., to Rutland.
HARRISON, Fosdick B., formerly asst. pastor Ch. of Redeemer, New Haven, Ct., to Bethlehem, for one year.
HULLINGER, Frank W., Farmington, Ill., accepts call to Allegan, Mich.
JONES, David, Hyde Park Ch., Scranton, Pa., declines call to Eleventh St. Ch., New York city.
KLOSE, Wm. H., to remain for the fifth year at Monona, Io. Accepts, on condition that the church comes to self-support.
LUTHER, Martin, New York, to Ivanhoe Park Ch., Kansas City, Mo. Accepts.
MAIR, Wm. M., Oberlin Sem., to Henry, S. D. Accepts, to begin work Jan. 1.
MARSH, Robt. L., to the permanent pastorate at Humboldt, Io., where he has been supplying. Accepts.
MARSTON, Percival F., Cambridge, N. Y., accepts call to Lancaster, N. H.
PERCIVAL, Chas. H., First Ch., Racine, Wis., to First Ch., Terre Haute, Ind.
PURDUE, Roland W., State evangelist of Illinois H. M. S., declines, instead of accepting call to Woodstock, Ill.
REID, D. H., Victoria, B. C., declines call to Port Townsend, Wn.
SEARLES, Geo. R., Villard, Minn., to Hancock and Lake Emily.
STAFFORD, Burnett T., Smyrna, N. Y., to Pres. Ch., New York Mills. Also to supply at Whitesboro. Accepts.
SYLVESTER, J. Walter, S. Broadway Ch., Denver, Col., accepts call to Second Pres. Ch., Albany, N. Y.
WESEMECHT, Miss, Indiana, to Mattawan, Mich. Accepts.
WILLIAMS, Mark W., Illinois, to Bruce and Apollonia, Wis. Accepts.
WOOD, Earl B., Bangor, Me., to Lovell.

Ordinations and Installations.

FORBUSH, Wm. B., *i.* First Ch., Warren, Mass., Nov. 11. Sermon, Rev. Alex. McGregor; other parts, Rev. Messrs. J. F. Gaylord, E. B. Blanchard, H. G. Hale.
KILBOURN, Henry J., *o. p.* Alburg Springs, Vt., Nov. 12. Sermon, Rev. Edward Hawes, D. D.; other parts, Rev. Messrs. C. W. Clark, Benj. Swift, E. J. Ranslow, H. R. Titus, C. J. Peterson.
PECKOVER, Horace, *i.* Zion Ch., Montreal, Can. Parts by Rev. Messrs. Thos. Sims, D. D., T. B. Hyde, J. P. Gerrie, Wilberforce Lee, Enoch Barker, J. A. C. McCuaig.
SARLES, Jesse E., *o.* Necedah, Wis., Nov. 12. Sermon, Rev. E. G. Updike, D. D.; other parts, Rev. Messrs. H. W. Carter, Henry Faville, G. C. Campbell, E. L. Morse, Wm. Crawford, D. D.
SMITH, Albert D., *i.* Northboro, Mass., Nov. 11. Sermon, Rev. G. M. Adams, D. D.; other parts, Rev. Messrs. L. R. Eastman, M. A. Breed, G. A. Brock, F. E. Emrich, D. D.
VERNON, A. W., *o.* and *rec. p.* Hiawatha, Kan., Nov. 5. Sermon, Dr. Richard Cordley; other parts, Rev. Messrs. W. C. Veazie, O. C. Heiming, A. S. Bush, J. B. Richardson.

Resignations.

ADAMS, Joseph M., Rochester, N. H.
BICKNELL, Dennis H., Kirkland, Wn.
BROWN, Sterling N., Plymouth Ch., Washington, D. C., to take effect Jan. 1.
ELDERKIN, John, Voluntown, Ekonk, Ct., after a pastorate of 15 years.
HERRICK, Edward P., Tampa, Fla., to take effect Jan. 4.
JONES, David, Hyde Park Ch., Scranton, Pa., *withdraws* resignation.
PANNELL, Cary H. H., Tallman, N. Y.
SIMS, Thos., Bond St. Ch., Toronto, Ont., to take effect Dec. 31.

Dismissions.

LOOMIS, Samuel J., Belleville Ave., Newark, N. J., Nov. 11.
MCALLISTER, Jas., Fremont Ave., Minneapolis, Minn., Nov. 10.

Miscellaneous.

CRANE, Edward P., and wife, of Pelican Rapids, Minn., were visited recently by their people, on the 31st anniversary of their marriage, many substantial gifts of esteem being left.
EXTENCE, Geo., late of Williston, N. D., who for some time has been seriously ill in a hospital at St. Paul, Minn., is convalescing and will probably be able to take up the work again in a few months.
MASON, Javan K., at the earnest request of his people in Herndon, Va., has decided to remain with them, notwithstanding that this is his 88th year of age and 50th of pastoral service.
JUBB, W. Walter, has returned to Fall River after a four months' visit to England. He will seek another pastorate in this country.
POST, W. Stanley, and wife, on the first anniversary of their marriage, were presented with a handsome sum of money by their parishioners of Wapping, Ct.
SMITH, Reuben H., editor of the *Religious Herald* (Ct.), has recently been approbated to preach by one of the Hartford associations.

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BEST CLOTHING FOR MEN
BEST CLOTHING FOR BOYS
MADE IN CLEAN WORKSHOPS
ON THE PREMISES
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She kneads it; you need it too—

"Duluth Imperial" Flour.

It answers every need and makes "better bread and more of it"—**20 loaves more in every barrel**—light, white and delicious.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal and we'll tell you where to get it.

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NEW BAGDAD PORTIERES OR COUCH COVERS, **Each $2.50, 3.90, 5 00, 6.75, 8.00, 9.00, 10.00**
NEW COTTON TAPESTRIES, **Per Yard, $1.50, 2.00, 2 25, 2.50, 2.75, 3.00, 3.50**
NEW SCOTCH AND SWISS MUSLINS, **Per Yard, 25c, 30c, 37 1-2c, 50c, 62 1-2c, 75c, 87 1-2c, $1.00**
NEW JUTE STRIPES, **Per Yard, $1.00**
NEW SILK AND COTTON TAPESTRIES, **Per Yard, $2 00, 2.75, 3.25, 4.00**
NEW ENGLISH REVERSIBLE CRETONNES, **Per Yard, 50c, 60c, 75c**
NOVELTY CURTAINS, **At from $2.65 to $15.00 per pair**

In Muslin, Point d'Espirit, Phrygian Net, Cross Stripes, Brussels Net, Bobbinet, Crape.

Silkolines, Satines, Denims, Cretonnes, Velour Table Covers, Tapestry Table Covers, Screens.

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This price is made for the purpose of selling the lot out *Clean at Once*, and so we cannot give samples or take back any of the Silk after it is once sold.

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Ladies' Boucle Capes, fine quality, trimmed with Thibet Fur, silk lined, 24 inches long and 120 inches sweep, actual value **$11.00** each, our price for this special lot only

$7.50

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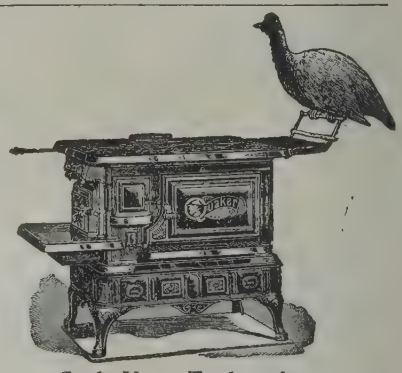

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CURRENT THOUGHT.

AT HOME.

Here is some sensible advice from Republican journals to which we heartily say, "Amen." "We can't drift any more. It is time now to do something. Our money must be put on a basis where it cannot be so open to attack. Just so long as we have a lot of greenbacks in existence we are in danger. The greenbacks are mere promises to pay—demand notes. When we have paid them we should treat them as every sensibly managed concern treats its paid notes—tear off the signatures, or cancel them on their face, and retire them from sight. It's coming time for some clear-headed and courageous statesmanship at Washington," says *The Hartford Courant*; while *The Indianapolis News* affirms: "There is one salvation for this county, and that is in the next four years for its finances to be put on a scientific basis, as the finances of other civilized countries are. This, and this alone, will maintain stability. It should not be forgotten, and it cannot be spoken of or written on with too much emphasis, that the result of the election just held is simply permission to settle the money question. Our financial situation is the same that it was. If we do not lay hold of it and reform it, we are gone."

A Universalist pastor, asserting that "the Congregational polity is 'absolescent,'" the *Christian Leader*, the Universalists' leading paper, replies: "On what data does he make such an affirmation? The Congregational body in England is more thoroughly alive and more prosperous than any other sect in the realm, unless it be another congregational body, the Baptists. The Congregationalists in the United States are the foremost missionary body in this country, and though they are restricted in their area of operations by the prevalence of Presbyterianism in the greater portion of the country, their ratio of progress is equal to that of the Episcopalians. The Baptists are a purely congregational denomination, and they rank second only to Methodists. If the 'congregational polity is absolescent,' it is not hurt by that disease, whatever it is."

ABROAD.

This statement of the London *St. James Gazette* is somewhat fantastic, but it embodies a kernel of truth: "Lord Salisbury's great admission of the principle that the United States have the right to intervene in frontier disputes of the American Powers and compel the disputants to arbitrate altogether transcends in importance the question of the Guiana boundary. It is a formal recognition of the hegemony of the United States on the American continent, and gives the President the position in the new world which the mediæval popes and emperors tried vainly to claim in Europe." *The London Times* says: "This is a most far-reaching concession, and a signal diplomatic success for the United States, and is interesting to the Americans much more keenly than any mere rearrangement of Venezuelan territory. It secures to England the advantages of dealing with a responsible and friendly government, and admits the principle that the United States may not only intervene in disputes with South American republics, but may entirely supersede the original disputant and assume exclusive control of the negotiations. Great Britain cannot bind other nations by this concession, but she sets up a precedent which may in future be quoted with great effect against herself, and she has greatly strengthened the hands of the United States Government should the latter desire to intervene in any future dispute between a South American republic and any European Power."

Dr. Barrett recently suggested to his fellow British Congregational clergymen that they resume the habit of donning pulpit robes, whereupon a great controversy broke forth and now rages in the columns of the press. Such sentiments as the following we cull from the letters of correspondents in *The Christian World*: "A Free Church minister in a gown is a spiritual monstrosity. The crying need is for *men* in the pulpit, and Dr. Barrett would give us millinery." "Reverence is not proportioned to gowns or incense, nor is reality of worship measured by æsthetic silence any more than by Salvation Army shouting." "When Spurgeon poured out his soul before 7,000 people he not only wore no gown, but was without that 'last rag of popery,' as he termed it, the white tie, yet every soul present felt his authority."

SICK HEADACHE RELIEVED.—Brighton, Mass., Oct. 4, 1896. "I cannot speak too highly of Hood's Sarsaparilla, which I have found to be worth double its price. I have also been much pleased with Hood's Pills, and they have given me a relief from headache, and I always use them in my family."—William Humphrys, Taylor Street.

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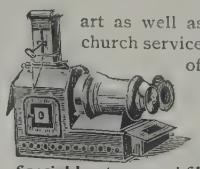

art as well as music part of the church service? By the aid of one of our Magic Lanterns you can illustrate your sermon with some of the world's masterpieces in art.

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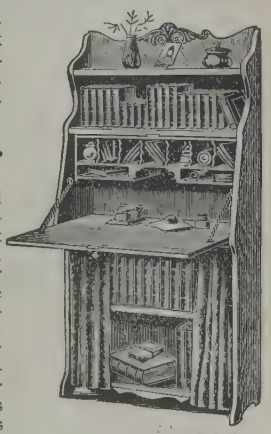
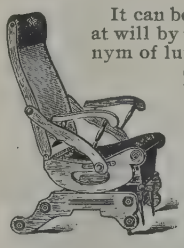


. . . OR A . . .

"Chautauqua" Rocker and Reclining Chair



It can be adjusted to *any position*, and changed at will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish, with beautifully-grained three-ply veneer back. The seat, head and foot rests are upholstered with Velours in crimson, old red, tobacco brown, old gold, blue or olive, as desired. It is very strong and perfectly simple in construction. It is fully guaranteed. Our soaps are sold entirely on their merits with a guarantee of purity. Thousands of families use them, and have for many years, in every locality, many in your vicinity.

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"A GOOD TALE WILL BEAR TELLING TWICE." USE SAPOLIO! USE..... SAPOLIO

AN INFLUENTIAL ADDRESS.

We have received from the Business Men's Non-Partisan Sound Money League of Boston the following letter:

We desire to express our sincere thanks to *The Congregationalist* and its readers for the distributing and advertising of the address entitled The National Crisis of 1896, which was delivered by Hon. S. B. Capen, one of the vice-presidents of our league.

There was a greater demand from individuals for Mr. Capen's address than for any of the other pamphlets which we published. The call was so great from all parts of the country that we were obliged to cut down the orders from all the States except the doubtful ones. From Michigan, Nebraska, the two Dakotas, California, Indiana and Illinois came calls for from 100 to 2,000 copies.

The only regret we have is that Mr. Capen did not deliver his address in midsummer instead of within six weeks of the election. As a consequence we did not feel warranted in printing but 30,000 copies, owing to the shortness of time. When the readers of *The Congregationalist* understand this, they will, we believe, agree with us that it was better to give the orders from the doubtful States the preference. We received hundreds of letters from the West saying that this article of Mr. Capen's was the best presentation of the issues of the campaign that they had seen. I have no hesitation in saying that I consider this address was of great help in carrying the doubtful States for honest money and national honor.

The influence of the religious papers in bringing about this glorious victory was widespread and effective. We congratulate *The Congregationalist* on the hearty support they gave to the cause of national integrity and good government. With the majority of the press, both secular and religious, on the side of sound money, the result could not have been otherwise.

Thanking *The Congregationalist* for the support which it gave us and with the hope that it will always maintain its high standard and influence of the past, I remain,

FRED W. MEARS,
Secretary in charge of headquarters, Business Men's Non-Partisan Sound Money League

THE BAY CONFERENCE AND THE DUBUQUE ASSOCIATION.

In our issue of Oct. 22 an account was given of the action of the Dubuque Association receiving into its membership Rev. Dr. C. O. Brown, who is under suspension by the Bay Conference of California. This last named body met in Oakland, Oct. 29, and adopted the following resolutions:

Whereas, The Dubuque Association of Congregational churches and ministers has essayed to receive to its membership in good standing a member of this conference while under suspension and without letters of transfer; therefore,

Resolved, That the personal standing of the member affected is no longer the chief matter of interest, being eclipsed by the larger and more general question of fellowship raised by this action.

That this conference recognizes the following principles as embodying its conception of the case:

1. Every local conference or association, like every local church, is wholly independent in the management of its own affairs.

2. The determination of the standing of its members is lodged in the local conference or association.

3. Every co-ordinate body within the Congregational fellowship is bound by the principles of Congregationalism to respect this right thus lodged in the local conference or association.

4. In case of alleged injustice, the remedy lies in appeal to an ecclesiastical council and in that alone; hence,

5. To receive a member from such a conference or association into another, in any way except by orderly transfer from said conference or association, or upon the finding of an ecclesiastical council, is to commit a breach of fellowship.

Resolved, Therefore, that the said action of the Dubuque Association in the premises is, in our judgment, unwarranted, and in open violation of our Congregational fellowship, the determination of the standing of its members being lodged in the local conference or association.

Resolved, That we request the Dubuque Association to consider this preamble and resolution at its earliest convenience in a fraternal spirit, the spirit in which it was adopted, and to take such action in the matter as will conserve the interests of denominational fellowship.

Resolved, That a committee be appointed and given power, in case the Dubuque Association does not see its way to take the desired action, subsequently to request a mutual council and to present the case of the conference, and, if finally necessary, which may God forbid, to call an *ex parte* council.

SINGERS AND ARTISTS generally are users of "Brown's Bronchial Troches" for hoarseness and throat troubles. They afford instant relief.

KEEP honest, true and pure remedies like Pond's Extract always by you. Pond's Extract can always be depended on; accept no other preparation as just as good.

A DECEMBER TOUR ACROSS THE CONTINENT.—The winter tours to California under the auspices of Messrs. Raymond & Whitcomb are carefully planned and carried out to meet the wishes of the most exacting travelers. The next party, under the care of experienced conductors, will leave Boston on Monday, Dec. 14, spend a day in Chicago, and proceed thence to San Diego by way of Kansas City. If desired the entire winter can be spent on the Pacific coast, the return tickets being good until next July, and there is a choice of three returning routes. An illustrated descriptive book will be sent free to any address by Raymond & Whitcomb, 296 Washington Street, opposite School Street. There are also trips to Old Mexico, to Florida and Nassau and to Europe.

If we told you that your baby was starving, that it actually didn't get enough to eat, you might resent it. And yet there are thousands of babies who never get the fat they should in their food or who are not able to digest the fat that they do get. Fat is a necessity to your baby. It is baby life and baby beauty. A few drops of Scott's Emulsion for all little ones one, two and three years of age is better than cream for them. They thrive and grow on it.

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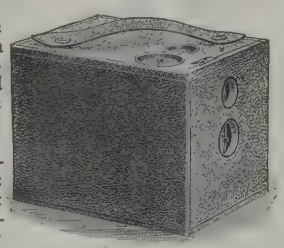

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LOADS IN DAYLIGHT with our light-proof film cartridges. Splendid achromatic lens, improved rotary shutter, set of three stops. Handsome finish.

Price, Improved No. 2 Bulls-Eye, for pictures 3½ x 3½ inches,	$8.00
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Complete Developing and Printing Outfit,	1.50

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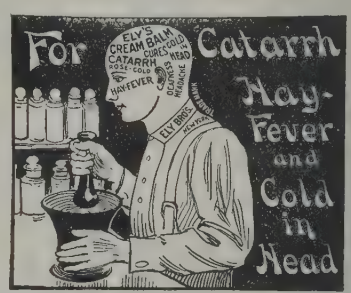

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Sold by Druggists. Pamphlet free. Proprietor, Buffalo Lithia Springs, Va.

CHRISTIAN ENDEAVOR NOTES.

Matinicus Island, Me., which has no church or minister, supports a successful Junior society.

Three hundred dollars toward a lot for a new church have been raised by the society in Danville, Ill.

The Scotch Endeavorers began last month to issue a monthly of 16 pages devoted to the interests of the society.

San Francisco's interest in the next convention is illustrated by the fact that one society raised its share of the convention expenses in one hour.

The Broadview Avenue Congregational Society of Toronto, Ont., was the first to enter the campaign against the movement for Sunday street cars in its city.

Quite a missionary library has been collected by a society that began by purchasing a single volume. A fee of five cents was charged each time this was lent to a member, and the money thus raised was used to buy other books.

A California plan for prolonging the usefulness of meetings is to have the prayer meeting committee note down in a book the best thought brought out at each meeting and introduce these into the celebration of the society's anniversary.

Mexico's societies increased almost 40 per cent. and her Junior societies 100 per cent. during the two months after her national convention, and the work is being systematized by the formation of unions and assignment of work to district secretaries.

The several thousand programs left after the Washington convention, and containing 50 pages of words and music, are offered for sale by the committee of '96 at rates from two and a half to 10 cents each according to the order, the receipts to go toward the convention expenses. They are well suited for use in local gatherings. Address Grant Leet, Washington, D. C.

In Sweden many young people's societies have adopted some features of Christian Endeavor, but not all. At a meeting of the Swedish Sunday School Union one day and part of another were given to a discussion of Christian Endeavor. Much had been said on the subject before, and a leaflet had been widely circulated. Dr. Clark spoke and removed some misunderstandings, and on the following Sunday gave four addresses to large audiences in three different churches of Stockholm. Christian Endeavor received a hearty welcome, and it was decided to adopt the principles and name.

An active society in Geelong, Australia, consisting of two Young People's Societies and three Junior Societies and having a membership that has grown from fifteen to 550 in six years, issues an annual report. They have held 200 cottage prayer meetings and seventy-eight meetings in the open air during the year. The missionary committee made 3,400 visits, and the sunshine committee 851, while the Junior sunshine committee made 540. The Endeavorers maintain a men's club, a boys club, a club for Bible study and a reading circle for the Juniors. A weekly musical hour is provided for the benefit of those unable to go to church. Nearly $700 were spent for benevolence, entertainments being provided for poor children, Chinese and inmates of homes, while gifts of flowers, food, clothing and good reading were distributed to many in need.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a special rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

Atlantic Monthly	$3.25
The Century Magazine	3.60
St. Nicholas	2.60
Scribner's Magazine	2.60
Harper's Magazine	3.25
Harper's Weekly	3.25
Harper's Bazar	3.25
Harper's Round Table	1.60
American Kitchen Magazine	.75

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

A Brain and Nerve Food.
Use Horsford's Acid Phosphate.

Dr. O. WORTHLY, Lancaster, N. H., says: "I have used it in cases requiring brain and nerve food as a result of overwork, attended with exhaustion and loss of strength, with impaired digestion, with good results."

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ECLIPSE WINDMILL —OR— GASOLENE ENGINE.

Eclipse Wooden AND Fairbanks Steel Windmills & Towers.

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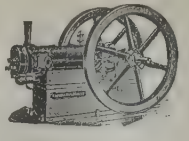

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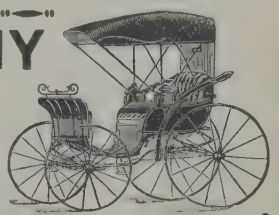

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CHRISTMAS means long evenings by the fireside and the best time in all the year for fun and entertainment. THE KING OF ENTERTAINERS is the **GRAMOPHONE.** It sings all the popular songs, in all languages; it reproduces every musical instrument, including a band or orchestra.

OUR GREAT OFFER: The Largest, most complete, Spring-Motor Berliner

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This machine does better work than any $100 machine. We mean just this: BETTER RESULTS. We guarantee satisfaction, or we will return your money less express charges.

RECORDS INDESTRUCTIBLE. In this respect we lead the world. They last indefinitely, do not crack or break, and can be sent by mail. GREAT VARIETY on hand. Two records with each machine. Extra records 60 cents each, $6.00 per dozen. Spring-motor machine can be used anywhere; weighs about 20 pounds; is handsomely finished and is supplied with all necessary equipment.

Other styles, $10 and $15. Catalogue tells all about them (Send money by Registered Letter, Money Order or New York Draft. Shipments will be made promptly and express prepaid to any Express Office east of the Rocky Mountains. To points beyond, the Denver, Col., express rate will be allowed.) *Send for Catalogue.*

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Independent Tickets Everywhere — As Passenger Agents for the best Transportation Lines, we furnish tickets at lowest rates everywhere—Europe, the Orient and round the world, Bermuda, Nassau, Mexico, West Indies, etc. Programs free. — **Independent Tickets Everywhere**

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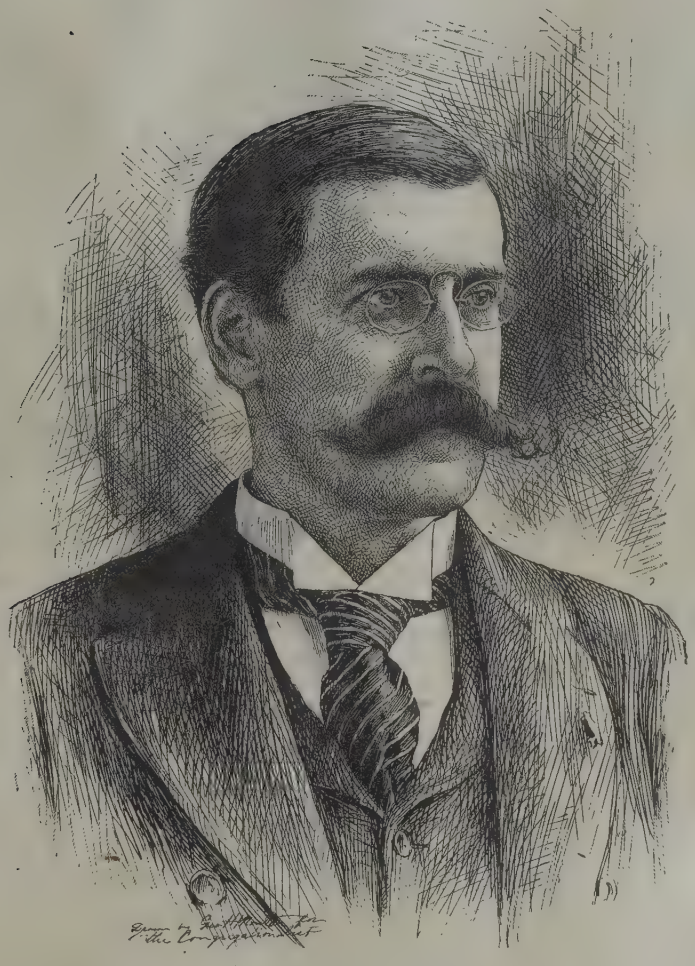
Volume LXXXI Number 48

THE CONGREGATIONALIST

Boston Thursday 26 November 1896



REV. SAMUEL LANE LOOMIS.

The new pastor of the Union Church, Boston.

NO words can tell, brethren, no words can commence to tell, how tremendous is the importance of giving to our working people the knowledge of God through Jesus Christ. As water cannot be boiled by applying heat at the top, so society cannot be saved by a religion of the upper classes. Christianity from the nature of it cannot remain the religion of a class; it must be the religion of the whole people or that of none. . . . When a down-town church finds its old supporters moving away to the suburbs, instead of picking up its hymn-books and hastening after them, instead of selling its old building for a warehouse or a skating rink and abandoning the neighborhood with its increasing multitude of dying men, except so far as the Catholics may save them, to the saloons and to the devil, why should it not recognize the changed condition of affairs and equip itself for doing the new kind of work and reaping the new harvests that grow up rich and rank on every side, by employing workers whom nature and experience have fitted for that style of labor? Why should it not manfully stand its ground and expect the truth to triumph?—*Mr. Loomis, in his book entitled Modern Cities.*

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FOR 1897.

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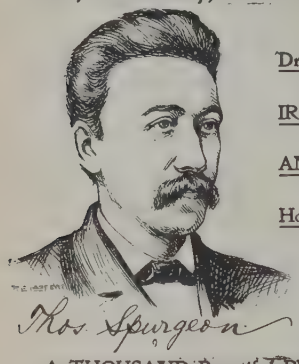

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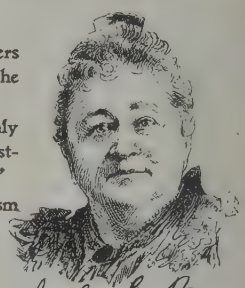

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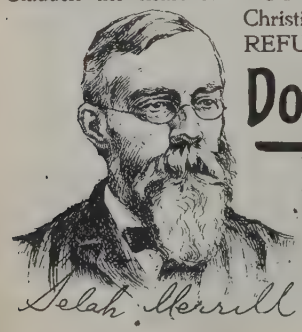

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THE CONGREGATIONALIST

Volume LXXXI Boston Thursday 26 November 1896 *Number 48*

CONTENTS

EDITORIAL:
- Paragraphs 795
- Men Fit for Public Business 796
- Bible Study for 1897 796
- Dr. Quint and Christian Scientists 797
- Intolerance and Charity 797
- Current History 797
- Current History Notes 804
- In Brief 798

STAFF CORRESPONDENCE:
- Boston 799
- The Interior 800
- Japan 802

CONTRIBUTIONS:
- After the Election. Rev. Washington Gladden, D. D. 801
- The Fifty Years' Pastorate of Rev. Dr. Richard S. Storrs 803

THE HOME:
- An Interlude—a selected poem 805
- Paragraphs 805
- A Madonna Party. Olive E. Dana 805
- Gifts for Girls. Ellen Conway 805
- "Down to Sleep"—a selected poem 806
- Shall Our Children Wear Black? Florence Hull Winterburn 806
- Afield with Young Naturalists. Mrs. S. J. Bucklin 806
- Mothers in Council 807
- Closet and Altar 808
- The Small Fox of Caste 808
- Unfolding—a selected poem 808
- Conversation Corner. Mr. Martin 809

THE SUNDAY SCHOOL—Lesson for Dec. 6 810

Y. P. S. C. E.—Topic for Dec. 6-12 811

PROGRESS OF THE KINGDOM 811

LITERATURE 812

NEWS FROM THE CHURCHES:
- A New Boston Pastor 818
- The Connecticut Conference 826
- The First Church Council, Lowell, Mass. 827
- The Alabama Convention 827
- Accessions to the Churches 825

MISCELLANEOUS:
- Woman's Board Prayer Meeting 816
- Steady Growth of the Armenian Orphans' Fund 817
- The Plea of an Eye-Witness 817
- Notices 818
- Marriages and Deaths 821
- Remembrance of Dr. H. E. Parker 822
- The Business Outlook 823
- Bible Study at New Haven 823

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RARELY has so spontaneous and so general a tribute been paid to any minister as Dr. Storrs has received during the ten-days' celebration of his Jubilee Anniversary. His own church, his neighbors, his ministerial brethren and his fellow-citizens have vied with one another to do him honor. The press, not only in Brooklyn, but throughout the country, has been unstinted in expressions of esteem for the great preacher and orator. These tributes are not merely testimonials of regard and affection for the man; they witness to the profound respect of the people for the Christian ministry as represented by one who has for fifty years proclaimed the gospel of Christ with rare gifts of eloquence, but with the far nobler power of unfaltering faith in that gospel as able to transform any and all men into saints and sons of God. This celebration has given a new emphasis to revealed truth. It has been a fresh recognition of the present power of that truth in human life. It has exalted the ministry, and it cannot be without encouragement to young men entering that calling to do their best that they may win, with the approval of God, the respect and confidence of all who honor him. These meetings in Brooklyn and New York, some of which we chronicle in this issue, once more demonstrate that the noblest of all callings is to preach the glorious gospel of the blessed God.

Union Church, Boston, has installed a leader conspicuously well suited for the present epoch in its life. Its friends, among whom are included many who have transferred their relations to Back Bay and suburban churches, rejoice with the resolute band now composing its working force in the happy inception of a pastorate which gives promise of being no less fruitful than those which have preceded it. Mr. Loomis's methods will naturally vary considerably from those pursued by Dr. Nehemiah Adams, Dr. Meredith and Dr. Boynton. His ministry will have to be in considerable degree to a floating population which contributes comparatively little to the stability and resources of a church. But whatever measure of success he attains will not only preserve and build up a historic Boston church, but will encourage and instruct workers in similar fields all over the country.

The C. H. M. S. finds itself again in the deep waters from which it seemed, a few months ago, to be emerging. Its receipts during the last seven months are $110,000 less than during the corresponding seven months of last year. The committee reduced the appropriations for the coming year $20,000 below the average receipts of the last five years, but the falling off in legacies and contributions is more than fifty per cent. The balance of last year's debt, left unpaid by the Howard Roll of Honor, was $35,803. The society has borrowed in addition $143,196, making its total indebtedness at the banks $179 000. It can borrow no more at present, and in consequence the missionaries go unpaid. Many of them have been weeks and months without any income. The statement is the most emphatic appeal which can be made to our churches to relieve their suffering brethren. The balance of the Stickney legacy, about $87,000, consists of securities which the Executive Committee has voted to dispose of as soon as it can be done wisely and to turn the proceeds into the treasury for current expenditures. But there still remains a burdensome debt which ought to be removed before the end of the year.

A number of Negro citizens met last week in Boston to take measures to secure the election of a colored man on the school committee. They did not say what the advantage would be to the educational interests of the city to have a man with a black skin on the school board, but they said much about the advantage thus to be gained by persons of their own color. If our Negro fellow-citizens have a candidate of superior wisdom, integrity and experience as an educator, we will advocate his election. But from the way they cheered a recently elected State official of their own race, when he practically advised them to put up their votes as bribes for office, we fear that their motive is not to get the best men on the school committee, but to get Negroes in that office for their own advantage. If this is their object they will fail in it and will hinder the progress of their race here. Negroes seem to be apt to learn the trickier and meaner ways of politicians, but their best friends will advise them to aim at good citizenship for their race rather than for public office. In that way they will really get the most for themselves and help to obliterate the color line, to which some of them seem ambitious to direct public attention.

Mr. Moody daily speaks to audiences which fill to overflowing the Cooper Union Building in New York city. The interest manifested is deep. The majority of those who attend are church members. The addresses are simple, direct, searching. Mr. Sankey's singing has its old-time power of appeal. The presence of the Holy Spirit is evident in the awakened faith, the penitent confessions, the upward aspirations, the holy resolves of multitudes. No believer, we are confident, would attribute to Mr. Moody or Mr. Sankey the power which sways these thousands and pervades the very atmosphere with the spirit of prayer and praise. At Plymouth Church, Brooklyn, Dr. Lyman Abbott on Sunday evenings is addressing audiences which fill the house on The Bible, its history, its structure and its character as giving to us knowledge of God. His hearers are profoundly interested. At the close of the discourse they ply him with questions, not for the purpose of controversy, but because of their eagerness for information.

Mr. Moody and Dr. Abbott hold quite different views about the Bible, while they share in the common purpose to bring men to know and obey God. Mr. Moody has discovered great spiritual truths in the Bible, and by the aid of the Holy Spirit proclaims them with power. Dr. Abbott, in addition to his knowledge of these spiritual truths, has studied the history of the Bible in the light of recent researches and discoveries. In that light he answers questions which men want to know, which Mr. Moody does not claim to be able to answer because he has never given attention to them. It would, therefore, be quite outside of his province to criticise Dr. Abbott's statements, and it is not wise, either, for the disciples of one teacher to criticise the other. It is better to receive from each what each has to give, remembering that both profess to be disciples of the same Master and that both are in the same denominational fellowship. Mr. Moody will begin daily services in Tremont Temple, Boston, with the Week of Prayer in January.

A New York Jewish rabbi has censured President Cleveland for referring—though not by name—to Jesus Christ in his Thanksgiving proclamation. We are informed that a movement is on foot among Jews in New York city, Cincinnati and elsewhere to express in a formal way their disapproval of the President's words. We would remind these Jews that belief in Jesus Christ as the one mediator between God and man represents the prevailing religious faith in this republic. While Jews have been bitterly persecuted in European nations, they have not been persecuted here. Anti-Semitic agitators have found scant courtesy in the United States. But Jews driven out of Russia, abused in Austria and legislated against in Germany have been welcomed in America. And the sympathy for them which has found generous expression here was largely the fruit of the Christian spirit in a nation the large majority of whose people are believers in Christ. For Jews to inveigh against the President for referring to Christ in a proclamation for a time-honored religious festival inaugurated by the disciples of Christ and adopted by the nation is to show bad taste, bad manners, bad policy and bad hearts. The Old Testament never taught Jews to find fault with the inhabitants of their cities of refuge. If they wish to stay peacefully in this modern asylum, they should take heed not to bring their religion into needless collision with Christianity.

MEN FIT FOR PUBLIC BUSINESS.

In private business it is a well-established principle that only those succeed who understand their work. Men are not employed to manage electrical plants because they are virtuous or popular or able to command votes. It is essential that they should be honest and reliable, but it is also absolutely necessary that they should have a practical knowledge of electricity. Slowly, but surely, the conviction is taking hold of the people that public business also can succeed only when men who have charge of it understand it.

Only a few years ago two vast armies of men watched every election with the keenest personal interest. One army watched to see whether or not they would continue to have work. The other and larger army watched to see whether places would be made vacant for them to fill. Neither cared much about fitness to do the work. Both were principally interested in the wages which the victorious administration would pay. The greatest menace to popular government was the political trusts created by popular elections for the controlling of all public offices. Other trusts are bad enough, but none have taken so much money out of the pockets of the people and wasted it as these.

Civil Service reform has progressed slowly and against great opposition from these political trusts, but it has made a substantial progress which is increasing. Both these armies have been greatly reduced in numbers during the present Administration. The principle of Civil Service is having increasing effect in local elections. Citizens are coming to realize that the management of a city government is a business affair, and that knowledge of that business is required of the mayor and his subordinates. They are beginning to see that his continuance in office ought to depend on his doing their business successfully, not on his gratifying an army of men seeking wages from the city. It is yet a long way to the application to public business of the principles which are found to be necessary in private business. But the movement sets in that direction.

The same principle is forced on the attention of the people by the great problems of national government which demand solution. The political campaign just closed has taught many persons important things about finance and the tariff. It has also led many to realize how little qualified they are to decide what is the best policy for the Government on these great questions. They are made to see that few of those they have chosen to be legislators are experts on these subjects, while yet the prosperity of the country largely depends on what legislators shall decide about them.

Hitherto politicians have largely governed this country and have represented it abroad. Some of them have been statesmen, put in fit places oftener by accident than by selection on the ground of fitness. When dissatisfaction has grown too great to be borne, the people have changed one set of politicians for another. The campaign just closed has shown an increasing number of citizens who wish to take the Government into their own hands. Some would do this by the referendum, deciding particular measures by popular vote. Others would put natural monopolies into the hands of the Government. Such changes proposed, whether wise or unwise, indicate the growing impatience of having the public business managed by men unfit for it, however good their intentions or however great their influence. It is encouraging to note that a new word is coming into prominence to describe a class of men doing public business. It is the word "commissioner." It is better than "politician." The Bering Sea difficulty with England was referred to a commission of experts. So was the Venezuelan question. There is talk of a tariff commission and a commission to study the currency problem and report on it to the coming Congress. Railroad commissioners have not only guarded the interests of the people but have much improved the business of transportation. The meaning of all this is simply that the public business is to be administered, by and by, on the same principles as private business. The mere politician begins to see the handwriting on the wall. His day is not past, but it is passing.

In these things there is encouragement for young men to fit themselves for definite work in public as they now do for private business. Changes in popular government are certain to open the way for men of integrity, trained for public positions, to do service worthy of their highest ambition. Our country needs men fitted to do its business. It promises them hearty appreciation and satisfactory rewards.

BIBLE STUDY FOR 1897.

About this time the courses of Bible study for the coming year are being determined for many millions of people. For the majority of them, indeed, the decision is practically made already. So far as they read the Bible they will be guided by the selections of the International Lesson Committee. On these, in this country alone, for the successive weeks of the year, the attention of more than a million teachers will be fixed, and they will try to make the meaning of these passages plain to several millions of scholars. These topics will be treated in countless printed pages, and daily readings connected with them will to a large extent direct the devotional life of this nation.

The service thus rendered is a very great one, for a large proportion of this multitude, if they read the Bible at all, would read it only occasionally and in disconnected fragments if these outlines were not provided for them with the stimulus of fellowship in reading and study. But the work done for them does not relieve pastors and Sunday school teachers of the responsibility of choosing for themselves and their pupils what parts of the Bible they shall study and how they shall do it. It may not be the best way to develop the minds of a particular class, or, indeed, of the entire school, to pursue the same method of study next year which has been followed for a series of years. Perhaps some other method may hold those who have had enough of the present one and are thinking about leaving the school.

It is not settled that the same lesson, or even the same topic, however variously treated, is the best for every class in the school. New discoveries concerning the Bible have created a demand for new ways of studying it. Questions about it are arising in the popular mind which can be answered only by a careful examination of its books in the light of other contemporary writings and of literature lately discovered which is much older than these books. If Christian leaders ignore these questions or seek to repress them, others will attempt to answer them, and the Christian church will make a colossal blunder if she does not interpret her own oracles so as to satisfy inquiring minds better than teachers who do not acknowledge that her authority is from God. Are there not in many churches adult classes who demand from competent teachers instruction which is not within the scope of the International Lessons?

But for those who follow these lessons—as most will—there is room, especially this year, for great variety. The subject is the most interesting in the whole Bible, next to the life of Christ. It is the history of the founding of his church. The selections

for the entire year are from the book of the Acts, with a few from the Epistles, mostly arranged with appropriate historical setting. The verses to be printed are only a portion of the lesson to be studied, but in connection with them larger sections are indicated, so that the entire history of the church in the New Testament is brought within the scope of the student's vision, according as he is prepared to consider it. This is a great improvement on the two preceding courses of International Lessons from the Acts. The treatment of the topics in *The Congregationalist* for 1897 will aim at the consideration of the entire history, grouping around the principal events the facts and teachings by which the foundations of the church were laid and interpreting their meaning as applied to the church in our own time.

Literature in abundance is published, furnishing a great variety of treatment in interpreting the Acts and Epistles along the lines indicated by the International Lessons. But it is not even necessary to adhere closely to these lines in order to gain many of the advantages which come from so large a proportion of the churches studying the same topic at the same time. Mr. Blakeslee has published an excellent manual of lessons in the Acts. Dr. B. B. Loomis has written a little volume (issued by the Methodist Book Concern), which is a good example of normal studies in the same book. Prof. J. M. Stifler has treated the book according to a method suited for philosophical study in a volume published by the F. H. Revell Co. These are illustrations of a number of independent outlines of value, from which teachers and students may choose while they unite in the study of the general subject on which next year a very large proportion of Christians will concentrate their thoughts—the record in the New Testament of its founding and early years.

The essential thing at this time is that careful consideration should be given to the plans for next year's study. In every church provision should be made to meet reverently and wisely the questions concerning the Bible which are arising in the minds of the people. Some systematic study should be arranged which will attract the whole congregation and in which they can unite for the year. Such plans should be adopted as will not only instruct all the people, but will quicken the spiritual life of Christians and tend to make all students of the Bible enthusiastic disciples of Christ and eager recipients of the gift of the Holy Spirit. The mottoes for all our Sunday schools in 1897 may well be: "The entrance of thy words giveth light"; "He that followeth me shall have the light of life."

DR. QUINT AND CHRISTIAN SCIENTISTS.

The *Transcript* editorially stated a few days ago that Dr. Quint, being appealed to concerning the case of a member of a Congregational church who wished to unite with what is called the First Church of Christ, Scientist, promptly decided that a letter of dismission and recommendation to that organization ought to be given, and that if the church refused to grant it, it would subject itself to denominational discipline. Having had a somewhat intimate acquaintance with Dr. Quint and several conversations with him concerning this subject, we feel fully warranted in saying that the *Transcript* is mistaken. Any one who has known him, and who understands Congregational usages, will smile at the suggestion about "denominational discipline," but hardly any one so well as he could appreciate the humor of it. He would have been immensely amused at the announcement of the *Transcript* that his decision thus made will probably be accepted as final in all similar cases. These statements of themselves are enough to show that the writer of the article referred to is not very familiar with Dr. Quint's views on Congregationalism.

Dr. Quint, we are confident, never intended to advise a Congregational church to give letters of recommendation to any organization with which Congregational churches are not in fellowship. He did not advise giving such letters to the Salvation Army, though he heartily admired its work. He did not, however, regard it as a church, since it does not observe the sacraments of baptism and the Lord's Supper, and is not organized as a Christian church.

But this particular matter is settled by the fact that a case similar to that mentioned in the *Transcript* was referred to Dr. Quint a short time before his death, and his answer, when given, was written from his dictation. He quoted a rule of the First Church of Christ, Scientist, which says, "This church will receive a member of another Church of Christ, Scientist, but not a member of a church of a different denomination." That, he said, was a sufficient answer to the question. But, he added, "A certificate can be given saying that a member in good and regular standing is, at her own request, released from her covenant obligations to this church on account of a decided change of views."

The Cambridge Platform, which for more than 200 years was regarded as an accepted statement of the polity of Congregational churches, declares that "a church cannot make a member no member except by excommunication." Dr. Quint believed this to be an unjust rule. He held that if a member of a Congregational church, in good standing, wished to withdraw in order to unite with any organization with which our churches are not in fellowship, it would be reasonable for the church, failing to persuade him to remain, to consent that he be no longer under its watch and care and to direct that his name be dropped from the list. He gave his reasons for advocating this course in an article published in *The Congregationalist* of Feb. 2, 1888, entitled, Is the Church a Prison? This must be the only basis for the statement made by the *Transcript*.

While we are on this topic, we take occasion to suggest that it is hardly fair to Dr. Quint's memory to put into his mouth sayings not consonant with opinions he was generally known to hold—sayings for which there is no documentary evidence. For example, the *Churchman* publishes a statement that he said, a few years ago, that if he were a younger man he would go into the Episcopal Church, adding, "Two of my sons have already become members of it, a third is singing in an Episcopal choir and is sure to follow his brothers." Dr. Quint then had only two sons. One of them expects soon to enter the Congregational ministry. The other is not, and never was, a member of the Episcopal Church. He writes us, "The story is absurd. My father never could have spoken in any such manner, for he did not feel that way." The Congregational polity is pretty well understood and to those who know Dr. Quint it would be rather difficult to prove, at this late date, that he was ready to renounce it.

INTOLERANCE AND CHARITY.

Intolerance often is the exaggerated form of a virtue. It is unlovely and mischievous, but in many instances it is due to a strength of conviction the lack of which in its proper degree would be a grave defect in character. We are so confident that we are right and in harmony with the divine will that we allow ourselves to distrust the conscientiousness of those who disagree with us. One of the lessons hardest and latest to be mastered by most Christians is the learning to allow to others the same right of private judgment which we claim for ourselves, and this is especially noticeable in respect to matters of conduct.

Progress, however, is apparent in this as in other respects as one studies the history of the past half-century. There is less insistence, on the whole, upon rigid uniformity of belief or of behavior when it is evident that the underlying principles of religion are intended to be honored. Indeed, the pendulum sometimes seems to be swinging too far the other way. The excessive tendency to individualism, which is so conspicuous a characteristic of our times, occasionally appears to promote an unsafe readiness to permit lapses in both faith and service which are detrimental. Yet intolerance is no proper corrective of them.

Here, as elsewhere, personal example is the most effective remedy. Exhortation accomplishes comparatively little. Fault-finding is worth still less. But the evidence of consecration in holy conduct seldom fails to be heeded. The sweet spirit of charity, when it pervades a human life like a sort of atmosphere, makes wide and lasting impressions upon even those most difficult to be touched. That love for others which Jesus felt and which every real Christian exhibits in some degree, which prompts instant and tender sympathy for all in distress and suggests helpful ministries in word or act—this not only blesses others but enriches our own hearts and strengthens them for whatever they are called upon to do or to suffer.

CURRENT HISTORY.

Boston's Saloons.

Many of the officials of Boston's temperance organizations and opponents of the saloon in residential districts have agreed on the main features of a law which they hope the coming legislature will pass. It will provide that certain districts, formerly separate political units like Brighton, Roxbury and Dorchester, be given the opportunity to vote upon the question of license or no license, and if they vote no license then the police commissioners will be debarred from placing saloons within the district so voting. But lest this seem to work selfishly in favor of the fortunate classes of the more favored sections of the city, such a vote by a given district will immediately cause its population to be subtracted from the sum total of the population on which the apportionment of saloons under the present law is made. That is, if Roxbury, Dorchester, Brighton and certain other dis-

tricts should vote against the saloon, the police commissioners could not place within the districts not so voting the same number of saloons which the law now permits in the entire city. The details of this law have not been worked out yet, and until they are, and all the bearings of a by no means simple matter are before the public, it does not seem wise to advocate the plan unreservedly. It certainly is unjust to compel districts like Dorchester and Brighton to endure the saloon because of the preponderance of license votes in the wards of the old city, and we sincerely hope that a way to remedy this injustice will be found. On the other hand, the philanthropists at work in the North and West Ends naturally protest against any further massing of saloons in centers of population least able to resist temptation. Moreover, we can see how, under a general law not limited to Boston in its scope, the idea, if once accepted by our lawmakers, might prove to be quite destructive as well as constructive. If no-license wards in license cities can ask for local option, cannot license wards in no-license cities? At the same time it is everywhere becoming more and more apparent that the smaller the local unit that tries to enforce prohibition and the more homogeneous its population, the greater the chances of success.

Roman Catholics and Education.

If it be true, as is now affirmed, that Rev. Thomas J. Conaty of Worcester, Mass., has been selected by the pope as rector of the Catholic University, Washington, D. C., then an exceedingly able, forceful priest and broad-minded American citizen has been elevated to a post of great responsibility. Trained by the Jesuits and conservative in temper, his nomination and selection are a blow at the hopes of the liberal party in the church, which party founded the university and now sees the fruit of its toil and prayers pass into reactionary hands. Yet, after this is said, it must also be said that Rector Conaty will probably be as acceptable to Bishop Keane's friends as any man of his views could be. Protestants must deplore, even if they cannot feign surprise at, the victory of the ultramontanes at Rome and Leo's revulsion from his former favorites.

Whether the Roman Catholics of Canada have assented to the terms of the subjoined compromise on the Manitoba school question remains to be seen. The Manitoba government has, and the Montreal *Daily Witness* believes that "it removes all religious or sentimental grievances and at the same time leaves intact the national character of the schools." It is needless to add that, if this proves to be true, the Liberal ministry under Premier Laurier will have won a great victory. In essence these are the terms of the compromise: Religious instruction for half an hour may be authorized by a local school board or by petition of parents. Forty Catholic pupils in cities or towns, and twenty-five in rural districts, may have a certified Roman Catholic teacher. Where there are ten French-speaking pupils they shall be taught in French and English on the bilingual system.

The Situation in Turkey.

Sir Philip Currie seems to have compelled the Porte to deal justly with Rev. Mr. MacCallum, a British subject and A. B. C. F. M. missionary, who, dispensing relief at Marash, had been arrested by the Turks. The election of M. Ormanian as patriarch of the Armenians is thought by some to be a gain for the cause of reform, and M. Cambon, the French ambassador, points to it and other minor events as proof of the dawn of a new day and the essential concert of the Powers. But there is little real encouragement in these facts, and reports from individuals in Constantinople indicate that the crust on which society walks there is as thin as ever it was. Our fleet is still off Smyrna. The Bancroft has not entered the Dardanelles, and our just claims are ignored by the Porte.

Several months ago we noted the fact that the czar of Russia could not plead ignorance of the sentiment of Christendom respecting the heinousness of Turkey's treatment of Armenia, for he had had presented to him this summer a formal statement, signed by the leading ecclesiastics of Great Britain and America. Bishop Satterlee of Washington, D. C., the Protestant Episcopal prelate who visited St. Petersburg, secured an audience with the czar and laid before him the message of Protestant Christendom, has just disclosed some facts respecting his visit which deserve to be known far and wide. The signers of the petition were so numerous, and are so influential, that to name them would be to enumerate the greatest prelates, educators and missionary officials of the United States and Great Britain. Bishop Satterlee was received by the czar and czarina Aug. 5 and by the czar's mother on Aug. 7. "Although no response was made to the subject matter of the petition, and no manner of promise made," Bishop Satterlee feels that, "as he went in the name of Christ, so he was received." Unfortunately, the last time Russia interfered in behalf of the persecuted Christian subjects of the sultan Great Britain robbed her of the fruits of her chivalry and put Christian populations back where they were formerly, the spoil of Mussulmen. Great Britain is the Christian Power whose duty it is now to act, and that too in such a way as to convince Russia that her outcries against Turkish misrule are sincere.

The Famine in India.

Rev. R. A. Hume of Ahmednagar, writing Oct. 15, said that the outlook for nearly 300,000,000 people in India was very dark; that grain riots already were frequent; that parents were selling their children; that rain was not likely to fall for eight full months, and grain could not be ripened for ten months. Rev. Edward Hume, writing from Bombay about the same date, described the ravages of bubonic fever in that city and the dreary outlook for the natives. Dispatches from Bombay to London so late as Saturday last tell of rain falling last week in the district of Deccan, and the viceroy of India cables from Calcutta that considerable rain has recently fallen in the Madras and Bombay presidencies, and that consequently the price of wheat is falling and the outlook is brighter than it was a month ago when the missionaries looked forward to the worst famine that India had ever seen. But at best it will be a sad time, calling for heart-breaking sacrifices by the missionaries and lavish expenditure by the Indian Government. Russia, from motives that probably are mixed, is aiding in the work of relief, and is planning to give not only money but lower rates on grain purchased in Russia.

It was Archbishop Magee of York who divided preachers into three classes: those you can't listen to, those you can listen to and those you can't help listening to. He belonged to the last class.

IN BRIEF.

Our book number next week will indicate the extent and quality of the literature of the season and of the year, while editors and contributors will point out current drifts in reading and artistic circles.

Dr. Gladden this week says for us much that we have wished to say concerning social conditions and after-election responsibilities.

Prof. Barrett Wendell of Harvard is prescribing the King James Version of the Bible as a stimulant to his students of English composition. What condescension!

The present unfortunate plight of one of New England's college presidents is an impressive warning to young men of the unwisdom of indorsing notes. Read Prov. 6: 1–5.

The Jewish Messenger, with characteristic breadth of view and sympathy, calls the attention of its readers to our Armenian Orphans' Fund, and suggests that those who wish to show their sympathy for a persecuted people send their contributions to us.

The reader of the article on Commercial Morality in Japan in the November *Nineteenth Century* will arise from reading it saddened. If he be one interested in the recent developments at the Doshisha, he will understand some things better than he did before.

It is not possible to read the addresses given in the various meetings held to celebrate Dr. Storrs's jubilee by ministers, statesmen, jurists, editors and business men, without noting the influence of the great orator on the thought and style of those who eulogized him. Not a few of these speeches were themselves orations worthy to have been spoken by the hero of the occasion.

The late Archbishop of Canterbury had a favorite dog named Watch. Once, as he lay on the mat at the open door of the chapel, the archbishop read impressively this sentence of the Scripture lesson, "What I say unto you I say unto you all—watch." The dog sprang up, came forward and lay down before the reading desk at his master's feet. One hearer, at least, heeded the lesson and responded.

Mr. Bryan is probably without a rival in his feat of making 500 speeches in four months to crowded audiences. It is pertinent, however, to ask how large his audiences would have been if he had made them in one community. Does not the minister who makes 100 or more speeches in a year to the same people, and holds their interest for a series of years, sustain as great a test of oratory as did Mr. Bryan?

The Dayspring, Rev. Dr. J. G. Paton's missionary vessel, has sunk in the Pacific Ocean. The mails and three months' supplies for the New Hebrides mission went down with it. Many who remember the visit of that white-haired saint to this country will regret the loss of the ship he was so anxious to get, and some, we hope, will help him to get another. One lady in England has already contributed £1,000 toward a new Dayspring.

The secretary of the Baptist Missionary Society, at the denominational missionary conference held in this city last week, admitted that this was a time of searching criticism of methods, and that it was useless for the missionary societies to expect to be exceptions or to escape such criticism, nor could larger receipts be expected until there was a return of unquestioning confidence in economy of ad-

ministration and adaptation of the instrument to the work to be done.

The Boston Ministers' Meeting appointed a committee to arrange for a memorial meeting for Dr. Quint, because of his services to the denomination at large, and also to afford to the churches in Boston and vicinity to which he has ministered as occasional or stated supply opportunity to do honor to his memory. The committee has fixed on Dec. 7, at the noon hour, as the time of the meeting, which will be held in Park Street Church. Among the speakers will be Drs. Wellman, Lorimer and Little of Boston, Dr. William H. Ward of New York and President Tucker of Dartmouth College. All friends of Dr. Quint are invited to attend.

How near men may be to each other and yet how far apart is illustrated by the fact that Dr. Joseph Parker, the most noted Nonconformist preacher of London, had only once seen the late Archbishop of Canterbury, and that at a funeral of a distinguished person and mutual friend. Another case in point was the introduction in New York, the other day, of Ian Maclaren to Mr. Barrie. These famous latter-day novelists had to come across the ocean in order to establish a personal acquaintance, and it was fitting that the individual who presented the one to the other should have been their friend and discoverer, Dr. Robertson Nicoll.

Even the paper which Horace Greeley founded and which still stands for clean journalism is no longer able to resist in its Sunday edition the metropolitan craving for sensations and show. The *Tribune* now boldly proclaims a serio-comic colored art supplement, consisting of sixteen pages of wit, satire and humor. From the point of view of their contribution to literature, art, education, religion and, in fact, all the higher interests of mankind the New York Sunday papers as a class are worse than worthless, and we regret to see the *Tribune* being drawn into the maelstrom which has already swallowed up so many decent journalistic ideals.

A Chicago clergyman, Rev. Flavius J. Brobst, claims that the position taken by most of the ministers of the country in favor of the gold standard has alienated many people from the churches, and that it is necessary to establish a church where men of differing political views can hear the gospel. He therefore holds himself in readiness to be the preacher, and delivered his first sermon last Sunday morning. These self-styled churches for humanity are usually short-lived, but it is always in order to try to give the world a better representation of what the Church of Christ ideally is. Most of us, however, can do more toward bringing about that end by working in the churches to which we now belong.

When we spoke last week of the dignified character of most of the celebrations of the recent national victory not all the returns, especially from the newer sections of the country, were in. A letter before us from a pastor in a lumber region in the Northwest tells of a jollification "which was patriotic, inspiring and disgraceful at the same time." Half the town was, to put it mildly, merry, and our brother feels that too minute inquiry into the *personnel* of the jubilant throng might raise some serious problems of church discipline. He adds: "It is hard to be both gay and good in this community." That is a difficult feat anywhere and any time, East or West, election or no election.

Dr. George F. Pentecost, who had planned to visit India this winter, has accepted a call from the Presbyterian church of Yonkers, N. Y., and, if released by the Presbytery of London, will return to this country. He has frequently said that he regarded his present pastorate as an "interruption of his missionary work." Recently, addressing an assembly of Wesleyans, he remarked that he had preached the gospel ten years as a Congregationalist, he had also been a Baptist, and since he had been in England he had several times been offered ordination in the Church of England without re-examination. For all he knew he might pull up in the Wesleyan camp, and he had strong leanings towards the Salvation Army.

Rev. Dr. Alexander McLaren, for thirty-eight years pastor of Union Chapel, Manchester, recently said that his experience made him confident "that a Christian congregation will accept the plainest speaking and the most unflinching declaration of the faults of Christian character, if there be simple sincerity and kindliness under the plainness. . . . I am quite sure that a man's influence increases in geometric ratio with the length of his pastorate. . . . I do believe that if a man will stick to his study and his Bible, and take care never to give that which cost him nothing, but shear off superfluous work up and down the country everywhere, he will find out that he can go a great deal longer than he thought." These are the words of a great preacher and pastor.

Ian Maclaren has been called upon for numerous and varied services since he has been in this country, and we presume he has been obliged to say no to ninety-nine out of one hundred invitations. But one of the prettiest of the smaller functions in which he has participated must have been his naming of a reading circle of 100 young women at Knox College, Illinois. Upon this organization he bestowed the beautiful title, the Circle of the White Rose, and gave the following explanation of the name which he chose for his first and most famous book:

> The white rose was the symbol of the Jacobites. It was the lines from their song, "There grows a bonnie brier bush in our kail yard, and white are the blossoms out in our kail yard," that suggested the title to me. In Scotland the kail yard of any peasant can grow the white brier rose. There is a significance in this for you and me—with any surroundings, purity, goodness and truth, all of which are beautifully represented by the white rose, can flourish if desired and cared for.

STAFF CORRESPONDENCE.

FROM BOSTON.

The Bacchante Statue.

For reasons that are inscrutable the art commission of the city of Boston has reversed its decision, and now assents to the trustees of the Public Library accepting from Mr. McKim the gift of McMonnies bronze statue of a Bacchante, the same to remain where it now is, in the center of the fountain pool of the library courtyard. Inasmuch as there is such divergence of opinion respecting the success or failure of the technique of the statue, and since most of the artists who have seen it in its place deem it inappropriate, it would not seem necessary to add more. But unfortunately the statue is so placed that its qualities, other than artistic, have to be considered, and we challenge any one to take his stand where the crowd of spectators gathers, watch the expression on the faces of nine out of ten of the men who gaze upon it, and then affirm that a helpful, moral influence has been added to the sum total of the library's beneficence. For one Puritan that it will teach the delight of existence, there are hundreds of Cavaliers whom it will confirm in the exaltation of carnality. Abbey's pictures of the knight in search of the Holy Grail and McMonnies's statue of a priestess of Bacchus have nothing in common—save technical excellence—and the one should not be forced to have the other for a neighbor. This is more than a local matter of ephemeral interest. Boston's Public Library is the Mecca toward which the feet of pilgrims from all the world turn; and Boston's example still carries weight wherever men find themselves face to face with æsthetic and ethical problems.

That there is intense feeling of disapprobation respecting this matter was proved by the action of the Congregational Club last Monday evening. After a searching and convincing report had been read by the chairman of the outlook committee, Rev. W. E. Barton, D. D., the following resolutions, introduced by Rev. C. M. Southgate, were passed unanimously and with emphatic earnestness:

> The Congregational Club of clergymen and laymen of Boston and vicinity desires respectfully to request the trustees of the Boston Public Library not to admit the statue of the Bacchante. We believe it out of keeping with the dignified architecture of the court and cloisters. But far more earnestly we protest against a representation of degrading impulses in such a spot. If the statue has any suggestion and significance, it is of base things, and if it has no meaning it has no right to a place. The lofty symbolic teachings of art within the building should not be contradicted and dishonored by a glorification of passions which education and morality seek to restrain and the law to crush. Vices which fill our prisons should not be exalted in our library.

A Daily Spiritual Privilege.

The noon meeting in Bromfield Street Church, held daily under the auspices of the Evangelistic Association of New England, has become a recognized institution in Boston. Business men and others find there spiritual help and stimulus to a deeper life. The meeting is unique in its management and conduct. The Association has large sources to draw from for leaders, and those are chosen who can sympathize with an audience of busy business men.

There is no stereotyped method of conducting the meeting and it is safe to say that many hundreds have been spiritually helped during the five years of its history. Up to the present time the meeting has been almost wholly supported by the daily free will offerings, and the amount raised in that way has been very gratifying, but generous contributions are now needed to place it upon a solid financial basis. When the wonderful results of the Fulton Street daily prayer meeting in New York city are recalled, the desirability of sustaining a similar center of noonday worship in the heart of the business section of Boston will be at once recognized.

Next Monday, Nov. 30, is the ninth anniversary of the Evangelistic Association. During the past nine years it has held meetings in 672 places. Rev. Alexander McKenzie, D. D., will speak at the noon meeting that day on The Holy Spirit. In the evening H. M. Moore, Esq., and Rev. A. T. Pierson, D. D., will speak in the Clarendon Street Baptist Church at the anniversary meeting.

Mr. Moody's Coming Visit.

The design of Mr. Moody's campaign, which begins with the Week of Prayer, Jan. 4, is not in any way to interfere with the usual work of the churches, but rather to stimulate and supplement it. For this reason meetings will be held in Tremont Temple only in the mornings and in the afternoons. Pastors may therefore arrange for their evening meetings in their own churches as if Mr. Moody were not in the vicinity at all, and yet their meetings will

doubtless feel the spiritual impulse gathered from those which he will conduct. There is no objection to pastors having other evangelists in their own churches if they so desire. This is the plan on which Mr. Moody is now working in New York with such admirable results.

Getting Acquainted with Boston.

The Social Science Open Court is a body of modern peripatetics composed of ministers and laymen of all denominations who have a bent towards sociology. They are endeavoring to solve certain problems, not by the study of books, but by a series of clinics. Guided by their leader, Rev. I. C. Tomlinson, they investigated the North End last week, and after partaking of an Italian dinner learned that "New Italy" was really not so bad a place to live in after all. Schoolmasters and representatives of the clergy, one of the latter being a Jewish rabbi, spoke of existing conditions and as the contrast was made between the former days, when crime seemed to be indigenous to this quarter of our city, and the present with its marked improvement, the missionary work received its full share of recognition. Chinatown is the next objective point, when spaghetti will give place to chop soy eaten in a Chinese restaurant, and the subject for discussion will be Restricted Immigration. ☞

FROM THE INTERIOR.

Meeting of the W. C. T. U. at St. Louis.

This annual gathering was attended by about 500 delegates from all parts of the country. Miss Frances Willard presided, and in her annual address called attention to the principle of prohibition as the only principle for the organization to follow, and yet recognized the fact that in the recent presidential campaign the silver question was uppermost. She expressed her affection both for the defeated candidate and the president elect, and was inclined to be optimistic as to the advance which Prohibitionists have made. General satisfaction was felt over the result of the election. The reported decision of Mr. and Mrs. McKinley to have no wine in the White House during the next administration was heartily approved. Mrs. M. B. Carse obtained more than $140,000 toward the debt on the Woman's Temple, Chicago, and will try to obtain $160,000 the coming year, and thus secure the control of the building. Miss Willard, of course, was re-elected president, and the old officers were also largely retained. Altogether the gathering was one of real enthusiasm and hopefulness.

End of the Vrooman Case.

Dr. H. W. Thomas announced in connection with the service at the People's Church last Sunday morning that hereafter Mr. Vrooman would be associated with himself as pastor of the church, and for the next four or five months would preach in his place. Dr. Thomas added that owing to failing health he felt it impossible to do all the work which the prosperous organization of which he is the head demands. He proposes to escape the severity of the winter by going south and will take advantage of his trip to preach in various Southern cities. While Dr. Thomas was making this announcement to his people, Mr. Vrooman was resigning his charge in Kenwood and giving the reasons why he could no longer remain pastor of a Presbyterian church and why he especially desired to enter into partnership with Dr. Thomas in the care of the People's Church. It is said that a good many of the larger givers in the Kenwood church will follow Mr. Vrooman, but it is altogether probable that more will enter into the church now that its character is established than will leave it. The Kenwood church has extended a call to Dr. John Henry Barrows, who is now abroad, with reasonable hope of its acceptance.

An Excellent Program.

There were two attractions this week at the Ministers' Meeting. The first was an account by Rev. Amos Dresser of Nebraska of his early experiences in the founding of Lane Seminary, Oberlin College, and of his association with such men as Dr. Lyman Beecher and Asa Mahan. At the request of many present he gave an account of his arrest, trial and sentence to receive twenty lashes on the bare back in the public square, Nashville, Tenn., in 1837, for his supposed anti-slavery opinions. Mr. Dresser had circulated no anti-slavery documents, was in the South for his health and to sell copies of the well known Cottage Bible, but as certain suspicious letters were found in his trunk, which was opened and examined in his presence, and in a diary written in short hand, which was also supposed to be anti-slavery, the court could do no less than sentence him to the disgrace of a public flogging and banishment from the State within twenty-four hours. What a contrast to the invitation sent last year to the American Missionary Association to hold its jubilee meeting this year in the city of Nashville! And this invitation was signed by the officials of the city. Father Dresser is hale and hearty and hard at work in his home missionary field although between eighty and ninety years of age. The second attraction was an unusually well-considered paper by Rev. J. M. Campbell on Ministerial Temptations. It was remarkable for the frankness with which these temptations were described. One is the temptation to laziness, due to the fact that ministers control their time and are responsible to no one but themselves. There are also other temptations to effeminacy, to self indulgence, to spiritual pride, to dogmatism, to worldly ambition, to professional envy and jealousy, to the seeking of popularity rather than power and to an officialism in religion.

Sunday-School Convention.

The half-yearly meeting of the superintendents and teachers of Cook County was held Tuesday in the First Church, Chicago. The question discussed was, How much ought we to invest in our Sunday school? The first address was by Mr. Pierson, superintendent of the First Church, Oak Park, who said that he had found it necessary to invest thought, time, prayer, special preparation for the duties of his office and never to call his teachers together without having a definite and well-considered plan to present to them. He had also found it possible by having a rally day to secure an attendance of 100 per cent. in eighteen out of sixty classes in his school, and in the three Bible classes an attendance of from fifty to 100 in each class. Rev. W. F. McMillen spoke of the great work which Mrs. Bryner, recently superintendent of the primary department of the Union Park Sunday school, is now doing through teachers' institutes and of the enthusiasm her methods of teaching are arousing, even among teachers of other denominations than our own. The remaining time was devoted to short addresses, which were all the more pithy and interesting for being short. The hospitality of the First Church was bountiful and hearty. Long experience has made the ladies of this old church adepts in the treatment of guests.

A Week of Conventions.

Wednesday, Thursday and Friday the National Gospel Mission Union held its annual gathering with the First Church. This is a convention of city mission workers, helping hand missionaries, managers of different forms of charity, and all that kind of work which, while sustained by the churches almost entirely and performed by church members, is yet under the authority of no particular church. It is a conference of those who are seeking to reach the lowly, to purify and abolish the slums, to discover the best methods of dispensing material aid to the needy, of dealing with tramps, of managing social settlements. The work of the Y. M. C. A, the W. C. T. U., the Brotherhood of St. Andrew, the Chicago Commons, the Hull House, the Volunteers, Rescue Missions, the Bible Institute and Colportage was represented. Men like Dr. Goodwin, W. E. Blackstone, Harry Monroe, Brigadier-General Fielding, Rev. R. A. Torrey, Graham Taylor, and the superintendents of missions for relief in the cities of Peoria, Milwaukee, St. Louis, Columbus, Denver, Minneapolis, Memphis took part in the discussion. Facts were brought out of great interest and suggestions made which cannot fail to be of much value to those engaged in the work represented.

Wednesday evening the Epworth League began a two days' session in the Centenary Methodist Episcopal Church, Chicago. This convention was also of deep interest and far-reaching influence. We have had at the Bible Institute a three days' convention of the officers and missionaries of the American Sunday School Union, F. G. Ensign, superintendent. The attendance was large. Rev. Mr. Torrey, Dr. A. T. Pierson and Rev. H. T. Sell were among the speakers.

At Evanston the presidents of the Methodist colleges of the country have been discussing the question of education and the possibility of securing better methods in the management of their institutions. As it was decided, one might almost say, while these educators were in session, to close Jennings Seminary at Aurora after a life of forty years, and to close it on account of lack of patronage, it is not strange that it was the unanimous opinion of the presidents that the Methodist Church has too many schools and colleges under its care, and that they should recommend the consolidation of some of them and the improvement of them all. Thursday the educators of the United States began a two days' session in the Auditorium, at which some of the problems connected with education were earnestly discussed. The liberals have this week been studying the problems of religion from their point of view at Indianapolis, where papers have been read, sermons delivered and addresses made by such men as Rev. R. R. Bulkley of the Unity Church, Chicago, Jenkins Lloyd Jones of All Souls' Church, Dr. H. W. Thomas, and Dharmapala of India. The Inter Seminary Missionary Alliance, in session at the University of Chicago, has been of a more enthusiastic character than any in recent years. The addresses of Prof. Graham Taylor and Sec. H. D Wiard were especially effective.

Chicago, Nov 21. FRANKLIN.

After the Election.

By Rev. Washington Gladden, D. D.

We are now far enough away from the noise and smoke of the late political conflict to gather up its results and make some estimate of the shape in which it has left us and the sums which it has set for us.

There is profound reason, to begin with, for thankfulness and pride in the good order and good temper with which the popular verdict has been received. Not a ripple of resistance, not an act of violence, not a finger lifted in all this land to challenge a result which, to great multitudes, was bitterly unwelcome. There were rumors before election of probable outbreaks, but some of us resented the suggestion; we believed that the people would abide the issue loyally, whatever it might be. Our faith has been justified. And it must not be forgotten that the credit of this self-restraint is all due to the defeated party. Those who have exhibited such moderation in the hour of a sore defeat cannot be anarchists or rioters. Mistaken they may be in some of their financial opinions, but their conduct proves them to be pretty good Americans.

Another reason for congratulation is that the victory is not a triumph of sectionalism. There is neither a solid South nor a solid West. States in the southern belt, on the Pacific slope, in the far northwest are on the side of the majority.

It is a cause for rejoicing, also, that the victory cannot be attributed to the coercion of corporations or employers. That something of this element may have entered into the contest I do not doubt, and the counsels given to working men to abdicate their manhood for the sake of keeping their jobs were among the most questionable utterances of the campaign, but there is not much evidence that they were either needed or heeded. It is evident, at any rate, that the farmers of Iowa and Minnesota and the Dakotas and Oregon were not intimidated, and there is no reason to doubt that the working men of the cities, as a class, voted as independently as the farmers did.

From those who were defeated in this campaign, as well as from those who were victorious, the country now expects a patriotic co-operation in all things that make for peace and welfare. An era of prosperity seems to be dawning. The great majority of business men expect it, and that faith will bring it. The want of that faith has been the chief recent impediment to its return. But the complete restoration of prosperity requires the united endeavor of all classes. To obstruct such a result for political purposes would be a crime akin to poisoning wells or setting harvest fields on fire. I have no fear that any considerable numbers of the defeated party will put themselves in such an unsocial attitude. With all the rest they will welcome returning prosperity, no matter though it may confound their predictions.

Upon the victorious party, however, rests the responsibility. In the first place, it must recognize the principle laid down by Jefferson in his first inaugural, that the minority has rights which must be respected and claims which must not be ignored. The minority has grievances which the majority must study and seek to redress. Never was there a fight as hot as this has been in which there was not something to fight for on both sides. Anybody who thinks that five or six millions of Americans would stand together, contending for so many months as sturdily as these have stood and contended, for a cause that had no substance of justice in it, has an imperfect understanding of human nature. As to measures and remedies these men may have been mistaken. As to the existence of conditions which needed to be changed, they were not mistaken. We may doubt whether they can rightly define their grievances. They only know that the harness galls, that the burden is crushing them, and they are reaching out rather blindly for some relief.

That something can be done by legislation to improve financial conditions I do not doubt. Great questions here confront the people in power—questions that will call for sober and heroic treatment. In the solution of these they ought to have the help of all men of good will without distinction of party.

Deeper than this the probe must go. The burdens of all our governments—national, State, municipal—are far heavier than they ought to be, and by careless legislation and corrupt administration a disproportionate share of these burdens falls on the producing classes. The taxes of the lower, middle and working classes are far heavier, in proportion to their ability, than those of the rich. This is due in part to defective systems of taxation, but in larger measure to the evasion of taxes by the prosperous and to rascally connivance at such evasion on the part of public officers. An enormous tribute is levied upon the community by railroad properties fraudulently administered, by over-capitalization and by the giving away of valuable franchises which ought to be held for the people. All this falls heavily on the producing classes. Something of this they are beginning to understand, and their wrath is rising. It is a matter from which their attention will not again be diverted, and those who are responsible for our laws and their administration may as well make a note of this. We have made the path of plunderers far too smooth and wide. We have suffered the strong to prey upon the weak. Grave injustices have crept in and intrenched themselves in our laws and our policies. In such conditions it is always the humbler classes who are the chief sufferers. The time arrives when they become aware of the injury they are suffering, and their protest is apt to be made in a blind and brutal fashion. Let us hope that there is intelligence and conscience enough in this country to take hold of these oppressive conditions and right what is wrong in them before it is too late. If there is any statesmanship among the victors in this contest, here is their opportunity.

Nevertheless I am convinced that the social distresses out of which we now seem to be emerging are not all the fruit of bad legislation or corrupt politics. I do not believe that the most or the worst of them can be explained in this way. There are evils that may be reformed or averted by legislation, but our deepest troubles do not arise from tariff or want of tariff, from any defects or deficiencies of currency, nor even from rascally officials or oppressive combinations of capital. Industrial depressions like that through which we have been passing may be aggravated by some or all of these causes, but if all these maladjustments were corrected by angelic wisdom we should still, unless the habitual thoughts and tempers of the people were changed, find ourselves periodically plunging into that Slough of Despond in which for three years we have been so miserably wallowing. The real causes of industrial collapse and stagnation are the abuse of credit and the reckless extravagance of the people. The great majority of us are habitually living beyond our means, anticipating our income, running in debt for a good share of our enjoyments. This begins on the boulevards and goes down to the slums. Many of the poorest people are all the while running in debt, on the installment plan, for goods that they can never pay for. Business, too, is conducted more and more on a basis of highly inflated credit; in their haste to be rich men take enormous risks with borrowed capital. The worst of it is that they are apt to imagine that they are already rich, because they have this money in their hands which is not their own, and they begin at once to live luxuriously on other people's money. Such seeming wealth gives them financial standing and enables them to borrow more. All this makes business brisk and gives the appearance of great prosperity. This is what we call a boom. But, by and by, to all these borrowers and debtors, high and low, a pay day must come. The lenders and the creditors begin to be uneasy and to demand their own. Then comes the stringency, the stagnation, the inevitable collapse of credit, the long, dreary days of anxiety and suffering, when the mill wheels stop and the freight trains cease running, and throngs of the unemployed gather in the streets and little children are pale with hunger. Such a result as this follows as inevitably from extravagant living and reckless abuse of credit as any other effect follows its cause. If we think that we can cure such troubles as these by gold or silver or fiat money, by protection or free trade, we are reckoning without our host. In spite of everything that we can do by law these periodic depressions will return; and the period is likely to be shorter and shorter because we are driving our credit at a more and more killing pace.

Is there no remedy? Yes, and it is perfectly simple, so simple that nobody will apply it. All the great remedies are simple. If we could be content with slower gains, if we could curb our mad passion to get rich in a hurry, if we were willing to live more quietly and less ostentatiously, if we could be satisfied with frugal pleasures, if we could make up our minds to earn our cake before eating it, these devastating depressions would not return to plague us. There would be fewer booms, no doubt; the tale of mushroom cities and of inflated industries would be shortened, the palaces would not rise so fast upon the avenues and buttoned lackeys and short-tailed horses might fade from view. But we could well endure some diminution of the vulgar wealth that flaunts its tawdry splendors in our faces if

thereby we might escape the miseries of these periodic depressions. No man can compute the injury which the nation suffers at such a time. To many the want of food and fire brings a lowering of vitality and a reduction of strength for the battle of life. Tens of thousands are hurried down the fatal incline into mendicancy, a pit from which few that fall into it are ever rescued, and in the minds of many more dark and misanthropic tempers are engendered which greatly weaken the social bond. The losses that we suffer in these hard times are not all reported by the commercial agencies; the most disastrous failures are seen in the wreckages of character and the disintegration of society.

There is no need of distress or want in this great country. All who would work might have plenty if we could only moderate our desires and live within our means, and be content, in all our gettings, to make haste slowly. A sober mind, a spirit unvexed with the torment of covetousness—these will cure our worst social ills, and nothing else will cure them. Our deepest need is not more or less of tariff, it is not bimetallism, nor gold nor silver monometallism—some of these might slightly mitigate our miseries, but the relief would be short-lived—what we most need is a better mind, a more adequate view of the meaning of life.

LETTER FROM JAPAN.

A Political Shake-up.

Following close upon the great physical disturbances in eastern and central Japan, a political convulsion of almost equal magnitude has shaken the land and disturbed the dreams and prophecies of many. After four years of remarkable service the Ito cabinet has fallen. The causes of the catastrophe were financial inability and a weak foreign policy. The "bowl of the premier" was handed about from one statesman to another and was finally accepted by Count Matsukata, after he had twice declined it. He is generally considered the ablest financier in the country.

That stalwart statesman, the James G. Blaine of Japanese politics and implacable foe of the last cabinet, Count Okuma, takes the portfolio of foreign affairs. Marquis Saigo, navy, and Viscount Takashima, formerly colonization, now war and colonization, are the only members of the Ito cabinet who remain in office. The new combination has been dubbed the bicycle cabinet, Satsuma being the big front wheel and Count Okuma the back one. It is certainly surprising that six out of eleven portfolios should be taken by men from Satsuma province and still more so that all the offices but three should be filled with Kyushu men. It would seem to be a political blunder. But no one expects the new cabinet to remain long in office. There is almost no possibility that it can command a majority of the diet to be convened in November. But, on the whole, the change is a step forward, especially in the line of responsible party government. It is stated that Count Okuma will inaugurate shortly a more vigorous policy in Korea, and all foreign nations are likely to be called upon to pay a little more respect than hitherto to Japan's wishes. It is pleasant to note in this connection that all the old treaties with foreign nations are now revised except four, those with Spain, Portugal, Austria and Switzerland.

Parcels Post.

Another international step forward is now accomplished. On Oct. 1 a parcels post system between this country and Great Britain went into effect. It almost makes an American turn green with envy to think of being able to send about three pounds of express matter from here to any part of England for eighty-seven *sen*. Why does the great republic lag so far behind on some of these useful reforms?

A Heroic Act.

The papers record that a well-to do farmer rose to the emergency recently when, owing to floods, the bank of a certain river threatened to give way. The neighborhood rallied to mend the dike, but earth was scarce and time pressing. The generous, quick-witted man threw open the doors of his warehouse and bade the farmers use his bags of rice. Twelve hundred of these were sacrificed in a trice and the danger averted. A farmer near this city of Okayama recently performed a similar service, using bags of wheat to stop a threatened break.

China's Foremost Statesman.

Li Hung Chang, the noble old Roman of modern Chinese history, whose recent trip around the world was one continued *fête*, passed in and out of Yokohama Harbor on a recent Sunday, on his way to Tientsin. He refused to trust himself on the shore of the country where a dastardly attempt on his life was made two years ago. It was a terrible but well-deserved blow to the pride of sensitive Japan, a whole nation doing penance for the mad act months before of one of its members. The eminent surgeon who attended him when he was shot at Shimonoseki, an officer from the imperial court, cabinet ministers and other high officials or prominent merchants called upon him on board the steamer, and everything Japan was allowed to do in his honor was handsomely done. As if to stamp imperial disapproval still more markedly upon the ill treatment awarded Li on his former visit to Japan, the emperor has personally rewarded the two members of the police force who specially guarded the distinguished visitor during his few hours' stay in Yokohama Harbor.

Eclectic Religion.

A recent admirable journalistic summary of the religious press in Japan shows very clearly the great haziness of present day writers on the subject of personality. Several Japanese scholars who aspire to be leaders in the realm of philosophical speculation either deny altogether the need of religion for men of intelligence, or reduce God, heaven and all ethical truth to a mere subjective conception, while they sink self and all hope of a future existence into the continued life of society as a whole. Happily such views never win general assent in a progressive, practical age. A general conference of representatives of different religions was held the other day in Tokyo. There were present two Shintoists, eighteen Buddhists, sixteen Christians, six free religionists and five others. The large majority of those representing Christianity were past or present *Kumiai*, but there were one or two Presbyterians and one Greek Catholic, as well as one foreign missionary, Clay MacCauley, the Unitarian.

There was a free interchange of views and no party showed signs of yielding to others. Said one of the Shintoists: "Let us remember that we all represent important parts in the body of new Japan's religion. Buddhism the bones, Confucianism the flesh, Christianity the blood and Shintoism the brains. Did Mr. Shibata forget that the blood is the life and did he unconsciously, like Caiaphas of old, utter a true prophecy of Japan's future religion? This pan-religious gathering doubtless accomplished something toward bringing nearer together thinkers of different schools, but whether it really furthered the true interests of God's spiritual kingdom opinions differ widely, and only the future can disclose. Nearly all the aggressive, evangelical leaders and papers of Christian Japan distrust the movement and some criticise it severely. A similar gathering is to be held after this twice a year. My own personal conviction is that it will do no serious harm, but that it is not worth the time and effort it costs.

Salvation Army.

This vigorous religious organization, the youngest and liveliest of some thirty Christian sects in Japan, has just celebrated the first anniversary of its arrival in this country. It reports some 609 conversions in Tokyo and Yokohama alone and a volunteer army of 150 soldiers. There are already seventeen Japanese officers, four of them holding the rank of captain. The Japanese *War Cry* has risen in nine months to a circulation of 1,750 copies, and is entirely self-supporting. This is certainly a remarkable showing. The foreign missionaries live on ridiculously small salaries and show great devotion, even a dramatically unselfish spirit and earnestness. It would be easy to criticise them in some things, but thus far, with all their extravagances, they have proved an able ally to the Christian forces in Japan.

The Doshisha.

The trustees of the Kyoto school are plucky to the point of rashness. They are trying to run the school without the aid of foreign teachers. The real test will come after Jan. 1, when the foreign subsidy ceases and students have had a chance to show whether they are satisfied with what instruction the school is able to give on its reduced income. Official statistics are not yet to hand, but report says the upper classes are small, and there are but four students in the theological department and very few, if any, in the other university departments. There is a good number of younger students, and as the preparatory department has been extended—lower—two years, and the whole grade of the school purposely lowered, the total number of students does not fall much, if any, below the figures of last summer's term. The committee of the alumni, who labored to bring about a reconciliation between the trustees and the missionaries, are just now quiescent, evidently feeling it hopeless to make further effort until the trustees have found out more definitely by sweet or bitter experience what they can and what they cannot accomplish unaided from abroad.

General Outlook.

The missionaries, thus freed from school duties, are throwing themselves into direct evangelistic work, and extended tours from Hokkaido to Hyuga are the order of the season. There is no marked lifting of the clouds of depression, but a patient, plodding, practical, prayerful spirit is showing itself more and more among the churches as a bow of promise that cheers all hearts and quickens every activity done in the name of discipleship.

J. H. P.

The Fifty Years' Pastorate of Rev. Dr. Richard S. Storrs.

An Elaborate and Joyous Celebration of the Occasion.

The jubilee anniversary of Dr. Storrs's installation as pastor of the Church of the Pilgrims in Brooklyn is a notable landmark in the history of Congregationalism. His congregation, his ministerial brethren and his fellow-citizens appreciate its significance and have honored it worthily. The man and his work have been for the last ten days the most prominent theme in Brooklyn newspapers, an absorbing topic of conversation and a matter of profound interest to multitudes, only a small proportion of whom were able to participate in the demonstrations of respect and affection made to Dr. Storrs in the various ways which loyal and loving devotion could invent and prepare.

The celebration of the anniversary was of course initiated by the Church of the Pilgrims, but they have extended generous invitations to their pastor's friends and their own to share in it, while various other organizations have claimed the privilege of paying their tributes of esteem and honor to the foremost of American preachers and orators.

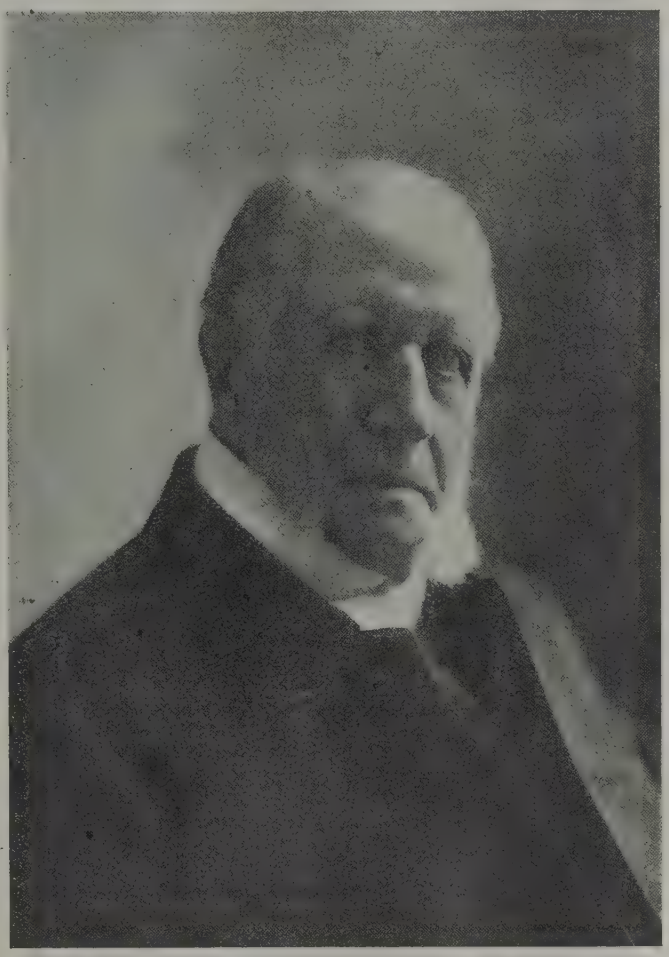
THE ANNIVERSARY SERMON.

The series of services fittingly began with a discourse delivered by Dr. Storrs to his people, Sunday, Nov. 15, reviewing his fifty years' pastorate. His text was 1 Tim. 1: 11—"According to the glorious gospel of the blessed God, which was committed to my trust." He summarized the work and the changes of the church, of which he has been the only pastor, from its beginning. It has received into its membership 2,593 persons, of which 846 remain as resident members. Its mission work in connection with Pilgrim Chapel, in charge of Rev. E. H. Byington, includes a Sunday school of more than 1,000. The general contributions of the congregation, aside from the maintenance of their own work, have amounted to more than a million and a half of dollars, besides large individual gifts not reckoned. The changes among the churches in Brooklyn were noted, the development of the Congregational denomination and the growth of the country. The trend of religious thought and feeling in other denominations was indicated. The advance of the secular spirit was described and deprecated. Then Dr. Storrs thus characterized his ministry:

> My steadfast and animating aim has been to bring an influence from the realms celestial, declared to us through Christ, to act on the minds and hearts, on the spirit and the conduct, of those to whom my ministry has been rendered; so that life, by God's grace, should be ennobled in them and in myself, and souls made in his image be lifted to closer fellowship with him. That sums up all that I have consciously sought to do, for all these years, in the pulpit or in pastoral service; and in that relation I have tried to be a faithful and an untiring minister for God.

This statement he followed by a comprehensive declaration of his religions belief, of which Jesus Christ is the central fact. His supernatural birth, his life manifesting God to men, his cross, resurrection, ascension and assurance of coming again to reign in righteousness, form the substance and splendor of the glorious gospel of the blessed God. To this gospel Dr. Storrs gave the testimony of his personal experience and his unwavering faith after proclaiming it for fifty years.

The audience which crowded the church listened to the sermon with rapt attention.



DR. STORRS'S MOST RECENT PICTURE

It was a magnificent demonstration of unabated intellectual vigor and growing spiritual power crowning this long pastorate. In its conception of the Christian ministry, of the changes of half a century in thought and purpose and in material things, of the substance of the gospel, of the whole range of Christian theology and of its application to human experience it will stand unrivaled in its time. It is the sum of fifty years' experience, meditation, prayer and service of a most eminent, yet humble, minister of Jesus Christ.

THE LOVING CUP.

The Manhattan Association of Congregational Ministers has from its beginning looked up to Dr. Storrs as its leader, and has received from him a generous share of his time and thought. Its members, with their wives and invited guests, gave him a reception on Monday evening, Nov. 16, at the Clinton Avenue Church, whose pastor, Dr. T. B. McLeod, presided at the banquet which followed. Many eminent clergymen of various denominations were present. The special feature was the presentation to Dr. Storrs of a loving cup. It has three handles, is in the shape of a pulpit of ancient pattern, is ten inches high and weighs ninety-four ounces. On the body of the cup is the inscription, "*Sermo animi est imago qualis vir talis est orator est.*" Its ornamentation includes the water lily, the symbol of eloquence; the ivy, signifying true friendship; the open Book, the design of a heart of charity and good cheer and the blossoms of the mayflower. Three panels on the sides present a view of the Church of the Pilgrims, the letters R. S. S. in monogram and the presentation inscription. Love of men for a man has rarely found so profound, so joyous and so felicitous expression as in the presentation of this cup. Congregational, Presbyterian, Methodist, Baptist and Episcopal pastors followed one another with addresses which filled the time till nearly midnight. The presentation was made by Dr. A. J. Lyman, and his expression of the cumulative affection of many personal friends for many years, President Patton's discriminating and appreciative analysis of Dr. Storrs's character, Dr. Herrick's exalted conception of the ideal Christian leader realized, and Dr. Cuyler's description of the great-hearted preacher were impressive illustrations of many-sided views of the central figure brought out by warm hearts and eloquent lips. Dr. Storrs's response to Dr. Lyman's presentation speech was as humorous as felicitous, including apt stories which evoked great laughter and concluding with these words, which were followed by a moment's silence and then by enthusiastic applause:

> Brethren, reverently let me say, with all openness of my heart, I trust that by and by we shall every one of us, not in the earthern vessel, however beautiful that may be, but in the heavenly chalice, drink the new wine together in the kingdom of the Father with our Saviour, the Son.

THE CELEBRATION BY THE CHURCH.

Dr. Storrs's people chose their own method of testifying to their unbounded loyalty to their pastor. Their church paper, *The Pilgrim*, edited by Rev. E. H. Byington, appeared in a sumptuous cover, with a picture of the edifice in gilt. Several sketches of the pastor in his various offices and work, a history of the church and portraits of Dr. Storrs and the church officers filled its pages. A reception was given to Dr. and Mrs. Storrs on Thursday afternoon, Nov. 19. The programs were elegantly printed in gold

letters. The parlors were splendidly decorated with a wealth of yellow chrysanthemums, roses and evergreens from the conservatories of Joseph E. Brown, Esq., one of the prominent members of the church. The pastor and his wife stood under a magnificent floral arch, where for more than two hours a constant procession moved past them with words of greeting. Among the guests, beside many prominent citizens of Brooklyn and New York, were Drs. J. E. Twitchell and C. R. Palmer of New Haven, S. L. Blake of New London, Lewellyn Pratt of Norwich, Pres. M. E Gates of Amherst, D. L. Furber of Newton, Mass., W. E. Park of Gloversville, N. Y., and many other clergymen and educators, besides a large number of former members of the church now living in other places. Mrs. Storrs was presented with three elegant pieces of gold plate from the ladies of the congregation, and in the public addresses of the evening tributes to her service and devotion to the people were as emphatic as those to her husband.

A very large audience assembled in the church on Thursday evening. Mr. George P. Stockwell presided. A festival hymn was sung, which was written by Dr. Richard Storrs Willis on the occasion of the fiftieth anniversary of the installation of Dr. Storrs's father at Braintree, Mass. Rev. Dr. Charles Cuthbert Hall of the First Presbyterian Church, Brooklyn, spoke for the neighboring churches, Rev. Dr. John Hall for the churches in New York city, Prof. George P. Fisher of Yale University for the Congregational churches in New England and Rev. Dr. R. R. Meredith for the Congregational churches in Brooklyn. The final address to Dr. Storrs was by Mr. J. E. Brown for the people of the Church of the Pilgrims. While all the addresses vibrated with tender feeling, which showed the strength of personal friendships joined with the appreciation of Dr. Storrs's public service, this last was truly representative of what could be felt for a pastor only by those who have long enjoyed his ministry. For the living and the dead Mr. Brown spoke the words made fitting by long experience of the wise and unfailing pastoral care which has blessed the families of two generations. The address was accompanied by the gift from the congregation of a check for $5,000. It was also made known that $20,000 had been raised for improvements in the church edifice.

Dr. Storrs's response was characteristic. With restrained emotion and faultless diction he referred to their history together and what it had taught them of God and duty and Christian privilege and the immortal life. He declared that his indebtedness to the church was far greater than theirs to him. He concluded by saying that he had never felt so profoundly humble and so grateful as within the last few days. He said:

I thank you, ministers; I thank you, citizens. Most of all, my dear people, I give thanks to you and for you unto God, to whom my gratitude is genuinely and supremely due for your kindness and for the fact that you have trained me for his service as no school could have done, and that you have blessed me with your steadfastness and your confidence during all the time that I have been with you. And so God bless you all.

THE CHILDREN'S SERVICE

Last Sunday afternoon special services were held in the church for the two Sunday schools. Besides the address of the pastor, fitting words were spoken by S. B Chittenden, Esq., and Rev. E. H. Byington, who was also the author of the jubilee hymn which was sung by the congregation. After the anthem, Suffer Little Children, was sung, fifty of the youngest ones, from both schools, marched up the aisle, each holding a golden chrysanthemum, one for each year. Every one of them had been baptized by Dr. Storrs. They gathered round the baptismal font where he stood and gave him the flowers. He spoke to them with tender affection and blessed them.

OTHER MEETINGS.

These distinctively religious assemblies which we have here reported in this unique celebration were not more notable than the social gatherings held for the same purpose. On Tuesday of last week Dr. Storrs was the guest of the Hamilton Club, when eloquent addresses on his services as a citizen were made by distinguished men of Brooklyn. This week Monday he was the guest of the Congregational Club of that city, and on Tuesday evening there was a great meeting of his fellow-citizens in the Academy of Music, at which Gen. Stewart L. Woodford presided and addresses were made by Pres. Seth Low, Hon. Joseph H. Choate and others.

THE LOVING CUP.

CURRENT HISTORY NOTES.

The death of Sir B. W. Richardson removes the most eminent English authority on hygiene and an able advocate of temperance.

The treasury of the city of New York is $100 richer, as the result of the stricken conscience of one moved to repentance at one of Mr. Moody's gospel meetings last week.

The Knights of Labor in session last week, led by Mr. Sovereign, made the free coinage of silver at a sixteen to one ratio a plank in its platform, but the Chicago Federation of Labor last Sunday tabled a similar declaration.

Governor Wolcott of Massachusetts will do well in appointing a member of the Board of Railroad Commissioners to succeed the late Mr. Dale, if he selects a man who will put a right estimate on the value of Sunday as a day of rest.

Hampton Institute was the scene of a gathering last week the most notable in its history probably. President Gilman of Johns Hopkins University, Hon. J. L. M. Curry, agent of the Slater Fund, Booker Washington of Tuskegee, President Burnstead of Atlanta University, Hamilton W. Mabie and others equally noted were present to witness the opening of the new building, given by Morris K. Jessup, to be used as a trade school and to be supported in part by the Slater Fund. Many black and white Southerners were present to show their sympathy with the educational ideals of Hampton.

The revelations of the past week respecting the dishonesty of one of the wealthiest and most influential citizens of New Hampshire are startling, yet not surprising when one examines the methods of the guilty man, the credulity of his victims and the laxity of the State law. How many more such catastrophes will New Hampshire tolerate before she revises her law governing savings bank investments? How many more such illustrations will ecclesiastical and philanthropic organizations need to show them the unwisdom of committing to any one man the duty of investing trust funds?

Mayor Strong has named seven new members of New York city's Board of Education, five of whom can be counted upon to vote with the reformers, hence the balance of power now rests with the progressive element. Maryland's Supreme Court has sustained Mayor Hooper of Baltimore in his determination to save that city from Republican spoils-seekers. A petition is circulating in Boston, and already has found many signers among its merchants and professional men, which calls upon the commissioners empowered to settle who shall use the new subway and upon what terms they shall use it, to give a public hearing to those who insist that such a valuable monopoly shall not be given away or assigned on terms that do not insure adequate recompense to society.

Bishop Potter of New York asks: Who is to continue the "campaign of education" in our great cities? and he is broad minded enough to answer: Not the ecclesiastics of his own or any other church, but the workers in our college settlements, concerning whom he says:

This is, verily, work among the foundations; and it is being done by men and women whose character, spirit and methods deserve the highest honor and are worthy of the widest imitation. To give these brave souls, who are illustrating in the finest way the temper and the service of the modern chivalry, means sufficient for their work may well be the grateful privilege of those for whose well-being, in a very real sense, they are working, quite as much as for theirs among whom they work. If any human agency is to reach, persuade and enlighten the multitudes in our great cities with whom, finally, so largely rests the choice of our rulers, the stability of the republic and the progress of our civilization, I am increasingly persuaded that it is that which has shown itself to be inspired by a spirit so heroic and distinguished by methods so singularly wise and so exceptionally successful.

Of many recent judicial opinions that of Judge Baker of the United States Court for the district of Indiana is most notable, because of its unflinching, unswerving thrust at the heart of one of the most extortionate and reprehensible of our trusts—the nail trust. Listen to the judge's words:

This trust has, by bribery and intimidation, prevented the wire-nail machine manufacturing company of Anderson, Ind., from carrying out a contract lawfully entered into with the plaintiff to furnish them forty wire-nail machines. This action on their part directly affects the interstate commerce between the State of Indiana and the State of Ohio and falls within the very letter of the anti-trust law of July 2, 1890. There is no doubt in my mind that such a combination is illegal and that its purposes are violative of sound public policy. The common law expressly forbids the organization of such combinations, composed of numerous corporations or firms. They are dangerous to the peace and good order of society and they arrogate to themselves the exercise of powers destructive of the right of free competition in the markets of the country, and by their aggregate power and influence imperil the free and pure administration of justice.

The latest news respecting this trust is that it is disintegrating, as so many others have, because of its very excesses.

All who divide, and keep divided, nations and churches, and families and friends, in order to make a name, or a living or a party, or just a despite for themselves out of such divisions, they are the true seed of Jeroboam. —*Rev. Alexander Whyte, D. D.*

The Home

AN INTERLUDE.

When storm and the wind grow colder,
When night and the frost, made bolder,
Crowd down the lowering skies,
Sweet Summer looks over her shoulder
As into the south she flies.

Then dawn dreams under the morning star,
The mist drops into a golden bar;
And day with its kindling glories thrills
To the far-off chant on the happy hills,
Till a sudden glory breaks through the haze
And bursts in the shimmering noontide blaze.

Then Summer smiles over her shoulder,
And O to follow and fold her,
As into the south she flies!
And O to beseech and hold her
For the light of her loving eyes!

But the sun grows tender and cool and dim,
And sapphire shadows follow him.
Blue splendors out of the forest creep,
The chant on the hills soothes life to sleep,
And deep in the east, through a violet glow,
The wild gold fire of the moon burns low.

Then morn breaks darker and colder,
And storm and the wind, grown bolder,
Sweep from the hurrying skies,
For Summer looks over her shoulder
As into the south she flies.

—*Ellen Hamlin Butler.*

A genuine enthusiasm for the study of American history has been developed through the influence of the Sons and Daughters of the Revolution and kindred societies. By fitting celebrations and the erection of monuments or tablets public attention has been called to the great and signal events of the Revolutionary period which have been overshadowed in the present generation by those of the Civil War. Besides, the early history of those remote times was written with a degree of reserve which led to the suppression of facts or opinions that may now be promulgated with safety. Many women's clubs this winter are serving a useful purpose by introducing topics of historical study along these lines.

Little things in common life, at home or in the round of daily work, a severer test of character than great afflictions—this was one of the lessons at a recent prayer meeting in a country church, when Job's Trials and Ours was the subject in course. A lady—apparently disregarding entirely Paul's advice to the women of old time; perhaps they did not have pre-arranged prayer meeting topics at Corinth, so that they could ask their husbands what to say about them—brought out finely the thought that our trials, if not Job's, consisted largely of petty vexations. Then a gentleman, a stranger in the meeting, arose and confirmed the thought by an incident of personal experience years before. The ship on which he was a passenger was caught in perilous fields of ice, which all night long crashed against her sides. But the word of Job gave the passenger perfect peace: "Though he slay me, yet will I trust in him." The morning came at last, the wind took the ice away and the ship to its desired haven. As they neared the port a huge Newfoundland dog in play jumped against the man and sprained his thumb, so that he had to undergo the humiliation of saluting his friends on shore with his left hand. He triumphed over the perils of icebergs in the sea, but a wounded thumb he could not bear! The writer of this can add from his experience another commentary on the patience of Job. It was made by a quaint old sea captain, who in his disappointment that an immense school of mackerel did not respond to the hook, exclaimed, "This would have tried the patience of Job." The reply was made to him that Job suffered far greater trials and bore them all patiently. "Perhaps he did," said the old fisherman, "but if old Job had had ten hundred thousand mackerel swimming right around his schooner, and ne'er a one give a bite, I know he would o' swore away like anything!" "Behold, we count them happy which endure"—*the little temptations!*

A MADONNA PARTY.

BY OLIVE E. DANA.

This is a unique and most fitting form of entertainment for the Advent month. A lady in a New England city gave such a one, only in this case it was a Madonna Tea, not many years ago. The idea is so unhackneyed, so easy of execution, and, withal, so abundant in Christmas suggestion, that it seems worthy of repeated development and adaptation. Just what suggested this happy variation from the accepted forms of hospitality does not appear. Perhaps it was the little groups that gather, even from the hurrying throngs of eager Christmas shoppers, before the sweet Madonna faces displayed in shop windows and art stores. Perhaps it was the recollection of treasures of her own, of this very sort, that made her aware of delightful possibilities in this direction. Or it might well have been a sense of the obvious incongruity of much of our Christmas merrymaking, the failure of the most of our festivities to express adequately any sweet or serious Advent thought, if, happily, they do sometimes hint broadly its intent.

But, whatever may have been its inspiration, the plans were laid, the preparations begun and the cards were sent for this "Madonna Tea." When the day arrived the guests were ushered into parlors from whose walls all other pictures had been removed to make room for Madonnas and groups of Madonnas of every variety of type and conception and execution. Friends had loaned their own collections, some of them rare copies of famous originals, some of them only unframed prints. Art stores had been searched and art catalogues hunted through for anything that would give interest or fullness or variety, and the result was a Christmas memory, and, perchance, a perception of the manifold interpretations and unexhausted import of the Advent meaning that will outlast many a hoar December.

One hopes that such a happiness was not for those for whom the most of these pictures were already familiar, and that the rapt or serious, the angelic or sweetly-thoughtful faces, so variously conceived, yet all telling so plainly one all-sufficing truth, did not look down alone on those who were concerned chiefly with art methods and schools. One wishes that such a pleasure could be given, every Yuletide, to all sorts and conditions of women. The invitation to enjoy such a collection would be a gracious and fitting form of hospitality for almost any woman's club or young people's society or church guild during the weeks when

The time draws near the birth of Christ.

The privilege of seeing the pictures need not, of course, be confined to two or three hours only. And yet, if the display were made the occasion of an evening gathering, many enjoyable features could be added. Old hymns of the nativity could be sung and appropriate readings given, while it would be especially interesting if some of the legends of the Madonnas, and particularly some of those connected with the pictures themselves, could be effectively rendered. There is no subject with which art has been so busy, none which it has so variously yet so devoutly and reverently conceived. It seems not too much to hope that its conceptions might have their office as helps toward the truer celebration and interpretation of Christmas, and hardly too much to ask that the gracious, if impalpable, bestowals of the Holy Child in his mother's arms might at least have place beside the benefactions of Kriss Kringle.

Among the poems especially suitable for recitation are Milton's Ode on the Nativity, Longfellow's Three Kings, R. W. Gilder's Christmas Hymn and A Madonna of Fra Lippo Lippi, Lucy Larcom's His Birthday and Woman's Christmas, Phœbe Cary's Christmas, "H. H.'s" Christmas Symphony and The Star, by Susan Coolidge. For the stories of the pictures and the legends linked with them reference should be made to Mrs. Jameson's Legends of the Madonnas and her Sacred and Legendary Art, or to Mrs. Clement's Handbook of Legendary and Mythological Art. While among the more familiar Christmas hymns are "Hark, the herald angels sing!" "Brightest and best of the sons of the morning!" "It came upon the midnight clear," "Calm on the listening ear of night," Martin Luther's "All praise to thee, Eternal Lord," and Phillips Brooks's "O little town of Bethlehem!"

GIFTS FOR GIRLS.

BY ELLEN CONWAY.

John and I used to have a world of trouble deciding what to give the children for Christmas. They always seemed to have about everything they wanted, or, at least, about everything we thought they ought to want. We are not rich people either—only "in comfortable circumstances." But at Christmas time one realizes how many comforts "comfortable circumstances" involve. We grew grave as we counted them over. More than our share, they seemed. Our washerwoman's children would be so grateful for mittens, and yet we could hardly venture to give our own kid gloves. But so it was. The "necessaries" of life—food, clothing, shelter, a chance to go to school—these our children had as a matter of course. And as for the superfluities—jewelry, bric-a-brac, perfumery and what-not—John and I have always had an old-fashioned prejudice against spending much on them. What were we going to do?

The year business was so poor it was all quite simple. Mamma had to keep her girls pretty shabby through the fall, and by Christmas time they were glad enough to get, one a new coat and the others hats. But business looked up again and the allowances went back to the old figure, and the next year the problem was as perplexing as ever. But it was the next year that we solved it. At least we discovered a guiding principle. It is the principle of permanent utility.

There was Antoinette's trunk, for instance. Probably it would never have occurred to Antoinette that she needed a trunk. She always borrowed one of mine when she went away. But now that she has her own she really enjoys packing away her summer clothes in winter, and her winter clothes in summer, and feeling that she knows herself exactly where they are. Candidly, if you ask me, I do not think she was so much pleased with the trunk at first as she would have been with something more frivolous. But it was a very pretty one and had her initials on the end, which gratified her, and I am sure she would tell you now that it was one of the very best presents she ever had. There's no harm in giving children things now and then that they have to "grow to." It develops them. We have provided Antoinette since with a traveling bag, too. A small school bag she had before, of course. Sometime I want her to own a traveling shawl. They last for years and do not go badly out of style. She needs a bath-robe, too, and a summer dressing-sacque, and if she doesn't contrive them pretty soon out of her allowance I think I shall threaten her with them for her birthday.

Miriam we are fitting out with furnishings for her room. One year we gave her a pretty wash set, an apple blossom pattern, and another a wood-basket. Kitty has embroidered a set of scarfs for her bureau and washstand, and Antoinette has erected a great and glorious shoe bag on her closet door. Last birthday I gave her a set of hemstitched sheets and pillowcases—the only ones we have in the house, by the way. She does not keep them in steady use, but puts them on when she wants to be especially fine for company. Next I think I shall choose a fancy spread, or a sateen puff for the foot of the bed. I should like each of the girls to have a really handsome pair of blankets and a dozen fine towels with embroidered initials. In the line of the old-fashioned dowry these last are, but I don't like them any the less for that. Few women go through life without sometime feeling the impulse to gather household possessions about them and have "a home of their own," even if it must be solitary and in a boarding house. I always particularly enjoy giving my girls a bit of silver—an orange spoon, or a paper knife or a bonbon dish—and I always have the initials and date put on. Those add so much to the interest in after years.

Kitty had her banjo lessons for her Christmas present one year, and her china painting another. Her papa thought perhaps we ought to call those part of her "education," and it certainly was a debatable question. But I persuaded John to give himself—and his pocketbook—the benefit of the doubt, for once.

Pictures we often give the girls, and books. We always try to choose something really good, something that they will enjoy ten years from now as much as now. They really have the beginning of an excellent little library between them. I aspire to a bookcase for them some day, and perhaps a desk and a rattan couch—they could accumulate the cushions themselves. And a new rug for the room where they do their studying, and perhaps new draperies. And chairs—I never go to town without being tempted by some new delight in the line of chairs. These would all be too expensive for single presents, but perhaps not for combinations. One can spend with a better conscience anyway when one is buying something that will last.

"DOWN TO SLEEP."

November woods are bare and still;
November days are clear and bright;
Each noon burns up the morning's chill;
The morning's snow is gone by night;
Each day my steps grow slow, grow light,
As through the woods I reverent creep
Watching all things lie "down to sleep."

I never knew before what beds,
Fragrant to smell and soft to touch,
The forest sifts and shapes and spreads:
I never knew before how much
Of human sound there is in such
Low tones as through the forest sweep
When all wild things lie "down to sleep."

Each day I find new coverlids
Tucked in, and more sweet eyes shut tight;
Sometimes the viewless mother bids
Her ferns kneel down, full in my sight;
I hear their chorus of "good night."
And half I smile and half I weep
Listening while they lie "down to sleep."

November woods are bare and still;
November days are bright and good;
Life's noon burns up life's morning chill;
Life's night rests feet which long have stood;
Some warm, soft bed, in field or wood,
The mother will not fail to keep
Where we can lay us "down to sleep."

—*H. H.*

SHALL OUR CHILDREN WEAR BLACK?

BY FLORENCE HULL WINTERBURN.

A writer of some repute has made a suggestion to mothers, through the columns of a widely read journal, that little children be dressed in black dresses and undergarments of the same sable hue, to save washing and in order that they may play in the dirt *ad libitum* without offending the eyes of observers by too conspicuous uncleanliness. There are several strong objections to this idea, both from sanitary reasons and from the standpoint of the children's welfare and happiness.

In the first place, dirt is dirt, whether it is in or out of sight. If a baby's face is soiled we wash it, not only for appearances sake, but because a dirty skin is an unhealthy skin. If the pores are clogged extra work is thrown upon lungs, liver and kidneys, and the whole body suffers. If dirt is left to dry on, the tender skin in time adjusts itself to conditions and becomes hard and leathery. The knees of a child who is only bathed once a week are almost certain to be encrusted with matter that will not wash off, but remains and is added to continually.

No careful mother would think of permitting this, and yet it is just as detrimental to put upon the clean skin of the child after his morning bath grimy undergarments that only do not show the results of several days' wear because they are the color of sin themselves. "A black chemiloon!" Recollect that this garment we induct our baby into is to be to him all day another cuticle, something rubbing against him and hanging to him that he cannot shake off if it is ever so uncomfortable and unpleasant. And to some naturally dainty children the sight of a dirty garment is odious; the feeling of it will surely make them miserable even if they cannot trace the cause of their discomfort. And the deceitful black thing will probably appear so much better than it is that even after a week's wear an imprudent mother or indolent nurse might think it capable of further duty.

For the sake of our children's complexions, if for no other reason, let us give them at least a semi-weekly change of undergarments. Wool underwear may be red or gray in winter, but in warm weather, when children play outdoors more and get their clothing more soiled, underwear should be white, because we want to know all the dirt that exists and not keep foulness hidden. Outer garments need not be white; pretty, bright colors are preferable. But pray don't robe the little ones in black. The effect upon their spirits and temper will be baneful. Every normal child detests black as he dreads grey clouds and all other gloomy things. It is noticeable that in households where the mother wears mourning children are depressed and dispirited, and I have observed a marked melancholy upon the faces of mere babies who wear sable ribbons in concession to the general grief of a household.

The association of black with the more awful side of death is too common for even the youngest child to escape, but even if this idea was not suggested there is something the reverse of cheerful in this color which is the grave of all colors, and children feel it. Watch from the window some morning as the stream of schoolchildren pass, and note the friskiness of the little red bird in her scarlet merino and the bright faces of the wee men and maids who sport the tints of spring in their jackets and hats; then see the comparative soberness of the child who is clad in black, or even in brown or grey, without the enlivening touch of brilliant color appropriate to his years and sensitive mind. Color is a child's idea of beauty, appreciation of form coming later in life; and just as our mature taste craves in dress and surroundings graceful outlines, the instinct of youth passionately demands those bright and vivid hues that reflect the sunlight and are symbols of cheerfulness and hope.

AFIELD WITH YOUNG NATURALISTS.

THE DISTRIBUTION OF SEEDS.

BY MRS S. J. BUCKLIN.

We talked last month of nuts, which are really seeds, and now we will talk of some of the ways in which seeds are scattered over the earth. Thistle, dandelion and some other seeds have a tuft of silky hairs by which they are raised, like tiny balloons, into the air and are wafted even across seas. Maple and ash seeds fly on wings, balsam and witch hazel toss out their seeds by the bursting of the receptacles, earth stars (a species of mushroom) roll up in dry weather and are trundled about by the wind, burdocks and other barbed or hooked seeds are conveyed on clothing or in the wool and fur of animals. "Seeds," says Linnæus, "embark upon the rivers which descend from the highest mountains of Lapland and arrive at the middle of the plains and the coasts of the seas. The ocean has thrown even upon the coasts of Norway the nuts of the mahogany and the fruit of the cocoanut tree, borne on its waves from the far distant tropical regions; and this wonderful voyage has been performed without injury to the vital energy of the seeds." An instance came to my knowledge of cocoanuts from a wrecked vessel that floated ashore on an island near Florida. They were planted

and the island is now covered with cocoanut groves.

The seed of the willow, poplar, balm-of-gilead and cotton-plant have a downy covering, which in the latter plant provides clothing for man. Birds and animals, ocean currents, rivers and streams, all do their part in carrying seeds from one locality to another. Weeds travel in sacks of grain. A cow plants an apple tree by the wayside. A bird drops a currant in a swamp or even in the crotch of a tree, where I have seen a currant bush growing. Busy squirrels plant acorns, chestnuts and walnuts and speedily a forest springs up. Every seed holds within itself a germ of life, and under proper treatment, even if hidden in a tomb for thousands of years, seeds have been known to germinate. The wise Creator provided protection for the young plant in its tiny casket, and under the genial influence of heat and moisture it springs up into new life.

Plants that are useless weeds in one country are garden ornaments in another. One May evening a friend brought me a beautiful flower which she found growing near a new wall by the roadside. It was entirely unfamiliar to me and excited my admiration and curiosity. It looked like a fugitive from some garden. I could not analyze it without seeing the leaves, and, while questioning whether a seed had blown from some garden or had been upturned in digging a trench for the wall, we were told that a gardener dumped refuse near that wall. Our informer had found the same plant and had transplanted some roots which had lived but did not increase. When my friend picked the flower a boy said: "That is 'bluebells.' It grows out West as common as dandelions grow here. In some places the ground is blue with it."

"Bluebells" is an ambiguous name given to a number of plants widely different in habit and appearance. If a flower is blue and bell-shaped it is straightway called a bluebell. The flower resembled in shape and color a species of wild phlox I had seen in western New York and among greenhouse plants in Massachusetts. The long slender stem supported a drooping bunch of trumpet-shaped flowers varying from pinkish-blue to lilac in the color of the buds and turquoise blue in the blossoms.

The plant belonged to the borrageworts. Wood's botany called it smooth lungwort. Gray named it Virginian cowslip, lungwort, bluebells. Here was the local name given by the boy. "Bluebells" it surely was, but how had it traveled from West to East and found a dwelling place by the new wall? A local botanist solved the mystery. The plant had grown in one garden in town for thirty years and in another for a longer period. No one could tell how or when it left its native place and became civilized. It had emigrated in a dump cart with other plants to keep it company and established itself by the wayside. My informer had seen it growing in Kentucky, but not as large as under cultivation. Another variety of this plant grows in thick patches over rocks and sand at Mt. Desert. This kind, contrary to the first, makes abundant seed and runs through the scale of color in an astonishing way.

This little incident shows how easily a wild flower may become a garden plant and again return to wayside wildness.

Mothers in Council.

HOW CAN PARENTS KEEP ACQUAINTED WITH THE DAILY LIFE OF THEIR CHILDREN IN THEIR TEENS?

[An address made Nov. 4 at the rally of the Mothers' and Teachers' Association, Brookline, Mass., by Mrs. H. B. Eager.]

After the able, ingenious and helpful presentation of the subject, one cannot hope to add anything except the stress of another voice. First, Why are you asking this question? Is it an acknowledgment that you have not the confidence of your children, and fear that that confidence will weaken them? My dear women, what is the matter with *you*, if this is true? Something must be radically wrong if this is the case. Call to mind the eyes of your little ones, blue, black, hazel, gray, brown, what you will, those angel eyes, that are not even veils, only transparent liquids between you and souls, and charge them with the fault if you dare. I know I must keep myself well in hand just here, but I have seen such fearful blunderings with these holy things, pure, human souls, fresh from God's hand, that it is not easy to remain calm. O! mothers, you are treading holy ground and how dare you fail—fail here at the highest mark that God has set you! If your failure simply meant your failure, you might go with it, but your failure means the deterioration of souls. To train souls is the highest thing that God has asked any one to do—and to fail here! How will you hold up your heads when you hand back these souls trusted to your training? Are you going to say—"I tried to get good nurses for my babies?" Those babies were given to you. God added them to your blessings. How is it that you did not so reconstruct your lives that you kept them close to you? They had the first right to you. Why instead of your soft hands and gentle coercion did they have to submit to the handling and society of hirelings? Why did you miss your chance with the little plastic things? What were you doing all this time? Were you, honestly now, not out, some of the time, perhaps a good bit of the time, handing that talisman, that bit of white paper with your name upon it, in at some acquaintance's door? Were you not paying court to some one? O! if you had been paying court to the little ones about your feet!

You say our American life is so full, so intense we cannot do everything. Full, intense, about what? Intense about the conventionalities of life. Intense about fine wardrobes. Intense about delicate food, daintily served. But are you intense that your children are close to you in thought and affection? I fear that most of us have got hold of the wrong end of life when such a wail as the statement of this question comes from the mothers.

How are you going to do this thing? If you do it at all in their teens you will have done it from their babyhood right on up. How can you fill your time so full of the hollow *motions* of life when you have such treasures within your doors. I am trying, if I can, to make you feel with me the wealth of those treasures. Souls that will move this world if you are not stones in their way. Souls that will blossom into magnificence if you tread rightly.

How are you going to do it? I cannot tell you. No one can tell you. You know your children and yourselves as no one else can. But if you once get it into your souls that you must and will, you will do it. Ways and means will solve themselves. You do everything else. You feed them well, you clothe them well, you dress them well, you educate them well. Now, why cannot you do this? You can. Plenty have done it before you. But they did not fill their time so full that there was no strength nor energy left for this, their greatest work.

Make everything revolve about this. Bent on this one thing, you will see how quickly it will be begun. Down on your knees and pray for strength and guidance, but jump up and find for yourself the knowledge to do that for which you have been praying. Get hold of things by the right end, get things rightly balanced, and then spring into them with all the fervor of assured success. Strive with yourselves. Almost the last words of Lord Shaftesbury were, "Depend upon it, we shall beat the devil yet, if we only keep on to the end and never despair."

Browning, who understood so well that the battle of life was within one's self, wrote:

When the fight begins within himself,
A man's worth something. God stoops o'er his head,
Satan looks up between his feet—both tug—
He's left, himself, i' the middle; the soul wakes
And grows. Prolong that battle through his life.
Never leave growing till the life to come.

Let a man contend to the uttermost
For his life's set prize.

This world's no blot for us,
Nor blank; it means intensely, and means good.
To find its meaning is my meat and drink.

TOPICS FOR MOTHERS' MEETINGS.

Those who have the responsibility of planning for these gatherings are always on the lookout for desirable subjects to discuss. We therefore append half a dozen selected from the Maternal Association in the South Church, New Britain, Ct.:

The Value of a Tranquil Life.
The Indebtedness of Parents to Children, or Children in the Home as Educators.
Truthful Living.
Cultivation of the Speaking Voice in the Home.
Christian Character, Its Inward Growth and Outward Expression.
Rights of Men and Children.

EFFECT OF "THE BLUES" ON CHILDREN.

Dear Mothers: Let your little ones be sure that "there is sunshine in your souls." Let them never doubt the brightness of your own faith and theirs will not be clouded. This little incident from personal experience will point the message which I bring you.

I was trying to speak cheering words to a man in middle life, who was indulging in a fit of depression. He said, "If I had your sunny disposition, I should be thankful." But I told him, "It is not my disposition, it is Christ in me that makes me hopeful; you need him." Then he gave me this sad answer, "My mother has been a professor of religion for many years, and she often has the blues." What answer could I give to one whom his mother disappointed? Yet that poor mother was so far from realizing what she lacked that she hoped her son would be a Christian some day and thought she was trying to persuade him to be one. While he, watching her with a hungry heart for years, was disappointed in her religion. He left this life not long ago with no hope, so far as his dearest friends know, in his mother's Saviour.

O, mothers, in partnership with the "God of hope," may he who has intrusted these immortal souls to your care make you to abound in hope, that you may never dwarf or destroy the perfect trust in him which is natural to his little ones. E. C. B.

The most beautiful witness to the evolution of man is the mind of a little child. The stealing in of that inexplicable light called consciousness, the first flicker of memory, the gradual governance of will, the silent ascendancy of reason—these are studies in evolution the oldest, the sweetest and the most full of meaning for mankind. Every mother is an unconscious evolutionist, and every little child a living witness to the ascent.—*Henry Drummond.*

God help us mothers all to live aright,
And may our homes all love and truth enfold,
Since life for us no loftier aims can hold
Than leading little children in the light.

Closet and Altar

Begin each day by tarrying before God and letting him touch you. Take time to meet God.

Resignation is putting God between one's self and one's grief.—*Madame Swetchine.*

No one may cherish a hope of loving God perfectly in the future life who does not begin to love him in this life. The kingdom of God must begin in the heart of man in this life or it will never be consummated in the life that is to come.—*Gerhard.*

Each man has his own special form in which self denial is required of him. We need pure eyes and hearts kept in very close communion with Jesus to ascertain what our particular cross is. He has them of many patterns, sizes, shapes and materials. We can always make sure of strength to carry the one he means us to carry, but not of strength to bear what is not ours.—*F. B. Meyer.*

O Lord, my God, 'tis early dawn,
And I would walk with thee today!
Clothe me in garments white and clean,
All bright and beautiful, I pray.
Grant I may walk with greatest care,
So I may keep their luster bright;
Today, my Father, hear my prayer,
And let me walk with thee in white.
—*S. J. Currier.*

For the blessings of freedom and self-government we ought to thank God. . . There is not an (American) among us all who ought not to feel and to rejoice that he is a son of

> The land which freemen till,
> Which sober-suited freedom chose;
> A land where, girt with friends or foes,
> A man may speak the thing he will.

We, then—perhaps more than any nation under the sun—owe this debt of thanksgiving unto God. . . . So shall we be able to hold our own against every force which can be brought against us; so shall we realize more and more the Psalmist's golden picture of national prosperity, that "truth shall flourish out of the earth, and righteousness look down from heaven. Yea, the Lord shall show loving kindness, and our land shall give her increase. Righteousness shall go before him and he shall direct her going in the way."—*F. W. Farrar.*

"Blessed be thou, O Lord our God, the Lord of glory and of righteousness, who rulest all things from eternity to eternity, Lord of Lords, God of Gods, King of Kings! The throne of thy fame is forever and ever, and forever and ever shall thy name be honored. Blessed and glorious art thou! Thou hast fashioned all things, thou hast power over all, and all things lie naked and open unto thee. Thou seest all things, and nothing can be hidden from thy sight." So rule our hearts that we may serve thee as thy children ought. So open our eyes that we may behold thy fullness in the person of thy Son, our Lord. Teach us to worship thee with humility in confession of our sin; with gratitude for the mercies, unexampled and undeserved, which have come to us from thine open hand; with consecration of our time, our means, our hearts to thy service. And reveal thyself to our expectant hearts more fully by the indwelling of thy Holy Spirit, through the merits of our Saviour, Jesus Christ. Amen.

THE SMALL FOX OF CASTE.

In *The Congregationalist* for Oct. 29 the question was asked if the small fox of caste was nibbling at the vine of Christian unity in Congregational churches. The writer cannot answer the question, but has observed in all places a certain number of people who flatter themselves that they appear superior to their fellowman by refusing to recognize those outside a charmed circle. Our genial old philosopher, Oliver Wendell Holmes, true aristocrat that he was, held some very decided opinions of this class of people. In his Autocrat at the Breakfast Table he thus describes them: "She who nips off the end of a brittle courtesy, as one breaks the end of an icicle, to bestow upon those whom she ought cordially and kindly to recognize, proclaims the fact that she comes not merely of low blood, but of bad blood. Consciousness of unquestioned position makes people gracious in proper measure to all, but if a woman puts on airs with her real equals she has something about herself or her family she is ashamed of, or ought to be. Middle, and more than middle, aged people, who know family histories, generally see through it. An official of standing was rude to me once. 'O, that is the maternal grandfather,' said a wise old friend to me, 'he was a boor.'"

All have the right to restrict their circle of intimate friends to as small a number as they choose. But kind words spoken to poor members of their church entail no social obligation, and they do brighten a little the hard lot of those less fortunate than themselves. The "Autocrat" would never have advised a woman to be cordial and kind simply to conceal from the eye of experience the weak place in her family escutcheon. But he set us all an example in his daily life, that, should we follow it, would bring sunshine to many a lonely mortal. Secure in his own unquestioned position and thoroughly kind at heart, he gave a smile and a pleasant word to every one who had the slightest claim to acquaintance with him. Far too many of us fear the frown of a certain "set" more than actual wrongdoing. A. M. D. S.

Another comment on the same question comes from a male contributor, who says:

Some features and expressions of so called snobbishness are really the manifestation of self-respect, a proper regard for one's position and character. In our universal democracy anything that is decent is apt to be termed snobbish by certain persons. It is hardly safe to wear clean clothes or a linen collar among them, and really if a sincere man desires to do the most good it must be an open question whether he speaks to or utterly ignores some of his own neighbors.

Church membership does not cover every sin, though it covers every grade of character. Even in church sociables one must yet discriminate in his associates. One must judge for himself how he should conduct himself towards others, and whom he should recognize. It is unfortunate to be thin skinned in the present age. If that sentimental idea of human equality ever possessed this people, it is most thoroughly eliminated now. The real fact of the day is the caste spirit. Snobbishness? Why we are all becoming like the man who discovered his neighbor drowning and refrained giving any assistance because he had never been introduced! Verily there is abundant room for Professor Herron's new church. For if ye salute your brethren only, what do ye more than others. Do not even the publicans the same? G. F. W.

UNFOLDING.

When bursts the rose of the spirit
From its withering calyx sheath,
And the bud has become a blossom
Of heavenly color and breath,
Life utters its true revelation
Through the silence that we call death.
—*Lucy Larcom.*

I have a firm impression, founded upon such facts as I am master of and upon all my experience of legislation, that, if the law ever comes to draw a distinction on behalf of the innocent party in divorce, it cannot be permanently or stably held. There are, I have no doubt, parties entirely innocent, and their cases will be blazoned before us until the church, now so solidly based, shall be got upon the ice. At that stage a resistless battery will be opened upon her.—*William E. Gladstone.*

The Housewife

who has once used Cleveland's baking powder gladly recommends it to her friends. It makes such fine bread and cake, and is so sure to do the work just right, that she is always glad to have them know about it.

Cleveland's, Pure and Sure.

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The Conversation Corner.

TWO weeks ago we had in the Corner a picture of the Frigate Constitution and Harry T.'s letter about it. There is another historical subject which has called out several letters from our children—*Gen. Israel Putnam.* From these I have selected one written in his native town.

ABINGTON, CT.

Mr. Martin; Dear Sir: . . . My memory is very good for one in her eighty-fifth year. It used to be a common expression when I was young, if they couldn't decide on a case, "Ask *Put;* she will tell." That is the name I went by. I shall tell you the wolf story as I heard it from my beloved grandmother, who was General Israel Putnam's daughter. Consequently I am his great-granddaughter. Grandfather Putnam moved from Salem, Mass., to Pomfret. He used about 600 acres, set out fruit trees and introduced the Roxbury russet into Pomfret. A pear tree has stood till within a few years past, and the well that he dug is still in use.

There was a wolf that annoyed the farmers very much. They would shoot her cubs, but couldn't find where she kept herself. They set traps, and succeeded at last in trapping one of her fore feet, but she extricated herself by leaving her toes in the trap. One morning grandfather went out and found seventy-two sheep and lambs dead in the yard that she had killed in the night. Then they formed a company to hunt her till they killed her. They could track her easily on the snow, as she had lost her toes. They followed her almost to Hartford (forty miles), then she took a circuitous route and came to her den, the roughest place imaginable. The first thing they did was to burn brimstone to smoke her out, but that did not start her. Grandfather wanted a slave of his to go into the den. He declined, so he went in himself. They tied a rope around his body; he was to kick the rope as a sign to be drawn out. When he got in sight of her she gave a terrible howl. He kicked the rope, and they drew him out so fast that his clothes were torn from his body and flesh lacerated. But he soon rallied and went in again. When he got in sight of her eye he fired, and was pulled out again. The third time he drew out the wolf, gun and torch. The wolf lay several days in a house not far from here for people to see. The old house was torn down a few years ago.

The wolf story is strictly true. The den is still to be seen, and hundreds of people visit it in the summer. It is in Abington, one of the five villages of Pomfret. The grounds around the den are heavily wooded. It is one mass of rocks. The subject was brought before our last legislature to buy it and inclose it. I think it will pass the coming legislature. Yours very respectfully and kindly,

MARY P. SHARPE.

I hope it will, and if any of our readers are members of the Connecticut legislature, they must help it on. We are all obliged to Mrs. S. for sending us this family tradition of the wolf incident. And now about the other picture. It is one of several kindly sent to the Corner by Mrs. K. of Norfolk, Ct., all taken in "Putnam Memorial Park" in the town of Redding, Ct. On the site of this beautiful park, then a wild, rough, out of the way place, Putnam's little army had its camp in the winter of 1778–79. A fine monument has been erected, with block houses and log cabins in imitation of the ancient camp, but Dr. K. writes:

The monument of the place and the time, the one those yeomen themselves left, is a long, double line of dilapidated fireplaces belonging to their log cabins. Bunker Hill Monument means more, but it cannot *stir the blood* as these heaps of stones do.

The picture shows the monument in the distance and the sites of the rude huts, where, as at Valley Forge, brave men suffered cold and hunger and hardship that we might have a free country. They spent "the last Thursday of November" there, but how differently from our enjoyment of this Thanksgiving Day!

(Mary P. of Sterling, Mass., says in her letter that "he left his work, mounted his horse and rode to Cambridge"—which certainly was more sensible than to rush off on foot! Florence R. of Hudson, Mich., adds the account of his famous break-neck ride down the Horseneck steps. Frank B. of Nashua, N. H., gives the inscription on his tombstone [in Brooklyn, Ct.]: "He dared to lead where others dared to follow.")

Do you remember that Harold S. of Danvers invited the Corner last spring to visit that historic town? I had not, and rode out there last week, my cyclometer registering thirteen miles and six-tenths. Our principal visit was to the ancient "Putnam house," seen in the first picture (for which we are indebted to Mr. Halliday of the "Old Corner Bookstore"), and mentioned by Nettie P. Miss Putnam, a relative of the General, resides there, and her sister, Mrs. Philbrick, took great pains to show us over the house and tell us about it. To me the most interesting sight of all was a corner in one of the numerous and quaint old attics, devoted to the children of different generations who visit the homestead, and having its "cubby-houses," little chairs and other things to delight little hearts. I saw also a photograph of an Ohio baby, born in 1894, the fifth *Israel Putnam* in direct descent from the patriot. Children are not now allowed to go up in the aged and decaying willow, but of course I had to climb up as your representative.

Of the delightful call at Oak Knoll, the home of Whittier, of the witchcraft monument (for Danvers Center is the ancient "Salem Village"), of seeing "Sam. Parris" (not the witchcraft minister, but a huge, yellow cat!) and other things I cannot speak. Harold rode out with me on the old turnpike which for ninety years has led from Newburyport to Boston, and we called on Nettie P., finding her and other girls at a pasture picnic; great rocks were their houses, on the banks of the Mississippi, with the Appalachian Range on one side, and the Rockies on the other—the last were not as high as the first, but they had to name them according to the points of the compass!

Mr. Martin

GEN. ISRAEL PUTNAM.

General Putnam was born in Danvers, Mass., Jan. 7, 1718. His ancestors came from Buckinghampshire, Eng., and settled in Danvers in 1634. The house where he was born is pleasantly situated on Maple Street, near the Newburyport turnpike, and near the foot of Danvers Asylum Hill. It was built in 1648. I live about a mile from this ancient house, and while visiting there lately the ladies kindly took me to the room where General Putnam was born. It is a low room, with a large, open fireplace. There is a wooden sword hanging in the room which a nephew made for him. There is also a straight-backed chair, the only one left in which General Putnam sat. There is a large willow tree at the back of the house. I got a piece of the bark.

We do not find much about his boyhood and youth recorded, but from what we do find he displayed as much daring as in after years. In his earlier years he had much strength, and was desirous of accomplishing the labors of a man while yet a boy. At twenty-one years of age he removed to Pomfret, Ct. There is a story which we read in history about General Putnam and his neighbors being very much troubled with a wolf which killed their sheep. They found the wolf's den and he took a musket and torch and crawled into the den. The wolf welcomed him with a growl and as she was about to spring he fired, then almost suffocated by the smoke he came out. After a time he entered again and taking the wolf by the ears drew her out.

He distinguished himself in the French war. He was appointed major in the year 1757, lieutenant colonel in 1759, and in 1775 he held the rank of major general. It is said that when the news of the battle of Lexington reached him he was plowing in his field and seizing his coat from a tree where it hung turned his horses loose and rushed to battle. He was at Bunker Hill and did good service there. In the year 1779 he had an attack of paralysis which disabled him from further service. Thus died in 1790 a man who had distinguished himself from a youth for courage and heroism. Mrs. Philbrick gave me a picture of General Putnam. He looks very smart and brave. I am eleven years old.

Danvers Center, Mass. NETTIE P.

About that wolf story "which we read in history," I have wondered whether it would not some time share the fate of George Washington's cherry tree and William Tell's apple. Seeing a few weeks ago in a newspaper that an aged lady, a direct descendant of General Putnam, was still living in Connecticut, I wrote to her, asking if she knew *by tradition* that the story was true. In reply she wrote me this letter, which is worth preserving, as affording proof of the narrative, if by and by it should be claimed that there never was a den or a wolf in Putnam's history:

The Sunday School

LESSON FOR DEC. 6. 1 *Kings* 11: 4–13.

SOLOMON'S SIN.

BY REV. A. E. DUNNING, D. D.

We have followed the career of Solomon in his glory. We are now to consider his downfall. Nothing in the Old Testament is more suggestive than this of practical and impressive lessons, both personal and national. Solomon is the most conspicuous success and the most remarkable failure in Jewish history. He received a splendid inheritance. He was endowed with rare gifts and sought to use wisely all that he possessed. He succeeded. His wisdom became the admiration of the world. But when he had reached the hights of fame his ambition overleaped itself, till, like blind Samson, he grasped the pillars on which the nation rested and buried himself beneath its ruins.

Our perils are as real as his and the nation's which he governed. Old men are still tottering to falls like his. Young men are preparing for similar disasters to overtake their age. God has made every man in the nation a sovereign, and has given to him great trusts and opportunities. The fate of our republic depends on the way these opportunities are to be met and these trusts fulfilled. We may find warning and guidance by studying the causes of Solomon's fall. This passage makes prominent these causes:

1. Too many wives. Polygamy was not then a sin. Solomon had at least two wives when God at Gibeon gave him assurance of his favor. One of these was an Egyptian princess [ch. 3: 1] and one was an Ammonitess, who was already the mother of Rehoboam. Compare ch. 11: 42 with 14: 21. But if addition of wives was permitted their multiplication was forbidden [Deut. 17: 17]. And Solomon's family arithmetic dealt with large figures. "He had 700 wives, princesses, and 300 concubines." In this direction he took his first steps toward ruin. Such a multitude of women destroyed all semblance of home in the royal palace. Pride, pushed by his wives' demands, made him lavishly extravagant. Sensuality killed his sensitiveness to spiritual things and also weakened his intellect.

But even one wife or one husband may be too many. By marriage two lives become one. If they are not really united in the highest aims there will usually be discord, unless both come together on the lower level [2 Cor. 6: 14]. Many young men and women living near to God have opened the way for misery in their old age by marrying "strange" wives or husbands.

2. Too many gods. Solomon knew the true God. He deliberately disobeyed him [vs. 9, 10] though no doubt expecting to keep his heart from turning away. He built the splendid temple from plans revealed by the Holy Spirit to his father. He saw the glory of the Lord fill it as he prayed. Yet, over against its marble whiteness on the southern hights of Olivet he built, to please his wives, temples to idols. The mount on which he erected them became known by the name which had been used only three times before in sacred history—once applied to the mysterious being who smote with death all the first born of Israel on the Passover night, once to the spoilers who went out of the Philistine camp to destroy Israel, and once to the avenging angel who made havoc among the people after David had numbered them. The builder of the first temple became the destroyer of his nation. With the weakness of approaching age, through his wives turning away his heart after other gods, there stole over him the spiritual weakness which hastened toward decay, till, like Samson going out from the presence of Delilah, Solomon "wist not that the Lord was departed from him."

It seems incredible that this should have been the end of so wise a man, of one who had so intimately known God. Yet his folly is being continually repeated. The only way to keep aloof from strange gods is to be held by a living, growing passion for the true God. Passion is too strong for principle. Passion always overcomes. Nothing less than a passionate love for God as seen in Jesus Christ can keep one from being overcome by evil passions. No one is safe because of his inheritance, or because of past evidence of God's favor, or because of past spiritual experiences. "What I want," said Raphael in Kingsley's Hypatia, "is not to possess a religion, but to have a religion that shall possess me." It is folly to choose husband or wife or associations of any sort without taking into account their ultimate effect on our loyalty to God. Here wise men often fail.

3. Too great prosperity. "Whom the Lord loveth he chasteneth," both individuals and nations. Prosperity comes from God, but it has its limitations and its dangers. It allures to selfishness, extravagance, effeminacy, irreligion and oppression. As Solomon's army, navy, harem, horses, chariots and heathen shrines increased, taxes to support them became enormous. Judah was enriched at the expense of the other tribes. People came to love luxury and covet money. The poor longed for the property of the rich and the rich longed for what the poor possessed. The poor paid for the prosperity of the rich, and they kept thinking about it. "Thy father made our yoke grievous," said they to Rehoboam. In these directions lie our nation's chief perils. A great responsibility rests on the possessors of wealth. Many of them, East and West, have become rich suddenly, and not all of them honestly. Selfish use of wealth is all ways regarded as a menace. Political revolution follows sure on social corruption.

Solomon got all he wanted. But when he had it he counted it "vanity." His misery was that he had destroyed his capacity to want. His end is the supreme Old Testament illustration of this most solemn question, "What doth it profit a man to gain the whole world and forfeit his life?"

4. Too few prophets. The writer of Ecclesiastes puts into Solomon's mouth the counsel, "Neither make thyself overwise; why shouldest thou destroy thyself?" Perhaps Solomon's wisdom thus became a curse to him, for he seems to have felt no need of teachers. Nathan, who had trained him, and who saved to him the throne, lived during a great part, at least, of his public life, for he wrote his biography [2 Chron. 9: 29]. But he is not once mentioned as having any influence over his former pupil. Only one prophet appears in Solomon's life, and that one, Ahijah, had a message not for the king but to encourage a usurper of his throne. When rulers and nations become indifferent to the voice of God, they invite their doom. The magnificent temple brought ritualism and ritualism was supplanted by idolatry, and God was forgotten. But he did not forget. He was not thwarted by Solomon turning a deaf ear to his warning. What Solomon would not hear, Jeroboam would; and what could not be spoken openly was uttered when two were alone in the field [ch. 11: 29 ff.]. Men may be indifferent to the preaching of the truth, may even silence the prophets, but they cannot alter the truth or avert the consequences of ignoring it.

There is only space to allude to the brighter side of this sad picture of Solomon's sin and fall. He broke his covenant, forfeited wisdom, betrayed his trust, brought ruin on himself and his nation. Yet God was merciful to him for his father's sake. David's faithfulness stretched its protection over degenerate Solomon. It left him to die a king. It gave one tribe to his son. How much God counts the power of a faithful life! How much more merciful is his anger than man's! Not all the evil wrought by wicked men will prevent the reign of righteousness which God has determined to bring in, when Jesus Christ will be enthroned in every heart and the peace of heaven will fill the earth.

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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Christian Literature in Bulgaria. The eagerness of the people for reading and the avidity with which Christian literature is received are marked features of our missionary work in Bulgaria. The mission has done valuable service in its publication department during the less than forty years of its existence, having given the Bulgarians the Bible in the vernacular, Bible dictionary, Christian hymns, the family newspaper and the beginning of an evangelical library, with a multitude of tracts. In a brightly-written illustrated article in *Life and Light* Miss E. M. Stone of Philippopolis points to the Bulgarian women who are coming to the front in the effort to provide a more worthy literature than the translations of French and Russian novels and German materialistic writings which the publishers place on their counters for eager readers. A Christian graduate of our mission girls' school in Samokov holds the honorable position of Stationer and Publisher to the Court of Prince Ferdinand. "Some American women," says Miss Stone, "will be glad through all eternity that they helped to educate this noble and influential woman, when she was a simple village girl from a very humble home." Another graduate of the same institution, who is now teaching in a government high school, edited and published last year a family magazine in Bulgarian, and others from the Samokov school are doing valuable work as writers and translators, and are active leaders in temperance, literary and musical circles. In view of the awakening of intellectual life and the constant demand for good literature, it is most unfortunate that from lack of funds no new books are issuing from the mission press this year. There is danger even that the mission paper, which has never succumbed to Turkish intolerance during its life of a score of years in Constantinople, may be suspended in December, but we trust that American Christians will not permit it to die for lack of the small sum necessary to maintain it.

New Outpost in Gazaland. News comes through Mr. Wilder of our East Central African mission of a favorable opening for Christian teaching in a community 126 miles to the east of Mt. Silinda. The way has been prepared by means of the independent work of two or three lads who had formerly been under the influence of our missionaries. These young men have held religious services and some twenty persons have become professed Christians. This step has not met with the approval of their neighbors, it seems, and the new converts have been obliged to submit to persecution. The young evangelists, too, have been repeatedly threatened with death, but they have persisted in preaching among the surrounding villages. Mr. Wilder writes that the mission has decided to undertake the responsibility of sending two Zulu helpers to live for a time among these people, adding: "We believe God will approve by granting the means. To neglect entirely such an opening as a new mission field, the first opening of the kind, would be utter folly."

THE WORLD AROUND.

The Indian Famine. Dr. Grace Kimball recently prefaced an account of her relief work in Van, Turkey, by the statement that sometimes missionaries are called upon not to preach nor to teach, but to exemplify the words of the Master, "I was an hungered and ye gave me meat." In view of the threatened famine in India, it looks as if missionaries in that country might be called upon for similar humanitarian service. According to the *St. James Gazette*, agricultural prospects in Northern India could hardly be more hopeless. The early break of the rains has had a disastrous effect in the Punjab and Northwest Provinces, while the outlook for the spring crops in the central provinces is most unfavorable. It is feared that acute distress is inevitable throughout a large portion of Northern and Central India as far south as Nagpoor and as far east as Patna. Even should next spring bring an abundant harvest, there is likely to be much suffering between now and then. But the most sanguine officials dare hope for no more than half the normal yield. This condition of affairs, coming after a succession of lean seasons, implies food at famine prices over the whole region. The finest race in India, the stalwart Jats, farmers of the Punjab, will be among the greatest sufferers. The British Government has not been obliged to face such a calamity since the great Indian famine of 1877, when, in spite of the expenditure of something like $55,000,000, five and a quarter millions of people perished from actual starvation or from diseases with which a famine-stricken population is certain to be afflicted. However, the Indian administration is much better able to fight a famine than it was twenty years ago. There has been an enormous development of facilities for transportation, and throughout the threatened area public works have been projected which will give employment to many thousand sufferers. We are assured that efforts will be made to provide every one with the means of earning, at least, a bare subsistence and to prevent loss of life, but this does not promise immunity from almost intolerable deprivation and misery.

The French in Madagascar. The French have apparently determined to carry things with a high hand in Madagascar, and as a proof of their authority and severity have executed Rainandrianampandry, the Hova minister of interior. He was tried and condemned by court martial on the charge of complicity in the rebellion now in progress. The news is surprising, as the distinguished Hova was high in favor two years ago, when he was named by General Duchesne for the position of prime minister but was finally appointed minister of the interior. His recent execution is not the only manifestation of the present attitude of France toward the Hova officials. Prince Ratsimananga, the Queen's uncle, has been put to death on the same charge. The prime minister has "resigned," and a telegram from General Gallieni, dated Oct. 30, says "there will be no successor." When General Gallieni arrived at the capital in September he politely declined to be introduced to the Queen, saying with lordly dignity: "I consider that my position requires the Queen to call on me first. When I am a little more at leisure I will inform her when she may come to greet the representative of France." Mission work has been necessarily almost at a standstill and what its future will be no one can predict, but the London Missionary Society maintains its attitude of patience and hopefulness. The sentiment recently expressed in the French Chamber in the form of a resolution demanding that the English missionaries be expelled from Algiers bodes no good, we fear, to Protestant missions in French colonies in Africa.

Out-going Missionaries. Unique in the history of the Church Missionary Society was the valedictory dismissal this fall of 145 outgoing workers including missionaries' wives. Its uniqueness consists not in the size and enthusiasm of the public demonstrations, but in the fact that the whole body of new recruits sent out this year, seventy-eight in number, is to be supported by special gifts over and above the regular contributions to the society. Eight go out at their own charges, the expenses of six are assumed by colonial associations and fifty-seven have been appropriated as "own missionaries" by various individual friends or groups of friends or parishes with whom they were connected. The remainder, though not assigned, were similarly provided for. Thirty-five of the new workers are unmarried women. The sermon by the Bishop of London was based on the text, "One day is with the Lord as a thousand years and a thousand years as one day." He made it plain that it is not God's purpose that the work of preaching the gospel to all mankind should be completed speedily, declaring that "it is in the wonderful slowness of the divine operations that we are to read the signs of the divine hand quite as much as—it seems to me even more than—in those rapid changes which to careless apprehension seem more plainly to prove the divine interposition. To maintain a steady purpose long after generations have passed away that once understood it, long after generations have passed away that saw the beginning of it and perhaps were allowed then to take a part in it, still to go on, and from century to century still, in spite of all the frailties and failures of man, to continue the one determined work is, indeed, something supernatural." This is a word of encouragement which we at home who are impatient for rapid results need as much as the workers on the field. The London Missionary Society also has been holding large valedictory meetings and eighteen new missionaries have been sent forth. This does not, however, mean a corresponding increase of the staff of workers as with one exception the new recruits are going to fill vacancies, actual or prospective, caused by death and changes.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Dec. 6–12. How to Strengthen Our Faith in Christianity. Mark 9: 14–29.

Find out what it has done and is doing in the world. Read the Acts of the Apostles, the annals of the early church, the biographies of confessors and martyrs, of missionaries and evangelists. Discover the sources of the best art, the noblest music which has ever been produced. Discern on the pages of the world's finest literature the touch and coloring of Christianity. See how it has blossomed in hospitals, schools, charitable institutions and beautiful philanthropies in the waste places of the earth; recognize it as the salt and savor of society. But it is by observing the effects of the religion of Jesus in individual lives that we become still more convinced of its reality and power. And we need not go back to what are considered the heroic ages of the church. Why not recognize the present effects of Christianity in lives close to ours, lives that are patient and strong, lives out of which the demons of unrest and passion have been cast by the grace of God?

A better understanding of Christ strengthens our faith in Christianity. Approach through patient, systematic daily study of the gospels the matchless figure around whom men and women gathered, conscious that they were in the presence of one whom God had sent. The character of Christ grows greater and more exhaustless the closer we approach it. No one who comes into intimate relations with him doubts the divine power of his religion or its ability forever to hold the allegiance of men.

Try Christianity yourself. This is the surest way to test its value. Are its precepts and its inspirations of any use to you in daily life? It proposes a certain definite program. It seeks to foster in you the humble, obedient mind, the pure unselfish heart. It would make your conscience sensitive to right and wrong. It would put iron into your will. It would enlarge your thought of God and man. Above all, it would furnish you with power to realize high ideals. Try it fairly, persistently, for a day, a week, a year, a lifetime, and see if you do not believe in it with all your heart.

Parallel verses: Gen. 22: 17; Isa. 45: 21–23; Ps. 72; 17; Acts 3: 16; 4: 10–12; Rom. 14: 11; Rev. 7: 9, 10.

THE CHURCH PRAYER MEETING.

Topic, Nov. 29–*Dec.* 5. Intolerance and Charity. 1 Cor. 13; Gal. 6: 1–5.

What Christian love is; how it prompts us to treat weak and burdened ones; and to bear our own burdens.

(See prayer meeting editorial.)

Literature

AS TO VERSATILITY.

A little while ago a dearth of short stories was complained of by editors and publishers. Their demand evidently has created a supply, for the tenor of their complaint now is that they cannot get much of anything else than short stories and that they desire above all things good essays. But do not therefore sit you down instantly, dear reader, in order to compose an essay or two. Whether it be easier, or, rather, less difficult, to write a short story or an essay let those alone testify who can write each, and have written them, and have had them published, or at any rate accepted. It is no trifle to compose a successful story, short or long, in these days of excellent workmanship in that line. But probably there is even graver peril of the commonplace or the grandiose, the maximum of words with the minimum of meaning, or the seeming to have said a thing quite different from that intended, in the alluring periods of the essay. A select few are equal to the demands of both, but not many authors can be termed expert in either. And it is noticeable that when one has succeeded in the one direction he usually makes his attempt in the other. But he seldom wins equal credit in each. Is not the reason that the one is easier for him than the other—easier in that it is a form of literature for which he has instinctively the greater inclination and which he can cultivate with the more enthusiasm? It is largely a matter of sympathy. One man writes short stories well because he wants to write them. He is inwardly impelled to write them. They almost seem to write themselves. But when he sits down to compose an essay, the impulse fails. He writes because he thinks it would be a fine thing to vary his style, to be the author of an essay. So his product is more or less mechanical. It lacks spontaneity and zest. The competent essayist sometimes makes a similar mistake in the reverse fashion.

The moral of it all is, be natural! Write only what you feel impelled to write, not what you think it would look well to have written. He who can write prose and verse, philosophy and biography, short stories and essays, or more than one of any other kinds of literature with equal facility and success is to be congratulated. But most of us are wise to study what we can do best and to keep to that.

BOOK REVIEWS.

VICTOR HUGO'S LETTERS.

M. Paul Meurice has edited a collection of something over two hundred letters by the great French poet, dramatist and novelist, and they make a noteworthy book. The author wrote with a freedom which not every one exhibits, even in correspondence with intimates, and his letters are addressed to his family, to Sainte-Beuve, the famous critic who was long his close friend, and to a number of miscellaneous acquaintances. Some of the communications are so unimportant that it was hardly worth while to include them, and there is a great diversity of interest and importance among the remainder. They all were written long ago, in the earlier portion of the author's life. The latest, so far as we observe, is dated 1845. No intimation of another volume is given but of course much of the most valuable correspondence of M. Hugo must have been written during the subsequent years.

The book has proved something of a disappointment. There is in it very little which is distinguishing. Nearly every letter might have been written by almost any other man in Hugo's circumstances, and the circumstances seldom were strikingly peculiar. To his parents and children he wrote brightly and tenderly, to his literary friends with frequent allusions to their productions or his own, and to acquaintances with courteous friendliness. But he wrote for the most part only about common things and in an ordinary manner. Even the subsequently colossal vanity of the man, which had some justification, but which became a characteristic as conspicuous as it was unpleasant, had not more than begun to display itself, and reveals itself only in complaints of the alleged combination of fellow-authors, publishers, critics, etc., against his success.

The revelation here afforded of the warm heart of M. Hugo, and of his sturdiness as a friend, is vivid and pleasant. His intimacy with Sainte-Beuve at one time suffered a check. Whether the latter became a little tired of it is hardly to be inferred yet the thought occurs to the reader. Hugo must have been a trifle oppressive sometimes as a friend. At any rate their intimacy was interrupted in a degree. But Hugo wrote to Sainte-Beuve several warm-hearted letters which regret the fact which they nevertheless recognize frankly and assure their object that he is none the less truly beloved. The letters to the children also are charming utterances of paternal tenderness and playfulness.

The volume has no index—a serious defect—but is printed finely. [Houghton, Mifflin & Co. $3.00.]

STORIES.

Slum life in London often has been described of late, but seldom more faithfully than by Arthur Morrison in his new story, *The Child of the Jago* [H. S. Stone & Co. $1.50]. The Jago is a portion of the Bethnal Green region, and the inhabitants are the lowest of the low. The hero is a boy, bright, and in many ways admirable, but the victim of the oppressive conditions of his life. The story must have been studied from facts with painstaking scrupulousness, and its author possesses a remarkable power of picturesque narrative. It is full of interest, albeit it is sad and almost depressing, for it reveals the practical impossibility of better things to such a lad as the hero. Apart from its large interest as a tale it points a most solemn moral. It reveals afresh the terrible difficulties which must be overcome in the effort to improve the condition of thousands in our large cities, and, if it have a defect, it is that it presents a picture too uniformly gloomy, for in all such neighborhoods there are a few who, by offered aid or inherent energy, or both, manage to rise above the evils which beset them. There is hardly a gleam of brightness in the story, yet we would not repel the intending reader, for he will find it unusually powerful, pathetic and interesting. If it serve to quicken the enthusiasm and to render more wise and efficient the methods of those who seek to save the wretched—and it ought to have this result—it will abundantly justify its existence quite apart from its power as a narrative.

Another Scotch story belongs with those which have recently become so deservedly popular. It is *Robert Urquhart* [R. F. Fenno & Co. $1.00], by Gabriel Setoun. Without ranking in the very highest class of these stories, it is nevertheless a spirited, realistic and highly entertaining book. The Scotch dialect appears freely but not to the extent of being oppressive. The scene is chiefly a little Scotch village and the hero is the schoolmaster, and the parish affairs, with their amusing and sometimes touching characteristics, form the body of the story. It is high toned and helpful throughout and enjoyable from cover to cover.——*Not All the King's Horses* [Cassell Publishing Co. 50 cents] is the hardly intelligible title of a short society story, belonging to the "Unknown" Library, the scene of which is laid in the city of Washington. It is a narrative of social ambitions and is neither specially edifying nor entertaining, yet it is certainly readable and has distinct merit as a character sketch of certain types of life.——*Fireside Sketches from Swedish Life* [Thomas Nelson & Sons. 50 cents], by Mrs. Woods Baker, contains five short stories which portray the simple, homely but dignified and admirable aspects of Swedish family life. The author is familiar with the country described and draws her pictures with considerable skill. The book is unpretending but attractive.

Two volumes of *Historical Tales* [J. B. Lippincott Co. $1.25 each], by Charles Morris, contain modern renderings, the one of a dozen Greek narratives and the other of three or four times as many Roman. The author describes how Troy was taken, Theseus and Ariadne, the Ring of Polycrates, the Retreat of the Ten Thousand, How Brave Horatius Kept the Bridge, the Caudine Forks, How Hannibal Crossed the Alps, etc. His style is clear and picturesque, and the two volumes are illustrated and will serve well to awaken or quicken interest in ancient history. They are admirably adapted for the household library.——Mr. Anthony Hope's recent sketches, most, if not all, of which have appeared in one or another magazine, have been collected into a volume, *The Heart of Princess Osra* [F. A. Stokes Co. $1.50]. They have a merry zest of their own which is now widely appreciated, and the dash and daring of the successive plots add interest to the historic pictures of old-time life in continental Europe.

One of the Visconti [Charles Scribner's Sons. 75 cents], by Eva W. Brodhead, is a short story but instinct with vitality and interest. It goes nearer to the foundations of life than many more elaborate stories, and its facts and suggestions alike combine to make strong impressions. The scene is laid chiefly in Italy, although Americans are prominent actors, and it is a pretty little book.——A score of Robert Barr's short stories are grouped together in a volume entitled *Revenge* [F. A. Stokes Co. $1.25]. They are lively and sometimes quite effective sketches, which do not go very far beneath the surface of things. Many depend upon some sudden turn of events for their outcome, and they are eminently readable.——Mr. C. M. Skinner has compiled two beautiful volumes of *Myths and Legends of Our Own Land* [J. B. Lippincott Co. $3.00]. Many people will be surprised at the number of them and many more will be heartily glad of their preservation in this attractive form. Among them are found Rip Van Winkle, Evangeline, Mogg Megone, The

Skeleton in Armor, The New Haven Storm Ship, and many less widely known but equally deserving of note. Alike in substance and in form the two volumes will make a charming holiday gift.

JUVENILE.

Mother Molly [G. P. Putnam's Sons. $1.00], by Frances M. Peard, is a dainty little Devonshire story of the latter part of the last century. Without attempting to point a direct moral it represents the heroine, a sweet and self-sacrificing elder sister, as taking the mother's place in the home so gracefully and touchingly that no one can fail to feel the beauty of doing good to others. But merely as a story it is well planned and carried out.——Another charming little book is *Probable Sons* [F. H. Revell Co. 50 cents], by the author of Eric's Good News. It tells again the familiar tale of the recall of a wandering Christian, this time an English society man, to his faith and obedience through the unconscious and pathetic ministry of a little girl, the sweetness of whose character and the sincerity of whose love for God proved, as they so often have proved, irresistible. It will find a warm welcome.——*A Pilgrim Child* [American Sunday School Union. 75 cents], by Theodora C. Elmslie, is pleasantly fanciful and helpfully spiritual. If it be almost too unreal to hold the most matter-of-fact class of readers, there is another class, and a very large one, who will delight in it and find benefit in it. It is issued in very tasteful form.

George Manville Fenn is the author of *The Black Tor* [J. B. Lippincott Co. $1.50], in which with adroit wisdom he teaches the boys and girls, not less than any of their elders into whose hands the book may fall, the absurdity and wickedness of distrust and enmity. The story is an exciting account of the yielding of an ancient feud between two west of England families to the at first half-involuntary but at last cordially intended efforts of two high spirited boys to bring about peace and good will instead of strife. The inherent improbabilities in portions of the story are conspicuous, but the main current runs naturally, and it deserves to be one of the author's most popular books.——Mr. W. H. Frost, in *The Court of King Arthur* [Charles Scribner's Sons. $1.50], has grouped in a pleasant succession a number of the stories of the Round Table of King Arthur and has told them with skill and with zest, and the boys and girls will relish the book highly. It is one of the best of its sort which we have seen. It is also handsomely printed. ——*Tecumseh's Young Braves* [Lee & Shepard. $1.50], by E. T. Tomlinson, belongs to the War of 1812 series and is a story of the Creek war. Tecumseh was a famous Indian hero and there is much in its story which renders it worth the attentive study of modern times. This book, although written for the young, gives attention to the historical side of the case and also makes a graphic and enjoyable story.—— *A Cape May Diamond* [Roberts Bros. $1.50], by Evelyn Raymond, is pre-eminently a story for girls, but the boys also will like it. It is breezy and wholesome, full of incident and adventure, but also pointing half a dozen solid morals and even making a decidedly religious impression, but without any parade of doing so. It is thoroughly charming.

Andrew Lang's *The Animal Story Book* [Longmans, Green & Co. $2.00] is fascinating in every respect. It is a book which appeals primarily, of course, to children, and yet their elders will find time devoted to it to have been far from wasted. It is instructive, yet the instruction is so sugared with entertainment and the author's style is so delightful that the instruction is imbibed almost unconsciously. It is not, like a number of other modern books about animals, an attempt to tell fairy stories, but is the result of close study of the characteristics of various creatures, and it blends the grave and the amusing most skillfully. It is illustrated freely and well and will make a Christmas gift in the foremost rank in respect to popularity.——Readers of Sparrow, the Tramp, and its charming successors, by Lillie F. Wesselhoefft, will welcome gladly her new book, *Jerry, the Blunderer* [Roberts Bros. $1.25]. Children and animals are the actors in her plot, as usual, and she has displayed her accustomed skill in making them talk and act so that the boys and girls who open the book will be reluctant to lay it aside unfinished. The illustrations also deserve commendation. This, too, should be kept in mind as Christmas draws near.

Ottilie A. Liljencrantz is the author of *The Scrape that Jack Built* [A. C. McClurg & Co. $1.25]. This is very sure to be a popular favorite, for the boys and girls are real and so are their scrapes, and the fun in the book is not more amusing than the serious teaching is wholesome. Lessons of genuine manhood will be learned from its pages without any conscious effort on the part of the reader.——*Walter Gibbs, the Young Boss, and Other Stories* [T. Y. Crowell & Co. $1.50], by E. W. Thomson, contains sketches which have appeared in the *Youth's Companion* and have won their welcome by the boys and girls already. They are worth preserving in their permanent form, and in many ways they are inspiring as well as enjoyable.——*A Secret of the Sea* [J. S. Ogilvie Pub. Co. 50 cents], by Cornelia M. Parsons, is written in a sprightly style and describes events which happened in the early part of the century. It is not without interest but more readable than it is important.——Mrs. Ella Farman Pratt, editor of *Babyland*, has collected several pleasant little stories for the younger children, illustrated daintily and expressively and with some full-page colored pictures, into a book called *Happy Children* [T. Y. Crowell & Co. $1.50]. It is one of the books which children three or four years old will delight to have read to them and to turn over for its pictures. It is exceptionally enjoyable from cover to cover.

Jack and His Brother [Thomas Nelson & Sons. 50 cents], by Mrs. Austin Dobson, is dedicated to everybody under four, and is intended to be read to the younger children, although those considerably above that age will enjoy it as much as any. It is a pretty little story and pleasantly illustrated.—— From the same publishers comes *King Mathias and the Beggar Boy* [50 cents], by Selina Gaye. It is a translation from the Hungarian of Baron Jósika, and well deserves to be made known to young English readers.——*More Nonsense for the Same Bodies as Before* [E & J. B. Young & Co. $1.00], written and illustrated by A. Nobody, certainly merits the title Nonsense, and we question whether such nonsense is quite worth putting before the public. It is not specially droll, and the pictures, which are far superior to the text, although amusing are hardly to be ranked with the best work of their sort. Those who enjoy mere absurdity and drollery which have no suggestions of anything higher will find this after their own hearts. Others will not care for it.

REPRINTS.

Two more issues have appeared in Messrs. Houghton, Mifflin & Co.'s beautiful Riverside edition of the writings of Mrs. Stowe. One is *Dred*, in two volumes [$1.50 each], which never attained the popularity of its famous predecessor, Uncle Tom's Cabin, yet which in itself is striking and has been a deservedly favorite story. The other is her *Stories, Sketches and Studies* [$1.50], which contains a miscellaneous collection of her shorter productions, some of which illustrate her thoughtfulness, vivacity and power of touching the human heart almost as successfully as either of her more important works. The edition is printed tastefully and is suited to be the favorite library edition of her works.

Three volumes, long familiar to the reading public, by Rev. J. H. Ingraham, have been reissued by Messrs. Roberts Brothers. One is *The Throne of David* [$2.00], which has for its subject the reign of the great king down to the time of the rebellion of Prince Absalom. Another is *The Pillar of Fire* [$2.00], which deals with Israel in bondage. The third is *The Prince of the House of David* [$2.00], which treats of the life and teachings of our Lord. The series, if lacking somewhat of the accuracy which modern scholarship demands in historical narratives, nevertheless so abounds in picturesque interest and in spiritual fervor that it has had for years a large popularity, and this edition has been revised and corrected, so that it is not so open to the criticisms which have been made justly upon the earlier editions. Many a child has owed lasting religious impressions to these books and has gained from them a permanent interest in a department of literature which otherwise might have been neglected. They are issued in a very attractive form and have been felicitously illustrated by Victor Searles.

Rudyard Kipling made his reputation, primarily, by his account of English military life in India, and seven of his most popular tales have been reissued in a volume, *Soldier Stories* [Macmillan Co. $1.50], with graphic illustrations. Among these stories are The Drums of the Fore and Aft, The Courting of Dinah Shadd, and The Incarnation of Krishna Mulvaney. They are not the less thrilling for having been printed before. Whatever faults they may have, and they certainly are not free from faults, they throb with a remarkable power of appreciation and description and seldom have been surpassed, if, indeed, they ever have been equaled in their own way. The kind of humanity described is not the most elevated, but it is humanity, after all, and every reader finds himself instinctively recognizing his kinship with it. The comical element, we hardly need add, blends with the severe and even tragic effectively.

MISCELLANEOUS.

When one recalls the fact that Mrs. Mary Cowden Clarke is nearly ninety years old, the sudden leaps from the important to the unimportant in her reminiscences are accounted for easily. *My Long Life* [Dodd, Mead & Co. $2.00] is an autobiographical

sketch in which many of the friendships and occurrences of her long and most interesting life are described. A daughter of Vincent Novello, the eminent musician and composer, she was early thrown into the choicest musical and literary society of England, and has known personally an unusually large number of the men and women best worth knowing during the last sixty years. This sketch of her life history is written with a vivacity, fascination and enthusiasm ordinarily characterizing only the young, and both as the story of a charming career and for its numerous entertaining episodes and pictures it appeals to a wide circle of readers. Mrs. Cowden-Clarke's picture and several others are included.

The out-of-door library is enriched by a volume called *Angling* [Charles Scribner's Sons. $1.50], in which are gathered eight papers by Dr. L. M. Yale, Judge Robert Grant and others which have appeared in *Scribner's Magazine* on fish and fishing. The authors are genuine sportsmen and also abundantly capable of graphic description, and the pictures which enliven their pages add to the attractiveness of the volume, which in its way is somewhat novel and which is sure of many readers.——Mr. J. L. Cowles offers a practical solution of the railroad problem in his book, *A General Freight and Passenger Post* [G. P. Putnam's Sons. 75 cents]. His proposition is that the postal department shall take charge of freight and passengers, that any objections which may be suggested to such a transfer are answerable satisfactorily, and that great public benefit in more than one direction must result. The book is thoughtful and well written, and all students of the great railroad problem of the present day ought to read it and weigh well its suggestions. We are not prepared quite yet to indorse them, but they certainly deserve study.

Captain Cook's Voyages Around the World [Thomas Nelson & Son. $2 00] has been a classic for generations among books of travel, exploration and adventure. This new and handsome edition, with an introductory life by M. B. Synge, is adapted to continue to demonstrate the interest and value of the book for a long time to come. It is a book which the boys always have read with avidity and which their elders, even among learned men, have not hesitated to pronounce a work of permanent merit and importance. Captain Cook's services to the world were such as the present appreciates perhaps even more fully than his contemporaries. The story of his life is an incentive to ambitious young men, and this edition of his famous narrative must have a wide circulation.

Cake Decorations and Desserts [Arnold & Co. $1.50], by C. H. King, deals with the department of ornamental cookery. The author has large experience, out of which he has made up his book, which is enriched in a manner somewhat unusual in volumes of the sort by full page and other diagrams and designs. Ornamental cooking is perhaps less common in the household than in confectionary stores, yet any housewife will be glad of many of the recipes and suggestions contained in these pages, and all confectioners will appreciate it at its true value.——Dr. W. T. Harris's address before the National Education Society at Buffalo this year, on *Horace Mann* [C. W. Bardeen. 50 cents] is issued in a small book and well merits perservation in permanent form.

NOTES.

—— Mr. Barrie's forthcoming book, Margaret Ogilvy, is largely a sketch of his mother and reveals much of his own early life.

—— Messrs. Smith, Elder & Co.'s new edition of Thackeray's works is to have in each volume a preface by his daughter, Mrs. Richmond Ritchie.

—— John Murray, says *The Publishers' Weekly*, is reported to be the only British publisher who never consents to bring out a book at the author's risk.

—— The executors of the late William Morris are to sell his library. It is not large but is very valuable, containing many illuminated manuscripts, missals, psalters and early woodcut books.

—— The F. H. Revell Co. has secured the plates, publication rights, etc., of the authorized editions of Rev. Andrew Murray's popular devotional works and will issue them in this country henceforth.

—— Miss Harriet Monroe's claim for $5,000 damages against the New York *World* for publishing prematurely and without authority her World's Fair Ode has been approved by the United States Supreme Court.

—— We are informed by Messrs. G. P. Putnam's Sons, its publishers, that there is a good cloth edition of Wendte's Students' Diary for sale at fifty cents. The price which we named in our recent notice, $1 25, is that of a more ornamental edition.

—— Recently the papers announced the death of Dr. Edward Haven Jackson of Poughkeepsie, N. Y., the author of these lines inscribed on President Garfield's tomb:

Life's race well run,
Life's work well done,
Life's victory won,
Now cometh rest.

It was stated that Dr. Jackson wrote these lines several years ago on the occasion of the death of a family friend. The *Christian World*, London, a few weeks ago announced the death of Mr. John Mills at Bowdon, Eng., the author of the lines which the Princess of Wales placed on the grave of her son, the late Duke of Clarence:

His work well done,
His race well run,
His crown well won,
Here let him rest.

Mr. Mills wrote these lines in memory of his brother. It is a curious coincidence that two men in two different countries should write poems so similar, that in both countries they should be put to a national use, and that the authors should die within a few weeks of each other.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.

GOVERNMENTS AND PARTIES IN CONTINENTAL EUROPE. By A. Lawrence Lowell. 2 vols. pp. 377, 455. $5.00.

Universalist Pub. House. Boston.

NOBLE LIVING. Edited by Charles S. Nickerson. pp. 286. $1.00.

Ginn & Co. Boston.

TALES FROM HAUFF. Introduction and notes by Charles B. Goold. pp. 200.

J. H. Earle. Boston.

APPOINTED PATHS. By Annie S. Perkins. pp. 201. $1.25.

Student Pub. Co. Hartford.

FORTY DOLLARS AND THE BOOTS. By Theo. S. Fay. pp. 387. $1.50.

Lee & Shepard. Boston.

FOUR YOUNG EXPLORERS. By Oliver Optic. pp. 357. $1 25.

A BOOK OF COUNTRY CLOUDS AND SUNSHINE. By Clifton Johnson. pp. 213. $2.50.

Estes & Lauriat. Boston.

CHATTERBOX FOR 1896. pp. 412. $1.25.

"SOME SAY." By Laura E. Richards. pp. 72. 50 cents.

Silver, Burdett & Co. Boston.

THE MASTERPIECES OF MICHAEL ANGELO AND MILTON. By Alexander S. Twombly. pp. 172. $1.50.

G. P. Putnam's Sons. New York.

ROME OF TODAY AND YESTERDAY. By John Dennie. pp. 302. $4 00.

BRACEBRIDGE HALL. By Washington Irving. 2 vols. pp. 326, 327. $6 00.

ANCIENT IDEALS. By Henry O. Taylor. 2 vols. pp. 461, 430. $5.00.

Harper & Bros. New York.

THE DWARFS' TAILOR AND OTHER FAIRY TALES. Collected by Zoe D. Underhill. pp. 260. $1.75.

GASCOIGNE'S "GHOST." By G. B. Burgin. pp. 216. $1.00.

CLARISSA FURIOSA. By W. E. Norris. pp. 488. $1.50.

IN THE FIRST PERSON. By Maria L. Pool. pp. 315. $1 25.

LOVE IN THE BACKWOODS. By Langdon E. Mitchell. pp. 249. $1.25.

HISTORY OF THE GERMAN STRUGGLE FOR LIBERTY. By Poultney Bigelow. 2 vols. pp. 250, 269. $5.00.

ALONE IN CHINA. By Julian Ralph. pp. 282. $2.00.

Stone & Kimball. New York.

JAMES. pp. 285. $1.50.

A ROMANY OF THE SNOWS. By Gilbert Parker. pp. 203. $1.25.

THE PUPPET. By Clinton Ross. pp. 183. $1.25.

THE SCARLET COAT. By Clinton Ross. pp. 310. $1.25.

RING O' RUSHES. By Shan F. Bullock. pp. 230. $1.25.

THE YANKEES OF THE EAST. By William E. Curtis. 2 vols. pp. 328, 316. $4.00.

American Book Co. New York.

A BRIEF HISTORY OF THE NATIONS. By Rev. George P. Fisher, D. D., LL. D. pp. 599. $1.50.

Macmillan Co. New York.

THE BOOK OF WONDER VOYAGES. Edited by Joseph Jacobs. pp. 224. $1 50.

SONGS FOR LITTLE PEOPLE. By Norman Gale. pp. 110. $2.00.

TALES FROM HANS ANDERSEN. pp. 194. $1.00.

THE ORIEL WINDOW. By Mrs. Molesworth. pp. 197. $1.00.

GRAY DAYS AND GOLD. By William Winter. pp. 323. $2 50.

THE POETICAL WORKS OF ROBERT BROWNING. 2 vols. pp. 748, 786. $3.50.

T. Y. Crowell & Co. New York.

THE BIBLE AS LITERATURE. By Prof. Richard G. Moulton, Ph. D., and others. pp. 375. $1.50.

Charles Scribner's Sons. New York.

JESUS CHRIST BEFORE HIS MINISTRY By Edmond Stapfer. Translated by Louise S. Houghton. pp. 182. $1.25.

CHILDREN'S STORIES IN AMERICAN LITERATURE. By Henrietta C. Wright. pp. 277. $1.25.

THE OUT OF DOOR LIBRARY: *Hunting.* By Archibald Rogers and others. pp. 327. $1.50.

WOMEN OF COLONIAL AND REVOLUTIONARY TIMES: *Mercy Warren.* By Alice Brown. pp. 312. $1.25.

THE POEMS OF H. C. BUNNER. pp. 250. $1.75.

Christian Literature Co. New York.

THE LUTHERAN COMMENTARY. VOL. IV. Edited by Henry E. Jacobs. pp. 451. $2 00.

C. W. Bardeen. Syracuse.

SUGGESTIONS FOR KINDERGARTEN WORK. By Marion Strickland. pp. 69. 50 cents.

George W. Jacobs & Co. Philadelphia.

TAKING A STAND. By Amy E. Blanchard. pp. 292. $1 25.

TWENTY YEARS BEFORE THE MAST. By Charles Erskine. pp. 311. $1.00.

LIFE'S LITTLE ACTIONS. By Amy E. Blanchard. pp 40. 35 cents.

AS OTHERS SEE US. By Amy E. Blanchard. pp. 36. 35 cents.

J. B. Lippincott Co. Philadelphia.

CATALINA: ART STUDENT. By L. T. Meade. pp. 320. $1.25.

Henry T. Coates Co. Philadelphia.

FIRESIDE STORIES OLD AND NEW. Collected by Henry T. Coates. 3 vols. pp. 350, 354, 359. Each $1 00.

Presbyterian Board of Pub. & S. S. Work. Philadelphia.

AMERICAN PRESBYTERIANISM. By Rev. R. M. Patterson, D. D., LL. D. pp. 132. 75 cents.

ALICE AND HER TWO FRIENDS. By Rev. Charles S. Wood. pp. 290. $1.25.

THE RESURRECTION OF CHRIST. By Rev. J. H. Brookes, D. D. pp 170. 75 cents.

COMPENDIUM OF CHURCH HISTORY. By Rev. A. C. Zenos, D. D. pp. 340. $1 00.

FAITH BUILDING. By William P. Merrill. pp. 77. 50 cents.

Star Publishing Co. Chicago.

TOTEM TALES. By W. S. Phillips. pp. 326. $1.50.

A. C. McClurg & Co. Chicago.

A SHORT HISTORY OF ITALY. By Elizabeth S. Kirkland. pp. 486. $1.25.

THE JOY OF LIFE. By Emma Wolf. pp. 253. $1.00.

A FEARLESS INVESTIGATOR. pp. 353. $1 25.

AUDIENCES. By Florence P. Holden. pp. 221. $1.25.

FROM AVALON. By Emily Huntington Miller. pp. 75. $1.00.

PIERRETTE. By Margaret Bouvet. pp. 203. $1.25.

Herbert S. Stone & Co. Chicago.

THE LAND OF THE CASTANET. By H. C. Chatfield-Taylor. pp. 255. $1.25.

THE CABISSIMA. By Lucas Malet. pp. 334. $1.50.

W. J. Shuey. Dayton.

MAX AND ZAN AND NICODEMUS. By Mrs. M. A. H. Fisher. pp. 119. 75 cents.

THE MOSAIC AUTHORSHIP OF THE PENTATEUCH. By D. McDill, D. D. LL. D. pp 275. $2 00.

PAPER COVERS.

Vermont Medical Pub. Co. Burlington.

THE PHILOSOPHY OF SEX. By Edwin Lewis. pp. 51. 35 cents.

Bureau of Statistics of Labor. Boston.

PART I. 26TH ANNUAL REPORT, FOR 1895. By Horace G. Wadlin.

Presbyterian Board of Pub. & S. S. Work. Philadelphia.

BAPTISM NOT IMMERSION. By Rev. D. W. Poor D. D. 5 cents.

Commissioner on Indian Affairs. Washington.

ANNUAL REPORT—for 1896.

Interstate Commerce Commission. Washington

8TH ANNUAL REPORT OF THE STATISTICS OF RAILWAYS OF THE U. S., for the year ending June 30, 1895.

MAGAZINES.

October. CRITICAL REVIEW.—REVIEW (QUARTERLY).

November. BIBLICAL WORLD.—GOOD HOUSEKEEPING.—LEND A HAND.—CATHOLIC WORLD.

December. ART ANNUAL.—QUIVER.

HARPER'S ROUND TABLE

Each of the fifty-two numbers of this periodical will open with a story by some author of international fame. Portraits of a few of these authors are given below. Besides this the Prize Offers and offers of books sent free for certain numbers of subscriptions will prove especially attractive to members of schools or Sunday-schools who desire to start a fund or make a nucleus for a library.

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A Story of the Naval War of 1812
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THE ROCK OF THE LION
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THE RINGGOLD ARCHERS. By Frank R. Stockton
EARLY LITERARY STRUGGLES. By George Meredith

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The book will be ready about December 4, 1896.

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, NOV. 20.

The hymn, "Sweet hour of prayer," introduced the topic, "Lord, teach us to pray," selected by the leader, Mrs. J. A. Haskell, who read many promises bearing upon this subject with the conviction that "the Bible does not so much command us to pray, but rather gives us the privilege," and that our great need is to learn how to pray.

Mrs. Goodell spoke upon the same theme and recommended Andrew Murray's With Christ in the School of Prayer as a good companion for one's Bible. A brief article from the *Assembly Herald* was read, entitled Prayer in Faith, the gist of which was that "we must draw the line between faith in prayer and prayer in faith."

Mrs. Wheeler drew from her own experience in Harpoot the lesson that prayer is often heard even before it is uttered, and urged the gaining of the blessed assurance which will enable one to say "I know." She said, "Armenia lies bleeding, but it is to rise again, and we may ask of you more than ever before." As she described the condition of the host of orphan children it seemed a very small matter to grant her modest request to save a cup of cold water from the Thanksgiving dinner for these suffering ones.

Mrs. Kellogg alluded to Mrs. Goodell's recent suggestion with regard to Christmas gifts. Miss Child, calendar in hand, went through the list of missionaries in Japan mentioned during the week with interesting reminiscences of her recent visits in their homes, of occupying Miss Adams's room in a Japanese house in Okayama, while she visited Mrs. Pettee and had to lay aside her shoes every time she entered the house, and of her disappointment in not being able to go to Niigata to see Miss Clara Brown.

Mrs. De Forest paid an appreciative tribute to the value of Miss Bradshaw's work at Sendai. Mrs Davis of Newton suggested that the boys and girls in Sunday school might easily be influenced by their teachers to make a Thanksgiving offering for the poor children of Armenia. "Lord, what wilt thou have me to do?" was the burden of many a prayer.

A Union Young People's Missionary Rally will be held at People's Temple, Boston, Nov. 29, at 4.15 P. M. Young People's Unions and Societies of all the denominations are urged to be represented in large numbers. The speakers will be Rev. H. P. Beach, six years a missionary in China, Rev. C. L. Goodell and R. E. Lewis, traveling secretary student volunteer movement. The Harvard Y. M. C. A. Quartet will sing.

HARPER'S MAGAZINE

FOR 1897

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FRANK R. STOCKTON

AND MANY

STRIKING AMERICAN FEATURES

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HARPER & BROTHERS, Publishers, New York

Steady Growth of Our Armenian Orphans' Fund.

Contributions Received up to Nov. 24 Lift the Total to $1,802.23.

Last week we acknowledged the receipt of $500 as the first response from over fifty givers to our appeal of the previous week in behalf of the thousands of destitute orphans in Armenia. This week we are glad to be able to announce a further aggregate contribution of over $1,300, making the total up to Tuesday morning $1,802,23. This second list of contributors shows how widespread is the interest in this movement. Our original appeal was to our own constituency, and we shall naturally rely chiefly upon them for the aid which will make this fund a valuable factor in counteracting the ravages wrought by the Turks, but it is cheering that the appeal has found favor with a number of persons connected with other denominations than our own. It is equally gratifying that gifts are not the offering of any one class of society, but that, if we may judge from the letters accompanying them, men and women of abundant means and those who are obliged day by day to exercise the most scrupulous economy are desirous of being enrolled in this list of givers. The sums credited to the Endeavor Societies and to other organizations give an idea of what can be done by the banding together of those who would not consider their individual contributions of sufficient size to be forwarded alone.

We suppose it is generally understood by this time that *The Congregationalist* wishes in this matter to act simply as the medium between American givers and the missionaries of the American Board in Turkey. We have already pointed out how economical and immediately effective this method of contribution is. Miss Clara Barton in her report, published Monday, of the results of her mission of mercy in Asia Minor, after stating that unless relief comes at least 50,000 persons will probably die of starvation before the first of May, 1897, goes on to say that "None of us have found any better medium for the dispensation of charitable relief than the faithful missionaries already in the country."

We have no doubt that at various centers in Armenia our missionaries are eagerly waiting for the aid of such a fund as this. The $500 acknowledged last week was cabled to Harpoot, and, after consultation with the officers of the American Board, it has been decided to cable $1,000, representing the second group of givers, to Constantinople, whence it will be at once sent to places where conditions are as appalling as at Harpoot. Van, Erzroom, Bitlis, Marash and Aintab and other centers ought to be furnished with from $500 to $1,000 apiece in order that the orphans in the vicinity of those cities may be properly cared for. The pictures on this page, furnished by Miss Wheeler, whose mother writes the accompanying article, do not represent the actual objects of our benefactions but rather the product of missionary activity heretofore. They will serve the purpose, however, as showing what educative and Christianizing influences can do for Armenian boys and girls when brought under the tuition of missionaries. The thousands now wandering about, half-naked and forsaken, can be transformed into as good looking and promising children as those in the pictures, provided help goes to them at once.

"The self-sacrifice of the Christian is the echo of the self-sacrifice of Christ," says Phillips Brooks, and it is the privilege of us all to enter more heartily into the mind and heart of our Master by availing ourselves of this particularly appealing opportunity of ministering to his little ones in far-away Armenia. Let the good work go on, and may another week bring at least a doubling of funds to be placed at the disposal of the Board.

"Inasmuch as ye did it unto one of these, even these least, ye did it unto me."

THE PLEA OF AN EYE-WITNESS.

It will be remembered that last summer Dr. C. H Wheeler of Harpoot, with his wife and daughter, all of whom had been under the service of the American Board in Armenia, arrived in this country after having passed through the terrible scenes connected with the massacres. They took up their residence in Auburndale, where Dr. Wheeler died a few weeks ago. Mrs. Wheeler and her daughter are deeply interested in the movement for the relief of the orphans, and the former writes us as follows:

Would that personally I might plead with the readers of *The Congregationalist* in behalf of the orphans of Armenia. One of the oldest churches of Christendom has been preserved through centuries so to suffer from fearful massacre that we feel that we cannot listen to more horrors. Yet the half has not been told. Much of it cannot be set before the public.

The Armenian is a lover of his home and of his country. His mountains and valleys are as dear to him as those of Switzerland to the Swiss. There are few in this country today who would not go back if they could be protected. Through great persecutions they have held on to their Christianity.

Ignorance has to some extent extinguished their light, but the fire is there, though often buried beneath the ashes. This Christianity has had a wonderful influence over them. It has made them a religious nation, very different from many Oriental people. I am often asked, "Are they not liars and thieves?" and can say most emphatically, "No." They are a Biblical nation. When we opened the way for the Bible (the modern Bible) we were greatly interested to see how easily they understood it and took in its great truths.

I did not take my pen to plead for the nation, but for the thousands of orphans whom the awful massacres of the last year have left to suffer and perish. Sometimes I feel it would be better for these orphans if they had been slaughtered with their parents.

The following case happened near my own home. A mother was butchered. A Koord entered the home for plunder. Her three children were crying, the youngest clinging to the mother's breast while her blood covered his garments. The Koord had a heart and left, determining to go after dark and take these children to the missionary. He returned to find a more cruel one had entered, killed the little ones and piled them upon the body of the mother.

Since coming to this country and hearing the complaints against the Armenians, I have almost cried out in agony, "Would to God all the children left orphans had fared like these!" Thousands on the cold mountains of Armenia will die during the present winter. Our Father in heaven will not shut them out of the many mansions, and they, too, will swell the great company who cry day and night under the altar. Others will be left—where? Will the Congregational churches, who have had such a promising work in Eastern Turkey, leave these without a home?

I have seen them pinched with cold, with a piece of bread in their hands, given by the missionary, their little bare feet on the snow or frozen ground. What pitiful faces! No wonder one of these, on her way to Harpoot, said, "I must lie down," even when she had almost reached the city where she would be cared for. But the angels lovingly bore her to her Father's home.

Will you not open your cloaks, make them a little wider, and take these orphans in? I know that the causes to help are many and grand, but I only ask that you give for this work a little thank offering that you shall save out of your Thanksgiving and Christmas festivities.

Auburndale, Nov. 17. S. A. W.

CONTRIBUTIONS.

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News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 30, 10 A.M. Speaker, Rev. A. W. Hitchcock of Newburyport. Subject, Moral Purpose and Literary Art in the Modern Drama.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A.M.

AMERICAN MOALL ASSOCIATION, Boston Auxiliary, will hold a meeting in the First Baptist Church, Commonwealth Avenue, Boston, Dec. 3, at 7.45 P.M. Address by Rev. George Wood, D.D., of Philadelphia on The Latest Phases of the Work in Paris. All invited.

HAMPSHIRE EAST ASSOCIATION, Amherst, Dec. 1, 10 A.M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D.D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickersen, chapiain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Success to the union revival services so effectively planned in St. Louis. The fellowship of neighboring churches conduces to a spirit of unity and enthusiasm highly favorable to this work, and the service of a local pastor called out by such an audience is often fully as valuable as that of a professional evangelist.

A United Presbyterian church in Minnesota calls the pastor of a Congregational church which is obliged to discontinue services for lack of funds, and thus attracts a large share of his congregation. Truly, co-operation rather than rivalry is the watchword of the hour.

"Denominational responsibility" has an inspiring ring in it, and suggests that the lately organized New Jersey Union has realized the lack which so many churches and bodies of churches have felt but have not always faced so efficiently.

The people of a Massachusetts country town consider that if their meeting house is good enough to serve the purposes of a town house, it is worthy of refitting and modernizing for continued service as its house of worship.

An invitation which reaches out into the highways and byways as that from a New Hampshire church is a step in the right direction for an enlarged influence in the community.

A pastor who leaves behind him so many warm friends as one who has just bade farewell to Minneapolis is likely to be a social power in his new parish.

It is not often that a church setting out to make renovations on its building accomplishes such a result as is noted in an item from the Bay State.

The solidarity of the State is appealed to by Congregationalists in northern Minnesota this week.

A NEW BOSTON PASTOR.

Just six months ago Union Church, and all Boston with it, released regretfully Rev. Dr. Nehemiah Boynton at the call of the First Church, Detroit. The epoch of its patience in waiting for his successor has closed, and the thread of its history of pastorates is again taken up under the lead of Rev. Samuel L. Loomis.

The council, of which Rev. Smith Baker, D.D., was moderator, met Nov. 18. It included thirty-one churches of the larger Boston sisterhood. The pastor accepted the Creed of 1883, which is also the creed of Union Church, and his further pronounced utterances left no obstacle before the council to unanimous action favoring his settlement. Before the evening service a social season intervened, in the course of which neighboring pastors of churches of other denominations spoke congratulatory words. The later congregation was large. The sermon was preached by Rev. Dr. R. R. Meredith, of Brooklyn, a former pastor; the installing prayer was offered by Rev. Elihu Loomis, father of the new pastor; the charge to the pastor was given by Rev. Dr. G. A. Gordon; the right hand of fellowship by Rev. W. R. Campbell; and the charge to the people by Rev. F. H. Page. Dr. Nehemiah Boynton sent a greeting to his successor accompanied by a beautiful bouquet of flowers, which occasioned repeated comment.

Mr. Loomis was born in Littleton in this State forty years ago. His father and grandfather were Congregational clergymen. His father, Rev. E. G. Loomis, and his mother were formerly members of Union Church, but are residents of Bedford. Mr. Loomis graduated at Amherst in 1877, and studied theology at Yale and Andover. His first charge was at Newport, Ky., where he worked under the auspices of the Home Missionary Society, and after five years of hard labor succeeded in building a church and leaving it free of debt. On leaving Kentucky he traveled in Europe for two years, and when he returned he gave a course of lectures at Andover, which were afterward published under the title of Modern Cities and Their Religious Problems. This work has had a large sale and is used as a text-book in the Chicago University and elsewhere. Mr. Loomis next became assistant pastor of the Tompkins Avenue Church in Brooklyn, N. Y., with Dr. Meredith, where he worked nearly three years. He resigned to accept a call to the Belleville Avenue Church in Newark, N. J. During his stay at Newark the church became one of the most influential in that city. He was active in the temperance cause and in work for young people. He established a club for working girls which has a house of its own and a membership of 400.

A conservative estimate puts the sum of the contributions of Union Church, during its seventy-four years' existence, to foreign missions at $200,000, and $300,000 to home missions and other charities. The present membership is over 550. The congregation which greeted Mr. Loomis last Sunday was espe-

cially large and gratifying, and the preacher gave a fitting message for the opening of the new pastorate.

THEOLOGICAL SEMINARIES.

Andover.

Dr. Wallace Nutting of Providence addressed the Society of Inquiry Nov. 11 on the work of the minister in the pulpit and the parish. After his address he answered questions for nearly an hour. The society held its first meeting of the year, conducted solely by students, Nov. 19. The subject, The Work of the Jesuits, was intended to supplement the course on missions to be given by Dr. Torrey the second half-year.——On Wednesday of last week a short address was given by Mr. Calloway, assistant principal of the Tuskegee school, and a quartet from the school sang plantation melodies. ——The seminary observed the "quiet day" suggested by the Evangelical Alliance by means of a union prayer meeting.——Last Friday evening Professor Churchill gave a reception to the Senior Class.——Rev. C. M. Clark of Haverhill preached in the seminary church recently.

Hartford.

Five days are allowed for the Thanksgiving recess this year.——In accordance with the call of the Evangelical Alliance for a special day of prayer, the faculty and students held a joint prayer meeting last Tuesday evening.——At the prayer meeting Friday evening Mr. E. W. Capen gave a stirring report of the meetings of the Inter-Seminary Missionary Alliance held at Chicago.

Yale.

The Senior address in Marquand Chapel last week Wednesday was by M. B. Fisher on Infant Baptism: Its Ground and Significance to the Church.——The missionary society was addressed at its last meeting by Rev. W. A. P. Martin, D. D., of Imperial College, China, on China, the Stronghold of Paganism.——The opening lecture of the Leonard Bacon Club course was given Nov. 18 by Rev. E. E. Hale, D. D., of Boston on Co-operation in Christian Work Between Minister and People. Dr. Hale treated the work of the church under the heads of Education, Hospitality, Charity and Worship. The next lecture will be by Dr. T. T. Munger on Jonathan Edwards.

CONFERENCES AND ASSOCIATIONS.

ME.—Waldo Conference met at Frankfort. The sermon was by Mr. B. A. Lucas of Bangor Seminary. Topics were: The Christian as a Citizen, Enforcement of Maine Law, The Christian in the Home as a Friend, The Church and Amusements, Men, The Children, Religious Outlook in Waldo County, What Shall We Do This Winter?

O.—The Lake Shore Association, at its autumn meeting in Cleveland, Nov. 16, heard strong papers on Ministerial Supply and Demand. The facts presented were based on an extensive correspondence with home missionary superintendents, pastors and church clerks in several States. General testimony was that there is not, throughout the country, an oversupply of ministers. It was stated that there are but 10 vacant churches in the State.

S. D.—The sixteenth annual meeting of Central Association was held with the churches of Canova and Dover, Nov. 10-12. Though deep snow and cold weather precluded a large attendance, the meeting was full of interest and spiritual power, the devotional services being especially helpful. The sermon was by Rev. T. G. Langdale. Rev. W. A. Lyman read a thoughtful paper on Is the Church Losing Influence over the World? and the claims of home missions and Yankton College were strongly presented. Profitable discussion followed on Mutual Obligations of Pastor and People, Hard Times and Home Missions, Sunday School Work, Why Are There so Few Regular Attendants; Church Members; in the Prayer Meeting? Evangelistic Services and Methods in Ordinary Church Work. A new constitution was adopted.

CLUBS.

MASS.—The Connecticut Valley Club met in South Hadley for its November session. The subject was The Bible in the World of Today, with the topics: In the Home, Sunday School, Education, Literature and Preaching, and the Bible and Monuments. The addresses of the evening were by Rev. Dr. D. O. Mears on The Deathless Book, Rev. Paul Van Dyke on The Bible in Missions, Rev. G. G. Atkins on The Bible in Sociology, and Principal J. H. Sawyer on The Bible in Statesmanship. A concert by a New York string quartet was given as part of the program, under the auspices of Mount Holyoke College.

O.—The Cleveland Club had a fine attendance Nov. 16. J. G. W. Cowles, the only survivor of the original members, gave interesting reminiscences of the club's 21 years' history. Rev. W. R. Taylor, D. D., of Rochester, a brother of Rev. L. L. Taylor, was a guest of the club and gave an inspiring address on Life, Its Enrichment and Enjoyment.

MICH.—The Western Michigan Club met last with Plymouth Church, Grand Rapids. The papers were: Social Organization of the Church, Rev. A. M. Hyde, and Evangelistic Organization of the Church, Rev. W. C. Burns. Several toasts were responded to as echoes of the campaign. The principal address was Preaching to the Masses, by Rev. Morgan Wood.

MO.—The St. Louis Club held its meeting Nov. 16. The general topic was The Educational Interests of St. Louis. Prof. F. L. Soldan, superintendent of public schools, Miss M. C. McCulloch, supervisor of kindergartens, and F. M. Crunden, Esq., librarian of the public library, ably represented their several departments. The club elected its officers for the year to come. Mr. J. C. Birge of Pilgrim Church was chosen president and Mr. W. H. Bartholomew secretary.

NEW ENGLAND.

Boston.

The Ministers' Meeting on Monday heard an instructive and helpful address on the use of the voice from Miss Helen M. Cole.

Brighton. Rev. A. A. Berle, D. D., sails this week for England, to be away until after Christmas. During his absence, which is in the interests of his health, Prof. G. F. Wright, who begins this week his course of lectures at the Lowell Institute, will supply the pulpit and conduct the prayer meetings.

Massachusetts.

CAMBRIDGE.—*Pilgrim* is renovating its building. The vestries have been repainted and carpeted and are to be furnished with chairs, and a new carpet is to be laid in the auditorium. Pledges were made last Sunday to the amount of nearly $1,900 for the work—fully as much as will be required. The new pastor, Rev. F. E. Ramsdell, begins work Dec. 1.

BROOKLINE.—*Harvard.* At a meeting last Sunday in the interests of Negro education, Pres. Booker T. Washington was the chief speaker, representing Tuskegee Normal School, Ala. He made an eloquent address.

NEWTON.—*Eliot.* The pastor has formed a club for the young men of the congregation, to be largely social and literary in its aims.——*Center* last Sunday took up a contribution of $200 for the city hospital, and on Nov. 15 made a special offering of $500 to the A. M. A.——*Auburndale.* The annual meeting, Nov. 17, was celebrated as usual with a supper and roll-call, and was greatly enjoyed for its social features and for the reports from all the organizations. There were present 170. The roll-call was a reminder of the large number of members at work in widely scattered fields. An interesting address was given last week Sunday afternoon by Mrs. Maud Ballington Booth to a large congregation, largely on the work that the American Volunteers are doing for prisoners.

ANDOVER churches are to unite in a series of meetings with the primary object of deepening the spiritual life. The Evangelistic Association of New England will co-operate. The meetings commence Nov. 29, and continue for a week. Among the prominent speakers will be Rev. Drs. Smith Baker, A. H. Plumb, L. B. Bates.——*South.* After being closed three months for repairs, the renovated vestries, brightened and modernized at an outlay of $4,000, were reopened last Sunday. The people had responded so liberally that a larger sum was raised than was required. Four hundred dollars were contributed by the ladies of the Chapel Church, under whose auspices an Andover magazine was published and sold. Among its contributors were Elizabeth Stuart Phelps Ward, Octave Thanet, Annie Sawyer Downs and Laura S. Watson, and from the mechanical and literary points of view the publication reflected great credit upon its editors. All the services Sunday had relation to the improvement in equipment. The pastor, Rev. F. R. Shipman, preached on the Pauline conception of the church. The rally of the Sunday school was addressed by Rev. H. A. Bridgman, and in the evening neighboring pastors presented their congratulations.

LOWELL.—*Highland.* A special meeting of the C. E Society is held each month for the discussion of current events under the charge of the good citizenship committee.

DRACUT.—*Center.* "The Yellow Meeting House," erected in 1795, is to be remodeled and adapted to modern uses. The town has been notified that the church building is no longer to be used as a town house, and the election of the present month will close the series which began at the election of John Adams in 1796. The First or "Hillside" Church has invited the congregation to use its building during the repairs. "Hillside" is being greatly prospered under the leadership of Rev. E. L. Baker, whose Sunday evening services on Christ's Universals have interested large congregations for a country town.

NEW BEDFORD.—The Old Colony Association of ministers adopted a minute relative to the death of Rev. A. H. Quint, D. D., a member of the association. An expression of great sorrow was recorded and of appreciation of a character notable for its many excellencies, and of a life into which entered large measures of the highest usefulness.

WORCESTER.—*Hope.* Rev. H. W. Pope has assisted in a week and a half of evangelistic meetings. A deep spiritual life is evident, the membership is revived, and a large number of persons have begun the Christian life, especially young men.—— A complete victory over the indecent theater was scored recently through a move initiated by the good citizenship committee of Pilgrim Church C. E. Society in conjunction with the Y. M. C. A. The more than usual glaring posters of the most questionable theater in the city aroused the president and secretary of the Y. M. C. A. to secure needed evidence, and the following day they procured warrants for the arrest of the manager and company. In the court the evidence was so complete that no defense was attempted, and the manager was fined $100. The members of the company had their cases placed on file, and the chief of police, advised by the mayor, withdrew the company's permit to give a show in the city. Later the owner and manager of the theater waited upon the Y. M. C. A. people to see what they would be allowed to do, and were told plainly to stop their indecent performances and show bills. Absolute reforms were promised, and a great improvement is seen upon the bill board.

Maine.

RAYMOND.—Rev. E. M. Cousins of Gray closes his six months' engagement for afternoon services with the present month. Although there are attractive union chapels at the two points supplied, this is the first regular supply for both of them that has ever been obtained for so long a time. There is no church organization, but good congregations have gathered regularly.

DENMARK.—The pastor and family are now settled in a cozy parsonage. A hearty reception has just been tendered them and many good things were left. The first year of regular pastoral service closes hopefully. Fourteen persons have been received into the church, all obligations have been met and new lines of Christian activity entered upon.

BIDDEFORD.—*Second.* The attendance at church services is large and the religious work is active. The S. S. roll is increasing. The funds of the Ladies' Missionary Society are larger than ever before, and the treasury of the church is well supplied.

SOUTH PORTLAND.—*Bethany.* The prospect is good that the $1,500 recommended by the Cumberland Conference for the church building will be raised at once. Work is going rapidly forward and the vestry will soon be ready for use.

RUMFORD.—A legacy of $1,000 has been made to the church by the will of Miss Juliet Kimball of Boston, a native of this place.

New Hampshire.

MERIDEN will take advantage of the return of confidence to ask its friends to assist in raising the $1,350 still lacking in the building fund. Many delays have occurred and the two-year sojourn in Kimball Union Academy Chapel proves discouraging. Yet the attendance is now more encouraging than for a long time in the past and the church is united and earnest.——Colonel and Mrs. Charles Colby celebrated their golden wedding Nov. 16. About 100 friends were present.

BROOKLINE.—This church spread a sumptuous banquet for the men of the community on the evening of Nov. 17. About 50 men were present and it is hoped that its influence will be such as to draw in men who could not otherwise have been reached. The pastor, Rev. J. A. Belanger, has just completed a series of Sunday evening addresses on The Divinity of Christ. Under the present pastorate there have been additions to the church at every communion but one.

MANCHESTER.—*South Main* gave a reception to the new pastor, Rev. C. A. Bidwell, Nov. 17, at which nearly 300 were present during the evening to extend cordial greetings and good wishes for the success of the pastorate so auspiciously begun. Several of the clergymen of the city offered welcome and fellowship.

ATKINSON.—A contract has been made for a new chapel, to be 26 x 38 feet, adjoining the church and opening into it by folding doors. It will contain on the lower floor an audience-room; ladies' parlor and hallway, and on the upper a room for church entertainments and a storeroom. It will greatly improve the external appointments of the church and add much to its conveniences.

WARNER.—The pastor, Rev. A. H. Armes, has the sympathy of the entire community in the loss of his wife. Although Mrs. Armes had been here less than a year and in poor health, she had endeared herself to all who had made her acquaintance. An educated, consecrated woman, her influence would have been marked in the parish if her life had been spared.

JAFFREY has just completed extensive repairs, and had a rededication with interesting and appropriate exercises Nov. 16. The sudden and severe illness of the pastor, Rev. W. W. Livingston, was a shadow on the occasion. It is hoped a few weeks' vacation will fully restore him to health and usefulness.

PETERBORO has held union revival services which continued for ten weeks under the lead of Rev. E. P. Hammond. As a result more than 50 young people and children profess to have begun the Christian life.

Vermont.

Over $200 have been expended recently in slating the roof and tinning the spire of the church edifice in Hinesburgh.——Through the efforts of the Ladies' Aid Society in Franklin the parsonage has received new blinds and a coat of paint.

Rhode Island.

PROVIDENCE.—*Pilgrim.* To increase attendance on the church service by the Sunday school, tickets have been given to the members, to be signed and deposited in the contribution baskets. The Men's Club has appointed a committee to confer with neighboring pastors and church clubs of all denominations as to some way of regular and continued visitation upon the non-church going people of that section of the city.

BRISTOL.—The pastorate which Rev. H. A. Stevens has held fifteen years was terminated Nov. 10. The council acted reluctantly and with regret because of the removal from this community of one who has faithfully served in so many of its interests. Mr. Stevens was recently presented with a gift of money from his many friends employed at the factory of the National India Rubber Company and with a fine Mackintosh coat.

It is probable that the *Congregational Work* will go into every family of the Barrington church.

Connecticut.

NEW HAVEN.—The Ministers' Meeting Monday mornings is discussing the status of missionary work under the different denominations.——The fall meeting of the auxiliary of the McAll Association was held in United Church Chapel Nov. 16, and was addressed by Miss Alletta Lent.——*United.* The opening address of the Men's Club Sunday evening course was given Nov. 22, by Dr T. T. Munger, on The Supreme Principle of Society. The adult Bible class is taught by Prof. B. W. Bacon of Yale.

NEW LONDON.—*Second.* Surveys were made lately about the parsonage preparatory to building a new one at once. It was the purpose of the late J. N. Harris to build the parsonage, and his plans were so well under way that Mrs. Harris esteems it a duty and a privilege to carry out his wishes. The old structure will be removed.

NEW BRITAIN.—*First.* Vesper services are becoming popular.——*South* has voted to continue the free pew system.——*Swedish, Bethany.* Rev. E. G. Hjerpe, the pastor, has received a call to a Swedish church in Providence and to one in Brockton, Mass. He has been pastor for eight years.

KENSINGTON.—The members of the church subscribed generously towards the church debt of $500 last Sunday, which they are determined shall be paid off during the ensuing year.

NEWINGTON.—At the annual meeting of the ecclesiastical society, it was voted to sell no seat less than the appraisal, this action being taken in order to raise more money.

STONINGTON.—*Second.* Mrs. N. G. Smith has given to this church, Rev. C. J. Hill, pastor, the sum of $1,000, the interest of which is to be devoted to the current expenses.

Through the generosity of Hon. William Sumner, the meeting house in Tolland is receiving a new coat of paint.——The Litchfield parsonage has been put into excellent condition by recent renovations.

MIDDLE STATES.

New York.

SINCLAIRVILLE.—Rev. J. H. Elliott conducted a series of union evangelistic services last September. The time was somewhat unfavorable, but a good degree of interest was awakened. The churches were refreshed and a fair number signed cards. At the last communion nine new members were added. The church is enjoying an unusual degree of prosperity. Within the last 13 months there have been 45 additions, all but two on confession. This increase more than doubles the effective strength. Rev. B. N. Wyman is pastor.

OGDENSBURG.—*First.* The work progresses well in all departments. The social element has been emphasized by a series of receptions, to which a large number outside the regular congregation were invited. The music has been improved by the addition of an orchestra. The loss sustained in the death of Deacon David Stephens is keenly felt. He was active in all departments. Rev. C. W. Wilson is pastor.

SUMMER HILL.—Rev. Lemuel Jones of the H. M. S. has been holding evangelistic services with Rev. A. M. Asadoorian for two weeks with marked success. About 16 persons joined the church Nov. 8. Mr. Jones is now laboring with Rev. J. H. Barnett at Lakewood.

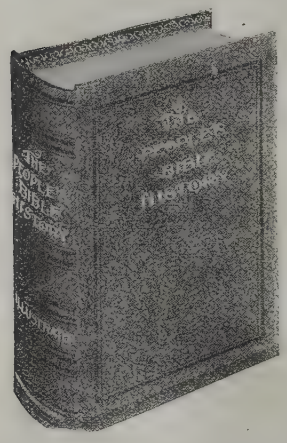
CORONA.—*Union.* A number have been recently added to the church. Cottage prayer meetings from two to five a week have been held in various parts of the parish as a continuation of the September revival services.

NORWICH.—Rev. E. J. Klock and his wife have taken up their abode in a pleasant new house. Mr. Klock entered upon his service as pastor Nov. 8.

Miss A. M. Kyle of Boston has visited a dozen or more of the churches of the Black River and St. Lawrence Association, arousing interest in the women's work connected with the A. B. C. F. M.

New Jersey.

NEWARK.—*Bethlehem.* Four persons were recently received to membership. A small church building has been secured on which $1,100 have been paid. It is hoped that the remaining $2,400 may be paid the coming year, after which it is planned to enlarge and improve the structure. The Y. P. S. C. E. is flourishing, and a Lincoln Lyceum,



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the object of which is to keep in memory what the martyred president did for the Negroes, to which race the church members belong, is doing well.

GLEN RIDGE.—The mission bands raised $102 for benevolent purposes last year. The girls' band is to work for Mountainside Hospital for the present, the annual meeting of which was held in the church on Nov. 6. The flower mission during the month of October sent to the city 130 potted plants and 110 glasses of jelly.

THE SOUTH.

District of Columbia.

WASHINGTON.—*Mt. Pleasant.* The 10th anniversary was observed last week. A large sum was raised towards the fund to finish the new edifice. Rev. M. R. Fishburn preached the sermon. Rev. Dr. J. E. Rankin and Rev. J. W. Chickering assisted in the exercises. Bonds were taken up by members of the congregation and their friends to the amount of $13,200.

THE INTERIOR.

Illinois.

OAK PARK.—*First* has solved the Sunday evening problem by the Men's Club. Sunday evening, Nov. 1, by actual count 1,020 persons were present, and Nov. 8, 1,300. The "welcome" wins the people, not only in words on the handbill, freely circulated, and which contains the order of service, but from the members of the church who are present to grasp the hands of strangers and give them as good seats as at the time of their entrance into the sanctuary can be found. The pastor is Dr. P. S. Hulbert.

MARSEILLES.—*First* received 10 persons to fellowship, eight on confession, in November. The annual reports show a good condition both financially and spiritually. A bright outlook is seen for the growth of the church. The new pastor is Rev. C. M. Clark. The present resident membership is 268.

Indiana.

GAS CITY.—Mr. Matthew Hussey, the Welsh Congregational laborer, has succeeded in three months in establishing a vigorous congregation, a S. S. enrollment of 100 and cottage prayer meetings. Believers of various faiths are being united, and a subscription is under way to build a house.

PORTLAND.—Rev. M. W. Diggs, for many years pastor at Fort Recovery, is occasionally supplying this vacant church. He brings to his pulpit to a remarkable degree for a man of his years the strength of manhood, and his character and life give weight to his ministrations.

Michigan.

LANSING.—*Pilgrim* has had a steady development under the leadership of Rev. E. B. Allen. At the November communion 15 new members were received, nine on confession. A special service was arranged and carried through with great satisfaction.

OXFORD.—Renewed attempts are being made to yoke this with the Orion church again under one pastorate, a relationship existing at one time. The houses of worship are less than three miles apart and the churches have many things in common.

THE WEST.

Missouri.

ST. LOUIS.—*Reber Place.* The pastor, together with Rev. William Johnson of the Tabernacle Church, has been carrying on special services with good results for the two weeks beginning Nov. 8. —*Hyde Park* is one of the three churches in north St. Louis chosen by the joint committee of the pastors and the C. E. Union for the first of the series of revival services to be held in this city during the fall and winter. The meetings began Nov. 8. For the first week they were conducted by Rev. Dr. Fullerton, pastor of a Presbyterian church. The second week Rev. J. P. O'Brien of Hope Church occupied the pulpit. The Lord has blessed the work and it is thought that upwards of 40 souls have been converted. —*Redeemer* has been another center of union evangelistic work. Here, for the week beginning Nov. 8, Rev. J. H. Brookes, D.D., has had charge of the meetings. The second week the pulpit has been occupied by different pastors. The presence of the Spirit has been manifested and it is believed that a good number have given their hearts to Christ.

Iowa.

HAMPTON.—Rev. J. W. Ferner has closed his third year as pastor. The membership has increased from 139 to over 200. A Junior C. E. has been organized, a church manual published, $800 have been expended on the parsonage, and now a church building, to cost about $14,000, is well under way.

AMES.—During the six years' pastorate of Rev. F. J. Douglass, recently closed, the membership increased from 120 to 164. Of the 106 received, 41 came on confession. Thirteen were removed by death and none by discipline. The home expenditures during this pastorate were $6,481 and the benevolences $2,255.

Minnesota.

WALKER.—The new meeting house, costing about $1,000, built chiefly by outside gifts, was dedicated Nov. 20, Rev. J. H. Morley preaching the sermon. Evangelist C. B. Fellows has ministered acceptably for four months, and the erection of this building has been largely due to his efforts. No other English speaking church is within 40 miles. The women of the State are raising money to assist this enterprise through the C. C. B. S., and an appeal has been made to the Sunday schools to raise money to support the pastor. Both calls meet with encouraging response.

MINNEAPOLIS.—*Fremont Avenue.* Rev. James McAllister preached his closing sermon Nov. 15 to a large congregation. About 100 of his people attended him and his wife to the depot on their departure. The evangelistic band has held meetings with this church with good results.—*Oak Park.* Supt. S. V. S. Fisher is supplying for a few Sundays.

ORTONVILLE has repaired its parsonage and paid some old debts. It has a C. E. Society that helps in raising the salary of the pastor and in H. M. work. The pastor, Rev. G. W. Shaw, has opened work at Odessa, a destitute community.

South Dakota.

HETLAND AND BADGER.—This field is in a hopeful condition. A Junior C. E. Society of 20 members was recently organized at Hetland. The pastor, Rev. D. E. Armitage, preaches at Spring Lake once in two weeks.

Continued on page 824.

Marriages.

The charge for marriage notices is twenty-five cents.

FORD—GREENE—In New Lebanon, N. Y., Nov. 12, by Rev. E. W. Greene, Joseph B. Ford of Hinsdale, Mass., and M. Bessie Greene of New Lebanon.

FROST—HAZARD—In Dorchester, Nov. 19, by Rev. Arthur Little, D. D., of Second Church, Prof. Edwin B. Frost of Dartmouth and Mary E. Hazard of Dorchester.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ARMES—In Warner, N. H., Nov. 12, Blanche Poor, aged 28, wife of Rev. A. Herbert Armes, pastor of the Congregational church.

BUSH—In Spencer, Nov. 23, Deacon John L. Bush, aged 77 yrs.

HOVEY—In Lowell, Nov. 4, very suddenly, Annie Brown, wife of Grenville Hovey. Interment was at Forest Hills Cemetery.

OSGOOD—In Amesbury, Nov. 9, Mrs. Paulina Osgood, widow of Andrew B. Osgood, aged 90 yrs., 2 mos., 3 dys.

STEPHENS—In Ogdensburg, N. Y., Nov. 4, Deacon David Stephens, a faithful worker of the First Church, aged 52 yrs., 10 mos.

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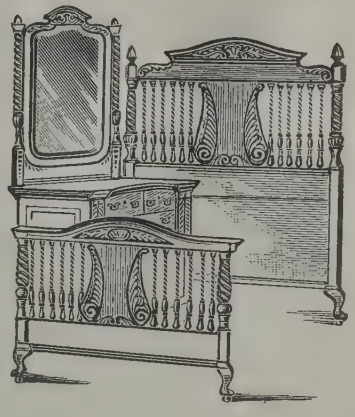

No solid head-board was ever devised that could compete in effectiveness with an open work design of this nature. The spindle section is very deep, with the spiral fluted corner posts reproduced in miniature.

The whole set is very close to luxury. Made of old Spanish mahogany, with an inside finish of bird's-eye maple, and adorned with massive brass trimmings, it makes a fine appearance in any apartment.

The carving is finished in the natural wood, which is a trifle lighter than the antique and the effect is charming.

General Catalogues for 1896-97. *Square octavo,* 256 *pp.,* 300 *illustrations. Sent to any address on receipt of five* 2-*cent stamps for postage.*

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

"BAY STATE"
Musical Instruments

HONOR.

It was a grand trait of the old Roman that with him one and the same word meant honor and honesty. On the basis of honor and honesty every "Bay State" Mandolin, Guitar, Banjo, Zither and Flute is built. Honesty of workmanship, beauty of design, and absolute purity of tone, have made them the leading instruments of the world. But above all, there is honesty in price. This is their great distinction. Illustrated Catalogue Free.

John C. Haynes & Co.
453-463 Washington St., Boston.

Look for the name

ESTEY

on the front of an Organ. That is the quickest way to tell whether it is a good organ or not.

Write for Illustrated Catalogue with prices, to Estey Organ Company, Brattleboro, Vt.

REMEMBRANCE OF DR. H. E. PARKER.

A large congregation gathered Sunday evening, Nov. 15, in the South Church, Concord, for a memorial service to the late Rev. Dr. Henry E. Parker, pastor 1851-66, and subsequently professor of Latin at Dartmouth. The present pastor, Rev. H. P. Dewey, conducted the service and addresses were given by speakers from the parish and city who had intimate acquaintance with Dr. Parker. Among those who bore testimony to his life and character Rev. F. D. Ayer, D. D., referred to the effect of his labors in the parish and community and Hon. J. B. Walker spoke of his efficiency in promoting the educational interests of the city. Soon after the firing upon Sumter, Dr. Parker, who was a consistent patriot, sought leave of absence and went to war as chaplain of the Second New Hampshire. Col. Hiram Gerish, representing surviving members of the regiment, who were present in a body, spoke of the valor of the parson soldier, which, together with his abounding sympathy, won the respect and love of all the men. The warm affection felt for him by the students of the college in which he taught for a quarter of a century was the theme of the concluding addresses by Gen. F. L. Streeter, class of '74, and Mr. G. H. Moses, class of '90.

FALSE economy is practiced by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Co., N. Y.

A BLESSING to the sick, a comfort to the well!—Pond's Extract. Don't be without it.

A NOVEL DESIGN.—Have you seen the new openwork bedsteads which are coming into fashion this fall? They are very interesting and well worth a close examination. They have some beautiful patterns of these openwork bedsteads at the warerooms of the Paine Furniture Co. on Canal Street. They are charmingly artistic and very moderate in cost, as befits a new fashion of the present year.

INTERNATIONAL
Fur Company,
39 and 41 Summer Street.

SPECIAL SALE
—OF—
FUR & CLOTH CAPES.

30-inch Astrachan Capes,
$25, $28, $35 and $42
Formerly sold for
$35, $40, $50 and $58.

30-inch Wool Seal Capes,
$25, $28 and $38
Formerly sold for
$37, $42 and $55.

30-inch Electric Seal Capes,
$23.00 and $31.00
Formerly sold for
$35.00 and $45.00.

A Line of Winter Cloth Jackets,
$7.50, $12.50 and $20.00
Formerly sold for
$15.00, $25.00 and $45.00.

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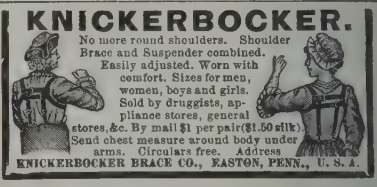

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News of churches, schools, colleges, missions, throughout the world; of Sunday school, Christian Endeavor, and other great religious, educational and philanthropic movements.

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Editorials and briefer comments explaining and illustrating the spiritual and ethical meaning of religious, political, educational, literary and social events and movements throughout the world.

Reviews of all important new books, giving full information of current literature.

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Articles—suggestive, practical, stimulating; by thinkers, workers, leaders, in church, State, school, business. Frequent illustrations.

Sketches—of persons and places, with portraits and pictures; interviews, studies, descriptions; letters of travel, accounts of home and society, the best results of historic knowledge, of acquaintance with public characters, of appreciation of natural scenery, of familiarity with literature, of aspiration for holiness.

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HOME INSURANCE COMPANY

OF NEW YORK,
OFFICE, NO. 119 BROADWAY.

Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks	$469,914 59
Real Estate	1,705,895.91
United States Stocks (market value)	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493.00
State and City Bonds (market value)	855,927.93
Bonds and Mortgages, being first lien on Real Estate	463,009.13
Loans on Stocks, payable on demand	426,550.00
Premiums uncollected and in hands of Agents	515,227.06
Interest due and accrued on 1st January, 1896	52.185.92
	$9,853,628.54

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,395,659.00
Reserve for Unpaid Losses and Claims	752,514.13
Net Surplus	1,705,455.41
	$9,853,628.54

D. A. HEALD, *President.*
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and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. GATES,
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CHEQUE BANK CHEQUES
For Remitters / To Foreign
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£1 up. Payable all over the World.
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THE U. S. CHEQUE BANK, Ltd.,
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THREE NICE VIRGINIA FARMS

300 acres, 140 acres, and 75 acres. Nice buildings on all. Near Railroad and Schools.
C. D. EPES, Nottoway Court House, Va.

THE BUSINESS OUTLOOK.

There is no boom; indeed, it is not the time of year for one, but there is a moderate business doing and it is improving every day. The holiday trade is expected to be larger this year than for several seasons past, and merchants are making their preparations accordingly. The note brokers certainly report an increase in the supply of business paper, which is ascribed to the approaching holiday season. But in speaking of the general situation, the most noteworthy feature, probably, is the grand spirit of hope and confidence with which the future is viewed. No more fear, no more hoarding, but every one trying to make a dollar earn another one.

In some lines manufacturers expect some spring business as early as next month. In printed fabrics, for instance, orders are expected in a small way before Christmas. It is figured that the country is not heavily or even ordinarily supplied with such goods, and that the demand will begin early. In fact all manufacturers are looking forward to the immediate future with more hope than for years. The iron and steel industry is recovering and, although still below normal, will soon attain the activity which characterizes prosperous times.

In general merchandise what is needed is good cold weather. The best call so far has been for dry goods and boots and shoes. The jobbing trade is particularly good, showing an increase over the previous week. Prices of staples are firm in most instances. The very slightly easier tendency of print cloths at Fall River has been overemphasized; the reaction in raw cotton was responsible for it. Wool remains very firm in price and holders are believers in higher prices. In mentioning the demand for boots and shoes it was forgotten to allude to the obstructive influence which the advance in hides and leather has upon new orders for shoes.

A very favorable feature was the increase in bank clearings for the whole country last week, aggregating $1,236,000,000, which was nearly 4 per cent. more than the large total of the previous week, nearly 10 per cent. more than for the same week last year and 21 per cent. more than for the third week of November, 1894. The heavy exports of wheat and corn continue, and indeed the foreign trade of the country is in most excellent condition, a large balance being in our favor.

BIBLE STUDY AT NEW HAVEN.

This educational center is coming more and more to be a place for conventions and conferences. A Conference for Bible Study and the Deepening of the Spiritual Life met Nov. 17-20. Meditation services were held each day conducted by 12 different clergymen. The Bible classes were conducted by such leaders as Rev. Walter Rauschenbusch of New York, Mrs. E. M. Whittemore, Rev. Leighton Williams, Rev. E. C. Sage and Rev. Cornelius Woelfkin. Missions were discussed by Rev. Messrs. H. C. Mabie, F. M. Ellis, A. C. Dixon, W. L. Phillips, H. L. Morehouse and Col. S. H. Hadley. One of the most stirring addresses was by Dr. Josiah Strong on The Christianization of Money. The singing was under the direction of L. B. Greenwood.

GAZE'S TOURS

TOURS TO THE WEST INDIES THE LEEWARD AND WINDWARD ISLANDS AND VENEZUELA

By Steamships of the RED "D" LINE in Connection with those of the
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Visiting St. Thomas, St. Kitts, Nevis, Antigua, Montserrat, Guadeloupe, Dominica, Martinique, St. Lucia, Barbados, St. Vincent, Granada, Trinidad, Tobago, La Guayra, Caracas, Puerto Cabello and Curacoa. Sailing from New York January 27, February 24 and March 24. **Fare $200.** For descriptive program apply to

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RAYMOND & WHITCOMB'S TOURS.

ALL TRAVELING EXPENSES INCLUDED.

CALIFORNIA.

A party under personal escort will leave Boston Monday, **December 14,** for Pasadena, Los Angeles, San Diego, etc., going *via* Chicago and Kansas City. The journey from Boston to Chicago will be over the Boston & Albany, New York Central and Michigan Central lines.

The tickets cover every expense of travel both ways, and give the holders entire freedom on the Pacific Coast.

The return tickets may be used on **Any Regular Train** until July, 1897, or with any one of **Nine Returning Parties under Special Escort,** with a **Choice of Three Different Routes.**

Additional Winter Tours to California, with Elegant Trains of Palace Vestibuled Sleeping and Dining Cars, Jan. 14 and 25, Feb. 4, 15 and 25, and March 15.

Transatlantic Tours Jan 23, March 27, etc.

Tours to Florida and Nassau in Jan. and Feb.

Tours to Mexico Feb. 4 and Feb. 25.

Independent Railroad Tickets via the Boston & Albany, Boston & Maine and Other Lines; also Steamship Tickets to all points.

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Our first party this season leaves New York on January 5th, by Hamburg American Express Steamship "COLUMBIA" to Alexandria direct, extension Nile Tour to First Cataract; first-class throughout.

ALL EXPENSES INCLUDED $525 AND UPWARDS

Later departures February 13th, March 6th.

Special **BIBLE STUDENTS' PILGRIMAGE,** Dr. Jesse L. Hurlbut, D. D., February 13th.

THOS. COOK & SON,
261 and 1225 BROADWAY, NEW YORK,
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Grand Winter Cruise

TO
BERMUDA, WEST INDIES, VENEZUELA and MEXICO,
BY THE AMERICAN S. S. OHIO.
Sailing rom New York Feb. 6, 1897,

For Bermuda, St. Thomas, St. Kitts, Guadeloupe, Dominica, Martinique, St. Lucia, Barbadoes, Trinidad, Port of Spain, La Brea, La Guayra (Caracas), Curacoa, St. Domingo, Jamaica, Progreso, Vera Cruz (Mexico), Havana, Brunswick, Ga., Duration, 45 days. Price of passage $270 and upward. Send for illustrated pamphlet.

INTERNATIONAL NAVIGATION COMPANY,
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The St. Denis,

BROADWAY AND ELEVENTH STREET,
Opposite Grace Church, **NEW YORK.**

EUROPEAN PLAN.

"There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which insensibly draws you there as often as you turn your face toward New York."

Continued from page 821.

PACIFIC COAST.

California.

LEWISTON.—Rev. H. H. Cole of Weaverville, assisted by Missionary Kidd and Sec. H. H. Wikoff, dedicated a new meeting house Nov. 1, the first one built by the Congregationalists in Trinity County. When Mr. Cole is absent at the out posts the pulpit is supplied by his wife, whose service is cordially received by the people.

SAN JOSE.—In spite of financial pressure there was great cause for rejoicing at the annual meeting. Rev. H. M. Tenney has served acceptably five years and a half. In this time 95 persons united on confession, 204 in all. The benevolences have increased from $80 to $574.

OAKLAND.—The several churches united in a "Martin Luther memorial service" held with the First Congregational Church. Rev. Dr. Wendta (Unitarian) exhibited choice stereopticon views illustrating the subject.

BAKERSFIELD.—Rev. J. W. Philips is making a strong fight against the 60 or more saloons. Other centers of iniquity are also feeling the influence of his work.

Washington.

VANCOUVER, Rev. T. W. Butler, pastor, has now a house of its own, and in addition has rented a corner store in a central part of the city, repaired, decorated and furnished the interior. Its evening congregations are larger than ever.

CATHLAMET has secured the gift of a finely situated site for its new house of worship and already has it inclosed. This is the first church building erected by Protestants in a town more than 40 years old. Rev. C. W. Wells is pastor.

LONG BEACH.—The pastor, Rev. H. W. Mercer, preaches once a month at Chinook, about seven miles distant. Several members of his church reside there, and are employed in salmon fishing.

NORTH YAKIMA, after many hindrances, has secured a deed to a site in a central part of the town and will begin building at once.

BEST INVESTMENT ON EARTH!!

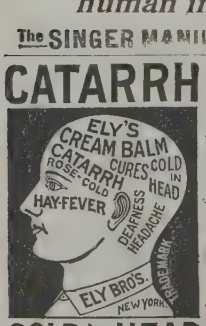
SIMPLE STRONG

SILENT SPEEDY

They earn more money, in proportion to cost, than any other product of human ingenuity.

The SINGER MANUFACTURING CO.

CATARRH



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NASAL CATARRH is a LOCAL DISEASE and is the result of colds and sudden climatic changes.

This remedy does not contain mercury or any other injurious drug.

ELY'S CREAM BALM

Opens and cleans the Nasal Passages, Allays Pain and Inflammation, Heals and Protects the Membrane from Colds. Restores the Senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cents at Druggists or by mail; samples 10c. by mail.

ELY BROTHERS, 56 Warren Street, New York.

WEEKLY REGISTER.

Calls.

ALDRICH, Isaac N., Detroit, Mich., to Oakwood and Orion. Accepts.
BLISS, Geo. C., E. Watertown, N. Y., to supply at Plainfield, Mass, til next June. Accepts.
COOLEY, Harvey G., Alton, Io., to Lakeview.
DICKINSON, Sam'l W., Atlantic Ch., St. Paul, Minn., *not* called to Anoka.
DUNLAP, Sam'l P. I., Chicago, formerly of Springfield, O., to Maywood, Ill. Accepts.
EMERSON, Jas. C., Alton, N. H., to Deerfield.
EMRICH, Fred. E., S. Framingham, Mass., declines call to Porter Ch., Brockton.
EXCELL, Wm., Hennepin, Ill., to Clayton, N. Y. Accepts.
FERRIS, Seymour, C., Gasport, N. Y., accepts call to Pilgrim Ch., Buffalo.
GAYLORD, Winfield R., Chicago Sem., to Prospect St. Ch., Elgin, Ill. Accepts.
HYDE, Frank B., Bridgewater, Vt., to supply indefinitely at Westminster. Accepts.
HJERPE, Eric G., Bethany Ch., New Britain, Ct., declines call to Free Ch., Providence, R. I.
LA PORTE, Chas. R., Concord and Farmington, Wis., to Shirland and Harrison, Ill. Accepts.
McALLISTER, Jas., Fremont Ave. Ch., Minneapolis. Accepts call to Alpena, Mich.
McCLANE, Wm. R., Northfield, Minn., to be acting pastor at Avon, Ill. Accepts.
MARSH, Edward L., Yarmouth, Mass., to Waterville, Me.
MASON, John R., Frontier, Mich., to Mattison. Accepts.
OWEN, Thos. N., Utica, N. Y., to Clinton Ave. Ch., Albany. Accepts
PERCIVAL, Chas. H., First Ch., Racine, Wis., accepts call to First Ch., Terre Haute, Ind., to begin work Jan 1.
SEIBERT, Albert E., Morenci, Mich., to Prattville. Accepts.
SEYMOUR, Edward P., Washington, D. C., to Wendell, Mass. Accepts.
SNOWDEN, C. L., Harvey, Ill., to Harlan, Io.
TANGEMANN, Gottlob D., De Witt, Neb., to Fairmont. Accepts.
TRAVERS, Robert M., Alma, Neb., to Doniphan, W. Hamilton and N. Hastings.
TURNER, Leonard A., Second Ch., Plymouth, Neb., to Bruning, Strang and Shickley.
WISE, D. Wellesley, Ahtanum, Wn., to Sheffield, Ill. Accepts.
WOOD, Earl B., Bangor, Me., accepts call to Lovell.

Ordinations and Installations.

BILLINGS, Edward N., *o.* Slatersville, R. I., Nov. 17. Sermon, Rev. Alex. McGregor; other parts, Rev. Messrs. F. L. Bristol, F. G. Alger, J. C. Alvord, J. H. Whitaker.
BROWN, Chas. R., *i.* First Ch., Oakland, Cal., Nov. 5. Sermon, Rev. G. B. Hatch; other parts, Rev. Messrs. E. S. Williams, W. W. Scudder, Drs. J. K. McLean and Geo. Mooar.
BUSHEE, Geo. A., *o.* Roxbury, Ct., Nov. 13. Sermon, Prof. L. O. Brastow, D. D.; other parts, Rev. Messrs. E. Evans, W. W. Wallace, J. A. Freeman, W. A. Bushée, R. E. Carter, Austin Isham. Mr. Bushée is acting pastor of the church at Roxbury.
DASCOMB, Harry N., *o. p.* West Pullman Ch., Chicago, Nov. 10. Sermon, Prof. W. D. McKenzie, D. D.; other parts, Rev. Messrs. S. I. Curtiss, D. D., G. H. Bird, Chas. Reynolds, J. C. Armstrong, Prof. W. B. Chamberlain.
EGGLESTON, F. O., *o.* Aurora, O., Nov. 18. Sermon, Rev. C. W. Carroll; other parts, Rev. Messrs. H. O. Allen, A. W. Swengel, D. A. Blose, M. P. Jones.
FITCH, Albert E., *o. p.* Park St. Ch., W. Springfield, Mass., Nov. 11. Sermon, Rev. G. W. Winch; other parts, Rev. Messrs. E. A. Reed, D. D., S. K. Perkins, Walter Rice and E. S Best.
HERMAN, F. W., *o.* Honeoye, N. Y., Nov. 18. Sermon, Rev. Dr. F. S. Fitch; other parts, Rev. Messrs. W. F. Kettle, E. B. Furbish, C. H. Dickinson, S. M. Day, N. W. Bates, Aurelian Post.
LONG, Fred. W., Percival, Io. Sermon, Rev. M. D. Reed; other parts, Rev. Messrs. A. R. Thain, J. H. Skiles.
LOOMIS, Sam'l L., *i.* Union Ch., Roston, Nov. 18. Sermon, Rev. R. R. Meredith, D. D.; other parts, Rev. Messrs. Elihu Loomis, father of the candidate, W. R. Campell, F. H. Page, G. A. Gordon, D. D.
WILLIAMS, W. W., *o. p.* Moriah Ch., Des Moines, Io. Sermon, Rev. B. St. John; other parts, Rev. Messrs. Clinton Douglass, T. O. Douglass, D. D., Mr. Irvine, A. L. Frisbie, D. D.

Resignations.

BOCKOVEN, Wm. A., Thompsonville and Copemish, Mich.
COATE, Henry, Wauseon, O., to take effect Feb. 15.
DUNHAM, Warren N., Orient and Gem Point, Io.
JACKSON, Preston B., Billings, Mont.
LEE, Dorrall, Fairhaven, Mass., to take effect Feb. 14.
THOMPSON, Chas. W., Westminster, Vt.
WOOD, Benj. C., Lisle, N. Y., to take effect April 1.
ZERCHER, Henry J., Corvallis, Ore., to take effect Jan. 1.

Dismissions.

CHASE, Andrew L., Foxcroft and Dover, Me., Nov. 17.
McLEAN, John K., Plymouth Ave. Ch., Oakland, Cal., Nov 5.
STEVENS, Henry A., Bristol, R. I., Nov. 10. He will rest for a time at Brighton, Mass.
TUTTLE, John E., College Ch., Amherst, Mass., Nov. 23.

Churches Organized.

DUBUQUE, Io., North Ch., org. and rec., 15 Nov., 16 members. Rev. G. W. Sargent of Bellevue will have charge.
GROTON CITY, N. Y., rec. 19 Nov., 25 members.
WARKNER, S. D., rec. 7 Nov., 43 members.

Miscellaneous.

BARNARD, Pliny F., and wife, Dummerston, Vt., celebrated their 50th wedding anniversary, Nov. 4.
DICKSON, John W., pastor at Croton and Lock, O., expresses thanks for valuable presents from the Westfield Ch., Danielson, Ct., together with a check for $15 sent him by the Ladies' Benevolent Society.
GRAY, Wm. B. D., has just come East in the interest of Yankton College. His address is 37 Stebbins St., Springfield, Mass.
GURNEY, Henry E., N. Collins, N. Y., is having excellent success as temporary supply at Milliville.
KIMBALL, John, managing editor of the *Pacific*, after several weeks in Southern California, is again at his desk.
LARKIN, W. J., for some time engaged in S. S. work in Colorado, is invited to spend a few weeks with the church at Harvard, Neb.
LEAVITT, Geo. R., Beloit, Wis., has accepted the appointment to the presidency of the Wis. H. M. S. as the unanimous first choice of the executive committee.
MANK, Herbert G., of New Gloucester, Me., Nov. 11, sustained a fracture of the leg from a kick by his horse, but his condition is improving.
THURSTON, Henry W. L., recently pastor at Wilmot, N. H., has had a slight stroke of paralysis, from which he found it difficult to rally.
WINSLOW, Mrs. Jacob, of Fremont, Ind., has been approbated to preach.

SECRET OF HEALTH.

Rosy Cheeks and Bright Eyes Indicate Physical Perfection.

Disease Plainly to be Read in the Human Face—Dr. Greene's Nervura the Means of Gaining and Maintaining Health.

A bright eye and rosy cheek follow the use of Dr. Greene's Nervura, the great blood and nerve remedy, which strengthens and builds up the system, purifies and

enriches the blood and replaces weakness with vigor. It is simply infallible in the cure of weakness, nervousness, debility, neuralgia, rheumatism, stomach trouble, kidney and liver complaints, nervous prostration, etc. It is the great blood and nerve restorative of the age. No failure. Re

covery begins with the first spoonful. Why groan beneath your burden of depression? You can be cured. Try Dr. Greene's Nervura blood and nerve remedy today. It is the sure road to health. Remember that this sure restorer of health is the prescription and discovery of Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases, and that he can be consulted free, personally or by letter.

Quick as Thought

No time lost with WHITMAN'S INSTANTANEOUS CHOCOLATE.

Taste, flavor and quality the best. Put up in pound and half-pound tins.

Stephen F. Whitman & Son, *Sole Mfrs.* Philadelphia.

A Little Early, Perhaps!

But our assortment is now complete, all ready for the

CHRISTMAS TRADE

You will find shopping much easier and more agreeable in our store in November than to leave your selection of gifts until the last moment

We claim we have more Novel, Attractive Goods, suitable for Christmas Gifts, from

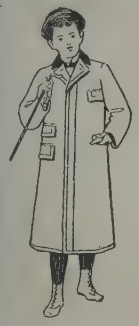
$1.00 to $25.00

than can be found elsewhere in Boston. . . . . .

A. STOWELL & CO.,

24 Winter Street.

Special attention is called to our stocks of Fine Stationery and Umbrellas, Ivory and Ebony Toilet Goods.



Over-coats

For Men and Boys

These coats are made in the height of fashion. The material is blue Kersey, the finish is excellent, the fit perfect and the quality is unsurpassed at much higher prices. Boys' sizes, 6 to 18 years, only

$5.50.

Men's sizes, only

$7.50.

The color is fast—will not fade. No merchant tailor could possibly make such coats to order for less than double the prices.

Money refunded, if desired.

Illustrated catalogue of clothing mailed to any address upon request.

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In the selection of food care is exercised to secure the best. No attempt is made to disguise, by flavoring in cooking, the taste of decayed meat or vegetables. Why not this same care in the selection of Cod Liver Oil?

Peter Möller's Cod Liver Oil

is kept free from contamination and all impurities during process of manufacture—hence it is free from all disagreeable taste or smell so common in Cod Liver Oil.

Ask for Peter Moller's Oil, and see that the bottle—a flat, oval one—bears our name as agents. Notice the date in perforated letters at bottom of the label.

Schieffelin & Co., New York.

ACCESSIONS TO THE CHURCHES.

	Conf.	Tot.
CALIFORNIA.		
Bakersfield,	1	3
Berkeley, First,	—	3
Los Angeles, Central		
Avenue,	2	7
Santa Barbara,	—	7
CONNECTICUT.		
Ayer's Flat,	—	8
Danielson,	—	3
Enfield,	5	6
Rockville,	4	8
ILLINOIS.		
Chicago, Bethany,	—	4
Covenant,	1	5
Englewood, North,	4	15
Forestville,	7	15
Gross Park,	2	5
Lincoln Park,	3	8
Mayflower,	3	10
New England,	1	7
Pilgrim,	—	5
Ravenswood,	—	6
Tabernacle,	—	5
Trinity,	2	5
Union Park,	2	8
Washington Park,	—	28
West Pullman,	2	4
Elgin,	4	5
Grossdale,	5	8
Oak Park,	6	16
Branch,	—	11
Odell,	2	7
Wheaton College,	6	18
Wilmette,	—	12
INDIANA.		
Anderson,	—	5
Elwood,	—	3
Ft. Recovery,	3	9
Indianapolis, Bright-wood,	14	14
Fellowship,	—	4
IOWA.		
Ames,	—	7
Dubuque, North,	—	16
Humboldt,	—	7
Percival,	8	10
MAINE.		
Bangor, Hammond St.,	10	11
Foxcroft and Dover,	4	4
Otisfield,	—	4
MASSACHUSETTS.		
Dracut, First,	5	5
Lowell, Kirk St.,	35	50
Ware, East,	2	4
MICHIGAN.		
Batavia,	22	22
Bay City,	—	5
St. Clair, First,	6	8
MISSOURI.		
Aurora,	—	6
Kidder,	2	4
St. Louis, Redeemer,	8	11
NEW HAMPSHIRE.		
Claremont,	2	4
Concord, South,	—	7
Milton,	1	3
Warner,	7	12
NEW YORK.		
Groton City,	7	25
New York, Manhattan,	—	120
Pilgrim,	1	7
Sinclairville,	9	9
Summer Hill,	16	16
OHIO.		
Cleveland, Franklin Ave.,	5	15
Lakewood,	—	2
Madison Ave.,	19	20
Park,	2	4
Pilgrim,	2	11
Plymouth,	—	3
Trinity,	4	8
Union,	4	7
Rockport,	9	10
OREGON.		
Forest Grove,	4	7
Portland, First,	1	7
PENNSYLVANIA.		
Alleghany, First,	1	7
Oliphant,	13	18
Vandling,	—	9
RHODE ISLAND.		
Providence, Academy Ave.,	4	6
Slatersville,	9	9
SOUTH DAKOTA.		
Mission Hill,	3	3
Plankinton,	—	5
Warner,	—	43
VERMONT.		
Brookfield, First,	3	3
Cambridge, Second,	—	3
Rutland,	1	4
S. Hero,	—	3
S. Wallingford,	—	9
WASHINGTON.		
Colville,	3	10
Pullman,	—	6
WISCONSIN.		
Alderly,	—	5
Baraboo,	1	3
Neillsville,	2	4
Rio,	—	3
Wauwatosa,	4	6
OTHER CHURCHES.		
Asbury Park, N. J.,	—	144
Ayer's Flat, Que.,	—	8
Henderson, Ala.,	—	4
McIntosh, Midway, Ga.,	15	15
Minneapolis, Minn., Park Ave.,	—	6
Pittsburg, Kan.,	12	12
Rogers, Ark.,	4	5
Seward, Okl.,	8	8
Churches with less than three,	48	64

Conf., 405; *Tot.*, 1,184.

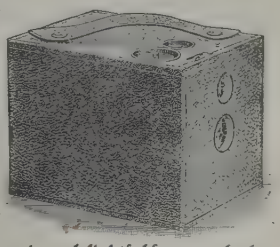
Total since Jan. 1. Conf., 13,380; *Tot.*, 24,511

WASHINGTON—FLORIDA.—As the various seasons come and go the principal points of interest, as well as those for enjoyment, put in their claims for the attention of the tourists and the traveling public generally. The Pennsylvania Railroad Company, through its tourist department, is continually on the *qui vive* in selecting for their series of tours, which have been termed "matchless in every feature," seasons and destinations best adapted for the comfort and pleasure of their patrons. The Washington tours which are announced for the winter and spring are among the choicest of Pennsylvania Railroad tours, and are so well timed that it gives to the tourist the best traveling season and opportunity of seeing the nation's capital in active operation. This series of tours will leave Boston Dec. 29, 1896, Feb 12, March 12, April 5 and May 12, 1897; the round-trip rate of $23 will cover transportation in both directions, as well as include hotel accommodations at the best hotels in Washington. The tours will be of seven days' duration, except that of April 5, which will be six days. A series of four tours for Jacksonville will leave Boston Jan. 25, Feb. 8 and 23, and March 9, 1897. Excursion tickets, including railway transportation, Pullman accommodations and meals *en route* in both directions, will be sold from Boston at rate of $65. With the exception of those for the last tour, tickets will permit of a stay of two weeks in Florida, and will be good only on the special train in each direction; for the last tour they will be good to return on regular trains until May 31, 1897. These tours are under the personal escort of a tourist agent and chaperon. For information detailing the tours application should be made to Tourist Agent, 205 Washington Street, Boston, or Mr. G. W. Boyd, A. G. P. A., Philadelphia.

MR. WILLIAM J. ROBINSON, the Eastern representative of the Campbell Investment Co. of Chicago, has been in Boston the past week.

OTHERS have found health, vigor and vitality in Hood's Sarsaparilla, and it surely has power to help you also. Why not try it?

Photography Simplified.



Picture taking with the Improved Bulls-Eye camera is the refinement of photographic luxury. It makes photography easy for the novice—delightful for everybody.

LOADS IN DAYLIGHT with our light-proof film cartridges. Splendid achromatic lens, improved rotary shutter, set of three stops. Handsome finish.

Price, Improved No. 2 Bulls-Eye, for pictures 3½ x 3½ inches,	$8.00
Light-proof Film Cartridge, 12 exposures, 3½ x 3½,	.60
Complete Developing and Printing Outfit,	1.50

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Booklet Free. Rochester, N. Y.

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of your raisins and grapes and **prevent appendicitis**. You can seed them yourself, without loss of time or tax of patience, with the

Enterprise Raisin and Grape Seeder

Removes seeds without waste. Always ready for use, never gets out of order. No. 36, seeds a pound in 5 minutes, $1.00. No. 38, seeds a pound in a minute, $2.50. At hardware dealers.

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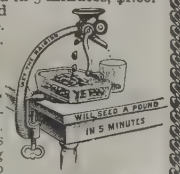

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

THE CONNECTICUT CONFERENCE.

The ride from Hartford to Winsted over the picturesque P. R. & N. E. Railroad is most delightful, carrying one through the valleys and over the lofty hills of western Connecticut, in the wildest and most scenic portion of the State. Although containing less than 10,000 inhabitants, Winsted is more than three miles in length, lying in a serpentine-like valley around the base of a mountain. The railroad makes three stops within its limits, but guides at all the stations settled the confusion of the delegates as to where to alight. The welcome extended by Rev. G. F. Prentiss and his people was most cordial.

The feature of the meeting, though of course totally unexpected, was the attack upon the financial administration of the American Missionary Association, and the reply by Secretary Beard. It was during the business session Tuesday afternoon that the matter was brought up by two New Haven clergymen who placed a motion before the conference, asking that a committee of investigation be appointed. A spirited discussion ensued during which numerous motions variously disposing of the affair were made and put to vote. All were lost but one laying the whole matter on the table. But this was immediately afterwards taken from the table and subjected to further debate. A motion was finally passed that a committee of three be appointed by the nominating committee to investigate the charges made by Brothers Mutch and Phillips, and confer with the visiting secretary tomorrow, and if possible report to this conference before its adjournment.

Wednesday morning Rev. Dr. A. F. Beard, field secretary of the A. M. A., spoke in answer to the charges. He had been waited upon by the committee, Rev. W. T. Mutch, Dr. Frank Russell and Dr. S. L. Blake, and was prepared, although he had had but a few hours' notice, to make his reply, laying aside the address on the work of the A. M. A. which he had intended to give. Dr. Beard slowly and impressively read his answer from a notebook, clearly vindicating along every point the allegations made. He was listened to with intense interest and growing favor. He showed how the reports started, rising through a difference in judgment between the executive committee and one who had been formerly in the service. Two years ago the whole question of financial administration was thoroughly examined by Colonel Fairbanks of Vermont and Hon. A. L. Williston of Massachusetts, and their report, which was printed, commended in the highest terms the economy of the administration. This year that duty was repeated by a special committee of examination, men of the highest standing in the business world as well as in the church, and their report, which is shortly forthcoming, says substantially all that Colonel Fairbanks did.

In reply to the differences said to exist between the workers and the home office, he said that the society was never more harmonious, happy and hopeful, and showed that this must be so as the work was increased last year, although the expenditures were cut $75,000. He invited investigation. Many had made it and there were none that had not been satisfied, and thoroughly so.

A hearty round of applause followed his address and a general expression of opinion was made that was most cordial towards the association, showing that its judgment and sympathies had been in no way injured, but if anything strengthened. A motion that the confidence of the conference in the A. M. A. in its financial administration and field work was unabated was then passed by a hearty unanimous vote.

Another action that caused considerable debate before it was taken was the adopting of a recommendation to request the National Council at its next meeting to consider whether any reduction can wisely be made in their expenses.

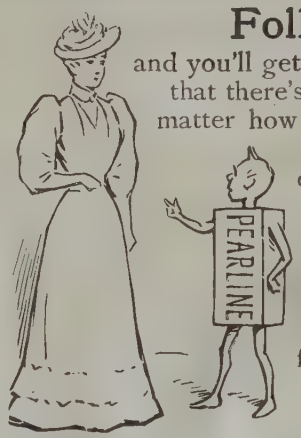
The suggestion that the Connecticut reports and statistics which have become so noted for their fund of invaluable information be abridged and the several reports be presented by themselves met with much disfavor, and the efficient secretary and registrar, Rev. W. H. Moore, re-elected for the fortieth consecutive time by a unanimous vote, was instructed to issue them as usual to the number of 1,500. An assessment of four and a half cents per church member to defray the expenses of the conference was voted. The invitation of Rev. Dr. Frank Russell to meet in the South Church at Bridgeport next year was accepted.

The sermon was preached by Rev. S. H. Howe. The subjects of addresses and papers were: The Church and the Kingdom of God, by Prof. G. B. Stevens; Education for the Ministry, Prof. A. L. Gillett; Ought Our National Benevolent Societies to Hold Their Annual Meetings Together? Hon. G. M. Carrington; Pastoral Care, Fraternal Fellowship and The Evangelistic Spirit in the Local Church, by Rev. Messrs. C. A. Northrop, Joseph Anderson, D. D., and T. M. Miles. Rev. Messrs. G. A. Hood and William Kincaid represented their respective societies, the C. C. B. S. and the C. H. M. S. E. D. C.

Scott's Emulsion of Cod-liver Oil with Hypophosphites brings back the ruddy glow of life to pale cheeks, the lips become red, the ears lose their transparency, the step is quick and elastic, work is no longer a burden, exercise is not followed by exhaustion; and it does this because it furnishes the body with a needed food and changes diseased action to healthy. With a better circulation and improved nutrition, the rest follow.

For sale at 50 cents and $1.00 by all druggists.

SCOTT & BOWNE, Chemists, New York.



Follow the directions,

and you'll get the best work from Pearline. Not that there's any harm to be feared from it, no matter how you use it or how much you use. But to make your washing and cleaning easiest, to save the most rubbing, the most wear and tear, the most time and money—keep to the directions given on every package of Pearline.

If you'll do that with your flannels, for instance (it's perfectly simple and easy,) they'll keep beautifully soft, and without shrinking. 502

Millions NOW USE Pearline

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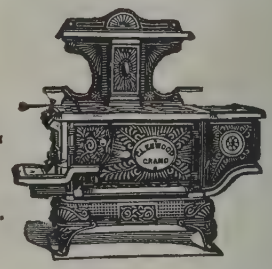
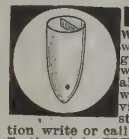
THREE GOLD MEDALS.

WEIR STOVE COMPANY, TAUNTON, MASS.

Agents in All Prominent Cities and Towns in New England.





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BLINDNESS PREVENTED

The Absorption Treatment a Success. Hundreds successfully treated for all diseases of the eyes or lids without knife or risk at their homes and at our Sanitarium, the largest and most successful institution in America. "*Don't wait to be blind.*" Pamphlet Free.

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For Dyspepsia, Constipation, Diabetes and Obesity.

Unlike all other Flours, because it contains no bran and little starch—which cause acidity and flatulence. Nutritious and palatable in highest degree. Unrivalled in America or Europe.

PAMPHLET AND SAMPLE FREE.

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IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR **ADVERTISING COLUMNS**, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN **THE CONGREGATIONALIST.**

THE FIRST CHURCH COUNCIL, LOWELL, MASS.

The long-desired council to investigate the troubles in this church met Nov. 18. Principal Bancroft of Andover was chosen moderator. Of the twenty-six churches of the conference all but one were represented, but Kirk Street sent a communication doubting the wisdom of a council and offering to meet with the estranged brethren for prayer but not for discussion, and the pastor and delegate withdrew from the council. Trinity Church, Lawrence, had voted to be represented with the distinct understanding that in accepting the invitation it did not thereby commit itself to a recognition of the claims of those calling the council. The council voted, twenty-five to ten, that in organizing under the letter missive they did not consider themselves as recognizing in advance of evidence the claims of the party calling the council, which claims they were present to investigate. Besides the churches represented, Rev. Drs. Webb and Plumb were members of the council. In answer to questions it was stated that no attempt to secure the co-operation of the First Trinitarian people in calling the council had been made, but they had been notified of the call and had been requested to send any evidence or testimony which they might desire to present.

Two sessions of three hours each were spent in listening to the statements made by those who worship in the church building, with the protests against their course from those who were worshiping in the neighboring hall, and in hearing the church records of the past ten months. The claims of the party in possession of the meeting house were summed up under four points: 1. That Mr. Kenngott's pastorate terminated Dec. 31, 1895. 2. That all reasonable efforts had been made to settle the trouble by council or arbitration. 3. The church as an ecclesiastical body has never voted to become incorporated or to change its name. 4. Neither the church nor any part of it has been ousted from its original place of worship. Among the important documents submitted was the legal opinion of Mr. T. H. Russell, counsel for the parties calling the council, that the law authorizing churches to become incorporated was unconstitutional. The council adjourned for two weeks, at which time it will hear the claims of those who worship at the hall where Mr. Kenngott is the preacher. G. H. J.

THE ALABAMA CONVENTION.

The fourth session was held at Shelby, Nov. 11, 12. Two points of the meeting are of general interest to Congregationalists. The committee on education, acting under instructions given last year, reported a course of study for candidates for the ministry who have not enjoyed the advantages of collegiate or theological training. The course was accepted and recommended for adoption by the district conferences. It includes works by authors of the highest repute on intellectual philosophy, ethics, systematic theology, Congregational history and polity, general church history, the life of Christ, the theory of preaching and pastoral theology. Owing to financial depression no progress toward founding an educational institution of high grade in this State has been made this year. But a movement in which Superintendent Bassett was prominent has been going forward in association with the State Normal College at Troy, whose president visited New York last spring and secured the hearty indorsement of the plans by our national H. M. S. secretaries. The board of college management has also given its indorsement and approved the appointment of Rev. A. T. Clarke as dean of the Congregational Training School and supervisor of theological studies for all students in the college who may wish to take up studies in that line. The present plan for students is study at home under the direction of the dean with a month's attendance at the college in June.

Another point of general interest is the action of the convention on ecclesiastical relations. The present attitude of the convention is what it was two years ago. It was then generally felt that the ecclesiastical relations had been happily adjusted. A year later the association was divided on the "union question"; and inasmuch as at that time but one church in ten in Alabama had recorded a vote against the convention, and no action was taken by the association this year, the convention invites the association and the churches connected with it to reconsider the overtures for union in this body. The work of our national benevolent societies was considered and addresses delivered, and ringing resolutions adopted on temperance and other timely topics. A. T. C.

"BROWN'S BRONCHIAL TROCHES" are a simple and convenient remedy for Bronchial Affections and Coughs. Carry them in your pocket.

FIVE TIMES
as much silver on
Sterling Silver Inlaid
Spoons and Forks as on Standard Plate.
Guaranteed 25 years in family use.

Patented.
See that the trade-mark is on each article.
E. STERLING INLAID HE.
For sale by all Jewelers.
The Holmes & Edwards Silver Co.,
BRIDGEPORT, CONN.
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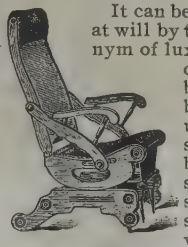
. . . TAKE A COMBINATION BOX OF THE . . .
LARKIN SOAPS
On Thirty Days Trial. From Factory to Family.
And get a "Chautauqua" Desk Free. Most Popular Ever Made.

Number in use exceeds any other one article of furniture. Has gladdened half a million hearts. Solid Oak throughout, hand-rubbed finish. Very handsome carvings. It stands 5 ft. high, is 2½ ft. wide, writing bed 24 in. deep. Drop leaf closes and locks. A brass rod for curtain.

. . . OR A . . .
"Chautauqua" Rocker and Reclining Chair



It can be adjusted to *any position*, and changed at will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish, with beautifully-grained three-ply veneer back. The seat, head and foot rests are upholstered with Velours in crimson, old red, tobacco brown, old gold, blue or olive, as desired. It is very strong and perfectly simple in construction. It is fully guaranteed. Our soaps are sold entirely on their merits with a guarantee of purity. Thousands of families use them, and have for many years, in every locality, many in your vicinity.

OUR GREAT COMBINATION BOX.

100 BARS "SWEET HOME" SOAP. Enough to last an average family one full year. For all laundry and household purposes it has no superior.	$5.00	1-4 DOZ. LARKIN'S TAR SOAP. Infallible preventive of dandruff. Unequalled for washing ladies' hair.	.30
10 BARS WHITE WOOLEN SOAP. A perfect soap for flannels.	.70	1-4 DOZ. SULPHUR SOAP	.30
12 PKGS. BORAXINE SOAP POWDER (full lbs.) An unequalled laundry luxury.	1.20	1 BOTTLE, 1 OZ., MODJESKA PERFUME. Delicate, refined, popular, lasting.	.30
1-4 DOZ. MODJESKA COMPLEXION SOAP. Exquisite for ladies and children. A matchless beautifier.	.60	1 JAR, 2 OZS., MODJESKA COLD CREAM. Soothing. Cures chapped skin.	.25
1-4 DOZ. OLD ENGLISH CASTILE SOAP	.30	1 BOTTLE MODJESKA TOOTH POWDER. Preserves the teeth, hardens the gums, sweetens the breath.	.25
1-4 DOZ. CREME OATMEAL TOILET SOAP	.25	1 PACKET SPANISH ROSE SACHET	.20
1-4 DOZ. ELITE GLYCERINE TOILET SOAP	.25	1 STICK NAPOLEON SHAVING SOAP	.10
		THE CONTENTS, BOUGHT AT RETAIL, COST	$10.00
		PREMIUM WORTH AT RETAIL	$10.00
All for $10.00.		(You get the Premium you select Gratis.)	$20.00

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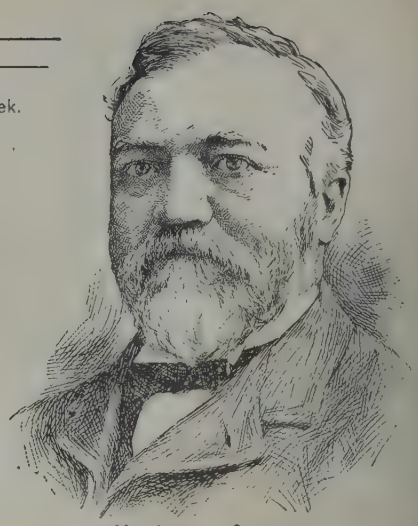

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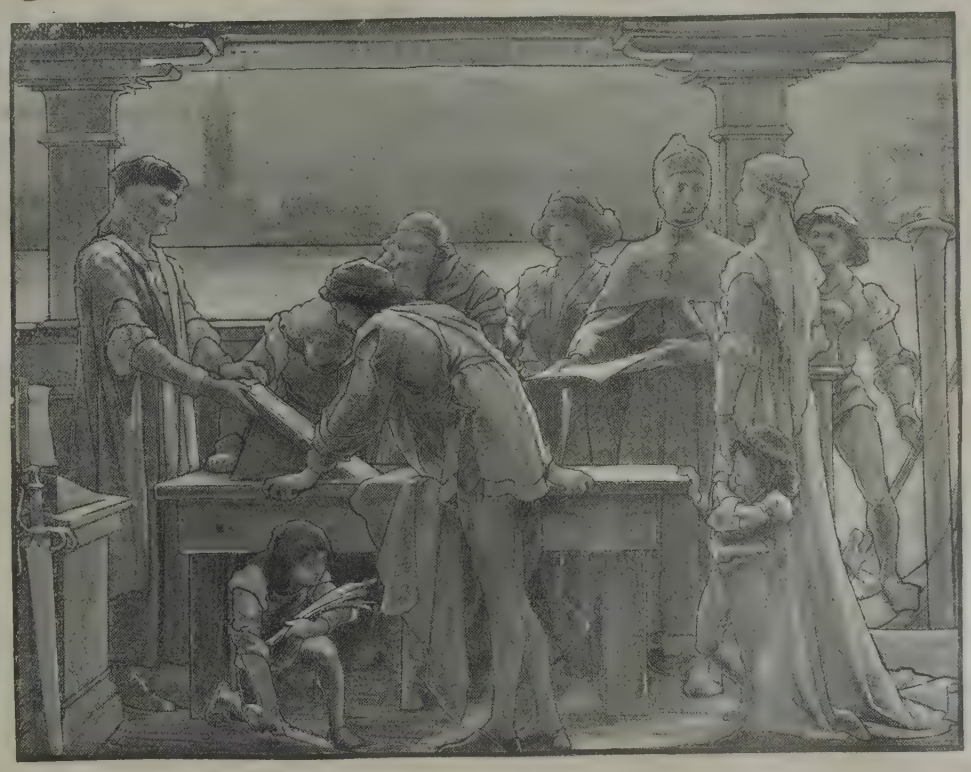

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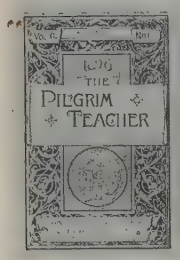

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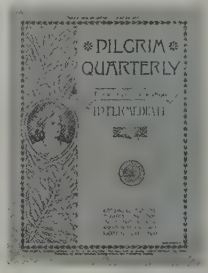

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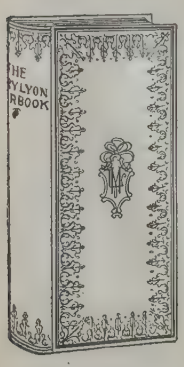

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A NOVEL BY RICHARD HARDING DAVIS

The hero of "Soldiers of Fortune" is a young American engineer who is sent to a small South American Republic to superintend the mines of an American company. The rich American owner of the mines and his two daughters are brought into the action, and there is a love tale running through the whole romance. There is not a slow page, and the scenes will be illustrated throughout by C. D. Gibson, the author's friend.

THE UNQUIET SEX

Each sex is likely to think the other the unquiet one. The author in these bright articles, Mrs. Helen Watterson Moody, will write on "WOMAN AND REFORMS," "THE COLLEGE-BRED WOMAN," "WOMAN'S CLUBS" and "THE CASE OF MARIA," a paper on domestic service.

A NEW DECADE OF SCRIBNER'S MAGAZINE

The features of the coming twelvemonth, which have been two years in preparation, offer in every way a better programme than it has ever been the good fortune of this magazine to promise its readers.

LONDON AS SEEN BY C. D. GIBSON

The artist here will, for the first time, appear as a writer. He has written and illustrated six articles giving the results of his visit to London last summer for SCRIBNER'S MAGAZINE. The illustrations are the best Mr. Gibson has yet done, and present portraits of the most striking figures in London life.

SHORT STORIES BY GEORGE W. CABLE

Beyond the fiction before enumerated comes a series of four short stories by Mr. Cable, the only ones he has written for many years past, and prepared exclusively for the Magazine.

THE CONDUCT OF GREAT BUSINESSES

To the average American his business occupation is one of absorbing interest. He wants to know how other business men manage their affairs and push great enterprises to success. No separate establishments will be described, but the authors have made diligent study of the most successful firms in each branch, and have gone to the fountain head of information. The illustrations have been secured with the utmost care and represent the actual scenes. This year in SCRIBNER'S the American people will see itself at work.

JAPAN AND CHINA SINCE THE WAR

The interest in Li Hung Chang's visit, and the rumor that American capital is going into Oriental cotton mills, shows how general is the wish to know about them as they are today. Mr. Stephen Bonsal, an experienced traveler and writer, was commissioned by the Magazine to look into Japanese industrial conditions, to learn in what direction China has been affected by the war, to describe the changes going on.

PICTURES OF OUT-OF-DOOR LIFE BY A. B. FROST

At appropriate seasons through the year Mr. Frost will furnish groups of characteristic drawings. The advent of Spring will be signalized by some Fishing Pictures in a new vein; in the Fall a set of Hunting Pictures will appear, also Golf and Christmas Pictures at appropriate seasons.

THE ART OF TRAVEL

A well-illustrated series will give suggestions and data on "OCEAN AND LAND TRAVEL," by Lewis Morris Iddings; Mr. Richard Harding Davis will also write on "TRAVELERS ONE MEETS; THEIR WAYS AND METHODS." The illustrations, by American and foreign artists, will be highly pertinent.

THE STORY OF A PLAY BY W. D. HOWELLS

Mr. Howells is never so thoroughly charming as when he is in his delightful vein of light comedy. He gives us now his best novelette produced in this vein. It sparkles from first to last with amusing situations and dialogues that are full of sentiment.

AN EYE-WITNESS TO ARMENIAN MASSACRES

The Magazine has been fortunate in securing a truthful narrative, by a writer for whose authority it can vouch, of the recent Constantinople massacres. For the first time is published an eye-witness's account, absolutely trustworthy, of one of the most horrible events in human history. The article will appear in the January issue.

THE YEAR'S FRONTISPIECES

Beginning in January the frontispieces will present leading scenes in the world's greatest novels, so that the result will be a series of the finest imaginative drawings. Each scene has been undertaken by an artist in sympathy with it. Among the artists will be: ABBEY, VIERGE, PYLE, RAVEN-HILL, FROST, HATHERELL, VAN SCHAICK, GIBSON, HOLF, CASTAIGNE, VOLK.

LIFE IN AMERICAN UNIVERSITIES

These articles are not cut-and-dried accounts of the colleges as institutions, but tell how undergraduates have lived and how they live now. College men will pleasurably anticipate these articles from the names of their authors: Judge Henry E. Howland writing on "UNDERGRADUATE LIFE AT YALE," Mr. James W. Alexander on "PRINCETON," and Robert Grant and Edward S. Martin on "HARVARD." The artists of the Magazine who will illustrate the articles have lived for some time in close contact with the student life at each college, making sketches and studies of actual rooms and scenes.

It is impossible in a small space to even mention the many attractive features for 1897. *A beautiful illustrated booklet has been prepared, which will be sent, postage paid, on request.*

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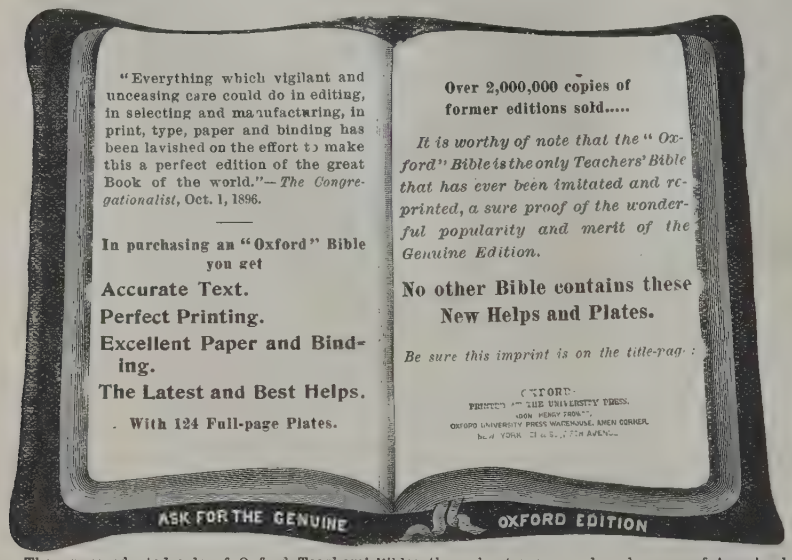
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THE CONGREGATIONALIST

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CONTENTS

EDITORIAL:
- Paragraphs 841
- The Bible and Its Interpreters 842
- Back from Realism 842
- The Book of the Pilgrimage 843
- Religious Reading 843
- Current History 843
- In Brief 844

STAFF CORRESPONDENCE:
- New York 845
- The Interior 845

CONTRIBUTIONS:
- Life in Drumtochty. Clifton Johnson 846
- A Stroll Past Sidewalk Bookstalls. G. P. M. 847
- The Apple Charity. H. H. S. 849

THE HOME:
- Cloistered—a poem. Ida Whipple Benham. 850
- Paragraphs 850
- Some Hopeful Signs in Literature and Art. Estelle M. Hurll 850
- A Lady of Clay. I. Letitia Jean Smyth 851
- How the Refugees Were Saved. Ellen Knight Bradford 852
- All Around the House 852
- Closet and Altar 852
- Tangles 853
- Conversation Corner. Mr. Martin 854
- Corner Scrap-Book 854

THE SUNDAY SCHOOL—Lesson for Dec. 13 855
Y. P. S. C. E.—Topic for Dec. 13-19 880
LITERATURE 856
NEWS FROM THE CHURCHES 874
- The Outlook in South Dakota 855
- The Utah Association 873

MISCELLANEOUS:
- Ian Maclaren in Boston 848
- Woman's Board Prayer Meeting 848
- A Great Chicago Mission 849
- Who May Be Moderator of a Council? 872
- The House of Aldus. 1502 873
- Fellow-Craftsmen in Literature 873
- Notices 874
- The Business Outlook 877
- Marriages and Deaths 877
- Our Armenian Orphans' Fund 878
- The New Temperance Campaign in Canada. Rev. J. R. Black 881
- The Kansas College Question. Pres. G. M. Herrick 883

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IAN MACLAREN made his first visit to Boston last week and received as hearty a welcome as any man from over the ocean has had here for many years. Four times Tremont Temple was filled to hear him. Last Saturday night, notwithstanding a heavy rain, every seat was occupied in the great auditorium, and he could not have wished for a more responsive audience. His hearers evidently knew the characters he had created in the Bonnie Brier Bush and Auld Lang Syne, and they were delighted by the humor and moved by the pathos with which he reintroduced to them the children of his brain and heart. He said that he had been told that Boston was different from other cities, but the one difference he had most noted was that he had here found the most cordial reception given to him in America. The Old South Church would have been more than twice crowded by the people who came to hear him preach last Sunday morning, and those who were so fortunate as to get inside of the building had their expectations fully met. He has spoken to what is best in us and has had a response in kind. We esteem more highly and think more kindly of our fellowmen because he has been with us, and in helping us to greater love for men he has brought us nearer to God. A true minister of Jesus Christ is Rev. John Watson, D. D., and a rare interpreter of human life is Ian Maclaren. The two together make a noble man whom Boston has delighted to honor.

Among the elements which have combined to make the life of Dr. Storrs a life of intellectual and spiritual leadership, his well known lectures upon Preaching Without Notes, given before the students of Union Seminary in 1875 and afterwards gathered in a book, must not be overlooked. The lectures themselves were so apt an illustration of the theme which they considered and of the possibilities of the method which they advocated, and the pulpit practice of the speaker was so inspiring, that those who heard him were emboldened to rid themselves of the restraint of the manuscript and to venture upon the well-considered freedom to which the lecturer showed the way. If the book is not as stimulating as the lectures themselves proved to those who heard them, it has its own power of deliberate impression, and has been influential already with more than twenty classes of theological students in our seminaries. It has, indeed, been one of the efficient causes in that change of pulpit style which has made our church services more pleasing and effective. Nor would it be fair to hold the author responsible for the occasional misuse of the method by shallow brains. As he developed and illustrated it by his own experience it was no easy road to success, but rather the most effective method of applying studies which might be as laborious and far-reaching as the circumstances of the preacher would allow. The cautions of the book are as wise as its incentives to free speaking.

A judge died a few days ago whose duties as servant of the nation had compelled him to decree sentence of death upon no less than 160 desperate characters of the Southwest. We have recently called attention to the policeman and his virtues. It is equally necessary for society to bear in mind the temptations, burdens and sorrows of those whom it selects to dispense justice. Have you ever thought what it means for a sensitive, honorable judge to say to a man, however brutal or guilty, "Thou must die," or, "Thou must be imprisoned for life," even though the judge be simply the instrument recording the verdict of the jury, and society?

Among the 5,482 Congregational churches in the United States, 1,395 received no accessions last year on confession of faith. This statement has been oft repeated of late as an evidence that present methods of church work are inadequate and that other methods should be adopted. There is, no doubt, ground for argument in these figures, but it should be qualified by the fact that many of these churches live only in name; in several instances only one or two members remain, and a large number of these churches probably hold no meetings. For example, the Year-Book gives for Nebraska 191 churches, twenty eight of which have fifteen resident members or less. Washington has 118 churches, with thirty-six having not more than fifteen members each. California has 204 churches, forty-eight of which have an average of about seven and a half members each. It would be absurd to suggest that such churches might flourish if they would adopt institutional methods. Some of them no doubt could be brought to life through the labors of evangelists. Some of them have no reason to claim continued existence. But the facts suggest also that State organizations of churches ought to dispose of their dead bodies by taking them off their rolls. This suggestion applies no less to the records of other denominations than to Congregationalists.

Prof. George Adam Smith's speech at the opening of the Free Church Divinity College, Glasgow, Oct. 21, deserves attention for two reasons. First, because of its suggestions suitable for the consideration of those who are charged with the duty of administering theological schools out of Scotland as well as in it, and, second, because of its references to the divinity schools of this country. He believes that three great changes have made a reorganization of divinity school curricula imperative. To quote his own words:

First, the university curriculum has been reorganized; second, methods of teaching theology have altered; third, the increasing complexity of life has bred large developments in the practical work of the church. These changes suggest, if they do not enforce, on the one hand the reorganization and enlarged equipment of the scientific side of divinity school discipline, and, on the other, a courageous treatment of the question whether they should continue to force or attempt to force all candidates for the ministry through

one and the same curriculum; whether they should not begin to inquire how far, if at all, the needs of the practical ministry would justify them in relieving some of their men from that study of the dead languages through which they dragged their willing but faint spirits.

Whither shall the Scotch Presbyterians turn for practical suggestions? "To the United States," answers Professor Smith.

While in Glasgow our rich men are not slow to give to the practical ministry, and churches and missions are subscribed for with rapidity, there is an ominous indifference to the needs of theological discipline which contrasts with the state of feeling which prevailed at the Reformation or even so recently as the foundation of the Free Church colleges in Scotland. In America this is not so. Wealthy Christians, both men and women, have been impressed by the increased need for an educated ministry, or they have been fascinated by the new fields of research opened up in Semitic or early Christian history, or in the comparative history of religions, and they have lavishly endowed not only new chairs, museums and libraries, but expeditions of research and exploration.

THE BIBLE AND ITS INTERPRETERS.

Several ministers in Brooklyn are preaching series of sermons on the Bible. From newspaper reports one would infer that they present sharp contrasts of opinion concerning its nature and authority. Dr. McConnell, an Episcopal clergyman, said that fifty years ago the belief was general in the universality of the flood, but "today it would be difficult to find any one who believes in it." Yet not far away that same day a Presbyterian minister was affirming his belief in every statement of the Bible as literal fact and declaring, "When faith in its divine inerrancy is abandoned there is no stopping place short of infidelity." Dr. Abbott said, "An infallible book is an impossible conception." Rev. G. H. Horne told his people, "Men must have an infallible book or die in darkness and despair." He mentioned Dr. Abbott and Prof. Henry Drummond by name, and charged them with misleading unstable souls by their delusions, hurling against them Paul's anathema, "Let him be accursed." Dr. Abbott says that Moses did not write the Pentateuch as we now have it, and that the Old Testament contains legends and epic poetry written as history. Dr. Fox declared that Christ said Moses wrote the Pentateuch and thus forever settled the question. Mr. Moody said: "As for a minister who does not believe in all of the Bible, I don't think he is worth a snap of my fingers. . . . I tell you, my friends, when you cut out the tale of Jonah you have got to cut out God." Dr. Charles Cuthbert Hall is preaching a series of seven sermons on The Spiritual Use of the Bible, of which he says: "The glory and majesty of the Holy Scriptures are unveiled by the Holy Spirit to whomsoever will, with a reverent and docile mind, approach the oracles of God." In this statement all those whom we have quoted would agree. But their utterances illustrate apparently divergent views concerning the human element in the origin of the Bible held by prominent Christian teachers, which are widely spread before the people. They probably reflect much current popular discussion. It will be well for those who engage in it to bear certain facts in mind which we proceed to mention.

The questions at issue between these brethren are not of chief importance. Men are most concerned to know, not what means and men God used to give to mankind the revelation of himself, but what that revelation is. Its divine character and authority are attested, not by the men who wrote the Old Testament—many of the authors being unknown—but by its power over men's hearts and consciences, and its answers to their greatest needs. By those who seek God his voice is heard and recognized in the Holy Scriptures. They are made the most precious literature in the world, not through what we know of their history, but because they are able to make us "wise unto salvation through faith which is in Christ Jesus." No honest man who seeks from the Scriptures light on the way to God need fail to see it.

The Bible will stand the keenest scrutiny and will be the more valuable to the world because of it. Its worth above all other books is demonstrated in history in the supremacy of the nations which have received it as from God, and in the lives of the millions to whom it has spoken and is speaking with an authority which their consciences and faith recognize beyond question.

These preachers belong to evangelical denominations in fellowship with one another. All the beliefs they represent concerning the Bible are held by accredited teachers in each of their denominations. No one can be excluded for holding any of these views. It is, therefore, not wise for any of them to denounce in public those brethren from whom they differ.

All these ministers, presumably, seek the spiritual welfare of their congregations. They know that they can gain nothing by weakening the authority of the Bible over their hearers, or by claiming for it authority which cannot be maintained. In its pages they must find the substance of their message to men, and if they do not find it there they cannot claim to have been sent to preach the gospel. They have, therefore, it is fair to presume, one and the same motive in their treatment of the Bible—to lead their hearers to see Christ in it as the Son of God and to transform them into his likeness. When their opinions differ, we may not reject any of them because the characters and motives of the teachers are unworthy.

But whatever their views concerning the infallibility of the Bible, they do not claim that they themselves are infallible. They appeal, therefore, to the judgment of their hearers. They seek to inform and instruct them, but not to compel assent to what their reason rejects. Occasionally, perhaps, some of these teachers for a moment forget their mission, as when one of them said: "Can our reason determine what is true in the Bible and what is not true? If so, whose reason shall we follow?"—while he was demonstrating to the reason of his hearers that the whole Bible is true. But ministers, as a rule, urge men to follow the example of the noble Bereans, who "searched the Scriptures daily, whether those things were so." Mr. Moody said, earnestly, "Get a Bible and read and study it. Then you will be able to judge for yourself." Most preachers do not insist on the adoption of their own views of the Bible, but they all plead with their hearers to study it for themselves.

It is easier to make assertions concerning the infallibility or the origin of the Bible than to prove them. But what are claimed to be the main results of recent Biblical criticism are now published in popular form so that the ordinary student of the Bible can judge whether or not they are true. No sensible person will accept or reject them without examination. And they so much affect the meaning of many things in the Bible that those who seek to know its message will welcome whatever new light is thrown on it by these researches.

These brethren with divergent views about the ways in which the Bible came to us, but with a common faith that it brings to us the supreme revelation of God's character and will, and a common purpose to be like him who is there revealed and to make others like him, are not as far apart as they seem. Some of the questions they are discussing, if not already settled, will be through the efforts of reverent scholarship, but never through contradiction and denunciation. Concerning those unsettled we all have the right of private judgment. Let us not permit our confidence in the truth to be shaken. Let us trust God, study his Word and show its power in our lives. We may not be able to settle fully the ways in which the Scriptures were composed, but "if any man willeth to do his will, he shall know of the teaching."

BACK FROM REALISM.

The presence of Rev. Dr. John Watson —Ian Maclaren—among us and the deserved popularity of his writings afford a pleasant reminder of the evident tendency in the reading world to turn back from the excessive realism which has had such favor of late to a certain idealism. We believe this to be a salutary tendency. The minute study and detailed, photographic portrayal of a subject are not to be wholly condemned, but their outcome has not always proved the most admirable. They tempt to the choice of subjects easiest to be thus handled, and these ordinarily are not the most inspiring. They tend also to exalt method above results, and method really is only a means, not the end itself.

Of course there is realism and realism. The lack of it, in the sense of failure to comprehend and portray the distinctive features of a scene or the special characteristics of an individual, is fatal to an author's success. To leave the impression of having written about something insufficiently understood dooms one's work. But we never actually notice all the small details of either a landscape or a character. The attempt to represent them therefore goes beyond the truth which we know and in a degree becomes unreal because of its very fidelity. The true realism depicts faithfully what we see, not what we have reason to believe we might discover by unusual examination. Moreover, no accuracy of portrayal can render a disagreeable subject inviting, but rather the reverse. Mr. Howells illustrates this sort of realism conspicuously, and Zola's work is an even more notable and far more objectionable example of it. It may be important to describe a dunghill or a profligate, but it is neither wholesome nor artistic to picture the offensiveness of either needlessly and exhaustively.

So there is idealism and idealism. Many of the earlier novelists—Scott, for instance —gave too loose reign to the fancy. Their descriptions were so largely imaginary that their modern readers are conscious of an inadequacy, if not of an inaccuracy, in the portraits which they drew. They exaggerated boldly. But the idealism of the best modern authors of their class, of whom Dr. Watson himself is a fine illustration, avoids this error successfully. It disregards ex-

cessive particularity as to items in order to secure it as to outlines, atmospheres and coloring. It suggests more often than it defines and details. It emphasizes the nobler rather than the baser qualities and aspects of humanity, dealing with even the shadows in its pictures in a large and free, instead of a petty, manner.

This is morally useful and the return to it is commendable. It is better to win admiration for ability to interpret and sympathize with underlying principles and essential traits than for skill in mechanical delineation of comparative trifles. It is better to take broad views of life than narrow ones. It is better to appeal to and inspire the higher nature than to look for approval to the lower. The attention which has been given to realism in literature doubtless has had valuable results, but the return towards an intelligent idealism is to be welcomed heartily.

THE BOOK OF THE PILGRIMAGE.

We give liberal space this week to comments upon more than a hundred books put forth by various publishing houses of the country and we think it equally fitting and profitable to our readers to call attention to a book which *The Congregationalist* itself is just issuing. It is not a mercantile venture but is designed to gather up and preserve in permanent and beautiful form the fruits of the pilgrimage of last summer, whose influence in strengthening religious and national ties between England and America has been widely recognized.

It will be seen by referring to the announcement in our advertising columns that the price of this book will be advanced on the day of publication, Dec. 9, from $2.25 to $3 00 (postpaid). Our readers who wish to avail themselves of the lower figure should send their subscription without delay. It has been suggested that every public library ought to have a copy of this important book. It should certainly find a place in church libraries. A loyal Congregationalist in every town and city and in every church should see to it that this record of an event of such international importance to his denomination is presented to the libraries in which he has a local interest. The book will be widely read if placed within reach of the public.

Aside from its denominational interest The Book of the Pilgrimage is a charming record of travel through southern England and Holland. The text is accompanied by more than 150 illustrations. The localities of pilgrim interest were photographed expressly for us by the well-known artist, Clifton Johnson, whose illustrated edition of Ian Maclaren's stories just published has attracted such wide attention. There are about seventy portraits in the volume, and a special feature is the interesting collection of facsimile autographs—more than 100 in number. Some of the pictures, from private collections, and reproduced by special permission, are of unique interest.

The title-page, frontispiece and finis are from designs by Ipsen, who also furnished the initial letter for each chapter. These initials are one of the most attractive features of the book. With each one is incorporated a characteristic sketch which has local significance and illustrative value. The volume is a sumptuous quarto, printed on enameled paper, with wide margins, uncut edges and is bound in white parchment paper. The edition is necessarily a limited one as the book is printed from type, hence the advance in price, announced some weeks since, and to take effect Dec. 9. The near approach of Forefathers' Day and of Christmas make the book particularly timely, both as a valuable addition to existing volumes touching our spiritual fathers and as a choice gift from friend to friend.

RELIGIOUS READING.

This includes not merely the Bible and strictly devotional books, but any literature which tends directly to enrich the spiritual life. It consists in large part of volumes of devout meditations, religious poetry and the biographies of persons eminent for saintly living. It often is said that the habit of religious reading is dying out, and undoubtedly many individuals, even among professed Christians, neglect it. But the very large sales of such publications afford strong evidence to the contrary.

There still is a vast demand for such reading and a deep interest in it. But its character has changed somewhat during the last half-century, especially in the department of biography. Many once popular volumes of this class now are never read because of their unnaturalness. It is recognized more than formerly that there must be genuine manliness or womanliness as truly as piety in any character if it is to exert a useful spiritual influence.

But it is well understood that religious reading promotes both self-knowledge and knowledge of God. It is an aid to holy reflection. It prompts to intelligent prayer. It opens the soul's eyes to the way of duty. It quickens and enlarges the whole spiritual nature. It encourages us by informing us of the victories of divine truth in the hearts of others and in the world at large.

The best books and journals for religious reading are not always those which deal exclusively with distinctively sacred subjects. We live in a world of manifold thought and action and the highest type of religion takes this into account. Those publications which look at Christianity in its actual relations with mankind, which aim to help living people to learn and do God's will in common life, are usually the most helpful as well as the most enjoyable. But once in a while some book of old-world pious meditation, some actually mediæval record of religious mental processes or efforts, is found inspiring. Whatever by actual use brings Christ close is good for the soul.

CURRENT HISTORY.

Thanksgiving Day, at Home and Abroad.

The exhortations from the pulpit on Thanksgiving Day were both jubilant and solemn. Gratitude for past blessings very properly was dominant, but warning against individual and corporate sins was given its proper share in the prophetic message. In too many cities and towns athletic sports challenged and won the absorbing devotion of the populace, and everywhere there was far less formal compliance with the spirit of the day than there used to be. But charity abounded, and the fortunate did much for the unfortunate, a sign perhaps of the era in which ethics has displaced metaphysics and altruism has to some extent supplanted devotion to and worship of a personal God. President Cleveland obeyed the spirit and letter of his own proclamation, and attended divine worship in a Presbyterian church.

Canada joined with us in celebrating on the same day, and in all the great European capitals our loyal citizens and official representatives sat down to elaborate dinners and listened to appropriate and inspiring speeches. Mr. Bayard, our ambassador to Great Britain, was the guest of Queen Victoria at Windsor Castle, the venerable ruler doubtless taking this graceful way of showing her thanksgiving with us at the peaceful settlement of Anglo-American disputes. The dinner in Paris was chiefly one of American university graduates, and was graced by the presence of eminent French and German scholars. Much was done to cement the ties between American students and French educational institutions.

The American Flag in Turkey.

Our Department of State apparently has begun to feel the lash of criticism, for it has put forth the following statement:

The State Department authorizes the statement that the assertion made by Dr. Cyrus Hamlin that American women in Haskeui fled from massacre, not finding protection under the American flag, is an entire mistake; that the flag was neither furled nor insulted at that point, and that not an American man, woman or child was at Haskeui during the massacre. Equally unfounded is the statement recently made in Chickering Hall by Dr. Grace Kimball that only the English flag is respected in Turkey. During the massacre at Constantinople she hurried by other flags and found protection under her own flag and the escort of the American Consul-General. She passed through the streets where men were being killed by mobs, and went safely under our flag up the Bosporus.

Through scenes of mob violence all over Turkey our flag and missionaries have been protected by Turkish troops. We have lost by incendiary fires but two places, both far in the interior—the value being much less than the claims of England, France and Italy for monks and priests killed, churches burned or houses pillaged, and for which no indemnity has been paid. Every peaceful American arrested or detained has been released on demand of the American minister.

The demonstrations of revolutionists in Turkey are now the chief danger so far as our missionaries are concerned, whose safety is not promoted by intemperate expressions of public opinion excited by appeals to sentiment regardless of facts.

To this Dr. Hamlin already has replied in a convincing way, and Miss Kimball doubtless also will. It is not a pleasant thing to say, but the State Department is forcing many citizens of this country into the position of disbelieving in its sympathy, its courage and the veracity of its representation at Constantinople. We unhesitatingly declare that as between the statements of American citizens long resident in Turkey, whose lives of self-sacrifice and nobility have won the admiration of all men of all nations, and the statements of Mr. Terrell, whose career in Constantinople has made us a laughing-stock and himself an object of contempt and pity, we accept the word of the missionaries. If Mr. Cleveland and Mr. Olney wish the unbiased opinion of a genuine American on their foreign policy, let them read Albert Shaw in the December *Review of Reviews*, who says: "The situation in the Turkish empire has demanded from our government the prompt and vigorous defense of American rights, and the protection of American interests. The appeal has been to dull ears if not to perverted sympathies."

NOTES.

President Cleveland, in selecting Princeton, N. J., as his permanent home, has chosen an environment which will prove congenial to one whose ancestors were Presbyterians.

The majority of the French Catholic clergy of Canada decline to accept the decision respecting Manitoba's schools as final, and the French Catholic members of the Laurier min-

istry are being denounced as traitors to the church.

Experiments made by Mr. Edison in Orange, and by others here in Boston, indicate that by the use of the X rays the blind are to be made to see; and physicists and anatomists are to be compelled to revise their theories as to the location of the sense of sight.

Senator Raines's attack on the New York Police Commissioners has proved to be a boomerang, giving them the opportunity to show that the loopholes in the law which Senator Raines drafted are responsible for most of the abuses that now exist.

The death of Coventry Patmore, the English poet, removes one who had much spiritual discernment and power of expression. He was more than "a laureate of the tea table," as *The Athenæum* once dubbed him. Benjamin Apthorp Gould, who died last week, was one of the most eminent of our astronomers.

The czar, since his return to Russia, is said to have startled officialdom by his assumption of authority and disregard of precedent. Reports from several European capitals indicate that Russia still lies athwart any plan for concerted action with reference to Turkey, even negativing France's latest plan for her financial rehabilitation.

General Weyler has returned to the army with which he is endeavoring to defeat Maceo, the rebel leader. Bourke Cochran and Charles A. Dana spoke at an indignation meeting in New York last week, at which the Administration was denounced for its failure to interfere with the Cuban war; and similar views are voiced in the December *Review of Reviews*.

It seems probable that the Dawes Commission may secure a settlement of the vexed problem of the future of the Indian Territory. Senator Dawes is now on the ground. A convention of the Five Tribes has met and decided that, under certain conditions, they will accept allotments and become citizens of the United States. Should the negotiations to follow be successful, Senator Dawes and his associates will have done a great service. He may yet be remembered with most gratitude for his service to his country at fourscore years and later.

New York State's superintendent of public instruction has just ruled that the Board of Education of West Troy has no right to lease rooms for a public school in a parochial school building, or to employ teachers, however competent, who wear the garb of a religious order. He says:

> By the nature of the lease, by the wearing of distinctive garb, by the emblem (a cross) surmounting the building, by the inscription over the doorway, by the practical result that only the children of one particular faith attend this school, the conclusion is irresistible that the State, to all external intents and purposes, is maintaining a sectarian school therein at public expense. It was clearly the intent of this amendment to the organic law that this practice should be prohibited.

IN BRIEF.

Every one will rejoice in the deepening interest in the Fund for the Armenian Orphans. This week's list of givers is longer than either of the two preceding. The total already reached, $3,821.65, means that hundreds of orphans in the desolated district will be at once housed, fed, clothed and cared for by our missionaries, who know how to make every dollar tell. We wish to gather before Christmas all special gifts designed for these orphans, and friends intending to contribute will please see that their money reaches this office not later than Dec. 22. We cannot undertake after that date to forward by cable the sums received. Checks may be made out simply to *The Congregationalist*. For this week's acknowledgments see page 878.

Bishop John H. Vincent, dear to all friends of Chautauqua, is just departing for South America, where he expects to spend the next six months looking after the interests of Methodist churches.

Miss Frances E. Willard is authority for the statement that Josiah Flint, whose articles in *The Atlantic* and *The Century* on the tramps of Germany and this country have attracted so much attention, is a nephew of hers, the son of her only brother.

A Roman Catholic newspaper devotes nearly an entire editorial page to an abusive editorial about *The Congregationalist*. Probably not a dozen of our readers ever see that paper, and few of its readers ever saw the article which roused the ire of our contemporary. *Cui bono?*

Do our eyes betray us? Can it really be? "When Christian Endeavorers pray for the Jews, the Turks and the Chinese Empire, they should not fail to remember the advocates of righteousness in the press, and the tired, perplexed, harassed and sometimes discouraged man in the editor's chair." This is an Englishman's exhortation. American editors, of course, do not need any such thoughtful sympathy.

In view of the fact that many secular newspapers have assumed that ministers are not qualified to discuss political and financial matters, it is a special satisfaction to note that Rev. J. N. Hallock, D. D., the editor of *Christian Work*, has won the fifty dollar prize offered by the Brooklyn *Eagle* for the best 500-word argument in favor of the gold standard. More than 300 essays were sent in, many from ablest writers on the subject.

Mr. and Mrs. Joseph Cook are boarding for the present in Newton Center. The distinguished invalid is somewhat better, though still far from well. His old passion for reading still burns within him, and the fact that he has read no less than 100 books since the first of last July is evidence that his intellectual faculties are still keen. We trust his present environment will prove favorable to more rapid improvement.

Bishop Galloway of the Methodist Episcopal Church South, whose address at the recent A. M. A. jubilee meeting will long be remembered by those who heard it, says that he is glad he was privileged to meet so many noble men then and there, and he adds this bit of truthful comment: "More social contact would help the sections of our country to see eye to eye on a greater variety of subjects. . . . Views would be less colored by provincialisms."

The *Transcript* thinks that its report of a verbal statement by Dr. Quint to the effect that the First Church of Christ, Scientist, was evangelical will be regarded as a decision which will have great weight in leading Congregational churches to give letters of dismission and recommendation to the aforesaid church. We think not. The opinion of Dr. Quint on that subject, written by his own dictation, which we printed last week, but which the *Transcript* passed unnoticed, will have greater weight.

The newly elected chief justice of Kansas has set forth his views concerning the ownership of property. He says, "The only law which the user of capital is bound to observe is that law which finds its origin, end and sanction in himself." This would seem to indicate that a borrower in Kansas is not regarded by the chief administrator of its laws as necessarily under obligation to pay his debts. The correlate of that deliverance naturally is that no one is under obligation to lend money where law is thus construed.

Many friends of Rev. J. W. Wellman, D. D., filled his pleasant home in Malden last Saturday to congratulate him on the seventy-fifth anniversary of his birthday. His former parishioners in Malden and from Newton were present in large numbers, and ministers and professors were abundant. The years sit lightly on the doctor and his wife, while to have such a group of children and grandchildren as were gathered there to rise up and call them blessed is enough to make the evening of life as enjoyable as it is beautiful.

The committee appointed by the Boston Ministers' Meeting to arrange for a public service to commemorate the life and work of Dr. A. H. Quint send out the following invitation:

> Knowing that Dr. Quint's fellowships with other bodies, social and fraternal, were numerous, and that a host of individual friends would be glad to unite in such a service, the committee extends a hearty invitation to all friends interested to unite in a public memorial service at Park Street Church, Boston, Monday, Dec. 7, at 2:30 P. M. The speakers will be, Dr. J. W. Wellman, Hon. W. H. Hodgkins, Dr. Arthur Little, Dr. E. A. Horton, Dr. W. H. Ward of *The Independent* and Pres. W. J. Tucker, LL. D., of Dartmouth College.

The death of Dr. Quint has left many vacancies in denominational bodies which indicate how influential a position he occupied and how large a service he rendered. Some of these vacancies have been filled by the appointment of Rev. Dr. W. H. Davis of Newton on the provisional committee of the National Council, Rev. William H. Moore of Hartford on the international committee and Mr. Thomas Todd of Boston on the publishing committee. Applications for assistance from the Massachusetts Board of Ministerial Aid should hereafter be sent to Rev. Edwin B. Palmer, Room 9, Congregational House, Boston, who has been chosen a member of the board and chairman of the executive committee in place of Dr. Quint.

Col. T. W. Higginson, in the December *Atlantic*, mourns somewhat over the fact that a professor of political economy at Harvard recently asked who Charles Brockden Brown was; and that a Harvard Senior recently confessed that he never had heard of John Fiske. Colonel Higginson cites these incidents as proof of the fact that the day of universal scholarship is past, that the day of specialization is here, and that the last of the old-fashioned Cambridge scholars of whom one could ask a miscellaneous question with the prospect of answer has been seen. But what shall be said of the eminent Boston publisher who recently revealed that he never had read Ian Maclaren's Beside the Bonnie Brier Bush? Does he specialize on the books he publishes?

Thanksgiving was made a bright day for the Armenian exiles in Boston through the kind forethought of such good friends as Mr. Gulesian, Dr. and Miss Blackwell, Mrs. Barrows and others. Nearly 200 sat down to a bountiful dinner, the company including beside the refugees prominent Armenian residents of the city and a number of Americans. The motto at one side of the hall, "We thank God for a land of freedom," expressed the sentiment of every guest, while those who cannot forget the recent past appreciated to the full the remark of one of the carvers, who said, as he flourished a big knife preparatory to an onslaught upon the bird of the occasion, that he was getting ready to help the Armenians present avenge themselves on Turkey. Among the after-dinner speakers were two doctors, a college professor and a clergyman—all of them exiles.

The remarkable character of Dr. Storrs's jubilee becomes all the more evident as we recede from it. Said Professor Park at Andover the other day, "I consider this the most wonderful demonstration of personal regard that has ever been manifested in this country." It would certainly be difficult to instance a

parallel case of recognition by all classes in a great city of the professional abilities and personal greatness of one of its ministerial citizens. No less significant is this sentence from Joseph H. Choate's address before the magnificent assemblage at the Academy of Music that wound up the week's festivities: "You may search the annals of American cities in vain for such a spectacle. You must go back to Venice, to Athens or Florence in their palmiest days to find such an exhibition of civic spirit and civic pride as Brooklyn shows tonight." A notable literary feature of the celebration, which ought not to escape attention, was the jubilee number of *The Pilgrim*, the monthly published by the branch of the Church of the Pilgrims and edited by Dr. Storrs's associate in that work, Rev. E. H. Byington. The number, with its white and gold cover, its many pictures, its special articles by Bishop Potter, President Gates, Dr. Clapp and prominent members of the Church of the Pilgrims, and its dignified and uplifting Jubilee Hymn written by Mr. Byington himself, will be among the choicest *memorabilia* of the jubilee, and reflects credit upon the editor, as well as upon the business manager, Mr. Erickson. It was in this monthly that the picture of Dr. Storrs which we printed last week first appeared.

STAFF CORRESPONDENCE.

FROM NEW YORK.

Our Congregational Club.

Its topic on the 23d was The Permanent Lessons of the (Political) Campaign, and the appointed speakers were Hon. James L. Blair of St. Louis and Hon. Everett P. Wheeler of this city. Mr. Blair drew his first lesson from the dense ignorance shown by many voters on the commonest financial questions and on the elementary principles of our Government. The decision of most important matters could not safely be left with people of that caliber. The second lesson was drawn from the excitability of the multitude, and the third was from the neglect of their duty by citizens who should vote but do not. A great lesson of the campaign is that we have proved that we are able to govern ourselves.

Mr. Wheeler considered the Bible the best guide to political foresight, and that one of the greatest sins of our people is the choosing of ignorant, incompetent, selfish men as legislators. A campaign of education he held to be a continual obligation, and the seeing, each man in his own district, that competent men be sent to Congress and the legislature should be made a matter of conscience. The difference between a wise man and a fool is that the wise man does not make the same mistake twice.

Brooklyn's Ditto.

The Brooklyn Club on the same evening, its president, Dr. J. B. Clark, in the chair, honored itself by keeping fully up to the line of the week's honors paid to Dr. Storrs. To Dr. Clark's fitting introduction, he replied with one of his felicitous speeches, concluding with a brief *résumé* of his reasons for loving Congregationalism, "because of his ancestral connection with it, his ministry in it, its primitive forms of worship, making it a church that gets back very close to the apostles and the Master, the inspiring activities of its membership, and because it is the body where ultimate unity of the church visible is to become possible."

When Dr. Storrs had left the club, affectionately invoking upon its members, "every one," Tiny Tim's blessing, the topic of the evening was taken up. Dr. H. L. Wayland spoke—aptly and forcibly, as he always speaks—on Democracy in the Churches, and Gen. Stewart L. Woodford followed, showing how large hearted a Brooklyn Episcopalian can be when speaking of the great underlying principles of the Pilgrim churches and the lifelong service of the pastor of *the* Church of the Pilgrims. The audience was the largest ever seen at the club, and the occasion was most memorable.

The Clerical Union.

Our Clerical Union has had a series of unusually interesting and profitable meetings of late. Since the enthusiastic reports from attendants on the A. M. A. Jubilee Rev. Dr. Richards of Philadelphia has cheered his brethren with views that ought to be true and to be soon realized in their beginnings, on the Reunion of Christendom. Mr. W. R. George unfolded the character, aims and methods of his ingenious and original scheme, the George Junior Republic, described in *The Congregationalist* a few weeks ago, and which is one of the most wonderful enterprises in that line the world has ever seen. Rev. F. B. Richards, the pastoral assistant at the Broadway Tabernacle, spoke on Some Theological Bearings of the Study of Penology. And last week Prof. Francis Brown of Union Seminary let the brethren into some of the exoteric doctrines of the higher criticism. The term of Dr. Lysander Dickerman, the erudite Egyptian, having expired, Rev. W. T. McElveen, Ph. D., was last week chosen president of the union.

The Moody Meetings.

Beyond all question the interest in the Moody meetings deepens daily and larger crowds seek entrance to the Cooper Union Hall—many of them in vain. He has lengthened the series for a week or more beyond his original intention, and strong pressure is upon him from the city and neighborhood not to close the services while the interest continues, notwithstanding his engagements elsewhere. If possible, the friends of the work would hold him here until he goes to Boston for the Week of Prayer. The rapt attention and spiritual awakening evidently deeply stir his own soul, and all who know him best agree that he never did better service than he is doing now.

HUNTINGTON.

FROM THE INTERIOR.

Ministers' Meeting.

The paper Monday morning by Dr. Phillip Krohn on Probabilities in Theology was of rare merit. True, most of the brethren who heard it were disinclined to accept some of its positions, feeling as they did that hardly sufficient prominence was given to certainties in theology, but no one failed to recognize the ability of its author, or the justice of his conclusions if one starts from his premises. All felt that it was well that attention should be directed to the part which probability fills in the conduct of life, and to the fact that it is no more unreasonable to recognize it as a motive for action in matters of religion than in matters which relate to the practical affairs of this life.

The Club.

The meeting this month was a Thanksgiving meeting. The chief address was by President Eaton of Beloit on Looking Back and Looking Forward. It was a review of the way in which our institutions were developed among our English ancestors, as well as among Pilgrims and Puritans, and the expression of hope and confidence that the development which, thus far, has been so full of blessing will continue for centuries to come. Two brief speeches from Prof. H. M. Scott and S. S. Rogers, Esq., on the way in which Thanksgiving should be kept closed the literary exercises of the evening. It was ladies' night. The attendance was fairly good, about three hundred being present.

Thanksgiving Services.

Thanksgiving Day in Chicago is noted for three things—charity, religious worship and football. Hospitals, eleemosynary institutions of all kinds and destitute families are always remembered with gifts of food, if with nothing else. Certain firms continue a practice inaugurated many years since of furnishing a dinner to the needy who will apply for it. The churches are in the habit of hunting up the needy and distributing their charity personally, in a way to preserve the self-respect of the receiver and at the same time manifest a sympathizing Christian spirit.

Religious services, especially on a rainy day like last Thursday, are not often largely attended. The Third Presbyterian Church holds a service of praise from nine to ten in the morning, in which three churches unite. This brings together four or five hundred people. The First Congregational, the Union Park, Leavitt Street and the Covenant Churches are accustomed to join in a single service. This year the service was in the Leavitt Street edifice and the sermon was delivered by Rev. J. T. Blanchard of the Covenant Church. At the Californian Avenue Church Rev. J. T. Silcox preached. Nine churches, Presbyterian, Baptist, Methodist, Lutheran and Congregational, united in the house of the Fullerton Avenue Presbyterian Church to listen to Dr. Phillip Krohn of the Lake View Church. The independent churches, the People's, that which worships in Central Music Hall, and the Church Militant, met in McVicker's theater, Dr. Thomas presiding, to hear addresses from Mr. Vrooman and Dr. Hillis. A Unitarian church, a Universalist church and the congregations of two synagogues met together in the Oakland Club Hall to hear a Jewish rabbi discuss the Perils and Hopes of Our Democracy. At the Fourth Baptist, where seven Baptist churches were represented, Dr. Greenel, pastor of one of these churches, directed the attention of his hearers to the Prospects of National Permanence.

Nearly all the speakers were inclined to optimistic views, but did not fail to point out the perils to which we are exposed. Many notable sermons were heard on Sunday, among them one by Dr. Noble, in which, after recognizing the hand of Providence in delivering us from recent dangers threatening the honor and prosperity of the country, he was careful to say, and say emphatically, that these dangers had their origin in a haste to obtain wealth and in a neglect of justice on the part of wealth and intelligence which it is the business of Christian people to rectify speedily and thoroughly. It is the feeling in this vicinity that all trusts and monopolies which exist at the expense of the people should be dealt with immediately, that educated men and business men may no longer shirk their duty as citizens, that the best and most competent men in society must unite to see that all just grounds of complaint made by laboring men and persons in moderate circumstances be carefully considered and, if founded in justice, removed with the least possible delay.

Voluntary Attendance at Prayers.

The University of Chicago has hitherto forced no one of its students or of its professors to attend its chapel exercises. The experiment cannot be said to have been satisfactory. Neither professors nor students have been present regularly or in large numbers. It has now been decided that hereafter a short chapel exercise shall be held at 10 30 A. M. four days in the week, at which it is expected that every member of the university once during the week, unless excused for good reason, will be present. Arrangements have been made by which members of different classes may meet together and in this way become better acquainted with each other than has been possible in the past. This dividing of the students and bringing them together on certain days of the week is necessary on account of the lack of a room in which all the members of the university can come together at one time. No want is greater at present than a chapel large enough for the patrons of the university. Not a little interest is taken in this latest decision of the authorities of the university in regard to religious exercises, as it confesses the failure of the voluntary system.

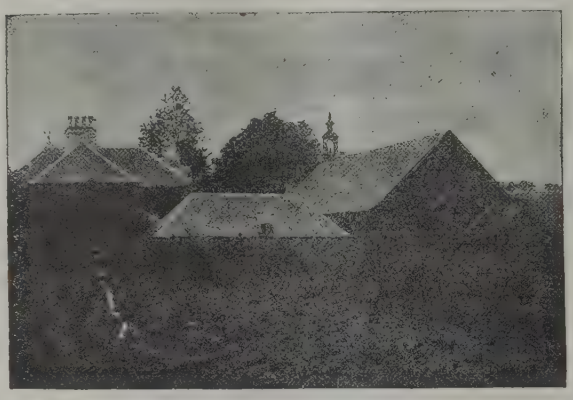
FRANKLIN.

Life in Drumtochty.

By Clifton Johnson.

"It's unearthly—a' these Americans comin' across here," was the comment of one of the older Drumtochty folk when he heard the news of our arrival in the region; for Drumtochty is a quiet, country district and the interest the outside world has shown in it of late is, to the average inhabitant, something past understanding. Since Ian Maclaren began to write, "Drumtochty" has become a household word with the reading public wherever English is spoken, and many a traveler from beyond the seas turns aside from the beaten tourist paths to see the region that has become so familiar in the pages of Beside the Bonnie Brier Bush and In the Days of Auld Lang Syne.

My wife and I spent nearly two months in Logiealmond, or Drumtochty, as Dr. Watson calls it. It is a widespreading farm and grazing district on the edge of the Highlands, about a dozen miles north of Perth. It has one little central village called Harrietfield, situated on a long slope, or "strath," that sweeps gently downward to where a final steep pitch drops into a winding half wooded ravine, in the depths of which flows the stony river Almond. From the village one has always in sight the blue ridges of the Grampians, cutting ragged lines into the sky along the north.



THE FREE KIRK AND MANSE, FROM THE REAR.*

Aside from this one village group on the strath the habitations of the region are scattered farmhouses and a few lonely shepherds' cottages on the borders of the moors. The glen has no resident gentry, though there is a shooting lodge at the head of a wild ravine up toward the hills and there is the big decayed mansion of Logie House just beyond the village borders in the midst of a grand park. Then there is Glen Almond College on a high terrace in plain sight across the river. You hear the college clock toll the hours and its bells chiming for evening service and you see its brown walls and pinnacles rising above the trees like some ancient castle. This college, I think, is never mentioned in Dr. Watson's stories and it seemed to conflict with one's sense of fitness. It made the scenes less completely rustic than one would wish, and, besides, what business has anything here that is not in the books?

LOOKING DOWN ON THE GLEN.*

The region as a whole is lacking in picturesqueness and beauty. You find these qualities in spots, but, in a casual view, Drumtochty is ordinary. It is transformed in the books by the imagination of the author. We were told that in the minds of former residents far removed it had always an Arcadian charm, but when such return they are disappointed. The present inhabitants see nothing extraordinary about the region or about themselves. They tell you of certain views from the hills and spots along the stream that are bonnie, but the rest they think is commonplace. Dr. Watson is a favorite in the glen and the people esteem him a very clever man. Most of them like his books very well, though rather on account of their local flavor than as literature. Nearly every one of the glen folk has read Beside the Bonnie Brier Bush. Only a few feel like affording to buy the book, but they gain their ends by borrowing. They do not recognize the reality of the descriptions of character, and the humor and the pathos is largely lost on them. One of the Drumtochty ministers in his delight over the book read a chapter at a meeting of his elders. But the elders were perfectly imperturbable and sat unmoved to the end. He did not try it again.

* Clifton Johnson's illustrations in The Bonnie Brier Bush, by courtesy of Dodd, Mead & Co., owners of the copyright.

The most interesting view we got of the books was from the guard of the Kildrummie train who is himself one of the most realistically described of the author's heroes under the name of Peter Bruce. In his look and ways he is so exactly like the book character that every stranger who journeys to Drumtochty recognizes him at once, and they call him "Peter Bruce" quite independent of the fact that his real name is "Sandy" Walker. One first sees him when the train running east from Perth stops at Kildrummie Junction. The junction is simply a forlorn shed of a station with its accompanying platforms in the midst of some lonely farm fields. On the side track is Peter's train in waiting and Peter himself is there hurrying about, joking with the travelers and attending to the baggage and to the comfort of all those in his charge. After a delay of a very few minutes this gray little old man waves his hand to the engineer, snaps a last door shut and swings up to his van at the rear with a very youthful alertness. Then the train puffs away on the up grade toward Kildrummie—two or three miles distant.

It was a pleasure to watch Peter at the terminus, he was so bustling and good-natured and his eyes so full of twinkle. It seemed to come natural for him to get acquainted with all strangers and to find out their business the first time they ride on his train. He looks after the welfare of the passengers as attentively as if they were his children. One day when I had been exchanging some banter with him he turned to my wife of a sudden and asked, "Din ye believe in yon man?"

"Why, of course," was the reply.

"Then ye can believe in onything," said Peter, with a wink.

When we told him we came all the way from America to make pictures for Dr. Watson's books, he said, "I ca' that a silly errant, noo."

He always spoke as if he did not relish the notoriety the books had brought him, but I fancy that was mainly bluff. Probably it will be a long time before he sues Dr. Watson for "defamation of character," as he hinted was his intention. "O," he said, "I ken Watson fine, but," he added, "thae books are two-thirds lees. The Drumtochty men were aye a drunken lot. It's all very true aboot their stannin' aroon'

on the junction platform, but it was na for the clatter that Watson tells aboot—it was because they was too drunk to know enough to get on. Thae was mony a time they had to be put on—pushed in like cattle or lifted like bags o' grain."

No doubt Peter's trials with the stubborn farmers from the glen, six miles distant, make him take an extreme view of their failings. But it is true that the Drumtochty folk and the Scotch in general drink beyond anything I am familiar with in our American country. Nearly all the farmers drink in moderation and even a church elder can stagger after a visit to Perth without losing caste. Few are hard drinkers at home or are habitual visitors to the inn. They treat friends and strangers when they call and indulge in a social glass at the "publics," but private tippling is rare. The tendency is at present to make liquor drinking less respectable and the younger generation feels a little sensitive about being seen drinking by the community's chief moral monitor, the minister.

We heard much of Dr. Leitch, who, very much idealized, is the lovable Dr. Maclure of the books. He has been dead now a score of years and you can see his stone in the little burying ground that huddles about the gray walls of the Established Kirk. But he was never any hero to the Drumtochty folk. Their view is quite disparaging. He was a picturesque figure, as awkward and rudely clad as he is in the book, and his professional methods were as rude as his outward appearance. Still he was a fairly good doctor.

Indeed, except for Peter Bruce, it would be difficult to fix on any one, past or present, who is the exact counterpart of the characters whom we know so well in the stories. One catches glimpses of the book people in all he sees of Drumtochty life and ways, and the manner of their speech Dr. Watson seems to have caught perfectly, but Burnbrae, Drumsheugh and the rest are the creations of the author's genius. One would have to travel far to find people more kindly and whole-souled than many of these Drumtochty folk. They make hospitality to a stranger a fine art, and if you ask a favor of some old farmer in a dress that any respectable scarecrow would be ashamed of he will grant it with a courtesy and a warm pleasure that make you love him on the spot. Yet the place is not Altruria. Good and evil exist there mixed very much as they do in the rest of the world. There are sharp dealings, rivalries, mean economies, dark lapses of morals and gossiping tongues, so that with the brightness there is plenty of sharply contrasted shadow.

Logiealmond as well as all the country around is owned by the Earl of Mansfield, one of the richest of Scotch landed proprietors. His residence is Scone Palace near Perth. One naturally thinks of him as the prototype of "Lord Kilspindie of Muirtown Castle," but unfortunately he does not resemble that courtly and generous gentleman to any marked degree. He is a champion of that sect of Presbyterians in Scotland known as the Established Church and he favors tenants of the same persuasion.

Harrietfield village, although it belongs to the earl, is not wholly in his power. It is built on land feud or leased to the tenants for a term of ninety-nine years, and about a quarter of this time is still unexpired. The village locally is commonly spoken of as "The Feus." It is a double row of stone houses with gardens in between. Here, too, are the United Presbyterian and the Free Kirk. Houses and churches both were built by the people, but all are the Earl of Mansfield's in twenty-six years. Nevertheless, there is no fear of any special severity, for whatever might be a landlord's personal pleasure he dare not go against the public sentiment of the nation, and the dissenters will continue to have their kirks and their ministers.

The Free Kirk is the one of which Dr. Watson was pastor in his early life. It is a plain stone building oddly situated at the back of the village, so that its only approach is by a zigzag lane. At the peak of the front gable is a bit of a cupola where hangs the bell, and the bell rope dangles down the wall outside. Inside the kirk is comfortably modern, and in this respect is quite the reverse of the antiquated interior of the Established Kirk two miles away at Chapel Hill. The latter has an old time high pulpit over-hung by a sounding board, and seats with backs so painfully perpendicular it makes one ache just to look at them.

But if the auditorium of the Free Kirk is uninterestingly modern, the vestry at the rear is just the opposite. It is so small one would think it had been built for a joke, and nothing could be truer to the reality than the humorous description of it in Beside the Bonnie Brier Bush. The Free Kirk manse adjoins the church. It is a pleasant house, pleasantly situated. It turns its back to the village, and looks down on a sweet little dell where the wild roses fling out their thorny arms piled high with rosy bloom, and where the village women trundle their barrows of washing to do their scrubbing by the burnside. The hills sweep up finely from here and the blue ranges of the Grampians dream in the distance. It was in these surroundings that Dr. Watson, lover alike of nature and his fellowmen, gathered the impressions that have given to the world these books of simple Scotch stories which have brought us all so much wholesome pleasure.

A STROLL PAST SIDEWALK BOOKSTALLS.

BY G. P. M.

Few of a city's possessions are more indicative of its past—and its present, too, for that matter—than its bookstalls. They tell whether the people in that city and the towns round about it have been given over to the mere struggle for existence and the accumulation of money, or whether they also have invested in "medicine for the soul," and sought to foster mental and spiritual growth by purchasing, if not publishing, many books.

Hence, as you wander about the streets of many of the prosperous but more modern manufacturing towns of New England, you need not expect to find displayed such collections of old books as you will find for sale in the older seaport and hill towns. Such collections presuppose more than the newer towns can furnish.

Obviously a city as ancient as Boston, the intellectual capital of a section inhabited by a people than whom there once were none more intelligent in this or any other country, must see drifting in to its bookshops the cherished collections of many individuals, dispersed because poverty or death or changed circumstances make collectors, or their heirs, willing to sell. The best of these books either find their way to the auction rooms and thence to the private or public libraries of the land, or they find a place on the shelves of the dealers, who generally know their value and demand a generous profit.

But fortunately there is a limit both to the shelf room of the dealers and to their omniscience, so out on the sidewalk bookstalls, where what they are pleased to call "rubbish" is stacked up to be sold for a nickel or a dime per volume, they deposit many books, some of which in time "come to their own again," and are the choice treasures of libraries whose owners are bibliophiles.

'Tis true that one who wanders down Cornhill, Boston, and Brattle, Milk and Bromfield Streets today will find these outer bookstalls to be the morgues where are displayed in ghastly array "the favorites of yesterday," as T. W. Higginson has recently called them. The stroller also will find many of the booklets about pious children who died young, which Agnes Repplier scoffs at in her delightful essay on Little Pharisees in Fiction, in the December *Scribners*. Nowhere else, save in special collections made by pedagogues for pedagogical purposes, can one so well determine by comparison the vast strides we have made in our schoolbooks, secular and religious.

But now and then a well-bound, well-printed edition of some standard work creeps in, bearing on its fly-leaf the signature of an earlier owner, or having an engraving or portrait or two that will be valuable in extra illustrating. Happy the man who knows a first edition when he sees it, or who recognizes in the signature the proof that it is either a presentation copy from the author of the book, or the former property of a noted man, or who perceives that the engravings are rare. There be such joys reserved even for men whose purses are lean.

Let us stroll down Cornhill today, and see what can be had for a nickel or dime.

William Law, the mystic and nonjuror, is too pious and unworldly to be a popular author in this day and generation, but the man who samples him will ever be his debtor. At least so thought Dr. Johnson and Gibbon. Believing this—in theory, at least—and feeling the necessity of A Serious Call to a Devout and Holy Life, you naturally purchase a 1739 London edition of Law's book with that title, especially as you discover on its last page the bold, old-fashioned signature of William Pepperell. Comparison later with Pepperell's authenticated signature makes clear that you have unquestionably a book formerly owned and annotated by Sir William Pepperell, the capturer of Louisburg, America's first baronet.

Here is a well preserved volume called The Literary Miscellany, which superficial examination shows to be one of the earliest periodicals of its kind published in this country. This copy is penciled with the names of the authors of many of its articles, and you buy it, sure that it will prove a worthy addition to your slowly increasing collection of works on American journalism. Investigation later shows that it is a perfect file of a high grade literary journal to which Andrews Norton, S. Willard, and William Jenks and a notable group of other young Harvard graduates contributed in 1804–6, men who later were to achieve great prominence.

Sometimes in scanning the titles of these old books, especially those which grew out of the Trinitarian-Unitarian controversy, of which there are an innumerable number on the bookstalls now, testifying by their profusion and cheapness to the non-vitality of the controversy today, you are constrained to believe that in some respects an old bookstall is one of the saddest sights of a great city. It tells of so much misdirected thought and energy, so much thwarted ambition, so much misunderstanding of men and events. Here, for instance, is the volume of caustic attacks by George Lunt on Theodore Parker, R. W. Emerson, G. W. Curtis and the abolitionists, which first appeared anonymously in the Boston *Courier* in 1858. Who cares now what Mr. Lunt thought of Emerson, or how much he misunderstood Curtis? The logic of events and the verdict of history have annihilated his clever satire and pessimistic prophecies.

It is not a sightly tome that your eye rests upon now. Wind and rain have discolored its binding and marred its print, and there is nothing in its title to win your study, for it seems to be a memoir of a clergyman. But your eye as you run over the pages notices the names of John Randolph of Roanoke, Thomas Chalmers, the Scotch divine, and William Wirt appended to letters, and you see references to "a magazine," which make you think you have stumbled on the life of an editor. Secure in your study, with lamp lighted and easy-chair beneath you, in due time you ascertain that your battered volume is exceedingly interesting and the valuable repository of facts and opinions that shed much light on one of the earliest attempts at religious journalism in this country, namely the struggle of Rev. John H. Rice, D. D, to edit and establish a religious weekly and a literary monthly in Richmond, Va., in 1814–15. You arise from reading of it cognizant as never before of the dependence of the South of that day upon the North for its supplies of new books and educated ministers, and the service which Andover Seminary rendered to the cause of Christ by its co-operation with Virginia and Carolina Presbyterians. Here, too, are found most valuable hints as to the influence which slavery had upon the ecclesiastical life of the Old Dominion, and you hear mutterings of the coming storm.

You come back to the daily task after such a quest minus forty cents, but satisfied with the *quid* which you have if the dealer is satisfied with his *quod*.

IAN MACLAREN IN BOSTON.

ON THE PLATFORM.

Venerable men and women and delicate maidens do not stand in line for eight or ten hours to purchase tickets to readings by authors who are merely clever or notorious. There must be some stronger motive than proceeds from curiosity or love of amusement which will lead business men and artisans to give up their time and ladies in silks and servants in calicoes to endure hardship if by so doing they can see and hear the man whose books and sermons they have read and cried over. It is doubtful whether more convincing proof of the affection of readers for an author was ever manifested than was shown by the heterogeneous crowd of rich and poor, high and low, who suffered so much fatigue and worry the first day that tickets for Ian Maclaren's lectures were put on sale in Boston, fatigue and worry, too, that was quite unnecessary and might have been spared the public if there had been better management.

But who thought of the fatigue or incompetence when he sat in Tremont Temple at any one of the four readings and fell under the spell of the winning, delightsome, witty lecturer and interpreter of his own matchless creations? How genuine was the round of applause when Rev. Dr. George A. Gordon finished the graceful words of welcome with which he introduced Dr. Watson to his first Boston audience, and how the lecturer won his way to all hearts by his tender words of regret that his long anticipated visit to Boston could not be crowned and made perfect by a chat with the Autocrat of the Breakfast Table.

To say that Tremont Temple was filled at each of the four lectures would not be true, but it is true that more than 9,000 sittings were sold and that the audiences contained the flower of the people of Greater Boston. Distinguished clergymen always occupied the platform seats, but they were few compared with the many fellow-clerics who were scattered throughout the house. Tuesday evening a delegation of Scotchmen, clad in kilts and tartan, sat in the organ loft.

Of the many courtesies shown to Dr. Watson by Bostonians the most notable perhaps was Mrs. James T. Fields's entertainment of him on Thanksgiving Day. There he received from the physicians of the city a beautifully worded testimonial and some choice flowers, their demonstration of respect and gratitude to the man who has made the philanthropy and skill of the average physician immortal in his classic portrayal of Dr. William Maclure.

IN THE PULPIT.

Eager as Bostonians were to hear Dr. Watson on the platform, many were still more desirous to ascertain by the hearing of the ear what message he would bring on the Sabbath day when he stood up to set forth the Christian gospel. More than an hour before the doors were opened the throngs began to gather at the entrances of Old South Church, and by a little after ten every seat was taken, the pew-holders and their special friends being the only ones admitted up to that time. When at 10.30 the doors were opened and outsiders admitted in half a dozen different installments, the number thus privileged were only a fraction of the great multitude who knocked in vain. Within the scene was a memorable one. Hundreds stood throughout the service and hung upon every word of the preacher, whose discourse occupied sixty minutes. The chaste splendor of the edifice was a fitting setting for the congregation representing so much in the way of culture, intelligence, appreciativeness and Christian character.

If Dr. Watson were wearied with the exactions upon him during his American tour he succeeded in covering up all traces of the fact. He preached as if he loved to preach. His manner resembled his platform style of speech, and, indeed, all the characteristics—humor, pathos, vivid word picturing—that make his stories and his lectures so fascinating pervaded the discourse. Dr. Gordon happily introduced the speaker, terming him the guest of all good hearts within our borders. Dr. Watson's theme was The Optimism of Jesus. He took Zaccheus as an instance of a man in whom the Pharisees saw no good, but in whom Jesus saw possibilities of a son of Abraham and a son of God. The strength of the sermon lay in part in its realistic descriptions of Zaccheus and other individuals. The four points developed were: first, in every man there are two selves; second, we can appreciate either the lower or the higher self in our brother; third, the higher self is the real man; fourth, if we wish to save our brother believe in the better side of him.

Dr. Watson's hand was not grasped after the sermon by one in a hundred who would have been glad to have expressed their appreciation of the helpfulness of his sermon. But when he left Boston, Sunday night, for New York, he must have carried with him the conviction that no city in the country contains in proportion to its population more of his admirers and wellwishers. Dr. and Mrs. Watson sail for Liverpool Dec. 16.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, NOV. 27.

The calendar topics being appropriate to Thanksgiving season, Miss Valentine of Woburn read selections from the Sixty-fifth Psalm and the epistle to the Philippians.

Mrs. Kellogg, quoting the text, "Whoso offereth praise glorifieth me," spoke of the privilege of thanksgiving and of the manifold causes afforded by a retrospection of the growth of mission work during the century.

Miss Emily Wheeler said we ought to go to mission fields in order to appreciate the many things which should call for our gratitude here. Some one in her hearing had said we could easily omit from our list of mercies the minor things, such as good roads, but Miss Wheeler thought of the wretched roads in Turkey, of the springless vehicles, the utter absence of anything like horse cars or railroad trains, and felt that such blessings as good transportation service were by no means to be counted as small. Think of having to order household supplies for a whole year, instead of day by day or week by week, and of the trial of having some spoiled by the way or give out altogether. She recalled one can of baking powder left from the looting of their home in Harpoot because the mob thought it contained dynamite, and what a treasure it was in the missionaries' depleted stores and how thankful they were for it.

Mrs. Carrie P. Fowle, recently returned from Cæsarea with her family, recurred to the Thanksgiving day of last year, kept midst dangers and anxieties and followed the next day by massacre and distress. She was thankful to have her children out of that atmosphere of bloodshed and terror, and she thought of her husband, probably returning to his field over such a road as Miss Wheeler had described, and of his thankfulness in the thought of the safety of his family. Mrs. J. K. Browne read a letter from her husband written at Arabkir, telling of fully attended meetings but of destitution and suffering on every side.

Mrs. DeForest of Japan gave as causes for thanksgiving that we have no tidal waves here such as have brought dire disaster there, that the Red Cross Society, organized during the war, had proved efficient in relief work after the tidal waves, and that the younger evangelists in Japan were showing themselves most efficient in their line of effort. After a series of brief prayers of thanksgiving, Mrs. Thompson quoted the headings of two chapters of a book she had read years ago. "I must pray more," "I must praise more."

Men must look each other in the face and construct prayer or sermon with the human alphabet.—*Julia Ward Howe.*

A GREAT CHICAGO MISSION.

The nineteenth year of the Pacific Garden Mission has now closed. The meetings held every night during the year were attended by more than 200,000 persons in the aggregate and were larger than in any previous year. As far as can be judged not a meeting has been held without conversions. The audiences range from four to five hundred and embrace persons of every race and strangers from every part of the country. The mission, through correspondence with those who have been blessed by it, is in close touch with almost every part of the English-speaking world. Through these converts, who do not forget the influences which reached them, and who are striving to serve the Master in the place where their lot is cast, the mission is making its power felt more widely year by year. The mission has certainly solved the problem how to reach and hold the masses. It is by the simple, hearty, friendly and honest preaching of the gospel. Situated in darkest Chicago, with no attempt to conceal the hatefulness of sin and the wretchedness it invariably causes, it finds eager listeners night after night and witnesses constant proofs of the power of the grace of God to change the human heart, as its managers say, to exhibit the same transforming power as is described in the gospel of John and in the Acts of the Apostles. Two gospel wagons are now carrying the message of life every evening to different sections of the city and are reaching six or eight hundred persons every day. Visits to the Bridewell and the prisons and to the sick in hospitals have also become a prominent feature in the work of the converts. The Sunday afternoon meeting for the study of the Bible has drawn together a class of nearly one hundred, men chiefly, in which many are trained in the skillful use of the Scriptures. A bureau of information through which inquiries are made for long lost friends or relatives seems to meet a pressing want. While no one can estimate the amount of good the mission has accomplished in the way of winning men for Christ, it is recognized by city officials as a crime preventing agency and as such worthy the support of all order loving people. The cost of the mission the past year was a trifle over $6,200. Of this sum about a quarter came from Mrs. Colonel Clarke, the superintendent, who in addition to giving her time to the mission is by far the largest contributor to it.

On a recent Monday morning the ministers listened to an account of the work of this mission as furnished in the words and appearance of three of the men who have recently been converted in it. Each one of them had fallen low, but by the grace of God was brought to a consciousness of his real condition as a sinner and led to break away from the power of sin and enter upon the service of God. All of them are now in positions of trust and are earnest in their efforts to help those who are still in bondage to Satan. One of the three who addressed the meeting was an ex convict, another a reformed drunkard, who, with his wife, is keeping a home for the rescue of erring women, and the third an Irishman, who from great wealth and high social standing in his own country had been brought, by the loss of property and his own habits, to a condition in which he felt himself an outcast and a disgrace, not only to his family, but to human nature. The story of the conversion of these three men and the account of the work they are now doing ought to be repeated in as many of our churches as possible. It would convince those who may have begun to think that one's faith is a matter of indifference that there is nothing so true as the gospel, and no means so certain to help men to their feet as the bold and constant proclamation that the wages of sin is death while the gift of God in Jesus Christ is eternal life.

FRANKLIN.

THE APPLE CHARITY.

Depleted cupboards in many Boston homes have depended, to a greater or less extent, for about six weeks past upon the generous providence of New England farmers, whose orchards have fortunately escaped the blight of the general stress of the times. Just how it came about that an entirely free and ample supply of fruit has been stored almost at the doors of needy and worthy families is a story whose interest centers in the novelty and growth of the movement, but which cannot contain a full statement of the success and all the benefits of the work.

This is not the first chapter in the history of New England fruit offerings. As long ago as 1878, at the suggestion of Mr. D. L. Moody, the farmers of Northfield, and others following their example, sent 1,400 bushels of apples to the Boston City Missionary Society. Rev. D. W. Waldron of that society successfully conducted the proper distribution of the fruit among nearly 600 families. It is worthy of mention that such generosity was an incentive to like deeds in another direction. The same year a brother, who feared that the "sour apples might set the children's teeth on edge," gave 500 gallons of syrup "to neutralize any such result."

Two years later the same movement was repeated, and the City Missionary Society became the medium between farms and families for distributing over 4,000 bushels of apples, pears, peaches and various vegetables among more than 1,500 households.

This year the society has shouldered the management of a fruit offering which became spontaneous at the call repeated by Mr. Moody. His suggestion was all that was necessary and both parties met in mutual service. The contents of the carloads were sent in small quantities all over Boston, from the freight houses directly to the homes of needy ones, all of whom were known as worthy of such attention. A bushel or a bushel and a half is the gift to each household. Up to date between 2,500 and 3,000 bushels have been distributed. The girls at the Northfield school encouraged the suggestion at the start by subscribing $20 for 500 bags, all the other bags which have been used being a gift from individuals.

The offer of a New Hampshire young woman to place a carload of apples at the disposal of the Associated Charities of this city, for free distribution among the poor, was the starting of another avalanche of fruit which, like the first, has come down from western Massachusetts, Maine and New Hampshire in such quantities as to require the special attention of a manager at the Boston end to receive, store and dispense with care and caution. Rev. R. B. Tobey was asked to undertake the superintendency of the work, and his hesitancy at the outset was at once set aside by the generous offer of Rev. Dr. E. E. Hale, representing the Lend-a-Hand Club, to provide for the expenses of distribution in the city. Once started, these streams also needed little stimulation—offer following offer from various scattered sections. The pressing necessity of cheap and speedy transportation from fields to firesides was greatly relieved in both cases by the willingness of the railroad corporations centered in Boston to convey the supplies without charge. The free use of a storehouse, means for conveying the fruit thereto from the cars and a great supply of paper bags of large capacity were encouraging additional offers from magnanimous business firms and individuals. Only sorted apples, as a rule, are sent out for distribution, and they include cooking and eating apples and on the average are in excellent condition.

The different mode of management in this second movement, *i. e.*, distribution from a central station and district points to individuals rather than direct from the cars to the homes, has necessitated the use of the fifteen district headquarters of the Associated Charities, which are scattered over the twenty-five wards of the city, and eleven other stations, including, beside those given up entirely to this work, such places as St. Andrew's House, Olivet, Ruggles Street and Every Day Churches. The contents of boxes, barrels and bags of all sizes and many shapes have multiplied the hundreds of bushels which have filled the great bins at headquarters over and over, and these in turn have been drawn upon by the cartload to provide the substations of distribution, several wagons being used exclusively to fill the orders of the latter. Thus the expenses and difficulties of actually placing these small quantities of fruit in the kitchens of large families have been reduced to nothing as far as the recipients are concerned and to a minimum for the givers and managers of both offerings.

The busy times at the distributing stations are before or after school hours, when troops of children are hurried off from home to return laden with such burdens as light hearts and willing arms are able to bear. We have seen big and little children cherrily staggering off under the weight of loads which they could hardly carry. And without exception the general appearance of these burden bearers was such as to indorse their request for the gifts. The rule requiring the presentation of a ticket from an authorized source, guaranteeing the request for fruit, has been strictly observed, and, when necessary, receipts have been the vouchers for the proper delivery of large quantities. Careful records show that in the distribution of this latter offering 3,520 bushels of apples were handled, and that 40,663 individuals were reached, over 20,000 of them through the various institutions employed.

How glad the cheerful workers in the orchards—groups of well-fed country children, men and women—would be to hear the "Thank you's" which should be shared with them. They would feel overpaid by even a look at the grateful faces of those whom they have helped to make happy.

The accounts of families which have lived on "charity apples" and nothing more for days at a time are not unreal, and needy households have made not a few meals from them alone.

H. H. S

The Home

CLOISTERED.

BY IDA WHIPPLE BENHAM.

Two souls I saw, as in a dream,
Immured in cloisters leagues apart;
And each, I thought, did haply seem
Engraven on the other's heart.
But one was joyful in her sphere—
Four narrow walls dim lighted, cold—
And prayed for him, year after year,
With lips grown tremulous and old;
Contented with her human lot
Because for him she still could pray,
And God knew—though *he* knew it not.
Lone in his cloister far away.

Self was the cell that wrapped around
With iron walls that other soul;
In rusty links his limbs were bound;
He felt the heavy seasons roll—
Nor knew the days were good and bright,
Nor knew the years were glad and free,
But shut his heart to joy and light
And threw away life's liberty.
He hoarded, and he told his gains
In gold and silver—yet so poor
That when they heard him clank his chains
They pitied him both slave and boor.

Perhaps some day the chains may fall,
His eyes grow clear that now are dim;
God's heart is great, who loves us all—
And still one woman prays for him.

The late President Seelye once said that he knew of scarcely any cause from which the country suffers so much as the custom of parents to delegate altogether to others the training of their children. The father, in particular, feels that he has fulfilled his whole duty if he attends to the finance department of the home. He hands over to others the training of the child's mind and soul. Yet a man cannot assist in educating his child without at the same time, and in a much greater degree, educating himself. As a result there is a real impoverishment of his own character, while the effect upon his offspring is to weaken that beautiful relationship between father and child which is one of the most tender of all human ties.

The proposition made by Mrs. C. L. Goodell, to divert a portion of our Christmas gift money this year into channels of benevolence, is meeting with a cordial approval. One lady writes: "If we can be brave enough to defy custom in the matter of perfunctory giving only, giving because we imagine it is expected of us, there would be a harvest for the needy without encroaching on our gifts of love to real friends. But in times like these, with such appalling distress within reach, friends ought gladly to join in mutual consecration of their gift money." A practical proof of her own willingness to cooperate in the plan suggested was a generous check in behalf of the Armenian orphans. Multitudes whom we know nothing about have doubtless followed her example and we hope the mention of this particular case may stimulate others to go and do likewise.

The influence of pictures upon children is recognized in a beautiful way by the church in Newtonville, Mass. The room in which the infant department of the Sunday school meets is adorned with choice photographs of the best paintings which illustrate the life of Christ from the annunciation to the ascension. These are framed, either singly or in groups, and hung at a level adapted to childish eyes, making a most attractive wall decoration entirely around the room. They serve another purpose in helping to elucidate the lessons from week to week. But apart from this practical consideration the value of such a scheme of decoration is worth all its costs for its unconscious influence upon childish souls. Pictorial representation of isolated scenes in our Lord's life are frequently seen in Sunday school rooms, but we know of no place except Newtonville where the chronological order of events from his birth to his ascension is thus portrayed.

How far is Ian Maclaren right in saying that a decrease in attendance upon public worship, which he claims is the fact in most countries, is due to a decline of parental authority? On this point he remarks: "Once all the children were expected to be in their pews with their parents every Sunday. Nowadays even a ten-year-old child is allowed to have his likes and dislikes about the preacher and express his opinion as to whether he will or will not attend church." If this is generally the case, it might be well to inaugurate a reform by adopting the method followed in a certain New York home where there are seven children. Until reaching the age of eighteen they are held as strictly to attendance at church as at school. The parents assume a right to exact obedience in this and certain other well defined duties that belong to the period of youth. On reaching the age specified individual choice is allowed, but the habit of church-going thus established is not readily abandoned.

SOME HOPEFUL SIGNS IN LITERATURE AND ART.

BY ESTELLE M. HURLL.

As we examine the new bulletins of the publishing houses we discover a surprising amount of literature, present and prospective, centering in the life of Christ. I do not mean works on theology or books of Bible selections, year-books, etc., but a new Christ literature, which is more distinctly the work of the creative imagination and is cast in the literary form of a novel. Just two years ago a large Sunday school publishing house issued as a prize story a book called Titus: A Comrade of the Cross: A Tale of the Christ. So eagerly was it received by young and old alike that edition after edition appeared, until there are now in circulation some 650,000 copies of the American edition, to say nothing of the numerous translations which have found their way into nearly every important country of the world. No critic would give Titus a place of high rank for purely literary merits, yet its phenomenal popularity makes it clear that it filled a long-felt want. Like its great predecessor, Ben Hur, which undoubtedly served as an ideal for the prize competitors, it makes the personality of Jesus real and vivid, and, however great the distance between Lew Wallace and Florence Kingsley, the latter's success is not incomparable with the former's in touching the heart of the people. The David C. Cook Company has now followed Titus with the Wrestler of Philippi, by Fannie E. Newberry, and from the Century Company comes the Swordmaker's Son, by W. O. Stoddard, both juvenile books.

All books of the Ben Hur type may be classed together as fiction, in which the historic figure of Christ plays a part. The main plot is purely imaginary, and is crossed only here and there by incidents in the life of Christ. This method may be reversed, and we may have, instead, a story in which Christ's life itself constitutes the chief thread of the narrative, crossed here and there by incidents in the lives of imaginary or partly imaginary characters. In this way we get the incidents of Christ's life as they impress his contemporaries, historical or fictional. The method is, so far as I know, a new one, and it is an interesting coincidence that two books of this kind should appear simultaneously, one for juveniles and one for adults. John Gordon's Three Children of Galilee* is a life of Christ for young people, based strictly upon the gospels, but relating each incident as viewed by, or in some way related to, one or more of the three imaginary children who figure as *dramatis personæ* in the narrative.

Miss Woods selects for her Tale of King Messiah† only a few leading incidents of Christ's ministry from the baptism to the resurrection, and interprets them for us through the medium of a group of strongly individualized characters. Some of the persons of the drama are entirely imaginary, but the most prominent are the historic figures of the gospels as Miss Woods herself conceives them, the chief among them being John, the beloved disciple, whose name gives the title to the book. Miss Woods's work bears the stamp of great earnestness and reverence. She has little dramatic gift but genuine insight into the truth.

The book marks an era in Christ literature as the forerunner of the new type of the life of Christ. In all previous works the life has been written as a historical narrative, and the field has been worked until exhausted. We are now to have the life from an imaginative standpoint, told as a novel rather than as a history, as a drama rather than as a narrative. Three great imaginative writers of the day have promised to undertake the task: John Watson, S. R. Crockett and Hall Caine. Each is fitted for the task by peculiar gifts of the imagination. John Watson has a remarkably sympathetic insight into character, Crockett has a more delicate vein of sentiment, which is unique, Hall Caine has by far the greatest dramatic power. One can imagine that Watson will best understand the relation of Peter to our Lord, Crockett will treat most successfully the character of John, and Caine will dramatize forcibly the defection of Judas. As to the light which each will shed on the personality of Jesus, the central figure, we must wait and see.

Side by side with the new impulse towards a Christ literature is the movement towards a Christ art. The last ten years have witnessed a great revival of interest in art of the Italian Renaissance. This has of necessity led to a wider knowledge of sacred art, as the greatest works of the greatest masters almost invariably treated themes from the life of our Lord. Thus Raphael's crowning work is The Transfiguration, Leonardo da Vinci's, Last Supper, Tintoretto's, The Crucifixion. The study of such works as these make the scenes of Christ's life very real and familiar. They are the pictorial dramatization of his life, which corresponds to the literary dramatization of which we

* Three Children of Galilee, by John Gordon. Joseph Knight Co., Boston. $1.50.

† John: A Tale of King Messiah. Dodd, Mead & Co., New York. $1.25.

have been speaking. In the period which gave them birth they were the only record of his acts given unto the people. Now, indefinitely multiplied by process reproduction and scattered broadcast over the world, they awaken the same enthusiasm in the nineteenth-century Christian that they did in the Christian of 400 years ago. And this enthusiasm creates a demand for more sacred art, an art which shall unite with the reverent spirit of the old masters the larger knowledge of our own times, both as regards exegetical interpretation and archæological setting. This will be the art of the twentieth century, and it is already beginning to make itself known. A colossal work of art illustrating the life of Christ in some 400 pictures—pen drawings and water colors—is soon to be issued in France. It is the work of James Tissot, who has devoted ten years of arduous study to his task.

Now what does it mean that a celebrated and successful artist turns aside from his previous lines of work to devote ten years to the pictorial dramatization of the Christ life? What does it mean that three foremost novelists of the time turn aside from fiction to the literary dramatization of the Christ life? Are not these signs of the times? And do they not mean that as the nineteenth century draws to a close it is with an awakening sense of the power of Christ's personality, a new longing for vivid personal contact with him who is the same yesterday, today and forever?

A LADY OF CLAY.

BY LETITIA JEAN SMYTH.

IN THREE PARTS. PART I.

Roger Cameron was leaning back in an easy-chair, waiting for his servant to announce the carriage that was to take him to the Van der Poole ball. The shaded light from the bronze candelabra above him revealed traces of fatigue on the fine face and deepened the lines of serious thought about the well-formed mouth. Great, strong fellow that he was, he had to admit a feeling of unwonted weariness. It had been a busy day with the young physician, just preceding the glad Christmas—a call to a dying man at early dawn, a trying operation at the hospital all the morning, and an afternoon of love labor among his poor folk, distributing dinners and doses to suffering humanity in one of the squalid districts. It was no wonder that a sigh escaped him at the thought of the brilliant ballroom, where he was in honor bound to spend half the night.

Yet it was not mere physical weariness that put him out of harmony with the glare and gayety. He was usually glad of an opportunity to shake off the morbid effects of what he called a "heavy day." He knew his own sensitive temperament—so keenly acute to other people's pain and sorrow—too well to underrate the necessity of an occasional relaxation, and he frowned upon physical indisposition as one of the innumerable temptations to "professional hermitage," against which at the outset of his chosen career the young man had resolved to wage active warfare. But somehow, tonight there were scenes in his mind which he could not banish, try as he would. Wretched dwellings of misery and sin rose before him, side by side with the palace where half the city's wealth would be represented tonight. The contrast was startling and it deepened the thought that had impressed him today as never before, of the great gulf fixed between rich and poor. Was it fixed too deep and wide ever to be safely bridged?

"Hold on there, Roger, my boy, or you'll land yourself before the civil authorities as a supporter of anarchistic doctrines!" He laughed to himself, but the next moment the grave thoughtfulness came back to his face. Why should some members of the human family be so infinitely below their fellows? Was there a hard, cruel deity ordaining for his creatures destinies like these? Or was life all a mammoth lottery, one stupendous game of chance? When a man's soul is stirred with the great unsolved problems of the human brotherhood, it is then that his faith in an all-wise Providence is sorely tried.

Roger continued his soliloquy. He accepted the existing order of society, but why did not the upper class, so called, put forth strenuous personal efforts to lift the fallen ones to the higher plane? True, the city's wealth poured golden streams into the coffers of the missions; but why only *reach* down by proxy—why not *come* down to the lower level with hearts of tender sympathy and brotherly kindness?

Some of the families that he had visited today had already been provided with Christmas comforts. In every case some one whom they all called "Mis' Ellie" had been the generous benefactor. One aged Irishman, who had long been lying in helpless rheumatic agony, proudly displayed to the "docther" a set of warm flannels which he affirmed was "Mis' Ellie's" handiwork.

"An wad yez belave it, masther docther, but she didn't jist buy thim up aisy loike, an' sind thim along wid wan o' thim foine sarvant gintlemen, but she sewed thim together wid her purty hands, an' brocht thim herself. Ay! but she's the gran' loidy, bliss her!"

The old bricklayer's words had haunted Roger all day. They contained the very gist of his pet theory that, after all, it was only the close personal touch of living sympathy that would ever draw poor, distorted humanity back to the first fair image. This "gran' loidy, Mis' Ellie," whoever she might be—Roger fancied her a wealthy maiden lady, with gray curls and a kind old face—she, at least, had gotten down to the root of true charity and had discovered that "the gift without the giver is bare" indeed.

It often occurred to Roger what a magnificent work this would be for certain men and women whom he met now and then in social life. What power, he wondered, must play before they could be brought to feel their responsibility as individuals in the elevation of their down-trodden fellow-creatures? There was Elinor Morton, for instance—somehow Roger had come to let Miss Morton stand for any possible perfect type of his fancy—beautiful, gifted queen of the circle in which she moved, infinitely superior to the members of her "set" in talents and intellect, yet throwing away her God-given right to reign upon the frivolous worldlings who ranged themselves as adoring vassals round her throne. Sometimes Roger fancied that he could read an expression of discontent and restlessness on the proud, beautiful face, and once, when he told her briefly of a pitiful fever case which had detained him at the hospital on one of her "at home" evenings, a low, passionate exclamation had escaped her involuntarily, and her dark eyes had softened to an expression that Roger had never seen in them before. He had never forgotten that incident, nor how quickly the old hauteur and coldness had returned when some one interrupted them. But that one moment of unrestrained intercourse, though it left him more puzzled and perplexed than ever as to the girl's real character, made it impossible for him to go back to his old concept.

Tonight Roger found himself asking what the result would be if this fair girl, turning from the vanities of her life, should step down into the midst of the sin and sorrow stricken and tell them in her beautiful voice that "One was their Master, even Christ," and she and they belonged to the same love-bound family. Ah! how they would worship her, those poor lowly ones, out of whose lives all love and beauty had been crushed, and how eagerly they would strive to make themselves worthy of this royal kinship! Surely a love service such as this would be far more truly regal than the selfish sway of the society scepter.

Lately people had begun to couple Miss Morton's name with that of Huntingdon Delafield, a young fashionable whose family and fortune made him altogether desirable as a *parti*—provided that soul and intellect were not required. But Roger, having had that instant's revelation of the heart Miss Morton was hiding beneath her haughty indifference, told himself that such a union was impossible. It was beyond all belief that Miss Morton could bind herself to a narrow-minded man like Delafield, and yet he could not but admit that "society" had foundation for its forecasts and inferences.

"A beautiful mystery," he said, with a half sigh, "and tonight I make my last endeavor to find you out, Queen Elinor. My Christmas greeting to you—the waxen azaleas, white and perfect enough, yet giving forth no fragrance to sweeten the world around them, are a type of your fair, cold self to the world's weary ones, and if you will let me I will interpret their message to you:

> "Where is the use of the lip's red charm,
> The heaven of hair, the pride of the brow,
> And the blood that blues the inside arm—
> Unless we turn, as the soul knows how,
> The earthly gift to an end divine?
> A lady of clay is as good, I trow."

A sudden tingling of electric bells echoed through the apartment, and brought the socialistic meditations to an abrupt end. Roger reached for his great-coat, chanting to a college tune his favorite quotation from the Scottish poet:

> "Then let us pray that come it may—
> As come it will for a' that,
> . . . . . .
> That man to man the world o'er
> Shall brothers be for a' that."

"I'll be right out," he said, as his big valet appeared at the door.

"It's just a bit of a boy, sir, I didn't know would you want to be annoyed by 'im?" Barney's majestic personality betrayed evident signs of perturbation.

"Certainly, Barney, show him in. Who is he?"

For answer, a small specimen of Americo-Arabian pushed past Barney's imposing stature and stood before Roger, breathless. The handsome face bent kindly down to the ragged street waif, and two strong, warm hands took the little half-frozen ones in a friendly grasp.

"Well, my boy, what can I do for you?" There was a hearty ring in the deep voice that touched the poor little fellow with a strange new feeling.

"Please, sir, it's 'bout Jamie wot sells de dailies on de Av'noo. Yer knows Jamie—he's me chum, an' he's been runned over, an' he says as he's a dyin', an' I says as how I'd come fer yer so's he wouldn' die. An' say! Mister docter, ef yer does'n let Jamie die, I'll give yer all I makes on de shines till I pays yer!"

Roger turned his face away rather abruptly. Strange that mud-splash on his coat sleeve should demand such close attention just then!

"The carriage, sir," Barney announced, stiffly.

"All right, tell the driver East Third Street, and you, little lad, you come with me." A moment later Dr. Roger Cameron of the "Av'noo," and the little East Side bootblack were sitting side by side, whirling rapidly through the noisy streets to "Jamie."

HOW THE REFUGEES WERE SAVED.

BY ELLEN KNIGHT BRADFORD.

The sun had dropped low down the Western sky,
When a ship at her anchor lay straining close by
Old Smyrna, the land where Homer once sung,
Where Cybele ruled when the gods were young.
The British ship Boyne, with her fragrant freight
From the land of the olive, the fig and the date,
Was waiting her papers, when over the hills,
Grown red with the blood that the Moslem spills,
Came the noise of the conflict—the cloud-burst of pain,
That told yet again of Armenia's slain!

Redoubling his watch, the brave Captain espied
A frail little bark close to starboard side
Of his own great ship, while an aged man
By terror made fleet, up the gangway ran.
"O, Captain, good Captain, have mercy," cried he,
"Six others are with me, O, put out to sea—
Away from this hell and the Turk's bloody hand,
O, carry us anywhere far from this land!"

The blood of the Briton within him was stirred.
"Aboard with them, drift their boat loose," was his word
To his mate. To his steward, "Now give them relief
In the shape of a meal on our good British beef."
The words were scarce uttered when, scenting their prey,
Twelve broad-turbaned Turks rushed up the gangway,
And one of them gruffly, "Now give us," cried he,
"The Armenians aboard, ere you put out to sea."

Then up spoke the Captain, "No, never will I
While the British flag floats o'er my ship, I will die
And so will my men, every man of my crew,
Before we'll surrender these victims to you."
They insisted, entreated and talked themselves hoarse,
And swore if denied them they'd take them by force.
The limit of time they would fix at next day
Precisely at sunrise, and then rowed away.

Alone in the harbor, no friendly ship nigh,
With night on the water and clouds in the sky,
The Briton bethought him of help down the bay,
Where at anchor a cruiser from Italy lay.
So he manned up his gig and he muffled his oars,
And out in the darkness, away from the shores
Of Smyrna, he sailed till he lay at the last
Where the ship of King Humbert her anchor had cast.

Then he spoke to her captain, "Commander," quoth he,
"I have here refugees from Armenia with me;
In the name of the flag of my country, and more,
In the name of humanity, help I implore!"
"I am here, sir," the haughty Commander replied,
"To care for the subjects of Humbert, beside
His interests no other have I. As for you,
Your queen must protect her own subjects, adieu."

Dawn broke, the Boyne's furnaces reddened like gore,
The steam from her safety valves hissed, and before
The sun's rising the ship's crew were all on the deck.
Soon, out through the mists, they discovered a speck
Pricking out from the haze, fast it grew, mid the din.
"Bring my glass," cried the Captain, "A ship's coming in!"

He leveled his glasses—"Now heaven be praised,
'Tis the white Minneapolis." Then how they raised
Three wild British cheers for the stripes and the stars
O'er America's warship, those brave British tars!

Then quickly the gig from her davits was swung,
And their ensign reversed from the halyards was hung,
It was all understood ere the rippling tide
Brought the Captain along to the great warship's side
Where the strong "Jacob's ladder" was dropped, and it seemed
Like the vision of old, when the patriarch dreamed
Of the succoring angels. His story was told,
And a friend he soon found in the Admiral bold.

"Those men, every one, you shall carry from port
If I bombard the town and riddle their fort,"
Spake the Admiral. Then, "Man a barge, let all join"
(Was his order) "to save refugees on the Boyne."
Soon the Boyne shipped her cables, and sailing forth free,
The white Minneapolis bore her to sea,
Till safely from port she could trust her to go
To the land where th' oppressor no harbor can know.

Then a farewell she gave and three loud rousing cheers
Rose over the waters to gladden the ears
Of England's brave sailors, and then three times three
For America's braves wafted over the sea!
But as good Captain Fisher steamed up New York Bay
His papers were wanting, and all he could say
Was to tell just this story—how *Selfridge* and he
Brought the stricken Armenians over the sea.

Old England, we all know, believes in *Free Trade*,
But we're sure that whenever request shall be made
For American *Protection* 'twill ever be given
As freely as air or as sunshine from heaven!

ALL AROUND THE HOUSE.

Doors and windows that are troublesome to open and shut on account of being swollen by damp weather will often run easily if castile soap is rubbed along the places that stick fast.

Water is more apt to be impure in winter than at other seasons, because the ice upon its surface prevents a sufficient oxidation of the organic matter which collects thereon. And contaminated drinking water is the prolific source of typhoid.

Besides making the bed of an invalid as comfortable as possible, special care should be exercised to have it thoroughly aired. The whole bed should be taken to pieces every morning and each piece of bed clothing, as well as the mattress, separately exposed to the action of the air.

A German scientist says that a sprig of parsley dipped in vinegar and eaten after one has partaken of onions will remove all evidence of odor from that wholesome but objectionable vegetable. A spoonful of vinegar in the water in which they are boiled is also recommended as a preventive of odor.

An attempt to revive the fashion of canopied bedsteads and bed curtains should be frowned upon. Such appurtenances may be "artistic," but they are unhygienic. The folding bed is also inconsistent with the most healthful conditions for sleep, although much can be said in its favor on the ground of economy of space.

It should be borne in mind that lung troubles are not generated by breathing cold air, but by inhaling that which is warm, impure and stagnant. Consumption is essentially a house disease, and coughs and colds are cured rather than caused by cold air. For this reason do not hesitate to let full draughts of pure cold air into the sleeping-room. Frost is both a tonic and a microbe killer.

Closet and Altar

Prayer is a faithful messenger we send to the throne of God to call him to our aid in the time of need.

A man who is destitute knows how to pray. He needs not any instructor. His miseries indoctrinate him wonderfully into the art of offering prayer. Let us know ourselves destitute, that we may know how to pray; destitute of strength, of wisdom, of due influence, of true happiness, of proper faith, of thorough consecration, of the knowledge of the Scriptures, of righteousness.—*George Bowen.*

And I smiled to think God's greatness
Flowed around our incompleteness,
Round our restlessness his rest.
—*Mrs. Browning.*

The child of God is called to the blessed privilege of living every moment of his life in fellowship with God. He is called to enjoy the full light of his countenance. . . . He came not to dwell near us but to be in us, that we might be *filled* with his indwelling. That is the whole teaching of the epistle to the Hebrews—the veil is rent in twain; we have access into the holiest of all by the blood of Jesus; we come into the very presence of God so that we can live all the day with that presence resting upon us. —*Andrew Murray.*

By Christ's rule of life the divine ideal of "heaven every day" can be enjoyed by all the sorrowing children of men. It will come through a faith which reasons in this wise: The infinite Creator is my Heavenly Father. He sustains me at this moment and therefore I must be a part of his divine plan. Am I tried beyond measure? The apparent evil is a stepping-stone to some greater good. By simply accepting what my highest reason tells me must be true, by receiving the experience of this moment as the will of God, the veriest dross will be turned into fine gold, anxiety will be changed to joy. The heart will go out in love to every creature. The peace which passeth understanding will abide in the soul.—*T. F. Seward.*

I know not by what methods rare,
But this I know—God answers prayer.

I know that he has given his word
Which tells me prayer is always heard,

And will be answered, soon or late,
And so I pray and calmly wait;

. . . . . .

Assured that he will grant my quest,
Or send some answer far more blest.

O Lord, our everlasting and gracious Father, thou art ever ready to hear us when we call upon thee. We come to thee in all our weakness, with our sins and many transgressions, and thank thee that the blood of Jesus Christ thy Son cleanseth us from all sin. We thank thee for thy gracious help in times past, and pray that we may always feel thy loving presence, and that our hearts may be so full of Christ that there will not be room therein for any evil thought. We pray that thou wilt guard us from unseen dangers, and guide us in all times of temptation. Help us, we beseech thee, to be sons and daughters of the King. Help us that we may, day by day, live nearer to thee. We ask it for the love of Christ and in his name. Amen.

Tangles.

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

107. PATRIOTIC ACROSTIC.

1. In Boston Harbor, what was cast
   In anger on the sea?
2. What did the Pilgrim Fathers take
   This new-found land to be?
3. What was the name this country bare
   Long ere our fathers came?
4. And what the name they gave the land?
   We call it still the same.
5. And who oppressed our fathers once,
   And caused them to rebel?
6. And what did they refuse to be
   Who once had served him well?
7. What did the brave Miles Standish gain
   When with the foe he fought?
8. Who shed our fathers' blood and to
   Exterminate them sought.
9. And when they with the redcoats strove,
   At last what did they gain?
10. What for our land did they achieve?
    Long may it ours remain!
11. Then what did they at once become?
    (Grown greater every day)!
12. And for ourselves what have we done,
    And hope to do, alway?
13. What noble document of state
    Are we still proud to show?
14. And who the signers? Boast we now
    If their blood in us flow!
15. And what the nickname given us
    As a nation, till this day?

. . . . . .

Now take these PRIMALS—solve this rhyme—
And glad your homage pay.

F. A.

108. WORD HUNT.

In a town famed in song and story find: 1. A distinguished astronomer. 2. A famous ship. 3. A mountain piled high. 4. A sea spread wide. 5. A man sung by a poet. 6. A historical or legendary tale. 7. A woman of Bible times. 8. A town mentioned in Numbers. 9. A food for cattle. 10. A food for man. 11. One who never spoke but once. 12. A king of old who suffered defeat. 13. The dependence of the Romans when upon the sea. 14. A Turkish officer of high degree. 15. A term used in heraldry. 16. An ancient Southern constellation. 17. A river in Switzerland. 18. A public square. 19. A good king. 20. A Chaldean astronomical period. 21. Somewhat heavy. 22. Something light. 23. The rough bark of certain trees. 24. A worthless thing. 25. A fish of the pike genus. 26. A fish found in the Mediterranean. 27. Ancient Anglo-Saxon money, value 1s. 8d. 28. Surname of one painter, Christian name of another.

Margaret Hosmer.

109. TRANSPOSITION.

(The Most Wicked King.)

A ****** lay wrapped in his ****** gray,
Watching the moonbeams' ****** play;
On a keg in the bushes low he lay,
And this song did he sing:
"Thou ****** the weak, thou ****** the strong;
The ****** of great nations to thee doth belong!"
And the leaves with a ****** took up the song—
"John Barleycorn the king."

F. E. C.

110. DROPPED TERMINALS.

My *oo* little friend, please put on your *oo* and come and take a walk with me this *oo*, while the wind is gently blowing over the *oo*. Do not hit your *oo* against that *oo* in the path. We will go to the old house on the edge of the *oo*, and see how many curious things we can find under its *oo*. You once had to pull a *oo* of string to raise the latch, the *oo* being fastened with a *oo*, but now it stands open. We will go in this *oo* first. What is that large thing in the back corner? That is a *oo* on which they wove their cloth, the warp and *oo* of which was *oo*. This they *oo* off their sheep, thus making them *oo* in summer. The next thing is a *oo* I do not know the use of. There is a horn upon which they used to *oc*. On this shelf is a big *oo*, and in this corner lies an old *oc*, and a *oc*. On this old stand are some pictures at which we will *oo*. One is a *oo* swimming on a lake, then a *oo* among some rocks, and a *oo* and some others. From this window we see quite a *oo* of water, which must have looked beautiful when the *oo* was shining. This old fireplace is where they used to *oo*. Take a peep up the enormous chimney; I think you will not get any *oo* or *oc* in your face. What a *oo* to the housekeeper, in preparing *oc*, is a *oc* stove. *oo* we will go out to the shed. Here is a *oc* old *oo*, but its *oo* is sealed. One living here would much oftener hear the *oo* of the owls than the *oo* of cannon. *oc*! but we are not in the *oc* to go farther today.

Retia.

111. DECAPITATION.

Something which fastens or binds,
Which closely unites or confines,
When it to its fellow inclines,
As a TOTAL is reckoned.
Something which sheds its bright ray,
To aid us at work or at play,
When evening succeeds to the day,
This is SECOND.

Bitter Sweet.

ANSWERS.

100. Man-drill.

101. One and one-half feet.

102. Sister.

103. 1. M. (M-Adam.) 2. Y. (Lad-y.) 3. O. (O-pinion.) 4. O. (O-range.) 5. S. (S-ewer.) 6. P. (P-arson.) 7. M. (M-Orpheus.)

104. Pray, ray, ay.

105. 1. Pri-son. 2. Poi-son. 3. Ar-son. 4. Mason. 5. Trea-son. 6. Son-orous. 7. Garri-son. 8. Rea-son. 9. Bi-son. 10. Son-ata.

106. To let.

With a little "coaxing" our Tangle class was induced to find "many ways to sing." While two or three of the class found the effort somewhat "magnetizing," however, it was "agonizing" to others, and it was made quite "vexing" by some "wheezing" and a few incongruous attempts at "waltzing." Out of the discord a few tanglers brought harmony. Those from whom complete and correct lists were received within about twelve days were: A. G. S., Merrimacport, Mass.; Julia E. Sanford, Westfield, Mass.; Katherine C. Eastman, Nashua N. H.; R. M. F., Brookline, Mass.; H. H., Sherbrooke, Quebec; Mrs. G. E. Aiken, Newton, Mass.; Mrs. F. W. Bostwick, Medina, O.; Lottie Alice Wilson, Boscawen, N. H.; Old Fellow, Boston, Mass. Not more than two or three of the lists agree exactly in the words given, the best in all respects being clearly that of Old Fellow, Boston, Mass., to whom the prize book is awarded. In this list, as in several others, the nineteenth word is given as "pressing," which seems to fit better than the answer of the author.

Other solvers of 98 and other recent tangles are: E. J. Whiton, Waterbury, Ct., 98; Mrs. J. D. French, Braintree, Mass., 98; C. R. Hooker, Winter Park, Fla., 96, 97, 98; Frances E. Duane, Ogdensburg, N. Y., 98; Phineas Hubbard, Cambridge, Mass., 98; Mary E. Thomas, Forest Grove, Ore., 98; Salera P. Bartholomew, Bristol, Ct., 96, 97, 98; Mrs. F. E. Cotton, Woburn, Mass., 98; Miss W. F. Thomson, N. Wilbraham, Mass., 98; Margaret H. Rogers, Bar Harbor, Me., 98; Julia E. Sanford, Westfield, Mass., 95, 97; Katherine C. Eastman, Nashua, N. H., 96; one whose list bears neither name nor address, 98.

As the "Word Hunt" (108) offers a most interesting and instructive exercise, a prize of a fine fountain Pen—of gold and ebonite—will be given to the reader sending the best answer. If there should be a tie neatness will count among the merits. All solutions must reach this office as early as Dec. 15.

A convenient article to have in the kitchen is a medium-sized paper pad, with a lead pencil attached, on which the housewife can jot down articles to be purchased when she goes to market. The slip of paper is easily torn off, and one need not tax her memory to keep in mind all the articles that are needed. The pad can also be used for jotting down little jobs of work to be done that otherwise might be overlooked.

"Of course," said grandpa to his wife, "of course the fight is all over, grandma, and I was a gold man from start to finish, but I want to tell you one thing: I love your hair just as much now when it is silver as I did when it was massed gold." And the old couple smiled and were happy.—*Harper's Bazar.*

CLEVELAND'S
BAKING
POWDER
PURE
& SURE

No flour is "just as good as"
"Duluth Imperial"
Flour
except in the minds of dealers who want to palm off poor brands for bigger profit. If you *really want* Duluth Imperial, see that you get it. **20 loaves more in every barrel.**
If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.
DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

THERE are three things I wish to get into this Corner, if there is room. The first is a letter from our good missionary friend, Dr. Grenfell, of the Deep Sea Mission. Those of you who saw him in New England last winter will recognize him in the picture, with his noble dog under his arm and his stalwart crew around him. They look as though they were faithful helpers in the adventurous and perilous cruises of the *Sir Donald* among the rocks and icebergs of that wild coast.

RED BAY, LABRADOR.

My Dear Mr. Martin: . . . I am going to take Pomiuk to Battle Harbour for the winter, where Sister Williams will remain, so that he will have another long cruise in the *Sir Donald*. He is much the same, has neither gained nor lost since the summer began. But we doctors here consider it a hopeless case, and can only try to make the last year or two of his brief life happy and comfortable. Yet in God's infinite providence it has not been lived in vain. It has brought the help of your Corner to our work, and will thus indirectly in God's hands prove a boon to many a sick and injured one, I trust, after Pomiuk has passed into the presence of the King.

Please call him "Gabriel" when you write him. He does not like to retain the old name. He looks on the new name as part of his salvation and—as all Eskimo are taught on this coast—on his baptism as his beginning to rank as a redeemed person. I will write you about the Cot later. Battle Hospital is full and overflowing. Praise to God also for souls saved this summer! Altogether I may sign myself,

Yours in perfect happiness, health and affection for you,

WILFRED GRENFELL.

We are sorry to think that there is less hope of permanent recovery, but we are glad that in God's kind providence the poor boy is safe and happy in a Christian hospital, with everything done for his comfort and relief; and, above all, that he has learned to love and trust the Lord Jesus Christ. We are thankful that we have had the opportunity of keeping him in that "Corner Cot," and we will not cease to keep him there by our little gifts as long as he needs a cot or a home on the earth.

Now for the second thing. It is suggested by the first. There are thousands of children today in Turkey whose parents have been cruelly killed, and who are without home or clothes or food. They live close to our American missionaries, who know about their need and sufferings and can help them—if we in our prosperous and happy country will furnish the means. I have just read over the articles about it in *The Congregationalist* of Nov. 12 and 19. You will then see how much good our few mites can do for those poor, starving children:

$5 will house and clothe one orphan for one year. $10 will provide home, clothing and food for one orphan for five months, that is, till the winter is over.

Which share shall we take? *We must take one!* We Cornerers have kept the saddle-bags twins, Aram and Vahan, at an Armenian school for a year; we have kept O Sumi San and O Hana San in the Okayama Orphanage, I do not know how long; we are gladly keeping Pomiuk, the Eskimo orphan, in the Shore Hospital in Labrador; *of course* we must have a hand in this good work too! So put your hand in your pocket or in your "bank" and take out a nickle or a dime or a quarter or more, "as God has prospered you," and hand it to me to make up the "Corner share for the Armenian Orphans." Do it soon, do it before Dec. 25—it will be a beautiful Christmas gift to your little brothers and sisters in the ancient land of the Bible who are in such terrible trouble. The Lord of Christmas will love you all the more for doing this "In his name!"

My thirdly is about our Corner Party. We have really had two gatherings before in the name of the Corner—one a patriotic pilgrimage through "old Boston" in April, 1894, with Charles Carleton Coffin as our guide; the other during the great C. E. Convention in 1895 in Miss Dyer's room at *Congregationalist* headquarters, when Mr. Whittemore provided us with bonbons and lemonade. But these were not genuine children's parties like this one I am going to tell you of now.

This *was* for the children! It was held Saturday afternoon, Nov. 14, at the beautiful home of Mrs. Charles Carleton Coffin in Brookline. It was first planned before the sudden death of Mr. Coffin last spring, so that a pleasant memory of that good man was a kind of benediction on all our meeting. How he would have enjoyed it, for he loved youth and wrote largely for them. When some mention was made of his popular books, as The Boys of '76, Daughters of the Revolution, Life of Lincoln, Drumbeat of the Nation, Marching to Victory, Redeeming the Republic, Freedom Triumphant, one boy spoke up quickly, "I have just read Dan of Millbrook"—that is a new edition of one of his earliest books, a story of country life in New Hampshire, known then as "Caleb Kringle."

Some grown-up people were admitted by courtesy—like the new Brookline pastor whose picture was in *The Congregationalist* a few weeks ago, the Shawmut Church pastor, the Lady from the Library at the Congregational House, the Home and Literary Editors, etc. But they had to take back seats, while the real Cornerers filled the parlor. I cannot remember them all, but the oldest was doubtless the one with the antediluvian name—do you know her?—with Rose and Emily, Clara, Cornelia and Caro, and little Beth. If Marguerite and Marjorie count the same as Margaret, that was the banner name, with the Helens (including Eleanor) as a close second, and the Dorothys too. For boys, there was Winthrop, the Puritan governor, Bruce, the Scottish chieftain, Harold, the Saxon king, the two Ralphs, with such Scotch names as Robert and Donald, and English names, as Carleton, Charles, Sherwin and Thurlow.

All these names (perhaps others) I heard as Mr. Bridgman, the Managing Editor, who was master of ceremonies, called the roll and started the games. "Stage coach" came first, and what a hustling there was among the girls and boys when "it" called out "*Boston*"! Then we were taught the "Shailer Street sneeze," one division at a given signal shouting *hish*, another *hash* and the rest *hosh*—a sneeze which worked in well later when we wished to give three cheers for Mrs. Coffin and others! It was some time before all could repeat,

The moon is round like a cheese,
Has two eyes, a nose and a mouth,

to suit the manager. The "electric shock" was given to three children who went out and, when we had fixed on some metallic object for them to touch, returned. When one of them chanced to touch that object, we all screamed *hish, hash, hosh*—and that was the shock! Do Cornerers remember *Kit su ne ken*, the Japanese game introduced to them Feb. 23, 1893? We played that in merry style, with a piano accompaniment to

Chon kina, chon kina,
Chon, chon, kina, kina,

although it was not always easy to tell quickly enough whether the fox, the man or the gun was the right sign to be made. We also "chose sides" and had a geography game and a brisk contest to see which of two divisions could pass down the lines and back, one by one, a basket of clothes pins. The best was saved to the last—an entertainment in sleight of hand, kindly contributed by two young physicians, who were introduced by Mr. B. as "leaving a seemingly large and lucrative practice" to amuse us children. They succeeded! They tore up a Japanese handkerchief and straightway mended it again with their "magic wand"; they drew a couple of live rabbits and lots of other things out of an empty box; they took eggs—four of them—out of the "other doctor's" mouth, cooking one in a silk hat; and to cap the climax took several rings from the children, pounded them up (apparently), put them into an old pistol, fired them into an old bottle, broke the bottle with a hammer and drew out a little live guinea pig, suspended to whose neck by a blue ribbon were the veritable rings, unharmed! This was *so*, for they put the guinea pig into my hands, and afterwards gave him to Bruce to take home. Sarah Noah said she knew how some of these wonders were done, and the keen-eyed boys in front looked very wise, but it was certainly a very fine performance, and we *hish-hash-hoshed* the prestidigitators heartily.

Then the children marched and countermarched into the dining-room, where they showed *their* sleight of hand in disposing of Mrs. Coffin's collation. I counted them and there were just *twenty-six*, the traditional Corner number! Another curious thing was that, although not so designed, the party was held on the anniversary of the starting of the Corner, ten years age. The old-style, large *Congregationalist* of Nov. 11, 1886, was shown with the first "Corner." [I omit an unimportant paragraph.—D. F.]

Mr. Martin

The Sunday School

LESSON FOR DEC. 13. *Prov.* 23: 15-25.

CAUTIONS AGAINST INTEMPERANCE.

BY REV. A. E. DUNNING, D. D.

There is enough good sense in this lesson to make a boy's fortune, if he will take it to himself. It points out noble living and its rewards. We will fix our thoughts on four counsels:

1. Listen to your parents' advice, for thus you will gladden their lives [vs. 15, 16, 22, 24, 25]. Don't forget that the heart is the whole being—affections, intellect, will. In this first verse the father says, "My son, if thou art honorable in all thy character, all my being will exult in thee." A letter lies before me. It was not written to me, but to another man. Incidentally, it refers to my son. It speaks of him as wholly devoted to a good work, and honors his usefulness. No compliment to myself would appeal to me as those words do. I am stronger to work because of them, and all my life is brighter. So sons and daughters give back life to those who gave them life. God is our father. From our own feelings we may understand his. He is our mother also. All the pride, the tenderness, the glad sense of possession felt by parents for their children are only faint reflections of the mind and heart of God. We cannot all wisely follow all the counsels of our parents. But the counsel of our Heavenly Father is always the same: "Buy the truth, and sell it not; yea, wisdom and instruction and understanding." That we can do. It is a life business, and our success in it is God's pride and joy. The highest privilege we have is to make God glad by holy living, and to be glad in him. No wonder the Westminster divines began their catechism by declaring, "Man's chief end is to glorify God and to enjoy him forever."

2. Listen not to sinners, for there is reward for right doing [vs. 17-19]. Verse 17 means, Don't be hungry for what sinners enjoy, but be hungry all the time for what the Lord gives. Almost the same thought is illustrated by Paul's saying: "Be not drunken with wine, wherein is riot; but be filled with the Spirit." If you want to be drunk, to be licentious, to be rich through cheating your neighbors, you are as unworthy and mean as though your desires were satisfied. If you want to be in awe of God, you will see him. If your heart burns for sin, it will be consumed by and by. If your heart burns for God, he will fill you with his Spirit. "Surely there is an end." There is a reward, good or evil, which is an inevitable result of our ruling desires. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." What do you want most? Let parents, let experience, let the Word of God teach you how to rule and kindle your desires. "Keep thy heart with all diligence; for out of it are the issues of life."

3. Keep appetite in subjection, for when uncontrolled it destroys life [vs. 20, 21]. This is a specific illustration of the counsel just given. Don't let your appetites run away with your head and heart. If you do, your appetites will measure your worth. Who has not heard surprise expressed because there are so many attractive unmarried women, and so many wives whose husbands are unworthy of them? It takes only half an eye to see the reason. If men are scarce in social circles where good women resort, it is not because the male sex is in the minority. Walk along the city streets at night where barrooms are numerous, and look into the windows. Stand before the doors of theaters which respectable women avoid, about the time when the performance closes, and watch the crowds of men pour out. There are men enough—but look at their faces. What true, refined woman would want to live with one of these as his wife? Such men drag down with them their wives, if they have them. Winebibbers make drunkards; riotous flesh eaters make gluttons. Drunkenness and gluttony make poverty and rags. Of all base things the most repulsive is that poverty of soul of which rags are the appropriate sign. When fleshly appetite rules a man he is dead to all that makes manhood, and one of the strongest appetites, which easily grows beyond control, is the appetite for intoxicating drink. Drinking as a habit is dangerous. It may easily become vicious. If your manhood is precious to you, let liquor alone. There is no noble living without an appetite for God.

4. Know what is true and be true, for so you make glad those who love you [vs. 23-25]. Wisdom calls and pleads. "All the things that may be desired are not to be compared unto her." "Whoso findeth me findeth life," she says. "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Choose wisdom, then. Make the great decision now. If you have made it, renew it today. It needs to be often renewed; and the church services, the Sunday school, the social circle of believers are great boons to those who hunger and thirst after righteousness, for all these are opportunities to repeat the great decision to serve God. In response to our resolve he fills us with himself, and the God-filled man or woman is the best and noblest of all his creations.

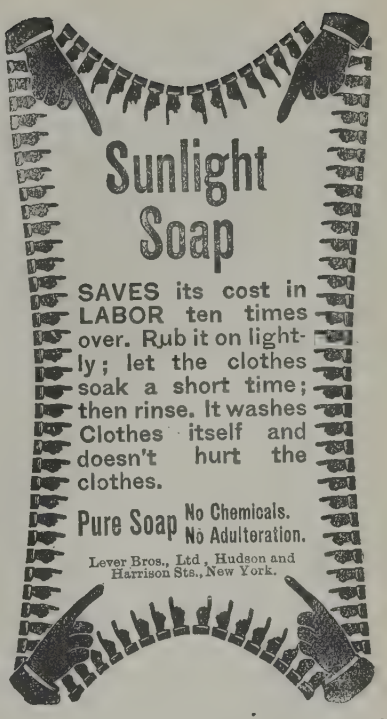
To get the truth and hold it is to be a blessing. It makes our parents glad and our friends. It makes God glad. It is the highest success realized. Seek God with all your heart and you shall be filled with his Spirit. You shall be able to crush every evil desire within you. You shall be lovable and beloved. You shall have influence over others and shall uplift them. You shall know the secret of God and shall have power with him. I pray that you may "know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God."

THE OUTLOOK IN SOUTH DAKOTA.

The first snowstorm covered the entire northern half of the State to a depth of from six to fifteen inches, making country work in many places difficult. The State never has had so early a snow since the big three-day storm of Oct. 16, 1880. The fall commenced Oct. 29, and continued at intervals nearly every day for a time. Rough feed was plentiful, but being stacked on the prairie was inaccessible, and in consequence the price advanced. The deep fall of snow is considered favorable to good crops next year. The average yield of grain has been good, which, with rising prices, brings steady improvement in business interests. The shipments of stock from the State have been enormous, exceeding those of any recent year. No State is better prepared to take advantage of the generally advancing conditions of the whole country than is South Dakota. Newly projected lines of railway are proposed, connecting the western with the eastern portion of the State—a connection greatly needed for commercial, social and religious interests. The southern fever is giving way to more healthful contentment.

Congregational interests in every department were never more firmly planted. They have steadily strengthened, notwithstanding the hard years. Nowhere have pastors been more loyal. The full rewards do not yet appear. German Congregational work has made conservative yet marked progress, thanks to the united efforts of the C. S. S. and P. S. and the C. H. M. S. Yankton College, with Pres. H. K. Warren and a strong corps of professors, is steadily gaining, as evidenced by the increased number of advanced students. Redfield College is laboring with undaunted courage in the erection of a new building, already approaching completion. The trustees of this institution are to be commended for their "pay as you go" plan. Workmen are remunerated in full each week, and the work then stops until sufficient money is in sight to allow for resuming it.

C. M. D.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Current and Recent Literature.

What the Reading Public This Year Owes to Authors and Publishers.

THE BOOKS OF 1896.

It is a surprise that the financial stress of the past year has made so small an impression in the field of literature. The number of publications issued by the chief houses of this country appears to be even larger than last year and if the number of elaborate and exceptionally costly publications be smaller than usual, there is little, if any, diminution in the number of important works. Moreover, the resources of mechanics and art have been drawn upon as freely as ever to secure charming as well as substantial results. In accordance with our custom at this season we indicate this week some of the more notable books in which our readers may be assumed to have special interest.

If we first consider books *Religious or Theological*, it is, perhaps, The Mind of the Master [Dodd, Mead & Co. $1.50], by Rev. John Watson, D. D., "Ian Maclaren," which occurs at once to recollection. Illustrating his mature thought and remarkable power of lucid expression, it sets forth his understanding of Christ's utterances in regard to the great themes of Christianity—faith, immortality, sin, suffering, etc. It is not a treatise on systematic theology but an attempt to interpret our Lord more intelligibly to waiting souls. It is full of fresh and intelligent spiritual sympathy and not without touches of the humor which has helped to make his novels so delightful. With this one thinks naturally of Dr. Henry Van Dyke's The Gospel for an Age of Doubt [Macmillan Co. $1.75], as learned and even profound as it is sympathetic and timely. Weightier in some respects and deriving a certain importance from the writer's official position, is Moral Evolution [Houghton, Mifflin & Co. $2.00] by Prof. George Harris, D. D., of Andover. It urges that self-preservation and self-development are vital to human progress toward the divine ideal. Accepting the doctrine of evolution, the author seeks to find in it the interpretation of the moral and spiritual development of mankind. The book marks a radical change from the theology of the famous seminary creed, but is a powerful contribution to the solution of some modern theological problems. In this connection may be noticed Evolution and Dogma [McBride & Co. $2.00] by Rev. J. A. Zahm of the University of Notre Dame. It is specially significant in that it is a study of evolution from the Roman Catholic point of view. It indicates that modern scientific conclusions may be accepted in the Roman Catholic Church to a greater degree than many have supposed.

Another suggestive work is Agnosticism and Religion [Scribners. $1.00] by Professor Schurman of Cornell; a scientific endeavor to show the validity of Christian thought as contrasted with materialistic science. It is a valuable book for young men puzzled by the alleged uncertainties of the religious teaching of our day. Man's origin and development through conformity to environment also is the theme of The Whence and Whither of Man [Scribners. $1.75], in which are issued Prof. J. M. Tyler's Morse lectures of 1895 before the Union Theological Seminary. It embodies an able and Christian interpretation of the evolutionary theory without conceding Weissman's limitations, and ranks with important productions on this topic. Dr. A. H. Bradford's Heredity and Christian Problems [Macmillans. $1.50], which came out late last year, is a keen study of heredity and environment in their bearings upon Christ and his service. Prof. J. A. Beet's The New Life in Christ [Eaton & Mains. 75 cents] also makes deep and abiding spiritual impressions after the manner of the old-fashioned Methodism.

Rev. Frederic Palmer's Studies in Theological Definition [Houghton, Mifflin & Co. $1.25] discusses some vital doctrines of the gospel and interprets profound truth in terms for plain people, suggesting vividly the organic relation of God through the church to humanity, and perhaps putting more emphasis thereon than many readers will concede. Canon Gore's Dissertations on Subjects Connected with the Incarnation [Scribners. $2.50] supplements the famous Bampton Lectures of 1891 and, in defending the doctrine of the virgin birth of our Lord and opposing the theory of transubstantiation and otherwise, does good service against materialism and the extreme claims of the Romanizing wing of the Anglican Church. Professor Salmond of the Free Church College of Aberdeen, in his Christian Doctrine of Immortality [Scribners. $5.00], has made an important contribution to the comprehension of the Scriptures. He combats the doctrine of conditional immortality, sees no Scriptural ground for restorationism, opposes millennianism and rejects the doctrine of an intermediate state. So much is said at present referring to Buddhism that such a book as Prof. T. W. R. Davids's Buddhism [Putnams. $1.50], the first series of the American Lectures on Religion, deserves mention. It is a clear account of the greatest system of pantheistic philosophy which the world has known and therefore timely and worth study.

Dr. E. W. Donald's Lowell Lectures, The Expansion of Religion [Houghton, Mifflin & Co. $1.50], also deserve note. Prepared from the point of view of a working clergyman, they are characterized by a discrimination and a spirit of optimism which justify their popularity and will insure their permanent usefulness. Prof. William James's philosophical and essentially Christian answer to the question, Is Life Worth Living? [S. B. Weston. 50 cents] has had a wide and well-merited reception. Moreover, although we have not yet been able to review it, we call attention to Dr. Samuel Harris's great work, God, the Creator and Lord of All [Scribners. $5.00], which has just been published. We should mention also a somewhat unique book, The Diary of a Japanese Convert [Revell. $1.00], by Kanzao Uchimuro. A record of practical experience, it is a striking portrayal of intellectual change followed by spiritual development, and its simplicity renders it the more enjoyable.

Taking up *Biblical History and Criticism*, we note first the important History of the Warfare of Science and Theology in Christendom [Appletons. $5.00], in which ex-Pres. A. D. White has embodied his exhaustive studies. He concludes that dogmatic theology uniformly has opposed the advance of science and always has been obliged to yield because it had gone beyond its proper field. Much of his contention in this respect must be conceded, but he has no purpose antagonistic to Christianity which, in spite of its faults, he shows to have been a powerfully controlling element in human life. His work is of great importance, whether one agrees or disagrees with his conclusions. Less elaborate but equally scholarly is the volume of Prof. A. C. Zenos, Elements of the Higher Criticism [Funk & Wagnalls. $1.00], an acute examination of the legitimacy, purpose, method and history of the higher criticism. Prof. G. P. Fisher's History of Christian Doctrine [Scribners. $2 50] is up to date as a summary of philosophical and theological development and is at once comprehesive, thorough and judicially candid. The supplementary volume of The Ante-Nicene Fathers [Christian Literature Co. $4.00], edited by Prof. Allan Menzies, which includes the Gospel of Peter, the Diatessaron of Tatian, etc., is of the first importance to Biblical scholars.

Sir J. W. Dawson in Eden Lost and Won [Revell Co. $1.25] has added another important contribution to the list of Biblical interpretations. His archæological knowledge gives special weight to his judgments. It is noteworthy that he wholly abandons the theory of the universality of the deluge, and he discusses this and all such topics with a calmness and fullness which promote confidence in his conclusions.

Dr. H. C. Trumbull is remarkably prolific in books of importance. One more of his, The Threshold Covenant [Scribners. $2.00], discusses the beginnings of religious rites. The threshold, he holds, was the first altar. The sacrifices there made were signs and seals of a covenant between those within the house and those without. From this modern forms of worship and observance have been developed and also, by mistaken direction, the idolatrous religions of the old world have grown. The interest and suggestiveness of such a treatise is apparent and his interpretation of the significance of the Passover is especially striking. The second volume of History, Prophecy and the Monuments [Macmillan Co. $3.00], by Prof. J. F. McCurdy, also has come out. It continues the story of Israel to the fall of Nineveh, showing how the history of the leading nations of the ancient Oriental world illustrates the career and the downfall of Israel. It points out how the Hebrews alone, of all the Semitic peoples, realized the true idea of a nation.

The lectures of Professor Scott of Chicago Seminary at Princeton on The Origin and Development of the Nicene Theory [Chicago Seminary Press. $1.50] deal with topics much in discussion at present, controvert the teaching of Ritschl and his school, confute the theory that doctrines reflect only practical relations of the gospel and not necessarily objective realities, dispute also the position that the gospel miracles are unnecessary to Christian faith, and ably oppose rashness in accepting interpretations of Christian truth. Their positive teaching of course is able, also. The ninth and tenth volumes of Renan's History of Israel [Roberts Bros. $2.50] complete one of the late author's great works. He

believed Christianity to be an evolution from Judaism and itself only a step in the way to some new religion, probably scientific, rational and without revelation. His discussion of the subject is eminently readable, although far from convincing. Quite by itself and intensely interesting stands Prof. Richard Moulton's Literary Study of the Bible [Heath & Co. $1 00]. Apparently intended for students of English literature in higher institutions of learning, it avoids the direct discussion of problems of the higher criticism and theology, and demonstrates afresh and powerfully the superiority of the Bible over all other literature.

Turning to *Devotional Literature*, we commend Rev. Floyd Tomkins's The Christian Life [Dutton. 75 cents] as eminently wise and stimulating; Dean Farrar's admirably practical The Paths of Duty [Crowell. 35 cents]; Rev. F. B. Meyer's David, Shepherd, Psalmist, King [Revell. $1.00], which accepts the traditional view of the authorship of the Psalms and uses them as expressing the external and internal history of the king; and the same writer's Light on Life's Duties [Revell. 50 cents], which is sympathetic and helpful; Dr. J. F. Miller's Things to Live For [Crowell. $1.00], which touches life at many points; Rev. Andrew Murray's The Master's Indwelling and The Deeper Christian Life [Revell. 75 cents and 50 cents]; Dodd, Mead & Co.'s series of Little Books on Religion, in which appeared Dr. W. R. Nicoll's Seven Words from the Cross, Dr. John Watson's The Upper Room and the late Dr. R. W. Dale's Christ and the Future Life [Each 50 cents]; Dr. H. C. Trumbull's thoughtful and stimulating treatise on Prayer [Wattles. 75 cents] is as inspiring as it is profound, and the same author's sympathetic and comforting book, In Tribulation [Wattles. 75 cents], is very helpful.

Volumes of notable *Sermons* have been few. Among the best are Dr. F. A. Noble's The Divine Life in Man and Other Sermons [Revell], in which the central themes of the gospel are discussed with wise comprehension of human needs; Dr. P. H. Moxom's The Religion of Hope [Roberts Brothers. $1.25], which is full of inspiring Christian optimism; and the volume of discourses delivered in college chapels by Rt. Rev. William Lawrence of Massachusetts and entitled Visions of Service [Houghton, Mifflin & Co. $1.25], which discusses problems of faith and doubt for the benefit of thoughtful minds. The late Dr. J. P. Coyle's Rand lectures at Iowa College, entitled The Spirit in Literature and Life [Houghton, Mifflin & Co. $1.50], in which intellectual breadth and spiritual alertness and earnestness are conspicuous, form an honorable memorial of its author. In Dr. Alexander Maclaren's The Beatitudes [Macmillans. $1.50] the author's richness of spiritual experience imparts power to a style of the utmost simplicity; The Great Charter of Christ [Whittaker. $1.50], by Rt. Rev. W. B. Carpenter, the Bishop of Ripon, a series of fresh and forcible studies of the Sermon on the Mount; and The Epistle of James and Other Discourses [Armstrong. $1.50], by the late Dr. R. W. Dale, a characteristically living and stirring exposition of the most practical of the epistles, must not be overlooked.

Two or three additional religious books ought to be mentioned at this point. One is Baptism as Taught by the Master [Cong. Pub. Soc. 50 cents], an acute and candid study by Prof. R. R. Lloyd, D. D.; and another is The Council Manual [Cong. Pub. Soc. 10 cents], which needs no comment. It already is finding acceptance.

A pleasant connecting link, so to speak, between the foregoing and the department of *Secular History* is Dr. E. H. Byington's The Puritan in England and New England [Roberts Bros. $2.00], one of the most delightful productions of the year. We need only name it now. With it may be mentioned Rev. J. Gregory's Puritanism in the Old World and in the New [Revell. $2.00], written from an English point of view and a sympathetic and commendable addition to the literature of the subject. Prof. Albert Weber's History of Philosophy [Scribners. $2.50], translated by Prof. Frank Thilly, is a comprehensive, concise and uncommonly serviceable work. Prof. Kuno Francke's Social Forces in German Literature [Holt. $2.00] is an able philosophical study in the history of civilization. Mr. G. T. Curtis's Constitutional History of the United States [Harpers. $3.00] is completed by the second volume, in which the author's strong prejudices are apparent but do not invalidate the worth of the treatise. The fourth volume of Hon. Theodore Roosevelt's The Winning of the West [Putnams. $2 50] gives the story of Louisiana and the Northwest from 1791 to 1807. He pays a deserved tribute to the services of home missionaries in leading the development of the West.

Rev. S. D. Peet's book on The Moundbuilders [Chicago American Antiquarian. $3.50] is a unique and striking contribution to archæological history. He rejects the identity of the Moundbuilders and Cliff-dwellers with the Indians, and he does not attribute to the first-named as high a degree of civilization as do many. The Empire of the Tsars and the Russians [Putnams. $3.00], by Anatole Leroy-Beaulieu, the third volume of which has appeared, is a fascinating although somewhat strange picture of mediæval conditions influenced by modern thoughts and tendencies. The influence of the author's nationality is apparent at times, but does not impair seriously the value of the book. Mr. H. C. Lea's History of Confession and Indulgence in the Latin Church [Lea Bros. & Co. $9.00] is a tremendous arraignment of the Roman Catholic system of governing the world through the confessional. It is conscientious in investigation, impartial in statement and worthy of the author's high reputation as a historian. The fourth volume of the late Prof. Herbert Tuttle's History of Prussia [Houghton, Mifflin & Co. $1.50] also is a fine piece of work, and so is Prof. George Saintsbury's History of Nineteenth Century Literature [Macmillan Co. $1.50], which is sparkling as well as substantial. Two superior reprints also have been Houghton & Mifflin's beautifully illustrated new edition of John Fiske's History of the American Revolution [$8.00], and Messrs. Crowell & Co.'s substantial and tasteful edition of Victor Duruy's History of France [$3.00].

The list of *Biographies and Autobiographies* is no briefer this year than usual. Mrs. (Phelps) Ward's Chapters from a Life [Houghton, Mifflin & Co. $1.50], relating much of her own history and affording fine pictures of life in old Andover, Gloucester and elsewhere, is thoroughly delightful. To most of our readers the Life and Letters of Oliver Wendell Holmes [Houghton, Mifflin & Co. $4.00], by J. T. Morse, Jr., must be of primary interest. The biographer had a subject peculiarly susceptible of successful treatment and he has made a biography which it is not easy to lay aside. The Life and Letters of Charles Bulfinch, the Architect [Houghton, Mifflin & Co. $5 00], edited by his granddaughter, Ellen S. Bulfinch, is of particular interest to Massachusetts readers because of the recent proposition to alter the State House in Boston, which is one of his chief architectural monuments. Governor Hutchinson [Houghton, Mifflin & Co. $4.00], of colonial fame, is the theme of a new work by J. K. Hosmer, the historian. Perhaps he has failed to maintain sufficient impartiality, but his book is a helpful study of the man and the times.

The life of Elias Boudinot, LL. D., [Houghton, Mifflin & Co, $6.00], edited by J. J. Boudinot, is elaborate and elegant and the high character and distinguished services of its subject, who was president of the Continental Congress, abundantly insure it a welcome. It contains many of the most valuable documents of the Revolutionary literature. Eminent in a different way, but also highly honored, was Peter Parker [Cong. Pub. Soc. $1.50], the missionary, physician and diplomatist, whose career in China, as romantic as useful, has been narrated by Prof. G. B. Stevens and Dr. W. F. Marwick. It is one of the biographies which are specially and lastingly inspiring. So is the Life of Cyrus W. Field [Harpers. $2.00], described by Isabel F. Judson. The Atlantic telegraph is not the only immense undertaking successfully carried to its issue by this distinguished American and his life story is well told.

The Life and Letters of Maria Mitchell [Lee & Shepard. $2.00], by Phebe M. Kendall, presents a distinct and striking picture of the career of this eminent scientist, one of the first of modern women to attain high distinction as well as one of the most womanly of women. Her history always must be a favorite with girl readers. Professor Sloan's Life of James McCosh [Scribners. $2 50] describes ably the great metaphysician, whose presidency at Princeton College always must remain an important period in its history. Equally notable, but as a simple preacher and pastor, was the late Dr. A. J. Gordon [Revell. $1.50], the eminent Baptist, whose services to the church and humanity are set forth in a biography carefully written by his son.

Among similar volumes dealing with eminent foreigners may be mentioned Matthew Arnold's Letters [Macmillan Co. $3.00], edited by G. W. Russell, which exhibits much of the charm of the man, but which may subtract something from the exalted estimate of him which many have held. A very similar volume, The Letters and Verses of Arthur Penrhyn Stanley [Scribners. $5.00], edited by Mr. R. E. Prothero, is a delightful supplement to the life of Stanley and adds much to the large and manifold interest of his career. The Life and Adventures of George Augustus Sala [Scribners. $3.00] also is an entertaining story of diversified struggle and success. Mr. Sala was one of the most picturesque characters in English literary life for many years, and his account of his career is well worth reading. Constant's Private Life of Napoleon [Scribners. $5.00] is another noteworthy biographical work. It is a reprint, of course, but for many years it has been disregarded. It presents an intimate

view of Napoleon's life and is a peculiarly valuable addition to the accounts of the great emperor. The third and fourth volumes of the Memoirs of Barras [Harpers. $7.50] complete one of the most conceited and prejudiced, yet most significant, of the many works relating to the same period in history.

Joan of Arc is the subject of three recent volumes. One [Houghton, Mifflin & Co. $2.00], by Hon. F. C. Lowell, contains his Lowell Lectures, paying especial attention to the contest between supernaturalism and materialism. The second, Jeanne D'Arc, Her Life and Death [Putnams. $1.50], is by Mrs. Oliphant. It is written for the Heroes of the Nations series. The third is Joan of Arc [Harpers. $2.50], by Mark Twain, which is remarkable for its clear analysis of her work and character.

No *Poems* of immortal excellence seem to have risen above the horizon recently, but some very good verse has appeared. Richard Burton's Dumb in June [Copeland & Day. 75 cents] reveals his exceptionally keen perception of the inner meanings of the natural world and his conspicuous ability as an artist in verse. Songs of Day and Night [A. C. McClurg & Co. $1 50] makes pleasant revelation of a less familiar yet characteristic and admirable aspect of the versatility of Dr. F. W. Gunsaulus. Zitella Cocke in A Doric Reed [Copeland & Day. 75 cents] maintains a high level of sentiment and execution throughout and shows special mastery in the writing of sonnets. Clinton Scollard's Hills of Song [Copeland & Day. $1.25] also illustrates good literary work inspired by a hopeful and ennobling mood. The Pilgrim and Other Poems [Macmillan Co. $1.25], by Sophie Jewett (Ellen Burroughs), contains serious work of a lofty quality and not only indicates unusual present power but is full of future promise. A Quiet Road [Houghton, Mifflin & Co. $1.25], by Lizette W. Reese, is a modest book, but takes one so close to the heart of nature that it must be a favorite. Robert Louis Stevenson's Poems and Ballads [Scribners. $1.50] is partly new and contains all his previously published poems. It needs no characterization.

In The Purple East [Stone & Kimball. 75 cents] Mr. William Watson rises to a hight of moral earnestness which commends him to thoughtful readers and the book exhibits him at his best. Austin Dobson's fancy controls his own work more often than any profounder motive power, but his Story of Rosina and Other Verses [Dodd, Mead & Co. $2.00] is so bright and entertaining that the volume at once becomes a favorite. The late Matthew Arnold's Lyrical Poetry of the Bible [Macmillan Co. $1.00] also deserves mention as setting forth the distinguished author's judgment of the literary value of the Bible. The late Christina Rossetti's New Poems [Macmillan Co. $1.75] possess interest because of their authorship.

We point out now the more conspicuous *Novels* of the year. Beyond much question the first of them is Quo Vadis [Little, Brown & Co. $2.00], by the Polish author, Henryk Sienkiewicz. This is a powerful delineation of the Rome of Nero's time, its luxury and profligacy and the suffering and heroism of the earlier Christians. It is at once learned and brilliant. Another also is easily selected. It is Mrs. Humphry Ward's Sir George Tressady [Macmillan Co. $2.00]. It is more truly a novel than either of her earlier writings, but is also a keen and fascinating study of English social and political life. Our detailed comments upon it are so recent that we need not dwell upon it now. Mr. S. R. Crockett's The Gray Man [Harpers. $1.50] likewise is a strong book, conspicuous for painful as well as delightful features, but masterly in its portrayals of character and historic events. A peculiar story—having one chapter which we regret, but in the main exceptionally noble in sentiment and vivid and even eloquent in style—is Without Sin [H. S. Stone & Co.], by Martin J. Pritchard. Without being as minute a study of modern Jewish life as the novels of Mr. Zangwill, for example, it is a carefully drawn picture, and its bold and original yet reverent plot renders it a story not easily forgotten.

The late Robert Louis Stevenson's Weir of Hermistoun [Century Co. $1.50] is but a fragment, but what a fragment! It illustrates the author's diversified and pre-eminent ability quite as well as anything else in the list of his many writings. The Seats of the Mighty [Appletons. $1.50] is by Gilbert Parker. It is a historical novel, bold in conception, brilliant in execution, and worthy of his reputation. Mr. Barrie's Sentimental Tommy [Scribners. $1.50] also is exceedingly realistic and touching. A grave defect here or there does not destroy its conspicuousness among recent stories. Mr. Crawford's Taquisara [Macmillan Co. $2.00] is one of his most penetrating and spirited studies of Italian society.

The demand for *Short Stories* also has called out a number of volumes. Mr. A. T. Quiller-Couch's Wandering Heath [Scribners. $1.25], which leads the reader from Cornwall to the Rocky Mountains adroitly; Jane Barlow's Strangers at Lisconnel [Dodd, Mead & Co. $1.25], in which the author again makes the Irish peasantry vividly real to every reader; Sarah W. Brooks's My Fire Opal and Other Stories [Estes & Lauriat. $1.00], drawn out of her experiences as a prison visitor; G. W. Edwards's Break o' Day and Other Stories [Century Co. $1.00], interpreting faithfully fishing life along the Maine coast; Will Carleton's The Old Infant and Similar Stories [Harpers. $1.25], which are capital character studies; the late H. C. Bunner's Love in Old Cloathes [Scribners. $1.50], a pleasant memento of this popular author; and Mr. Thomas Nelson Page's In Old Virginia [Scribners. $2.50], in which several of his most famous sketches are reissued agreeably.

The boys and girls have received as much attention this year as ever and the list of excellent *Juvenile* books is too long to be fully enumerated. W. J. Rolfe's Shakespeare, the Boy [Harpers. $1.25] will introduce young readers to the works of the great poet while it also interests them for the time being. Mr. E. S. Brooks's Century Book of Famous Americans [Century Co. $1.50] also is wholesome, instructive and invitingly illustrated. Three Young Continentals [Wilde & Co. $1.50], by E. T. Tomlinson, and Three Little Daughters of the Revolution [Houghton, Mifflin & Co. 75 cents], by Nora Perry, portrays some bright Revolutionary boys and girls. Above the Range [Wilde & Co. $1.25], by Theodora R. Jenness, depicts Indian girls in a Government school, and is capital. The Rockanock Stage [Cong. S. S. & Pub. Soc. $1.50], by Prof. George Huntington, is exciting and elevating. Malvern [Wilde & Co. $1.50] was largely suggested by the World's Fair. As Queer as She Could Be [Pres. Board of Pub. & S. S. Work. $1 25], by Jessie E. Wright, is more striking than most Sunday school books.

Sinbad, Smith & Co [Century Co. $1.50], by Albert Stearns, and The Sword Maker's Son [Century Co. $1.50], by W. O. Stoddard, already are well known and have taken a high place with the readers of *St. Nicholas*. Mr. Henty's productions, At Agincourt, On the Irrawaddy, and Cochrane the Dauntless [Scribners. Each $1.50], are full of thrilling experiences and inculcate manliness. So does David Ker's Swept Out to Sea [Lippincott Co. $1 50], and Col. T. W. Knox's The Land of the Kangaroo [Wilde & Co. $1.50] is another bracing book.

Half a Dozen Girls [Crowell. $1.50], by Anna C. Ray, deserves high praise. Annie F. Johnston in The Little Colonel [Joseph Knight. 50 cents] has depicted a charming heroine in a sweet and touching fashion, and Alice Aspinwall's Short Stories for Short People [Dutton. $1.50] also will be a favorite. Tommy-Anne and the Three Hearts [Macmillan Co. $1.50], by Mabel O. Wright, is half a fairy story, and Q.'s Fairy Tales Far and Near [Stokes Co. $1.50] is wholly so, and which is the more enticing is hard to be decided. Moreover, the Century Co., in issuing A Shadow Show [$1.00], by P. S. Newell, and Gobolinks [$1.00], by Ruth McE. Stuart and A. B. Paine, has contributed not a little to the amusement of both young and old.

Among *Works of Travel and Adventure*, the Ounananiche and Its Canadian Environment [Harpers. $2.00], by E. T. D. Chambers, is a beautiful example of the sort of book which many others than sportsmen and travelers appreciate highly. Camping in the Canadian Rockies [Putnams. $4.00], by W. D. Willcox, is another sumptuous volume, richly illustrated, about a comparatively unknown region of our country. Prof. G. F. Wright's Voyage in the Miranda [Appletons. $2.00] two years ago describes the Greenland icefields and life in the north Atlantic.

Mrs. Julia C. R. Dorr's A Cathedral Pilgrimage [Macmillan. 50 cents] is actually fascinating. Mrs. Louise Chandler Moulton's Lazy Tours in Spain and Elsewhere [Roberts Bros. $1.50] is pleasant, and Mr. H. C. Chatfield-Taylor's The Land of the Castanet [H. S. Stone & Co. $1.25] describes similar experiences with more detail. Neither, however, is the peer of Edmondo de Amicis's classic, Spain and the Spaniards [$5.00], of which Messrs. H. T. Coates & Co. issued last winter a superb holiday edition. Kokoro, Hints and Echoes of Japanese Inner Life [Houghton, Mifflin & Co. $1.25], is another study by Lafcadio Hearn. The author is not the most well-balanced critic, but his book has value and, like everything from his pen, is exquisitely graceful in form. Alfred Parsons's Notes on Japan [Harpers. $3.00] also is a treasure, in respect to both text and illustrations.

A Cycle of Cathay [Revell. $2.00], by ex-President W. A. P. Martin, describes China, and is the fruit of long and intimate acquaintance with the country. It is more than ordinarily rewarding. Throughout his In the South Seas [Scribners. $1.50] R. L. Stevenson introduces the reader to an intimate acquaintance with the enticing landscapes and the diversified individualities of the region visited. One of the lead-

ing works of the year is Mr. W. E. Curtis's The Yankees of the East [Stone & Kimball. $4 00], a series of social, commercial, political and other studies of Japan, and another is one of the Harpers' last winter's issues, Mr. E. L. Weeks's graphic and beautiful From the Black Sea to Persia and India [$3.50].

A few volumes of *Essays* call for notice. Dr. H. W. Mabie's Essays on Nature and Culture [Dodd, Mead & Co. $1.25] is a penetrating and reverent study of nature and human nature and a stimulating interpretation of what is best in them. Another volume of serious and practical purpose is E. L. Godkin's Problems of Modern Democracy [Scribners. $2.00], which deals trenchantly with current themes of the first importance. Most of the "open-air" books belong here, such as Florence A. Merriam's Southern Californian breezy sketches, A-Birding on a Broncho [Houghton, Mifflin & Co. $1.25]; R. E. Robinson's charming In New England Fields and Woods [Houghton, Mifflin & Co. $1.25], a series of fine papers reprinted from *Forest and Stream;* Spring Notes from Tennessee [Houghton, Mifflin & Co. $1.25], observations by Bradford Torrey; and Bird Land Echoes [Lippincott Co. $2.00] by Dr. C. C. Abbott, who reveals the very heart of nature to the sympathetic reader. Some of the most serious and valuable work ever done by the late Eugene Field is found in his Love Affairs of a Bibliomaniac [Scribners. $1.25] which, without lacking his characteristic humor, is wise and suggestive in graver directions.

Perhaps the most important book of the year in this vein is Miscellaneous Studies [Macmillan Co. $1.75] by the late Walter Pater. It contains what remains of his uncollected works edited by C. A. Shadwell, covers the whole period of his literary activity, indicates the development of his literary thought and style and speaks with deliberate care not only to the present but to the future. Less weighty, yet enjoyable and profitable for meditation, are Mr. Quiller-Couch's trenchant and sparkling Adventures in Criticism [Scribners. $1.50]; Edmund Gosse's Critical Kit-Kats [Dodd, Mead & Co. $1.25], soberer but also profounder; Mr. J. E. Chamberlin's two breezy volumes, The Listener in the Town and in the Country [Copeland & Day. Each 75 cents]; and Mrs. Sangster's inspiriting With My Neighbors [Harpers. $1.25].

Several volumes in the department of *Social and Political Economy* must be noted. One is Prof. A. T. Hadley's Economics [Putnams. $2.50] as practical as scholarly and dealing effectively with a multitude of important current topics. In his History of Money and Prices [Putnams. $1.50] Mr. J. Schoenhof also has made a valuable contribution to current knowledge and discussion. It is peculiarly timely. The dispassionateness and expert knowledge of Pres. F. H. Walker render his book on International Bimetallism [Holt. $1.25] important, whether one accepts his conclusions or not. Prof. John Bascom's Social Theory [Crowell. $1.75] will serve as a worthy text-book and reference work. From the same publishers has come W. M. Salter's Anarchy or Government [75 cents] which pleads for a degree of nationalization. Proportional Representation [Crowell & Co. $1.25] is the subject of Prof. J. R. Commons in a work proposing important modifications of our electoral system. Criminal Sociology [Appletons. $1.50], by Henrico Ferri, is a foreign contribution to the literature of penology. Another notable book is Classes and Masses [Macmillan Co. $1.25], by W. H. Mallock, who makes an able claim in behalf of the present constitution of society as against the Socialists.

A number of *Miscellaneous* volumes, as usual, remain. Dr. G. Birkbeck Hill's Talks About Autographs [Houghton, Mifflin & Co. $3.50] is one, and is as comprehensive and interesting a work in its way as we have seen in a long time. Mr. C. H. Haswell's Reminiscences of an Octogenarian in the City of New York [Harpers. $3.00] possesses large antiquarian interest. Professor Young's revised volume of The Sun [Appletons. $2.00] illustrates the rapid progress of scientific knowledge, and Mr. Percival Lowell's Mars [Houghton, Mifflin & Co. $2.50] embodies the results of long and expert study. Probably no other equally learned and also popular an account of that planet has been made.

The first volume of Books and Their Makers During the Middle Ages [Putnams. $2.50], by G. H. Putnam, is an elegant production, full of special learning and of large and lasting value. From the same publishers and the same author also has come a revised edition of the Question of Copyright [$1.75], a summary of the copyright laws now enforced by the leading nations. Mr. F. J. Stimson's Handbook to the Labor Laws of the United States [Scribners. $1.50], a manual for laymen rather than lawyers, is of great significance. Dr. W. H. Roberts also has rendered important service by compiling a volume of the Laws Relating to Religious Corporations [Pres. Board of Pub. and S. S. Work. $3.00], a full handbook of the statutes in the different States and Territories bearing upon churches and religious societies. Lieut. A. M. Rohan and Prof. M. M. Ramsey have gathered a large amount of diversified information of present importance into their volume, The Island of Cuba [Holt & Co. $1.25]; and Rev. E. M. Bliss's Turkey and the Armenian Atrocities [Hubbard Pub. Co. $1.50] and Mr. W. W. Howard's Horrors of Armenia [Armenian Relief Association. 10 cents] have discussed the Armenian situation with intelligence and earnestness.

BOOK REVIEWS.

THE GOSPEL FOR AN AGE OF DOUBT.

We rank Dr. Henry van Dyke's latest volume, thus entitled, high among the pre-eminent contributions of the year to religious and theological thought. Reminding one in its fundamental positions of Ian Maclaren's The Mind of the Master, it is in some respects a more effective volume because its somewhat more careful discriminations will arouse less dissent and antagonism. It represents, with some little expansion, his lectures at Yale Divinity School last spring, and, regarded from the point of view of the audience to which he originally spoke, it steps at once to its proper place in the lengthening series of valuable and influential books that are the fruit of the Lyman Beecher Lectureship. But, helpful as *The Gospel for an Age of Doubt* must be to preachers, it also carries a message for every thoughtful, reverent mind perplexed with the problems of the day.

Its central aim is to show the fitness to our times of the gospel of a person and of the threefold message of liberty, sovereignty and service which Christ brought. Its diagnosis of the doubt, the materialism and all the skeptical and irreligious forces of the age is masterly. Not less admirable is the careful, patient working out of the argument for the supreme divinity of Christ and of the unveiling through him of the Father. To any one in perplexity over this cardinal doctrine of the faith, Dr. van Dyke's treatment of it, sympathetic as he is with all the issues raised by science and philosophy, must bring enlightenment and relief.

He does not, it is true, make use of all the arguments advanced by the long line of apologists before him, but his logic will be to the modern mind quite as convincing. Perhaps the profoundest chapter in the book is the fourth, that on the Human Life of God, but even through these unsounded depths of Christian thinking the reader does not lose his pilot's hand. Dr. van Dyke has drawn from many sources, ancient and modern, for illustration and confirmation of his positions. Indeed the book for popular effectiveness bears too many evidences of the student's desk. The long appendix, which considerably increases the bulk of the volume, detracts a little from its distinctive identity, although we remember the fondness of a limited class of readers for citations. At the same time Dr. van Dyke has put the stamp of his own vigorous and penetrating mind upon the material with which he has assimilated and has added thereto his personal contributions, for which the reader is most grateful. The literary and artistic perfectness of the book will not escape the attention even of those who are most impressed with its ample learning, the march of its logic and its superb setting forth of what the gospel of Christ really is and ought to do for modern life. [Macmillan Co. $1.75.]

THE YANKEES OF THE EAST.

This excellent work embodies in its two pretty volumes the letters contributed to the Chicago *Record* by the author, Mr. W. E. Curtis, during nearly seven months of 1895 as its special correspondent in Japan. An old traveler and journalist, he knew both what to see and how to describe it, and his letters attracted wide notice. Their republication in this permanent form is in response to a natural demand. In spite of occasional minor repetitions, they illustrate a superior quality of workmanship. They are remarkably comprehensive, minute, well balanced and graphic. Public matters and private, national customs and local peculiarities, underlying principles of government and obstacles to religious progress, matters of costume, diet, etiquette, agriculture, education, the drama, politics, etc., all are reported upon with the same masterly judgment and skill.

The business man must be convinced as he reads that a large field is open in Japan for the successful entry of American goods, if only sufficient and properly intelligent enterprise be displayed. It is as pleasant to read of the special favor in which Americans are held in Japan as it is humbling to realize how negligent we have been hitherto to use our opportunities there. The student of political economy will thank Mr. Curtis for lucid statements of the political history of Japan and of her present condition and future outlook. The chapter on the country's educational system is of deep interest, and not to educators and students alone, and the study of Buddhism here offered is a useful contribution to the knowledge of the great leading religions of the world.

That portion of the work which deals with missions and their results in the country is of special interest to our readers. The author devotes a chapter to this topic and reverts to it more than once elsewhere. He has taken pains to inform himself and is fair and courteous. He aims rather to depict the existing situation and the opinions which are held regarding it rather than to enforce or even to state any position of his own. He appreciates both the desire, so prevalent among many of the native Christians, to see a national church grow up, and also the difficulties in the way, the probabilities of difference between it and the existing churches, the rights of the American and other missionaries,

etc., and he bears strong testimony to the efficiency of missionary work, although he is by no means a blind admirer of it. He thinks that, if either were to be removed, Japan could spare the missionary preachers rather than the missionary teachers.

His two volumes are illustrated handsomely and the reader feels heartily grateful for such an instructive and enjoyable a work. [Stone & Kimball. $4.00.]

RELIGIOUS.

It is occasionally asserted that the modern type of piety is less devotional than that of our fathers, but the abundance of devotional literature, which would hardly be bought except to be read, is a strong argument to the contrary. One of the richest and most suggestive of recent publications of this character is *Chosen of God* [Fleming H. Revell Co. $1.25], by Rev. H. W. Lathe. Its title indicates the author's purpose to explain and enforce the doctrine of election. But the volume itself, although dealing with this truth as a keynote, is much broader in scope than the mere title indicates. Into the well of the richest Christian experiences the author has dipped, and pours forth a stream of reflection and suggestion eminently practical and touching human life on many sides. The fact that the Christian is chosen of God is explained, certain kindred truths are considered, and the natural spiritual results are outlined. The high devotional tone of the volume is equaled only by its wise discretion in impressing and enforcing its positions. The author is not promulgating hobbies but seeking to quicken and build up spiritual life in the reader. His teaching is in sympathy with conservative rather than more liberal modern theology but Christians of all schools of faith hardly can fail to derive profit from it.

Dr. A. B. Booth, a well-known contributor to *The Expositor* and other religious publications, has gathered into a volume, *With Open Face* [Charles Scribner's Sons. $1.50], nine of his contributions to that publication, which he has supplemented by some others. They are sketches of the spirit and the teaching of Christ as illustrated in scenes from the evangelists, and the last chapter, entitled The Christian Primer, is a kind of catechism, intended to be used in impressing gospel truth upon the young. The author throughout has exemplified afresh his scholarship and his sincere piety and has put familiar truth in a very fresh and acceptable manner, and not without some suggestions which will strike the reader as new.

The Prophets of the Christian Faith [Macmillan Co. $1 25] contains chapters by Dr. Lyman Abbott, Dr. Marcus Dods, Canon Fremantle, Professor Harnack, Principal Fairbairn, Dr. Munger, Dean Farrar and others. Dr. Abbott answers the question, What Is a Prophet? and Dean Farrar the question, Can We Be Prophets? And the others discuss such familiar Christian teachers as Isaiah, Paul, St. Augustine, Luther, Jonathan Edwards, Bushnell and Maurice. In a volume made up of contributions from so many different authors, natural diversities of opinion and the results of dissimilar educations result, of course, in statements of truth from individual points of view, but this variety adds to the value of the volume, and all Christian readers will find it exceedingly suggestive and stimulating.——The author of *Protestantism* [Lee & Shepard. $1.50], Mr. E. P. Usher, is a layman who, having been repelled from the Christian Church by what he considered extravagant and unjustifiable claims, was led to make a careful study of the gospel and to reaccept its essential truths. In this volume he endeavors to set forth the simplicity of original and essential Christianity, and to urge that whoever stands upon the platform thus constructed has the right to Christian recognition. He considers especially the attitude of the Anglican and American Episcopal Churches towards outsiders, but what he has to say is of general significance. His study is reverent and scholarly and undoubtedly embodies an important truth. Whether he fully perceives the strength of the present movement throughout Christianity in the direction of his object certainly is a question. To our thinking he fails to do it justice. But, without necessarily agreeing with everything which his pages contain, the spirit and method of the book may be cordially approved as well as its general aim.

The annual volume of *Monday Club Sermons* [Cong. S. S. & Pub. Soc. $1.25] deals with its usual series of topics in its usual practical and telling fashion. Its authors, with hardly an exception, have had much experience as pastors and preachers, and the scholarship and felicity displayed in the interpretation of truth and the terse and pithy fashion in which they impress it show that their experience has not failed of its proper results. We have commended their volume year after year, with good reason, and the large audience which it annually addresses will appreciate this issue as much as any of its predecessors.——*A Gentle Heart* [T. Y. Crowell & Co. 35 cents] is another work by Rev. J. R. Miller, D. D., in which he sets forth with tender earnestness the Christian's duty and privilege of gentleness. It is a little book, simple in arrangement and style but eminently impressive.——From the same pen comes a quite different volume, *The Story of a Busy Life* [T. Y. Crowell & Co. $1.00], which contains recollections of Mrs. George A. Paull, somewhat well known through her books, mostly published under her maiden name of Minnie E. Kenney. Her portrait is its frontispiece, and Dr. Miller has written a sympathetic and graphic account of her beautiful and useful life.

Readings for Leisure Moments [H. L. Hastings. $1.50], by the publisher of the book, is a collection of miscellanies of a plain and sometimes homely character such as everybody appreciates, and it abounds in wise suggestions never failing to have a spiritual tendency. It is one of those books which will interest many readers who might not care for the same truth put before them in a more formal manner.——In *Three Children of Galilee* [Joseph Knight Co. $1.50] John Gordon has composed a life of Christ for young people in the form of a story. It is written simply and feelingly, and is illustrated abundantly and well. It will interest the children successfully and leave abiding impressions.——A new edition of Mr. Ruskin's *Letters to the Clergy on the Lord's Prayer and the Church* [Dodd, Mead & Co. $1.75] has been brought out, edited, with essays and comments, by Rev. F. A. Malleson. This edition, the third, includes some additional letters by Mr. Ruskin and observations upon them by the editor, and it omits some of the letters to Mr. Ruskin formerly inserted. We do not think Mr. Ruskin's opinions upon such subjects specially worthy of great heed, but of course they possess interest. All parties to this discussion speak out frankly, but as almost the whole of what they have to say was said sixteen years ago, and as the conditions of church life in England have altered greatly since then, the book is a resurrection rather than a thing of today.

STORIES.

Mr. F. Marion Crawford's new book, *Taquisara* [Macmillan Co. $2,00], should more properly have been entitled Gianluca, for the latter, who dies, is much more prominent than the former, who lives and marries the heroine. It is difficult to believe that the treacherousness of the Italian character of 300 years ago survives at the present day to the degree indicated by this story, yet there is no sufficient reason for doubting the entire possibility of such facts as those here narrated. The book is a study of modern Italian character and life, and it deals with the schemings of certain bankrupt and unscrupulous persons to obtain possession of the property, even by murder, if necessary, of a wealthy heiress, and of her love affairs. She is a noble and beautiful character and one hardly knows which to admire most, the vivid pictures of her development, the equally graphic manipulation of events as the intricate plot unravels itself, or the minor but no less powerfully drawn pictures of the life of the time among both high and low. The story is often painful, but always picturesque and striking, and from the artist's point of view it certainly contains some of the author's best work hitherto.

Mr. J. M. Barrie's new book, *Sentimental Tommy* [Charles Scribner's Sons. $1.50], is so good that it ought to have been a great deal better. It is too long, and in spite of the fun and pathos and shrewd insight into character and the picturesque photographs, so to speak, of life in London and in Thrums, one finds himself staggered now and then to understand why the movement of the book is so slow and why the interest flags. But this is a trifling objection compared with the introduction into a book sure to be read by boys and girls of one or two characters whose iniquities, although described only suggestively, are treated with an unmistakableness of suggestion which is as objectionable, especially for young readers, as it seems to us to have been unnecessary. To tell the truth about Thrums or any other place does not necessarily mean to tell the whole truth, and it is painful to find a book, in which the signal ability of the author is illustrated so richly and beautifully and in so many different ways, marred by features the omission of which would have weakened the story in no particular, and would have made it far more deserving of admiration. In some respects it is a great book. We never have known the childish imagination, and the innocent and amusing self-deceptions of which it often is the cause, to be depicted with anything like the graphic and complete success attained in these pages, and we could praise them in other particulars at much length. But at best the story is like the statue in Nebuchadnezzar's dream.

The Wheels of Chance [Macmillan Co. $1.50], by H. G. Wells, is a bicycling story, sufficiently absurd to keep the reader smiling, sufficiently truthful, so far as the wheel itself is concerned, to appeal strongly to all cyclers, and fairly entertaining and well written as a mere novel. It is light literature, but decidedly bright and readable.——*Green Fire* [Harper & Bros. $1.25] is a romance by Fiona Macleod. The author makes a specialty of Celtic subjects and in this book the scene changes from Brittany to the outlaying Scotch islands, and the sturdy quality, as well as the strange imagination and superstition of the people on either side of the channel, give tone to the volume. It is a striking story, chiefly in the minor key but often beautiful and touching. It is unique in some respects and abounds in a peculiar sort of interest. It is written charmingly.——Messrs. Roberts Bros. have published [*Little Daughter of the Sun* $1 25], by Julia P. Dabney, a story of the Canary Islands which is romantic and graphic, and contains fine studies of individual character. It is short and simple, but not the less agreeable.——Miss Katherine Pearson Woods in *The Crowning of Candace* [Dodd, Mead & Co. 75 cents], reprints in a volume her story which has been running in the *Churchman*. It is a volume of the Feather Library. It describes with much spirit the mischievous effect of an early literary success upon an impressionable and imperfectly trained young girl, and her gradual awakening to true views of life and authorship, through her personal romance.

Ouida's well-known novel, *Under Two Flags* [J. B. Lippincott Co. $3.00], is republished in a handsome two volume edition with a few spirited and well-executed illustrations and the admirers of this well-known author will welcome it in this form.——Camp life often proves to be congenial to romance and in Mr. G. P. Fisher, Jr.'s, pleasant novel, *Out of the Woods* [McClurg & Co. $1.00], the love story blends with the narrative of hunting, fishing

and camp experiences in general very naturally and agreeably. The mystery of the plot is made more of than is necessary under the circumstances, but the story is written excellently and is more than ordinarily entertaining.——*The World's Great Snare* [Lippincott Co. $1 00], by E. P. Oppenheim, is highly sensational and of a low moral tone, in spite of much which is commendable. It is composed with noticeable spirit and it abounds in movement and incident, but it is too melodramatic and the ideals of life which are suggested are not what they ought to be.

Nephelé [New Amsterdam Book Co. $1 00], by F. W. Bourdillon, is a musical novel, in which the peculiar sensitiveness of musicians to the impressions of sound and to the influences communicable through the manipulation of their instruments are employed to illustrate and intensify a sad yet interesting romance. The book is slight in texture but well written.——Even more mysterious and entertaining, in spite of its daring use of the impossible, is *Iras: A Mystery* [Harpers. $1.00], by Theo Douglas. When we mention that a revived mummy is the heroine, and that her nineteenth century lover and herself are pursued by the vengeful ghost of an ancient Egyptian priest, whose machinations are too much for them, we indicate the material of the story, which would be unlikely to be much read were it not written in a literary style deserving praise and with careful attention in other respects to the essential qualities of a successful modern novel.

Mr. J. K. Bangs has chosen a novel theme for his story, *A Rebellious Heroine* [Harpers. $1.25], which is reprinted from *Harper's Magazine*. The illusion, the heroine being an imaginary person, the leading character in a story written by the hero, is fairly well kept up, but the reader becomes a little confused here and there and the conception, novel though it is, hardly is capable of the use which is made of it. Yet Mr. Bangs has written a bright and entertaining little book and the successive revolts of the heroine afford considerable amusement.——Dutch India has not been wholly overlooked by the novelists in their search for themes, but has been written up comparatively seldom. Annie Lindon, who seems familiar with Java and the surrounding region and with the life of the Dutch Indian, in her story, *Gold* [Century Co. $1.25], has composed a book more powerful than pleasing. Its delineations of character and life are more than ordinarily successful, and in its latter portion the dramatic and even the tragic abound, but the physical and moral miasma of that part of the world inevitably has too strong an influence over the story. It is impossible to describe the facts truly, we suppose, without dwelling painfully upon the darker side of life.

Vawder's Understudy [Stokes Co. 75 cents], by J. K. Reese, has for a sub-title a Study in Platonic Affection. The material is skillfully handled and the perils of that sort of mutual regard are discussed with considerable adroitness. The story is lively and entertaining. ——*The Story of Aaron* [Houghton, Mifflin & Co. $2 00], by Joel Chandler Harris, illustrated by Oliver Herford, is one of that author's fascinating compositions, and the illustrations are strikingly apt and amusing. The peculiar humor of Mr. Harris finds ample room for display and the book belongs with those as to the popularity of which there can be no doubt.

Cherry and Violet [Scribners. Imported. $2 25], by Miss Manning, an English author, is a tale of the period of the great plague in London. It affords lucid and somewhat picturesque impressions of life at that time among the middle classes in London as well as to some extent in the country, and its account of the fearful pestilence is the more telling because of its simplicity. The book is printed with some attempt to imitate the ancient manner, and the illustrations by John Jellicoe and Herbert Rialton are natural as well as spirited and admirable in their appropriateness. The book is more than ordinarily attractive.——In Jean P. Rudd's *The Tower of the Old Schloss* [Putnams. $1.25] the most conspicuous feature is that the German peasants talk broad Scotch for the most part, occasionally throwing in a word of German as if to remind themselves of their nationality. Too many German words are introduced in the conversations generally. The best feature is the impression which the book gives of life in the old Schloss, not very inviting at the best. The characters are not drawn with the utmost skill, and there is little of interest in the plot.——The most recent issue in the Messrs. Harpers' current edition of Thomas Hardy's novels is *Under the Greenwood Tree* [$1.50], which is a strikingly picturesque and amusing portrayal of rustic life in southern England, and into which nobody but the farmers and people of their general quality are introduced except the parish parson.——*Philippa* [Lippincott Co. $1.25], by Mrs. Molesworth, is on the border line between novels and stories for the young. It is a love story, but the experiences of the young heroine are eminently juvenile in some respects, and the reader receives suggestions of moral and social value. The author has handled her material with her usual skill and the girls will uniformly approve the story as being both delightful and sensible.

A Christian commercial traveler is the hero of *Quaint Crippen* [McClurg & Co. $1.00], by A. M. Thurber. The romance in the narrative comes to its crisis with unlikely rapidity, and in some other respects the story indicates a measure of inexperience in the author. But its main purpose—the portrayal of a commercial traveler who is an earnest and helpful Christian without ceasing to be in a real and active sense a man of the world—is well carried out. ——Mr. H. T. Coates has made a collection of stories, some of which are familiar, others fresh and all interesting, which are gathered into a tasteful edition, in three volumes, bearing the title *Fireside Stories Old and New* [H. T. Coates & Co. Each $1 00]. The selections are diversified and entertaining.——*Max and Zan and Nicodemus* [W. J. Shuey. 75 cents] is by Mrs. M. A. H. Fisher. It is a Tennessee story, slight in texture, but affording distinct and varied pictures of the life of the region. It has considerable interest.——Mary E. Bradley has undertaken to set forth some wholesome moral and religious teachings in *Friends for Good* [American S. S. Union. $1 25], one of the most prominent of which is the untrustworthiness of modern spiritualism, and the fact that much deception is connected with its so-called manifestations. The story is eventful and maintains interest fairly well without deserving to be awarded the highest literary praise.

JUVENILE.

Amanda M. Douglas in *A Little Girl of Old New York* [Dodd, Mead & Co. $1.50] has taken for her theme the experiences of a child in what really was not so very long ago, but is rapidly passing into ancient history—the time of the Polk and Clay presidential campaign. In spite of occasional permission of unlikely speech the author has written a capital book, full of vivacious narrative and successfully portraying the life of well-to-do people in the New York city of the period. Their amusements, employments, views and characteristics are brought out effectively and the tone and atmosphere of their society are suggested successfully. In a certain sense the book has a value as a historical study. It is also very readable ——*Above the Range* [Wilde & Co. $1.25], by Theodora R. Jenness, a story for girls, is somewhat out of the common order. It deals with life in a Government school for Indians in the Northwest and its heroines are chiefly the pupils. The superstitions and temptations of the young Indian girls, their sports, their studies and the general character of the life which goes on in such a place have furnished the author with material which seldom, if ever, before has been handled in so fresh and striking a manner. The story is interesting throughout, points many sound morals and is natural, life-like and high-toned. We commend it heartily.——*A Little Girl of Long Ago* [Houghton, Mifflin & Co. $1.00], by Eliza Orne White, is tempting to look at and engrossing to read. It tells of certain little British children who found their way to America many years ago and who lived in Boston, and they and the life of their day among children are described very pleasantly. The author introduces the present to the past, to the delight of the modern reader, with more than common success.

Two or three new issues of the Congregational Publication Society illustrate the good judgment with which the managers of our denominational organization are carrying on their work. One is *The Rockanock Stage* [$1.50], by Prof. George Huntington. It is an exciting and almost sensational story, yet wholesome and uplifting. It abounds in action and the boys and girls will agree that it entertains to the end. But they will get more than entertainment out of it, and the author's genial humor and his skill in enforcing truth indirectly as well as pointedly will secure for it as it becomes known many readers who no longer are boys or girls.——Another of their books is *The Young Mandarin* [$1.50], by Rev. J. A. Davis. China is its scene, and the Chinese for the most part are its characters. The author's long experience and wide knowledge of that country have enabled him to draw an evidently truthful and characteristic picture of Chinese life and thought not often given to the public. The hero of the book is a genuine Chinaman, not one constructed by the imperfectly enlightened foreign imagination. The many and striking peculiarities of Chinese life give zest and naturalness to the narrative. The Christian tone of the book is noticeable, yet there is no attempt to parade missions or the success of Christianity unduly. Such a story is for old as well as young and has more than the value of a merely interesting narrative. It is a picture of society and of a society which appears to be on the eve of significant changes.

From the same publishers comes also *The Rainproof Invention* [$1.50], by Emily Weaver. The importance of integrity in business and the value of loyalty to high ideals are here enforced in a graphic and even engrossing narrative, which deals with some not uncommon episodes in human life with good judgment and good results.——One more story from the same publishers is *The Poole's Millions* [$1.50], by Julia McNair Wright. Money is not everything or even the greatest thing in life, and Mrs. Wright in enforcing this truth so zealously and by teaching incidentally certain kindred lessons about the true way to regard life and the education of the young would have done excellent service even if she had not rendered it in a form so attractive as this pleasant story. Her reputation requires good work, but these pages will not lessen her hold upon her readers.——*Chilhowee Boys at College* [Crowell & Co. $1.50], by Sarah G. Morrison, describes the earlier struggles of the young heroes to secure an education. The characters, who are familiar to many readers, are carried through a series of experiences, through which their friends will accompany them with unfailing attention, and suggestions of high manhood and self-improvement are made at once forceful and judiciously. The book will be as popular as its predecessors.

There are a great many boys and girls in *Malvern* [Wilde & Co. $1 50], by Ellen D. Deland, and they are good, bad and indifferent and get into scrapes and out of them again, and go to the World's Fair and home again and are genuine boys and girls throughout who have, for the most part, a wholesome desire to be good and to do good, and yet who are as far as possible from being prigs. Their story is told very brightly, and some

capital pictures, by Alice B. Stephens, help to make it all real. The book will not lack readers.——With equal good will and conviction it is possible to commend *The Boys of Clovernook* [Lothrop Co. $1.50], by Mrs. Mary B. Beal. Five youngsters on a farm seem to think of and attempt about everything which bright boys can be conceived of as suggesting to each other, and the history of their experiences is lively indeed. The boys, and many a girl also, will read it with zest.——It is the Creole world in Louisiana to which Mrs. Mary T. Earle introduces the reader in *The Wonderful Wheel* [Century Co. $1.25], and the superstition of the people, the ostracizing of the innocent hero and heroine, the revulsion of public feeling created by their unselfishness form the body of the story which is all the more delightful for the delicate skill with which the local color is applied. It is a sweet little story, unpretending, but full of real power and pathos.

It is not a large book, but it is a very delightful one which tells of *Adolph, and How He Found the "Beautiful Lady"* [Revell Co. 50 cents]. Fannie J. Taylor wrote it, and Heléne Toerring has added some superior pictures. It is a beautiful, ennobling little story of childish simplicity and faith and their influence. It will do every reader good. ——A somewhat older boy and a boy worth reading about, a real boy also and one whose history is sure to interest his fellow boys and girls, is *Dick* [Crowell & Co. $1.25], described by Anna C. Ray. The book will not fail of its share of public favor.——Still another interesting boy is the hero of *J. Cole* [Crowell & Co. $1.00], by Emma Gellibrand. This one is a page in a lady's household, and his honorable ambitions and zealous efforts to realize them, the naturalness of his development and the pathos of portions of his history all combine to make him a more than commonly attractive hero.

Captain Chap, or The Rolling Stone [Lippincott Co. $1 00], by F. R. Stockton, is one of his stories of incident and adventure, written some fifteen years ago for young people and now reissued with illustrations by C. H. Stephens. The boy who looks at the pictures will anticipate excitement while reading the text and will not fail to find it. It does not seem to us to represent the author's high water mark of excellence, but it is a book which the boys will enjoy.——Very much the same sort of literature is illustrated by *A Medal of Honor Man* [Wilde & Co. $1.25], by C. L. Norton. It is one of the Fighting for the Flag series and is a sequel to the opening volume. The hero undergoes many startling experiences in cruising among blockade runners and contributing his services to the suppression of the contraband trade during the late War of the Rebellion. The author knows how to make a strong book for young readers and has done so here.

We might say the same thing of J. M. Oxley, author of *The Boy Tramps* [Crowell & Co. $1.50]. His heroes undertake to cross the American continent along the general line of the Canadian Pacific Railroad and most of the way on foot. They meet with many startling and interesting experiences, which the author's familiarity with the region described and his skill as a graphic narrator have enabled him to render entertaining to the reader. ——It is many years since Captain Mayne Reid achieved his popularity as a writer for boys, and his *Young Voyageurs* [Putnams. $1.25] are his famous boy hunters carried into the Northern regions and caused to undergo adventures and to acquire knowledge, which the reader may share with them by his fireside yet with an interest almost equal to theirs. The publishers are issuing a "Nimrod" edition of Captain Reid's stories, and this will help to revive his extensive and long enduring popularity.

Col. T. W. Knox takes his readers this year to Australia, and his annual volume of travel and adventure is entitled *The Land of the Kangaroo* [Wilde & Co. $1.50]. It embodies more information of a practical quality than most books of that sort, so that it has solid value, yet it is none the less entertaining. It deserves to be one of the first favorites of the year with the boys and girls, the former especially, and is a capital book in all respects. ——David Ker is one of the most successful among modern writers for the older children. His new book, *Swept Out to Sea* [Lippincott Co. $1.50], is full of incident and adventure, and also abounds in stimulus toward all that is manly and good. It is a story which the boys will read with exceptional eagerness, and many of their elders, if they pick it up, will once more become boyish enough to conclude it.——*Four Young Explorers, or Sight Seeing in the Tropics* [Lee & Shepard. $1 25] is Oliver Optic's latest. Of course the author gives rein to his fancy and the reader may depend upon a succession of adventures which are often thrilling but which result satisfactorily.——Readers of Beautiful Joe and the author's other writings will welcome *For the Other Boys' Sake, and Other Stories* [C. H. Banes. $1 00], by Marshall Saunders. It includes nearly a dozen short stories, all of them well planned and executed, spirited in style, elevated in sentiment and full of genuine human interest. Some illustrations add to the attractiveness of the volume.——Ouida, whose real name is Louise de la Ramé, in *Two Little Wooden Shoes* [Lippincott Co. $1 25] has done much better work than in most of her more elaborate novels. It is a gracefully and tenderly written story for children, the scene of which is in Belgium, the actors being peasants, and the interest of which increases from page to page throughout.——The concluding volume of the Hazlewood series, by Grace LeBaron Upham, is *The Rosebud Club* [Lee & Shepard. 75 cents]. It is a bright and entertaining little story of juvenile life here and abroad, and the many readers of its predecessors will welcome it enthusiastically.

Fairy Tales Far and Near [Stokes Co. $1.50] have been retold by Q., who is understood to be Mr. A. T. Quiller-Couch, and who knows well how to render the familiar and graphic old narratives additionally quaint and amusing by his skillful handling. He has done superior work in these pages, and the children will unconsciously, but none the less really, appreciate its quality. H. R. Millar has supplied good illustrations.——Nathaniel Hawthorne's *Wonder Book for Girls and Boys* [75 cents] has been tastefully reprinted by Messrs. Crowell & Co., and may be depended upon to retain its place in the literature of the imagination for years to come—a place firmly established and willingly conceded.——From the Macmillan Co. comes Mabel O. Wright's *Tommy-Anne and the Three Hearts* [$1.50], and considerable ingenuity has been exhibited by the author in carrying out the conception that animals, trees and plants are the companions of the little heroine who has no girls or boys with whom to play. The young reader will gain a good deal of information about nature and the story is a sort of connecting link between common life and fairy land, with much of the charm of each. It is illustrated amply and well, and it will enliven the winter for many a reader.

The *Book of Wonder Voyages* [Macmillan Co. $1.50], edited by Joseph Jacobs, with illustrations by J. D. Battan, is the outgrowth of the editor's custom of story telling in his own home. In these pages the narratives of the Argonauts, the voyage of Melduin, Hasan of Bassorah and the journey of Thorkill and of Eric the Far Traveled are related afresh and with an excellent understanding of how to hold the interest of the reader. The young people will give the volume a cordial welcome.——The *Dwarfs' Tailor, and Other Fairy Tales* [Harpers. $1.75], collected by Zoe D. Underhill, is another admirable collection. One would like to go back for a time to childhood, were it possible, in order to enjoy these stories afresh, as used to be possible. The addition of spirited full-page illustrations increases the charm of the book.——The Macmillan Co. also have issued a pretty little collection of *Tales from Hans Andersen* [$1.00]. The familiar stories reappear here in a tasteful and even dainty form, and Helen Stratton's pretty illustrations deserve high praise. ——Messrs. Estes & Lauriat have brought out in the customary form their *Chatterbox* [$1.25] for 1896. It is sure of its favorable reception and it abundantly deserves it. The illustrative work is as well done as it is abundant. The colored pictures are especially good.

POETRY.

Dr. M. C. Hazard has rendered the Christian public a valuable service by compiling his collection of poems on heaven, which the Congregational Publishing Society has just issued under the title *The Tearless Land* [$1.50]. The literature of the subject is, of course, extensive even in verse, and the problem what to include and what to omit is not easily solved. But Dr. Hazard has exhibited an enlightened discrimination, not refusing to approve a poem comparatively unknown if meritorious, nor feeling called upon to include a poem well known but undeserving. We recollect no collection of the sort which, on the whole, contains so much we are glad to possess and so little which we would cast away. Indeed, we are not sure that we would omit a single poem. For one or another reason the presence of each seems essential. The book is a constant treat to the Christian reader. Sentimentalism is absent, but it abounds in the loftiest sentiment, genuine, strong and uplifting. A great variety of meter is illustrated and the best authors of the past and present are represented. The truest poetry and the profoundest spirituality blend with each other throughout its pages. It is handsomely issued and will make a popular Christmas present.

The poems of C. E. D. Phelps are of more than common excellence, as is proved in *Echoes from the Mountain* [Putnams. $1 00]. Some of them have appeared in our own or other journals, and in one or another way they illustrate insight into nature and character and a considerable power of expression. The book is not large, but the reader of it finds himself disposed to meditate as he reads and to regard the author as penetrating somewhat deeper than many of his fellow-craftsmen into the secrets of both nature and human nature —— *Songs of Exile* [Copeland & Day. 75 cents], by Herbert Bates, is the title of a collection of short poems which are issued in an exceptionally dainty fashion, and which also illustrate sincere poetic feeling and a metrical power which, if sometimes less polished than it might be, does not lack vigor or grace. Poems of nature abound, and the author is a sympathetic interpreter.

The quaint cover of *The Quilting Bee and Other Rhymes* [Stokes Co. $1.00], by J. L. Heaton, catches the eye, and the homely, everyday quality of the poems holds his attention when the book is opened. There is considerable difference in the quality of the author's verses but they average well and are adapted to interest readers who do not care for the profounder suggestions of the poetical mind, but appreciate the practical and genial suggestions of the light-hearted and sensible singer whose songs ripple pleasantly in their ears and enliven common life as they know it. ——The poetry of the South, in distinction from poetry in general, hardly has had justice done it in the past and Mr. Joel Chandler Harris's intimation that no anthology of the kind ever has been produced until now probably is correct. But in *Songs of the South* [Lippincott Co. $1 50], by Jennie T. Clarke, this lack has been supplied. She has gathered a choice collection of the best work of representative poets throughout the South and the result is a characteristic and pleasing volume. Many of the authors are of hardly more than local reputation, but the work of selection has

been done skillfully and the Southern atmosphere permeates the book agreeably but not oppressively. In an appendix biographical notes are supplied, and Northern readers as well as those born in the South will read the volume with genuine and lasting interest.

Mr. T. B. Aldrich's familiar poem, *Friar Jerome's Beautiful Book* [Houghton, Mifflin & Co. $1.50], has been reissued with decorations by W. S. Hadaway. It is unique in respect to these illustrations and the spirit of the poem has been caught with unusual success by the designer. It is a volume not to be overlooked when the Christmas list is being selected.——*From Avalon and Other Poems* [McClurg & Co. $1.00] is by Emily Huntington Miller. Her verse is of superior quality and noticeably even in excellence, although very various in form and subject. She excels especially in what may be called the suggestive side of poetry. The reader finds himself not only engrossed for the time being, but set to reflecting. Some of the poems of this collection are peculiarly tender and touching.

A volume of *Songs for Little People* [Macmillan Co. $2.00], by Norman Gale, offers poetry to young, but not the youngest, children, although we are not sure that it is necessary to limit the range of its probable readers in either direction. It is a bright, entertaining series of poems just suited to the children, and its illustrations, which appear on every page, are in perfect keeping with the verses which they set off.——The Macmillan Co. have put upon the market a new edition of *The Poetical Works of Robert Browning* [$3 50]. It is in two volumes and is complete. The chronological order has been observed so far as possible, exceptions being made only as the poet himself had formerly made them. Augustine Birrell has edited it and the edition will receive ready recognition.

HOLIDAY BOOKS.

Messrs. Houghton, Mifflin & Co. have almost outdone themselves, if that were possible, in their holiday edition of Thoreau's *Cape Cod* [$5 00]. It is in two volumes, illustrated throughout from sketches in color by Amelia M. Watson. The cape dwellings and scenery have been reproduced with fidelity and grace and the well-known text has an additional charm, hardly to be appreciated until the volumes are examined, in the method of illustration adopted.——The Surrey Edition, in two volumes, of Washington Irving's *Bracebridge Hall* [$6 00], which Messrs. Putnam's Sons have issued is conspicuous among gift books. Daintily printed and elegantly bound, each page is adorned with a handsome ornamental border and the illustrations, whether small or large, are examples of delicate and skillful work. It would be difficult to devise a more beautiful edition for the price, and the price, in fact, seems low.——John Dennie's *Rome of Today and Yesterday* [Putnam's. $4 00] has reached its third edition. All who are familiar with the famous city will appreciate the historical, archæological and artistic merit of the volume, and we recommend it to all intending visitors to Rome, although some previous knowledge of history and architecture on their part is desirable if its great excellence is to be fully appreciated. It is illustrated with nearly threescore reproductions of photographs. The charm of Rome endures and its historic interest increases as additional explorations and excavations bring forth new disclosures out of its past, and this beautiful volume, packed with information and abounding in interest, should go into every public library and every considerable private library in the country.

Rustic Life in France [Crowell & Co. $2 50], which Helen B. Dole has translated from the French of André Theuriet and which Léon Lhermitte has illustrated, is delightful for its graphic and faithful revelations of common life among the farmers in France. The author has made close and successful study of the peasants and their daily routine of existence, of their home life as well as their out-of-door doings, their worship and other religious observances, their betrothals and weddings and all matters of interest in their lives. The pictures are well executed and pleasantly enlivening and the book is handsomely printed and bound.——Mr. Clifton Johnson, who has done so much excellent work in our own columns, has gathered into a pretty volume several papers published in this journal or elsewhere, with others, and has illustrated them lavishly and well with photographs which he personally has taken. The result is called *A Book of Country Clouds and Sunshine* [Lee & Shepard. $2.50]. It will be appreciated highly, not only by residents in the country, but perhaps even more by those who, of country birth and training, have come to the great cities and there have become established. It is a New England book, but the nature and the human nature in it know no territorial lines.——A new edition of William Winter's *Gray Days and Gold* [Macmillan Co. $2 50] continues for the benefit of readers of today the delight which others have felt for several years past. The author describes experiences and scenes of literary, historical, social or other interest in England or Scotland, and his facile pen, itself sufficient to reproduce and interpret, receives aid from the presence of many admirable photographs and other illustrations, and all combine to make one of the most beautiful and rewarding books of the season.

Dr. A. S. Twombly has employed a portion of his recent leisure in writing *The Masterpieces of Michelangelo and Milton* [Silver, Burdett & Co. $1.50], a delightful and somewhat notable study of the chief characteristics of these two great men. The first part, devoted to Michelangelo, points out that his chief statues or frescoes mark four distinct periods in his development. The second part analyzes Milton's theory of life, as revealed in Paradise Lost, and the robustness and supremacy of each in his own sphere, and their striking mutual resemblances in some points of character and service are indicated. The essays are admirable examples of keen analysis, impartial judgment, sympathetic description and literary finish. And the illustrations, all of which are full-page, are excellent reproductions of some of the famous paintings or historic statues which the subject suggests. Each study possesses exceptional value in its own way and they combine naturally and make a somewhat unusual volume. The publishers have issued it in a commendably tasteful form and we commend it to those seeking holiday gifts.

MISCELLANEOUS.

If the American Mrs. Ward has written anything more delightful than *Chapters from a Life* [Houghton, Mifflin & Co. $1.50], which with an evident propriety, inasmuch as the larger part of it relates to her earlier life, she has issued under her maiden name, Elizabeth Stuart Phelps, we do not recall it. Autobiography is difficult, but she has known what to say and how to say it, and especially to any one familiar with the Andover of twenty-five or more years ago the book gives a rich and peculiar pleasure. The portrayal of heredity and its influence, the glimpses of domestic and social life, the account of her development as an author, the description of her work as a reformer among the fishing people in Gloucester, whom she loves so dearly and deservedly, the glimpses afforded of her intercourse with Holmes, Whittier, Celia Thaxter, Lucy Larcom, James T. Fields and others, and the views of life in general and its opportunities which the book presents—all these, both in themselves and as factors in the composite whole, unite to make the result one of the most readable and stimulating among recent volumes of the sort. It leaves lasting and powerful impressions. Many portraits and other appropriate pictures add to its enjoyableness.

Mrs. Annie Fields's charming book, *Authors and Friends* [Houghton, Mifflin & Co. $1.50], introduces the reader afresh to Longfellow, Emerson, Holmes, Whittier, Tennyson, Mrs. Stowe and Mrs. Thaxter, and causes them to become genuine friends, if that were necessary, in a real and vivid sense. Mrs. Fields's opportunities and her rare charm of authorship need no comment now. We only say that they who have not seen her book will find in it a literary atmosphere of the most invigorating and delightful quality and much in the way of incidental anecdote and characterization to miss which would be a distinct loss.——Mr. E. Boyd Smith, author of *My Village* [Charles Scribner's Sons. $2.00], appears to be an American artist who lives in Paris, and spends his summers in the quaint and fascinating country on the seacoast of France. In this book he has made minute and appreciative studies of many aspects of village life, sometimes repeating himself, but never to the reader's regret, catching successfully the inward as well as the external peculiarities of the peasantry and reproducing them with vivid delineations. Illustrations abound and they also are his own and are remarkably expressive and entertaining. The scope of the book is narrow, but within its chosen range it is a superior piece of work.——*The Happy Life* [T. Y. Crowell & Co. 35 cents] is a book for young people by President Eliot of Harvard University, and is wise and stimulating, brimming with the practical good sense so characteristic of the author and written in a forcible manner. It is so short that it will be read when a longer treatise would be neglected, and so excellent that it will be remembered when much of equal value but less judiciously expressed would be disregarded.——From the same publishers comes a similar little volume, *Culture and Reform* [35 cents], by Anna R. Brown, Ph.D. It goes deeply below the surface of life and yet is highly readable and is shrewd, practical and Christian throughout.

Mr. G. T. Woglom has written a volume on the making and flying of tailless kites which he entitles *Parakites* [G. P. Putnam's Sons. $1.25]. The many recent references to kites of this sort in the daily newspapers have taught people that such kites are of great assistance in scientific research, and this treatise undertakes to set forth the experiences of the writer in connection with them and the results of their use so far as results have been obtained. The book is necessarily technical to a considerable extent, yet is not difficult to be understood and is of great interest to specialists in some lines. It is handsomely printed and is illustrated.——*Old Colony Days* [Roberts Bros. $1.25], by May A. Ward, is an addition to the rapidly increasing literature relating to the colonial period of our history. Its successive chapters deal with the Father of American History, the Early Autocrat of New England, Some Delusions of Our Forefathers, and kindred subjects. It is historically accurate in the main, although an occasional slip may be noted, and it is a loyal and sympathetic portrayal of Pilgrim and Puritan character and life. It contains nothing which has not been narrated by others, but it has its own charm and makes a fair claim upon public notice.

A delightful book of travel is *The Edge of the Orient* [Scribners. $2.00], by R. H. Russell. Seeking out of the way regions, the author enjoyed many experiences of travel in the east of Europe and the west of Asia which were comparatively novel and which he has described with zest and literary felicity. An abundance of choice photographs of an unusually high quality adds reality to the other attractiveness of the book, which certainly is one of the most tempting volumes of travel recently issued.——Mrs. A. D. T. Whitney has so large a public, especially among young girls, that such a book as *Friendly Talks with Girl Friends* [Houghton, Mifflin & Co. $1 25], is certain of a wide reading. Already issued in the columns of the *Ladies' Home Journal*, these chapters hardly need an introduction to

the public, but it is as pleasant as it is needless to add that the volume is rich in wise and Christian suggestions which every one must appreciate.

Mr. E. L. Godkin probably is one of the most influential of modern American essayists. Within the last thirty years he has published many papers of weight in the leading reviews, and a number of these now have been collected into a volume, *The Problems of Modern Democracy* [Scribners. $2.00]. Among them are those on The Expenditures of Rich Men, which came out in *Scribner's Magazine* last October, and that entitled, Who Will Pay the Bills of Socialism? which caused considerable comment when it appeared in the *Forum* in June, 1894. Other themes are the Duties of Educated Men in the Democracy, the Real Problems of Democracy, Criminal Politics, etc. Mr. Godkin is a strong and fearless thinker and possesses a terse, impressive style, which adds much to the effect of what he has to say. The volume has interest and value sure to endure for a long time.——The fourth volume of the *Writings of Thomas Paine* [Putnams. $1.50], collected and edited by Moncure D. Conway, completes the series which the editor has been giving to the public. In this volume are included the Age of Reason, an autobiographical sketch and considerable other material of more or less public interest, and an appendix supplies additional papers and poems. The work is issued, of course, in the same substantial and handsome form as its predecessors.

Marion Harland and her daughter, Mrs. Herrick, having had long experience in housewifery and in authorship and even in the preparation of cookery books, have combined in the compilation of *The National Cook Book* [Scribners. $1.50], a substantial and well-printed volume with a very comprehensive index and with directions under each heading which are the fruit of practical experience, and are expressed with a clearness not always equaled in books of the sort. The rivalry among cook-books seems to be intense, but this one certainly deserves to be well received and undoubtedly will make its own way as it comes to be known. It ought to become a household companion in many families.——The 250th anniversary of the *First Church of Christ in Old Saybrook, Conn.* [G. W. Dennison. $1.00], was celebrated on the first of last July. The transactions of that eventful day have been described in an interesting volume, and the historical review therein contained, by Rev. A. S. Chesebrough, and the contributions of others in one form or another to the work are of the usual interest and importance. The more such volumes the better.

NOTES.

—— Mrs. Humphry Ward has just raised the funds for a Passmore Edwards House, similar to Toynbee Hall, which is to be erected in the Bloomsbury region of London.

—— Many unpublished manuscripts of the late Sir Richard Burton still remain. There are said to be among them materials for seven or eight books, one of which is almost ready for publication.

—— The many readers of Miss Alice French's —"Octave Thanet's"—writings will regret to learn of her recent loss by the burning of her winter residence, at Elmwood, Ark., involving the destruction of her valuable library.

—— A memorial in honor of the late H. C. Bunner is proposed. His friends are raising $1,000 to provide a gold medal as an annual prize to the student of Columbia University who writes the best essay on some subject connected with American literature.

—— Messrs. Stone & Kimball, the publishers, lately started a new evening journal in New York, the *Daily Tatler*, somewhat similar to the *St. James Gazette* of London. But after thirteen issues had appeared it was discontinued—because its success promised to be so great that its editors could not take time to attend to it! A new paper for children, to be called *The Great Round World*, also is projected by W. B. Harrison, the specialty of which is to be relating the important news of the week to its young readers in the story form.

—— A number of leading men and women in San Francisco, who are not authors but desire to promote the interests of literature, have taken a unique step in forming the San Francisco Guild of Letters. It is primarily a business organization for the purpose of encouraging letters in general and especially of promoting the sale of California publications. It even proposes in some cases to secure the issue of books by Californian writers. In fact it already has done this in the case of Miss Ina D. Coolbrith's poems, and has been justified by the success of the venture.

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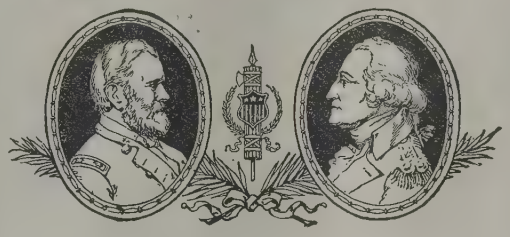

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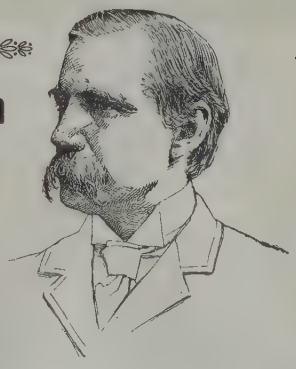

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The objectors in this case were right. A council cannot elect persons to its membership, but is composed solely of representatives of churches which have accepted the invitation of the church calling the council, and of individuals called by the church. Therefore, of course, it would violate the conditions of its organization by choosing a person not a member to preside over its deliberations. Probably no one so chosen, if acquainted with Congregational usages, would accept such an election.

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HARPER'S BAZAR

THE HOUSE OF ALDUS. 1502.

On our cover page this week there is an illustration taken from the central portion of a memorial window to be erected in the Young Men's Library Association Building at Troy, N. Y., by the Tiffany Glass & Decorating Co. It is particularly interesting to all booklovers because it illustrates a scene in the life of Aldus Manutius and a memorable event in the history of typography.

Manutius was born in 1447 at the hamlet of Rassiano in Italy. At an early age he commenced the study of Latin and Greek, and completed his education at Rome under the celebrated Professors Jasper of Verona and Domizo Calderino. He then became tutor to Alberto Pio, a favorite nephew of the celebrated Picus de Mirandola. At once a strong friendship sprang up between master and pupil which lasted through their lives, the teacher lifting up the soul of Alberto Pio to the same enthusiasm for learning and the advancement of knowledge that was consuming his own.

Aldus believed that the best way to promote the end in view was to multiply the works of the great minds of Greece and Rome which he did by taking advantage of the new art of printing to place them within the reach of the reading world and students. In order that he might do so Alberto Pio and Picus de Mirandola advanced him the necessary money with which to establish a printing house in the city of Venice in the year 1488. Venice was chosen because it was a city of peace, where the student could pursue his studies without the alarms of war with which the other cities of Italy were at the time disturbed; then again it was in direct communication, through its commerce, with all parts of the civilized world, hence offered greater facilities for obtaining manuscripts and the materials necessary with which to make the books. It was 1494, however, before Aldus actually published a book.

The restless energy of the man is manifested in almost every book that he published. There is always an advance in some direction, either in scholarship, artistic beauty or mechanical excellency. Such was the introduction in the year 1501 of italic types, which he had designed and engraved by Francesco Francia of Bologna, who was said to have received the suggestion of their form from the handwriting of Petrarch. This type was first used in an octavo edition of the Virgil, which is now extremely rare. In the month of April, 1515, the great scholar printer closed his useful and laborious career, having issued 122 different books in Greek, Latin and Italian, many of them the first printed editions of Greek and Roman authors.

This biographical summary will enable the reader to understand the illustration on our front page, which is a scene in the printing office of Aldus at Venice and is supposed to have taken place on the 22d day of August in the year 1502, when the printer exhibited to the Doge Leonardo Loredan the first pages of the octavo edition of Le Terze Rime de Dante.

The artist, Frederick Wilson, imagines that upon that occasion there were present the artist, Francesco Francia, who designed and engraved the type, Bembo, who edited the work, and Alberto Pio, whose money enabled Aldus to issue this, the first popular edition of Italy's great poet.

It is quite evident that Mr. Wilson has carefully studied every detail of the picture, as it is plainly to be seen that all the personages represented have been drawn from portraits, while the details of costumes, architecture, etc., are absolutely correct. Even the printer's devil has not been forgotten, for here he is picking from the floor all stray sheets, while gazing with envious eyes upon a well-dressed patrician boy, who is holding the hand of the wife of the Doge Leonardo Loredan.

Fellow-Craftsmen in Literature.

That comradeship and generous regard for one another which so often characterizes men of the literary vocation has recently been delightfully illustrated in the season of fellowship which three well-known and popular writers have enjoyed at Northampton in this State. Long before Mr. Barrie attained his present fame, when he was only an ordinary newspaper man in an English provincial city, he fell in with some of Mr. Cable's stories. They at once pleased and fascinated him and the clever delineator of Creole life in due time received an intimation of the admiration of his far-away reader. This autumn when Mr. Cable learned that Mr. Barrie was coming to this country an invitation was quickly dispatched which greeted the Scotch novelist and his fellow-traveler, Dr. Robertson Nicoll, on their arrival in New York. In his reply Mr. Barrie expressed his gratification that his first letter written on this side the water should go to one whom he had so long desired to meet. As soon as they could detach themselves from the round of entertainments prepared for them in New York, Mr. and Mrs. Barrie found their way to Northampton accompanied by Dr. Nicoll, and sojourned for several days in Mr. Cable's hospitable home, which bears the alluring title, Tarry-Awhile.

MESSRS. BARRIE, CABLE AND NICOLL.

Mr. and Mrs. Cable were considerate enough to share the pleasure arising from the presence of such guests with the citizens of Northampton, and though Mr. Barrie is not inordinately fond of what is known as society, he submitted to a reasonable amount of mild and informal lionizing. He was persuaded to address the students of Smith College and, judging from his speech at the Aldine Club dinner in New York just before sailing home, Nov. 7, the 900 maidens who constitute the Smith community seem to have made an impression upon him hardly second to that produced on them by his irresistible charm of manner and his confidential disclosures of the drift of his feeling. Dr. Nicoll too was thoroughly enjoyed by all who were privileged to hear him talk so modestly, but withal so illuminatingly, on themes with which he has greater familiarity than almost any living man.

The intimacy at once established between Mr. Cable and Mr. Barrie was peculiar in this—that neither sought to draw the other out professionally. Mr. Cable declares that he never once asked his guest his opinion on any subject whatever. The two simply enjoyed one another in an effortless fashion. No doubt they both consider periods of silence as useful in cementing friendship as periods of talk. At any rate, Mr. Barrie was frank enough to say that he would not mind staying in Northampton all the time scheduled for his American visit "if it wouldn't seem so ridiculous." Before he left he planted a tree, which will always bear his name. This is the way in which Mr. Cable secures a constant reminder of some of the persons who tarry under his roof. The picture on this page shows Mr. Cable in the center, Mr. Barrie on his right and Dr. Nicoll on his left. The group was photographed when standing in front of Mr. Cable's house.

THE UTAH ASSOCIATION.

The seventh annual meeting was held with the First and Lynne Churches, Ogden, Nov. 9–11. At the outset the unusual occurrence for Utah was a rainstorm of twenty-four hours' duration, which, after a few hours' sunshine on Tuesday, turned into snow and sleet. Owing to the storm the attendance at the first meetings was small, but the exercises were interesting. At the opening session Rev. George Lindsay, the new pastor of Phillips Church, Salt Lake City, preached the annual sermon on Laborers Together with God. The Lord's Supper followed. Rev. W. S. Hunt was moderator and Rev. George Lindsay scribe.

The reports from the churches and that of the home missionary superintendent showed spiritual growth and hopefulness in some fields, but discouraging hindrances in others. These are great and abundant, but neither dismay nor stop the workers.

At noon the delegates took electric cars across the city, three miles, to the Lynne Church, where they were served with a collation and held the afternoon and evening sessions with larger attendance and deepening interest. The denominational societies were reported and their work reviewed, Congregational educational work in the State being vigorously discussed. Rev. C. T. Brown preached in the evening. The two ministers of the Christian churches of Utah were present as guests, which led to the unanimous adoption of resolutions commenting upon the fellowship of the Christian and Congregational churches, and inviting Christian ministers and churches to affiliate so far with our association as they may wish, and at least to attend and share in meetings by pastors and delegates.

On Wednesday Rev. George Ritchie read a paper on Our Attitude towards Mormonism, and Rev. J. D. Nutting on Our Attitude towards Christian Science, both able efforts and full of interest. The Women's Missionary Union occupied the time in the afternoon with reports and addresses. Of their auxiliaries the Chinese mission school of Salt Lake reported larger gifts for mission purposes than all the others together. How to Interest the Children in Missionary Matters was interestingly discussed. At the closing session Rev. W. S. Hunt gave an eloquent address on Christian Socialism, giving an optimistic view of progress during the last fifty years. If the Congregational pastors of Utah are few they are choice and able, as this association meeting clearly showed. The next meeting is to be with Plymouth Church, Salt Lake.

W. S. H.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 7, 10 A. M. Speaker, Commander Booth-Tucker of the Salvation Army.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street, Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickersen, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Thanksgiving was observed among many churches according to old-time custom, with no lessening of fervor and sincerity. Union services seem to have been the rule, as usual. Many communities lengthened their long line of yearly gatherings, others added to their occasional recognitions of the harvest bounties, while many churches and communities passed this special day without marked public acknowledgment of another year's blessing. Which of these three classes would be chosen as most truly filled with the spirit of the day?

"It might be repeated in every town in the Union," writes our correspondent of the popular course of entertainments in a southeastern Massachusetts town. We wonder whether every pastor would encourage the patience of the purchasers of tickets as heroically.

The innate power of a trained and consecrated membership shines out in the history of the church at Percival, Io., which has existed for thirty-five years without a house of worship and, for the most part, with no settled pastor.

The evangelistic campaign has opened. From all directions come tidings of special meetings, union services, etc. Preparations seem to be unusually practical and businesslike, yet full of aspiration for a spiritual harvest. We note an increasing tendency to employ regular pastors in this work and to arrange for a longer series of meetings.

DISCUSSION RESULTS IN UNION.

The Northern New Jersey Conference held its autumnal meeting with the First Church, Montclair. The reports of work were hopeful. The Christian Problem in New Jersey was the predominant subject. Rev. Dr. J. L. Scudder sketched graphically the new, great city which is coming into being between the Hudson and the Orange Mountains, a city of which Jersey City and Newark are chief parts and which is soon to have 1,000,000 inhabitants. Dr. F. W. Baldwin laid stress upon the need of co operation of the churches outside their respective parishes, and advocated an organization for doing such work that should be constituted of churches rather than of individuals. Dr. H. A. Stimson from across the Hudson told of similar work elsewhere. He quite converted the conference to the "Western method." As a result of the day's exercises "The Congregational Union of New Jersey" was formed, with Dr. A. H. Bradford as president, Rev. Howard S. Bliss as secretary and a number—prospectively all—of the churches of the conference as members. The object of the new union is to be the medium of doing both rural church extension and city mission work, and to bring to these two causes a permanent and partially pledged constituency and reliable support. Its keynote is not to be denominational glorification, but denominational responsibility. The conference adjourned to meet in the spring with the church at Bound Brook.

RENOVATIONS IN AN ILLINOIS CHURCH.

Quincy has one of the most beautiful edifices used for church purposes west of the Alleghanies. For weeks artisans have been engaged in the work of improvement. The exterior has been newly painted, a slate roof has been provided, and an addition, two stories in hight, 18 x 40 feet, has been constructed. All appointments have been modernized and the interior has been frescoed and painted by the Tiffany Company, New York. Scriptural selections have been placed on the walls. The great rosette window has been reset and new borders added to nine of the other 10 windows, one of which is a memorial to Mr. Thomas White, long an honored member, and is a duplicate of a window in New York city which cost $5,000. It is furnished by the children of Mr. White. New carpets have been laid and the pews cleaned. With the exception of the memorial window the cost of these improvements, which is not made public, has been met by Mr. Lorenzo Bull, the "grand old man" of the parish. The church and society have provided for the cost of the Sunday school and social rooms, which are a model both in beauty and convenience. For 13 years Dr. S. H. Dana has been pastor. Under his ministrations the church has steadily grown in numbers and influence, till now it has 450 members and 400 S. S. scholars. The library contains 600 volumes. Though richly furnished the church has always been, and still is, "a people's church." It is due to this fact that its success has been so pronounced. It has also been noted for its social life.

GOLDEN GATE WAIFS HAVE AN OUTING.

Under the auspices of the San Francisco *Chronicle* and "personally conducted" by Rev. L. L. Wirt, the "children's missionary" of the S. S. Society, about 600 little waifs were recently given a treat the memory of which will brighten their whole lives. Big and little, stout and thin, fair-faced Swedes, bronzed Italians and bright-haired children of the Emerald Isle fraternized in high good humor. Only two per cent. of them had ever left the city before, and they cheered everything, from McKinley to the cow peacefully grazing by the roadside. After an exciting train ride the party was divided, the several detachments being dropped at way stations and thence conveyed in hay wagons to their respective destinations Martinez, Concord, Clayton, Vine Hill, Alhambra Valley, Rumrill Ranch were centers of entertainment. The youngsters were turned loose, with the privilege of picking all the fruit and flowers they desired—a boundless opportunity in this prolific country. A generous dinner, a straw ride through blushing vineyards and silvery olive groves, and a band concert, were among the delights of this never to be forgotten day. It was a picturesque company that returned at sunset, laden with nuts, grapes and other fruit, enough to last their families a week, and decorated with brilliant flowers—the fullest, dustiest, tiredest, happiest children in town.

WASHINGTON PARK CHURCH, CHICAGO.

This church has passed the experimental stage. For five years it has been under the care of the City Missionary Society. Last summer it secured lots 75 by 161 feet on Michigan Avenue, near Washington Park, in the center of a parish a mile square. The site is one of the finest in the city for a commanding church. The people are largely well-to-do, but their spiritual needs are great. Early in January Prof. W. D. Mackenzie assumed the pastoral care of the field, and during his absence of three months Mr. A. M. Ingraham, a recent graduate of the seminary, had charge. Professor Mackenzie resumed the work last September. With him is associated Professor Curtiss, who has done much pastoral visitation and secured funds for the lots and building. Three students have also aided. The congregation now meets in a store, but as a result of a generous loan of £1,000 from a Scotchman, who was a former parishioner of Professor Mackenzie at Montrose, the first story of the edifice will be built of stone, 75 by 65 feet in size. The estimated cost without seating and furnishing will be about $10,000. The work is under way and it is hoped the building will be ready in February. There were eleven accessions at the last communion and within a month 28 new members were received. Drs. J. G. Johnson, H. M. Scott, F. W. Gunsaulus, F. A. Noble and E. P. Goodwin have spoken warmly in behalf of this field.

HOW LIVING STONES BUILT UP A SPIRITUAL HOUSE.

The theory that a church cannot long exist without a house of worship finds no confirmation at Percival, Io. The organization is 35 years old, but has only just completed and dedicated its first edifice. Usually a church dies without pastoral care, but this one has had a resident minister for only a small part of the time, and half the time none at all. The two causes of its unusual vitality are the character of the few Congregational families that have lived in this community from the beginning, and the fact that more than 80 of the young people have been students at Tabor College.

The church has now 79 resident members and is supplied by Rev. F. W. Long of Omaha, who was ordained Nov. 16 and will soon become resident pastor. The cost of the building was about $2,300. Of this amount a little over $600 were raised at the consecration service, and the edifice was dedicated Nov. 15 free of debt, without aid from the C. C. B. S.

THEOLOGICAL SEMINARIES.

Bangor.

Prof. C. A. Beckwith read his paper upon The Christ We Preach before the middle class in theology recently.——Prof. J. S. Sewall gave an address before the Methodist Ministerial Institute, held at Orono, his subject being The Christian Orator.

Yale.

Sermons of Brooks, Guthrie and Robert Hall were reviewed before the Seniors last week. The class preacher was Mr. Stelle ——Mr. A. E. Johnson, Senior Class, supplies regularly at Oxford.——Thanksgiving evening a pleasant social was held in the Lowell Mason Room under the direction of the ladies of the faculty.——The Biblical Club has elected W. H. Sallmon president and J. S. Rogers secretary.

Chicago.

All exercises were suspended last week Friday, so that the students might attend the Inter-Seminary Alliance at the university.——Over 20 students are in charge of neighboring churches, mostly in the city.——The 13th regular session of the Society of Biblical Research was held recently, with papers on The New Israel Tablet, by Prof. J. H. Breasted of the university; Hebrew Proper Names, by Prof. A. T. Clay of the Lutheran Seminary; Jewish Communistic Ideals, by Rev. Dr. T. C. Hall; and a Note on Matt. 28: 19, by Prof. H. M. Scott. A general discussion followed and then a dinner.——Professor Mackenzie is invited to give a course of lectures on foreign missions at Beloit next spring.——An elective class in the social condition and movement of labor, besides its inductive literary studies, holds interviews with representatives of labor unions and the employing classes.——A hundred students attending the Inter-Seminary Missionary Alliance visited Chicago Commons and Hull House in a body. ——Last Friday evening the post-graduates gave a reception to the faculty and their friends.

Oberlin.

Thanksgiving Day was observed, as usual, by a social occasion at Council Hall. Numerous guests were invited and the parlors were tastefully decorated. After an informal reception, supper was served. Dr. Brand, honored at home as elsewhere, spoke hopefully of The Signs of the Times, and

Professor Kelsey and Mrs. Johnston of the college responded to toasts.——Prof. A. T. Swing is conducting a seminar upon Modern German Theology and the trend of religious thought in that country. The class numbers six and theses are now in preparation.——Dr. A. P. Foster gave an address Nov. 17 on The Various S. S. Missionary Organizations of the United States.

CONFERENCES AND ASSOCIATIONS.

D. C.—The annual session of the Washington Conference was held Nov. 17 with People's Church. Every church belonging to this body was represented. The subject, The Workers Outfit, was ably discussed under the sub-heads, For deacons, for trustees, for Sunday school superintendents, for teachers and for C. E. workers. Other papers were: What Characterizes an Ideal Choir? Congregationalism—Its Beginnings, Its Principle, and What It Has Done for Education. Dr. S. M. Newman gave the annual address. The evening was occupied with a song service and short addresses.

LA.—The eighth annual meeting of West Central Louisiana Association was held at the Langstraw Church, near Ruston, Nov. 5-8. The sermon was preached by Rev. G. N. Funk. The following topics were helpfully discussed: The Financial Duty of the Church to the Minister, Qualifications for the Ministry, The Minister and the Word, The Minister and the Community. There was also an instructive address on Congregationalism.

CLUBS.

MINN.—The Minnesota Club held its November meeting at Stillwater as the guests of Hon. Henry Wolfer, warden of the State Prison. Nearly two hours were given to visiting the prison, after which dinner was served. The literary exercises consisted of unusually strong addresses by Chaplain J. H. Albert on The Present Status of Prison Reform and Rev. S. G. Smith, D. D., on The Relation of Crime to Economics. Warden Wolfer spoke interestingly on The Management of the State Prison. The meeting was large and one of the best of the club.

NEW ENGLAND.

Boston.

Rev. A. W. Hitchcock was the speaker at the Ministers' Meeting, Monday, his theme being Moral Purpose and Literary Art in the Modern Drama.

DORCHESTER.—*Second.* Dr. Little preached last Sunday at the Broadway Tabernacle, New York, his own pulpit being supplied by Rev. Thomas Clayton.

Massachusetts.

NEWTON.—*Eliot.* The average benevolent offering for the past three Sundays has exceeded $1,300. Last week Sunday's gift to the Newton hospital was $2,019. Dr. G. A. Gordon and the pastor, Dr. W. H. Davis, exchanged pulpits Nov. 22.

LOWELL.—*Kirk Street* meeting house, which has been recently renovated and received presents of a memorial organ and a new pulpit, has now received a handsome stained glass window for the main façade, the gift of Dea. A. G. Cumnock. The new pastor, Rev. W. A. Bartlett, was installed last Monday evening, his father, ex-President Bartlett of Dartmouth College, preaching the sermon.

HAVERHILL.—*West* recently took a collection for the Jubilee Fund of the A. M. A. The pastor, Rev. J. N. Lowell, made an appeal for $50 and his people responded with $65. The pastor acknowledges the gift of a typewriter as a birthday present from his friends.

MIDDLEBORO.—*Central.* The popularity of the citizens' course of entertainments, organized by the pastor, Rev. R. G. Woodbridge, and given every year in the Town Hall, was attested anew Nov. 23. Forty people were in line at eight o'clock that evening waiting for the sale of tickets the next morning. The pastor was around at 1 A. M. distributing buns and hot coffee This is the third season. Six of the best entertainments and a reserved seat are given for $1.00. The money is used for expenses only.

WORCESTER.—The City Missionary Society held its annual public meeting in Mechanics Hall Nov. 22. Most of the churches gave up their evening service to attend. The superintendent, Dr. Eldridge Mix, gave the report of the year and a survey of the field. Dr. Elijah Horr spoke on The Church and the City. He stated that the society did its splendid work for about $5,000 a year. Dr. Archibald McCullagh spoke on Our Common Field, and Dr. A. Z. Conrad on Pentecostal Power Ours. The society employs, besides a superintendent, five lady visitors, and has aided four of the smaller churches the past year.——*Church of the Covenant.* The pastor, Rev. J. E. Hurlbut, gave a rousing no license sermon Nov. 22.——*Old South.* All the South End churches of several denominations united for a Thanksgiving service, Dr. Alexander Lewis of Pilgrim Church preaching the sermon.——*Plymouth.* Most of the churches in the center and North End united in the Thanksgiving service with this church. The theme was The Nation's Safeguards. Dr. McCullagh and Dr. Gunnison of the First Universalist Church spoke.——The Ministerial League was recently organized to include all ministers in Worcester and vicinity. Nearly all except the Catholics have signified their intention of joining. Its object is to discuss questions of civic righteousness and State and municipal government and matters of common interest in religion and its influence in the community.

SPENCER.—*First* has just sustained a great loss in the death of Deacon J. L. Bush, Nov. 23. He had served as deacon since 1867, the last few years as honorary deacon. He was well known for his liberality toward missions.

PALMER.—*Second.* The pastor, Rev. F. E. Jenkins, has been working specially in the cause of temperance as constable. His strenuous efforts and those of the other ministers have resulted in the conviction of a large number of rumsellers. The Men's Sunday Evening Club services have been attended better this fall than ever. The club is flourishing and is greatly appreciated. The 50th anniversary of this church occurs next April.

SPRINGFIELD.—*First.* The union service of Congregational churches was held with this church Thanksgiving morning, with preaching by Rev. H. C. Meserve of Faith Church. Rev. F. L Goodspeed, the pastor, has been quite ill, but is slowly recovering. Rev. Dr. Robbins, who has just moved to this city from Philadelphia, is substituting.——The churches are conducting an active campaign for no license. Representatives of all the Protestant churches are united in a central temperance board. Three pastors—a Methodist, a Baptist and a Presbyterian—from the board are managing the movement. Last Sunday a number of churches devoted the entire day to no license. Sermons in the morning and addresses by laymen in the evening constituted the programs.——*South.* Dr. P. S. Moxom's sermon last Sunday morning, A Sermon to the Churchless, was the same which he recently delivered at Indianapolis before the Liberal Congress of Religion, an organization composed of representatives of the various religions of the world.

AMHERST.—*College.* The council called to dismiss Dr. J. E. Tuttle, who has begun work in Worcester, put on record its appreciation of his services as college pastor. The church also passed eulogistic resolutions and a farewell reception was given by President Gates.

Maine.

PORTLAND.—Thanksgiving union services were held in three sections of the city in place of the one central meeting as in former years.——The local C. E. Union continued its annual happy custom of holding a seven o'clock morning prayer meeting.——*High Street.* Rev. W. H. Fenn, D. D., has remodeled and beautifully decorated his residence.

WEST BETHEL.—The Chapel Aid Society has bought a lot and a liberal resident will erect a union meeting house upon it and present it to the society. Another generous friend has promised a good bell placed in position when the building is ready.

BANGOR.—*Central* was opened the afternoon of Nov. 25 for Thanksgiving contributions for the sick and needy.——An interesting union service was held in the Columbia Street Baptist Church on Thanksgiving morning.

New Hampshire.

TILTON.—The union revival services led by Rev. M. S. Rees, assisted by Mrs. Rees, have been largely attended and followed by a great awakening of interest. At a meeting for men only on a Sunday afternoon nearly 300 were present, the largest such gathering ever held in town. Cottage prayer meetings were held in various parts of the village. Nearly 30 have already professed a desire to begin the Christian life.

FARMINGTON.—The late Mrs. Ellen F. Eastman left the church $1,000, the Sunday school and Ladies' Society each $100 and the public library $200. As evinced by her legacy she has been a strong friend and helper in church and community.

Vermont.

RUTLAND.—A union C. E. chapel, with a constituency largely Congregational, was dedicated at Mill Village about two miles north of this city Nov. 24. It is designed as a religious center for three districts, especially for the societies of Christian Endeavor and King's Daughters. The usual services of dedication were performed, the sermon being preached by Rev. G. W. Phillips, D. D. A social and congratulatory hour followed by a consecration service closed the exercises.

Rhode Island.

PROVIDENCE.—*Central.* According to the custom of many years all the Congregational churches of the city unite here in a service on Thanksgiving Day. This church gave expression on a Sunday evening to its thanksgiving spirit in a harvest home service. An historical address on the New England Thanksgiving was given by the pastor, Rev. E. C. Moore, and classical music was rendered by the choir. A display of the harvest offerings was artistically arranged in their large auditorium and the contributions were later distributed to needy families.

Connecticut.

NEW HAVEN.—At the union Thanksgiving service in Center Church the sermon was preached by Dr. W. W. McLane of Plymouth Church.——*United.* The annual collection for the American Board amounted to $500.——*Howard Avenue.* The illustrated sermons on Pilgrim's Progress by the pastor, Rev. W. J. Mutch, are proving popular. Large congregations fill the house at every service. The hymns used are illustrative of the subject.

BURLINGTON recently received 10 persons to membership, most of them on confession. Much interest is shown in the work. Rooms for the Sunday school and Endeavor Society are soon to be added to the house. A lecture course is proving helpful. Rev. F. A. Holden is pastor.

MIDDLE STATES.

New York.

MILLVILLE.—The church has suffered severely because of the disgrace brought on it by its pastor, Rev. H. C. Keeley. Some months ago, without the knowledge of his wife, he suddenly left the village at the same time with a young woman belonging to the church. After about two weeks' absence she returned home and confessed that she had traveled with the minister as his wife. The church has withdrawn fellowship from him. The Presbytery of Indiana, of which he was a member, has deposed him from the ministry. It has been reported that he has been preaching in a church near Boston under an assumed name, and also that he has committed suicide. Probably neither report is correct.

New Jersey.

VINELAND.—Nearly a year ago the pastor, Rev. C. F. Wood, announced his intention of leaving the church at some time in the near future. In the June following, at the annual meeting, he was by vote of the church requested to remain another year, though the way was left open for him to terminate the pastoral relation before the end of the year if he wished. This he has elected to do, and his pastorate of four years and a half will close with the present calendar year.

The Scandinavian Church in Perth Amboy has recently rededicated its house, which has been improved and rebuilt.

THE INTERIOR.

Michigan.

DETROIT.—*First.* Dr. and Mrs. Nehemiah Boynton were recently tendered a hearty reception in the church parlors. The pastors and deacons of the other Congregational churches with their wives were nearly all present, making a company of 500 persons. A Thanksgiving service was held in the church Thursday morning, in which all the sister churches joined. The nine Congregational pastors of the city were present and took part. The large house was well filled with a thankful people.——*People's* held Thanksgiving service at the Opera House Sunday evening. Large quantities of provisions were brought to be distributed among the poor. The rabbi of the city gave an address.

LAKE LINDEN has organized a Men's Sunday Afternoon Club. It is pledged to assist the church in every possible way.

Wisconsin.

MILWAUKEE.—*Plymouth* raised the essential part of its deficit for the year of $1,600 in 10 minutes at the close of the morning service Nov. 22. Among the attractions offered by the Sunday Evening Club for the evening service is a series of addresses by able representatives of various denominations setting forth the reasons for the faith that is in them. Rabbi Hecht of Temple Emanuel has already spoken. Sunday evening Dec. 6 Professor Tomlins of Chicago will interpret Handel's oratorio, The Messiah.——*Pilgrim,* Rev. I. L. Cory, pastor, is seriously considering the plan of moving its edifice to a more eligible, because more needy part of the city.

THE WEST.

Minnesota.

WINTHROP.—Work on this large field, comprising one church and several out-stations, is progressing

favorably. Another out-station has been opened where there are several American families, and a good congregation is gathered.

MADISON.—Rev. David Donovan, a former pastor, has begun work here, and has also arranged to supply Marietta, a neighboring point in the country where services have been interrupted for several months.

Work in northern Minnesota is severely cramped by the financial condition of the H. M. S., and the churches of the State are asked to come to the rescue.

South Dakota.

WAKONDA.—Under the wise direction of Rev. J. M. Bates, the work is steadily growing. The influence of the Thomson and Gamble meetings is still manifest in faithful effort and earnest consecration. Since those meetings 16 members have been received and others are ready to come. The church has recently lost three members by death.

PACIFIC COAST.

California.

SAN FRANCISCO.—*First.* At a large and harmonious meeting Nov. 18 three deacons, whose terms of office had expired, were re-elected. Other officers were also chosen. The church roll now numbers 906. Dr. Adams's pastorate begins auspiciously, and the church looks to the future with renewed hope and courage.

Oregon.

ASTORIA has raised its building, giving room for Sunday school, prayer meeting and social gatherings on the new lower floor. It has also renovated the main audience-room, removed the paper and frescoed the ceiling and walls. Rev. E. S. Bollinger is pastor. The approaching railroad connection gives an impetus to this outermost seaport on the Columbia River.

WEEKLY REGISTER.

Calls.

BREISH, Sam'l R., to remain another year at Dawson, Minn. Accepts.
BURKHOLDER, Clarence M., Clarendon Hills, Ill., to Waukegan, where he has been supplying.
CONRY, H. W., to Kirwin and Kensington, Kan. Accepts.
DIXON, Jas. J. A. T., to remain another year at Atwood, Kan.
DODD, A. R., to College Springs, Io.
DYER, Nathan T., Medfield, Mass., to North Ch., Ashburnham.
EMERSON, Stephen G., Moreno, Cal., to Perris. Accepts.
FENN, Chas. H., pastor's asst., First Ch., Kansas City, Mo., to Leavenworth, Kan. Accepts.
FORSYTHE, J. Frank, Mannsville, N. Y., accepts call to Rutland.
FOWLER, Wm. C., Genesee, Idaho, declines call to Aberdeen, Wn.
HADLOCK, E. A., W. Gardiner, Mass., to Riverside, R. I.
HELLIER, F. O., Michigan, to Caledonia, Ill. Accepts.
HJETLAND, John H., for a year, to Williston, N. D., where he has been supplying.
HUMPHREY, Wm. B., Chicago Sem., to Melvin, Ill. Accepts.
LINDSAY, Robt. S., Eastwood, Ch., Columbus, O., to Geneva, also to Pres. Ch., Fredericktown.
MACAYEAL, Howard S., Plymouth Ch., Omaha, Neb., to U. P. Ch., same city.
MACKINTOSH, Rockiffe, Washington, Ind., to Sawston Cambs, Eng.
MILLS, Chas. L., recently of Stockton, Kan., to Clay Center. Accepts.
MOON, Orrin D., Oberlin Sem., to York, O. Accepts, with address at Oberlin.
MORRIS, John W., North St. Ch., Middletown, N. Y., to Sidney.
OWEN, Thos. N., Utica, N. Y., *not* called to Clinton Ave. Ch., Albany.
PRESTON, Jos. P., Greenville, Ill., to Warrensburg.
RICHARDSON, David H., Chicago, formerly missionary of American Board in Turkey, to Grand Haven, Mich. Accepts.
ROGERS, Enoch E., Chowen, Minn., to Lamberton. Accepts.
SCOFIELD, Cyrus I., Northfield, Mass., to First Ch., Dallas, for the second time.
SEARLES, Geo. R., Villard, Minn., accepts call to Hancock and Lake Emily.
SNOWDEN, C. L., Harvey, Ill., accepts call to Harlan, Io.
TARSON, C. J., Swedish Ch., Montclair, N. J., to Scandinavian Ch., Woburn, Mass.
TRAVERS, Robt. M., Alma, Neb., to Doniphan, W. Hamilton and N. Hastings. Accepts, with address at Doniphan.
WASHINGTON, Alonzo G., Nevinville and Good Hope, Io., accepts call to Blencoe.
WILSON, John J., recalled to Wheaton, Ill., after two years at Moody Institute, Chicago. Accepts.
YORK, Fred. E., Reed City, Mich., to South Ch., Grand Rapids. Accepts.
YOUTZ, Herbert A. (Meth.), formerly at Quincy Point, Mass., to Middlefield. Accepts.

Ordinations and Installations.

BARTLETT, Wm. A., *i.* Kirk St. Ch., Lowell, Mass., Nov. 30. Sermon, Rev. S. C. Bartlett, D. D.; other parts, Rev. Drs. C. L. Morgan, J. L. Barton, C. A. Dickinson and Rev W. D. Leland.
BEAVIS, H. S., *rec. p.* Hamilton, Ont., Nov. 10. Parts, Rev. Messrs. J. P. Gerrie, John Scholfield, J. W. Pedley and others.
CROSS, Allen E., *i.* Park Ch., Springfield, Mass., Nov. 18. Sermon, Prof. J. W. Churchill, D. D.; other parts, Prof. J. F. Genung and Rev. Messrs. F. B. Makepeace, R. W. Brokaw, W. V. W. Davis, D. D.
JONES, Hugh, Yale Sem., *o.* and *i.* Neath, Pa., Nov. 19. Sermon, Rev. T. C. Edwards, D. D.; other parts, Rev. Messrs. D. L. Crafts, Wm Jones, Dr. Cook.
HARRIS, Robt. N., *i.* Mt. Carmel, Pa., Nov. 26. Sermon, Rev. J. C. Handy; other parts, Rev. Messrs. Sam'l Lewis, C. A. Mitchell, D. D., I. N. Moorhead, I. N. Rover, Dr. Becker.
HUSSEY, Matthew, *o. p.* Gas City, Ind., Nov. 21. Sermon, Rev. R. J. Smith; other parts, Rev. Messrs. S. S. Condo, Levi White.
JONES, J. Lincoln, *o. p.* Carrington, N. D., Nov. 12.
SCOTT, John J., *i.* Montgomery, Ala., Nov. 1. Sermon, Rev. Thos. J. Bell; other parts, Prof. J. H. Palmer and Rev. E. J. Penney.
SJOBERG, C. O., *o.* and *i.* Scandinavian Ch., Perth Amboy, N. J., Nov. 13. Sermon, Rev. C. C. Collins; other parts, Rev. Messrs. T. C. Miller, A. P. Nelson, Ludwig Akeson.
WATT, J. Craig, *o. p.* Brandon, Manitoba, Nov. 15. Sermon, Rev. D. H. Jacobs; other parts, Rev. Messrs. Hugh Pedley, H. C. Simmons.
WEIDER, F. E., *o. p.* Snyder Ave. Ch., Philadelphia, Nov. —.

Resignations.

DODGE, John E., Lake View Ch., Worcester, Mass., to take effect Dec. 31.
DYER, Nathan T., Medfield, Mass.
JONES, John E., Hope, N. D.
LINDSAY, Robt. S., Eastwood Ch., Columbus, O.
MILES, Arthur, Knox St. Ch., Galesburg, Ill.
MILLIKEN, Chas. D., Pilgrim Ch., N. Canaan, Ct.
MYLNE, Geo. W., Freeport, Mich.
SNYDER, Owen M., Homestead, Mich.
WOOD, Chas. F., Vineland, N. J.

Dismissions.

GILLISON, Andrew, St. Albans, Vt., Nov. 24. He will sail for Scotland, Dec. 5.

Churches Organized.

DENMARK, N. Y., org. and rec. 27 Nov., 11 members.
GAS CITY, Ind., 21 Nov., 29 members.
PHILADELPHIA, Snyder Avenue, rec. — Nov., 60 members.
WATERFORD, Vt., 6 Nov., 24 members.

FEED them properly and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

CABINET APPOINTMENTS.—It is an easily demonstrable fact that nearly every house has in it the materials for filling a parlor cabinet, and if this fact was once fully realized there would not be any lack of purchasers at the special sale of parlor cabinets at reduced prices at Paine's, 48 Canal Street, Boston, this week. It is the chance of a lifetime to secure a cabinet and thus add a beautiful new attraction to the house. Just collect together your curios and bits of china or silver and see how beautiful a picture they will make in a group.

ROYAL
—Absolutely Pure—
The greatest American baking powder. Sold the world over and approved by the highest authorities for its healthfulness.
ROYAL BAKING POWDER CO., NEW-YORK.

FOR irritation of the throat caused by cold or use of the voice "*Brown's Bronchial Troches*" are exceedingly beneficial.

FRIENDS of better Sunday school and missionary effort should know that twenty-five more young men and women should enter the Normal School for Christian Workers, Springfield, Mass., Jan. 5, 1897.

Lactic Acid
The cause of rheumatism is lactic acid in the blood. To this acid are due the aches and pains, the swollen joints, the sharp, agonizing twinges that torture every muscle and make life a constant siege of pain. A permanent cure for
Rheumatism
Is found in neutralizing this acid, which may be done by a thorough course of Hood's Sarsaparilla. Thousands of testimonials prove the power of this medicine to overcome rheumatism by its great blood purifying properties. Thousands write that they have found a perfect cure in
Hood's Sarsaparilla.
The best—in fact the One True Blood Purifier.
Hood's Pills act easily, promptly and effectively. 25 cents

BOSTON
Macullar Parker Company
BEST CLOTHING FOR MEN
BEST CLOTHING FOR BOYS
MADE IN CLEAN WORKSHOPS
ON THE PREMISES
Macullar Parker Company
PROVIDENCE

MISTAKEN NOTION.
There are many persons who do not buy a Parlor Cabinet because they feel that the first thing is to collect the contents for it.
That should go ahead of the purchase of the Cabinet.
And yet, without their knowing it, nearly every one of these houses contains the contents of a good-sized cabinet. Scattered now in a dozen places, here and there, their value is unrealized, their beauty goes unappreciated, whereas if collected together and rightly displayed each one would gain in dignity and value from the presence of the rest, and the whole collection be a notable attraction in the house.
This week is the chance of a lifetime to secure a fine cabinet from our new fall stock of nearly one hundred beautiful patterns at special low prices.
General Catalogues for 1896-97. *Square octavo*, 256 *pp.*, 300 *illustrations. Sent to any address on receipt of five* 2-*cent stamps for postage.*

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

Since the sound money victory confidence has visibly, and in all directions, increased, so that the millions in hoard are pouring forth from their hiding places in search of employment. A peculiar feature of the monetary situation is that the most eager lenders now had nothing to loan before election at any rate of interest. Just now we are rather between seasons, although there is more doing at this moment than for some time past. Storekeepers are looking for an active holiday trade.

In the staple lines of trade there is no actual boom, but a moderate business doing. Dry-goods, clothing, millinery, shoes, leather and hardware are in good jobbing demand. The jobber is anticipating the demand of the retailer, and when the latter appears in full force as a buyer, as he is sure to do sooner or later, the "hum of industry" will be much louder than at present. It is calculated that since Nov. 6 over 30,000 men have been given employment in various industrial lines.

Iron and steel continue in fairly active demand, and prices are quoted very firm. Prices in some instances have been advanced, and the manufacturers are looking forward to a good, brisk demand. Wheat continues to show great strength.

Marriages.

The charge for marriage notices is twenty-five cents.

CLARK—McINTOSH—At Longmont, Col., Nov. 18, by Rev. Henry E. Thayer, Rev. Chester M. Clark of Marseilles, Ill., and Kate McIntosh of Longmont.

DAVIS—TINKER—In White River Junction, Vt., Nov. 17, Rev. O. S. Davis, pastor of Congregational church, Springfield, Vt., and Grace E. Tinker of White River Junction.

SMITH—McEWEN—In Pittsburg, Pa., Nov. 26, Charles Porter Smith, son of H. Porter Smith of Cambridge, Mass., and Jessie Bell McEwen of Pittsburg, Rev. Messrs. W. A. Stanton and De Witt Benham officiating.

WARREN—CRAM—In Hampton Falls, N. H., Nov. 26, by Rev. William A. Cram, Rev. Edgar L. Warren, pastor of the Congregational church at Westerly, R. I., and Edith Gilbert, daughter of the late John S. Cram, Esq., of Hampton Falls.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CRANE—In Boston, Nov. 28, Rev. Oliver Crane, D. D., LL. D., a graduate of Yale. He served nine years in Turkey in the service of the American Board. He was a prominent member of the American Oriental Society.

GRUSH—In Sanborn, N. Y., Nov. 8, Rev. J. W. Grush, for thirty-two years a pastor of Congregational churches in western New York. He graduated at Williams College in 1858, and from Hartford Seminary in 1864.

HOLBROOK—In San Francisco, Cal., Nov. 20, Mrs. Ann L. Holbrook, wife of Rev. J. C. Holbrook, D. D., aged 74 yrs.

REV. JAMES W. GRUSH.

Died in Sanborn, N. Y., Sabbath morning, Nov. 8, after a prolonged illness of two and a half years of paralysis, borne with patient resignation, Rev. James Winchel Grush. He was born in Roxbury, Mass., April 12, 1831; graduated from Williams College 1858, and from Hartford Theological Seminary 1864. His uninterrupted ministerial labors of thirty-two years were passed in northern and western New York. He was registrar of the Ontario Association from 1878 to 1885, and of the Wyoming Association from 1885 to 1893 thus being not only a faithful pastor but also a beloved servant of many pastors and their churches. His funeral was largely attended from the Congregational church of Cambria, Nov. 10.

Aug. 11, 1859, he married Jane Elizabeth Ellsworth of East Windsor, Ct., who with three daughters—Mrs. Elizabeth Allen Trechlar, Mrs. Jane Ellsworth Lenthi and Mrs. Mary Emily Cadwell—survive him. The oldest and youngest daughters live in Grand Forks, N. D., and the second in Jefferson, O. His home was radiant with Christian love. His ministry was strong, yet tender, progressive and wise.

MESSRS. RAYMOND & WHITCOMB'S FOREIGN TOURS.—The annual announcement of Old World tours by Messrs. Raymond & Whitcomb is full of interest for all persons who contemplate a foreign jaunt for the coming winter or spring. The firm has arranged several attractive tours, some of which are to points quite unfamiliar to the ordinary tourist. This may be said especially of the trip for which Jan. 23 is the date of sailing from New York. This includes a pretty thorough journey through Algeria, Tunis and the island of Sicily, with the chief Italian cities, the Italian lakes and Southern France added. A descriptive circular of this and other tours may be obtained by personal application or by mail from the office of the firm, 296 Washington Street, Boston.

WASHINGTON—FLORIDA.—As the various seasons come and go the principal points of interest, as well as those for enjoyment, put in their claims for the attention of the tourists and the traveling public generally. The Pennsylvania Railroad Company, through its tourist department, is continually on the *qui vive* in selecting for their series of tours, which have been termed "matchless in every feature," seasons and destinations best adapted for the comfort and pleasure of their patrons. The Washington tours which are announced for the winter and spring are among the choicest of Pennsylvania Railroad tours, and are so well timed that it gives to the tourist the best traveling season and opportunity of seeing the nation's capital in active operation. This series of tours will leave Boston Dec. 29, 1896, Feb 12, March 12, April 5 and May 12, 1897; the round-trip rate of $23 will cover transportation in both directions, as well as include hotel accommodations at the best hotels in Washington. The tours will be of seven days' duration, except that of April 5, which will be six days. A series of four tours for Jacksonville will leave Boston Jan. 25, Feb. 8 and 23, and March 9, 1897. Excursion tickets, including railway transportation, Pullman accommodations and meals *en route* in both directions, will be sold from Boston at rate of $65. With the exception of those for the last tour, tickets will permit of a stay of two weeks in Florida, and will be good only on the special train in each direction; for the last tour they will be good to return on regular trains until May 31, 1897. These tours are under the personal escort of a tourist agent and chaperon. For information detailing the tours application should be made to Tourist Agent, 205 Washington Street, Boston, or Mr. G. W. Boyd, A. G. P. A., Philadelphia.

Before Retiring....

take Ayer's Pills, and you will sleep better and wake in better condition for the day's work. Ayer's Cathartic Pills have no equal as a pleasant and effectual remedy for constipation, biliousness, sick headache, and all liver troubles. They are sugar-coated, and so perfectly prepared, that they cure without the annoyances experienced in the use of so many of the pills on the market. Ask your druggist for Ayer's Cathartic Pills. When other pills won't help you, Ayer's is

THE PILL THAT WILL.

Estey Organs

The standard of the world, unexcelled, unapproached. | Made for half a century in largest organ factory in America.

Favorably known in every continent on the Globe; indorsed by the leading masters of the world.

Over Two Hundred and Eighty Thousand Estey Organs, made and sold, testify strongly to the famous Estey quality.

INTERESTING CATALOGUE FREE

ESTEY ORGAN COMPANY, BRATTLEBORO, VT.

7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. CATES,
2628 Portland Avenue, Minneapolis, Minn.

CHEQUE BANK CHEQUES

OUT-OF-THE-WAY
Places all over the World have agents who cash
CHEQUE BANK CHEQUES.
Good for Remitters and Travelers.
Send for circular to Agency of
THE U. S. CHEQUE BANK, Ltd.,
Frederick W. Perry, Manager,
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THE CINCINNATI BELL FOUNDRY CO.
CINCINNATI, OHIO.
SOLE MAKERS OF THE BLYMYER BELLS
FOR CHURCH SCHOOL FIRE ALARM &C
Catalogue with 2500 testimonials. Prices and terms FREE

WESTERN MORTGAGES
DEFAULTED AND OTHERWISE,
Bought for Cash.
CHAS. E. GIBSON, 45 Milk St. Boston, Mass.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

Our Armenian Orphans' Fund.

Contributions for the Week Ending Dec. 1.

Thank Offering, Groton, Mass.	$15.00
Primary Class Dane St. Ch. S. S., Beverly, Mass.	5.00
Mrs. A. K. Townsend, Springfield, Vt.	4.00
A Friend, Canandaigua, N. Y.	2.00
A Friend, Plainfield, Mass.	3.00
P., Charlestown, Mass.	.25
W., Charlestown, Mass.	1.00
J. G. S. Carleton, Lynn, Mass.	10.00
A Friend, Newton, Mass.	5.00
M. L. Haywood, Cliftondale, Mass.	10.00
H. A. Haywood, Cliftondale, Mass.	10.00
First Cong. S. S., Cliftondale, Mass.	10.00
Two Friends, Wareham, Mass.	20 00
Mrs. S. B. Dodge, Cambridge, Mass.	20.00
Octogenarian, Newton, Mass.	10.00
Sarah M. Barrows, Andover, Mass.	10.00
Rachel and Margaret Moore, Somersworth, N. H.	3.00
Two Friends, Newburyport, Mass.	2.00
A Friend.	2.00
R. R., Newburyport, Mass.	1.00
Mrs. and Miss H., New Haven, Ct.	10 00
Thomas Eynon, Scranton, Pa.	10 00
L. E. D.	10.00
Mrs. E. P. Dyer, Springfield, Mass.	2.00
Mr. and Mrs. M. Bliss, Boulder, Col.	20.00
C. E. Society E. E. Pres. Ch., Pittsburg, Pa.	14.40
Widow's Mite, S. Framingham, Mass.	1.00
E. C. and J. W. Griffin, Portland, Me.	15 00
A Friend, Northampton, Mass.	3.00
A Friend, Worcester, Mass.	10 00
Congregational Friends, Natick, Mass.	3.00
Stockbridge, Mass.	10 00
Thank Offering, Northampton, Mass.	5 00
Miss I. Harding, Pittsfield, Mass.	3.00
Mrs James P. Butman, Searsport, Me.	3.00
Miss Esther A. Warner, Hudson, N. H.	10 00
Thanksgiving Offering, Woonsocket, R. I.	5 00
Y. P. S. C. E. Pilgrim Chapel, Jamestown, N. Y.	10.00
A Friend, Jamestown, N. Y.	10.00
Cash, Manchester, N. H.	1.00
A Friend, Marlboro, N. H.	2.00
Ellen S. Drury, Spencer, Mass.	10.00
Mrs. A. L. Hayden ville, Mass.	5 00
A Friend of Children, Madison, Ct.	2.00
A Friend, Methuen, Mass.	3.00
Cong. Ch., Norwich, N. Y.	30.00
Rev. and Mrs E. J Klock, Norwich, N. Y.	10.00
M. H., Springfield, Mass.	5.00
Mrs. George W. Harris, George M. Harris, Marjorie S. Harris and Rodney W. Harris, Wethersfield, Ct.	10.00
John W. Dodge, Newburyport, Mass.	5.00
A Thanksgiving Offering, Amherst, Mass.	10.00
A Friend, W. Roxbury, Mass.	10.00
Two Friends, Cambridge, Mass.	2.00
Two Friends, Hanover.	20.00
Mrs. F. S. Root, New Haven, Ct.	5.00
Mrs. E. W. Childs, Montreal.	5.00
Thanksgiving	21.00
Lydia, whose heart God did open.	2 00
Thank Offering, Somerville, Mass.	5.00
M. E. A., Boston, Mass.	5.00
Friend, South Haven, Mich.	2.00
Cong. Church collection, West Groton, N. Y.	25.27
Primar. S. S. Class, West Groton, N. Y.	2.00
Lend a Hand Club, West Groton, N. Y.	1.00
Sunday School, West Groton, N. Y.	1.73
Friends in Chicopee Falls, Mass	5.00
Friends in Derry, N. H.	4.00
Meredith, N. H.	5.00
Friend, Salem, Mass.	5.00
A. G. Sharp, Richmond, Mass.	10.00
Jean, Danvers, Mass.	10.00
Henry Wood, Sycamore, Ill.	2 50
Mrs. J. K. West, Detroit, Minn.	10 00
C. E. Society, Sharon, Ct.	15.00
Thanksgiving Offering from Addison County, Vt.	10.00
Charles D. Case, Fairport, N. Y.	10.00
Thanksgiving Offering, Northampton, Mass.	3.00
W. J. Van Patten, Burlington, Vt.	50.00
Elmira, N. Y.	5.00
Mrs. E. E. Robinson, Brooklyn, N. Y.	5.00
Mrs. Nellie A. Gay, Hotel Nottingham, Boston, Mass.	5.00
A. F., Lexington, Mass.	1 00
Thomas Todd, Boston, Mass.	5 00
Rev. S. C. Dickinson, Willoughby, O. (additional),	5.00
A Family in Dubuque, Io.	10 00
A memorial of Lucy Tuttle by her parents, Manchester, Io.	25.00
Cong. Church, Manchester, Io.	38.15
A note from R. D. B., St. Paul, Minn.	.38
White Cross Army Boys, Washington, N. H.	1.00
S. J., Wellesley College.	5 00
Collected by Thurston C. Merriman (10 years), Bristol, Ct.	10.00
T. M. Lang, Concord, N. H.	1.00
H. E. Pond, Conneaut, O.	5.00
E. D. S., Menasha, Wis.	50.00
"In His Name," Boston, Mass.	3 00
"In His Name," Malden, Mass.	5.00
E. M. Spire, Holbrook, Mass.	10.00
Isaac Mitchell.	1 00
A Lady.	2.00
In memory of a beloved daughter, by her mother, Exeter, N. H.	20.00
Hervey Kent, Exeter, N. H.	10.00
Cora L. Bell, Exeter, N. H.	10 00
S. L. Stilson, Brooklyn, N. Y.	1.00
A Family, New London, N. H.	5.00
A Friend, Garfield, Io.	1.00
Sunday School, Chandlerville, Ill.	17 25
Sunday School, South Britain, Ct.	5.24
Junior C. E. Society, Memphis, Mich.	3 00
Rev. A. Ritchie, Cincinnati, O.	3.00
Friends in Kalamazoo, Mich.	3.00
A Little Orphan Girl, Kalamazoo, Mich.	.02
Cong. Church, Black Creek, N. Y.	3.70
A Friend, Leyden Church, Brookline, Mass.	25 00
Foreign Missionary Society, Barton, Vt.	10.00
L. G. Spencer, St. Johnsbury, Vt.	10.00
Miss L. S. Munroe, Boston, Mass.	6 00
A Helper, Westfield, Mass.	3 00
Primary Dept. Tabernacle S. S., Salem, Mass.	10.00
M. B. S. G., Hartford, Ct.	10.00
A Friend.	1.00
I. N. C.	5.00
An Orphan, Lexington, Mass.	1,00
George F. Chapin, Saxton's River, Vt.	5.00
R. Dunning, Washington, D. C.	3.00
A., Greenfield, Mass.	5.00
Isabella S. Woods, Enfield, Mass.	20.00
S. S. Class, Park Street Church, Bridgeport, Ct.	3.00
L. B., Norwich, Ct.	2 00
Mrs. E. C. Day, Bristol, Ct.	1.00
Hattie E. Day, Bristol, Ct.	1.00
R. M. F., East Shelburne Falls, Mass.	2 00
Nine Interested Friends, Fitchburg, Mass.	10 00
Mrs. James Hayes, Nicville, Minn.	10.00
Friend, Harvard, Mass.	2 00
P. S. Munson, Holyoke, Mass.	10 00
Friend, Hamtone, Ill.	1 00
E. H. Knight, Springfield, Mass.	1 00
Cong. Church, Kokomo, Ind.	14.25
George R. Hewitt, Fitchburg, Mass.	3.00
C. E. Society, Ivaniston Avenue, Bridgeport	8.00
E. E. Eddy, Westboro, Mass.	5.00
Thanksgiving, Columbus.	1.00
Thanksgiving	2.00
C. B. I., Las Cruces, N. M.	5 00
M. E. R.	5 00
Groton, Mass.	1.00
C. C. S. S., Fitchburg, Mass.	10 00
Member North Cong. Church, Belfast, Me.	5.00
Three Friends, Somerville, Mass.	3.00
A. E. Weld, Haverhill, Mass	10.00
A. Merriam, Thomasville, Ga.	5.00
Mrs. N. G. Clark	5 00
Mrs. D. C. Littlefield, Pawtucket, R. I.	10.00
Friend, Chelsea, Mass.	2.00
Friend, Natick, Mass.	1.00
Rev. N. H. Egleston, Washington, D. C.	5 00
Charles L. Clay, Harvard, Mass.	5.00
Friend, Lynn, Mass.	30 00
Second Cong. Church, Medway, Mass.	9.00
Mrs. J. C. Learned, New London, Ct.	5.00
Miss Sarah Learned, New London, Ct.	1.00
Baptist and Cong. Union Thanksgiving Service, Warren, Me.	5 28
Friend, Columbus, O.	1.00
Thanksgiving Servic, Derby, Vt.	2.00
M. E. N., Thomasville, Ga.	50.00
W. B. H.	10.00
Friend, Plainville, Ct.	1.00
Junior Endeavor Society, Hudson, Mich.	22.00
Thanksgiving Offering, Hudson, Mich.	6.00
A Buckeye Boy.	5.00
W. S. Jeffris Janesville, Wis.	25.00
Rev. C. A. Towle, Grinnell, Io.	5.00
Mrs. C. A. Towle, Grinnell, Io.	3.00
Mrs. H. Hall, Longmont, Col.	5.00
R. B. Risk, Providence, R. I.	5 00
L. W Winslow, Hayward, Wis.	5.00
S. M. A. and M. E. A., Worcester, Mass.	9 00
Cong. S. S., Williamsburg, Mass.	20.25
First Cong. S. S., Detroit, Mich.	20.00
E. H. T.	1.00
Union Service, Fall River, Mass.	5.00
Thanksgiving Offering, Foxboro, Mass.	10.00
Friend, Newton, Mass.	1.00
Howe S. C. E., Newtonville, Mass.	10 00
H. E. C., Salem, Mass.	2 00

Continued on page 879.

Enameline

The Modern STOVE POLISH.

DUSTLESS, ODORLESS, BRILLIANT, LABOR SAVING.

Try it on your Cycle Chain.

J. L. PRESCOTT & CO., New York.

Made in a Moment

A delicious drink instantly made from WHITMAN'S INSTANTANEOUS CHOCOLATE.

Perfect in flavor and quality. Put up in pound and half-pound tins.

Stephen F. Whitman & Son, *Sole Mfrs.*, Philadelphia.

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Successor to Baird & Riley,

PLUMBER AND SANITARY ENGINEER

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"IT MIGHT HAVE BEEN."

The Bitterest Cry That Can Be Wrung from the Heart.

An Every Day Incident of Modern Life—Events That Appeal to Humanity—Sins of Omission That Sadden the World.

"It might have been" will tremble only on the lips of those who have been indifferent to golden opportunities or careless of the rules which govern health.

Does this apply to you?

If you have exposed your health, overworked your strength, exhausted your nerve force and blood vitality, then indeed you are thinking on "what might have been."

But hope should not be lost, for you can be cured, restored to the health and strength you have lost, if you use that greatest of the world's remedies, Dr. Greene's Nervura blood and nerve remedy. It will make you well as it has thousands of others, as it did Mrs. Nettie Butler of 504 Central Avenue, Dover, N. H., who says:

"I was awfully nervous and could not sleep at night; at times I would get so nervous it seemed as though I could fly. At such times it seemed as if I could not live, I got so nervous and wrought up.

MRS. NETTIE BUTLER.

"I used Dr. Greene's Nervura blood and nerve remedy and it helped me right off. It quieted my nerves and gave me sound nights' rest. It is the best medicine I have ever used. It always does the work required."

If you have lost your health do not repine in discouragement, but get this wonderful remedy, Dr. Greene's Nervura, at once. It will give you new strength and new vigor. Try it and it will make you well and keep you so. Don't delay, don't trifle, don't repeat the old mistakes. With the good health Dr. Greene's Nervura will surely give you, you will have no occasion to mourn "it might have been."

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Continued from page 878.

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	$2,019 42
Previously acknowledged	1,802.23
Total	$3,821.65

Correction of last week's list, Y. P. S. C. E. of Cong. Church, Central Falls, R. I., $60.

A LATE TELEGRAM FROM CONSTANTINOPLE.

Tuesday noon of this week the American Board received a cablegram from Mr. Peet, its agent in Constantinople, saying that the $1,000 cabled last week was sent to Bitlis, where 2,000 orphans are wandering in the street, begging for food and clothing. The missionaries entreat that every possible influence be used in the United States to secure means to care for these unfortunates.

Radcliffe College, Cambridge, for the first time, will have daily religious exercises this year. Local clergymen are to officiate.

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His "Frieze of the Prophets," in the Boston Public Library, selling at $5 for the entire frieze.

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LAZARUS, By ELIHU VEDDER.

Edwin H. Blashfield
Several recent mural decorations, including the painting for the Lawyer's Club, New York, the Pittsburgh Bank Building; also his "Terpischore" and a new drawing entitled "Springtime."

Elihu Vedder
Among other works his famous "Lazarus" and "Soul between Faith and Doubt."

Puvis de Chavannes
The eight new panels just completed for the Boston Public Library, representing History, Philosophy, Epic Poetry, Pastoral Poetry, the Drama, Astronomy, Physics, Chemistry.

C. Y. Turner
"The Triumph of Manhattan," a mural painting in the new Manhattan Hotel, New York; also several single figure paintings in the same building.

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PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Dec. 13–19. Lessons from Solomon's Life and Writings. 1 Kings 3: 5–15.

They teach the insufficiency of wealth, position and fame for the insuring of inward peace and joy. Not all the characters of Scripture were poor men. Indeed, many of them, like Abraham and Zaccheus and Joseph of Arimathea, had large possessions. Nor are righteousness and spirituality necessarily strangers to the abodes and the hearts of the favored ones of earth. The Bible is careful to preserve a proper balance of judgment on this point. At the same time it is significant that its most regal character, the one whose external surroundings were so splendid as to make his glory in the eyes of Jesus serve as the type of the highest earthly station, was nevertheless a man of unquiet spirit. He seems to have experienced little of the restfulness and gladness of religion. Thus the Old Testament affords at least one magnificent illustration of Jesus' saying that a man's life consisteth not in the abundance of the things which he possesseth.

We learn, too, that high position, great resources are not essential to the wielding of a large and permanent influence. Undoubtedly Solomon did a vast deal of good. He was a mighty instrument in the hands of Providence for building up the children of Israel. He provided them with a temple worthy of their traditions. He extended their commerce. He brought the Jewish people into contact with the nations of the earth, and so broadened and liberalized them, at the same time bringing the worth of the Israelitish religion to the notice of foreigners. But fully acknowledging all that he accomplished, and looking with charity upon his later wanderings from the straight path, we must confess that he does not grip our hearts or stir them to admiration of him as does his father, David, as do other Bible worthies before and after him. The man is somehow obscured by his glittering trappings. Something else is needed to enroll a man on the list of those whom we would fain follow and imitate than a large bank account or a reputation as a warrior, builder or writer. The world sifts men until only the kernels of character remain. Much of the noblest work for mankind through all the centuries has been wrought by men who were poor and unfortunate and, while they lived, unpopular. All depends on the quality of the man. If he be a good man, a Christ man, whether poor or rich, he will make the world respect his manhood and feel his influence.

The practical lesson for us, then, is not to think that we might have scored a better record had we been in Solomon's place nor wish that we had other gifts and opportunities than we now possess. What are we, as we are today, trying to do and to be?

Parallel verses: Deut. 6: 4–9; Ps. 37: 29–40; Eccl. 1: 12–18; Matt. 12: 34–37; Jas. 1: 5–10.

THE CHURCH PRAYER MEETING.

Topic, Dec. 6–12. Religious Reading. Ps. 25: 4–10; 1 Tim. 4: 12–16.

How may it promote communion with God? How show us our duty? How inform us concerning the progress of the kingdom of God? What are the best books and periodicals for spiritual culture?

(See prayer meeting editorial.)

HOME MISSIONARY FUND.

We trust this important fund will not be forgotten. Unless we receive during this month several hundred dollars, many worthy missionaries must be deprived of the paper they value.

G. G. Swain, Marshalltown, Io	$2 00
W. H. Homan, Topsfield, Mass	2.00
Richard E. Rice, New Haven, Ct	2 00
Mrs. Phebe E. Scoles, Clarendon, Vt	3.00
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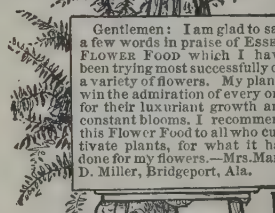

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THE NEW TEMPERANCE CAMPAIGN IN CANADA.

BY REV. J. R. BLACK.

The Dominion of Canada is not a stranger to temperance agitation. It began some sixty years ago and has been continued at intervals ever since. But the agitation hitherto has been sectional. Under what is known as the Dunkin and Scott Acts campaigns the movement was within municipal limits, as was the nature of these laws. By taking up each city and county, however, and securing a place for the local prohibitory act in the legal machinery of the district, several Provinces were almost wholly covered by prohibition from 1880 to 1887. Yet the local prohibitory movement never included all the Provinces in its sweep. Quebec and Manitoba, for the most part, remained outside of it. The very partialness of these prohibitory activities was a weakness. The liquor traffickers, intrenched in areas here and there in the country, could, and did, make successful forays into the territories captured by the prohibitionists. And, while their raids were limited in their destructiveness, they yet discredited the law in the eyes of the lukewarm electors, and gradually the places where the temperance measure had been adopted abandoned it, and liquordom resumed sway.

It was thus seen that prohibition, to be successful, must extend over a larger area from the outset than a municipality. It must embrace at least a Province, and, better still, the entire Dominion.

The politicians—provincial and Federal—were approached on this point and requested to give a prohibitory law coextensive with the limits of their legislative jurisdictions. But this the politicians refused to do without a mandate from the people. They said, we will make arrangements for taking a vote of the electors on the subject. We will ask them to say "yea" or "nay" on the question of prohibition, and if the majority are favorable and it is constitutional we shall enact a law in accordance with their expressed wishes. To this policy the temperance people assented in the meantime, and rolled up magnificent majorities for prohibition in Manitoba, Ontario, Nova Scotia and Prince Edward Island, the only provinces where the question has been brought to a direct issue at the polls. And on the accession to power, in July last of the set of politicians who, in Dominion affairs, promised the people an opportunity to vote on this question, the temperance people urged the fulfillment of their ante-election pledge. This was at once agreed to by Mr. Laurier, the premier, and his associates in the new government, and in a few months the vote is expected to be taken in all the Provinces from the Atlantic to the Pacific Oceans.

That which accentuates the prohibition movement, as a Dominion one, just now, is a recent deliverance of the Privy Council—the highest legal tribunal of the British empire. The government of the Province of Ontario, more than a year ago, brought a case before this council in order to obtain its views as to the powers of the Province in relation to the prohibition of the liquor traffic. By this decision it is known that each Province has the constitutional right to regulate the liquor traffic within its bounds, and can also prohibit it by municipalities, but that the power to prohibit in all Canada is vested by the constitution in the Federal Parliament.

The preparations which are now being made for this plebiscite are on a scale commensurate with the large territory it is to cover and the tremendous interests involved. Churches, temperance organizations, Christian Endeavor Societies, women's Christian temperance and Sunday school unions and the newspaper press are busily engaged in enlightening the electorate on the question at issue.

And while the attention of prohibitionists is directed to the Dominion movement they are also determined to work the provincial power for all it is worth in securing their end. The local governments in several provinces are being pressed to enact laws further limiting the places for the sale of intoxicants, and the electors are requested to make the most out of the local option privilege.

There can be no reasonable doubt of the result of the coming vote. It will be overwhelmingly in favor of prohibition. The temperance sentiment, in all sections of this Dominion, has been a growing factor for the past half-century. The delay on the part of Quebec, New Brunswick and the northwest territories to take a plebiscite, as in the other sister provinces, was not owing to lack of interest in it but because of local conditions which rendered such a vote peculiarly difficult, or made it seemingly needless. Our consumption of liquor is less per capita than that of the United States of America, Great Britain and the continental European countries. Yet our present drink bill is too large for our good, for we expend $40,000,000 directly in the purchase of intoxicating drinks for beverage purposes. And when we add to this the waste of material in the making, the time losses of men to industry occasioned by its use and the expense in police service and court and prison maintainance the traffic necessitates, we may safely estimate our annual loss by this business at not less than $140,000,000.

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A university extension department has been established in connection with the Berkeley Temple School of Applied Christianity. A normal class of about thirty members meets weekly under the leadership of the principal, Rev. Lawrence Phelps, for the study of the Bible. He has also a Bible class of about 100 on Tuesday evenings at Phillips Church, South Boston, and calls from other places to organize similar classes. A correspondence department in connection with the school also finds a growing demand.

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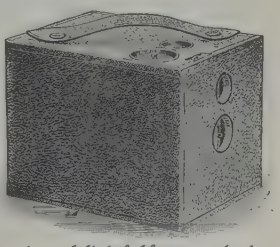

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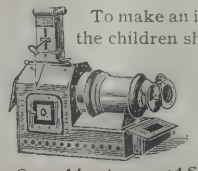

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THE KANSAS COLLEGE QUESTION.

BY PRES. GEORGE M. HERRICK, WASHBURN COLLEGE, TOPEKA.

Inasmuch as my name was mentioned in an article in *The Congregationalist*, Nov. 12, referring to the educational conditions in Kansas, a word of explanation seems wise. In May, 1895, while Western secretary of the Education Society, I visited Wichita, and, having looked over the field, wrote a personal and unofficial letter to the secretary of the society, in which were the sentences quoted by your correspondent. A due regard for fairness, however, would have led him to quote other portions of the same letter in close connection with these, in which I stated that I was not converted to the idea of a second college and suggested that we await the leading of Providence. The letter as a whole cannot be fairly construed as an indorsement or a recommendation of a second college.

In July, 1895, the society passed the following vote, which, though probably not influenced by this letter, was yet in thorough accord with its general spirit:

Voted, That the sum of $3,000 be appropriated to Fairmount Institute for the coming year. This vote is not to be understood as establishing a new college in the State of Kansas without the approval of the State Association, and the continuance of this aid will depend upon the action of the said association as determining the rank of the institution.

Language could not be plainer. If the subsequent action of the society had been in accordance with this vote, no criticism could have been made. But their action in recognizing Fairmount as a college before the State Association had sanctioned it was in direct contradiction to their vote as given above. Your correspondent is in serious error in his attempt to show that Fairmount has the sanction of the State Association. At its meeting in May last, it heard the report of a committee appointed the previous year to report upon Fairmount Institute. The official record of the meeting does not show a report from Fairmount College. Moreover, at that meeting committees were appointed to report in 1897 for Washburn, Stockton and Eureka. None was appointed for Fairmount. This does not look like a strong indorsement!

What the State Association may do in the future is not my province to discuss. The fact is that the Education Society, in direct contradiction to its own vote of the preceding year and without the approval of the State Association, recognized the institution as a college. Washburn has no quarrel with the society nor with Fairmount. She stands today, as she has stood for thirty-one successful years, as the one recognized Congregational college in Kansas, dear to the churches, receiving their benefactions and training their sons and daughters. She enrolls this year the largest number in her history. A Freshman Class of fifty-four, representing all sections of the State, and drawn from a larger number of high schools than ever before, attests her popularity and her growth. If the Education Society and the Eastern givers wish to build up another college in this State, that is their privilege. If the State Association elects to recognize a second college here, to divide the patronage and the gifts of less than 12,000 Congregationalists, that is their privilege; Washburn will try to fulfill her destiny and serve well her generation.

We rejoice to report the fact that the Colorado College endowment fund has now climbed to over $100,000, leaving about $36,000 to be collected before Dr. Pearsons's conditional gift will be available. The college has just received from the late Willard B. Perkins of Colorado Springs $24,000, $10 000 to be devoted to building purposes and the remainder to maintain two scholarships.

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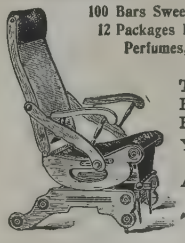

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L P Fisher Jan96

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Volume LXXXI *Number 50*

THE CONGREGATIONALIST

Boston Thursday 10 December 1896

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Renown of pen or sword,
The hero's praise, the statesman's fame;
Give me thy presence, Lord.

All earth's possessions must decay,
Its friendships death estrange,
Its dreamlike scenes dissolve away;
Thy presence doth not change.

I dwell with an uneasy race,
The strife of tongues is theirs;
Thy presence hath a secret place
Apart from noise and cares.

Sorrow and anguish cloud my path
Whene'er I stray from thee;
Fullness of joy thy presence hath,
For there all joy must be.

The heaven that is thy dwelling-place,
The throne where angels bow,
The glory of thy awful face,
I could not bear them now.

But in a world of conflict where
My passions oft are stirred,
Success to win, defeat to bear,
Give me thy presence, Lord.

Written for The Congregationalist, by
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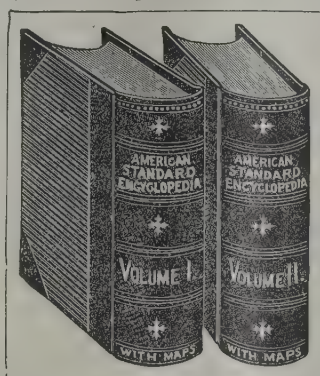

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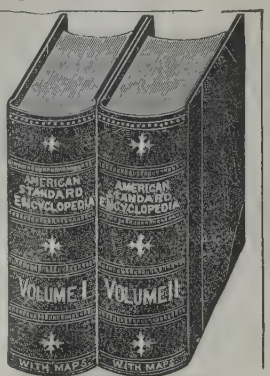

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THE CONGREGATIONALIST

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CONTENTS

EDITORIAL:
Paragraphs 891
The Desire for Prosperity 892
The Christian Way of Settling Differences 892
Another College to Be Helped 893
Spirituality: What It Is and How Attained 893
Current History 893
In Brief 895
STAFF CORRESPONDENCE:
The Interior 896
CONTRIBUTIONS:
God's Presence—cover poem. Edward N. Pomeroy 885
Pacific University—Its Noble History and Its Claim to Support. Prof. G. F. Wright, D. D. 897
THE HOME:
Tea Party Day—a poem. Annie Sawyer Downs 900
Paragraphs 900
A Lady of Clay. Part II. Letitia Jean Smyth 900
A Searching Question. Ella R. Towle 902
His Mother's Photograph. Rex Wilson 902
Closet and Altar 902
Mothers in Council 903
Symphony of Life—a selected poem 903
Conversation Corner. Mr. Martin 904
Corner Scrap-Book 904
THE SUNDAY SCHOOL—Lesson for Dec. 20 905
Y. P. S. C. E.—Topic for Dec. 20-26 913
PROGRESS OF THE KINGDOM 906
LITERATURE 907
NEWS FROM THE CHURCHES 914
Lowell's Latest Pastor Settled 896
MISCELLANEOUS:
Memorial Services to Dr. Quint 895
Generous Help for Armenian Orphans 898
Armenian Orphans' Fund 899
Tidings from the Front 899
Biographical 906
Woman's Board Prayer Meeting 913
Notices 914
The Business Outlook 918
Boston Superintendents' Union 920
Marriages and Deaths 920

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In the pulpits of Boston and vicinity last Sunday there were commanders, commissioners, consuls and colonels, besides other titled persons of both sexes. The Salvation Army began its national congress, the first it has held since the withdrawal of Commander and Mrs. Booth to organize the new order of Volunteers. A remarkable demonstration was made in Music Hall on Sunday afternoon. Large meetings have been held in Faneuil Hall and in other places during the early part of the week, and many notable Salvationists from England and other countries have been heard. The churches of Boston of all denominations have a warm sympathy with the army, recognize its peculiar mission, believe it is guided by the Holy Spirit and rejoice in its success. The ministers who heard Commander Booth-Tucker, who addressed the Monday gathering in Pilgrim Hall, were impressed with his modesty, good sense and consecration. The Episcopal Church Army has also opened headquarters in Boston and held its first meeting last Monday evening in St. Paul's Church. Revival meetings are arranged for every evening this week. This army claims to have methods different from the Salvationists, but very novel and interesting. The value of all these methods as distinct from those of other religious bodies lies in their influence toward righteousness after their novelties have ceased to attract interest.

Christian unity is a term which calls forth much enthusiasm. But it is a question whether, if Christians generally were agreed on what they believe, interest in religion would not languish. We sing, "Blest be the tie that binds," but most of us, as soon as we begin to feel that the tie binds, begin to struggle to get loose. A large proportion of Christians really get warm, not on agreements but on differences. For example, Dr. John Watson proposes, in The Mind of the Master, the following as an interpretation of historic creeds:

> I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God.

We believe these statements heartily. They do not include all that we believe, but they present nothing we would reject. Yet they have awakened a discordant chorus of dissent. Some of our contemporaries interpret each sentence and show how wrongly others might interpret them. Others point out the omissions and show how fatal they are, as though the author's design was to limit every one's belief to this confession. The *Christian Observer* caps the climax by characterizing it as "this compound of emptiness and insult to God." Well, those who don't believe in these statements will have their want of faith confirmed if they read the comments of some of the religious newspapers about them.

Who can measure the life and continuance of a deed of self sacrifice to lift others to higher usefulness? When Oberlin opened its doors to women—the first college to take this step—the school at Ipswich, Mass., in which Mary Lyon was teaching, sent to Oberlin $450. Of this sum Mary Lyon gave $150, when her salary was very small. Four years later she founded Mt. Holyoke Seminary. The women teachers of Oberlin, in remembrance of her noble service to that college, gathered $450 and sent it to Mt. Holyoke last month as a Thanksgiving offering. If all those who have been made more useful and happy by what Mary Lyon has done would recognize it by some worthy offering to the institution to which she gave her life, it would be well equipped for the great work demanded of it for New England and the world. And those who should imitate her self-sacrifice would ennoble themselves by doing it. Who can tell, beides, what like deeds these would prompt in years to come after their work is done?

Our recent question to the Boston *Transcript*, "What is the function of a dramatic critic of a high-toned paper, if it is not to condemn vice?" has drawn forth a reply, which indicates better than anything we can say the deplorable "let alone" policy which dominates dramatic criticism even in the best of our journals. Says the *Transcript:*

> But the function of a dramatic critic of "a high-toned paper" or any other class of paper is certainly not to condemn vice. He is, or ought to be, a judge of the value of plays and of acting from a literary, dramatic, æsthetic, and, if needs be, moral standpoint. But that does not necessarily make him an arbiter upon either vice or virtue.

We have no disposition to add to "the Herculean task" of any dramatic critic, much less make him "moral censor of the universe," a duty which the *Transcript* hitherto has supposed to be "the unique function of the clergy." But we do hold that an editor or critic has as much responsibility as a clergyman for distinctly rebuking and discountenancing evil wherever he sees it. No one asks him to indulge "in long winded and wearisome sermonizing," or to look at the play from "a perfunctory moral standpoint," but it would be refreshing now and then to see a harlot called a harlot, nastiness termed nastiness, and something written which would indicate that critics had convictions and were capable of feelings of contempt, disgust and righteous indignation.

The abandonment of the self-supporting method of mission management by the Methodists in Chile is another testimony to the fact that the nervous energy of the missionaries is too valuable to be spent in earning bread and butter in the strange conditions of a foreign land. Missionary economy is not to be measured in money, but efficiency. If the plan of an industrial settlement and adoption of the manners and life of the people among whom the work is to be done brings the largest op-

portunity of service, well and good; but it would be better to have fewer workers in the field, and have them free to give their whole strength to evangelization, than to have a larger number whose strength went mainly to "serve tables." It is, after all, only a division of labor between those who earn and those who preach and teach, and the division is none the worse because one party is in North and the other in South America. The sense of partnership is as good for the church at home as the sense of responsibility and assurance of sympathy and support is for the workers in foreign lands. At the same time it is to be remembered that a few of the most devoted and successful missionary workers have preferred to identify themselves in every way with the people to whom they brought the gospel message. The method of our own Board seems to be best suited to the different circumstances of the work in various lands, but there is always room for diversities of gifts if only there is the same Spirit.

THE DESIRE FOR PROSPERITY.

The most potent argument of either party in the recent political struggle was the promise of better times. That meant more property for everybody; more work, higher wages, release from debts, greater amounts of business and larger profits. That is not the highest ambition which can stir a nation. Integrity is more than money, honor is more than comfort. If the desire for righteousness is not greater than the desire for prosperity, the promise of better times, made by whatever party, will prove delusive.

But a great many people in this country believe that they are deprived by unrighteousness of the prosperity which is their due. That makes life burdensome to them. Many of them are not poorer than their fathers were, who lived contented lives. Many of them have much greater prosperity than their fathers had. But they see men richer than their fathers ever dreamed of—men who are compelling them to assist in piling up wealth for the few. They see the necessities of life absolutely controlled by men who possess vast fortunes. With every pound of sugar they buy, every basket of coal, every gallon of oil, they pay a tax to those who have usurped this power over them. Railroad companies, possessing lands for which they have paid nothing, demanding money for dividends on stocks which represent no real investment, have combined with these men to make their grip secure.

It does not satisfy the people to tell them that such combinations really cheapen prices. That does not make them less dependent on these would-be rulers. It does not less destroy the real freedom which thinking men regard as an essential element of prosperity. Senator Hoar pointed to the greatest menace to good times the other day, which is that people "see colossal fortunes acquired by forbidden ways, by the fraudulent management of great railroads, by the perversion of corporate powers bestowed by government for public use and for public ends, or by gambling in stocks or in the necessities of life." When the desire for prosperity becomes perverted to mere greed of gain, the sense of injustice in the disappointed majority leads to revolution. Very many of the votes of the defeated party in the late election were simply a protest against what is keenly felt to be injustice. If a real remedy had been presented by that party, it would have won.

The greatest task before the government is to satisfy the just demands of the many, who believe they are oppressed by the few. The disposition to do this at present is encouraging. The utterances of prominent politicians and the tone of the press indicate an appreciation of the danger, a patriotic spirit and a sense of the magnitude of the work to be done. But the acquired powers of great trusts and corporations will not be limited without a struggle, the might of which is not yet measured; and the real points at issue may easily become obscured by discussions of conflicting interests.

Besides, legislation alone can accomplish little. Every one's prosperity is affected by this wrongful use of wealth against which rising protests are heard, and every one may do something to secure justice for all. Senator Hoar says the business men of New England can most aid the cause of good government "by bringing to bear the great weight of their opinion and their influence to crush out such abuses as have unfortunately become too common in this country in this day of rapid accumulation of wealth." All classes ought to do the same. Especially those who are tempted to claim special privileges from the government should remind themselves by how frail a tenure they will hold them in the present state of public opinion, and at how great a peril to the peace and prosperity of the whole country. In any community the people may share hard times with positive enjoyment. But they will not long view unshared prosperity in peace.

THE CHRISTIAN WAY OF SETTLING DIFFERENCES.

Not less noteworthy than the adverse decision of the Old South Church, Boston, with reference to individual communion cups is the manner in which that decision was reached. For some time the question has been under discussion, and several months ago a large and representative committee was appointed to canvass the subject. It in turn selected a specially competent sub-committee to investigate thoroughly all the phases involved. In due time a report was rendered advising the substitution of individual cups for the service now in use, and this report carried the assent of all except one of the members of the committee originally appointed. Meantime the agitation of the matter had not by any means been confined to the group of persons asked to formulate an opinion. Individuals were debating the question and ranging themselves on one side or the other. It was soon evident that the change would not come without opposition, and among those who were against the innovation were several of the oldest and most prominent members. Moreover it was whispered about that the pastor preferred the existing method.

Such was the state of affairs when a special meeting was held last Monday evening to decide the question. It was felt that there had been sufficient discussion, and that the time had come to reach a conclusion in the good old Congregational way. Not for many years has a business meeting of the Old South drawn so large an attendance. The forces on both sides were present in conspicuous numbers, but no one could forecast the result. The pastor, Dr. Gordon, was in the chair, and by his prayer and his reading of Paul's classic on love —the thirteenth chapter of 1 Corinthians— lifted the thought of the assembly above the plane of dissension. It was then promptly moved that an informal ballot be at once taken. This did away with all discussion, but before balloting was proceeded with, at the suggestion of one of the deacons, two minutes were spent in silent prayer. Then the voting went on, and the result showed seventy five in favor of the substitution of individual cups and ninety-five opposed. As soon as the will of the majority was manifest a deacon of the church, himself a member of the minority, moved that the whole matter be indefinitely postponed. Another representative of the minority seconded the motion and it was unanimously carried. A vote of thanks was then passed in recognition of the graceful acquiescence of the minority. Then Blest Be the Tie was sung with unusual fervor, and the meeting adjourned, having been in session less than an hour. Many lingered, however, moved by the influence of the occasion which prompted the exchange of congratulations and the expression of Christian regard and esteem. The minority could not but recognize the leadings of Providence, and there was little place in their hearts for regrets and none for recriminations. The majority had no thought of triumph. Indeed one of their representatives said to one of the defeated party, half playfully, half seriously, "Well, we old fellows will be gone before long, and then the rest of you can have things just as you want them." And it was one of the senior deacons who voiced the conviction of every one present when he said, "Talk about God's leading the children of Israel and the early Christians, if ever he led his people it was tonight."

We have described this meeting in detail, not because the Old South is one of the strongest and most influential churches in the country, nor particularly because of the subject matter of discussion. Our readers know that we favor the use of individual cups, and we have little doubt that they will gradually come into more general favor with our churches. But the point to which we would call attention is this: Here was a church through which ran a sharp line of cleavage of opinion. The subject under discussion touched that which is vital and personal in Christian experience. From a worldly point of view it can be said that conditions were ripe for a first-class struggle. Many a church has been wrecked on a far less consequential issue. Call to mind the contests over the location of a horse shed or the kind of heating apparatus, or the renting of pews or the apparel of the choir. The reason why the Old South meeting last week was a love feast instead of a fight was that Christian men determined that it should be conducted in a Christian fashion. More than that, they sought the guidance of God's spirit and they had it. That is the way in which all our differences should be settled. The Old South has done much for its sister churches and for the world, but it has contributed nothing better to our common Christianity than this shining example of the way in which it has handled a delicate and what might have been a divisive question.

ANOTHER COLLEGE TO BE HELPED.

We trust the title of this editorial will not prove prejudicial to its being generally read. We consider it an important part of our service to the denomination to call attention from time to time to the educational institutions that may justly claim a share in the interests and affections of our entire body of churches. Moreover, any person possessed of the sense of Christian stewardship will not be ungrateful for suggestions from any source that may show him how his property can be put to the largest use.

Certainly the denomination has no reason to be ashamed of the Congregational colleges which have sprung up all over the West as the fruit of missionary activity and of educational ideals. We have repeatedly called attention to their work, and from time to time, as special circumstances warranted, we have singled out one and another for special notice. In our judgment it is now the turn of Pacific University at Forest Grove, Ore., to assume a larger place in the public eye. Until recently it has not appealed to the East for aid, and it puts forth its claim now because Dr. Pearsons has offered $50,000 towards its endowment provided an additional $100,000 is raised. The citizens of Forest Grove, which has a population of less than 1,500, have subscribed nearly $25,000. The alumni are responding generously.

The history and present status of the institution warrant this appeal for larger resources. Its strategic location in the beautiful Willamette Valley, twenty-five miles from Portland and 500 miles from Whitman, the nearest Congregational college, gives it a commanding position in the Pacific Northwest. With its present endowment of only $120,000, from which not a single dollar has ever been diverted even when sorely needed, the college has proved a power in Oregon. It is not too much to say that its influence was to a great extent responsible for the recent sound money victory in that State. The business management has been wise and conservative, and the names of Messrs. Ladd, Corbett and Failing, its successive treasurers, are ample guarantees, wherever known, that integrity and skill have marked the use of the means put at the disposal of the college. Besides giving their services, these three gentlemen have contributed to it liberally.

On another page Prof. George F. Wright of Oberlin expresses his own estimate of a sister institution. Among the many claims on our pocketbooks we trust that which President McClelland is advancing will not be unheeded. Himself a thorough scholar and a winsome gentleman, he is a fine type of the men who are devoting their lives to the cause of higher Christian education in the western sections of our country. His arms ought to be sustained, his courage reenforced and the treasury of the college filled.

SPIRITUALITY: WHAT IT IS AND HOW ATTAINED.

It is the state of mind and heart which results from the culture of the spiritual nature, as opposed to the fleshly, the material, or even the merely intellectual. He who dwells much in thought upon divine truth, and strives to order his life in accordance with his obligations to God, gradually becomes spiritually minded. Spiritual facts, which to others seem vague if not even unreal and therefore unimportant, become actual to him, and their influence upon his conduct lifts it to a higher level in respect to both motive and quality. This does not involve neglect of the duties or pleasures of life, but it infuses them with a nobler, holier temper. The nearer one can attain to a true and perfect spirituality, the closer he approaches to what undoubtedly is the state of mind and heart of the angels, the redeemed, and Jesus Christ himself.

This suggests how spirituality is to be attained. Its practicableness and practicalness must first be appreciated. It can be attained, to a considerable degree at any rate, even in spite of the materialistic temptations of our time. And it is more important to be gained than success in business or comfort or honor. The world to come, as we often call it, is as real as this present world, and fitness to enter it suitably is of more consequence than how we manage to pass through this way of approach to it. To make light of this world unduly is a mistake. But for all that the future life is of the chief importance to each of us. No other error is more deadly or more foolish than to regard spirituality as worth the attention of only religious enthusiasts. Shrewd common sense dictates its earnest culture.

The study of the lives of the most spiritually minded men and women known to us helps to attain it. The conditions of their lives resemble those of our own lives in many respects. But most profitable is the study of the character and career of Jesus himself. Nothing else reveals so fully and clearly both the nature of real spirituality and how it may penetrate, color and rule all departments of human thought and conduct without in the least robbing them of their vitality but rather increasing it a hundredfold. This rule is as sufficient as it is simple. Would you become spiritually-minded? Then study and imitate our Lord.

CURRENT HISTORY.

The President's Message.

It is not probable, though possible, that Mr. Cleveland will again speak to Congress and the people in a formal, elaborate message such as that sent in last Monday. His last words, as it were, therefore, are peculiarly worthy of study. Providence, voicing its decree through the sentiment of the peoples of Great Britain and the United States, has made it possible for the President to announce that the Venezuelan boundary question has ceased to be a matter of difference between Great Britain and the United States, and that they have agreed upon the substantial provisions of a treaty between Great Britain and Venezuela, submitting the whole controversy to arbitration. This beyond all question is the great *fact* in our foreign policy of the past year. Providence also has decreed that no sooner is this controversy amicably settled than we must again face an ancient European Power and speak honestly to it concerning its treatment of one of its American colonies. The President's words to Spain relative to Cuba are quite as unconventional and bold as he has ever uttered, but they are characteristic of the man, and they voice the judgment as well as feelings of our people. Past events and present conditions are stated in a judicial way. If Spain will devise adequate reforms, we will pledge to the Cubans that they will be wrought. Our friendly offices to end the war are put at the service of either party. But Spain is distinctly warned that there will be a limit to our patience, and while we will permit no other Power to interfere, we may be forced by the "higher obligations of humanity" to put an end to strife which, if longer permitted, would mean "utter destruction of the very subject matter of the conflict," namely, Cuba.

Space and opportunity fail here and now to discuss the impressive figures and facts concerning our national income and expenditure which are to be found in the message, or to more than call attention to the facts recorded concerning Civil Service reform, pension frauds and the persistency of the drain for pension payments, the apparent necessity for foreclosure on the Union Pacific Road, the defense of the present tariff law, the plea for the abolition of the greenbacks, and a currency system which has become outworn, and the government's retirement from the banking business. But too much emphasis can scarcely be laid on the President's indictment of trusts and his plea for rigid economy of expenditure by Congress. It is to be hoped that those to whom the message was specifically addressed, the legislators, will heed this portion of the message if they do nothing else. For if the few continue to receive legislation which fosters their interests, and the many receive legislation which increases their taxes, God save the republic!

The United States and Turkey.

The State Department has not put forth any later defense of its Turkish policy than the one we printed last week, but President Cleveland in his message shows that he realizes the vulnerability of his policy there, and a discussion of the situation has the leading place in his message. He claims that "the deep feeling and sympathy aroused among our people ought not so far to blind their reason and judgment as to lead them to demand impossible things," but he is compelled to admit that Turkey has not even conceded the validity of our claims for the pillage and destruction of mission property at Harpoot and Marash, much less begun to satisfy them, nor does he intimate, save in a negative way, that any unusual steps will be taken to induce her to. One comparatively unimportant concession by Turkey is reported, as also the stationing of a consul at Erzroom, who, nevertheless, is without an *exequatur*. That the safety of our citizens in Turkey in the future is by no means assured he frankly admits. Perhaps if this proves to be prophecy, posterity will not exempt Mr. Cleveland, Mr. Olney and Mr. Terrell from responsibility for whatever happens. Mr. Cleveland last December found a way to impress upon Great Britain that the United States could take resolute action, and in this message he speaks boldly to Spain. Apparently it is sympathy, not courage, which is lacking at Washington, as well as intelligent and adequate information from our representative in Constantinople.

The United States and Germany.

President Cleveland's proclamation of Dec. 3, revoking the proclamation of Jan. 26, 1888, in which German vessels entering our ports were exempted from a payment of tonnage dues so long as American vessels entering German ports were shown like courtesy or favor, is based upon an act of Congress of June 19, 1886, and will take effect Jan. 2, 1897. Our summary abolitio

of reciprocal trade relations with Germany, so carefully built up by the Harrison administration, and especially the legislation against German beet sugar, dictated by the Sugar Trust and incorporated in the Wilson-Gorman Tariff Law, naturally led Germany to retaliate. Hence during the past two or three years one after the other of our great lines of business have felt the effects of hostile German legislation or executive discrimination. The Administration is satisfied that the imposition of tonnage dues on American vessels is part of the same policy, and has warranted our action in the premises. Germany has filed a protest, and asserts that the dues charged are local not federal, and as such are both legal and fair. As the German vessels entering our ports regularly or intermittently greatly outnumber our vessels entering German ports, the new policy will nominally add to our revenue. Whether it will prove to have been just or politic time will tell. We fear that the verdict will be against us.

Congress in Session.

The second and last session of the Fifty-fourth Congress opened Monday at noon. The public is more unanimous in its convictions respecting what its legislature would better not do than in its opinion regarding what it should or can do. Nor are the legislators themselves much nearer to agreement, judging them by their opinions as recorded in interviews and signed letters in newspapers. The calendar is crowded with legislation proposed at the last session. In the Senate Senator Lodge's Immigration Restriction Bill has the right of way.

The Duty of the Hour.

The expert accountant set at work on the books of the Baltimore & Ohio Railroad, which a year ago passed into a receiver's hands, has just reported that the directors and officials juggled the figures in the most outrageous manner, and that out of $6,269,007 paid in dividends during seven years, 1888-1895, only $971,446 were earned. The Maryland law on this subject is as follows:

> Any officer or agent whatsoever of any corporation, who shall fraudulently sign, or in any manner assent to any statement or publication, either for the public or shareholders thereof, containing untruthful representations of its affairs, assets or liabilities, shall be deemed guilty of a misdemeanor, and, upon conviction, shall be fined not less than $1,000 nor more than $10,000, and be imprisoned in jail or penitentiary, or either fined or imprisoned for not less than six months nor more than three years.

It will be interesting to see whether any one suffers imprisonment or heavy fine because of complicity in this characteristic act of American railway management. It would not be difficult to name a dozen men in this country whose punishment would do more to clear the air of discontent and portentous mutterings than anything else that could happen. So long as they can continue with impunity to wreck railroads, bribe legislators, defy judges and juries and rob their fellowmen, so long will discontent prevail and agitators like Mr. Bryan get a hearing and have many followers. Elsewhere we call attention to Senator Hoar's timely words on this theme, and it would be easy to quote many utterances of like tenor since the election, made by clergymen, editors and political leaders, which indicate that some at least see which way the path of duty lies.

Government on Business Principles.

More and more the great questions of state are becoming questions of finance. Much of the paralysis of Europe face to face with Turkish atrocities is due to the influence of holders of Turkish bonds; and Russia has just shown great astuteness in declining to join with France and the other Powers in a concert of action whose basis of union, while perhaps none the less mercenary than her own, would be less political and exist solely to exact the pound of flesh in the form of interest. If Spain were to seek a conflict with us, and should find allies in Europe, it would be because they were prompted by Spain's indebtedness to their citizens and their dread of repudiation of her debt if she were to be defeated and humiliated. Egypt originally was made subject for a time to Great Britain's rule because British investors in Egyptian bonds desired it, and France today is less belligerent over British occupation of Egypt than she would have been had not British rule wrought such profit to French investors as well as to British. The Duke of Devonshire, in discussing the great problem of British imperial unity last week, as a last resort fell back upon the business men of the empire as the ones whose word would determine the success or failure of the plan which has for its purpose the binding together of Great Britain and her colonies.

Now, at first, it does not seem a happy omen that diplomacy and statecraft have come to the plane of business or commerce. It seems to remove much of their glamour, and make the life of the world one of crass bargaining. Much, however, depends upon what view of business or commerce one takes. Be that what it may, the fact is apparent that we in this country are not to escape the drift of the day. Mr. Bryan confessed in his speech at the remarkable reception given him in Denver, Col., last week that he failed because he had not won the votes of the business men of the country. Here is evidence of one sort, and valuable in its way. The gathering in Indianapolis last week of representatives of many commercial bodies, who planned for a still larger gathering to be held in January, in our opinion was even more remarkable than the Indianapolis convention of gold Democrats. For at last week's conference men from all sections and of many parties came together to perfect an organization which in due time, we believe, will bring our legislators at Washington to understand that the questions of monetary standards, banking administration, currency issuance, federal revenue and expenditure are to be decided by calling in experts, by basing action on knowledge and not on sectional prejudice or class greed and, in short, by acting as sensibly and thriftily in administering national affairs as our ablest and most honorable captains of industry and commerce act in administering their affairs. To do this is not to have "the common, loveless lust of territory," of which William Watson sings with scorn, nor does it imply "lips that only babble of their mart."

Protestant Unity in France.

France so sorely needs that which united and aggressive Protestantism could give her that it is very welcome news which comes now, telling of a conference between the Evangelicals and Liberals, who have been severed since the Synod of 1872, when the two wings found it impossible to agree on a Declaration of Faith. The olive branch was extended last year by the Liberals. The Evangelical Synod, meeting in Lyons last July, accepted the tender of comity, and with certain provisos made arrangements for a conference, which has just been held in Lyons. Two hundred delegates from many consistories were present. This much was agreed upon, that a council, "charged to defend the rights and interests of the Reformed family," should be created, to meet at stated intervals and have equal representatives from both wings. The general sentiment is that a decided step forward has been taken, for while no attempt to secure doctrinal unity has been suggested or would be tolerated, much has been done to preserve the rights and influence of a historic polity and a noble type of thought and character.

The Italy of Today.

A member of the royal family of Italy has recently visited several of our leading cities, and been the recipient of much deserved attention and courtesy. The governor of Massachusetts, the mayor of Boston and Prof. Charles Eliot Norton of Harvard said words to the royal guest that must have convinced him that there are some, at least, in the new republic who appreciate the debt which Christendom owes to the Italy of ancient and modern times. But when all this is said it remains to be said that the Italy of today is far from admirable, and those who saw in Garibaldi, Mazzini and Cavour the founders of an ideal state have been given much cause for disillusionment. It is not often we turn to a novel for light on economic conditions, and especially to the novels of F. Marion Crawford, but he has made modern Italy his own province, and what is his picture of its present condition, as set forth in his latest novel, Taquisara?

> That Italy has done what she has done in thirty years, to be a power among the nations, is a marvel, a wonder and almost a miracle. That she should have done it at all is the greatest mistake ever committed by a civilized nation, and it is irrevocable, as its results are to be fatal and lasting. But upon the good reality of unity, the deadly dream of military greatness descended as a killing blight, and the evil vision of political power has blasted the common sense of a whole people. It is one thing to be one, as a united family, each working for the good of each and all; it is another thing, and a worse thing, to be one as a vast and idle army, sitting down to besiege its own storehouses, each eating something of the whole and doing nothing to increase that whole till all is gone, and the vision fades in the awakening from the dream leaving the bare nakedness of desolation to tell the story of a huge mistake.

And it was for this that Italy tied herself to Germany and Austria, only to be betrayed by Germany if occasion demanded, as Bismarck's recent revelations have made clear.

NOTES.

The new commercial treaty between Japan and China gives proof of much breadth of vision by both. China shows more enterprise than had been expected, Japan less selfishness.

The Grand Jury of New York city has made a formal presentment arraigning the Raines liquor law as most defective in its construction and responsible for most of the abuses which men of all shades of opinion are testifying to in the investigation now under way in New York.

The London Daily *Telegram* meant well, doubtless, when it proposed to collect a popular fund to purchase a Christmas gift for our ambassador, Mr. Bayard, but it put him and us in a very embarrassing position. It seemed ungracious to decline it, but there was nothing else to do.

The Hamburg strike of dockmen is taking on important new aspects. Sympathetic contributions of money and counsel from without Germany give it an international scope; stimulus from socialists at home make it a delib-

erate fight against capital as such and established institutions.

Moses Thatcher, one of the twelve apostles of the Mormon Church, has just been declared "contumacious" and dropped from the rolls of the church, because he dared to take part in politics without counseling with the other Mormon leaders and securing their consent. This shows that the Mormon Church is still in politics.

Gen. Porfirio Diaz last week, for the fifth consecutive time, took the reins of government as president of Mexico. He unquestionably is one of the ablest statesmen of his time, and is a ruler who uses his position not for self-aggrandizement, but for the betterment of those who trust to him almost absolute authority.

The results of the local elections just held in Massachusetts and Connecticut indicate in many ways the increasing spirit of independence among the voters, and the process of readjustment which is going on. Yale will have more representation than hitherto in New Haven's affairs. Of the eleven Massachusetts cities voting on the license question, six voted for license, just as they did last year.

Mgr. Martinelli, apostolic delegate at Washington, is authorized by Cardinal Rampolla to deny all the current statements respecting the hostility of the pope to the liberal faction of the Roman Catholic Church in this country. Bishop Keane, who sailed for Europe last Saturday to take up his residence in Rome as a member of the Congregation of the Propaganda and the Congregation of Sacred Studies, will be elevated to the archbishopric soon after his arrival there. He will retain his place on the board of directors of the Catholic University at Washington and visit this country at least once a year.

IN BRIEF.

It looks as though the Bacchante statue might yet be relegated to the *back ante* room of the Public Library.

The article in this week's Progress of the Kingdom, reviewing the missionary operations of the year, is a comprehensive survey of the broad field of aggressive Christian work. Read it and take heart.

Principal Fairbairn, in lecturing recently on Religious Thought in this century, said of Frederick D. Maurice that he is the man whom men of later centuries will account the most ideal of all purely religious thinkers.

Our Forefathers' number next week will have special articles pertinent to the recurring anniversary from the pen of Dr. Griffis and Mr. Dawson, our London representative, besides several contributions on current phases of our denominational life and activity.

Amherst College trustees have acted commendably in adding to their number Prof. Williston Walker, D. D., of Hartford Seminary. He will take the place left vacant by the death of Dr. Alden, and will bring to his new position a breadth of view and a thorough understanding of modern educational drifts and problems that cannot fail to be of great service to the college.

Scores of home missionaries depend on the weekly visits of *The Congregationalist* for news and suggestions of vital importance to them in their work. These visits in turn depend on the shares which generous-minded individuals take in our Home Missionary Fund. Two dollars invested in this form means a great deal to frontier workers. Readers renewing their own subscriptions should not overlook this opportunity.

We would meekly suggest to producers of Christmas poems, sketches and stories that we have accepted all the matter of this character which we can use this year and have enough left over to last for the remainder of the century. When a contribution designed for a special occasion like Easter or Christmas does not reach an editor until ten days or a fortnight before his paper goes to press, the chances of its rejection are about sixteen million to one.

Miss Frances E. Willard and Lady Henry Somerset are to be congratulated on their success in providing homes for Armenian refugees. Of the 400 sent by them to this country, nearly every one, through the kindness of good people, have found comfortable quarters. Miss Willard's ancestors came from Kent, Eng., to Massachusetts in 1634, and she has recently placed a memorial tablet to Major Simon Willard in the Horsmonden Church, near Maidstone, Kent.

Rev. A. R. Thain, D. D., is to become the editor of *The Advance*. He is a Scotchman by birth, but has spent nearly all his life in this country. He is about fifty-five years of age and has been twenty-six years in the Congregational ministry in the West. He is at present pastor of the church in Tabor, Io. He will enter on his new duties next February. We know his deep interest in our institutions, his love for our churches and his appreciation of all that is best in our Christian civilization. That he may realize the ideals with which he enters on his new work is our sincere desire.

An editor of the *Presbyterian* has heard nearly 100 leading ministers within the past eighteen months, chiefly from Presbyterian pulpits. "No tinge of higher criticism was visible in any of them." He has not heard a suggestion that there was political strife in the land. "Only one of these uttered any suspicious words, and he was a Congregationalist." Fed on such immaculate spiritual food, it is no wonder that the *Presbyterian* is soundly orthodox. But why does it not mention the name of that Congregationalist, that other Presbyterians may avoid him? Was he a graduate of Union Theological Seminary?

To the other strong reasons for voting no license in Boston next week is to be added this year the peril to suburban residents of having liquor saloons placed in their midst. There were many no-license rallies in the city and in surrounding towns and cities last Sunday. The action of the Police Commissioners in transferring saloons in Dorchester, Brighton and other suburbs has thoroughly aroused many citizens of those districts, and if they do not speak their minds on this subject through their votes we shall be much surprised. If they do not, they cannot complain if some cases hung up by the commissioners till after election are decided in favor of the liquor dealers.

The pastor of the Congregational church at Palmer, Mass., Rev. F. E. Jenkins, and his Sunday school superintendent, together with the pastor of the Union Evangelical Church in that town, have, as a committee to ferret out violations of the liquor law, during the past year secured sixty-four convictions and brought $3,050 in fines in to the town treasurer. These men collected and marshaled the evidence which satisfied the court, and did it in such a fair and thorough way that the judge, and the liquor dealers as well, compliment them on their success. Here is a case where Christian men of high position in a given community have preferred to do what is vulgarly called "dirty work" rather than have it done by those whose motives were purely mercenary.

Rev. Dr. John Watson (Ian Maclaren), who preached to a thousand and more college men of New York at a special service held in Dr. John Hall's church last Sunday evening, is said to have remarked to those who requested that he preach twice on that day that he could not do it because of the strain which it would put upon him. He could lecture twice a day without experiencing unusual fatigue, but one sermon absolutely exhausted him. He explained this by saying that while the truth must be told in a lecture just as it is in a sermon, yet the sense of responsibility is not so great in the former as in the latter. He always felt while preaching that some man who was listening to him might never again hear the gospel, and that the eternal destiny of such a man might depend upon the fidelity with which the truth was then presented. The editor of the *Epworth Herald* has heard Dr. Watson "under the most favorable circumstances" and was "thoroughly disappointed." He says, "We do not believe that had Dr. Watson preached 100 sermons they would have done a particle of good." Commenting on the great interest shown in Ian Maclaren, he takes his readers into his confidence, and naïvely says, "We wonder at it." Many of his readers, perhaps, will wonder at him.

MEMORIAL SERVICES TO DR. QUINT.

Many people who were unable to attend services held in various places in memory of Dr. Quint desired that a meeting for that purpose should be held in Boston. A committee appointed by the Boston Ministers' Meeting arranged for such a service in Park Street Church last Monday at 2 30 P. M. The attendance was large, including many clergymen, representatives of the Loyal Legion, Grand Army, the police department of the city and other organizations. Appropriate music was rendered by the choir of the Allston Church. Prayer was offered by Rev. J. A. McColl of New Bedford. Rev. Dr. J. H. Wellman, a college classmate and lifelong friend of Dr. Quint, spoke of his boyhood, his college life, his decision to enter the ministry and his unswerving devotion to the Word of God and to Christ. Hon. W. H. Hodgkins represented laymen and spoke of Dr. Quint as his former pastor, of his organization of churches, his labor of thirty-five years as a member of the Congregational Association, and of his public services in other lines. Rev. Dr. Arthur Little gave to Dr. Quint an eloquent tribute for his service as an army chaplain, citing incidents of his bravery and tenderness on battlefields.

Rev. Dr. E. A. Horton of the Unitarian denomination described Dr. Quint as a sparkling, scintillating speaker at Masonic meetings. He said that Dr. Quint, for thirty-eight years a Knight Templar and for eleven years grand chaplain, never regarded masonry as a substitute for the church or for religion. His tolerant spirit joined with firm convictions was discriminatingly and brilliantly set forth.

Rev. Dr. William H. Ward of the *Independent* characterized Dr. Quint as a leader of the most important movements in Congregationalism. He represented him as a tolerant conservative, contending always generously for the positions he held, and yielding, when wise to yield, in such a way as to leave no bitterness. This combination of affectionate frankness with far-seeing shrewdness is very rare.

Pres. W. J. Tucker of Dartmouth spoke of Dr. Quint's superb insight, which determined the direction and course of his life. His insight was directed to principles, affairs, men. His insight drew out his sympathies. He was a veritable Greatheart to many a one in trouble. His relations with students in college, with fifty years between them, were close and inspiring. It was not necessary for him to be eloquent or even impassioned, he was always so human. He had natural courage to the point of audacity, but he was a leader of men because he had the courage of reason and conviction and the prophetic instinct. He was patient, politic, progressive, a splendid optimist. He had the distinctive Christian

qualities, faith, hope, love, which were the basis of his optimism. He was never of so great value to so many men, to so many interests, as the day he died. Better than all, he was ready to die. Happy the man who leaves to his friends his last service as his best.

The benediction was pronounced by Rev. I. J. Lansing. The addresses were exceedingly interesting, and most of the audience remained to the end.

LOWELL'S LATEST PASTOR SETTLED.

Seldom does a pastorate begin under pleasanter auspices than that of Rev. W. A. Bartlett at Kirk Street Church, Lowell, Mass. The call was extended May 1 and was unanimous by both church and society. The size and financial resources of the church made the filling of the pulpit, left vacant by Rev. Dr. M. McG. Dana in the spring of 1894, a responsible care. But the wisdom of experience and the enthusiasm of youth have been secured with the new pastor. He has already served the church since June 14 and as the result of the fall work and of the present harmonious condition of the church he was permitted to welcome fifty new members to the

REV. W. A. BARTLETT.

church at the recent communion, thirty-five on confession.

The installing council met Nov. 30. None of its members felt it necessary to question the candidate although Mr. Bartlett presented merely the creed of the church as his "paper," expecting a fuller opportunity to declare himself by answers than by a formal document. Two former members of the Ministers' Club of which Mr. Bartlett was a member in Chicago were in the council, both of whom are now settled in eastern Massachusetts. Two seminary classmates were also present as members, one of whom, Secretary J. L. Barton of the A. B. C. F. M., gave the charge to the pastor. The sermon was appropriately preached by the candidate's father and was a judicious presentation of a pastor's high calling. The address to the people was given by Rev. Dr. C. A. Dickinson of Berkeley Temple, Boston, whose former pastorate at Kirk Street Church gave him a hold upon this loyal people.

Rev. W. A. Bartlett is the son of ex-President Bartlett of Dartmouth. He was born in Chicago in 1858, was educated in the public schools of the city, in Lake Forest Academy and in Phillips Academy, Andover, Mass. He graduated at Dartmouth in 1882 and from Hartford Seminary in 1885. In Dartmouth he was college organist and leader of the choir. He began his ministerial work in the summer of 1884, preaching and conducting Sunday schools in four Minnesota towns, obtaining more than his support from these fields. Declining offers from churches in the East, he accepted a call from the Church of the Redeemer, Chicago, then little more than a flourishing Sunday school. For several years his labors there were blessed. He was married in 1888, but the failing health of his wife after a little while led to his withdrawal from this church in the hope that she might be restored in California. After a few months, however, she entered into her rest and Mr. Bartlett returning to Chicago soon received a call from the recently organized church at Ridgeland, a suburb of the city, where for eight years he has done excellent work. In 1892 he was married again. Outside of his parish work he has written a good deal for publication, has composed more or less music, and has lectured on music. Previous to his call to Lowell he received a number of offers to other pulpits, which were declined.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Charity Problems.

At this season of the year attention is directed to the needs of the poor. From appeals already made one infers that fewer families will require assistance this year than last, although the number asking for aid is still appallingly large. More people stop one on the street and beg after the manner of professionals in European cities than formerly. The question is, What shall be done with this problem of poverty?

Saturday evening the Commercial Club invited experts to address its members on the problems connected with charity with special reference to the movement known as charity organization, a movement which for various reasons has never been popular in Chicago. Prof. A. W. Small of the University of Chicago thought it unfortunate that existing charities in the city should look upon charity organization with anything like jealousy or suspicion, inasmuch as its friends do not for a moment think of calling in question the managers of the great charities which have existed so long and accomplished so much. Yet he asserted that not only is there indifference to charity organization in Chicago, but an opposition which owes its existence to false local pride. This organization of charities faces problems growing out of the labor question, the crime question and the poverty question. It seeks to give such instruction to benevolent people as will enable them to help unfortunates to keep or recover their independent spirit. The principle on which the work is carried on is that it is cheaper in the long run to uproot the pauper spirit than it is to relieve paupers.

Professor Henderson said that he would avail himself of all the knowledge gained by the charitable bodies already at work, and would train a body of voluntary visitors, through whom all gifts should be dispensed. Rev. Dr. C. G. Truesdale of the Aid and Relief Society, whose twenty-five years' service renders his testimony of exceptional value, pointed to the fact that since its formation in 1857 the Aid and Relief Society had been doing charity organization work, and that having tried many of the plans now proposed for the relief of the poor had discarded them as ineffectual. He called attention to the further fact that efforts have always been made to encourage self-respect in the recipient of aid, to learn all that can be learned in reference to the person or family asking for aid, and through the various charities already in operation to see that pressing needs are removed. Dr. Truesdale said that the city has ample means at its disposal to relieve all the poverty that can properly appeal to the public for assistance. We have eighteen hospitals, thirteen homes for special classes of sufferers and eight orphan and half-orphan asylums. In addition to these more public institutions of benevolence there are many organizations of a semi-public nature, in which philanthropic, educational and religious work is carried on. Dr. Truesdale thinks that Chicago has fewer slums than any large city in the world, and that the number of the poor among us, and their condition, have been exaggerated. He believes in dispensing charity in such a way as to enable those assisted to help themselves. He would also guard against the danger of creating a pauper class which will prey on the industrious and frugal.

It may be added that the churches through their special visitors and the voluntary visits of many of their members relieve a vast amount of distress which is temporary, and which is never brought to the knowledge of any charitable organization and never will be. There seems to be a good deal of reluctance on the part of those engaged in charitable work of any kind to make any report of it to any charity organization society whatever. It is doubtful if this clearing house method of administering our charities take immediate root among us—partly from prejudice against its methods and partly from lack of money with which to demonstrate its usefulness.

Lectures on Missions.

The students in our seminary and their friends have had the privilege this week of listening to a course of four lectures by Secretary Judson Smith on the organization of the American Board, the development of its work, its present condition and its prospects. The lectures have awakened a new interest in missions, and it is to be hoped will direct the attention of not a few of the students to the demands of the foreign field. They have been prepared with great care and furnish an amount and a kind of information not easily obtainable elsewhere.

The Bradley Polytechnic Institute of Peoria.

This institute has chosen Dr. W. R. Harper its president in order that he may aid in securing its faculty, determining its courses of study and supervising the proposed work of the institute, at least till it is thoroughly organized and established. Mrs. Bradley, who has founded it, endows it with the largest sum ever given by any single individual to any institution of learning within the State at any one time. With the exception of the University of Chicago, it will have a larger endowment than any institution in the State. Mrs. Bradley desires it to be, first of all, a manual training institute, and that no person shall be refused as a pupil because unable to pay tuition. While the chief emphasis in this school will be upon subjects usually taught in technical schools, the "humanities" will not be neglected. Mrs. Bradley, having decided to begin the work to which she has devoted her fortune in her own lifetime, is consulting with eminent educators as to the carrying out of her wishes, and is making arrangements to have the institute opened as soon as possible for students. Its establishment cannot fail to exercise an uplifting and stimulating influence not only in Peoria but throughout Illinois.

Chicago, Dec. 6. FRANKLIN.

Pacific University—Its Noble History and Its Claim to Support.

By Prof. George F. Wright, D. D., Oberlin.

At the beginning of my ministry, more than thirty years ago in northern Vermont, I chanced to be where I heard much about the educational interests of Oregon, then and for a long time afterwards without railroad connections with the East. In fact, the pioneer work of education in that Pacific State was largely done by Vermont men whose names have long been household words. Marsh was a name peculiarly dear to all the interests of higher education in the East.

FIRST COLLEGE BUILDING, 1850.

It was a great event when Sydney H. Marsh, the son of the president of the University of Vermont, transferred all his high learning and devoted enthusiasm to the wilds of Oregon, there to plant an educational tree whose roots should draw nutriment from that Western soil, and whose branches should in spreading keep pace with the growing material development of the region.

But he did not go alone, nor was he the first upon the ground. Rev. Harvey Clark of Chester, Vt., who had gone to Oregon in 1840 as a missionary to the Indians, as early as 1845 laid the foundations of the future college in a small school in a log cabin on the present college campus.

The coming of Rev. George H. Atkinson in 1848, the first missionary of the American Home Missionary Society to the Pacific coast, was timely for the promotion of the new enterprise. When he was leaving New York Dr. Theron Baldwin of the American College and Education Society said to him: "You are going to Oregon. Let one of your first works be the establishment of an academy, which shall grow into a Christian college, as we founded Illinois College."

Accordingly, almost immediately on his arrival at Oregon City, after an eight months' journey by way of Cape Horn and the Sandwich Islands, Mr. Atkinson visited Mr. Clark and, consulting together, they made the plans which resulted in the organization of Tualatin Academy. The following winter the territorial legislature granted it the first charter with full collegiate powers ever given on the Pacific coast, or, for that matter, west of the Missouri River. The log cabin school was merged in the new academy, and this in turn became by charter in 1854 Tualatin Academy and Pacific University, the name by which the institution is still known.

It was in 1853 that President Marsh completed this memorable trio of men. With slenderest equipment and an isolation which to a sensitive soul like his must have been terrible, he began his work, and for twenty-five years gave himself unsparingly to carrying it forward.

The deprivations and discouragements of the first years were great. "Many were the times," President Marsh confessed to an associate of later years, "that I climbed to the unfinished room in the loft of the college building, which for two years served as my bedroom, and fairly cried myself to sleep."

But neither President Marsh nor his missionary associates and supporters—Harvey Clark, George H. Atkinson, Cushing Eells, who afterwards founded Whitman College, Elkanah Walker, Horace Lyman, Alanson Hinman, the venerable president of the board of trustees today—were the men to falter in the face of difficulties when they had put their hands to a good work. To the superficial observer the life of the college at that day was little more than a struggle for existence, but with the energy, the sacrifices and prayers of such men underneath it, it possessed a vitality which was destined to exert a powerful influence on the civilization of the growing State.

Like all new countries, Oregon was rich in young men who were growing up to control the destinies of the Territory. With the collecting together of a few of the most susceptible of these about the president and one or two other teachers, the college came into full existence even in advance of any buildings. Proudly may Pacific University point to her graduates of that early period as living epistles known and read of all men. Their influence in determining, not only the moral and intellectual standards of the State, but its political history as well, has been marked.

MARSH MEMORIAL HALL.

A striking exemplification of this was seen in the recent political crisis. Pacific University, with her earlier and later graduates, ranged herself squarely on the side of righteous principles.

Fortunately some of her ablest men were in position to wield a controlling power in this time of crucial test. Mr. H. W. Scott, a graduate of 1863, has for a long time been editor of the *Oregonian*, the great daily of the Pacific Northwest, which has stood like a rock in the sea amid the political unrest of these later days. It may be truly said that he and Hon. Thomas H. Tongue, just elected to Congress, with other graduates of the school were among the chief factors in carrying the State for sound money. The triumph of correct principles in that State is a triumph of Pacific University.

My interest in the university culminated in a visit to Forest Grove a few years ago.

PRESIDENT MCCLELLAND.

Nothing can surpass the beauty of the situation, with snow capped Mt. Hood calmly looking down upon the valleys and hills and smaller mountains like a sentinel. The noble campus with its stately trees, the gift of Rev. Mr. Clark, had then only the original buildings erected in the early days of President Marsh. Since then the Ladies' Hall and Marsh Memorial Hall have been added.

Since the accession of President McClelland, five years ago, the institution has made rapid advancement. Its equipment has been improved and its curriculum advanced so that students coming from the institution to the East are readily admitted to the corresponding classes in our best New England colleges. During this time the attendance has greatly increased and it may be said the college has entered on a new era.

A greatly needed endowment is now the chief requisite to enable the institution to meet the increasing demands of the next half-century. And in this, too, there are signs of hope. Dr. Pearsons's long arm has been stretched out even to the Pacific. A promise of $50,000 for endowment, upon the raising of another $100 000, is spurring the friends to put forth Herculean efforts. The village itself has subscribed almost $25,000, and with what has been gathered from other sources through the efforts of President McClelland only $25,000 remains to meet the conditions of Dr. Pearsons. In behalf not only of the growing States on the Pacific coast, but of their reacting influence upon the nation, I urge the speedy completion of this noble work. Pacific University is safe in its history. A still more fruitful future can be secured by completing this endowment.

Generous Help for the Armenian Orphans.

The Last Week's Receipts Swell the Total to $8,570.26. Much More Money Imperatively Needed.

It is already evident that the movement inaugurated through our columns Nov. 12 appeals powerfully to the popular heart. Though less than a month has elapsed, the response exceeds our most sanguine expectations. The acknowledgments printed below bring the total receipts up to Tuesday morning of this week to $8,570.26, and we feel confident that the generosity of the public has not begun to be exhausted. The swiftness and effectiveness of this method of relief commends it to all who would do something to lessen the ills under which Armenia for months has been groaning. The relief begins to be operative almost as soon as it reaches this office. Four installments of gifts have already been cabled to the front and are now in the hands of our missionaries. Their wise handling of the funds has doubtless by this time provided homes, clothing, food and Christian influences for thousands of orphans. Relief measures are already on foot at Harpoot and Bitlis and at other needy centers there will soon be equal cause for rejoicing.

It has been a pleasure to note the free-will character of the offerings received, as indicated in many of the letters accompanying the checks. They show in almost every case a desire to do more. Here are a few extracts: "I am not rich or even well to do, but I shall not be the poorer for this practical act in return for a fruitful season." A woman pencils these lines: "My father and mother went away to God's 'beautiful somewhere' in 1895 and left me an orphan. I sympathize with these orphans. All gone—father, mother, sisters and brothers. For fifteen years I have been bedridden, not turning myself over in all these years." A gentleman and his wife say: "We wish we could multiply it many times, but we shall enjoy our good home better this winter to know that even one of these little ones is being taken care of by the little we are able to contribute." Another says: "In these homeless and destitute orphans I recognize my little brothers and sisters." A check coming from the Pilgrim Church at the Santee Agency, Neb., is accompanied by these words: "The cause of the orphan appeals strongly to the Indian's heart." It is interesting, too, in this connection to note that the children in an orphan asylum in New Haven saved their pennies and gave them to the fund.

The various ways in which the contributions for this fund are being gathered are worth noting. A Cleveland pastor says his cheque represents his whole family: "My little children each taking a share gladly and giving the money from their savings. We are very sure that we shall enjoy our Christmas more in thinking of our little share in this great work." Another Ohio friend says that his contribution is a "breakfast table offering prompted by a sermon on the previous day." A Michigan woman calls her gift Christmas money "sent in response to Mrs. Goodell's suggestion made through your columns several weeks ago." Another gift represents a collection taken at the dinner table on Thanksgiving Day.

A Vermont pastor tells how he secured his offering of over thirty dollars: "About $50 was raised among us for the Armenians last winter. During the year collections have been taken for 'our six benevolent societies.' Our C. E. Society and our ladies' missionary society have each been preparing a Christmas box. And as some have complained that the calls for giving had come rather too frequently for these 'hard times,' I hesitated to appeal again for the Armenians. But I ventured to call for 'a free will Thanksgiving offering' for suffering Armenian children the Sunday before Thanksgiving, and stated that I would be ready to receive contributions from individuals during the week. The inclosed is the result." It is noticeable, too, how many organizations as well as individuals are sharing in the movement. Gifts have come from churches, Endeavor Societies, Junior Endeavor Societies, a Band of Faith society, a Ladies' Birthday Club, a "Refuge," several circles of King's Daughters, and from Sunday schools, individual Sunday school classes and primary departments, the latter showing the interest of little children in the undertaking.

Encouraging as it is to see many sections of the country represented in this offering, it was a pleasant surprise to receive last Friday a check for £100 from England. The transmitter of it was the well-known Congregational leader, Dr. A. Mackennal of Bowdon, who it will be remembered was chairman of the English committee having in charge the reception of *The Congregationalist's* Pilgrimage of last summer, and who contributed so largely to its success, and his letter, dated Nov. 25, shows how it came about. "On Sunday evening I read to a meeting of my people a brief statement from your editorial of the 12th, and the head of a firm who was present sent me, next morning, a check for £100. It was because I mentioned at my meeting that the Protestant missionaries, who were so trusted in Armenia, were missionaries of the A. B. C. F. M. that this sum was promptly sent. My people are giving, and have given, through other channels, and I have informed them that they have a winter's work before them. But I am very glad to send a contribution directly to our own missionaries."

The need on the field continues urgent. The missionaries of the American Board, through letters to its officials and to their own friends in this country, draw appalling pictures of the destitution, and entreat that every possible means be employed to secure relief funds. The National Armenian Relief Committee, whose headquarters are in New York, and whose secretary is Rev. F. D. Greene, formerly a missionary of the Board, are issuing circulars that present the testimony of eyewitnesses to present needs, having gathered from a number of places in the interior accounts of the heart-rending situation. This committee estimates the number of survivors of the massacres at 300,000. Most are women and children. Dr. Cyrus Hamlin says, "If 75,000 men have been massacred, there must be at least 100,000 orphans. Here is a call for Christian benevolence to achieve one of its noblest works." Sir Philip Currie, the British ambassador in Constantinople, presiding at a public meeting held there last week in the interests of relief, stated that there were at least 40,000 orphans in Armenia.

We have felt that it would be desirable to secure before Christmas as large an amount for relief as possible and have therefore suggested that friends desiring to give should send their contributions, if possible, to reach us before Dec. 22. This would enable us to cable a generous Christmas gift to the front. Of course we shall be glad to acknowledge all moneys received after Dec. 22 and to forward them by mail through the American Board. No doubt there are some who will find it more convenient to give after the first of the year, and it goes without saying that there will be ample reason for giving all through the winter months.

In order that it may be kept plainly in mind just what may be accomplished by individual offerings, we repeat the suggestions with which this fund was started.

Ten dollars will provide home, clothing and food for one orphan for five months or until the trying winter is over.

Five dollars will house and clothe one orphan for a year.

Three dollars will house one orphan for a year.

One dollar will house, clothe and feed one orphan for two weeks.

A Providence Sunday school is increasing its gifts for this fund by circulating reprints of the article which, with pictures of Armenian children, appeared in our issue of Nov. 26. These four-page leaflets can be had of Mr. Thomas Todd, 1 Somerset Street, Boston, at the nominal cost of thirty cents a hundred, postpaid.

The geometrical increase of our fund is one of its most pleasing features. Every week since the start has witnessed a doubling of gifts. This rate of increase will enable us to cable on Christmas week a SPECIAL CHRISTMAS GIFT of $10,000 in addition to sums previously cabled. Is not our constituency equal to this special Christmas message to His little ones?

THE CONGREGATIONALIST'S ARMENIAN ORPHANS' FUND.

We cannot undertake to send personal acknowledgments of receipts, except where stamped and addressed envelopes accompany the gifts.

A Member of Dr. Alexander Mackennal's Congregation, Bowdon, Eng.	$482.40
C. E. Society, Mason, N. H.	5.00
Mrs. Bert Bowley, Newport, Vt.	2.00
Mr. and Mrs. A. R. Wells, Newport, Vt.	10.00
Mrs. E. J. Richmond and Daughters, Newport, Vt.	10.00
Vermont Farmer and Family, Newport, Vt.	28.00
H. Washington	5.00
Mrs. A. E. Bebbitt, North Adams, Mass.	5.00
P. F. Bernard, Dummerston, Vt.	3.00
Peter E. Vose, Dennyville, Me.	5.00
B. Monson	1.00
Mr. and Mrs. J. E. Eddy, Marshfield, Vt.	10.00
Mabel and Mattie Foster, Burlington, Vt.	5.00
Blank, Barton, Vt.	1.00
First Cong. Church, Meredith, N. H.	10.00
Rev. John Cunningham, West Groton, N. Y.	2.00
O. W. Lawrence, Springfield, Mass.	10.00
John P. Fiske, Redlands, Cal.	10.00
Friend, Taunton, Mass.	5.00
Mrs. Charles Andrews, Worcester, Mass.	2.00
Mrs. C. H. Fales, East Boston, Mass.	1.00
Edwin M. Fales, East Boston, Mass.	1.00
Junior C. E. S., Cong. Church, Gloversville, N. Y.	3.50
Cash.	25.00
M. L. H., Boston, Mass.	10.00
I. D. Ferrey, Pittsfield, Mass.	10.00
Friends in Cong. Church, Marion, Ala.	5.00
S. S. First Cong. Church, Brimfield, Mass.	10.00
Rev. and Mrs. Oscar Bissell, Brimfield, Mass.	5.00
Sunday School, Park Cong. Ch., Philadelphia, Pa.	15.00
Second Cong. Church and S. S., Wilton, N. H.	25.50
Mrs. F. G. Pratt, Eadyville, Mass.	5.00
Mrs. M. H. Weeden, Providence, R. I.	10.00
Breakfast Table Contribution for Edith and Harold Metcalf, Rev and Mrs. J. W. Metcalf and Mrs. A. H. Jackson, Cleveland, O.	3.25
James H Foy, New Haven, Ct.	10.00
Friend, Gardner, Mass.	1.00
M. L. M., Newton, Mass.	1.00
In Memoriam, Hamilton, Mass.	10.00
Cong. Church, Durham	12.50
Sarah Bailey, Newbury, Vt.	2.00
Friend, Newbury, Vt.	1.00
Mrs. F. A. Warren, Passaic, N. J.	5.00
Thanksgiving Day Offering, Newington Cong. Ch.	18.10
W. L. Brookline, Mass	5.00
Waterbury, Ct.	5.00
E. G. C., Norwich, Ct.	10.00
Friends, Columbus, O.	3.75
First Cong. Church, Brookfield, Vt.	8.10
Second Cong. Church, Brookfield, Vt.	13.40
S. S. of Second Cong. Church, Brookfield, Vt.	10.00
S. C. Carman, Maine	1.00
S. C. B., North Guilford, Ct.	1.00
Friend, Winchester, Ct.	2.00
Central Cong. Church, Galesburg, Ill.	10.00
Cash, New Haven, Ct.	20.00
A. W. M., Holliston, Mass.	10.00
B., Berkeley, Cal.	5.00
R. M. B., Hyde Park, Mass.	1.00
Scera Spear, Plymouth, Mass.	5.00
Mrs. A. P. Webster, Plymouth, Mass.	3.00
F. G. Clark, Plymouth, Mass.	2.00
Central Church, Danby, N. Y.	8.00
Pastor and His Family, Cleveland, O.	10.00
Thanksgiving Offering from Faculty and Students of Wells College, Aurora, N. Y.	48.87
B. Brierly, Dover, N. H.	5.00
Friend, Boston, Mass.	1.00
M. L. R. and J. P. R., Brooklyn, N. Y.	25.00
Cong. S. S., Alstead Center, N. H.	1.00
Junior C. E. Society, Plymouth Church, Worcester, Mass.	1.00
Mrs. Martha Ladd, Grand Isle, Vt.	1.00
Mrs. Rowena C. Lummis	5.00
"Inasmuch," East Northfield, Mass.	5.00
E., Camden, Me.	5.00
Mrs. B. A. Hill, Boston, Mass.	10.00
Friends in Second Church, New London, Ct.	25.00
John B. Westbrook, Peekskill, N. Y.	100.00
Mrs. L. C. Sanford, Brockton, Mass.	5.00
Elizabeth K. Eastman, New Haven, Ct.	.50
Sybil H. Hooker, Pasadena, Cal.	1.00
S. H. Hooker, Wellesley Hills, Mass.	1.00
Miss A. L. Page, Atkinson, N. H.	1.00
Thanksgiving dinner, Atkinson, N. H.	1.65
An Old Subscriber, Brooklyn, N. Y.	10.00
Friend, Portland, Me.	5.00
Cong. S. S., Aurora, O.	1.10
Mrs Bailey Bartlett, Orange, N. J.	3.00
South Cong. Church, Cape Elizabeth, Me.	13.50
Friend, South Portland, Me.	1.00
"In His Name," Winchendon, Mass.	5.00
Humphrey Street Cong. S. S., New Haven, Ct.	11.88
Humphrey Street, Junior Y. P. S. C. E.	1.85
F. E. J., Norwich, Ct.	3.00
H. E. B., Winchendon, Mass.	2.00
Francis Gifford, Boston, Mass.	5.00
Friend, Boxford, Mass.	1.00
Primary Department Grace Church S. S., South Framingham, Mass.	5.00
Friend, Massachusetts	50.00
Maple Street Church, Danvers, Mass.	15.00
Cong. Church, Peacham, Vt.	32.40
Ladies of Cong. Church, Norwich, Mass.	5.00
Friend, Boston, Mass.	5.00
S. E. P., Roxbury, Mass.	5.00
E. C. C., Dorchester, Mass.	3.00
A. P. C., Dorchester, Mass.	2.00
Maggie Raycraft	1.00
Friend, "In His Name," Tennessee	30.00
Friend in South Church, Concord, N. H.	5.00
Win Circle of King's Daughters, Brookline	10.00
"An Old Friend"	10.00
W. W. Ferries, Angola, Ind.	6.00
Mrs. E. W. Parker, West Boylston, Mass.	5.00
Primary Dept. People's Church S. S., Worcester	5.00
Mrs. M. H. Walrath, Troy, N. Y.	10.00
Junior Y. P. S. C. E., Vandling, Pa.	1.50
Mrs. E. L. Lioby, Portland, Me.	10.00
In Memoriam, Mrs. Mary J. Harvey and Miss Adelie Harvey	5.00
Mrs. A. C. Burleigh, Hampden, Me.	20.00
"In Memory of My Baby in Heaven," Mass.	25.00
Carrie W. Denison, Hartford, Wis.	10.00
A Friend, Massachusetts	1.00
Cong. Church, Shirley, Mass., (additional)	1.00
Mrs. E. S. Dickerman	5.00
Thomas Gillespie, Kenosha, Wis.	10.00
Cong. Church, Sunderland, N. Y.	64.62
Sunday School, Cong. Church, Sunderland, N. Y.	15.38
Ladies' Birthday Club, East Jaffrey, N. H.	12.60
S. M. and M., Salem, N. Y.	12.00
J. S. Shannon, Manchester, N. H.	10.00
Friend, Andover, Mass.	5.00
Two Friends, Billerica, Mass.	10.00
Mrs. Kneeland's S. S. Class, Edwards Church, Northampton, Mass.	5.00
J. W. L., Boston, Mass.	1.00
W. P. D., Exeter, N. H.	1.00
Friend, Exeter, N. H.	4.00
Y. P. S. C. E., Cong. Church, Thompson, Ct.	5.00
Additional, Cong. Church, Thompson, Ct.	1.00
Mission Circle, Stillman Valley, Ill.	7.86
Friend, Plymouth, Mass.	2.00
A. D. Small, Portland, Me.	5.00
S. S. Allston Cong. Church	10.00
A. G. H. Eaton, Warner, N. H.	5.00
Friends, Urbana, Ill.	1.00
J. D. E.	1.00
N. E. Bosworth, Kirtland, O.	8.50
Churches in Kokomo—Thanksgiving offering	17.00
D. L. C.	10.00
X., Amherst, Mass.	2.00
Junior C. E. S. Union Evan. Ch., Three Rivers, Ms.	27.00
Mrs. C. A. Ransom, Haverhill, Mass.	10.00
Friend, S. Norwalk Ch.	5.00
Friend, Waltham, Mass.	1.00
Friend, Mass.	2.00
Friend, Albany, N. Y.	5.00
A., Newtonville Mass.	10.00
Two Girls, Washington, D. C.	2.00
Bank	11.00
Blank	1.00
Mary E. Shumway, West Medway, Mass.	5.00
Ladies' Circle of Industry, Millis, Mass.	5.00
Pilgrim Church of Santee Agency, Neb.	18.14
Sunday School of Cong. Church, Florence, Mass.	47.55
Jr. for C. E. S., Cong. Church, Manchester, Io.	2.65
Cong. Church, Iowa	12.51
S. J. V., Oberlin, O.	7.00
Thanksgiving Offering, Wollaston, Mass.	6.00
The Refuge, Rutland Street, Boston, Mass.	5.00
Friend, Massachusetts	3.00
Band of Faith Soc., Village Church, Dorchester	10.00
F. H. Jenkins, Vineyard Haven, Mass.	5.00
King's Daughters, Bridgton, Me.	10.00
S. S. Class, Melrose Highlands, A. MacDonald, tea.	8.06
Mission Band Pilgrim Church, Cambridgeport	1.00
Workers in Children's Home, Salem, Mass.	10.00
Friend, Merrimac, Mass.	2.00
H. W. S., Pittsfield, Mass.	12.00
Mrs. Whipple's Infant Class, Broadway Cong. S. S., Somerville, Mass.	50.00
Christmas Offering, Weymouth, Mass.	5.00
Mrs. M. J. Curtis, Chelsea, Mass.	10.00
Two Friends, Newton Highlands, Mass.	15.00
Miss Lizzie Clark, Newton Highlands, Mass.	1.00
Friend, First Church, Newton Center, Mass.	5.00
Hilda and Scoville Clark, Salem, Mass.	5.00
Lawrence St Church, S. S., Lawrence, Mass.	5.00
Members of Central Square S. S., Bridgewater	10.00
Mrs. M. W. Porter, Roxbury, Mass.	2.00
Ladies of Missionary Soc., Cong. Ch., Enfield, Ms.	23.00
Mrs. E. D. Bliss, W. Springfield, Mass.	5.00
S. S. Cong. Church, Chandlerville, Ill. (additional).	5.00
M. Marty, Sc., Heights, San Antonio, Tex.	5.00
W. B. W., Boston, Mass.	60.00
Mrs. F. D Somers, Boston, Mass.	5.00
N. F. C., N. H.	1.00
Y. P. S. C. E., Cong. Church, Jonesport, Me.	14.00
Cong. Church, Jonesport, Me.	16.00
Friends, De Pere, Wis., collected by lady members.	32.35
Miss F. Meloon's school, Center Harbor, N. H.	2.00
E. G. Smith, Washington, Ill.	3.00
Abel Whitton, San José, Cal.	5.00
Friend, Worcester, Mass.	2.00
Member of Beneficent Ch., Providence, R. I.	1.00
Friend, New London, Ct.	5.00
In memory of Jennie Rockwood by M. A. Ware, East Sullivan, N. H.	3.00
Friend, Boston, Mass.	5.00
South Cong. Ch., So. Amherst, Mass.	8.80
Willing Workers, Mission Band, So. Amherst, Ms.	1.00
Friend, Unionville, Ct.	3.00
Mrs. M. E. Eddy, Boston, Mass.	5.00
Deacon R. A. Savage, Stowe, Vt.	10.00
Two Members First Cong. Ch., Sherburne, N. Y.	11.00
L. W. Hubbard, M. D., Lyndon, Vt.	25.00
T. H. H., Springfield, Mass.	9.00
Mrs. M. H. M., Springfield, Mass.	1.00
Ladies' Aid Society, Brownington, Vt.	5.00
Mrs. G. J Gross, Brownington, Vt.	2.00
Ladies' Missionary Society, Park Street Cong. Ch., West Springfield, Mass.	15.00
A. L., Saco, Me.	3.00
Charles R. Ballard, Middletown Springs, Vt.	1.00
Primary S. S. Class, Orford, N. H.	5.00
The Ministering Children's League, Central Cong. Church, Providence, R. I.	25.00
John W. Coffin, Newburyport, Mass.	10.00
Thanksgiving Day Offering, Cong. Ch., Wilton, Ct.	14.67
Collected by Christian Endeavorers, Wilton, Ct.	9.57
Contributed by Sunday School, Wilton, Ct.	5.24
Maternal Association of Cong. Ch., Alston, Mass.	10.00
W. B., Willimantic, Ct.	5.00
A Friend, Andover, Mass.	2.00
First Cong. Church, Georgetown, Ct.	2.18
A Friend, Boston, Mass.	900.00
A Friend, Boston, Mass.	500.00
Thanksgiving Offering, churches in Lodi, Cal.	3.58
Roy and Ruth Barron, Barton, Vt.	2.00
Kirk Street Church, Lowell, Mass.	10.00
H. L. Davis Taunton, Mass.	10.00
Mr. and Mrs. E. J. Riggs, Provincetown, Mass.	2.00
Y. P. S. C. E. Park Place Church, Pawtucket, R. I	11.50
The Misses Pope, Norwich, Ct.	10.00
M. C. S., Providence, R. I.	5.00
A. L. P., Montclair, N. J.	2.00
Union Meeting, Norwich, Ct., for Miss Shattuck	466.00
H. M. Plumer, Rochester, N. H.	25.00
Mrs. Martha W. Horr, Rochester, N. H.	10.00
Intermediate Dept S. S., Highland Cong. Church, Roxbury, Mass.	30.00
A Friend,	1.00
M. R. B., Lakeville, Ct.	5.00
A Friend, Portland, Me.	2.00
Junior C. E., Ware, Mass.	10.00
Kate L. Lyon, Brooklyn, N. Y.	5.00
Primary Dept. First Cong. S. S., Dalton	20.00
Class No. 45, First Cong. Church, Lowell, Mass.	3.00
Mrs. M. L. Hale, Martinez, Cal.	25.00
Two Little Girls, Elmwood, Ct.	2.00
Mrs. Henry W. Hakins, Orange, Mass.	2.00
A Sympathizing Friend, West Hartford, Ct.	1.00
Two King's Daughters, First Ch., Northampton	5.00
The Workers of Gregory Inst., Wilmington, N. C.	6.00
A thank offering, Springfield, Mass.	2.00
Harold B. Adams, Springfield, Mass.	.10
Grace E. Adams, Springfield, Mass.	.05
Mrs. G., Springfield, Mass.	.25
Plymouth Cong. Y. P. S. C. E., Providence, R. I.	15.50
Pilgrim Cong. S. S., Providence, R. I. (additional).	4.00
Geo. H. Peabody, Danvers Center, Mass.	10.00
S., Massachusetts	10.00
Mrs. I. Hayden, Windsor Locks, Ct.	10.00
Mrs. Arthur Coffin, Windsor Locks, Ct.	2.00
Miss Etta Chaffee, Windsor Locks, Ct.	2.00
F. D. Whitney, Leominster, Mass.	10.00
Mrs. E. F. Knowlton, Hamilton, Mass.	1.00
	$4,748.61
Previously acknowledged	3,821.65
Total	$8,570.26

The meeting at Trinity Church, Boston, next Sunday evening in the interests of Tuskegee Institute will be addressed by Drs. Donald and Gordon and by ex-Senator Bruce of Mississippi.

TIDINGS FROM THE FRONT.

Rev. G. C. Raynolds, M. D., writing recently from Van, Eastern Turkey, says:

It is these Armenian orphans that appeal most strongly to one's sympathies. Some time ago I sent out a letter appealing for help. It was no small gratification then to receive £250 sterling from Germany to support fifty of this class for one year. How eagerly did I begin arrangements for receiving and caring for them. The disturbed state of the city and the necessity of securing the approval of the authorities caused a little delay, but it is now nearly a month since we were able to begin calling in some of this needy class, and it took but a short time to bring up the number of fifty allowed, and then began the sad duty of refusing those equally needy and deserving. These poor, half-naked children now are neatly, though plainly and economically, clad, and it was a real pleasure yesterday to see them file into chapel in their clean and comfortable clothes, as it is a satisfaction to watch them at their studies, or at their meals, or on the playground. They have all been received as boarding pupils in our schools, that their mental and spiritual natures may not be neglected while their physical wants are being supplied. Of course tuition is free, and all the money given goes to supply food, clothing and bedding. Nearly half of those received have neither father nor mother. The large majority lost either father, or one who took the place of father, during the June massacre, and the remainder, already orphans, were rendered helpless by the events of these recent months.

Here is a bright, attractive boy from Haigavank, a quarter near the walled city which suffered most severely during the time of the carnage. The large house of the mayor of the city was in this quarter and after the first wave of destruction had passed most of the Armenian population fled to him for protection and were received within his premises and kept there till Friday night when they were turned out, and on Sabbath morning fiends in human shape were let loose upon them and murdered in cold blood more than 100 unresisting, unoffending victims, nearly all young men, the bread winners of their respective families. The boy in question was one of our pupils and had come to school as usual that Monday morning and remained here during all that dreadful week, with no news of what was going on among his friends, as all communication was cut off. After the massacre had ceased and some measure of quiet was restored, we sent the boy home with a few others of that neighborhood under safe escort. After ten days of such anxious separation one can imagine how eagerly he looked forward to seeing parents and friends again, but when he reached his home he found it burned and deserted, as was the whole neighborhood, church and school included. With a sinking heart he went on to the walled city and succeeded in finding his mother, but only to find that father, two uncles and two brothers had fallen victims to the dreadful slaughter, and from being a member of a large and prosperous family he was a penniless orphan—home, friends, property all swept away at one fell swoop. It was hard for the poor boy to bring himself to consent to come and subsist on charity, but he came and brought with him a touching letter of thanks, which at the same time affectingly described the trials of his sadly changed condition. Here is another boy whose father, a priest of that church, was killed in that same Sabbath holocaust, while the boy himself escaped disguised as a girl. A girl from the same quarter weeps as she tells how her father was wounded on Monday and after three days of suffering the fiends came back and finished their work. Here is a priest's son from a different parish, who saw his father fall at his side by a bullet, while his brother of eighteen had his head entirely severed from his body.

The Home

TEA PARTY DAY.

[Dec. 16, 1773.]

BY ANNIE SAWYER DOWNS.

What cry is this in Boston streets?
Why ring the bells so loud?
Why flock the women to their door?
What would this eager crowd?
It is no day for fair nor fête,
For idle song nor play,
For smile of love nor laugh of joy,
This cold, dark winter day.

Nor birthday this of prince or king,
Or man of high estate,
Nor yet a day whose fortune high
Was won by stroke of fate.
But such a day as dawns for men,
Who clearly see their way,
Who count the cost, yet right the wrong,
It is Tea Party Day!

Tea Party Day, in Boston town,
A century more ago,
With Adams, Hancock and Revere
All sitting in a row,
Or standing in the crowded aisle
Of the South Meeting House,
Where had not been since stroke of noon
Room left to hide a mouse.

And where from out the windows high
The stately ships they see,
Which brought across the ocean wide
Their plague, the hated tea.
The hated tea, whose very name
Fired Warren's cheek and eye,
As from the mighty multitude
Rose the resounding cry,

"It shall not land, but overboard
Shall go this hated tea,
For wharves, storehouses, ships are ours,
And Boston town is free!"
"But count the cost and wait a while,"
Quincy the younger prayed,
"At least stir not till Rotch returns
And his report has made."

A few small candles dimly burned
Before the pulpit door,
And five had struck ere breathless Rotch
Stood out upon the floor.
"No pass," he cried, "the Governor gives,
The tea must stay in town."
His voice was lost in hisses wild
And yells of "Man, sit down!"

Then grave Sam Adams gave the word,
"Friends, we can do no more
To save our land," and fifty men
Sprang by the open door
With Indian ax and Indian whoop
And Indian's painted face,
But, strange to tell, 'twas velvet coat
And ruffles of rich lace,

Which struck the blows at Griffin's wharf,
And smashed in fragments small
The chests and boxes quaint and queer,
Then at their leader's call
Together cast the hated tea
Upon the swelling wave;
And famous was the treat that night
Which town to harbor gave.

The deed well done they marched away,
No king's man lifting hand
To seize, or hold, or turn, or stay
That painted Mohawk band.
But filing up the narrow street
The Admiral heard their tread,
And flinging wide his window sash
Thrust out his powdered head:

"A fine, clear evening for your play,
O reckless Indian boys,
But don't forget that children must
Pay for their costly toys!"
"O, we don't mind, Squire, come down now,
Tonight we'll pay the bill,
An easy thing for men like us,
Before the blood gets chill!"

But Montague, "the Admiral Mad,"
They called him in those days,
Slammed loud his sash and only swore
At upstart Yankee ways.

Next morning, ere the sun was high,
Sam Adams sat him down,
Wrote out the story plain and bold
And sent from town to town
By Paul Revere, who, riding wild,
Went shouting all the way,
"Beat your old drum and ring the bell,
The tea is in the bay."

The hated tea, the tyrant tax,
Our fathers would not pay,
Lost the last chance for George, the king,
That glorious winter day.
So lift the glass and raise the song,
And call December gay,
For whensoe'er the time comes round
We keep Tea Party Day!

A certain lady who suffers much from invalidism will never allow herself, when able to sit up at all, to appear before her family in a wrapper or any other garb suggestive of illness. She maintains that merely an outward appearance of health has a wholesome moral effect upon husband and children that should not be ignored. Herein is illustrated a sound principle of all life. In the realm of both our physical and spiritual being it is well to keep before our vision the ideals of strength, of soundness, of hope and courage rather than their opposites. Thus do we array ourselves on the side of the strongest battalions whether fighting foes of the body or the soul. Let the home in all its appointments, even one so trifling as the mother's dress, be silent witnesses to this great truth.

What feature of the daily paper is most interesting to women? This question was propounded recently to its feminine readers by a London journal and an analysis of the replies shows that not a single vote was recorded in favor of the "woman's column," of which many dailies now make a specialty. If an honest expression of opinion was given the verdict is most significant. The first half-dozen topics which led the list were these:

Politics,
Literature,
Art and Science,
Leading Articles,
Births, Deaths and Marriages,
London Correspondence.

Missions, philanthropy, education and domestic science are not mentioned, for the simple reason that they do not constitute a "feature" of the average daily newspaper. It would be unfair, however, to argue that women are not interested in these subjects. The surprising thing about the vote is the indifference displayed toward the department which is supposed to cater directly to women's tastes. How would the replies of Americans to this question compare with their English sisters?

If one may judge from the topics presented at the National Council of Women held in Boston last week, the interest of intelligent American women centers around that which is serious and of permanent value, rather than around that which is frivolous and ephemeral. Moral reform, social economics and patriotism occupied a large share of attention, and even dress was discussed from the standpoint of health and ethics by women of world-wide reputation, like Frances E. Willard. These meetings are held triennially, and national councils exist in Germany, England, France, Switzerland, Italy, Belgium, Canada and New Zealand. The underlying idea is that such an organized movement among women will conserve the highest good of the family and State by bringing together the best thought on methods of educational, industrial and political reform. Too little emphasis is laid upon distinctively religious effort, but otherwise the council is a helpful ally to the forces of good morals and a higher type of citizenship.

A LADY OF CLAY.

BY LETITIA JEAN SMYTH.

IN THREE PARTS. PART II.

In a luxurious room of a princely house a young girl, in full evening dress, was standing before a long mirror earnestly regarding herself in its polished surface. The rare loveliness of her own image might well have caused an exclamation of maidenly pleasure, but the expression of sadness that clouded the fair face showed that her thoughts were dwelling on a subject far less pleasing.

"False, utterly false!" she murmured bitterly, "O! why can I not break away from the things that I despise? Why curb and stifle the best that is in me and hide my true self under this false apathy? Why not let the world know that the only satisfying happiness in my whole life is the hour, once in the long tiresome week, with my poor mission boys? Why?—because I am a coward and shrink from its cold curiosity. Because, having once allowed Huntingdon Delafield to believe that I am as indifferent and selfish as he, I dread to let him know the truth. O! how could I be so weak and contemptible! Ah! Roger Cameron, noble and brave yourself, you can consistently reproach me with your fair flowers. I read your meaning in their cold whiteness and take it in grateful humility. You are my one loyal friend, Roger Cameron, for you only dare tell me that I am wasting my life, and I honor you with my whole soul and put you on a pinnacle as far removed from these petty worldlings as the mountain top is from the plain. Tonight I will thank you for being true to one who is so untrue, and then you shall listen while I tell you what in my heart of hearts I am."

Just then the heavy portières were pushed hastily aside and a tall, aristocratic looking woman entered the room.

"Elinor!" she exclaimed, "you are superb tonight! Huntingdon Delafield may be justly proud of his magnificent *fiancée*, for, Elinor, I prophesy the Delafield name will be laid at your feet before the cotillion opens."

A look of pain crossed the beautiful face, then it passed and the girl turned from the mirror with an inaudible sigh.

"I am glad if I please you, mamma," she said quietly. The entrance of a maid with a note for Miss Morton prevented further conversation.

"It's from one of the mission boys," she said, glancing at the signature.

"Always those dirty, troublesome children! Why can't they let you alone through the week at least?" And Mrs. Morton turned impatiently to the dressing table and began to play with the elegant toilet trifles. It

was so annoying that Elinor persisted in this plebeian mission work! What would Huntingdon think if he should ever find it out? If Elinor would be content with a class in the St. Jerome Sunday school, or even a sewing circle at the industrial chapel belonging to that aristocratic body, it would not be questioned. Several girls of Elinor's set did that and it was really quite the thing. But to go among these vulgar ragamuffins in their miserable East Side mission! It was the most trying of Elinor's whims, especially so just now, when the fastidious Mr. Delafield was about to make her a splendid offer. The girl had such peculiar notions, and lately she had been almost unmanageable. She seemed to be utterly indifferent to her own interests.

Meanwhile Elinor was trying to read the poor little scrawl, carefully traced by a child's trembling hand:

Deer Mis Ellie I wuz runned over to nite bi a wagin I thing Im diein I wants ter see yer befor I dies an ef it aint to mutch truble will yer com Jamie Duffy
Writ bi Ben.

Elinor explained the message to her mother.

"It's the brightest little fellow in the class, mamma, and I must go to him."

"Elinor! What nonsense! Lose your opportunity tonight for an ignorant street child? Absurd!"

There was something in the dark eyes as they flashed up for an instant from the crumpled paper that warned Mrs. Morton of the uselessness in her remonstrance. The girl had inherited her dead father's resolute will, with the keen, lightning glance that betrayed the secret of its power.

"But Huntingdon—what shall I tell him when he comes?" Mrs. Morton began, acknowledging her daughter's victory in the same breath with the sudden fear that crossed her mind.

Elinor's expression changed again with characteristic swiftness. "Tell him that—why, what else *is* there to tell him but the truth? I will see him tomorrow morning if he cares for a fuller explanation."

The maid threw a soft fur wrap around her young mistress, and, with a quiet kiss on her mother's cheek, Elinor turned to go. Just at the door stood a magnificent azalea plant. With a sudden impulse she broke off a branch of the clustering blossoms and fastened it in her cloak. At the staircase outside she paused a moment.

"You must not worry, mamma," she called back. "They all know me, so it's perfectly safe, and I don't expect to be very long."

The next moment she was alone in the hall below. No, not alone, for from the broad divan some one was rising to meet her, at the sight of whom Miss Morton's beautiful face grew suddenly white and tense.

"They did not tell me you were here," she said quietly, as Delafield took her hand. "You are early."

"I was about to make a similar remark myself," he replied lightly. "It must have been a sort of mental intercommunication, telegraphy—what do they call it?—that makes us both so unusually early tonight. Do you want to go now, or shall we wait an hour? There's going to be a horrid crush. Van's an alarmingly popular fellow with all the set. I pity you girls with all these furbelows to look out for in a throng." He leaned forward and touched the rich draperies of her gown. There was an air of confident proprietorship in his manner which the girl had never noticed before. It jarred, as somehow his free and easy chatter did tonight.

With a scarcely perceptible movement she drew back from his touch and stood before him, with her head proudly raised and her dark eyes meeting his surprised regard with calm directness.

"I cannot go with you tonight," she began in a clear, low voice, "because I have just received word that one of the boys in my mission class is dying. You never knew that I had a mission class, did you? You never dreamed that I cared for anything besides this frivolous, tiresome society life, and the heartless vanity of it all? And I was so weak and cowardly that I never let you think anything different, and I cannot tell you how I despise myself for that"—her voice was trembling a little, and something very like a sob made her stop a moment. Delafield was stroking his handsome imperial with an expression of amused curiosity. This was a novel rôle for Elinor Morton to be assuming—rather becoming, though, it must be admitted. Usually this serio-tragic sort of thing bored him, but in a girl like Elinor Morton it was almost stunning.

The girl went on. "But I did care for something else, though I wickedly let you all believe that I was perfectly satisfied with the life you saw me living. And I was satisfied"—she was speaking very rapidly—"until—until—one day I found that there was a nobler, truer way of life than the one we know. I think I cannot utterly despise myself"—the girl drew her tall form up to its proudest hight—"because I remember how joyfully I broke through the old pride and custom to welcome that glad discovery. But all this time I've been fearful lest you and the others should know that I had changed, because I cared, or thought I cared, for what you would say and think. Tonight I see how foolish that was, and I care no longer for criticism and disapproval. I cannot ever be afraid of that again, because whatever they may say I must be true!" Her dark eyes were glowing now with a steady light.

Delafield was still stroking his beard with the quizzical look that the girl's first words had provoked.

"Really, Elinor," he drawled, carelessly, "you are not yourself tonight. You are making a great mistake to let your sympathies upset you so. Come, you'll forget this nonsensical cant in an hour, and be what you always are, what makes us all adore you."

How utterly the man failed to understand the intense earnestness of the girl's meaning! Her nature's supreme demand was gloriously asserting itself, and yet it was a thing of small moment, something to be jested away, to this lesser soul.

Miss Morton answered Delafield's words with a gesture of sad scorn.

"If that is what you adored—that old, hateful, deceitful self—you must believe me that I shall never be that again. O, don't you understand? Can't you see how necessary it is for me to break away from the old false past and be the best I can this other way? I cannot go back and live this miserable lie any longer! It was so wretched always, it would be unendurable now. O, I must breathe and live and be true!"

She put her hand to the fur at her throat and nervously worked the silken fastenings, as though the sott pressure were suffocating. As the fur parted Delafield noticed the azalea blossoms. Ha! his floral gift had been rarest orchids. There was some one else then whose offerings were accepted with favor. And this other, who was he? Some canting fool, no doubt, who had touched for the moment the girl's impressible fancy. And yet, with the half comfort the thought might hold, it vaguely crossed Delafield's mind that he had never roused her an instant from the calm, almost cold, conventionality in which it had pleased her to move. It was that very reserve for which he had always admired Elinor Morton. Girls with excitable sensibilities were his particular aversion. He had thought Elinor Morton happily lacking in these feminine qualities, but now it seemed that they had been present all the time, waiting only for this developing influence.

If Delafield had been a noble man he would have rejoiced in the change. If he had been an impassioned lover this strange power that another possessed would have made him madly jealous: But being what he was, an egotistical, narrow-souled fop, devoid of the capacity for deeply loving, his vanity only was touched, and that rudely. In an instant his attitude was as proud as her own, the difference being that the girl's was royally noble, the man's scornful and hard.

"And 'breathing' and 'living' and 'being true' consist, as I understand you, in disregarding the claims of your friends—not to say respectable society—and spending your time among the outcasts and paupers of the tenements. Excellent atmosphere for the lungs! You might at least have regard to the effect all this will have on your voice. And who, may I ask, is accountable for the metamorphosis that has taken place in you since five o'clock this afternoon?" His voice was cruelly sarcastic, and his eyes gleamed between the half-closed lids with an expression from which a spirit less heroic and self-reliant would have shrunk in dismay.

But Elinor Morton had too lately cast off her fetters for this small man to bind her back with his cynicism to the old bondage. Fearlessly she met the sinister face and there was a beautiful reverence in her own as she answered the bitter words.

"There is only One who is really 'accountable' for the truth that lives in the world. Humanly speaking, I owe this awakening to a noble man whose name you and I are not worthy to utter."

"Ah!" Delafield's exclamation was a scornful sneer.

Miss Morton drew the fallen wrap to its place again, and then turned hesitatingly to the man who had willfully forfeited all right to her confidence and regard.

"I am aware that you have a claim on me tonight," she said quietly, "inasmuch as I promised the evening to you. My plans have been unexpectedly changed, and though I might ask you to release me, I will not, and if you still care to have the promise kept, you may come with me to Jamie's deathbed." She stood as a queen might who was offering life to a condemned prisoner, on the sole condition that the gift be ever after consecrated to the royal allegiance. Delafield felt something of this, and it galled him bitterly. In that moment he was nearer than he could ever be again to gaining Elinor Morton's respect, because

the victory rested on a few easily spoken words.

"I release you," he said, coldly. "I have too long neglected to cultivate a taste for dying vagrants to be of use now."

A moment later Miss Morton entered the waiting brougham.

As the carriage turned into the wide square where the Van der Poole mansion stood, the man reined in the horses. The avenue was thronged with coaches causing a momentary blockade. Miss Morton leaned forward and gazed out at the glare of the illuminations streaming from the broad windows. Delafield's last cutting words, with every tone of the carefully modulated voice, were ringing in her ears; and then suddenly, as the light from the marble entrance fell across the carriage, an old sentence, uttered long ago by a Master of men, whispered itself to her, and banished the other: "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

When the carriage moved on, Miss Morton's head was bowed over the azalea cluster, and on her face there rested a beautiful smile.

A SEARCHING QUESTION.

BY ELLA R. TOWLE.

Not long ago I was impressed by reading the story of a Christian sea captain who, returning from a long voyage, brought with him several converted South Sea Islanders. Upon arriving at San Francisco, so fearful was he lest the influence of that city would cause them to renounce their newly embraced religion, that he employed every device he could invent to prevent their landing. I cannot vouch for its truth, but whether true or false the story suggests this query: In how many so-called Christian homes could a converted heathen be placed with perfect safety to his new religion?

I cannot forbear relating an experience of my early childhood. Although my home was not professedly Christian, I was taught to respect religion and its forms. When a little girl I was an occasional guest at the home of a young friend whose parents were prominent Christians and active workers in the church. This was long my ideal of what a home should be. I especially enjoyed the blessing before the meals and the family altar. Once I happened there during the school year, and much to my disappointment and perplexity the service I loved was omitted. As I saw the family separating without the usual morning worship, I timidly whispered to my little friend that family prayers had been forgotten, but received the indifferent reply: "O, we never have prayers in the winter when we go to school. The days are too short, we don't have time for them." A dull pain crept into my heart. My beautiful ideal home was forever destroyed, and my thoughts resolved themselves thus: If they have prayers only when they have time for them they cannot be worth much, or they would always find time. For years this childish conclusion followed me like my shadow.

Broader knowledge and wider experience have proven that this home is no exception to the rule, and yet so much depends upon our Christian homes! How could a converted heathen harmonize the Fourth Commandment with the Sunday visitings and feastings found in so many of our Christian homes, with the Sunday pleasure seeking and travel indulged in without remonstrance or rebuke by too many of the young Christians, or how could he harmonize the Fifth Commandment with its daily interpretation as made by the home language, manners and actions? Surely no thoughtful follower of Jesus can call these idle questions. "But," some one may say, "there are no converted heathen in our homes." Are there not? Then there must be some unconverted ones. All the heathen are not in foreign lands. What about the occasional guest, or the seamstress, the wash woman, the hired man, or hired woman? What possible interpretation could they place upon your home and family life?

HIS MOTHER'S PHOTOGRAPH.

BY REX WILSON.

Recently, while standing at an upper window of a small country hotel, I was witness to a pathetic incident which demonstrated the lasting influence of a good mother. On the opposite corner a popular saloon seemed to be having a brisk trade. The sign, an immense red mug of foaming beer on a bright blue background, attracted the eyes of many passers-by. Next door a photographer had hung out a glass case filled with specimens of his work. With rural artistic discrimination, he had placed the picture of a "sweet girl graduate" between those of two clumsy, but honest looking, country lads. In the same row a benign, saintly appearing minister of the gospel gazed solemnly at a well-known prize fighter on his left. Over in the corner, in full view of the saloon window, was a large photograph of a dear old lady, lately deceased, whom I had known in life. Her soft dark eyes were turned as if sorrowfully regarding the occupants of that low dive as they leaned upon the bar.

Her only son, a handsome, debonair lad of twenty, sauntered by with a friend, who paused and seemed to be urging some request; finally both entered the saloon and, after a short delay, drinks were served to them. I saw my young friend laughingly raise the glass to his lips, at the same time turning toward the window. Then the smile died from his face like a flash, the glass fell to the floor, and he reeled from the den like one overcome with the power of strong liquor. A part of the idle crowd followed him outside with anxious queries, and he pleaded a passing faintness as excuse. But I knew the real cause. He had encountered the sweet, pleading eyes of his revered mother, and their influence directed his will even yet, though her presence were wanting.

Many a so-called home in city slums is only a training school for a life of violence and crime. An East Side district in New York city recently gave convincing evidence that this statement is true. Among the children there was a daily average of eight fights to each block of dwellings. These encounters were not infrequently encouraged in a practical way by the parents. In one of the fights a boy struck by another boy did not return the blow. "Why didn't you hit him?" screamed the boy's mother, and the enraged woman followed up the question by fiercely striking the little fellow because his fists were too inactive to suit her ideas of their right use. Given a boy thus goaded to fighting, add a few years of belligerency, then let him be crazed by liquor, and you have a fully equipped recruit for the army of ruffians and murderers.—*Youth's Companion.*

Closet and Altar

Begin each day by tarrying before God and letting him touch you. Take time to meet God.

The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the blessed sacrament.—*Brother Lawrence.*

I asked my soul, How shall I live,
The greatest blessings to receive,
And greatest good to others give?
The answer this, as I conceive:
Seek earnestly
And prayerfully
God's will to know,
God's will to love,
God's will to do.
These precepts three,
If faithfully
Observed, will be
For you and me
A guide to immortality.
—*W. T. Sleeper.*

There are two errors that follow the Christians that go furthest in the divine life. They are very eager to bring men to Christ, but they neglect to obtain for themselves experience of a higher and more thorough work of sanctification. That love of Christ which they know, they abundantly proclaim, and are rewarded in doing so; but there are depths in Christ's love which they are neglecting to explore. The second error is that of those who give themselves too exclusively to the interior life. They ardently desire personal holiness. Their soul is a watered garden, and they propose, when all the plants shall be fruitful and beauteous, to open the gates that others may come in and participate in their treasures; but in the meantime they almost forget the world without. They are in danger of falling under the power of an insidious form of spiritual selfishness. In the Lord Jesus see the most uninterrupted communion with God and the most unrestrained communion with men.—*George Bowen.*

The heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it springs,
Come good or ill;
Whate'er today, tomorrow, brings,
It is His will.

Lord of all! Our Father! Our eternal Lover! Of thy mercy comfort us with the remembrance that thou knowest our frame, thou rememberest we are but dust; for the mean things do so much master us and base things do so bend us to like baseness that our soul cleaveth unto the dust. Pity us when we go wrong through ignorance, but pity us most when we go willfully astray. Love us most when we least love thee. Look on us as erring children requiring more the Father's care. And, Lord God, by thy dear love in Christ Jesus, bring every one of us through such journeying as thy large love may deem best for us into the land where man never falls, nor goes back; where learned lessons are never forgotten, where gathered wealth is never lost, where treasured love is never smitten, where sunshine is perpetual and where the light of God shines forevermore. Amen.

Mothers in Council.

TEACHING CHILDREN SELF-CONTROL.

In considering the question of teaching children to control themselves it is impossible to ignore the tendencies that are theirs through inheritance. Galton asserts that good and bad temper are largely transmissible, and the modifications of temper through the habits of parents will make a deep impression on their posterity. The child that early in life has learned to govern his own spirit has fought not only for himself but for his descendants.

A more important factor in creating power of self-control in the child is the conduct of the mother during those fateful months when the child is being made from her blood, for the characteristics of her blood are largely determined by the character of her thought. Prof. Elmer Gates asserts that the malevolent passions create poisons in the blood which are detectable by chemical analysis. It has been demonstrated over and over again that the nursing child can be poisoned or even killed by the sudden fit of anger in the mother, and we begin to understand why when we realize that the anger actually caused material poisons to germinate in the life-giving fluid. Then we can begin to comprehend how a state of unrest, of fear, of rage, of jealousy, of lack of self-control in the mother will interfere with perfect nutrition of the child and fill its tissues with the poisons which these malevolent passions generated in the mother's blood, and how, after it begins its individual life, these poisons render its condition fluctuating and with a tendency to break out into manifestations of the same passions.

A widespread, deep-rooted opinion holds that the mother may mark the child by a fleeting vision of terror or a momentary fright, and this fear envelopes many women like a pall, making expectant maternity a season of fear and dread. Every slight unpleasant circumstance is magnified into a dread prophecy, and friends are on the *qui vive* to shut away the loved one from every disagreeable sight. But who thinks of impressing on her mind the thought that her own inward impulses are far more powerful for good or evil than a temporary experience? If, instead of emphasizing the idea of birthmarks through fleeting sensations, the expectant mother were taught that by holding herself serene and self-poised, by rising superior to mere outward circumstances, she could endow her child with regal powers, how much better both for her and her child. It may not be possible for the mother to give her child curly hair or roseate complexion or faultless features by desiring it, but it is possible, by holding beautiful thoughts, by being dominated by noble aspirations, by cultivating sweetness and unselfishness and self-control, to give her child that charm of spirit which shall beautify the plainest face and glorify the humblest life.

To acquire control of self the child must have a sound nervous system, and this can only be obtained through a quiet, natural infancy. An unstable state of nerves, through constant demand upon them for response to caresses of friends or to evince a precocious intellectuality, will result in lessened power of self-control, because it is through the nerves that the commands of the individual are to be carried to his bodily members. If the brain has been constantly disturbed in babyhood it will not be able to generate the nerve force that will control bodily expression. Therefore, if the man is to be ruler of himself, the infant must have that natural, undisturbed development that will allow the vital forces to build up strong nerves.

The first lessons of the child are received through the mental and moral atmosphere that surrounds him. He may not be able to understand the state of rest or disturbance that is about him, but he feels it, is quieted or irritated by it. Every mother knows that the infant in arms will respond to her silent grief with its own quivering lip and anxious face. It could not understand her words, but it feels her sorrow. It is the same with joy. The child is happy because the air about it is permeated with the happiness of parents and friends. So even before the little one can mentally comprehend it can intuitively feel the power of self-control in those around it, and recognizes that anger may be felt and yet not manifested. Its next lesson in self-control will be in imitating that which it has observed. It will restrain its exhibitions of anger because it has seen its elders do so. The child that kicks or throws himself upon the floor in a whirlwind of passion because he cannot have his own way has will power enough to control himself if he could only be taught the great value of self-government. He will soon learn self-control if he finds that he never gets what he cries for, but that, instead, he will more surely have his desires if he is quiet and self-controlled. When he learns that "no" means unalterably "no" he will not waste his strength in fruitless cries.

Self-control may be early taught by not permitting the child to handle everything that is within his reach. Some parents think that they must put all forbidden things out of the baby's way. This policy, if pursued to any great extent, has two results. It either stimulates the child to transgress and attain the desired article by foul means, or slyly to seek other ways of being mischievous. It is indeed a great tax upon a child to be surrounded by many attractive things, all of which are forbidden, and parents should not unduly strain the child's powers of obedience, but while forbidding one thing provide something in its stead. "You must not play with the album, but here are books that are yours to handle and look at as much as you please." "You must not take mamma's vase from the shelf, but here are dishes that are your own." In this way the child realizes that it is not a desire to interfere with his pleasure that prompts the restriction. But some one may say, "If we always give something in place of that we take away we have not taught self-control."

It seems to me that we have taught the most valuable lesson of self-control, which is, if we cannot get one thing there is always something else that we may have, and instead of feeling it a virtue that we can "grin and bear it" and in a way calling ourselves "blessed martyrs," we will look about us to see in what way we can soonest forget our disappointment in something which is perfectly permissible. There was a little touch of wisdom in the girl who, being forbidden to marry, asked if she "couldn't have a tooth pulled then, she wanted some fun." "It rains, you cannot go to the picnic, but you may help me bake," is a lesson for a day when pleasure is interfered with and the child asks, "What can I do, mamma?" instead of pouting because it cannot go, and this is self-control.

The ultimate aim of parental control is self-control, or it should be. Therefore the earlier a child can be taught to judge for himself the better. He will never walk as long as he is carried in arms. He learns control of muscle through use of muscle. He will learn judgment through use of judgment. Let him discuss with the parent the pros and cons of questions of conduct in the abstract, and he will come to govern himself by reason when the abstract becomes the concrete. When he realizes that back of the parent's mandate is a worthy motive, that the decree is not an arbitrary manifestation of power, he begins to learn that there is something of more value than impulse, that as a thinking being he must regulate his impulses and govern his conduct by moral motives.

MARY WOOD-ALLEN, M.D.

SYMPHONY OF LIFE.

To live content with small means;
To seek elegance rather than luxury,
Refinement rather than fashion;
To be worthy, not simply respectable;
And wealthy, not simply rich;
To study hard, think quietly,
Talk gently, act frankly;
To listen with open heart to birds and stars,
To babes and sages;
To bear all cheerfully, do all bravely;
Await occasions, never hurry—
In a word, to let the spiritual life
Grow up through and above the common—
This to be my "symphony of life."

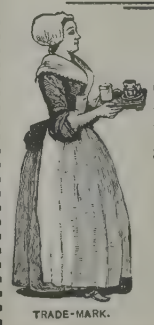
—*William Henry Channing.*

Three Generations.

"I always use Cleveland's baking powder, as did my mother and my grandmother before me in their successful cake and pastry baking."

Mrs. E. F. M.,
Tuxedo.

Important Notice!



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The Conversation Corner.

I have no doubt you Cornerers have kept track of the various prizes offered for compositions and pictures and have noticed that D. F. has not awarded his yet, probably because he wished to have the best come last. And now he has given it to a girl whose name begins with the last letter of the alphabet! (You know he always did make a great deal of the *Alphabet*—especially our boat of that name, which, according to his account, was wrecked near his cabin on the North River, just three years ago this very Thanksgiving eve, when I write this.) I am not sure that D. F. showed me all the competing pictures, but I saw some steamboats from Oregon, a Mt. Washington locomotive, a Marshfield sailboat, a cavalry officer's daughter on a horse at an Indian Reservation in North Dakota, and another girl on another horse in Westchester County, N. Y. But in D. F.'s opinion the wooden bicycle gets ahead of steamboats, engines, yachts and fast horses, for he counts little Miss Z. as "A No. 1!" Here is her simple story about it.:

LYNDON, VT.

Dear Mr. D. F.: I am seven years old. Grandpa let me take his Camera and snap it on Vernon. He is my brother. Grandpa says if you had heard Vernon nail these barrel heads together you would think his bicycle fast enough. Vernon can't ride on his bicycle much, he can only stick on it to ride down hill a little, but he can fall off it as well as he could on a good bicycle, grandpa says, and I say so too and I guess you would if you could see him on it, I think you would. NINA Z.

To prevent any suspicion that this picture and letter presented by D. F. are not *bona fide*, I will add that going into an office on Beacon Street, near the Congregational House, one day, I found that the stenographer there was from Vermont and she said that she knew these children very well, that it was a true story, barrel-headed bicycle and all, and that Vernon, who is nine years old, invented and constructed the machine. I hope he will apply for a patent, calling it the "*Green Mountain Lignum*"; also that Nina will receive the Corner Scrap-Book and one dollar extra promised by D. F.; if she does not, *let her write to me.*

As we have the wheel for our sign this week I will give you the account of a unique bicycle trip from Maine to Montana, explaining that when I heard that this rider had made the expedition I wrote to him in Montana asking him to tell us about it.

Dear Mr. Martin: My trip was long, varied and interesting. I passed through Boston, visited Mt. Holyoke College, thence to Albany and over the Lake Shore route to Chicago, experiencing all kinds of roads, weather and people. From Chicago I set my face westward, making a straight trail over the rough roads of Illinois, crossing the Mississippi at Clinton into Iowa. I was much disappointed in the Father of Waters—a low, sluggish, muddy stream. Beyond it the country changed. Iowa is a fine, rolling country, with well cultivated farms, good buildings and pleasant people. They milk a hundred cows where we milk a dozen in New England, and the pigs grow fat in herds. Usually in June the roads are dry and splendid wheeling. I left Boston June 1, arrived in Chicago, 15th, in Sioux City, the western edge of Iowa, 24th. Crossing the Sioux River into South Dakota, found the road a trail and the traveling fearful at times. Prairies almost absolutely level, branching trails puzzling a veteran to decide which was the right one, the unending sweep of prairie grass, and the great, level horizon. Ranches were very scarce, villages more so. Poor wooden houses often appeared in the distance, four or five miles away.

One day I had a long, exciting chase with a rain-storm. Two storms came, one from the south, one from the north; when separated by a narrow strip of clear sky (a phenomenon I frequently observed on the prairies) they remained nearly stationary, each giving copious supplies of rain. I was caught in the advancing edge of the southern cloud, but having a splendid stretch of road I succeeded by pedaling my best in riding out of the rain. But I could not find the road I expected, and twice, while retracing the road trying to find the proper turn, I got caught in the edge of the same shower. (Now all the roads in that part of our country run either north and south, or east and west; therefore to go northwest you have to zigzag across the country, or, as I did frequently, ride on the railroad, bumping over the sleepers, which is hard and unpleasant.) When at last I found the right road again I soon left the rain behind, but not many miles further I was beneath the northern bank of clouds and received their droppings. I saw numerous cyclone cellars and one town which had experienced one of those destructive whirlwinds. As people buy and fence in new farms they take in a section of the old trails and the new ones have to pass around outside the fences. Sometimes, rather than go around, I jumped the wires and reached my wheel over or wriggled it under.

But I see that I have not room for all of this interesting letter, and so will print the rest next week. But here is a short letter

A NEW BICYCLE—"THE LIGNUM."

from a Western boy, which I received just in time to read to the children at Mrs. Coffin's party, when Mr. Editor asked them whether they were for McKinley or Bryan.

RIPON, WIS.

My Dear Mr. Martin: Hurrah for McKinley! We are going to have a great parade tonight. And there is a big engine in front of the parade. And I have a pair of stilts.

ROWLEY F.

I wonder if Rowley marched in the parade on his stilts! I fancy his "outfit" resembled the Green Mountain machine more than the Montana one. How I would like to see those boys race, one on his wooden "bike," the other on his wooden stilts!

A ? is asked about those illustrated and paged and indexed *Corner Scrap-books* and, as "Christmas is coming," I will answer here that I have several copies left. They can be found at the Congregational Bookstore. Price, $1.25; prepaid anywhere for twenty-five cents extra.

P. S. N. B. Since writing the above, I spoke to the publisher about some of my children correspondents, who do not have *The Congregationalist* for their own, asking whether he could favor them in beginning to take it. He said that he could not reduce the price to them, but that if any such children wanted it he would give them as a "prize" a copy of the Corner Scrap-book in addition to the year's subscription. They can send the $3 direct to him or through me, if they like. It can come in their parents' name or their own as they prefer.

Mr. Martin

CORNER SCRAP-BOOK.

Do Horses Joke? The *Youth's Companion* has an interesting account, written by Dr. Roberts, of a horse who had retired from active service but exhibited a remarkable talent for playing practical jokes. One instance was slyly picking up a sheep which was in the pasture with him (easily accomplished by means of his teeth and the sheep's wool), and dropping it over the fence. He seemed to watch for a discovery of the feat, and when he saw that some one noticed the sheep he showed his delight by running, snorting and kicking up his heels. At another time he dragged a heavy maul across the field with his teeth and hid it behind a stump. The men who had seen him do it pretended to hunt for it among the stumps and in fence corners, to the great delight of the old joker, who even tried to divert their attention from the real place when he saw that they were "getting warm."

Do Horses Reason? The doctor gives striking incidents of his own horses. At one time he left "John" at a post while he made his call, taking care to cover him carefully from the cold wind, but forgetting to tie him. He was soon informed that his horse was making good time towards home. After going a short distance, however, "John" turned from the road, made a large circuit and trotted back to the post again, shaking his head in apparent appreciation of the joke he had played his master, by way of reminding him of his carelessness. Another horse had been trained to stop when anything was wrong about the harness. At one time he suddenly stopped, but the doctor could perceive no reason for his doing so. He bade him go on, but he would not stir. He gave him a sharp blow with the whip, but still he refused to move. As though thinking how he should inform his master of the trouble, he then turned sharp to the right until the wheel touched the carriage and then stood still. In pulling the left rein to bring him back to the road he found that it had become unfastened from the bridle. Did the horse reason it out that the necessity of pulling that rein would show what the matter was?

Another Doctor's Horse. My father owned and drove for many years a horse, famous not only for her speed, but for her gentleness and sagacity. She was of Arabian descent and so peculiar in appearance that she was called by a child, "black and white and spotted all over." We children called her "Spot," but my father in her later years usually spoke of her as "the colt." She seemed as faithful and tireless in professional duty as the doctor himself, going over hills and through snowdrifts, night and day, as though having a sense of her part in the good work accomplished. She knew every patient's house and sometimes insisted on calling when some of us were driving who were not doctors. If in the long night rides her master fell asleep, she went on just the same, turning out in proper way when necessary and not slackening speed until she stopped in the home yard. But if any rein or trace or line was out of place, she stopped instantly and looked around inquiringly. One instance I recall of her intelligence. In a time of icy going she needed "sharpening" badly, and knew it. But my father having an urgent call early in the morning, she was brought out of the stable to be harnessed. Taking the remedy into her own hands—or feet—she slipped the bridle and hastened off to the blacksmith usually patronized. The shop was closed, but not discouraged she trotted back, past the house, to another shop, entered it and went to the proper post and almost gave the smith the order! Did not our old "Spot" reason?

L. H. M.

The Sunday School

LESSON FOR DEC. 20. *Matt.* 2: 1–12.

THE BIRTH OF CHRIST.

BY REV. A. E. DUNNING, D. D.

Jesus Christ claimed the world as his own. He believed in mankind. He was sure that human nature would respond to what he offered to it. "I, if I be lifted up from the earth," he said, "will draw all men unto myself." He was moved to say this because some Greeks wished to see him. He looked on them as the vanguard of the world coming to acknowledge his sway. His disciples also believed that he was the rightful king of all nations and that these would acknowledge him when they came to understand him. He told them they should be witnesses to him "unto the uttermost part of the earth." John heard "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ." They saw in the scenes connected with his birth the signs of his final exaltation. Therefore they told of the visit of Eastern sages to do homage at his cradle. With the faith that he is to be acknowledged king of nations let us consider in this lesson:

1. The vision of the wise men. They had seen in the east the star of the king of the Jews. They were not Jews. Yet God had communicated with them. He had made known to them that the world's Saviour had come, and had taught them how to find him. They found Jesus while his own people were still ignorant of him. Are there wise men now, outside of Christian nations, to whom the gospel has not been preached? Does God now hold communion with any who have not heard of Christ from human lips? God heard the prayers of the Roman officer, Cornelius, and revealed to him his will before that heathen, as we should call him, knew of Jesus. Through him an apostle learned that "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him." That is the lesson the story of the wise men brings to us: that in India, China, Turkey, Arabia there may be many who have not yet heard the gospel, yet are acceptable to God. It is as difficult for some Christians to believe that as it was for Jews to believe that God could look with favor on any outside of their own nation. Yet Christ said, "They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God."

2. The vision of the prophets. The men from a distant land first stirred the leaders of the church to look for the newborn Christ who was among them. But they knew that their prophets had foreseen his coming. They could see the prophets' record, but not him to whom the prophets pointed.

We know the description of Christ given by prophets and apostles. They had the seer's vision. Have we really found the Christ through their words? We call ourselves Christians. But do men who do not bear his name pass by us to lay their offerings at his feet while we are discussing how to interpret the records, to decide where he was born, where he lived, what he did and taught? "There are last which shall be first," Christ said, "and there are first which shall be last." In his great judgment scene he described those as righteous who did not know that they had served him, and who asked him when they had ever done anything for him. He answered them, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." The vision of the prophets cannot be our vision, however familiar with it we may be, till we have seen Christ for ourselves by doing his will.

3. The vision of Herod. He saw the Christ. But his vision of him was distorted. Herod saw the Babe of Bethlehem claiming his throne, his possessions, his all. He said he wanted to worship him. In his heart he determined to kill him.

Christ does claim all that we have. When we feel the pressure of his claims we shall either surrender ourselves to him or we shall want to kill him. To many a man of wealth and power living a selfish life, seeking to extend his possessions, Christ comes this Christmas time, saying, "He that loveth his life loseth it." The man outwardly may worship him. Secretly he hates him. His inward vision of Christ is the vision of an enemy. He may possess his throne now. Government, law, society may be on his side. He may employ priests and scribes to show him where is the Christ, that he may smite him. But the Babe in the manger will prove too strong for him at last. "This child is set for the falling and rising up of many." "He that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall it will scatter him as dust."

4. A further vision of the wise men. Their search was rewarded. They had really had a revelation from God. They found the Christ, worshiped him, and gave him their offerings. Herod helped them. Priests and scribes helped them to find Jesus. But Herod was a worse man because of his search. Priests and scribes were no better for it than before. Only the wise men gained anything by it. They satisfied the yearning of their souls, and they had divine guidance to a safe return home.

Many are seeking the Christ this Christmas, 2,000 years after his advent—some because they dread the effect of his principles on their position, power and property; others simply to see if his principles as enunciated today tally with the sacred record. Are you seeking him? Why? Have you found him? Do you worship him? Are you laying your treasures at his feet? The Babe of Bethlehem is the King of kings. The Father of glory has raised him from the dead, "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come." Out from the heavens comes to us his message: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

THE CHURCH PRAYER MEETING.

Topic, Dec. 13–19. Spirituality: What Is It and How Attained? John 15: 7–17.

By abiding in Christ; obeying his words; loving his disciples; bringing forth fruit to his glory.

(See prayer meeting editorial.)

The laying of the corner stone of the Jones Memorial Building proved to be a delightful occasion for Illinois College. A large crowd stood with uncovered heads as Dr. Jones, with trowel in hand, uttered these words: "In the name and service of God, in the name and service of Christian education, in the name and service of Illinois College, I lay this corner stone." The addresses and other exercises were then transferred to Gymnasium Hall, where prayer was offered by Dr. S. H. Dana of Quincy and ten-minute addresses of reminiscence, congratulation and bright anticipations for the future were given by Hon. M. P. Ayers, representing the trustees, Professor Churchill, representing the faculty, S. W. Baxter from the students, and Ensley Moore from the alumni. Rev. Dr. Schaff spoke of the relation of the college to the churches, Supt. J. W. Henninger on the relation of the college to the public schools and Judge Edward Scott of the relation of the college to the business interests of Jacksonville and central Illinois. President Bradley stated that the movement which seemed to "save the day" in the effort to raise the required sum was the action of Christian Endeavor Societies in voting to endow a Christian Endeavor scholarship. "Old Illinois" gains $45,000 as a result of this movement.

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PROGRESS OF THE KINGDOM.

SIGNS OF PROMISE.

Parallel with The Congregationalist's January Topic for Missionary Meetings.

The year 1896 will go down into history as an eventful and epoch-making twelve months not only in the United States but in Europe, Asia and Africa. Contemporaneous events have rarely exerted an influence so apparent and so powerful upon missionary enterprise. The student of missions who has a broad mind, a discriminating judgment, an intelligent grasp on the relations of things is watching the bearing of the political and social movements of our day upon Christian work with absorbing interest, with mingled feelings of hope and foreboding, but, above all, with deep awe and with a reverent faith in the shaping hand of an over-ruling Providence.

Looking back over the year 1896 and forward to 1897, we may find in the study of conditions in foreign missionary lands reasons for both pessimism and optimism. We might dwell upon the horrible massacres in Turkey, the helpless and seemingly hopeless state of the Armenians, the destruction of mission property and the discouragement of seeing the work of years torn up by the roots. We might indulge in gloomy prognostications concerning the future of Protestant missions in Madagascar under French government, and of Korea under Russian control. We might point to the apparent backward movement in Japan, dwelling upon the disappointing attitude of the Doshisha toward our mission and toward Christianity. At home we might find cause for despondency in the debts burdening our mission boards, or, at least, in the depleted state of their treasuries, making disastrous retrenchments imperative. We cannot shut our eyes to the clouds which hang over the missionary horizon, but we can turn towards what seems the breaking dawn of a new day in some mission fields, and we may find bright signs of promise even in Armenia.

A marked change in the outlook for Chinese missions has characterized the past twelve months. A year ago we were reviewing the disastrous results of war and internal commotions, destruction of mission property and massacres of missionaries and regarding the future with uncertainty. The question whether it was wise to send missionaries to China was even raised. Today our attitude is one of hopefulness. In the interior the intense anti-foreign sentiment has in large measure subsided. Canadian and American Methodists have returned to the scenes of past riots and disorder and the Church Missionary Society has sent out another band of fearless men and women to take the places of its murdered martyrs. Scotch Presbyterians report encouraging progress in Manchuria, where the Christian religion was never held in such high esteem, and Dr. Griffith John sees a reasonable prospect of an advance into Hunan, the central province notorious for its hostility toward foreigners and toward Christianity. But most hopeful of all has been the great spiritual awakening in the Foochow Mission of the American Board, a field that has for years been considered the most barren and unprofitable in the whole region. We have heard of large numbers of converts, of churches, chapels and schoolhouses dangerously overcrowded, of whole villages begging for Christian teachers and offering to provide for their support, of home missionaries sent out by the native church. Other Chinese missions also report widespread religious interest and general accessibility of the people.

Indications of a new spirit of progress in China are found in the opening of mines, the development of manufactures and multiplication of railroads, in the reform clubs and in the sending of a band of young Chinese lads to receive education in the United States. But the visit of Li Hung Chang to Europe and America has more than anything else brought China to the attention of the world and brought Western institutions and ideas to the attention of China. In response to the address of welcome presented to the Viceroy in the United States by representatives of various mission boards, the great Chinese statesman gave Christian missions the most remarkable tribute, perhaps, that they have ever received from a non-Christian source.

No less wonderful than in China has been the work of God in Uganda. The past months have seen extraordinary progress in the development of the country and the extension of Christianity. Steady progress is being made on the Uganda Railroad, and the region around the capital, hitherto uncultivated, is now "like a great garden." A beautiful new church building, accommodating 4,000 worshipers, is now to be found in Mengo. In neighboring districts there are twenty-three churches, while 200 places of worship are scattered throughout the country. Native Christians to the number of nearly 400 have gone out as teachers and evangelists to their own people. A recent letter from Bishop Tucker tells of the ordination of three native clergymen and five deacons, all of whom are to be supported by the native church, and reports the total number of confirmations within eight months to have been 2,052. Large reenforcements, including several women, have been sent out from England during the year. Surely Uganda is not wanting in abundant signs of promise.

From India also come remarkable statistics. In the American Methodist mission, under the care of Bishop Thoburn, 20,000 are being yearly gathered into the church. These new disciples are not the converts of a day but compare favorably in loyalty and steadfastness to the church's probationers in the United States. Miss Child of the Woman's Board, who has recently visited India, mentions among other hopeful signs, "the rapid increase of the English language throughout the country, the desire to learn English making men and women willing to take Bible lessons as a condition of their teaching; the growing number of church members who are well-to-do and whose position entitles them to respect as business men; and the marked improvement in mental, moral and physical stamina found in the second and third generations of Christians."

If in other lands we cannot point to such telling results of missionary work, we can find cause for rejoicing in the marked development of the native pastorate and of the principle of self-support in the Zulu Mission of the American Board and growth along the same lines among the Marshall Islands, Micronesia; in the slow but steady victories of the pure evangelical faith in papal lands; and in the call for more schools, churches and missionaries to meet the increasing needs of the work the world over. Secretary Barton's paper on Japan at the annual meeting of the American Board gives new courage for the continuance of missions in that country, and even in Asiatic Turkey we find peculiar opportunities in the deepened religious feeling, in the closer fellowship between Protestants and Gregorians, above all in the supreme lessons of Christliness which our missionaries have exemplified in character and conduct. Dr. Judson Smith may well say: "The moral impression which their fidelity and patience and love have made far outruns the fruits of many years of ordinary service; and it has reached beyond the suffering people, it has won the admiration of many of the ruling nations and has touched the heart of the civilized world."

The year 1896 has also witnessed steady progress on the home missionary field, though it is not easy to single out signal results. A spontaneous movement among Negroes in the country districts of North and South Carolina and Georgia has resulted in the organization of several Congregational churches. The efforts of Whitman, Colorado and other Western colleges to secure endowments are meeting with response from the churches and generous individuals. The Sheats Law has been declared unconstitutional by the Florida Supreme Court, making possible the continuance of our A. M. A. schools. A significant change in the sentiment of the Southern men toward the Negro was evinced in the cordial invitation to Booker T. Washington to address the students and faculty of Trinity College, Durham, N. C., an old and aristocratic institution for whites, and in the invitation to hold the next annual meeting of the A. M. A. in Nashville, Tenn. Above all, the fact that the Western States favoring sound money in the recent election were the ones in which Congregationalism is strongest, is an eloquent testimony to the influence of home missions.

In spite of debts of mission boards, home and foreign, it cannot be said that interest in missions among our churches and the people at large is waning while great conventions, such as the A. M. A. Jubilee Meeting in Boston, gather enthusiastic audiences and present as speakers men like Justice Brewer and Governor Wolcott. The churches have put forth strenuous efforts to pay the American Board debt, and individuals, as well as organizations, are promptly responding to the needs of the Armenian orphans. The missionary activities of thousands of Student Volunteers and Christian Endeavorers testify to growing enthusiasm of Christian youth. If one fears that the gifts of the church for missions are decreasing let him read Secretary Daniels's paper, No Backward Step, and note the steady increase of contributions to the American Board during the past eight or nine decades; let him mark the success of the C. M. S. in securing the support of a large number of its missionaries by special gifts from individuals, parishes or other organizations. Out of a total of 730 missionaries (not including wives) on the staff of this English society 249 do not draw their personal allowance from the general fund. This idea that it is within the compass of what is possible and feasible for a parish to support a missionary, without diminishing the measure of its ordinary contributions, is one of the brightest signs of promise in missionary enterprise. It seems probable that it may bring about a revolution in the scale of giving, and upon this the future of Christendom largely depends.

Sources of Information.

Annual Survey of the American Board and Woman's Board.

American Board leaflets entitled No Backward Step, The Japan Mission, The Crisis in Turkey.

Life and Light for November, 1896.

The Church Missionary Intelligencer for October and November, 1896.

Back numbers of home and foreign missionary periodicals and of Progress of the Kingdom in *The Congregationalist.*

BIOGRAPHICAL.

W. W. THOMAS.

The death of Hon. W. W. Thomas brings an irreparable loss to the Second Paris Church, Portland, Me. He was its oldest member and most munificent giver. Aged ninety-three, his life spans the century. He was son of one of the first settlers of Portland, was converted under the renowned Dr. Payson, has been member of this church nearly seventy years. For sixty years director in one of the Portland banks and for forty-seven years its president, this millionaire has been ceaseless in his devotion and benefactions to Christian and missionary enterprises at home and abroad. A champion of temperance, with Neal Dow and others he founded the Portland Temperance Society. During the early years of the war he was twice mayor of the city. He had official connection with nearly all its civic, charitable and Christian institutions, was an overseer of Bowdoin College, a corporate member of the American Board. He transacted business the day before his death. The city government adjourned and the banks of the city closed in honor of his public funeral, and officials and bankers attended the service in Second Parish Church in a body. The pastor, Rev. R. T. Hack, paid eloquent tribute to the honored and beloved veteran. Dr. Asa Dalton of the St. Stephen's Episcopal Church, the pastor longest in service in Portland, also gave an address. The capacious church, filled with the representative men of the city, was an impressive testimony to the commanding power and enduring worth of Christian principle in civic and commercial life.

Literature

BOOK REVIEWS.

JEWISH LIFE IN THE MIDDLE AGES.

Public attention has been directed specially to the Jewish race repeatedly within a few years, notably through Mr. Zangwill's novels, and this volume will serve as a trustworthy source of information to all who desire particulars concerning its topic. It also abounds in diversified interest. It is not a story but a study. It deals with the synagogue—the center of Jewish social life—with the community organization, the ghetto, the home life, marriage customs, various trades and occupations, charities, schools and amusements, the attitude of the Jews toward Christians, etc. The author has made exhaustive study of Jewish literature, and apparently has gone more deeply than any one else into the rabbinical correspondence which exhibits the change in the point of view between Jewish life in the middle ages and in the sixteenth century. He causes one to believe strongly in the loftiness of the Jewish character and the wide usefulness of the Jewish people. The tone of the book is kindly throughout toward those who have been hostile to the Jews, and as a rule it seems to be true that the Jews have been far less bitter toward their enemies than their enemies have been toward them.

The relation of the Jewish race to the problem of modern civilization has been brought out more clearly by some other writers, because they have devoted themselves distinctively to that object, which is only incidental here, but clear impressions are made. It is a fact insufficiently recognized, and one which the author well enforces, that the common opinion that the Jews are by nature not only a commercial race but characteristically miserly, and even tricky for the sake of gain, is unjustifiable. It is easily demonstrable that the Jews, when given opportunities in the past, not only entered into a large variety of occupations but distinguished themselves therein, even as they do today. Nor may it be forgotten that the concentration of the attention of the race upon money getting was not due to any inherent or special fondness for that sort of life, but to the fact that almost every other means of gaining a livelihood was prohibited to them. They were forced to become money changers and bankers, and that, too, when this kind of life was practically tabooed, so that, necessary though it was to the world, men could enter upon it only at grave risk, if at all. Others could do other things, but the Jews had only the choice of adopting that occupation or perishing. Having succeeded in it they naturally pursued it, appreciating the immense power which they had gained by its means.

The particulars of Jewish home life here set forth are gratifying, and the information about old marriage and other customs is significant. The chapter on the scope of education possesses special interest, and it is worth noting that there was no learned caste among them, the education of all Jewish boys throughout the world being essentially identical. It will be a surprise to many to learn that after the Reformation Protestants were almost as severe upon the Jews as the Roman Catholics had been. Why this was is not easy to determine. Even Luther was unfriendly toward the Jews, although making considerable use of Jewish assistance in some departments of his work. It is the Jews of the mediæval times with whom the volume deals, and that fact should be borne in mind. Most modern Jews differ from those of the middle ages in many respects, but no one can understand the Jew of the present without some knowledge of the Jew of the past, and no one can do justice to the Jew of either the present or the past without the knowledge contained in this book. We know of no other volume in which so much information is brought together in so small and so available a compass. It is learned without being pedantic and a fine example of thorough and large-minded scholarship. [Macmillan Co. $1.75.]

STORIES.

Katherine Pearson Woods already is favorably known through Metzerott, Shoemaker, and other productions, some of which appeared originally in our own columns. Her *John, A Tale of King Messiah* [Dodd, Mead & Co. $1.25], is the fruit of long brooding over the pages of the gospels, supplemented, doubtless, by attention to other sources of knowledge concerning Jewish and Roman customs. Miss Woods has constructed a story which brings Jesus and his beloved disciple, as well as others of the apostolic company, into clear view. She has been conservative as respects wide departure from the historical record, although for the purposes of the romance other individuals are introduced than those delineated by the gospel writers. The maiden Inga is a particularly strong and winsome character, while the evil characteristics of Judas Iscariot and the growth of the devilish element in him are especially well set forth. Such reverent and delicate handling of her material entitles Miss Woods's book to the esteem of all who would orient themselves more thoroughly in the atmosphere and in the circle of men and women which surrounded Christ.——Another story suggested by our Lord's earthly life is *The Quiet King* [American Baptist Pub. Soc. $1.50], by Caroline A. Mason. It is offered not so much as a romance as a series of Biblical studies, nevertheless most readers will regard it as a story and they will not be in error. They also will find it reverent, dignified and sufficiently graphic and entertaining to hold attention easily to the end.

The Rogue's March, by E. W. Hornung [Charles Scribner's Sons. $1.50], is a story in which the horrors of the English convict system in the early part of the century are graphically portrayed. An innocent man is convicted of murder upon apparently conclusive evidence, and is only saved from the gallows and sent to New South Wales through the apparently disinterested efforts of a wealthy stranger. The effect of the cruelties of convict ship and settlement upon the moral character is developed in a masterly manner. Naturally the dark side of life preponderates in the book, which has an elaborate and exciting plot and some strong characters.——Generals Whalley and Goffe, signers of the death warrant of Charles the First, whose relations to early Connecticut history are so interesting, are the heroes of *The Regicides* [Baker & Taylor Co. $1.50], by F. H. Cogswell. The story is crude in some respects and probably exaggerates somewhat the serious side of the Puritan life, but is graphic and effective and makes very real the experiences of the regicides themselves and the perils of the colonists who sympathized with and assisted them.——*Some Modern Heretics* [Roberts Brothers. $1.50] is by Cora Maynard. It is a powerful and somewhat original story, the pathetic and dramatic features of which impress one deeply. The plot might be more natural, but its development is simple and consistent and the style of the book is exceptionally good. Some features of the story give the impression that it is the author's first production. Whether this be true or not, it is in many ways an example of superior workmanship, and we are sure that no one will regret having read it.

The author of *James, or Virtue Rewarded* [Stone & Kimball. $1.50], has preferred to remain unknown. James is a not particularly interesting individual, nor are his circumstances specially striking. He is a commonplace hero who becomes a commonplace rascal. One wonders why the book was written at all unless—and this hardly seems probable—to intimate that exceptionally outspoken religious professions are apt to involve hypocrisy and lead to spiritual downfall. Yet the story possesses a certain interest. It is not easy to tell why, but somehow one finds himself following the various characters with attention and sometimes with amusement. In depicting persons the author has some skill. We cannot commend the book as a work of literary art, or as specially valuable intellectually or morally. But we readily concede that many who begin it probably will read it through and without regret.——Mrs. Oliphant's newest book is *The Unjust Steward* [J. B. Lippincott Co. $1.25]. It is a Scotch story narrating the temptation of a minister in strenuous circumstances and the outcome. It is a pleasant and profitable tale without strong characteristics but impressing a useful moral and agreeable to read.

Clarissa Furiosa [Harper & Bros. $1.50] is W. E. Norris's latest novel. It is a study of the woman question, which is brought up in the form of an inquiry whether incompatibility of temper is a sufficient justification for the separation of married people. It is answered at last in the negative. The experiences of the heroine are amusing and likely enough to be for the most part founded upon fact, and the minor characters, some of whom are drawn quite as ably as the others, help to render the story interesting. But it is not one of Mr. Norris's best.——*The Carissima* [H. S. Stone & Co. $1.50], by Lucas Malet, is properly described in its sub-title as A Modern Grotesque. It is a character study of a strange and somewhat bewildering young woman. She is fascinating in many respects although far from attractive. Such a combination of characteristics as hers is hard to be conceived yet possibly may exist. The alleged supernatural element in the tale is as inartistic as it is inherently disagreeable. The author has written with considerable power and with a certain adroitness which often secures the reader's admiration, yet the story is not engrossing and is too far removed from probability in half a dozen different respects to deserve high praise.

In the First Person [Harper & Bros. $1.25] is by Maria Louise Pool. This also is a somewhat disappointing story. Miss Pool knows well how to describe certain types of New England character and the charm of her skill is felt throughout these pages, but the plot of the novel is unsatis-

factory and its development is uneven. It contains many fine scenes and passages and is likely to be thought well of, but it does not represent the author's best work.——*In Buncombe County* [H. S. Stone & Co. $1.25] also is by Miss Pool. It is chiefly a lively and entertaining study of poor white life in the North Carolina Mountains, and reveals afresh the truth that in any country and any conditions of life wide varieties of character exist, and some fine and noble qualities are sure to be discovered upon investigation, the existence of which is not at first apparent. The narrative blends the comical and the serious sufficiently to keep the reader highly entertained.——In *The City of Refuge* [F. A. Stokes Co. $1.50] Sir Walter Besant has drawn a graphic and entertaining picture of life as it is, or might be, led in a community or brotherhood such as the famous Brook Farm community. If truth were not sometimes stranger than fiction the reader would have a right to protest against things falling out so fortunately for the author's purposes as they do in this book, but the author always can fall back on the familiar proverb. As a piece of description the story is admirable, and incidentally it teaches sound common sense on more than one subject.

The End of the Beginning [$1.25] comes from Little, Brown & Co. Who wrote it we are not informed. It is a somewhat philosophical novel, elevated in tone and animated in manner, setting high ideals of life before the reader, and on the whole is strong and enjoyable. It might have been cut down here and there without detriment. ——*The Puppet* [Stone & Kimball. $1.25], by Clinton Ross, is one of those stories which, whether justly or unjustly, impel the reader to say that the author has been reading Anthony Hope. Why should he not read Anthony Hope and write in the same vein if he can do so naturally and well? Mr. Ross's story is a good one and abounds in picturesque and spirited incidents. It is sufficiently unlikely to be amusing, and sufficiently probable to forbid downright contradiction. It belongs justly with the Prisoner of Zenda class of books and they need not be ashamed of it.——*The Scarlet Coat* [Stone & Kimball. $1.25], also by Clinton Ross, is a Revolutionary story, and reproduces the spirit of that time among the Continentals with much success. It is a vivid, stirring story, abounding in adventure and romance, and is a praiseworthy piece of work from the point of view of the literary artist as well as from that of the ordinary reader.

"*Some Say*" and *Neighbors in Cyrus* [Estes & Lauriat. Each 50 cents] are two little stories by Laura E. Richards which are published together. They describe New England country life, bringing out both the weaknesses and the virtues which are apt to be conspicuous in little rural communities. The climax of the first story will strike many as exaggerated and unnatural. ——*Cynthia's Sons* [National Temperance Society and Pub. House. $1.25], by Mrs. Julia McNair Wright, is a spirited narrative in the author's usual elevating manner, dealing with country life and the evils resulting from the drinking habit and the possibility and hopefulness of correcting them.—— From the same publishers comes *Will Hilton's Will* [50 cents], a narrative of personal sacrifice for the sake of righteousness which is told simply and impressively and should have a good influence.——An important moral truth may be said to form the background of Mrs. Lucy C. Lillie's story, *Elinor Belden, or The Step Brother* [H. T. Coates & Co. $1.25], but the moral is not brought into the foreground until late in the story and the fortunes and misfortunes of the heroine are numerous and diversified. The book is a little above the average intended for Sunday school libraries yet is hardly an ordinary novel, but, wherever it be ranked it is quite interesting and improving.

Chap-Book Stories [H. S. Stone & Co. $1.25] is self-described in its title. It contains a number of lively and entertaining tales gathered out of the columns of the *Chap-Book* which now needs no introduction to the public. Among the authors of these tales are Grace Ellery Channing, Maria L. Pool, Clinton Ross and Octave Thanet, and the book is a tempting one to look at and a fascinating one to read.—— *An Elephant's Tracks and Other Stories* [Harper & Bros. $1.25], by M. E. M. Davis, is another collection, made up from the *Atlantic Monthly*, the publications of the Harpers and other sources, together with one or two additions prepared for this book. They are excellent examples of the modern short story, varying much in subject, but alike entertaining when read.——*The Cat and the Cherub and Other Stories* [$1.50], by C. B. Fernald, comes from the Century Co. It was issued first a year ago. The peculiarities of Chinese characteristics serve to point some of its pithiest passages and all the stories have a decided flavor of pleasant unconventionality and keep the reader on the alert.——The Macmillan Co. has brought out Thackeray's *Henry Esmond* [$2.00], in a charming edition with illustrations by T. H. Robinson. It is bound in a tasteful green and gold, and Mr. Robinson's illustrations are admirably old style in their character and modern in their execution. The volume we trust is only the forerunner of a complete edition of the author's works in this form. The type is clear and easily readable and the cost is low for such a work.

JUVENILE.

Messrs. A. C. McClurg & Co. send us *Pierette* [$1.25], by Marguerite Bouvet. It is a charming little French story of the temptation, the victory and the beneficent result thereof of a French sewing woman and her little daughter, and these simple materials are handled so delicately and attractively that the book possesses an unusual charm. It is pleasantly illustrated. ——*The Gingham Bag* [Lothrop Pub. Co. $1.25] is by Margaret Sidney. She tells of an heirloom handed down from one generation to another, and of the resulting influences and their consequences. The tone of her book is high, as always. The book might have been improved somewhat in the direction of diminishing its profusion of dialect passages.——In *The Hermit Princes* [T. Nelson & Sons. $1.00], by Eleanor Stredder, one is taken to Japan and conducted through a series of thrilling experiences which are well described and give excellent pictures of Japanese history and life, while they are entertaining from first to last. It is a book which the boys especially will read and reread with increasing pleasure.——*Behind Manhattan Gables* [T. Whittaker. $1.25], by Rev. E. A. Rand, deals with the New Amsterdam of two hundred and forty or fifty years ago. We regard it as the author's best work hitherto. It is well studied and gives excellent historical pictures; and as a mere story it is entertaining and wholesome. The life of those times in old New York was peculiarly picturesque and forms a pleasant subject of study, and the book will interest the young and do them good in various ways.

Another of the exciting and instructive stories of camp life is *Saddle, Sled and Snowshoe* [Curts & Jennings. $1.00], by John McDougall. The scene is the Saskatchewan Valley, and the author has used his extensive experience of open air life effectively in describing its characters in a manner which the boys will appreciate.—— *Alice and Her Two Friends* [Presbyterian Board of Pub. & S. S. Work. $1.25], by Rev. C. S. Wood, is a wholesome story for young girls, well conceived and worked out and alike entertaining and adapted to promote sincere piety.——The younger children, who are addressed by Penn Shirley, author of the Silver Gate series, will enjoy her second volume, *The Merry Five* [Lee & Shepard. 75 cents], which deals with varied and interesting experiences on the Pacific coast and is humorous and enjoyable throughout.——A. G. Plimpton is well known as a contributor to the *St. Nicholas* and other publications, and the eight sketches gathered in *The Black Dog and Other Stories* [Roberts Bros. $1.25], several of which already have been printed, are well studied and vivacious and, although unpretending, illustrate good work.——Mr. W. S. Phillips's *Totem Tales* [Star Publishing Co. $1.50] is one of the books which, although intended for and adapted to the children, contains a great deal of material of profound interest to a great many grown people, especially the students of folk-lore. The stories are the fruit of much research among the Northwestern Indians and possess permanent importance. They are illustrated freely by the author, and the illustrations certainly are as unique as the stories.

Baffling the Blockade [T. Nelson & Sons. $1.25] is another book by J. M. Oxley. This feature of the War of the Rebellion, the blockade of our Southern ports, has furnished material for a number of books within a year or two, and this seems to be quite equal to any of them in fidelity to the situation as it existed and in entertaining and commendable features.——*Clevely Sahib* [T. Nelson & Sons. $1.75], by Herbert Hayens, is a tale of the Khyber Pass and describes the famous attempt of the English to hold Cabul, from which they were driven out. It is a wholesome story for boys, stimulating to sound manhood, thrilling by reason of its dramatic and even tragic episodes, and well written. Its historical pictures are quite true in all their graphic details. It is one of the most excellent books of its class.——*Gypsy's Sowing and Reaping* [Dodd, Mead & Co. $1.50] is one of the Gypsy series, by Mrs. Phelps-Ward, which represent her early work in literature but which won and have maintained a high degree of favor. The new issue is attractively sent out and will be received with gratification by the young girls.——*Hans Brinker or the Silver Skates* [Charles Scribner's Sons. $2.50] also is out in a new and handsomely illustrated issue, called the New Amsterdam edition. It is a charming book, now become more charming than ever because of Mr. Doggett's pictures. —— *The Children's History Book* [Lothrop Co. $1.50] contains perhaps two dozen stories, based on events in American history, by well-known authors. It is the execution of a capital idea, and it is exceedingly interest-

ing and cannot fail to start its young readers in the direction of later fondness for historical and other useful reading. It is illustrated successfully.——One more book of sketches is *The Ponkaty Branch Road and Other Stories* [Lothrop Co. $1.00], by Sophie Swett. New England scenes and characters appear in everyday relations and attitudes, and there is sound sense as well as entertainment in the impressions which are made.

The American Boys' Book of Sports [Charles Scribner's Sons. $2.00], by D. C. Beard, of course enters a field which has been well filled heretofore, yet this new competitor deserves a large share of favor. It is quite the equal of any book of the sort known to us, and we hardly hesitate to believe it the superior of any. It has certain features which must be peculiar to it, such as the chapter on Tally Ho and Other Cries, which includes the college cries, most of which, by the way, do little credit to the ingenuity or good sense of their originators. The book is divided into sections corresponding to the four seasons, and its directions about games of all sorts, how to make a boat or a raft, about ball playing, bicycling, football, golf, camping out, etc., are all practical and easily comprehended, and abundant illustrations make everything plain. For example, how to build a double-runner is not only described but illustrated from every conceivable point of view, so that the difficulties are reduced to the very minimum. Taking it all in all, there is more information which a live boy really wants, and less that he does not want, in this book than in any other which we have seen.

The two annual volumes in which are gathered the numbers of *St. Nicholas* [Century Co. Each $2.00] for the year are come to hand. There is not much that one can say in addition to what we have said so often in praise of this remarkable publication. In every respect it touches the highest watermark of excellence which has been attained hitherto. It is a wholesome companion for the young, the value of which hardly can be overstated.——The late Eugene Field is the author of the verses, and Reginald DeKoven, Arthur Foote, G. W. Chadwick and others of the music, of *Songs of Childhood* [Charles Scribner's Sons. $2 00], and the result is a more than delightful song-book for the children in the home. Some of the poetry is very touching and it will help to keep green the memory of its author. The music is worthy of the verses and the book deserves to be and cannot fail to be a great favorite.——*Rhymes and Songs for My Little Ones*, by Adolphine C. Hincks and Esther J. Ruskay, *Through the Farmyard Gate* by Emilie Poulsson, and *What the Dragon Fly Told the Children* [Lothrop Co. Each $1.50], by Frances B. Coursen, are three little illustrated books for children, the first of which contains short and pretty poems and many pictures, the second some poetry and some prose and plenty of excellent illustrations, and the third, intended for boys and girls a little older, represents a dragon fly as helping the children to take some beginning of intelligent interest in the great poets and their works.

TRAVEL AND ADVENTURE.

People who cannot go away from home are quite able to travel in these days and to enjoy a great deal of solid pleasure while stretched at ease by the fireside. The four volumes selected by Charles Morris and entitled *Half Hours of Travel at Home and Abroad* [J. B. Lippincott Co. $6.00] contain selections relating to travel in America, Europe, Asia, Africa and Australia, gathered from the narratives of a large number of tourists, adventurers and authors and illustrated sufficiently to enrich the interest of the work greatly. The selections have been made with good judgment and the volumes are printed handsomely and cannot fail to be a great resource in many a home during the winter evenings which are coming; nor should it be forgotten that old travelers themselves often enjoy such books as these quite as thoroughly as any other readers.——There are not many men who are at once such expert travelers and trained authors as Mr. Julian Ralph, and his book, *Alone in China and Other Stories* [Harper & Bros. $2 00], contains nearly three hundred pages, of which the first third describe the writer's experience while traveling in China in a houseboat, and the others are stories suggested by Chinese life, which have appeared in *Harper's Magazine*. The volume is more than ordinarily interesting and is well illustrated.

Another volume of travel and adventure and the more impressive because of its absolute freedom from all pretense is Mr. Charles Erskine's *Twenty Years Before the Mast* [G. W. Jacobs & Co. $1 00]. The author was for many years an American seaman, and was a member of the famous United States exploring expedition under the late Admiral Wilkes. He has been over most the world and has kept his eyes open, and, in spite of some crudities, the reader would hardly suspect his lack of educational opportunities had he not frankly declared them. The book is of more than common interest.

Mr. H. C. Chatfield-Taylor's *The Land of the Castanet* [H. S. Stone & Co. $1.25] includes a series of fascinating sketches of Spain, some of which already have appeared in the *Cosmopolitan Magazine*. That they lack direct continuity does not detract from their interest because they have enough in common, and their variety is a pleasant feature. The author is an acute observer and a picturesque narrator, and the interior of the book, illustrations as well as substance, is as attractive as the outside, in its red and yellow binding, is striking.——The title of *Syria from the Saddle* [Silver, Burdett & Co. $1 50], by A. P. Terhune, suggests its contents. The author is a wide awake traveler, who went through the Holy Land just before the recent Turkish massacres, and he has described his experiences in a more than ordinarily entertaining fashion. Although they were not specially novel for the most part, his volume certainly justifies its existence and in some respects coming events cast their shadows before in a manner which he did not fail to recognize. The many illustrations, though now becoming familiar, increase the reader's pleasure perceptibly.

REPRINTS.

Dr. John Fiske's admirable *History of the American Revolution* [Houghton, Mifflin & Co. $8.00] is reissued with illustrations of a high class. Portraits, maps, pictures of contemporary scenery and other illustrations have been introduced, and the result is to make far more attractive a work already conceded the largest historical value. Nothing has been introduced merely to ornament the book, but its reproductions of historical paintings, portraits, seals, medals, monuments, antique furniture, etc., add not only to the sentimental but to the practical and substantial pre-eminence of such a work. Its attractions need only to be mentioned thus to be understood.

Another important historical reprint is Victor Duruy's *History of France* [T. Y. Crowell Co. $3.00] in two volumes, abridged and translated from the seventeenth French edition by Mrs. M. Cary. Prof. J. F. Jennison, Ph. D., also has supplied an introduction and has continued the work down to the present year. It has long been one of the most popular works of its class, and has earned its high favor by its trustworthiness and its excellent style. Doubtless it is the best among the shorter histories of France, and this edition, which contains nearly three score illustrations, will continue and increase its high repute.

Michael Angelo is one of those historic characters whom generation after generation holds in highest honor and whom, therefore, author after author feels impelled to describe. Among the works which this impulse has produced, one of the most deservedly celebrated is Herman Grimm's *Life of Michael Angelo* [Little, Brown & Co. $6.00], which Fannie E. Bunnett has translated and a new edition of which has just appeared, illustrated with many photogravure plates finely executed and exhibiting the masterly skill of the great artist. It has been a classic work of its kind for years and this edition is worthy of the subject.

MISCELLANEOUS.

A glance at Messrs. Roberts Brothers' dainty volume, *Leaves from Juliana Horatia Ewing's "Canadian Home"* [$3 00], which Elizabeth S. Tucker has compiled and which is enriched also by several water color drawings by Mrs. Ewing herself, would attract the reader quite apart from its subject, but the fact that Mrs. Ewing is its theme will cause hundreds to inquire for it and everybody will be delighted with it. It is a book of personal reminiscences and biographical facts, in which the lovely character of Mrs. Ewing and her unostentatious but sincere religious nature and her attractive personal qualities are revealed with successful fidelity. All who have delighted in her successful writings, and they must be all who have read them, will desire to put this volume beside those from her own pen on their shelves.

The Macmillan Company has sent us a most tempting edition of Izaak Walton's *The Compleat Angler* [$2 00], to which Andrew Lang has supplied an introduction and which E. J. Sullivan has illustrated. The book, of course, is a famous classic, and in the illustrations the artist has entered with wonderful success into the author's spirit and that of the period in which the book was written. We rarely, if ever, have seen illustrations more appropriate or more enjoyable than these. Mr. Lang's introduction is elaborate and discusses Walton himself, fishing and other themes entertainingly. The book should be a holiday favorite.

Mrs. Sarah K. Bolton's annual volume is before us, and she has chosen a felicitous subject, *Famous Givers and Their Gifts* [T. Y. Crowell & Co. $1.50]. In her familiar entertaining manner and with her customary success in gathering and grouping facts she has described the personality and the benefactions of such philanthropists as John Lowell, Jr., Stephen Girard, Sophia Smith, Captain Thomas Coram, Philip D. Armour

Cornelius Vanderbilt, Catherine L. Wolfe, Samuel Williston, William W. Corcoran and others. Her book has high value, not only for its facts but for its readableness, and also for the impulse which is given to every reader not only to admire generosity sincerely and intelligently but also to cultivate denial of self. It is illustrated with portraits of most of the persons described, and it is quite certain to be as popular widely as any of its dozen or more predecessors from the same pen.

The *Popular Science Monthly* has long been in the practice of publishing sketches of the lives and achievements of eminent scientists, and Dr. W. J. Youmans has compiled a number of these in a volume entitled *Pioneers of Science in America* [D. Appleton & Co. $4.00]. Benjamin Franklin, the elder Silliman, Audubon, Thomas Nuttall, S. F. B. Morse, Denison Olmstead, Joseph Henry Ericson, M. F. Morey, Louis Agassiz and many others are the subjects, and the successive chapters contain critical estimates of each career, impartial yet sympathetic and appreciative. Portraits are supplied, which help to make the characters real. Such a book is eagerly sought after by young men and exerts no small power in suggesting and guiding their careers, and this book is one of the most rewarding of its class.

The Present Distribution of Wealth in the United States [T. Y. Crowell & Co. $1 50], by Dr. C. B. Spahr, comes at a timely hour when men of all parties are feeling that much of our domestic unrest is due to legislation that encourages the unequal distribution of wealth. The reader will find Mr. Spahr's convictions on some points influencing his interpretations of the meaning of certain facts. But, after due discount is made for this, he will still remain the author's debtor, for nowhere else have the statistics of this important economic problem been gathered together so comprehensively and scientifically. Under the heads of property, income and taxation, the author has grouped the latest domestic and foreign official information. Numerous appendices, and a full index add much to the value of the book as a tool.——*Externals of Modern New York* [A. S. Barnes & Co.], by Mrs. Burton Harrison, contains the twenty-first chapter of the second volume of the late Mrs. Martha J. Lamb's History of the City of New York. It is a detailed account of the modern city and its characteristic features, which is made the more clear by abundant and excellent pictures.

The Romance of Commerce [Crowell & Co. $1.25] is a book in which Mr. J. M. Oxley undertakes to bring out the brighter and more picturesque aspects of the world of trade. Many episodes certainly have occurred in history which deserve recognition for their imaginative and poetical side as truly as their commercial. Such was the famous tulip mania in Holland, as well as the long continued quest for the northwest passage; such has been the history of the Hudson's Bay Trading Company; and these and others Mr. Oxley has described carefully and entertainingly, and the result is a volume full of profound interest as well as instruction. Old and young alike will enjoy it.——The second volume of *American Orations* [Putnams. $1,25], edited by Professors Alexander Johnston and J. A. Woodburn, deals entirely with the anti-slavery struggle. It has been carefully revised and includes some new material. Orations by Rufus King, William Pinckney, Wendell Phillips, John Quincy Adams, Charles Sumner, Calhoun, Webster and Clay compose it, and Professor Johnston has supplied a very valuable introduction on the general subject.

A Second Century of Charades [Houghton, Mifflin & Co. $1.00], by William Bellamy, appears to be the sequel to his former book in the same line. The contents are in verse and a key is included. The poetry necessarily yields a little sometimes to the requirements of the charade, but serves as an agreeable medium of communication and concealment together. The author's first book was successful, and this one also is enough to keep a keen mind acutely at work for a long time.——Mr. Herbert Ingalls, author of The Boston Charades, also makes his second appearance with *The Columbian Prize Charades* [Lee & Shepard. $1.00]. His verse is sufficiently good for the occasion, and the offer of ten prizes by his publishers for correct solutions will stimulate eager rivalry in guessing the answers of his eight-score puzzles.——Miss Katharine I. Sanford, author of the third volume, *A New Book of Charades* [James T. White. 50 cents], is a new author, but her work is quite the equal, at the least, of either of the others. Its fifty-two charades are clothed in poetry, the frequent gracefulness of which, as well as a pleasant adroitness and aptness of expression, are noticeable features. A distinguishing peculiarity of this book is the fact that the answers, instead of being either omitted or revealed openly, are concealed in anagrams, which adds much to the interest of the guesser.

NOTES.

—— *The Magazine of Art* announces an increase in its size by the addition of sixteen pages to each issue.

—— *The Expositor* is soon to start a distinctively American edition, and *The Critic* Company announces a new magazine, *The Month*.

—— Prof. William M. Sloane of Princeton, author of the life of Napoleon which has just been finished in the *Century*, is invited to the Seth Low professorship of history at Columbia College.

—— It was Dr. Edward Hazen Parker, and not Dr. Edward Haven Jackson, as we said two weeks ago, who wrote the lines inscribed on President Garfield's tomb, beginning, "Life's work well done."

—— The Boston Public Library has received the gift from the family of the late George Ticknor of Mr. Ticknor's handsome mahogany library desk-table accompanied by seventy-two volumes of old engravings.

—— Booksellers are said to be aware of a growing demand for books about natural history and country life. This is something to be thankful for, but such a demand cannot be very novel. Is its increase due to the bicycle?

—— *Current Literature* says that George Macdonald is seventy-six years old, R. D. Blackmore is seventy-five, George Meredith and Mrs. Oliphant sixty-eight, Miss Braddon fifty-nine, Sir Walter Besant fifty-eight, Ouida fifty-six and William Black fifty-five.

—— Capt. A. T. Mahan, who has just resigned from the United States navy, intends to devote himself to literature. His work on The Influence of Sea Power upon History has made him famous and very few other living American authors are so honored abroad.

—— The London publishers have been giving their opinions about book reviews and seem to estimate them sensibly, as is natural. They agree that a thoughtful notice by a writer who understands the subject is of instant and very great help to a book. Nothing else is.

—— The *Superintendent and Teacher*, though only about one year old, has become an influential Sunday school journal. It discusses live topics in live and attractive ways and has had in every number many helpful suggestions. It owes much of its success to its managing editor, Mr. F. P. Shumway, whose connection with it ends with the December number.

—— The Chiswick Press was founded by the Whittingham family, which, as *The Publishers' Weekly* remarks, "served its art as loyally in London as did Aldus and the Didots, Plantin and the Elzevirs, in Venice and in Paris, at Antwerp and at Amsterdam." The Grolier Club recently held an exhibition of its productions. It has done a great deal to promote the appreciation of really artistic books.

BOOKS OF THE WEEK.

Copeland & Day. Boston.

A Boy's Book of Rhyme. By Clinton Scollard. pp. 53. $1.00.

More Songs from Vagabondia. By Bliss Carman and Richard Hovey. pp. 72. $1.00.

Penhallow Tales. By Edith Robinson. pp. 184. $1.25.

Meg McIntyre's Raffle and Other Tales. By A. F. Sanborn. pp 209. $1.25.

J. G. Hodgkins. Ontario.

Ryerson Memorial Volume. Edited by Dr. J. G. Hodgkins.

Dodd, Mead & Co. New York.

Dragons and Cherry Blossoms. By Mrs. Robert C. Morris. pp. 266. $1.50.

Legends of the Virgin and Christ. By H. A. Guerber. pp. 277. $1.50.

The Gospel of the Divine Sacrifice. By Charles C. Hall, D.D. pp. 313. $1.25.

G. P. Putnam's Sons. New York.

Sir Knight of the Golden Pathway. By Anna S P. Duryea. pp 85. $1.25.

The Knowledge of Life. By H. J. Harald. pp. 353. $1.50

Undercurrents of the Second Empire. By Albert D. Vandam. pp. 432. $2.50.

Macmillan Co. New York.

Black and Blue. By Ascott R. Hope. pp. 364. $1 50.

The Bible and the Child. By Rev. F. W. Farrar, Dean of Canterbury, and others. pp. 171. $1.00.

T. Nelson & Sons. New York.

Women Who Win. By William M. Thayer. pp. 420. $1 25.

Men Who Win. By William M. Thayer. pp. 477. $1.25.

F. H Revell Co. New York.

Northfield Year Book. Compiled by D. L. Pierson. $1.25.

Maynard, Merrill & Co New York.

Petite Histoire de Napoleon le Grand With English notes by Arthur H. Solial. pp. 96. 25 cents.

E. B. Treat. New York.

Makers of the American Republic. By David Gregg, D.D. pp. 405. $1 50.

Goodenough & Woglom Co. New York

Appropriate Books for Sunday School Use.

Eaton & Mains. New York.

Better Things for Sons of God. By G. T. Lemmon. 75 cents.

American Book Co. New York.

First Year in German. By I. Keller. pp. 200. $1 00.

Bible Literature Pub. Co. Buffalo.

Yea, Sweeter than Honey. Compiled by Elias A. Long. pp. 96. 35 cents.

Rev. C. E. Dickinson. Marietta.

History of the First Congregational Church of Marietta, O. By Rev. C. E. Dickinson, D.D.

J. B. Lippincott Co. Philadelphia.

Captain Gore's Courtship. B. T. Jenkins Hains. pp. 233. 75 cents.

H. T. Coates & Co. Philadelphia.

Venice. By Charles Yriarte. Translated by F. J. Sitwell. pp. 449. $3.00.

PAPER COVERS.

Harris, Jones & Co. Providence.

Bible Lesson Pictures. First Quarter of 1897. $1 00.

International News Co. New York.

Chatterbox Christmas Box.

Figaro (English edition).

Graphic.—Lady's Pictorial.—London News.

MAGAZINES.

December. Century —Scribner's.—Frank Leslie's.—Lippincott's.—St. Nicholas.—Pocket.—Homiletic Review.—Chautauquan.—Art Amateur —American Magazine of Civics.—McClure's.—Treasury.

Olivet College has secured the $5,000 bequest from Miss Emaline A. House of Kalamazoo. President Sperry has been called East by the serious sickness of his mother. Dec. 3 he conducted the funeral service of the late honored treasurer of the college, Mr. F. S. Belcher, whose death is a severe loss to the institution.

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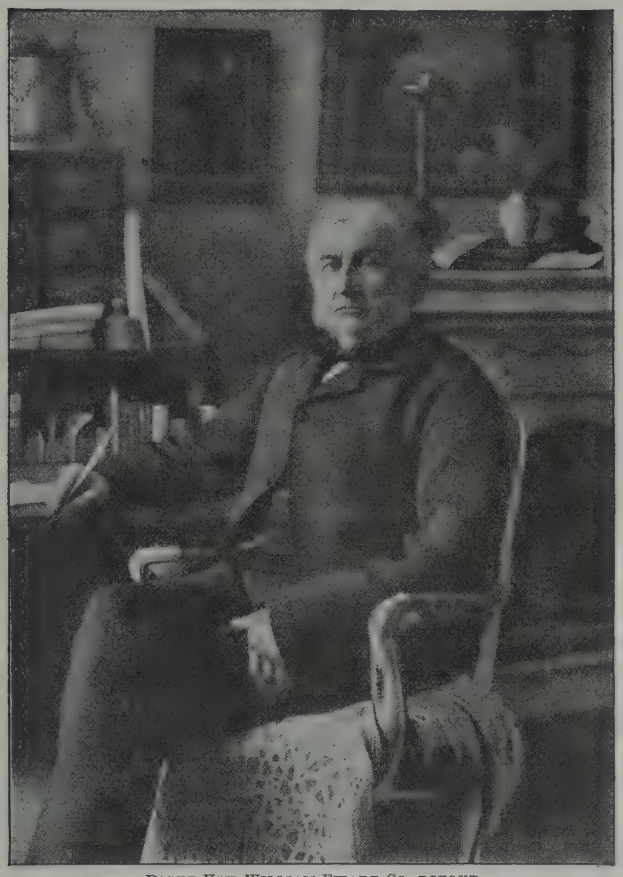

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Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Dec. 20–26. The Joys that Were Born Into the World with Christ. Luke 2: 8–20.

This old world was not altogether a stranger to happiness before Christ came, but he quickened susceptibility to enjoyment, made more evident its exhaustless sources and added new and peculiar joys due to him alone. If we are to generalize we may perhaps sum up what may be termed distinctively Christian joys under three heads.

First, the joy of living. Christ's coming down to the plane of earthly life, passing through every phase from babyhood to manhood, thereby identified himself with all the phases and experiences of life. If the King of heaven considered it worth while to live the life of earth, it must be because he considered the earthly life itself valuable and rewarding to every one who lives it aright. Nor was his an exceptional career. He did not fence himself about from the attacks of enemies, from the daily routine, from the hard and disagreeable experiences involved in the mere fact of being alive, from pain and physical weariness, from mental travail, from temptation and all the changing moods of the spiritual life. Yet his was pre-eminently a joyous life, for he knew how to draw upon fountains, the waters of which always run bright and clear.

To Christ, especially, we owe the joy of loving. This, to be sure, is a universal passion of the heart, but Jesus showed men how to love not intensely only, but sympathetically, unselfishly. He lifted love from the plane of animal feeling into the celestial region, and the beloved disciple echoes his Master's thought in saying, "Every one that loveth is born of God." Jesus by his revelation of the Father showed that love is at the heart of this universe, and that all our human affections are grounded in the love that was from the beginning and was manifested unto us.

The joy of serving comes into clear view with the advent of Jesus,

A servant with this clause makes drudgery divine.

Before he came, to be sure, fidelity to duty and generous deeds were exhibited in many a place throughout the world, but the precepts and, above all, the example of Christ throw a great flood of light upon the whole matter of doing for others. We learn the reason why—that it is because they are our brothers; we learn the object—that it is to help them to be Godlike; we learn the method—that it is by tact and patience and forbearance. More than all, we lay hold of the motive which is to sustain us when the objects of our service are ungrateful and unresponsive. That motive is summed up in the words, "As I have loved you."

Parallel verses: Ps. 8; John 16: 24; Eph. 6: 6, 7, 8; Col. 3: 23, 24; 1 John 3: 1, 18; 1 John 4: 7, 8.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, DEC. 4.

Mrs. Austin Phelps presided and, after reading Acts 20: 16–38, alluded to Mr. Moody's anticipated visit to Boston and to the work which may be accomplished, provided Christians in the various churches with renewed consecration co-operate with him. She then spoke of Paul, her own "special hero in the New Testament."

In connection with prayer for the "unconfessed Christians in Japan," Mrs. Brown of Harpoot brought a message from Mrs. De Forest of Japan, with an extract from a recent letter from Dr. De Forest, illustrating the needs of this class in that country. Mrs. Brown also reported Harpoot and its vicinity as comparatively quiet.

Miss Kyle gave other messages from Japan in letters from Miss Adams of Okayama and Miss Case of Osaka, showing great encouragement in work among the women. Mrs. Smith of Ahmednagar, expecting to sail within a few days for her home in India, in a familiar way carried her audience along with her from house to house. She showed how she gains the sympathy and confidence of the women and then tells them the old, old story.

Miss Child gave a message from the Misses Ely, now in this country, a request for prayer that the way may soon open for them to return to their beloved work in Bitlis.

The Burglar Who Moved Paradise

By HERBERT D. WARD

A newly-married couple's strange and funny experiences: they begin at the supreme moment of the proposal: in the midst of the wedding: on the honeymoon and in their search for a home. Beautifully illustrated, this new novel begins in the Christmas Ladies' Home Journal.

One Dollar for One Year

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 14, 10 A. M. Address by Rev. Alex. Lewis, Ph. D., of Worcester. Subject, The Centralization of Forces.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

A Western pastor writes: "I am holding a two weeks' series of meetings, at which in the simplest, quietest and most direct way I can, I am pointing out the privileges of Christian living. There is 'no machinery' and 'no process' at these meetings, but the attendance averages about 200, and I can see a deepening purpose to make the work this winter tell." We congratulate this pastor upon finding a form of evangelism suited to his people. The membership of his church represents largely the intellectual and cultivated classes, who have numerous social engagements and who might, perhaps, not be disposed to respond to what is technically known as revival efforts. We believe that in many churches there can come about this winter a perceptible deepening of spiritual life and it behooves pastors and officers to study their own parishes and then to adopt such measures as are likely to prove effective.

Probably no Congregational church in St. Louis has started out under more favorable auspices than the Fountain Park, with its able and earnest young pastor, attractive location, generous equipment and fine constituency. May it be equal to its opportunity and prove indeed a new stronghold of the Christian faith.

The success of that Boys' Brigade in Oregon in binding its members to the church and through them interesting the parents will encourage similar efforts elsewhere. The San Francisco pastor, too, who secures a weekly hearing in the Sunday school, evidently believes in sweetening the stream at the fountain.

It seems a pity that our denomination should allow the sacrifice of a church property in Omaha, worth $20,000, for lack of the use of $4,000 or $5,000 for a few years on good security and with every prospect of repayment.

Cleveland churches believe thoroughly in an educational supplement to their regular work. So do other churches—but not many of them have undertaken so extensive a work as these Interior leaders in the field.

We commend the Business Men's Class in Kansas City to the attention of pastors who deplore the scarcity of men in their congregations.

HONORS TO A WORTHY WOMAN.

Rev. C. M. Geer begins his second year as pastor of the First Church in Danvers Center with a hopeful outlook. The historic church, now nearly 225 years old, brooks no "dead line." Seventy years ago the late Dr. M. P. Braman brought a bride to his new field of labor, and the ladies of the benevolent society, in whose organization in 1832 Mrs. Braman took an active part and was its first president, recently recognized the occasion by sending her a gift of flowers and a beautiful gold-lined silver fruit dish. The bearers of the gift were Rev. Mr. Geer and Dr. and Mrs. Rice. Mrs. Braman, just on the verge of her 92d birthday, welcomed the visitors with her old-time courtesy, and with remarkable vivacity recalled many incidents which occurred during her 35 years among the people whom she holds in unfading memory. In the home of her son in Auburndale she receives many callers, who esteem it a privilege to meet the saintly woman. After Dr. Braman's death, Dr. C. B. Rice, a recent graduate from the Bangor Seminary, was called to the First Church. A successful pastorate of 30 years followed, which he resigned to become secretary of the Ministerial Board of Pastoral Supply. Mr. Geer, a graduate of Hartford Seminary, came to his people fresh from his studies in Germany, and the hearty support of church and parish have been given to him. The Maple Street Church, organized in 1844, a worthy daughter of the mother church, has been under the efficient care of Rev. E. C. Ewing the past 13 years. One of the interesting features of the Sunday school is a large class of about 70 men. Mr. G. W. Fisk is the superintendent. A home department has been organized recently.

AN ILLINOIS COUNCIL.

William Horace Day was recognized as pastor of the First Church, Aurora, Dec. 1. The council was large and representative. The seminary and many of the Chicago churches sent delegates. The sermon was preached by Prof. W. D. McKenzie. The public exercises were largely attended. Mr. Day has recently returned from a two years' residence in Germany, where he enjoyed unusual advantages for study. Previously he had served as assistant pastor of the New England Church, Chicago, having charge of its Sedgewick Street Mission, where he was successful. As the son of Dr. W. F. Day, so long pastor of the First Church, Ottawa, now of Los Angeles, Cal., he has become familiar with the region in which the duties of his pastorate are to be discharged and is among the friends of his boyhood. The examination of the candidate was eminently satisfactory. Accepting the creed of 1883 as the expression of his doctrinal views, his answers to questions put by members of the council showed familiarity with modern thought and at the same time gave evidence of soundness in the principles held by our evangelical churches.

BOSTON YOUNG MEN ALIVE TO WORK.

The second meeting of the newly organized Young Men's Club of Boston met to the number of about 70 the evening of Dec. 2 at Hotel Brunswick. The organization from the outset has developed a special interest in making itself practically valuable to the denomination in its vicinity, and appropriately to the suggestions given in the addresses of the initiatory evening the young men at their second gathering probed into the important subject: Our Denominational Problems, and were led in their consideration of the sub-topics (a) National, by Rev. G. M. Boynton, D. D., and (b) Local, Rev. H. A. Bridgman. The first speaker took a broad view of the denomination in its polity, comity and evangelization as a national body, and the second address reviewed the nearer problems such as can be reached to a large extent by the new club in its own locality. Some excellent suggestions were enumerated and the meeting throughout was one calculated to assist the planning of active efforts. At the close of the formal addresses a brief period of discussion ensued. It was voted to accept an invitation to be represented in the Municipal League of the city and also to send a congratulatory message to Dr. R. S. Storrs on the 50th anniversary of his pastorate in Brooklyn. Rev. H. G. Hale, pastor of the new Leyden Church, Brookline, was a guest of the evening and acted as chaplain. Fifteen applications for membership were received.

THEOLOGICAL SEMINARIES.

Andover.

The Monday evening class in English Literature meeting with President Harris has begun the study of Tennyson.——On Dec. 1 Mr. B. E. Ray gave an interesting report of the American Inter-Seminary Missionary Alliance.——A class in singing has been started under the instruction of Mr. Georg Fresé. ——Rev. J. W Buckham of Salem preached Nov. 28. ——Professor Taylor is seminary preacher for December.

Hartford.

At the missionary meeting last Wednesday afternoon Dr. J. H. W. Stuckenberg, formerly of Berlin, Germany, gave a suggestive talk on the Inner Mission of Germany, dwelling especially on the work of training "deaconesses," and caring for destitute laborers and tramps in the "labor colonies."—— Professor Beardslee has begun his Middle Year elective course on The Person of Christ and Professor Hartranft his course on the Biblical Theology of the Post-Exilian Prophets.——Milton N. Frantz, who graduated from the seminary last year and has been taking post-graduate studies, has received a call to Hampton, Mass., and will immediately begin his pastoral work.

Yale.

The Senior address before the school last Wednesday by Frederick Lynch on Character the Ground of Service was thoughtful and suggestive.——G E. Ladd was the Senior Class preacher on Saturday. ——The subject of the Leonard Bacon Club was: Resolved, That the influence of the realistic school of literature is harmful.——Last week papers were read before the Biblical Club on Maccabees and before the Political Science Club on The Negro Question.——The Civil Service Reform Club was addressed on Wednesday evening of last week by Hon. Theodore Roosevelt of New York ——The Christmas recess will extend from Dec. 23 to Jan. 5.

Chicago.

Members of two advanced divisions in Hebrew are preparing essays on Isa. 40–66, with respect to introduction, historical setting, theological teaching and divine character of the book.——An almost weekly series of councils for ordination, installation and for recognition of churches in Chicago and vicinity has made heavy demands on the faculty.——Monday night the Mission Band gave a reception to the student volunteers.——Dr. M. P. Parmelee of Trebizond addressed the students Fri-

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day noon. Saturday afternoon Mr. Abraham Bisno of the Socialistic Labor party addressed the Inter-Seminary Economic Club at the Chicago Commons on The Co-operative Commonwealth.

CONFERENCES AND ASSOCIATIONS.

WIS.—Winnebago District Convention met in Seymour, Rev. C. W. Damon, pastor, Nov. 30-Dec. 1, with good attendance. The sermon was preached by Rev. Josiah Beardsley, home missionary addresses were made by Sec. H. W. Carter and district missionary F. N. Dexter. The topics were: The Aggressive Pulpit and the Aggressive Pew, What Is Self-Consecration? The Baptism of the Holy Spirit and The Effect of the Family Altar in Individual Christian Life. The convention closed with an able sermon by Prof. E. H. Merrell.

CLUBS.

N. Y.—The Central New York Club met in Syracuse, at Plymouth Church, Dec. 6. The addresses were: Vacation Days in Palestine, by Rev. F. S. Fitch; The Pilgrim Shrines of England and Holland, by Rev. W. E. Park, and an address by Rev. N. M. Calhoun of Keuka College.

NEW ENGLAND.

Massachusetts.

CHELSEA.—*Third.* Rev. S. M. Cathcart was ordained as pastor last week. The council examined and approved the candidate in the afternoon and interesting exercises occurred in the evening. Dr. W. L. Phillips of New Haven preached the sermon and Dr. A. H. Plumb offered the prayer. The pastors of sister churches in the city and others participated. Mr. Cathcart is a graduate of Yale Divinity School, and has already been working with the church for a short time. The prospect is excellent for aggressive work, and the membership is united under a strong and energetic leader.

MEDFIELD —Rev. N. T. Dyer, who has been called to the First Church, Ashburnham, will find it a hard task to leave his people. He and they have stood together through a severe persecution in consequence of his firm stand against a liquor nuisance in the town. The church has unanimously requested him to withdraw his resignation, and many of the congregation have promised to double their subscriptions if he will stay with them.

SALEM —*Tabernacle* held its 10th annual reunion Dec. 4 with a large attendance. Reports showed all departments to be in a flourishing condition. The church and S. S. memberships are the largest in their history. Deacon J. H. Phippen resigned as treasurer of the church after 35 years of service, during which time more than $74,000 has passed through his hands to various charitable objects. Dr. W. A. Farnsworth of Cæsarea, Turkey, was a welcome guest.

LOWELL.—*First.* The adjourned meeting of the council was held Dec. 2, continuing nine hours with an intermission of one hour. On the conclusion of the records and statements made by the party calling the council the other side presented a statement prepared by the six deacons and three other members of the standing committee. This statement had been prepared by vote of the so called Trinitarian Church, but had not been submitted to the First Church for official indorsement. Rev. George F. Kenngott presented a number of documents which he wished to have considered, and made a brief statement of his own action during the controversy and of his present position. A long address was made by the chairman of the trustees of the incorporated Trinitarian Church. The council went into private session, but owing to the many matters before them for consideration adjourned for two weeks without taking any formal votes.

FOXBORO has had a red letter day lately in the centennial celebration of its existence. The history of 100 years has been such as to be reviewed with pleasure. Many visitors from neighboring and distant places gathered, and former pastors were welcomed on their return to the old parish. One of them, Rev. M. B. Angier, gave the historical address. Other speakers spoke briefly in a reminiscent style. The many changes which have occurred in the membership and meeting houses were alluded to, and special rededication services were held not long since after the many recent renovations and additions. A bountiful collation was one of the features of the anniversary program. Rev. J. W. Flagg is pastor.

WORCESTER.—Dr. Elijah Horr read a paper before the Ministers' Meeting last week on Revivals, Their Philosophy and Methods.—*Union.* Dr. J. E. Tuttle began his work as pastor, Nov. 27, much to the delight of the congregation. The people still worship in the chapel waiting for the church edifice to be finished.—*Pilgrim.* The Men's Association held a fellowship meeting Dec. 3. It was ladies' night and over 200 persons sat down to the banquet. Representatives of the various men's organizations in churches of the city were present and spoke of their work.—*Lake View.* Poor health is the cause of the resignation of Rev. J. E. Dodge. He will continue to reside in Worcester for the present.

Maine.

FARMINGTON.—Rev. E. R. Smith has been preaching on Church Institutions. He is assisted in pastoral work by a church "council," composed of heads of departments, who meet with him each month. The choir, under the direction of Professor Stockbridge of Portland, is a great help and steadily improving. A contribution of $40 toward the A. M. A. debt has been given by five churches in the vicinity.

ELLSWORTH.—The pastor, Rev. D. L. Yale, has invited all the pastors and S. S. superintendents of Hancock County to a free conference on the efficiency of Bible study and S. S. work generally.

Skowhegan and Calais have been deeply stirred lately by revivals, the former being aroused more than ever before, and the latter witnessing 600 persons resolve for new lives.—A fair in Freeport secured $115 —Services have been held successfully in the vestry of the new house in Ashland, and progress is noted on Little Deer Isle's building.—South Berwick has a monthly teachers' meeting for study, which is of great value.—Kennebunk's benevolences increased $100 last year.

New Hampshire.

CONCORD.—*South* chapel is nearly finished. It cost about $15,000 and is one of the finest in the

Continued on page 916.

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Gold and Silver Charm Pencils,
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Cross Stylographic Pens, Pen Wipers,
Silver, Bronze and Ivory Paper Cutters,
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This is a really magnificent chair. We have sold this chair as the presentation piece on several important occasions. It is a splendid chair for a library or reading-room, and is a great favorite with students. The seat is extra deep and supports the body up to the angle of the knee.

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Continued from page 915.

State, with all the modern conveniences. On the upper floor is an audience-room for the weekly prayer meetings and social purposes, a ladies' parlor, the pastor's study and the S. S. library. The finish is in the best Georgia pine extending to the roof and presents a handsome appearance. The basement includes a kitchen with all its needed accessories and a dining-room capable of seating 300 at the tables. The work affords fine facilities for the accomplishment of distinctive ends.

LITTLETON.—For the first time since its organization in 1803, the church has published a manual sketching the past religious condition of the town and its own present force. The edifice now used was built in 1834. No pastor was settled till 1820, when the membership was but 35, a gain of only 25 for 17 years. During its history about 700 have been connected with it. The present membership is 234. Twenty-one ministers have served the church for longer or shorter periods, of whom 10 have been settled pastors. The present pastor is Rev. J. H. Hoffman.

Vermont.

WATERFORD.—*Union* was organized with 24 members Nov. 6. Seventeen members came on confession. Rev. Edward Fairbanks, D. D., preached the sermon. The new body is the outgrowth of work begun here two years ago by the young lady evangelists. There was a union meeting house here, but there had never been any church and for years past little religious work.

RUTLAND.—A Men's Congregational Club has been lately organized in the church under the leadership of the assistant pastor, with the threefold object—to promote Bible study by a half-hour's session each Sunday, to secure better acquaintance among the members and to stimulate good citizenship by informal discussions upon topics of present day interest.

Rhode Island.

PROVIDENCE.—*Highland.* An Armenian service was held on Sunday evening, Nov. 29, at which an Armenian pastor spoke and the collection was for the Orphanage Fund of *The Congregationalist.*—*Pilgrim.* The S. S. collection, Nov. 29, was given for *The Congregationalist's* Orphanage Fund, the amount being $50. The C. E. Society is busy with the dollar disks for collection to the general Armenian fund, having already sent $25. By request of the Men's Club, Prof. C. F. Kent of Brown University gave an address on a recent Sunday evening on The Message of the Book of Jonah, according to the higher criticism.

Connecticut.

STAMFORD.—Mrs. Henry Ward Beecher is quite ill at the home of her daughter, the wife of Rev. Samuel Scoville. A short time ago, in leaving her bed, she slipped and fell, striking her head on the floor and rendering her unconscious. She was found in this condition some time later. She is slowly improving and hopes to be removed to her home in Brooklyn shortly.

MERIDEN.—*Center.* The members and people attending this church raised $8,800 a week ago Sunday on a debt of $10,000 recently contracted in making extensive repairs. It is expected to raise the remaining $1,200 before Jan. 1. Rev. J. H. Grant is the recently installed pastor.

SOUND BEACH.—A council of the churches of the Fairfield Southwest Conference held last week found the church in a prosperous condition religiously and financially, and voted to recognize it.

The West Cornwall chapel is undergoing general cleaning and repairing, and now has a new heater.——The meeting houses in Canton Center and Westport have been reshingled.——The women of the Deep River church cleared about $90 at a recent fair.——The Sharon edifice will be equipped with electric lights.——Special efforts in which Miss M. B. Lord assisted at Higganum resulted in 20 conversions.——The Danielson pastors have held a preliminary meeting in advance of special meetings to be arranged.——Simsbury at its recent sale of seats realized $2,000, and Kensington, through the efforts of two persons, has secured $730, which covers its debt by more than $150.——The women of Elmwood sent a barrel valued at $70 lately to the Wyoming frontier, and those of Stafford Springs a box valued at $110 to Georgia.——The Norfolk Sunday school superintendent, Miss Eldridge, has arranged a free trip for the whole school to New Haven.——The King's Daughters of Thomaston recently raised $80 for the church debt, and those of Suffield $68 for church repairs.

MIDDLE STATES.

New York.

NEW YORK.—*Manhattan.* The pastor, Rev. Dr. H. A. Stimson, is giving a series of Sunday after-

Continued on page 917.

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THE CONGREGATIONALIST, Boston, Mass.

Continued from page 916.

noon lectures on The Historical Setting of the New Testament, which are interesting to all and particularly valuable to Bible students. A Young Men's Club has been organized, to meet on the first Sunday evening of the month at the pastor's house. Its purpose is to make the young men a power in every department. — *Bedford Park.* Rev. Wayland Spaulding was installed Dec. 2. Rev. R. R. Meredith, D.D., acted as moderator and also preached the sermon.

FRIENDSHIP.—The new church edifice was dedicated Dec. 3. Rev. Ethan Curtis preached the sermon. The cost is $4,000 and the seating capacity 200. The debt was reduced at the dedication to $500. Rev. F. E. Dark is the new pastor.

New Jersey.

PERTH AMBOY has been supplied most of the year by Mr. C. O. Sjoberg, a licentiate. He has now been ordained and installed. The exercises were partly in English, partly in Swedish. A prominent feature was the hearty Swedish singing. The candidate addressed the council through an interpreter. Mr. Sjoberg has done mission work in Norway and among the Scandinavians in this country. He is a graduate of Chicago Seminary and a licentiate of the Western Pennsylvania Association. Addresses were made by Rev. Messrs. C. C. Collins, A. P. Nelson and T. C. Miller.

THE INTERIOR.

Ohio.

CLEVELAND.—*Plymouth* has opened its Winter Night College with an enrollment of about 150 and with every promise of a successful year. The college meets weekly. Brief opening devotional exercises are held and then the company breaks up into circles for an hour's study, after which all come together again for a brief program of miscellaneous exercises, arranged by the different circles in turn. The subjects of circle study this year are sociology, electricity, English literature, current topics, French, history of Christianity, mechanical drawing and hygiene. The fee for membership is 25 cents. The term covers 20 weeks, and the leaders serve without compensation. The plan has proved itself to be thoroughly practical, and it is admirably adapted to many churches which are not so situated as to engage in more extensive and varied lines of so-called institutional work.—*Pilgrim.* The institute opens with enthusiasm. About 375 are enrolled in its classes, among which are French, German, music, penmanship, gymnasium, and in the fine arts, travel and municipal affairs clubs. The sewing school, kitchen garden and kindergarten enroll about 475 children. A special class in Bible study, led by Prof. Henry C. King of Oberlin College, had an attendance of nearly 200 on the opening night, Nov. 19. Professor King also leads a class of about 200 members once a week at the Woodland Avenue Presbyterian Church.

Illinois.

CHICAGO.—Last week Sunday night this church, the 74th in the city, was received into fellowship at the Sedgwick Street Chapel of the New England Church, which they have recently presented to the Chicago City Missionary Society. The property is valued at $12,000. This latest church, named St. James, uses the German language, and has called Rev. Nicholas Bolt, formerly of St. Paul, as pastor. It is situated amid the densest German population

Continued on page 919.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

A Group of Little Men Photographed from Life in Apparel Purchased in

MESSRS. A. SHUMAN & CO.'S

Juvenile Outfitting Parlor.

We are constantly originating novelties in fetching apparel in which it is such a delight to array little men, and we beg to call attention, for example, to the styles shown in the above group, viz.:

Figure 1, representing our Single Breasted Reefing Jacket; 2, Sailor; 3, The Marlborough Reefer; 4, Double Breasted Reefer with Sailor Collar; 5, Middy Reefer; 6, Double Cape Overcoat; 7, Middy Reefer; 8, Sailor; 9, Creedmoor; 10, Nautical; 11, Tuxedo; 12, Eton; 13, Vestee; 14, Eton with Silk Vest.

Our Juvenile department, where these natty and stylish children's garments are shown, with its cosey appointments, its picture gallery of children who have been clothed therein, its magnificent oil paintings and its facilities for convenience and comfort, make it a favorite resort for mothers in search of Juvenile apparel

Shuman Corner

Washington and Summer Streets.

A. Shuman & Co. Boston

What organ shall I buy? Why not buy the one which holds the world's record for largest sales—the

ESTEY

Write for Illustrated Catalogue, with prices, to Estey Organ Company, Brattleboro, Vt.

SHOPPING and business of all kinds in Boston by a lady of taste and experience. Send for circular giving references and departments. MISS E. D. ELLIS, BOX 18, BACK BAY P. O., BOSTON.

Generosity THAT IS Genuine

SINCERE people shun anything that encroaches on genuineness. As you compare the lustre of common glass with the sparkle of the diamond, so note the difference between German pressed and polished goods with our

Brilliant Cut Glass Display.

Christmas remembrances, to be given with genuine generosity, should not be a clever deception but the real thing. This is but one of our attractive features for the Holiday Trade. When making out your Christmas list don't overlook our

Bargain Tables

Every table having its exclusive price.

Abram French Co.

75 Years a China Store. 89-91-93 Franklin St. Cor. Devonshire.

Go out of your way

THAT is, a LITTLE out of your way, to see how **Lower Duties** make **Lower Prices.** New importations from Josiah Wedgwood & Sons' famous Potteries, including in the choice **Blue Jasper Ware** Jardinieres, all sizes, Biscuit Jars, large and small, Pitchers, Candlesticks, Vases, Bon Bon Boxes, Sets of Teapots, Sugars and Creams, etc.

In the fine Wedgwood Dinner Sets of 136 and 154 pieces, the Blue Meissen (Onion) and Blue Willow, Flowed Green Rivoli, Pearl Ærial Rivoli, Flowed Blue Rivoli and other attractive patterns.

In richly Decorated China, Tete-a-Tete Sets, Chocolates, Teas, Coffees, Bread Plates, etc. Also a full line of Haviland & Co.'s French China Dinner and Tea Sets. Doulton's New Blue Watteau Vases. Blue Delft Table Wares, Plaques, Beer Mugs, etc.

NORCROSS, MELLEN & CO.

18 Merchants Row, two doors from State Street.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist.*

THE BUSINESS OUTLOOK.

In general trade there is a fair volume moving. The holiday season bids fair to be an active one, but no great business revival is looked for until after New Year's. Unseasonable or very severe weather in the South and Northwest has checked the movement of merchandise in those sections. Dry goods job less actively and the demand for shoes has suffered some diminution. The wool market is more quiet, manufacturers buying stock only as it is needed. On the other hand, the woolen mills report the receipt of very fair orders for spring delivery, and many mills have increased the number of hands or are working on full time.

In iron and steel the prospects are less satisfactory, the collapse of the steel pool, or combination, being feared. Prices in this branch of trade are easier, especially on nails, because of the dissolution of the trust in that staple. Bessemer pig iron has declined fifteen cents per ton and tin plate prices are being cut. Hides have unexpectedly weakened, although leather keeps pretty strong. Wheat is the great staple that maintains a strong front in the face of everything and even shows advancing tendencies. But this is not strange when the failure of the wheat crop in other lands is considered and the heavy demand which is being and will continue to be made upon the American supply. Bank clearings for the whole country last week showed the heavy gain of thirty-four per cent. over the previous week, due to holiday trade and to the usual December disbursements.

Church Cushions

Trustees and committees are urged to write us when contemplating the purchase of new cushions or the renovating of the old. Our **Patent Elastic Pelt Cushions** are used in two-thirds of the churches in America.

Let us send you our *free* book, "Testimonial Wonders,"

OSTERMOOR & CO.,
116 Elizabeth St., New York.

CHURCH REMODELING.

THOMAS W. SILLOWAY, Church Architect,
10 Park Square, Boston.

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a *specialty*, and tenders his services to committees who would practice economy, and where the means are limited.

Blake Bell Foundry
Established in 1820.
Successors to WM. BLAKE & CO.
Manufacture bells of every description, single or chimes of Copper and Tin. Address
BLAKE BELL CO., Boston, Mass.

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E. W. Vanduzen Co. Cincinnati, Ohio.
Best Pure Copper and Tin Church Bells & Chimes. Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

THE CINCINNATI BELL FOUNDRY CO.
CINCINNATI, OHIO.
SOLE MAKERS OF THE "BLYMYER" BELLS
FOR CHURCH, SCHOOL, FIRE ALARM &c.
Catalogue with 2500 testimonials, Prices and terms FREE

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS in the World.
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

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Guaranty Trust Co.
of New York.

Formerly New York Guaranty and Indemnity Co.
Mutual Life Building,
65 CEDAR STREET, N. Y.

CAPITAL, - - - - - $2,000,000
SURPLUS, - - - - - $2,000,000

ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS AND INDIVIDUALS, AS GUARDIAN, EXECUTOR, AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

INTEREST ALLOWED ON DEPOSITS subject to check or on certificate.

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First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. GATES,
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Globe Investment Company
AND OTHER
WESTERN MORTGAGES
Bought for Cash.
CHAS. E. GIBSON, 45 Milk St., Boston.

CHEQUE BANK CHEQUES

ALL OVER THE WORLD
CHEQUE BANK CHEQUES
are available. Use them if you want to send money anywhere.
Circular on application.
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Faultless Climate. Malaria Impossible.

Nile Tours — Illustrated programme of our NILE TOURS, Season 1896-97, sent on application. Sole agents for the Thewfikieh Nile Nav. Co.

Orient, Egypt and Palestine — OUR ORIENTAL TOURS, visiting GIBRALTAR, ITALY, EGYPT, HOLY LAND, &c., leave New York JAN'Y 16, FEBRUARY 13 and MARCH 13.

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Independent Tickets Everywhere — As Passenger Agents for the best Transportation Lines, we furnish tickets at lowest rates everywhere—Europe, the Orient and round the World, BERMUDA, NASSAU, MEXICO, WEST INDIES, &c. Programs free. Apply to

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201 Washington Street, Boston, Mass.

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RAYMOND & WHITCOMB'S TOURS. Six Magnificent High Class Tours

ALL TRAVELING EXPENSES INCLUDED. to the Old World, sailing from New York January 23, March 27, and May 4, by the North German Lloyd Line, May 15 by the French Line, and May 19 by the White Star Line. Northern Africa, including Algeria and Tunis, the Island of Sicily, Italy, the Riviera, Austria-Hungary, Germany, Switzerland, Belgium, France, England, Ireland, Scotland, Wales, etc. Visits to the most famous cities, art centers, and points of picturesque interest. Parties limited in numbers.

EUROPE

Other tours during the winter and early spring to California, Mexico, Florida, Nassau, Jamaica, etc.
Send for circulars mentioning the tour desired.

RAYMOND & WHITCOMB,
296 Washington St., opposite School St., Boston, Mass.

GAZE'S TOURS

TOURS TO THE WEST INDIES THE LEEWARD AND WINDWARD ISLANDS AND VENEZUELA

By Steamships of the RED "D" LINE in Connection with those of the
ROYAL MAIL STEAM PACKET COMPANY
Visiting St. Thomas, St. Kitts, Nevis, Antigua, Montserrat, Guadeloupe, Dominica, Martinique, St. Lucia, Barbados, St. Vincent, Granada, Trinidad, Tobago, La Guayra, Caracas, Puerto Cabello and Curacoa. Sailing from New York January 27, February 24 and March 24. **Fare $200.** For descriptive program apply to

HENRY GAZE & SONS, Ltd.
Tourist Agents, 113 BROADWAY, NEW YORK.

Grand Winter Cruise
TO
BERMUDA, WEST INDIES, VENEZUELA and MEXICO,
BY THE AMERICAN S. S. OHIO.
Sailing from New York Feb. 6, 1897,

For Bermuda, St. Thomas, St. Kitts, Guadeloupe, Dominica, Martinique, St. Lucia, Barbadoes, Trinidad, Port of Spain, La Brea, La Guayra (Caracas), Curacoa, St. Domingo, Jamaica, Progreso, Vera Cruz (Mexico), Havana, Brunswick, Ga., Duration, 45 days. Price of passage $270 and upward. Send for illustrated pamphlet.

INTERNATIONAL NAVIGATION COMPANY,
6 Bowling Green, New York.

THE NORTH-WESTERN LIMITED

LEAVES CHICAGO 6.30 P.M. DAILY VIA THE NORTH-WESTERN LINE C. & N. W. RY.
ARRIVES ST. PAUL, MINNEAPOLIS, THE SUPERIORS AND DULUTH EARLY THE FOLLOWING MORNING

NEW COMPARTMENT SLEEPING CARS
NEW STANDARD SLEEPING CARS
NEW BUFFET SMOKING AND LIBRARY CARS
NEW DAY COACHES
NEW DINING CARS

ALL AGENTS SELL TICKETS VIA THE CHICAGO & NORTH-WESTERN RY.
PRINCIPAL AGENCIES—NEW YORK, 423 BROADWAY—BOSTON, 5 STATE ST.—CHICAGO, 208 CLARK ST.

St. Denis
Broadway & 11th Street, NEW YORK.
Opposite Grace Church.
EUROPEAN PLAN.

In a modest and unobtrusive way there are few better conducted hotels in the metropolis than the St. Denis.

The great popularity it has acquired can readily be traced to its unique location, its homelike atmosphere, the peculiar excellence of its cuisine, and its very moderate prices.

William Taylor & Son.

Continued from page 917.

in Chicago. The membership is 50. A few days before an English-speaking church was recognized in the same building with a membership of 81, and Rev. L. A. Townsend was installed pastor. The chapel in which these churches were organized is used on Sunday for a succession of services and Sunday schools in German and English from 9 A. M. to 9 P. M.

TOULON celebrated its 50th anniversary Nov. 29. Rev. G. A. Francis is pastor. This is a substantial, steadfast church. The second half-century of its existence begins with courage and hope. A fitting feature of the celebration was an extra home missionary offering.

Indiana.

INDIANAPOLIS.—*Mayflower* ladies have held a successful Christmas sale for three days, netting about $200.——*South Side.* Special services are in progress, with growing interest and attendance.——*Brightwood.* The Y. P. S. C. E. is engaged in a series of musical and literary entertainments, which take the place of the old-time sociable.——At the annual meeting of the city benevolent society an immense congregation gathered. Dr. J. A. Rinthaler of Chicago made the principal address. About $8,000 were raised.

Michigan.

BIG ROCK.—This is the first church building erected in Michigan's widest and most scattered parish, which contains three organizations with an aggregate of 91 members, worshiping in eight schoolhouses, widely distributed and all under the nurturing care of Rev. Stephen Vaughan, who is doing a self-sacrificing work in a hard field. The new church building has cost about $1,200 and has been dedicated almost free of debt

DETROIT pastors held their monthly meeting at Hotel Ste. Claire, Nov. 30. Each pastor was to respond to his name in a five-minute talk on what had interested him most during the month. Difficulties and encouragements in pastoral work, notes on books and current happenings supplied enough matter for interesting conversation. Dinner was served and an enjoyable evening spent

Almont has given $32 to home missions.——Lewiston has had a revival resulting in 70 reported conversions and 12 additions.——Bay City has been helped and renewed by the recent Bible conferences in town.

Useful and Beautiful

Gifts

FOR THE

Holidays

Our display of Choice Novelties and Articles especially selected for the Christmas trade is complete. We ask your early inspection of our large and splendid assortment of

Toys, Dolls, Juvenile Books, Games, Booklets, Calendars, X-m's Cards, Fancy Celluloid and Silver Novelties, Toilet and Jewel Cases, Metal Frames, China Cups and Saucers, Gloves, Leather Goods, Handkerchiefs, Etc.

Make your selections now when our assortment is fresh, and avoid the crowds and confusion incident to shopping a few days before Christmas.

Special Discount on Toys, Books, Dolls and Games to Sunday Schools Purchasing in Quantities.

All purchases amounting to $1.00 and upward delivered FREE within TEN MILES OF BOSTON.

WM. S. BUTLER & CO.,

90 to 98 Tremont St., Boston.

THE WEST.

Missouri.

KANSAS CITY.—*First.* A class of business men, formed early in the fall, to study the relations of church and society, had such interesting discussions that they have been transferred to Sunday evening, in place of the regular service at present. They take the character of lectures on applied Christianity, by leading business and professional men of the city. They are largely attended.——*Olivet.* The promise of a $2,000 loan from the C. C. B. S. gives encouragement in the struggle for a building.

ST. LOUIS.—*Compton Hill.* Judge H. H. Dennison, an old and prominent member and father of Rev. R. C. Dennison, now supplying the pulpit, died of apoplexy Dec. 2.——*People's Tabernacle.* The pastor, Rev. William Johnson, and Rev. Firth Stringer of Reber Place Church are conducting revival services.

Iowa.

NEWBURG, now 16 years of age, has its first house of worship. In all these years the services have been held in a schoolhouse. The new edifice seats comfortably 200 and cost about $3,000. It was dedicated Nov. 22, free of debt, no aid having been received from the C. C. B. S. At the morning service Secretary Douglass assisted in raising $660 needed to pay the last bills and $100 were quickly raised for a bell. Rev. R. F. Lavender is pastor.

Minnesota.

ROCHESTER held its eighth annual banquet and thank offering, Nov. 20. It was in charge of the Woman's Foreign Missionary Society, but all the church participated. Rev. Henry Faville gave a stimulating address. The offering, over $60, represents but a small part of the value of such an occasion, uniting as it does the social, intellectual and missionary life of the church. Rev. J. F. Taintor is pastor.

CAMPBELL has received the gift of a 1,000 pound bell, has liquidated some of its indebtedness, received helpful families and is holding a series of meetings, with conversions. Meetings have also been held at the out-station, Tintah, which have strengthened its religious life.

Union evangelistic meetings have been conducted at Winona for three weeks by Evangelist C. N Hunt with good results.

Kansas.

KANSAS CITY.—State Evangelist Veazie conducted special union services Nov. 8–15, with excellent spiritual results. In recognition of this service $50 were contributed to the C. H. M. S. Mr. Veazie began services at Sabetha Nov. 16, and from there will go to Oneida. In January he will conduct services at Sycamore, Labette County, and union meetings in Carbondale.

Nebraska.

OMAHA.—*Plymouth.* The loss of the church property, valued at $20,000, and the disbanding of the church are threatened by the foreclosure of a mortgage of $7,500, only $2,700 of which the people are able to raise at this time.——The Congregational pastors and officers have entered upon a movement to promote greater fellowship and co-operation in Christian work. Upon invitation of Rev. Jacob Flook, 22 of them gathered in the parlors of Hillside Church Nov. 19. They will meet with First Church on Forefathers' Day.

LINCOLN.—*Vine Street.* Rev. A. F. Newell was warmly welcomed by a large congregation Nov. 29. He had been absent nearly six months and was gratified to find that all departments of work had been maintained efficiently during his absence. He is now so far recovered from his serious accident as to be able to resume work. A reception was tendered him by the congregation Dec. 4, at the home of Superintendent Bross. Rev. G. J. Buck, who has been supplying here, will engage in evangelistic work.

WILCOX.—Rev. G. W. Murphy of Wallace has been assisting Rev. W. H. Le Bar in special meetings for 10 days. The interest was deep and pervasive, and a number of hopeful conversions resulted. Several persons who held church letters are also ready to become members and engage in Christian work.

ARCADIA had a happy communion service Nov. 29. Ten persons, all adults, and representing eight different families, were received to membership on confession. The church, which heretofore has lost by removals, especially welcomes these accessions.

H. M. rallies are the order of the day. Mrs. Caswell has been visiting the Omaha churches, making addresses at First, Hillside and St. Mary's Avenue. ——At Vine Street Church, Lincoln, the offering, always generous, exceeded that of any previous

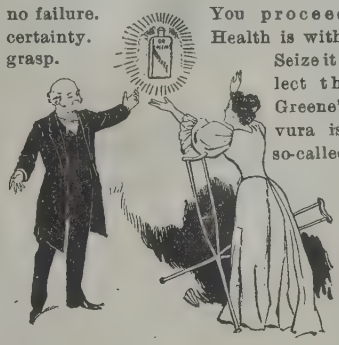
Continued on page 921.

DO YOU WANT HEALTH?

Is Your Condition One of Weariness and Depression?

Does It Seem as if Death Alone Could Relieve Your Suffering? How to Obtain a New Lease of Life.

Is this your condition? Have you fever and chills, asthma, heart trouble, kidney or liver affection? Are you weak, tired, nervous and run down in health and strength? Do you have headache, dyspepsia, rheumatism, neuralgia? These are mainly the result of weak nerves and thin and impure blood. You need to purify and enrich the life current, and get your nerves strong and vigorous. How can it be done? Dr. Greene's Nervura will do it. This great blood and nerve tonic is magical in its effect, transforming the suffering and depressed into the cheerful and vigorous man or woman. Do not complain any longer. Take action for your own happiness. Try this great remedy, try it today. There is no failure. You proceed on a certainty. Health is within your grasp. Seize it! Recollect that Dr. Greene's Nervura is not a so-called patent medicine, but a tried and proven physician's prescription, the discovery of Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases, who can be consulted free, personally or by letter.



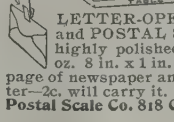
$2.60 COSTS NOTHING TO SEE AND EXAMINE THIS BEAUTIFUL REGULAR $5 WINTER CAPE. Cut this ad out and send to us, state number inches around body at bust and we will send the cape to your nearest express office by express C.O.D. subject to examination, you can examine it and if found perfectly satisfactory and **A Wonder for the Money** pay the express agent **Our Special Offer Price $2.60** and express charges.

Very Latest Style Double Cape made from extra quality heavy imported English all wool Black Beaver cloth, upper cape and collar beautifully edged with **genuine electric seal fur,** rolling storm collar, very full sweep. **DON'T BUY A CAPE, JACKET OR FURS** until you have seen our beautiful cloak catalogue and samples of cloth, **mailed free for the asking.** All the latest styles at lowest wholesale prices. Address

SEARS, ROEBUCK & CO., Incorporated,
CHEAPEST SUPPLY HOUSE ON EARTH
82 to 96 Fulton Street, Chicago, Ills., U. S. A.

Mention *Congregationalist* when answering this advt.

What to get for a MAN for Xmas?

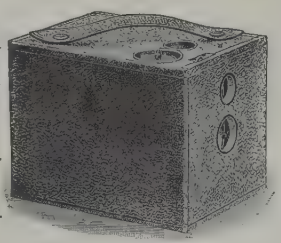


Our DESK TOOL. 25 Cents.

LETTER-OPENER, PAPER-KNIFE, and POSTAL SCALE in one. Nickeled, highly polished, sensitive to 1-100 of an oz. 8 in. x 1 in. Wrap a quarter in a full page of newspaper and put the whole in a letter—2c. will carry it.

Postal Scale Co. 818 Chapel St. New Haven, Ct

Photography Simplified.



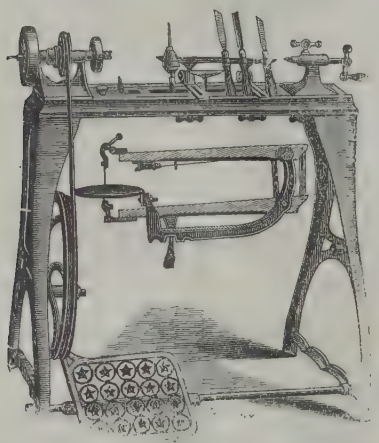
Picture taking with the Improved Bulls-Eye camera is the refinement of photographic luxury. It makes photography easy for the novice—delightful for everybody.

LOADS IN DAYLIGHT with our light-proof film cartridges. Splendid achromatic lens, improved rotary shutter, set of three stops. Handsome finish.

Price, Improved No. 2 Bulls-Eye, for pictures 3½ x 3½ inches,	$8.00
Light-proof Film Cartridge, 12 exposures, 3½ x 3½,	.60
Complete Developing and Printing Outfit,	1.50

EASTMAN KODAK CO.

Booklet Free. Rochester, N. Y.



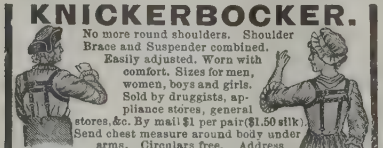
If you cannot get a Bicycle, you can get a Scroll Saw, which is better. The one means pleasure, the other business. The one a continuous outgo, the other a continuous income. The Bicycle sends the boy abroad, the Saw keeps him at home. They are both alike good exercise. If a boy wants a Scroll Saw, it is a sign that he can use it to advantage. We have the names of many thousands who have turned these saws to great profit during the past fifteen years. Give an ingenious boy the tools and he will see to all the rest. We sell the best foot-power saw (called the No. 1 Rogers) with Drilling attachment, Blower, Tools and Designs, for $3.50. The Goodell Lathe, as seen in the above cut, costs $12, with Scroll Saw Attachment, and all necessary tools and designs. We are now the headquarters for all things in the scroll-sawing line, including Foot and Hand Machines, Star Saw Blades, Designs of every kind, Wood, Clock Movements, etc. Send money for what you want, or buy from hardware dealers

Circulars with full particulars sent to any address on receipt of a two-cent postage stamp.

MILLER'S FALLS COMPANY,

93 Reade Street, New York.

KNICKERBOCKER.



No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail $1 per pair ($1.50 silk). Send chest measure around body under arms. Circulars free. Address

KNICKERBOCKER BRACE CO., EASTON, PENN., U. S. A.

Quick as a Flash!

WHITMAN'S INSTANTANEOUS CHOCOLATE.

HOW TO USE IT. Take three dessert spoonfuls to a cup of boiling water or milk. Stir briskly a moment, and your Chocolate is ready to serve. Put up in 1 lb. and ½ lb. tins.

Stephen F. Whitman & Son, Sole Mfrs., Philadelphia.

BOSTON SUPERINTENDENTS' UNION.

The gathering last Monday evening was the annual meeting, and a noticeably large attendance responded to the call. President Hathaway was in the chair. The business session resulted in the election of Mr. J. W. Brown, president; Mr. A. D. Dimick, vice-president; Mr. C. N. Goodrich, secretary; and Mr. T. W. Travis, treasurer. The general attention which the broadened scope of Sunday school work demands and receives today was the theme of a suggestive paper by Prof. W. A. Mowry, Ph. D., whose activities as an educator especially fitted him to instruct the union as to an enlarged work.

Marriages.

The charge for marriage notices is twenty-five cents.

BUTCHER—WHEELER—In Beloit, Wis., Rev. Stephen G. Butcher of New Britain, Ct., and Sibyl Wheeler of Beloit.

DECOW—WRIGHT—In Augusta, Wis., Nov. 26, by Rev. Robert B. Evatt, Rev. Chas. J. De Cow, pastor of the Congregational Church at Osseo, Wis., and Bertha F. Wright, also of Osseo.

GIROUX—SAMPSON—In Springfield, Dec. 1, by Rev. S. H. Lee, Rev. Louis F. Giroux, professor of Biblical literature and history at the French American College, and Louise B. Sampson, principal of the woman's department of the college.

RIGBY—McFADDEN—At Harvey, Ill., Nov. 18, Rev. W. E. Rigby, pastor of the Kewaunee, Wis., Church, and Laura McFadden of Harvey.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ANDERSON—In Derry, N. H., Nov. 21, Mary Anderson, widow of the late William Anderson, Esq., and eldest daughter of the late Rev. Dr. Daniel Dana of Newburyport, Mass., aged 95 yrs.

FINDLAY—In South Los Angeles, Cal., Oct. 25, Rev. J. J. Findlay. He was a native of Toronto, Can., and had been pastor of the church in Pewaukee, Wis., and of Bethlehem and Mt. Vernon Churches, in Los Angeles.

RODMAN—In Wellesley, Mass., Nov. 29, Rev. D. S. Rodman. He was ordained in 1849 and from that time until 1854 was pastor of the church in Cheshire, Ct. He was one of the charter members of the Congregational church at Montclair, N. J., and was active in the preparation of its articles of faith, covenant and rules of order.

A CHRISTMAS OPPORTUNITY.—The time of all the year for the purchase of an easy-chair is at hand. The Paine Furniture Co. name special prices during the three weeks preceding Christmas, and they are the lowest prices of the year. The full leather library chair, which they offer in another column at $19, would be cheap at any other season at $25.

THE publishers of the People's Bible History state that more than $100,000 was expended by them before the volume was completed and ready for the public, and that this large expenditure does not represent the cost of paper, binding and other incidentals connected with the actual material production of the work, but the sum required in accumulating the material. The list of contributors is a long and noted one, including Hon. W. E. Gladstone, who framed the introduction comprising some eighteen pages, Dr. Lorimer of Tremont Temple, Boston, and many other most able thinkers and students. An attractive announcement in another column gives a full description of the book, together with a list of contributors.

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always of the highest standard of quality, is now prepared by a new process, whereby the Oil is kept from atmospheric contact from the beginning of the process of manufacture until it is safely corked up in bottles, thus preventing contamination of any kind and excluding all impurities.

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Continued from page 919.

year.——At Albion the kindergarten department made a special offering to the children's work of the society, and the total collections of the day far exceeded expectation.——The church at West Point gave more liberally than ever before.——At Beatrice the auditorium was profusely decorated with flags. The pastor presented the work eloquently, the Sunday school poured out the contents of its birthday box for the cause and there was genuine enthusiasm throughout the day.——Chadron, West Point, Wisner, Crawford, Tremont and Exeter have also been visited recently by Mrs. Caswell and Superintendent Bross.

North Dakota.

FARGO.—*First* observed its 15th anniversary Nov. 29. The pastor reviewed the prominent events of the history of the church. An historical sketch by the clerk showed that it was organized with 23 members, and that more than 300 persons have been connected with it. Early struggles in getting a place of worship were recalled. Twice it was driven from halls because the saloons underneath wished to use them for drinking and gambling, then into the court house, until the chapel was built and became a home. In 1888 this was rendered useless by a storm, when the chapel at Fargo College offered shelter. Thence it removed to the fine brick edifice now occupied. The work of the various departments was set forth. Other features were a paper on the Relation of Congregationalism to Civil Government and an address on Its Relation to Education. Rev. J. F. Dudley, D. D., is the present pastor.

In the large section of country in Nelson and Grand Forks counties which was devastated by hail last summer the people are very poor and in many cases suffering. Especially was this the case during the terrible storm of Nov. 25–27. If any one who has second-hand clothing, especially for children, will send it, freight paid, to our missionaries there—Rev. U. G. Rich, Michigan City, and Rev. W. B. Cunningham, Niagara—he may be sure it will be distributed to needy persons, and that actual suffering will be relieved.

Montana.

BILLINGS.—After three years of efficient service Rev. P. B. Jackson has resigned. The whole community part with him with great reluctance. Under his ministrations the church has attained a degree of prosperity before unknown. The congregations have been marked by the presence of an unusual number of men. At the closing services, Nov. 23, the audience-room was filled to its utmost capacity, and the reception tendered him the following evening was the largest gathering of the kind the town has ever witnessed. Mr. Jackson expects to take a field in the South, for which region he is peculiarly adapted.

GREAT FALLS.—The work is being pushed with vigor by the new pastor, Rev. W. N. Moore. At his suggestion the church has resolved to make an annual contribution to each of the seven Congregational societies. A Congregational Club has also been formed, with the intention of fostering the social and literary spirit in the congregation. This club will take charge of the evening service once a month, a paper suitable to the occasion being read by one of its members.

Rev. Joseph Pope of Columbus includes within his field a large share of the ceded strip of the Crow Indian Reservation. Accompanied by Supt. W. S. Bell, he recently spent 10 days in this region visiting the seven different points where Sunday schools have been established, and where occasional preaching services are held. This region is being rapidly settled and presents a promising field, if only the means were at hand to cultivate it.

PACIFIC COAST.

California.

EUREKA has entertained the Humboldt Association, consisting of seven churches. In connection therewith the pastor, Rev. Griffith Griffiths, held evangelistic services, Rev. Messrs. G. A. Jasper, A. S. Parsons and G. H. Merrill assisting him.

SAN FRANCISCO.—*Third.* German classes and a Chautauqua Circle are flourishing. The latter numbers 26 members. The pastor, Rev. William Rader, assists in the opening S. S. exercises, making a five-minute address.

Oregon.

PORTLAND.—*Mississippi Avenue.* Rev. H. W. Young has begun his fourth year. Since he came 68 members have been added to the church, 150 to the S. S. roll and a Junior C. E. S. has been organized. All other activities have had encouraging growth. While this is a mission field, the year closes with all bills paid.——*Hassalo Street.* The Woman's League devotes half its time and funds to

Continued on page 222.

The Kangaroo

stands for Australia, and Booth's

"Hyomei"

is the **Australian** "Dry-Air" treatment, which stands alone as a cure for Asthma, Catarrh, Bronchitis, Common Colds, and all similar diseases. It

"CURES BY INHALATION."

Cor. B and 9th Sts.,
San Diego, Cal., Aug. 24, 1896.
My lung was injured while a surgeon in the late war. My sputa is muco-purulent, thick and difficult to raise; but I have no trouble when inhaling your Hyomei. In cases of Cold or Catarrh I could not and would not be without it.
H. SCHAFER, M.D.

1441 Corcoran St.,
Washington, D. C., Aug. 10, 1896.
I consider Hyomei one of the discoveries of the day. I used it with very pleasing results in a case of Catarrh, and also might say that a cold of any description positively cannot exist where Hyomei is used.
STEPHEN S. DAVIS.

Pocket Inhaler Outfit Complete, by Mail, $1; (for foreign countries, add $1.00 postage); outfit consists of pocket inhaler, a bottle of **Hyomei**, a dropper, and directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that **Hyomei** cures. Are you open to conviction? Extra bottles of Hyomei inhalant by mail, or at druggists, 50 cents. Hyomei Balm, for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute. In stock at the leading wholesale drug houses of Boston, Philadelphia and Chicago, also all leading business centers.

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is $1.00, but in order to introduce into thousands of new homes, we offer to send a three months' trial subscription (which will include our beautiful illustrated and magnificent Christmas Double Number, a work of art in three colors) for only ten cents in silver or stamps. Just think of it! We give you in those three months

OVER 400 COLUMNS OF ENTERTAINMENT.

Of course the 10 cents is merely a nominal sum. It would hardly pay for one of the three numbers, to say nothing of the cost of this advertisement, but we know that when you see our paper you will want it right along, and will get your friends to subscribe. Then, again, as soon as we get your three months' subscription we will make you an offer whereby you can make $100 on a new plan in the easiest possible way. Don't overlook this part—in fact, it is this $100 proposition that encourages us to give you that trial subscription of three months for only ten cents. Only a limited number of offers for this $100 will be made, and you shouldn't delay your application. Our publication has been established ten years. Money back if you are not satisfied. We refer you to any mercantile agency or New York City bank for our standing. Address, plainly, Special Subscription Department, WOMAN'S WORLD AND JENNESS MILLER MONTHLY, 225, 226, 227 Temple Court Building, New York City.

THREE MONTHS FOR ONLY TEN CENTS.

SAPOLIO IS LIKE A GOOD TEMPER, "IT SHEDS A BRIGHTNESS EVERYWHERE."

Continued from page 921.

missionary purposes and the other half to the local church.——*Sunnyside.* Rev. J. J. Staub's Boys' Brigade now numbers 60 members and is a success. A reading-room has been provided and the father of one of the boys is arranging to put in a gymnasium. Nearly all the boys are regular attendants at church and Sunday school.

OTHER CHRISTIAN WORK.

A movement of significance is the proposal of the Student Volunteer Leagues of our metropolitan centers to co-operate with young people's societies in forming mission study classes and stimulating systematic giving. The plan has been successfully tried in New York and Philadelphia, and was inaugurated in Boston at People's Temple, Nov. 29, before 1,000 delegates from local societies. The Boston League contains eighty students who plan to become foreign missionaries, twenty of whom stand ready to speak on missions and to organize classes. Their aim is to use existing agencies and to encourage support of denominational boards and courses of study. The president of the Boston League may be addressed at the Y. M. C. A.

WEEKLY REGISTER.

Calls.

BELT, Salathiel D., to Santa Monica, Cal., where he has been supplying. Accepts.
BOLT, Nicholas, formerly of St. Paul, Minn., to St. James Ch. (German), Chicago.
CRESSMAN, Edmund, Hastings, Neb., to Dodge, Howells and Fairview. Accepts.
DAVIES, William A., Bladen, Campbell and Upland, Neb., to Liuwood. Accepts.
DAVY, Forrest E., Detroit, Mich., to New Haven and Chesterfield. Accepts.
EVERT, Henry S., Leon and Cashton, Wis., to Chilton. Accepts.
GRIFFITH, Wm. E., Mankato, Minn., to Burtrum. Accepts.
HJETLAND, John H., Granite Falls, Minn., accepts call for a year to Williston, N. D.
BOGG, Joseph, formerly of the M. E. Ch., to Forest Heights Ch., Minneapolis. Accepts.
JONES, John A., Adin, Cal., to Cottonwood.
KERNS, Herbert A., Turner, Ill., to Rock Falls. Accepts.
MACAYEAL, Howard S., Plymouth Ch., Omaha, Neb., declines call to U. P. Ch., same city.
MEREDITH, Richard, W. Somerville, Mass., to Park Ave. Branch of Tompkins Ave. Ch., Brooklyn, N. Y.
MICHAEL, Geo., Neillsville, Wis., to Detroit, Minn.
MOORE, Wm. N., New Duluth, Minn., to Great Falls, Mon. Accepts, and has begun work.
NORTH, Wm. C., Roberts, Ill., to Pana. Accepts.
OLMSTEAD, Julian H., Walton, N. Y., to New Rockford, N. D
PURDUE, Roland W., Alto Pass., Ill., to Metropolis. Accepts.
ROBERTS, Owen W., Paris, N. Y., to Brookton.
SEARLES, Wilbur G., N. Madison, Ct., to S. Windsor. Accepts.
SPRAGUE, Frank M., Springfield, Mass., to Central Village, Plainfield, Ct.
TAGGART, Chas. E., formerly of Rockford, Io., accepts call to Elk Point, S. D., for six months
WELLS, Herman J., Brooklyn, N. Y., to Union Ch., Vinal Haven, Me.
WILDER, Chas. S., Limington, Me., to supply at E. Baldwin. Accepts.
WOLFE, Joseph, Wn., to Madison, O. Accepts.

Ordinations and Installations.

BJORKLUND, E. B., *o.* Swedish Ch., Mankato, Minn., Nov 15. Rev. Messrs. Dan'l Magnus, R. H. Battey and others took part.
BUSHNELL, Campbell W., *o.* Rosalia, Wn., Nov. 30. Sermon, Rev. F. B. Cherington; other parts, Rev. Messrs. Wm. Davies, T. W. Walters, Jona. Edwards.
CATHCART, Sam'l M., *i.* Third Ch., Chelsea, Mass., Dec. 1. Sermon, Rev. W. L. Phillips, D.D.; other parts, Rev. C. E Jefferson, Drs. A. H. Plumb, A. P. Foster, R. C. Houghton.
CHENEY, Benj. R., *o.* Berlin Heights, O., Nov. 16. Sermon, Prof. E. I. Bosworth; other parts, Rev. Messrs. T. J. Collier, Jesse Hill, C. K. Swartz, A. H. Currier, D. D.
DAY, Wm. H., *rec. p.* First Ch., Aurora, Ill., Dec. 1. Sermon, Prof. W. D. Mackenzie, D.D.; other parts, Rev. Messrs. L. O Baird, H. V. Tull, N. A. Prentiss, T. S. Oadams, Drs. J. G. Johnson and Willard Scott.
POETON, Josiah, *o. p.* Taylor, Neb., Nov. 24 Sermon, Rev. S. I. Hanford; other parts, Rev. Messrs. J. D. Stewart, H. M. Evans, Harmon Bross. D. D.
SPAULDING, Wayland, *i.* Bedford Park Ch., New York city, Dec. 2. Sermon, Dr. R. R. Meredith; other parts, Rev. Messrs. S. Bourne, L. F. Buell, Drs. Wm. Kincaid, S. H. Virgin.
TOWNSEND, Lewis A., *i.* Sedgwick Street Ch. (German), Chicago, Ill., Dec. —.
WILLARD, Wallace W., *o. p.* First Ch., Moline, Ill., Dec. 3. Sermon, Rev. Dr. J. H. George; other parts, Rev. Messrs. Almer Harper, R. L. Breed, John Willard, C. W. Hiatt, D. D.

Resignations.

CROSBY, Sam'l B., Plain Ch., Bowling Green, O.
ERICKSON, Fritz, Washington, Ct.
GILLETT, Henry C., Shiocton and Ellington, Wis.
HARRIS, Geo., Second Ch., S. Chicago, Ill.
MARTIN, Joel, Sault Ste. Marie, Mich., for two years missionary in the Northern Peninsula, to take effect Jan. 1.
MYLNE, Geo. W., Freeport, Mich., withdraws resignation.
REID, Matthew D., Argusville, N. D.
RUDDOCK, Edward N., Burtrum and Gray Eagle, Minn.
SAER, Jno. B., E. Baldwin, Me.
WELSH, John W., Hammond, Ind.

Dismissions.

ADAMS, Joseph M., Rochester, N. H., Nov 17.
WASHBURN, Geo. Y., Waterville, Me., Dec. 2.

Churches Organized.

ANNISTON, Ala., 16 Nov., 20 members.
CHICAGO, Ill., St. James, rec. 6 Dec., 50 members.
CHICAGO, Ill., Sedgwick Street (German), rec. — Dec., 81 members.
SOUND BEACH, Ct., rec. — Nov.

Miscellaneous.

ARMSTRONG, Edw'd P., Rochester, N. Y., has been appointed asst. pastor of Humphrey St. Ch., New Haven, Ct.
BARTHOLOMEW, Chas. M., and wife were given a surprise social by about 75 married people of Owego, N. Y., Nov. 16, Mrs. Bartholomew's birthday. After refreshments she was presented with a beautiful diamond brooch as a token of esteem.
BOYER, Virgil O., has closed work at Oak Chapel, Oakland, Cal.
CAMP, Chas. W., Washington, D. C., is settled for the winter with a son in Sierra Madre, Cal.
CLARK, Mr. Grant V., has begun work at Auroraville and Poysippi, Wis.
KEEP, Elisha A., has received the deep sympathy of the people of Conway, N. H., in the nearly fatal illness of his wife. Her condition is now improving, with prospect of full recovery.
MITCHELL, Geo. W., and the church at Franklin, Neb., are deeply afflicted by the illness of Mrs. Mitchell, who has been in the hospital at Lincoln for more than a month.
OBENRAUS, Herman F., Sun Prairie, Wis., is teaching in Wieser Academy, Idaho.
SHULL, Gilbert L., and family of Baxter, Io., have been enriched by a donation visit from their people.
STROUGH, Francis A., formerly pastor of Clinton Ave. Ch., Albany, N. Y., has returned to his old home in Greene
UTTERWICK, Henry, pastor at N. Canaan, Ct., was, at latest accounts, watching by the bedside of his dying father in Holland, Mich.
WILLIAMS, Horace R., and wife have removed to Port Huron, Mich., to the regret of their friends in Richmond, who tendered them a pleasant farewell reception.

"BROWN'S BRONCHIAL TROCHES" are of great service in subduing Hoarseness and Coughs. Sold only in boxes. Avoid imitations.

ACHING joints announce the presence of rheumatism which causes untold suffering. Rheumatism is due to lactic acid in the blood. It cannot be cured by liniments or other outward applications. Hood's Sarsaparilla purifies the blood, removes the cause of rheumatism and permanently cures this disease. This is the testimony of thousands of people who once suffered the pains of rheumatism, but who have actually been cured by taking Hood's Sarsaparilla. Its great power to act upon the blood and remove every impurity is the secret of the wonderful cures by Hood's Sarsaparilla.

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INTERNATIONAL FUR COMPANY,

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Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL. From factory to family.

CASE CONTAINS . . .

100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
12 Packages Boraxine. 18 Cakes Finest Toilet Soaps.
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.
If changes in contents desired, write.

The Soaps at retail would cost $10.00
Either Premium is worth . $10.00
Both if at retail . . . $20.00
You get the Premium gratis. Both $10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in The Congregationalist, Nov. 19th and 26th.

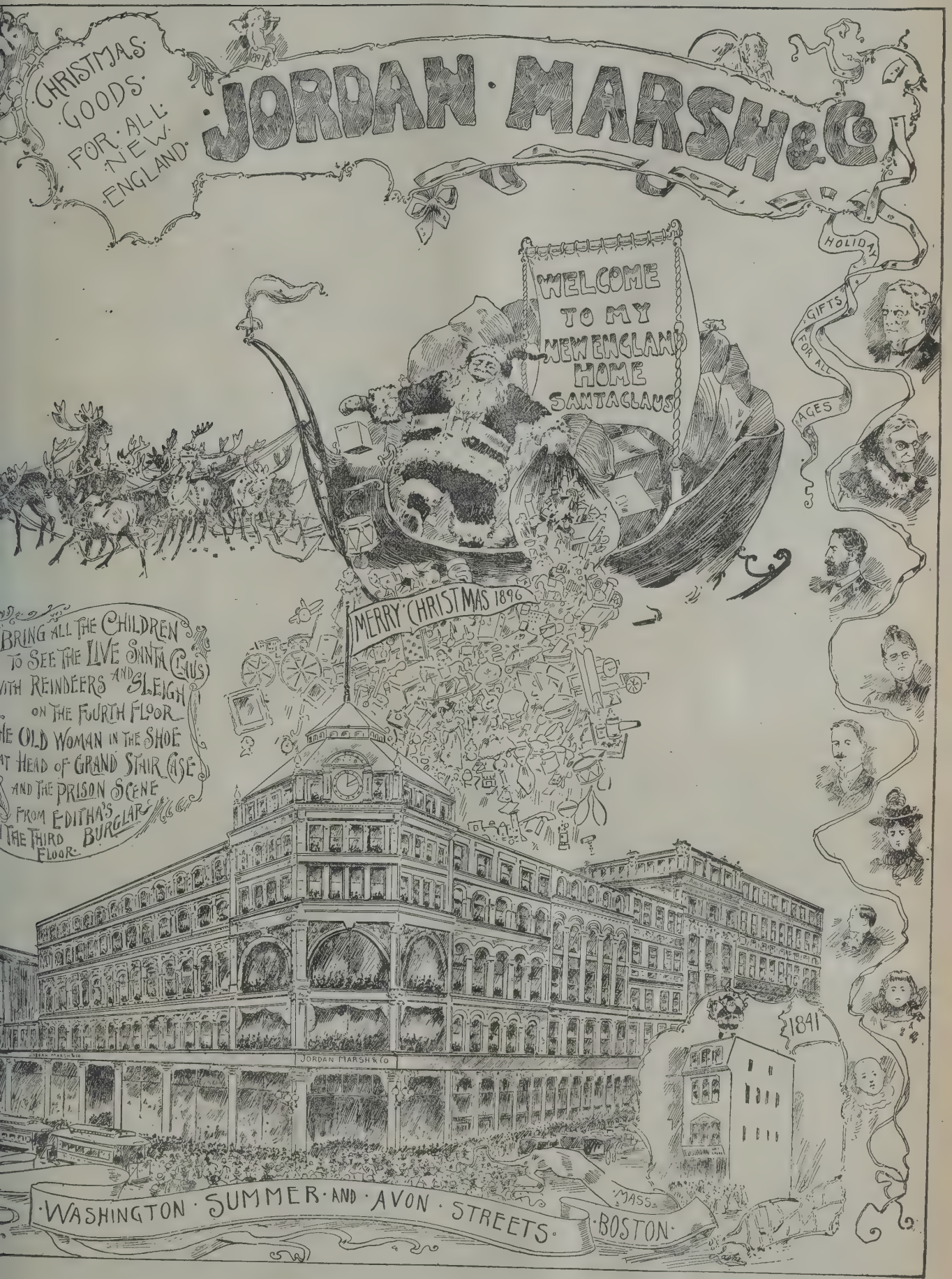
NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soaps and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist.*

BAILEY'S compound, light-spreading, Silver-plated Corrugated Glass reflectors. The most perfect light ever made for CHURCHES, Halls, etc.

REFLECTORS Handsome designs for electric light, gas and oil. Catalogue and price list free. BAILEY REFLECTOR CO., Pittsburg, Pa.

THE GREAT CHURCH LIGHT

FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, the softest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room. Book of light and estimate free. I. P. FRINK, 551 Pearl St., New York.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JORDAN MARSH & CO
WELCOME TO MY NEW ENGLAND HOME SANTA CLAUS
HOLIDAY GIFTS FOR ALL AGES
MERRY CHRISTMAS 1896
BRING ALL THE CHILDREN TO SEE THE LIVE SANTA CLAUS WITH REINDEERS AND SLEIGH ON THE FOURTH FLOOR
THE OLD WOMAN IN THE SHOE AT HEAD OF GRAND STAIR CASE
AND THE PRISON SCENE FROM EDITHA'S BURGLAR ON THE THIRD FLOOR
JORDAN MARSH & CO
1841
WASHINGTON · SUMMER · AND · AVON · STREETS · BOSTON · MASS.

WHAT ALL WOMEN LIKE

A Recent Testimonial.

SEPT. 20TH, 1896.

The Fruit Dish and Spoons reached us. We are more than pleased. It may interest you to know that Mrs. Brown who secured the order is 82 years old. MRS. E. W. BROWN, Dunmore, Pa.

You have certainly read the description of our Famous World's Fair Souvenir Full-size Teaspoons, advertised so extensively since the Fair closed, but unless you have SEEN THE SPOONS—unless you have handled them and personally examined their Matchless Elegance and rich, rare, artistic beauty, you positively cannot half realize what a Wonderful, Superb Bargain we are now offering. They have sold enormously. The delight and surprise occasioned upon their receipt has been testified to by Thousands upon Thousands of the Best People Everywhere—people who are leaders in Taste, Thought and Refinement.

Every visitor to the Fair knows that the price of these spoons on the Fair grounds was $1.50 apiece, or $9.00 for a set of six, or $18.00 for the entire collection of twelve different spoons, and here we sell you a set of six for only 99 cents. ∴ ∴ ∴

JUST THINK OF IT!

The spoons are divided into two different sets, as follows: SET No. 4 comprises these six buildings—Manufacturers, Horticultural, Woman's, Fisheries, Machinery Hall, Transportation. SET No. 5 comprises these six—Administration, Art, Agriculture, Electrical, Mining, Government. ∴ ∴ ∴

Volume LXXXI *Number 51*

THE CONGREGATIONALIST

Boston Thursday 17 December 1896

1620 Forefathers' Day 1896

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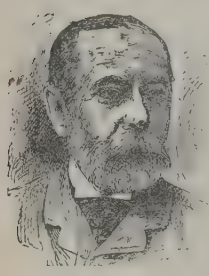
THE DEPARTURE OF THE PILGRIMS FROM DELFS-HAVEN, JULY, 1620

From a Contemporary Dutch Painting.

IN the next place, for the wholsome counsell Mr. Robinson gave that part of the Church whereof he was Pastor, at their departure from him to begin the great worke of Plantation in New Eng'and, amongst other wholsome Instructions and Exhortations, hee used these expressions, or to the same purpose; We are now ere long to part asunder, and the Lord knoweth whether ever he should live to see our faces again: but whether the Lord had appointed it or not, he charged us before God and his blessed Ange's, to follow him no further then he followed Christ. And if God should reveal anything to us by any other instrument of his, to be as ready to receive it, as ever we were to receive any truth by his Ministery: For he was very confident the Lord had more truth and light yet to breake forth out of his holy Word. . . . For, saith he, It is not possible the Christian world should come so lately out of such thick Antichristian darknesse, and that full perfection of knowledge should breake forth at once.—*From Edward Winslow's Hypocrisie Unmasked, printed in* 1646, *in reply to charges made against the Colonies.*

THE
Atlantic Monthly
For 1897



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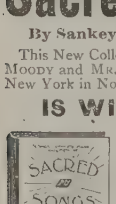

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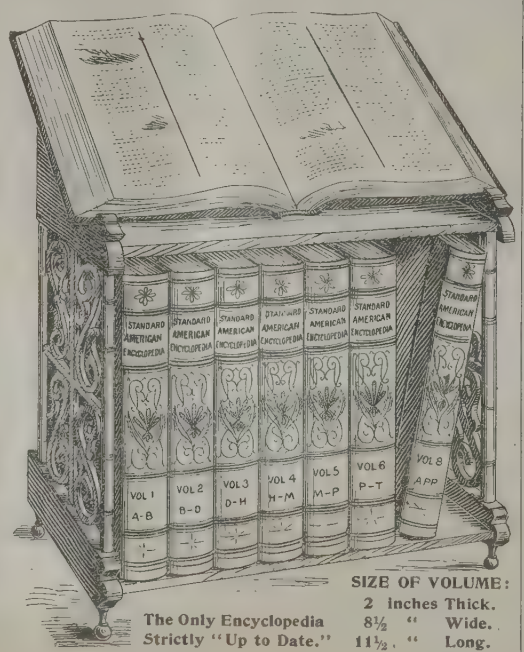

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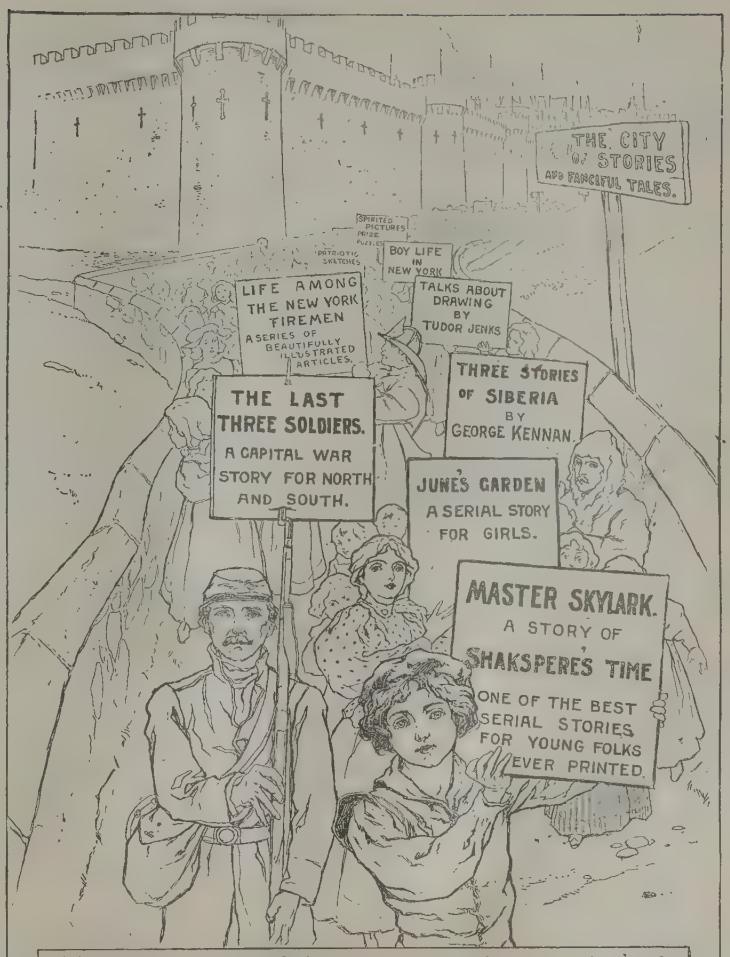
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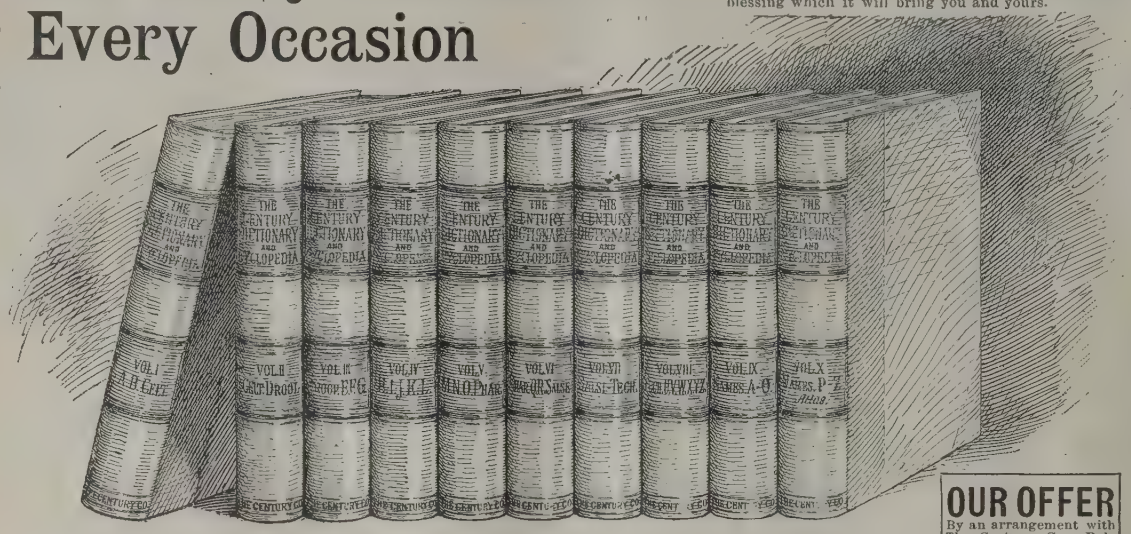
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CONTENTS

EDITORIAL:
Paragraphs 931
Universalism *versus* Orthodoxy 932
The Pilgrims and Church Unity 932
Dr. Quint and Christian Scientists 932
Puritan or Parisian Ideals? 933
The New Missionary Monthly 933
How History Hinges on Christ 933
Current History 933
In Brief 935
STAFF CORRESPONDENCE:
New York 936
The Interior 937
Scotland 938
CURRENT THOUGHT 970
CONTRIBUTIONS:
Christian Symbolism in Puritan Churches. Rev. William Elliot Griffis, D. D. 939
Congregationalism and the Election. Rev. R. P. Herrick 940
The Protestants of the Zillerthal. A Story of Persecution and Exile. W. D. McCrackan 940
The Burdens of Intemperance. Warren F. Spalding 941
Washington as the Season Opens. Lillian Camp Whittlesey 942
The Puritan in Art. Albert Dawson 945
THE HOME:
Cradle Songs—a poem. Janet Sanderson 947
A Lady of Clay. Part III. Letitia Jean Smyth 947
The National Society of the Children of the American Revolution. Margaret Sidney 948
A Patriotic Sociable. L. C. W. 949
Closet and Altar 949
The Last Days before Christmas. J. S. B. 950
Tangles 950
Conversation Corner. Mr. Martin 944
Corner Scrap-Book 944
Y. P. S. C. E.—Topic for Dec. 27-Jan. 2 943
Notes 969
PROGRESS OF THE KINGDOM 951
LITERATURE 952
NEWS FROM THE CHURCHES:
A Stronger Hold in Jersey City 959
A Dedication and an Anniversary in St. Louis 959
Central New York Activities 959
Western Ontario Association 960
A Christian Endeavor Church Edifice 960
A Massachusetts Dedication 960
Weekly Register 938
MISCELLANEOUS:
The Centralization of Forces 936
A Plan of Fraternity and Benevolence 936
Grateful and Appreciative Hearts 936
Practical Comradeship. Rev. Nathan H. Whittlesey, D. D. 943
Week of Prayer Topics 943
An Old-Fashioned Will 946
The Congregationalist's Armenian Orphans Fund 958
Notices 958
Deaths 964
The Business Outlook 965
Obituaries 967
Sunday School Notes 969
Woman's Board Prayer Meeting 971

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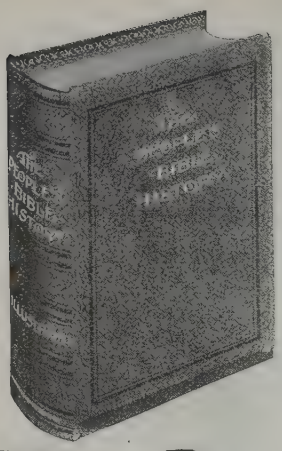

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THE CONGREGATIONALIST

Volume LXXXI Boston Thursday 17 December 1896 *Number 51*

The Handbook for 1897 contains Church Prayer Meeting Topics, Y. P. S. C. E. Prayer Meeting Topics, Junior C. E. Topics, S. S. Lessons, and a great variety of other important matter.

So satisfactory was last year's plan of subdividing the weekly topics for the prayer meetings that it has been followed again. The daily Bible readings will have a bearing upon the prayer meeting topics. 100 copies, $1 25, postpaid.

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THE religious press heartily indorses Mr. Moody's appeal to the churches to devote themselves wholly and unitedly during the next month to a series of daily meetings for spreading the gospel. He bases this appeal in part on the fact that 3,000 churches in the Congregational and Presbyterian denominations alone reported last year no accessions on profession of faith, and he asks if this is the result of pastors' preaching higher criticism or politics or discussions of the labor question or of giving stereopticon shows. To this some of the papers have replied that a very large proportion of these churches have had no preaching at all, as they are without pastors and many of them have no meetings and only a nominal membership. But when this is granted, still meditation on the slow growth of the churches ought to move all Christians to earnest, united effort to save men. The opportunity is peculiarly great, now that political matters which have absorbed attention are put aside for the time. Many are praying continually for a great revival of religion. Signs of its coming already appear. Why should we not begin at once expectantly to pray together and plan and work for it?

Our readers will detect the flavor of Forefathers' Day which pervades the columns of the paper this week. The articles by Dr. Griffis and Mr. Dawson, setting forth the æsthetic and architectural adaptations of the Puritan idea, open a comparatively new field to exploration. It may, perhaps, surprise some at first to discover this side of Puritanism, but our contributors have made it clear that there is nothing in the Puritan movement essentially hostile to the proper cultivation of art. On the other hand the influence of the Congregational leaven in our political structure is brought out by one of our Western superintendents of missionary activity, while other authors and editors deal with subjects germane to the thought of Forefathers' Day. We trust the material furnished this week will be of service in connection with the forthcoming celebrations of this our own peculiar anniversary.

The quick and noble response of our constituency to our appeal for relief of the Armenian orphans has gladdened the officers of our American Board, members of national relief committees, women like Miss Willard and Lady Henry Somerset and all who are doing anything in their power to help the sufferers in faraway Armenia. Letters have arrived from Mr. Peet, agent of the American Board in Constantinople, who says that the cable conveying $1,500 reached him on Thanksgiving Day and formed a matter for special praise and thanksgiving among the American residents in Constantinople. Since then three more remittances, each larger than either of the two earlier ones, have been forwarded by telegraph, and next week we shall cable a special Christmas gift, which we trust will be made before next Tuesday fully equal to any that have preceded it. As we intimated in our first editorial on the subject, we think it wise to bring our fund to a conclusion at Christmas. Whatever comes to us after that date will be transmitted to Armenia by mail, and acknowledgments will be made of all contributions. The fact that since our inauguration of this special form of relief the same method has been adopted by relief organizations and taken up and widely commended by the press renders it less necessary for us as a paper to continue to keep the matter prominently before the public. In having started the movement and brought it to its present dimensions we consider that we have fulfilled our special part. Our most sanguine expectations have been surpassed in the response to the appeal, twice the amount originally asked for having been already received.

There seems to be a greater disposition this year than ordinarily to restrict Christmas giving, or even to do away with it altogether, in the interest of the claims of numerous benevolent causes. The movement known as the Christmas Gift Transfer, and indorsed by prominent Christian leaders, has gained considerable headway. The idea of it is the abandonment of giving within one's own circle of friends and the devotion of the money thus saved to missionary work. It is forcibly argued that Christ's birthday demands first of all the conferring of gifts upon him and that such a tangible expression of personal devotion to him would not only help to speed forward his kingdom, but would produce a great impression upon the world. Certain individuals have gone so far as to send out circular letters to their friends requesting them to refrain from personal gifts and asking that the expression of affection take the form of an offering to Christ instead of to themselves. While we may not all be inclined to rigid abstention from giving or receiving gifts, any effort to do away with extravagant giving deserves commendation. It would be cruelty to children to minimize this side of the Christmas joy, but grown people, especially those who bear the name of Christ, ought to have courage and sense enough to refrain from perfunctory and useless giving which is often as much of a burden to the recipient as to the giver.

One of the significant sentences in President Tucker's tribute to Dr. Quint at the recent memorial service in Park Street Church, Boston, was to the effect that he was never so necessary to so many interests as he was on the day of his death. The truth of this remark gains emphasis every week as cases arise in which his insight and judgment would be almost invaluable. He had not been dead a week when an ecclesiastical situation 3,000 miles away was brought to view which required the wisest and most delicate handling. The complications in connection with the First Church, Lowell, which are now being examined into by a council, are such as to make many of those engaged in that work wish for an hour's conference with Dr. Quint. It is true, to be sure, as Dr. William Hayes Ward said at the memorial service, that God raises up men to meet the recurring needs of his people, and certainly our denomination both East and West is not without men competent to guide our churches through perilous straits. There will always be calls for such services to the denomination and we rejoice to think that men are coming forward who will be utilized more and more in this direction.

To bring all the church members into the prayer meeting is of prime importance. To bring them there with interest already aroused in the topic is to insure a meeting of spiritual power. As one means to promote this end we invite special attention to the prayer meeting topics in our Handbook for 1897, and especially to their relation with the topics for daily Bible readings. These are so arranged as to keep the subject of the prayer meeting constantly in

mind, and to associate closet and family prayer with that of the church. If pastors and teachers will impress on their hearers the necessity of daily devotion, of time set apart for it and of the ways in which these selections and topics may be used to suggest spiritual meditation, we are confident that quickened spiritual life in the churches will follow. These topics are not offered with the expectation that they will be slavishly followed. Occasionally subjects of immediate and local interest will naturally take the place of these. But it has been found of great advantage to have spiritually suggestive subjects at hand when others do not demand attention. No doubt the large majority of the churches use topics prepared for the year. Those presented in our Handbook have been chosen with great care, in the hope of deepening the spiritual life of all the churches.

UNIVERSALISM VERSUS ORTHODOXY.

The *Christian Leader*, quoting from one of our recent editorials which discussed the significance of the topics at the autumnal conferences, infers that we intimated that "Universalist principles have superseded orthodoxy." At a meeting in Boston last week one of the speakers is reported as declaring that the Universalist Church has overthrown "the three great barriers of orthodoxy"—the divinity of Christ, the vicarious atonement and eternal punishment.

In our judgment both our contemporary and the speaker referred to have failed to apprehend the doctrinal attitude of Congregational churches. We are confident that the belief of these churches in the divinity of Jesus Christ was never stronger than now. They emphasize his humanity far more than they did a generation ago, but his humanity is of supreme significance to them because he, the only begotten of the Father, manifests God to men. They do not attempt, as once theologians did, to define the Trinity, but they stand firm in their conviction that "the Word was God" and that "the Word became flesh and dwelt among us."

These churches believe as confidently as ever that Jesus Christ is the one mediator between God and man, that through him is preached unto us the forgiveness of sins and that there is no other name given under heaven among men whereby we must be saved. They do not hold to any one theory of the atonement set forth by theologians as fully comprehending its meaning. But they know by experience that Jesus Christ died for our sins and rose again for our justification. That experience many Congregationalists may not profess to be able to put into a theological formula, but it is the most real and precious experience of their lives.

These churches believe in retribution for sins in the world to come. They do not, perhaps, call it damnation. They do not undertake to describe hell. They do not affirm that there is an eternity of conscious suffering for sinners unchanged and unforgiven. But they do not believe that sin goes unpunished or that sinners who reject redemption through Jesus Christ are going to heaven. They do not preach salvation for men except through him, and if they leave undetermined the nature of punishment it is simply because they feel that the doom of the impenitent is beyond their comprehension. These, we believe, are in substance the positions held on what have been called the three bulwarks of orthodoxy. If our friends of the Universalist denomination have evidence to the contrary, they have not thus far furnished it.

THE PILGRIMS AND CHURCH UNITY.

An Episcopal clergyman has gathered, during the year, a long list of newspaper reports of entertainments given by churches of different denominations to get money for religious and charitable uses. He has published his list in the December *Forum*, with the conclusion that the cause of such discreditable performances is the division of the church into sects, and that the remedy would be found by bringing them all into the Episcopal fold. It will require a much more powerful voice than Mr. Hale's to lead any sect to respond to the call, "Follow me," into another denomination. But it has become quite common to urge organic church unity as the goal at which Christians should aim as a kind of panacea for all religious defects and disturbances. This is a fit time to ask what the fathers of New England thought of church unity.

The Pilgrims were driven from their country by religious persecution. But they were not persecuted because they disbelieved any part of the creed of the church which drove them away. Their one offense was that they would not accept church unity. They claimed the right to administer their own religious affairs, to choose their own officers, compose their own prayers, administer the sacraments in their own way and conduct worship as seemed to them most appropriate. They insisted that their fellowship in such worship should be limited to those who gave evidence of holy living.

These things the Episcopal Church denied to them. That church was supported by the state and received from the state authority to enforce its requirements. It had separated from the Catholic Church, but it would allow no separation from itself. It forbade that any should unite to worship God except in the forms which it prescribed, in the places it appointed and under the direction of leaders which it had selected. It enforced its requirements by severe penalties. Some who attempted to worship God apart from the church were fined and imprisoned. Many were ostracized and financially ruined. Some were banished and some were hung. Clergymen who advocated toleration were deprived of their living and silenced.

It was because of these persecutions that the Pilgrims left their homes and fled to Holland. They finally secured from their king the reluctant concession that they might expect to be let alone if they came and settled in the trackless wilderness of the New World. But the spirit that drove them away and yet would rather have held them and compelled their submission has not yet died out of England. The Established Church has succeeded in stamping with a negation every religious organization which it could not control. It calls them separatists and schismatics, and has compelled them to accept the names of Dissenters and Nonconformists. It has imposed on their members serious disadvantages in citizenship, in society, in education, in seeking appointments to public office. It has compelled them to pay taxes for its support and to acknowledge its authority in the most sacred experiences of their homes. It has yielded to their demands for equal recognition of their rights only inch by inch, when compelled by determined and persistent attacks on its intrenched positions. The Episcopal Church in England has thus demonstrated once more the truth confirmed in all history that church unity tends to the worst of all tyrannies, the control of men's consciences by an organization claiming divine authority.

Eight years ago the Episcopal Church put forth the Lambeth proposals, looking to church unity. Of the four propositions, three were acceptable to most Christians. The fourth was simply a claim of that church to pass on the appointment of every officer who might minister to men in the name of Christ and of his church, and to confer on each one so appointed a peculiar grace. The proposals have led to a great deal of discussion as to how church unity may be brought about, but to little more. The descendants of the Pilgrims have learned a toleration which their fathers did not receive and knew not how to give. But they will never put their necks again under the yoke of bondage of a united church till they have unlearned the lessons which made the Pilgrims the founders of a free country in which the only authority of any church is the convincing power with which it appeals to the consciences of the people.

Church unity robbed the Pilgrims of their homes and their liberty. It drove them to found a nation in which, by the grace of God, men have come to learn that he is no respecter of persons, but whoever worships him in spirit and in truth, by whatever forms, is acceptable to him. While this nation remains a republic the only church unity possible is that in which each religious denomination shall manage its own affairs, while it seeks also the prosperity of every other in which it recognizes the presence of God. When such harmony among all the churches of Christ shall have brought about some kind of federation in which each organization shall recognize the rights and promote the welfare of all the others, there will be fulfilled the real Christian unity for which our Lord prayed and which his disciples long to realize.

DR. QUINT AND CHRISTIAN SCIENTISTS.

The *Transcript* persists in its statement that Dr. Quint was in favor of Congregational churches granting to their members letters recommending them to "Christian Science" organizations. It says:

> We have a certified copy of the letter in regular Congregational form given at the suggestion of Rev. Dr. Quint by the Fair Haven Congregational Church, dismissing and recommending the person in question to the First Church of Christ, Scientist, Boston. That church has received the letter and has admitted the person into full membership. Does this satisfy our neighbor?

We never questioned the fact that the letter here referred to was granted. The pastor of that church wrote to us as follows:

> The clipping you inclosed from the *Transcript* is only partially correct. My church was asked to grant such a letter as is there stated, but, not being sure of the proper course to pursue, at my suggestion the matter was laid over for one week. This was the second or third week in October last. During the week I was in Boston and saw Dr. Quint in the library of the Congregational House. He was then just about to leave. After speaking with him upon another matter, I stated the request that had been made to the church here and asked him what we ought to do. To this he replied that he had been giving this very matter much thought of late, and he did not see any reason why such a letter should

not be granted. I think he would have talked longer with me upon the point in question had he not been called away to speak with some one else. But Dr. Quint did not say one word to me about discipline for the church refusing to grant such a letter. I regret very much that I have no written statement from him on this matter.

Remembering the opinion often expressed by Dr. Quint on this subject, and having at hand the statement concerning it which he dictated a few months ago, we were convinced that Dr. Quint either misunderstood the pastor's question at the brief interview referred to above or that his answer was incomplete or not fully understood. The statement which Dr. Quint dictated was to the effect that letters ought not to be granted recommending members of Congregational churches to Christian Science organizations, but that persons desiring to unite with these or other organizations with which Congregational churches are not in fellowship should not be censured for so doing. He advised that when a member of honorable character has made it clear that he is not in agreement with the faith of the church, the church might consent that he be no longer under its watch and care and that his name be dropped from the list, and he thought that the person withdrawing from the church should receive a certificate to that effect. This, we believe, is the position generally held in Congregational churches.

The *Transcript* appears to prefer the report of Dr. Quint's verbal and hasty reply to a question instead of his deliberate written statement in answer to the same question, which we printed but which our contemporary seems to have failed to notice. We prefer the latter. So also, probably, will most other persons who value Dr. Quint's opinion.

PURITAN OR PARISIAN IDEALS?

Col. T. W. Higginson is never happier than when he is combative and he has rare facility in arraying himself against conservative forces. His latest *protégée* is McMonnies's Bacchante, and in defending her and those who have ordained that she shall stand in the courtyard of the Public Library he goes out of his way—so it seems to us—to asperse those who differ with him. He suspects that it will be found "that the great majority of those who have voted to condemn the harmless creature, in religious conventions, have never even seen her, but are like the good clergyman in Lowell's Biglow Papers who writes about 'the pernicious heresies of the *Liberator*, a paper of which I have never, I thank God, read a single line.'"

Now it is true, doubtless, that the average clergyman of Boston has not the leisure that Colonel Higginson enjoys nor does he pretend to be the authority on art that Colonel Higginson might reasonably claim to be, but we believe that he is quite as prone to base his opinions on facts ascertained by himself as any member of society of equal prominence and responsibility. We will hazard the statement that most of the Boston clergymen who have felt it their duty to speak out on this subject have only done so af er first visiting the library courtyard and inspecting the Bacchante. Colonel Higginson will not make friends for the Bacchante or improve his own reputation by such slurs. Moreover, men like President Eliot and Prof. Charles Eliot Norton of Harvard, President Warren of Boston University and Hon. William Everett and Judge Robert Grant happen to agree with the clergymen. Will he also attempt to laugh these men, his peers, out of court?

The truth of the matter is that this case has assumed more than local and temporary importance, and its discussion now is most opportune. It is time for the people to decide whether the ideals of the Puritans or the ideals of the Paris of today are to govern in this land; whether our artists, authors and dramatists are to be encouraged in a course that will some day bring them to the nether depths which Paris witnessed last week when Sarah Bernhardt was placed on a throne and exalted as the "divine" interpreter of life; or whether they are to be held to an ideal of art which exalts only the good, the true and the beautiful. If those who have just risen from reading the great historical romance, Quo Vadis, came from it with one impression clearer then another it was this, that a people as carnal, selfish and æsthetic as were the Romans of that day deserved just such a ruler as Nero and just such a fate as ultimately overtook them; and the news dispatch from Paris last week describing the glorification of Sarah Bernhardt read as if it were an up-to-date chapter of Sienkiewicz's great novel. We are confident that Boston will decide ultimately to be faithful to the highest ideals, and will err, if at all, on the side of chastity, not lubricity.

THE NEW MISSIONARY MONTHLY.

In *Congregational Work* the missionary enterprises of the Congregational denomination are for the first time unitedly presented in one periodical. The first number, for January, 1897, is a well-printed quarto of twenty pages. The first page is filled by a comprehensive salutatory, and each of the six societies has a department filled with editorial and contributed articles—all interesting and pertinent. They are, substantially, of the same character as those published in the periodicals and pamphlets issued by the societies to increase interest in their work. If *Congregational Work* is to take the place of these publications the reduction of expenditures will be large. The A. M. A., for example, last year, receiving contributions from churches, Sunday schools, other organizations and individuals amounting to $184,551.15, spent on the *American Missionary*, above receipts from subscribers, $5,975.63, and in printing and distributing pamphlets, circulars, etc., $8,136.93, making in all $14,112.56. This does not take into account the time of officers of the society spent in writing and editing.

Reckoning on this basis, the annual cost of giving printed information of the work of our six missionary societies must be a large one, and the most of it is paid out of the contributions received for missionary work. This new periodical is to be issued ten times a year at ten cents for each annual subscription. The substitution of it, therefore, for the various missionary periodicals will, if it serves their purpose, be an important step in economical use of our benevolent gifts; while, if it only supplements these publications, it will simply increase, at added expense, the same kind of reading matter. It is important, then, for all our churches to make *Congregational Work* so thoroughly successful that it may be seen to meet the need for which other missionary publications have failed adequately to provide. It is gratifying to learn that the new paper starts off with a circulation of over 73,000.

HOW HISTORY HINGES ON CHRIST.

All human history before him led up to him. All since his day has had to be studied in its relation to him in order to be understood. He is its central, supremely vitalizing figure. The ages before him were conscious of their large ignorance of spiritual things and longed for his advent that the truth might be bestowed upon them more abundantly. More recent ages, whatever their differences of religious theory or practice, have been at one in the belief that in him the fullness of spiritual truth had been revealed.

Human history is more than a record of the rise and fall of nations. It takes chief account of principles. It is a narrative of the stern battle of truth with error and of the gradual but certain victory of truth. It all hinges upon Jesus Christ, as one studies it, because he first embodied truth and in his triumph over death and sin truth itself won its most signal, conclusive conquest. Had he fallen, the race would have been ruined. Because he overcame we ourselves are assured the possibility of overcoming.

Moreover, the regeneration of society, religion apart, depends upon the acceptance of his teachings. No philanthropy wins confidence, however beguiling, if its objects do not think they see in it some practical illustration of what he commanded. The line along which the settlement of international controversies, the great disputes between capital and labor, and other disturbing factors in the modern social situation, is precisely that along which the suggestions and commands of Christ point us forward.

Individual salvation depends upon him. National redemption also must come through him. More and more does it become evident not only that he is the central figure of human history, but also that it actually hinges and depends upon him.

CURRENT HISTORY.

Our Foreign Relations.

Both the German and the Spanish press have not failed to criticise with asperity the resolute action and unconventional language of our Administration, to which we referred last week. But it must be confessed the Spanish press and people have shown more restraint than would have been predicted as possible under the circumstances. The Spanish cabinet is said to be preparing a diplomatic note to be sent to other European Powers, in which the Spanish answer to President Cleveland's charges will be incorporated, and there, doubtless, also will be inserted a query respecting the attitude of European Powers toward us should we proceed to enforce the Monroe Doctrine as it is interpreted by this Administration, or interfere with the contest in Cuba as the champion of outraged humanity and civil liberty. That there is some likelihood of the latter course must be apparent to those who have read the joint resolutions introduced in the Senate last week by Senators Mills, Call and Cullom, and if it prove true, as is now reported, that Maceo, the ablest of the Cuban revolutionist leaders, was not defeated and killed in honorable combat, but was betrayed by one whose palm had been crossed

with Spanish money, and was then foully assassinated when on his way to accept the invitation of a Spanish official to a parley protected by a flag of truce, then there is no predicting what our legislators may propose to do. Party and sectional lines have broken down completely, and the Cubans have champions among the most conservative legislators in Congress who favor immediate interference.

The opposition which has developed in Venezuela to a ratification of the treaty between Great Britain and the United States which will settle the long-standing dispute by arbitration is not likely to prove successful, but it is well worth considering. For it voices, doubtless, a feeling that must be more or less prevalent elsewhere in the Latin-American States. We have asserted, under Mr. Olney's interpretation of the Monroe Doctrine, that not only are American questions hereafter to be settled by Americans, but the method he has selected in settling this Anglo-Venezuelan dispute asserts just as plainly that we are to decide just how all other American States are to settle their grievances with European Powers, and that all they have to do is to ratify our will. Now as it happens that the continental Powers of Europe have not accepted, as Lord Salisbury has, our latest interpretation of the Monroe Doctrine, and as it is at least conceivable that the Latin-American Powers may not always docilely submit to our assertion of hegemony, it is evident that if we do not appreciate now how pregnant and far-reaching have been the steps which we have already taken in this phenomenal year we would better begin to do so. What all this implies to a keen, English man of affairs is set forth in Mr. Sidney Low's article in the December *Nineteenth Century*. His summing up of the matter deserves to be pondered, for if we have reversed our historic position, and have entered upon the great career of responsibility which the new policy clearly implies, we should do it with eyes open.

Civil Service Reform.

The annual meeting of the national Civil Service Reform League last week was one of the most encouraging and inspiring gatherings which the men who have long labored in that good cause have ever been permitted to attend. The president, Hon. Carl Schurz, in his review of the year's gains and losses, was able to report a larger net gain than ever before noted in any one year, a gain seen not only in the withdrawal from the spoilsman's clutches of many thousand Federal offices, but also in the enactment by States and municipalities of statutes and ordinances which will exempt many of the smaller civic units from the control of politicians. From every side comes the same tale of increased efficiency of the service, lessening of expense to the taxpayer and betterment of social conditions. Most significant of all, our legislators, in sheer self-defense, are turning to such law as now exists or such as may be enacted to protect them from the clamor of those who seek office and the wrath of those who fail to get it. Many of them are finding it utterly impossible to attend to their ever increasing and more complex legitimate duties, so persistent is the demand of their constituents that they shall serve as mere office brokers. Hence with such a feeling dominant among congressmen, and so outspoken and long-tried a friend of the reform as Mr. McKinley in the White House, it would seem probable that during the next Administration the entire Federal service would be put on a rational basis of merit and permanency of tenure. Surely with his past record to keep untarnished by avoiding any future defection, and under obligations as he is to men of all parties for his election, Mr. McKinley cannot afford to fall below the ideal which his predecessor, in the main, has kept before him, nor do we believe he will. With our consular service put on a sensible business basis, and the fourth class postmasters removed from the arena of petty local politics, we shall be in a condition four years hence to make our bow to the new century with a face that is not ashamed. It was a sad day for this country when the Jacksonian spoils theory took root.

Governor Morton's decree last week approving a reclassification of the service list of New York gives great encouragement to the reformers there, and is just as great a disappointment to Mr. Platt and the Republican machine. Would that it could be a happy omen of a more grievous disappointment for the same "boss," who flatters himself that he has a chattel mortgage on the seat in the United States Senate now occupied by Senator Hill. The Empire State should have a senator of imperial proportions. Unfortunately the only gentleman thus far named as likely to dispute Mr. Platt's claim to the honor is Mr. Joseph Choate, who with all his culture and ability has of late become too prominently identified with the interests of the favored few to make him the ideal senator.

The Control of Corporations.

President Cleveland in his message stated, what was apparent long ago to any one who had studied the record, that Federal legislation against trusts had proved inoperative, chiefly, if not wholly, owing to the imperfections of the law. He seemed to think that perhaps the solution of the problem was to come through legislation by the several States. Attorney-General Harmon in his annual report, just published, also calls attention to this, and admits that unless Congress will amend the law so as to meet the objections which our judges have raised in construing it, it is quite useless to expect relief through the Federal courts. Moreover, he states that the funds at the disposal of the Department of Justice which can be applied to the investigation, preparation and prosecution of cases is wholly inadequate. Congressmen will prove their statesmanship by instantly grappling with this matter. They need not wait for a special session.

Just at a time when the people of New York are getting out injunctions restraining their city fathers from giving away a franchise worth millions, Boston, thanks to the energy of a few of its intelligent citizens, rejoices in the all but completed understanding by which the West End Railway, in return for the use and control of the underground subway through the heart of the city, consents to the imposition of such a tax upon its gross receipts as will, within the limited time for which the monopoly is granted—twenty years—reimburse the city for all expense incurred in building the subway and also produce a revenue which can assist in lessening the rate of taxation. But New York is improving also. One of its aldermen has dared to suggest formally that the city purchase and assume control of the natural monopoly of manufacturing gas for public and private consumption, and the idea meets with more favor than could have been predicted without provoking a smile a few years ago.

State Control of Municipal Affairs.

The sudden nominal conversion of two of the Boston Board of Police Commissioners to agreement with the chairman of the board, Gen. A. P. Martin, in belief in a licensing policy which will not permit the planting of more saloons in certain of the better grade residence districts of the city was caused by Governor Wolcott's letter to the Police Board insisting that they define their policy immediately so that the citizens who voted for or against license on the 15th might vote intelligently. Good men differ as to the motives which influenced the governor thus to use his influence, and there is some difference of opinion as to the reasons for the change of base by the majority of the commissioners, but all will agree that the governor was justified legally in doing as he did, and that it is well now and then to have the fact emphasized that the commissioners are State, not local, officials, and responsible only to the State. So long as men like Governor Wolcott and the late Governor Greenhalge are at the helm, the city has not much to fear from this anomalous condition, and it probably is the best practical solution of the problem. But the fact remains that a governor of a different stripe might be more responsive to the behests of the organized liquor dealers of the city than to those of any other class of the community; and in theory, at least, Bostonians are held to be incompetent to suppress vice, detect and punish crime, or to control the saloon.

Statistics Concerning Family Life.

The Massachusetts Bureau of Statistics sent forth last week another part of its analysis of the census of 1895, and to all interested in family life and tenement house problems it will prove to be indispensable. How could the comparative sterility of the native stock be more surely indicated than in the statement that whereas the average size of a family in Suffolk County is 4.79, in Nantucket it is only 3 07. Again, how gravely have modern industrial conditions affected the family life when it can be chronicled there are 14,380 females and 7,456 males who live singly in lodgings, and either provide their own meals or dine in restaurants. Families of three persons are most numerous, both in the cities and towns, and it seems to be the norm by which this generation is to be judged. As Suffolk and Nantucket Counties have the highest and lowest average size of family, so they also have the highest and lowest rates of congestion. Holyoke has the highest and Newton the lowest rates among the cities. The quality of the house which shelters the family is usually an important index of its character, and it is interesting to note that by far the greater number of the houses in the State are of wood, and but one story and an attic high. The number of houses has increased 34.91 per cent. since 1885, and the State now has dwellings which would accommodate an increase of 12.62 per cent in population. The predominance of the wooden house in New England was a phenomenon which W. Robertson Nicoll of *The British Weekly* especially noticed when recently in this country, and he returned home convinced of its superiority to the average British domicile of brick or stone.

NOTES.

A technical error vitiates the South Dakota vote on constitutional amendments and gives prohibition another lease of life.

Idaho's Supreme Court decides that the amendment to the constitution giving suffrage to women was carried in the recent election.

Haverhill's transfer from the license to the no-license column and the general rout of the A. P. A. were the most striking incidents of last week's municipal elections in Massachusetts.

Hawaii, which will renew its petition for annexation as soon as the Administration changes, is not concerned, though somewhat surprised, at the news that the recently pardoned ex-queen has arrived in this country.

The statement just put forth by the National Democratic party leaders indicates permanent hostility to their former Democratic allies, now led by Mr. Bryan, and to their former Republican enemies if they persist in devotion to a protective tariff.

The force of public opinion has just compelled Great Britain's largest railway corporation to recede from its position of hostility to some of its employés solely because they were trades unionists. A strike involving all British railways and putting a stop to all traffic impended, and the public refused to submit to any such penalty for any such cause.

The revelations of the Berlin tribunal respecting the intriguing at the German imperial court, the rottenness of life in official circles and the venality of German journalists have come at an inopportune time for those German patriots so recently shocked by Bismarck's revelations respecting Germany's devious foreign policy. Berlin correspondents assure us we have no conception of the unrest and dissatisfaction with affairs, domestic and foreign, which prevails among thoughtful Germans.

There are some indications of an understanding between Russia, France and Great Britain which will bring to pass such reforms in Turkey as will put an end to the reign of terror and injustice, but no scheme for partitioning territory or deposing the sultan is likely to be forthcoming. Great Britain's calm acquiescence in Russia's diplomatic victories in China is unexplainable on any other basis than that some *rapprochement* between the Powers hitherto hostile has been perfected, the fruits of which will soon be seen in the near East.

IN BRIEF.

The careful summary of the statistics on intemperance in Massachusetts on another page furnishes food for serious thought. May it suggest some adequate remedy!

The Secretary of War has recalled, very properly, his permission to build a Roman Catholic chapel on the grounds of the Government at West Point.

Our Christmas number next week will contain among other seasonable features a generously illustrated article by Miss Estelle M. Hurll, entitled The Christmas Angels—a study in sacred art.

New York State spends $4,000,000 annually for the 20,000 insane persons in its care. That is a significant evidence of the hold which philanthropy has upon those who are sane.

The Bible Society, through the falling off of legacies, finds its work painfully limited and appeals for liberal gifts. Would it accept contributions for distributing the Revised Version of the Bible?

Eminent ministers advocate in the *Homiletic Review* the riding of bicycles on Sunday. But they would probably confine Sunday riding to going to church. They would not encourage it for pleasure. Yet there is genuine pleasure in riding a bicycle to church over good roads.

It has been happily suggested that the Jews who are indignant over President Cleveland's reference to Christ in his Thanksgiving proclamation should turn their attention to the Declaration of Independence and other national and state documents which close with "Given in the year of our Lord," etc.

The Puritan has "gone into commission," to use a technical phrase, is now one of our navy, and by many is considered the most formidable vessel we have. Thus do our naval officials recognize the share of the Puritans in making our past history. We have not heard of any serious proposition to call any vessel of our navy The Cavalier.

The national House of Representatives at Washington has decided not to allow liquor to be sold in the Capitol building by a vote practically unanimous. Hon. Elijah A. Morse of Massachusetts is entitled to the credit of securing this decision, for which he deserves the thanks of all good citizens. It remains for the Senate to make this vote into law.

Colorado College has now only $31,000 to raise to secure the Pearsons fund. This amount must be pledged before Jan. 1, 1897. If the friends of the institution work heartily together for the next two weeks the anxiety of President Slocum and of his brave colleagues on the faculty will be entirely relieved. Every dollar given in the present emergency will count for many times what it would at any other time.

As it is obviously impracticable, with our limited space, to report fully the annual meetings of the 5,400 Congregational churches in the United States—most of which occur at this time of the year—we ask, in the interest of fair treatment of all, that only brief accounts be sent of the distinctive features or the noticeable progress of the year. Further condensation by us may sometimes be necessary in view of the large amount of such matter that pours in upon us at this season.

A recent letter from Prof. Williston Walker reports that the condition of his father, Dr. George Leon Walker, has changed but little during the last few weeks, but whatever variation has been noted is in the direction of gain. He cannot speak beyond "yes" and "no," nor can he write, but his mind seems to have most, if not all, of its old-time quickness and vigor. He is beginning to read a little, and found in the *Springfield Republican* the notice of Dr. Quint's death. The news was a great shock and grief to him.

Dr. Pentecost is authority for the statement that if he accepts his call to the Presbyterian church in Yonkers, N. Y., then Rev. John Watson (Ian Maclaren) will be called from Liverpool to the Marylebone Presbyterian Church, London, where Dr. Pentecost now is. Ian Maclaren sailed for home this week. May he have a *bon voyage!* William Winter, at the Lotos Club dinner in New York last week, referred to Dr. Watson as "the finest literary artist in the art of mingled humor and pathos that has come into literature since Sir Walter Scott."

We have often referred to the excellent work done by Mrs. Alice Gordon Gulick in her school for girls at San Sebastian, Spain. She has conducted the school at great disadvantage through want of books. She and her fellow-teachers greatly need a library suitable for the higher education of women, and any gifts of money or volumes for that purpose would be highly appreciated. She does not want theological tomes that have outlived their usefulness. Mrs. Gulick's address at present is Castile, N. Y., and she would gladly answer inquiries as to what books would be serviceable.

Dr. John Henry Barrows, who has been in Germany for the last few months and who is probably now on his way to India, will return to Chicago next April. The general expectation is that he will accept his call to the Kenwood Presbyterian Church, where Mr. Vrooman has been preaching. Dr. Barrows helped to organize that church and in it are many of his old parishioners. It is near the university, in which he holds a professorship. Some Easterners have cherished a hope that Dr. Barrows on his return would be drafted for service a little nearer the Atlantic seaboard. He will, however, in Chicago quickly resume his old place among the leaders of thought and work.

Andover is agitating a unique plan for preserving a permanent memorial of the two hundred and fiftieth year of its corporate existence which was celebrated last summer. It is to purchase and turn into a public park "Indian Ridge," well-know to thousands of Andover alumni and alumnæ as a beautiful resort, and geologically famous since President Hitchcock discovered it in 1846 and Rev. G. Frederick Wright connected it with a system of glacial kames in 1875. A mass meeting was held last week in the interest of the project and Professor Wright, Dr. E. W. Donald and others made stirring addresses. Mr. Draper, the veteran publisher, offered to bear one-tenth of the expense of purchasing the Ridge.

Mr. Locke Richardson is to be credited with a new, ingenious, and by no means forced, interpretation of the words Shakespeare puts in the mouth of the character in Henry the Fourth who describes the death of Sir John Falstaff. Reasoning that since Falstaff of all Shakespeare's characters showed the greatest familiarity with Scripture, therefore in his dying hour he might be expected to quote it if ever, Mr. Richardson asks why it may not have been that when Falstaff "babbled of green fields" to Mistress Quickly he was calling to mind the immortal Twenty-Third Psalm and its reference to Him who made the Psalmist "to lie down in green pastures." Horace Howard Furness, the eminent Shakespearean scholar, thinks this suggestion is bound to be accepted.

A happy omen of better days was displayed in New York city lately, when the six leading ministerial associations of the city, the Methodist, Baptist, Lutheran, Congregational, Presbyterian and Reformed, met to discuss The Ideal Newspaper. Huntington's letter gives fuller particulars. It is significant that this first meeting of its kind should discuss so timely and practical a theme. "The garbage press" is Theodore Roosevelt's name for the newspapers which make descriptions of wickedness their principal attraction. The name is a good one and ought to stick. That Christian parents are so careless in allowing papers of this description to come into the hands of their children is a matter of regret as well as of surprise. If garbage of this sort had the odor of its physical correspondent it would not be permitted to remain in any decent man's house for an hour.

The mission boards of the various denominations propose a plan for simultaneous meetings throughout the whole country. The plan includes a sermon on missions from every pulpit Sunday, Jan. 10, a mid-week prayer meeting for missions, district missionary rallies in the larger cities on Thursday evening and an interdenominational mass meeting on Friday evening. The committee representing the boards issues an appeal which we heartily indorse. They say:

The opportunity for world-wide evangelization was never so great as at present. Ability has kept pace with enlarging opportunity. The Christian Church has the men and the means. Her responsibility has therefore proportionately increased. Yet on fields long occupied and white unto harvest the supply of laborers is utterly inadequate. The established work is crippled. Re-enforcements are needed. Advance is impossible until gifts are enlarged, while the church at home is suffer-

ing from the very "heresy of inaction." In the hope of quickening the church to a due conception of its blessed privilege and solemn responsibility in the sacred enterprise of missions we issue this appeal, and as the representatives of the foreign mission boards in the United States and Canada we suggest the inclosed plan of campaign.

THE CENTRALIZATION OF FORCES.

The thoughtful paper read by Dr. Alexander Lewis of Worcester before the Boston Ministers' Meeting last Monday considered the concentration of forces with reference to pastor, people and church. He affirmed that the pastor's powers should be bent upon the spiritual upbuilding of his church, and in order that he may devote himself to this end he should be relieved of many outside calls and of much work in the church, which may properly be performed by an assistant, and which often makes serious inroads upon his time and strength. He believes that the people must be brought into vital relations with the church, and in this connection referred to the number of "church tramps" in any of our cities, and the duty and difficulty of inducing these people to connect themselves with some church. After this localization has been affected each member of a church must be given some definite, personal work to do, for which he will be personally responsible. Dr. Lewis described a letter which he is sending to his own church members, asking them to signify upon a printed blank which of five branches of church work they are at present engaged in, or may be counted upon for activity in during the coming year, and he believes that in this way may be suggested to them the fact that the time one has to devote to the church should be carefully proportioned and divided between the meetings where one is to receive and those where one is to give.

There should also be special work for each church. Churches, like individuals, have their own problems to solve and their own work laid upon them to do. No church need feel called upon to adopt a plan of work simply because it has been successful in another church. Dr. Lewis advocated strongly the union of churches of all denominations in observing a season of special work and prayer, and said that in his judgment the Lenten season was the best time for such services.

During the short discussion which followed, an expression of opinion on the part of the working pastors present showed that thirty-one prefer some time other than the first week in January for special services of prayer. Sixteen have been in the habit of observing some time other than the first week in the year, and thirty expressed themselves as favoring a week early in the fall, when the church work for a new year is being planned and entered upon.

A PLAN OF FRATERNITY AND BENEVOLENCE.

To Pilgrim Church, Dorchester, Mass., many inquiries have gone of late from all parts of the country as to its Pilgrim Fraternal Association. The fourth year has just closed with good reports and a favorable outlook.

It is an inspiration to any pastor in these days to see from forty to sixty men of the church and congregation mingling in social and fraternal intercourse. At no service or sociable can this be accomplished with the freedom and enjoyment that the men have at these monthly meetings. After the roll-call and business and the talk or entertainment, simple refreshments are served, consisting of coffee and doughnuts, crackers and cheese. The table is spread by the sexton, and every man helps himself, thus throwing the participants together in a way to encourage acquaintance and good feeling. Many of the members have furnished a profitable and often amusing talk on the business in which they are particularly interested, and it is surprising how much undiscovered and undeveloped talent and entertainment may be brought out in this way. Laymen can talk admirably on such subjects, and their resources of anecdote and humor are abundant. So the double value of enjoyment and instruction is evident.

Next to the fraternal intent of the organization is the benevolent feature. The members aim to be of service to one another and the church. If a member is laid aside by sickness a full week he is entitled to $5. The aid is continued, if need be, for not more than eight weeks in any one year. Should death ensue, the sum of $50 additional is paid to the family toward defraying necessary expenses. Two such cases have come to the association the past year, and in both instances the aid furnished was timely and invaluable. A brother, overtaken by misfortune in his family or in his employment, may be assisted at the discretion of the advisory board to the extent of $20. In two instances such help has been a source of great satisfaction.

There is room for such an association in most of our churches. Fraternity and relief are worthy handmaids of religion. The cost to members of the association is but fifty cents per month, and while few miss that amount from their individual income many may be greatly helped by the combined result.

W. H. A.

GRATEFUL AND APPRECIATIVE HEARTS.

The friends who have sent aid for the destitute widows and orphans will be interested to read extracts from a letter from Harpoot written not much over a month ago by a daughter of Dr. Goodell, of sainted memory, the wife of Dr. Barnum of Harpoot.

Many women bring us stockings they have knit, or shawls they have crocheted from wool prepared by themselves, and beg us to buy them, saying, "Our children are hungry," or "We want to get bread." We buy their articles and then give them away to others as the cold weather is advancing.

Miss Daniels is giving a warm meal several times a week to those of her needy pupils, who only have dry bread at home and sometimes a scanty supply of that. Gifts from America are making this possible. It is a pleasure to see the school children now supplied with dresses and sacques, but there are many needy ones still, for clothes will wear out, even with the best of care. A few days ago ten orphan girls arrived from Arabkir, to be sent to the Broosa Orphanage near Constantinople. Almost every one needed a change of underclothing and stockings. Several needed dresses and warm jackets, and all required combs, soap, towels, etc. Besides, beds, pillows and quilts for the journey had to be made, and now ten more orphan girls from this city and region are to be sent to the German deaconesses' school in Smyrna. Similar provision must be made for them. It was touching to see the joy of one little orphan girl over a pair of shoes given to her; she kept putting them up to her face as though caressing them.

We use the money very carefully, so that it may go as far as possible and do the most good. We are thankful for every dollar sent. As we visit the desolate homes about us, our hearts often ache as we look around the bare room where there used to be rugs and cushions but which now is so destitute of all comfort, and we wonder how the family will keep warm, where the coal will come from, or if they will have any, and how they can buy food for so many mouths when there is no work, no industry for them. How often women come to us begging for work. "I don't want you to give me money," said one; "only give me work, work." How can the poor people live without help from abroad? We have faith to believe that Christians in other lands will not forget their suffering brethren and sisters in Turkey.

MARY E. BARNUM.

STAFF CORRESPONDENCE.

FROM NEW YORK.

A Symposium.

The Clerical Union, by invitation, united with the Presbyterian, Baptist, Methodist, Lutheran and Reformed pastors in a joint gathering at the Fourth Avenue Presbyterian Church last Monday forenoon. After singing, prayer and an address of welcome from President Erdman of the Presbyterian Ministers' Association, the appointed topic of discussion, The Ideal Newspaper, was taken up. There ensued about as lively a time, probably, as either of the bodies represented was accustomed to. The first address was a written one by Dr. D. J. Burrell. The theme was evidently one on which he had thoroughly made up his mind and of which he was aching to free it. His paper was as full of wit as was ever a duck's egg of meat, and his satire was as plentiful as his wit. He could not rein himself in for classification, but bunching our daily and Sunday newspapers in a mass, he brought down the lash of his condemnation in a style that reminded one of the good old slave driving times "befo' de war."

Dr. Burrell enumerated the papers' crimes and shortcomings, their taste for vile police reports, murders, scandals, divorces, their careful spying out of all manner of indecency, as if of set purpose to make a paper as unfit as possible for introduction into a decent family. There was so much of truth in his arraignment that the hearts of the bulk of the audience were with him despite the full vein of overstatement which they were willing to allow was adopted for emphasis. He failed to describe the "ideal" newspaper, apparently leaving us to infer that it is just what the actual is not. A later speaker, however, described it, and said we should see it in the millennium!

Then followed addresses, "limited to five minutes" — the minutes being of elastic length—from Drs. J. W. Johnston, R. S. MacArthur, H. A. Stimson and John Hall. These rather softened down the tone of the opening essay, laid a fair share of the blame upon the buyers of objectionable prints—some of them church members—but for whose demand the supply would cease. A committee was appointed to consider the matter and see what can be done to secure cleaner papers. It consists of Dr. J. M. Buckley and the five minute speakers named above.

Conference of Churches.

The autumnal conference of the Manhattan-Brooklyn Conference of churches met with the Broadway Tabernacle Church, Dec. 3, nearly all of the (about forty) churches being represented. Mr. Charles P. Pierce presided, and Rev. E. H. Byington acted as scribe. Rev. F. B. Richards, assistant pastor, in behalf of the Tabernacle, welcomed the delegates. A minute on the death of Dr. A. C. Perkins, late president of the conference, prepared by Rev. D. B. Pratt and advocated by Dr. Meredith, was passed. The new Manhattan and the Patchin Avenue (Brooklyn) Churches applied for membership. Rev. A. E. Colton of Patchogue presented the claims of the Long Island Latin School, opened there under his care, and it was commended to the favor of the Education Society. The main question discussed was Church Expenses and How to Meet Them. It was led by Dr. R. J. Kent, who has attained

great success in the working of the pew rental system in his Lewis Avenue Church. The Central Church's plan (Dr. Behrends) was presented by Mr. E. H. Crumpton, Plymouth's by Rossiter W. Raymond, and Tompkins Avenue's (Dr. Meredith) by Mr. G. W. Hebard. In the evening a minute in honor of Dr. Storrs, prepared by Dr. Behrends, was passed by a rising vote. Messrs. S. B. Capen of Boston and B. F. Blair made addresses on the Duty of a Christian Citizen, both of which met with a hearty response.

Evangelistic.

Notwithstanding the growing crowds, necessitating overflow meetings on week days and Sundays and the visible increase in religious interest, Mr. Moody could not be prevailed on to stay here longer. He goes to Sing Sing on Monday, the 13th, saying that the churches hereabouts can and should do this work themselves. A few of them have already begun extra meetings. He is earnestly moving to induce the churches of the country to devote the month of January to evangelistic work, giving up for the entire month their social engagements, amusements, etc., and giving the time so saved to prayer and work for souls. His own meetings greatly increased in power during the last week of his stay. Before an audience of about 2,000 every morning and 2,500 every afternoon the devoted evangelist sometimes preached as though he was inspired. The better portion of the city press has given him a daily audience of many millions, and he says he hears from it continually from all parts of the land. He has repeatedly said that these five weeks in New York have been the happiest five weeks of his life.

Four neighboring Brooklyn churches—Dr. Gregg's, Presbyterian, Dr. Dixon's, Baptist, Dr. Banks's, Methodist, and Rev. C. Myers's, Baptist—are to unite in evangelistic services immediately after the Week of Prayer, Rev. Dr. J. W. Chapman of the Bethany Presbyterian Church, Philadelphia, giving a week's work to each church. In the eastern district also a movement is on foot to secure a series of union meetings, to be addressed by Drs. Meredith, Dixon, Parkhurst, Iglehart and Burrell, to begin in the Week of Prayer in the churches of Drs. Duryea, McElveen, Wells and others.

Natural History.

This study is decidedly booming with us. The Museum of Natural History has lately opened its large new sections, giving room for the display of many specimens heretofore completely useless because practically invisible. Bronx Park is now definitely fixed upon as the homes of the Zoölogical Garden and Botanical Park. All the collections of Europe in both departments, not one of which has a site equal to Bronx Park, have been carefully examined for the securing of their best features, and the work will shortly be driven with a will.

And now, at last, the Castle Garden Aquarium is open to the public, with its incomplete, but large and varied, collection of salt and fresh water fishes, to which additions are to be made, as rapidly as may be, of specimens native and foreign that for rarity or beauty are worthy of careful study. The collection of trout alone, of nearly every known variety, every disciple of Izaak Walton will own is worth a long journey to see.

Ian Maclaren at the Aldine Club.

Among the pleasant compliments shown to Dr. Watson (Ian Maclaren) in New York one of the most enjoyable on both sides was the afternoon "reception" given him by the Aldine Club. There he and Mrs. Watson met socially a large number of the authors, editors, publishers and bookish people who make up the select membership of the club. The free personal interview gratified the curiosity and deepened the interest of many whose admiring esteem the large-hearted Scotsman had already won by his unique literary work. HUNTINGTON.

FROM THE INTERIOR.

The Economic Conference.

More than usual enthusiasm has manifested itself at the sessions of this conference, held at the Chicago Commons for three days and at the Hull House two days. Special interest was shown in the addresses of Dr. Gladden, Mr. Ernest Crosby and Mr. H. D. Lloyd. Dr. Gladden emphasized the impossibility of leading any satisfactory life which does not recognize the fundamental principles of the Fatherhood of God and the brotherhood of man. Dr. Gladden is never radical but always reasonably Christian. Mr. Lloyd spoke on the money of conscience, which would do away with gold and silver and content itself with a certificate issued by Government indicative of value whether of labor or of production, to be current everywhere and to prevent any one from ever wanting work. Mr. Crosby gave an interesting account of the theories of Tolstoi, whom he has had the privilege of visiting. The blessings of the single tax were also set forth and the privileges of free speech of the most radical kind enjoyed to the utmost.

Visit of the Secretaries of the American Board.

Chicago has been favored the past week in the presence of two of the secretaries of the American Board, Drs. Smith and Daniels. The former, as stated last week, has given our theological students a comprehensive course of lectures on missions, with special reference to the origin, development and present proportions of the work under the care of the American Board. He was also in demand to address various meetings. Secretary Daniels is in the Interior to attend with Dr. Hitchcock, district secretary, a series of rally meetings which it is hoped will deepen the interest in foreign missions. He will speak two or three times every day while in the West. He was present at the Ministers' Meeting Monday morning and received a hearty welcome. He was also able to meet with the co-operating committee of the Interior, and give it some suggestions as to its duties. This committee is devoting itself with energy and wisdom to the work of spreading information as to the needs of the foreign field, and as to the advantages which come to a church from the regular observance of the monthly concert. It aims to secure a contribution large or small from every church in this vast territory and as far as possible from every member in it. It has also, in connection with the co-operating committees of New York and Boston, issued a valuable list of books relating to missions and which all our larger churches might easily and wisely put into their missionary libraries.

Ministers' Meeting.

The large attendance showed more than ordinary interest in the topic discussed. This was a review by Prof. E. T. Harper of Prof. George Adam Smith's first volume on the Minor Prophets. His paper was a thorough and comprehensive presentation of the facts brought out by Professor Smith's exposition, whose work on the whole was approved and the volume recommended for study. Professor Smith, said the reviewer, has the happy faculty of making the prophets live in our days. The International Sunday School Lessons were handled rather severely and the "hop, skip and jump method" condemned. The suggestion was offered that a book like the one under review be made a guide in Scripture study and that attention be confined to single sections of the Bible until the members of our classes master them. It is hardly probable that the sweeping condemnation of the international lesson would express the opinion of all who had taken much pleasure in listening to the professor. The feeling was general that a good deal may be said in favor of present methods of Sunday school study, and that even if not wholly satisfactory it may still be difficult to discover others which will be better.

A Long Step Forward.

The conviction has been growing in these parts that the period of destructive criticism is nearly over, and that it is time to be gathering up its results and formulating them for use. Accordingly, Dr. F. A. Noble of the Union Park Church has arranged with professors in four of our theological seminaries, Baptist, Presbyterian, Methodist and Congregational, for a series of twelve addresses to be given on successive Sunday evenings, beginning Feb. 14, on such vital subjects as The Philosophical Basis of Theology; Evidences of a Personal God; Higher Criticism and the Pentateuch; Credibility of the Historical Books of the Old Testament: Prophecy, Object, Scope and Use; Inspiration, How to Be Defined and Accepted; Place of Christ in Modern Thought; How Far Apostolic Interpretation of Christ Is Authoritative; New Testament Interpretation as Affected by Recent Studies and Investigations; Evolution Theories and Christian Doctrine; Systematic Theology, Is There Still Need of It? The Teaching of Jesus in Regard to the Hereafter. The speakers are to have a full hour for the discussion of their themes, and are to be untrammeled in their utterance. They will speak what they believe and will be responsible for the views they present. It is expected that the addresses will be gathered into a volume and presented to the public. It is hoped that the conservative yet liberal-minded men who have been selected to prepare these addresses, by a calm, clear and perfectly honest statement of admitted facts, will be able to remove a great deal of the skepticism which now exists in certain circles and which greatly hinders Christian work. It will be seen that in the choice of the subjects Dr. Noble has covered nearly the entire field of religious criticism, and has so worded the different themes as to make it possible to touch upon every difficulty which any honest, earnest investigator may feel.

A Double Anniversary.

We mean that of the opening of the Auditorium in Chicago, seven years ago, and the celebration at the same time of the twenty-fifth anniversary of the organization of the Chicago Athenæum, a literary and scientific school which has done not a little for the culture of the Western metropolis. Unitarians chiefly were the early promoters

of the Athenæum enterprise. For many years Rev. E. J. Galvin was its efficient superintendent. The Auditorium was built by the contributions and energy of Mr. Ferdinand Peck, who presided at the meeting Wednesday evening, and after introducing President Harper, who spoke briefly in commendation both of the work of the Athenæum and of the influence which the Auditorium has had in molding our social life, gave way to Dr. Edward Everett Hale, the principal speaker of the evening. His topic was How to Make Men. He seemed to take it for granted that the erection of the White City and the construction of such buildings as the Auditorium prove the existence of men worthy the name in Chicago. He insisted that we should not be satisfied with a system of public school instruction which sends boys into the world at the age of fourteen, and girls only a little older, wholly unfitted to be leaders in the business which may employ their energies. Hence the importance of evening schools like that furnished by the Athenæum. He would have every youth learn the value of time and how to use it profitably. He would encourage him to save the hours which are generally wasted for the reading of history. He would do all in his power to educate our youth in the history of our country and of other countries, in the character and capacity of our own people, in the language of our own time, in the mysteries of steam engines and electrodes, in the laws of nature, and in what constitutes a man, so that young people may know the difference between a small man and a great man, between a genuine man and one who is only his counterfeit. Dr. Hale's final emphasis was on the need of cultivating the habit of self-help, through which alone success is attainable. FRANKLIN.

FROM SCOTLAND.

Model Glasgow.

We are sometimes pointed to as a model municipality, and it is hoped that the new town council will do even more than their predecessors to justify the compliment our city has earned. Sir James Bell, our late lord provost, was certainly a model chief magistrate and municipal ruler. In retiring from office he gave an interesting and hopeful review of the work and improvements carried out during his reign. Our rates are lighter than in any of our large cities. The tramway service, although the fares have been reduced to the cheapest limit, has been highly successful and bears witness to the good sense and management of our corporation. But it is now felt that we must soon change to a more rapid method than that of horse haulage, and our authorities expect that, with faster and cheaper cars, the city will become still healthier and extend much more widely.

The population in old Glasgow is more dense than in any other city. The manager of the tramway department has just returned from an inspection visit to America. Letters from a correspondent specially sent to your principal cities have been appearing in our leading newspaper, and they point to the probable adoption either of the cable or the overhead electric system. Our civic rulers deserve credit for the number of parks and open spaces they have provided for the health and recreation of the people. The purification of the Clyde is coming within measurable distance, and we do not despair even of seeing the pall of smoke that hangs too often over us effectually dealt with, if not altogether dispelled. There is still need, however, of introducing district free libraries, and especially of lessening the public houses and giving the people direct control of the ruinous drink traffic.

Growth of Christian Endeavor.

The recent visit of Dr. Francis Clark furnished striking proof that this American movement is growing rapidly amongst us, and, like other things, is working upward in accordance with the law of evolution. Dr. Clark was much encouraged by the magnificent welcome given to him by the Scottish Endeavorers, who filled our large St. Andrew's Hall to its utmost capacity. There is work for this movement to do in America, as Dr. Clark pointed out, in purifying the political atmosphere and in training young men and women to stand up publicly for the Christian ideals of righteousness. The same work is needed here. We have just concluded our municipal elections, and the newly-formed "Christian Progressive" Union shows how this program of the C. E. societies, as sketched by their enthusiastic founder, can be vigorously and directly applied in guiding public opinion and the large but undisciplined army of municipal voters. The attention of our churches has now been drawn to the presence and force of the Endeavor movement, and the problem is how to relate the churches and these thriving societies in a friendly and fruitful alliance. The starting last month of *Scottish Endeavor*, as the monthly organ of the movement in our country, is the latest sign that the Endeavor Union has come to this part of the world and has come to stay. We have now 344 registered societies in Scotland and a total membership of 15,000.

Academic Barbarians!

Our heroic youths of Gilmorchill University have just been distinguishing themselves as a physical force party. Not content with electing by their votes Mr. Chamberlain over Mr. Augustine Birrel, M. P., as their lord rector for the next term, they organized a torchlight procession through the streets to signalize the triumph of conservative and unionist sympathies. The usual termination of this enthusiastic procession is one of the city theaters, where, for the time being, the students mingle with "the gods" of the upper gallery and turn their torches into palms of victory. On this occasion they made for the Skating Palace in one of our thoroughfares with results damaging to numberless panes of windows in that institution and provocative of diverse pains in their own Grecian and other heads! The entrance to the Skating Palace was barred, a large hose procured from the superintendent of the city's fire department was turned on and the subsequent conflict between police and students was serious enough while it lasted. The case was happily disposed of this week by the presiding magistrate, and the eight students apprehended and charged with malicious mischief were let off with the Scotch verdict of "not proven."

Popular sympathy will go with this verdict, but probably the students, who were exasperated by the turning on of the water hose and still more by the batons of the police, will reflect wisely on this latest outburst of enthusiasm and conduct their next celebration with more restraint and order. Our universities are still a happy training ground. "These are our young barbarians all at play!"

Theological Colleges.

The usual commencement has been made in our divinity halls by one or other of the professors giving the opening lecture. Dr. Dods discussed at the New College, Edinburgh, the need of scientific training in theology and the relation of criticism to the practical work of the ministry. The theological sympathies of Dr. Dods are well known as those of an enlightened and advanced scholar, and his plea for the toleration of criticism, and for the cure of erroneous results by more and better criticism, was temperately and sensibly stated. Prof. A. B. Davidson of the New College, Edinburgh, still holds a unique place in the affections and admiration of students. His quiet but caustic remarks in the case of ignorance, or, still more, want of preparation, are as much relished as the freshest witticisms, and whet the appetite for the rare and original treatment of Old Testament characters and subjects given in his class lectures. Some professors may write too much, but the only regret in Dr. Davidson's case is that he does not write more. His promised book on Old Testament Theology will be eagerly waited for.

Principal Hutton of the United Presbyterian College called attention in his opening address to Mr. Gladstone's Studies on Butler, and this, along with Mr. Balfour's book on the Foundations of Belief, was also referred to by Professor Flint of Edinburgh. But the address of greatest freshness and practical interest was that delivered here by Prof. G. A. Smith on his experience of the colleges and universities he visited in America, and their superior endowment and equipment for study and research. Probably Dr. Smith's appeal to our wealthy laymen to come forward with funds, in friendly rivalry with some of your citizens, for the better endowment of our theological institutions will not pass unheeded. It was clear to Dr. Smith's hearers that he has gained physical as well as intellectual stimulus from his visit to your climate.

The announcement he made of the recent improvement in Prof. Henry Drummond's health was very welcome. Unfortunately another colleague, Dr. J. T. Candlish, is still laid aside by severe illness. Principal John Caird, D. D., of Glasgow University has recovered from the attack that interrupted the delivery of his Gifford Lectures, but there are outward signs of his advancing age. Rev. Dr. Paton Gloag of Galashiels has taken up the work of the chair vacated by Professor Johnston of Aberdeen.

Union of Churches.

The union of the Congregationalist and Evangelical Union bodies in Scotland is now arranged, and will take effect formally on the first of January, 1897. This result has not been reached without difficulty and mutual concession, but it is another proof that ecclesiastical Scotland is getting weary of the division of the churches and longs for union and reconstruction on as wide and inclusive a basis as possible. Rev. T. E. Davies, formerly of Elgin Place Congregational Church here, a vigorous opponent of this union, has been called to the Congregational church at Beckenham, near London, and is preaching with success to his new hearers. The union between the Free and United Presbyterian churches will be vigorously pushed forward this winter. A public meeting held at Dundee indicates that this movement is also hopeful.

Glasgow. W. M. R.

Christian Symbolism in Puritan Churches.

By Rev. William Elliot Griffis, D. D.

What concord between Puritanism and symbolism? In first view there seems none, either in worship or church architecture. Above all, the Puritan sought for:

> The *Veritas* that lurks beneath
> The letter's unprolific sheath.

Penetrating to the core and fountain of truth, he cast away type and shadow. Men had too long used the likeness to hide the reality. Nevertheless, there is no divorce between Calvinism and art. The iconoclasts were Anabaptists if anything. Calvinism liberated the state and society from a corrupt church or, rather, corporation. It did not neglect the body while feeding the soul, but demanded a free and honorable citizen life addressed to human nature. It made no war against beauty, but it changed the standards of worth. Thoroughly democratic, it brought art to the common people and into the home which it glorified. It had little sympathy with nude art, because in the creation of that woman is first forced to conquer her shame. It taught an unbounded love of safeguarded liberty. It emancipated art from the monopoly of the noble and the priest, the rich and the powerful, and gave it to the common man. Giving art back again unto itself, it disclosed a field hitherto unknown in that everyday human life which Jesus himself glorified. It was in a Protestant republic that art found its richest bloom. Calvinism is not vandalism.

The Puritan is not a hater, but a lover, of beauty. Give him but one mediator between God and man, brush away the monopolies, the scaffolding and the symbols ordained by selfish human corporations, and his desire for what God makes and loves is found to be deep and abiding. The Dutch Puritan not only kept his palette and chisel, his organ and his music, but he turned his country, a morass by nature, into a lovely picture of art. He made the home a model, and clothed the citizen, burgher, and boer alike, in costumes clean and bright. The French Puritan was an insatiable lover of courtesy, fine manners, home comforts and adornments. The German Puritan held to the richness of his inheritance from his forest forefathers, while sloughing off the corrupting foreignism of Rome. The English Puritan's dress, wool and white linen, in its simple dignity, with clean body and nothing false on face and hair, is even today the delight of the artist. It was the Puritan Milton who sang of

> The high embowéd roof
> With antic pillars massy proof,
> And storied windows, richly dight,

as well as of "full-voiced quires" and "pealing organs."

Furthermore, if the descendants of Pilgrims and Puritans who (mistakenly) deem their fathers to have buried beauty in the "image-storm" do count it duty to follow in ancestral footsteps, then we can understand why Congregationalists, British and American, lose so many of their children. A steady stream of carriages before the doors of "the Establishment" beyond sea, and many of the Puritans' descendants in the American Episcopal churches do but show that human nature craves the symbol when robed in beauty.

As matter of fact, unshackled from the compulsion of a state church and in free America at liberty to choose, lovers of beauty have come to a new mind. Increasingly they follow the Scriptures which they so love in wisely making use of the symbol in letter, color and form. Behold their "platforms," "declarations," creeds and confessions—structures built of the "letter that killeth," especially when too much abounding. They are recovering also, "for glory and for beauty," whatever is an aid to worship. Even the Congregationalists have their saints and holy places, after whom, after which they name their churches and think it no sin—Robinson, Eliot, Winthrop, Harvard, Maverick, Pilgrim, Plymouth, Mayflower, Leyden. They, too, love beauty in pictures. Witness the tasteful publications, with generous use of Christian symbolism, of the C. S. S. and P. S., and their homes and church parlors. Behold the tremendous revolution wrought in meeting house architecture. So, also, the historic spirit waxing nobly strong, they honor and reverence, but without idolatry venerate, precious relics from home lands beyond sea, even building them into their church walls. Already they have in their calendar of days, Week of Prayer, one Sunday for prison reform, another for missions or local charities, this festal day or that, enough to make a new Christian year. Behold also their enrichment of worship, prayer, praise and song, with responses, the people taking part instead of the parson monopolizing all.

In a word, the children of the Puritans are less Protestant and more Christian. They are no longer afraid of Rome. Giant Grim has become a quiet prisoner. They do not protest against the pope and his corporation. They watch them. Readiness is shown even to receive the Romanist, when purged, into the true, that is the Congregational, fold. The Puritan descendants honor, according to the eternal fitness of things, what is local, historic, providential. They see God in history. Reasonable play is allowed the affections of life and proprieties of feeling in memorials and gifts which take artistic form. They would be clean every whit. Their prayer is, "Lord, not my feet only, but also my hands and my head." Nor, wiser than what is written, would they reform beyond Scripture limits. What "for glory and for beauty" Jesus and the apostles have suggested and what within the realm of symbolism is shadowed forth in Biblical parable, metaphor, allegory, trope and proverb, they believe may be used for edification. Hence, their readiness to embody in art, for holy use on font, table, book, tablet, program, church wall, front or roof, for temporary decoration or for permanent memorial, what will teach not legendary, but Biblical truth. Are not these the facts?

Believing that we state no more than truth, may we not here, with practical intent to aid building committees, architects of Congregational church edifices and all those who would beautify God's sanctuary and make the place of his feet glorious, suggest the riches and the limitations of church ornamentation?

Avoiding what is purely sectarian and all that suggests the church legend of Christ and his associates rather than the reality of gospel record unstained by factitious or belated tradition, we suggest the following as legitimate and appropriate within the Congregational meeting house:

1. Symbols taken wholly from Scripture.

2. The use of what will ascribe and manifest in beautiful forms glory and thanksgiving to God because of his signal providences in the history of our fathers and of their children.

3. Grateful acknowledgments of local blessings, advantages or talents.

4. The expression within carefully marked limits of those human affections, implanted in us of God, and out of which duties spring, such as the filial, paternal, fraternal and patriotic.

Puritanism rightly interpreted believes not only that God was but that he is. It does not, as in Roman Catholicism, lay stress upon the physical sufferings of Christ but upon his whole life (as well as upon his last agony), and his life in us as the hope of glory. Hence while we may, rightly I think, make visible expression of the cross, the nails, the hammer, the crown of thorns, the scourge, the reed, sponge and spear, these will be in subordination to the more joyous symbolism so richly set forth in his own parables. The coin, the lamp, the sower, the woman with leaven, the hid treasure, the pearl of great price, the ten virgins, the good Samaritan, the prodigal son, the publican and the Pharisee have all not only a permissible but an honored place in that Christian symbolism that knows no sect. Surely it is as right, as it is much more beneficial, to teach these ever fresh truths in the guise of plastic and manual as well as literary art, and by the permanent stone of the wall or glass of the church windows as by the types, lithograph or chromo.

First of all, near the pulpit should be the necessary articles of furniture significant of the two sacraments, the eucharist and baptism, which Christ ordained—the communion table and the baptismal font. On these three features, or elsewhere in the edifice, may be represented the appropriate Scripture emblems of the corn and wine, or wheat and grapes. The lily, the lamb, the lion, the dove, the olive branch, the palm, the burning bush, the tongues of fire, the Alpha and the Omega in Greek letters, or the four Hebrew consonants of the name Jehovah, the burning candle, the Bible and the communion chalice, or bread trencher, the seven-branched golden candlestick, the four faces of the living creature in Revelation, the ox, the lion, the eagle and the man, are all Scriptural emblems, and there are many more that could be used with edifying effect. In America the trailing arbutus flowers may surely have a place in our symbolism, as a token of God's kindly providence and loving message to the Pilgrims. The "lily among thorns" is a symbol of a holy life amid worldly temptations, and of a church pure amid errors lifting itself up to the light of God. No age can wither, nor custom stale, the appropriateness of this symbol in churches allied with that of Scrooby, Leyden and Plymouth.

In God's care for the sparrow and the raven, his clothing of the lily, in the migration of birds, in the sweet alternation of

the seasons, in the deep instinct of the furred, the feathered or the finned tribes we have symbols manifold and touching. Surely we have Christ's implied authority for the use of these whereby we may glorify God, even as we are exhorted so to do in the Bible.

Reserving for a future article treatment of temporary decoration and the outside of the meeting house, may we all ever pray, "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea the work of our hands establish thou it."

CONGREGATIONALISM AND THE ELECTION.

BY REV. ROBERT P. HERRICK, C. S. S. AND P. S. SUPERINTENDENT FOR MINNESOTA.

Now that the smoke of the political battle field has somewhat lifted we can already discern certain elements which contributed to the great victory of Nov. 3. To be sure the interplay of the forces, moral and political, will be the study of statesmen for years to come. But even now the main lines along which the battle was fought and won are apparent, and one naturally asks himself, "What part did our own well-loved denomination have in this great victory?"

The late political contest, which began over an economic question, soon shifted to other grounds and in the end was settled as a question of national morals. To most of those who voted for the Republican ticket the chief interest centered in the victory of honesty over repudiation, in the triumph of the doctrine of national authority in the face of theoretical rebellion, and in the preservation of the national judiciary from the assaults of partisanship. I do not mean all those arrayed against the Republican party saw these questions in this light, but those who supported with such ardor the Republican cause were convinced that the morality of the question at issue was as we have stated.

It should be noted, also, that Congregationalism has cultivated the judicial temperament more than most other religious bodies. Its proportion of educational institutions, and of educated men, is beyond that of most other religious bodies in America. This policy has produced a habit of mind in the denomination as a whole which is disposed to carefully weigh a matter of importance before it is passed upon. This deliberation is manifest in our national gatherings where questions of moment are often kept before the churches for consideration for years before the decision is reached. You cannot easily stampede a Congregational church or a Congregational community however sensational and overwhelming may be the immediate presentation of a new theory.

This disposition to consider a matter of moment in a fair-minded way, and to avoid hasty conclusions, has been apparent among us in the great struggle just ended, and has enabled our denomination to bear a noble part in this latest saving of the nation. The national census of 1890 gives diagrams to show the relative denominational strength in the different States of the Union. There were only fifteen States where the numerical strength of Congregationalism was sufficient to include them in this table for comparative purposes. The first twelve of these fifteen States went strongly for the principles of national honor. Of the remaining three, California was also on the side of victory for national morals. The thirteenth and fifteenth States were Nebraska and Kansas, the former the home of Mr. Bryan and the latter inheriting even to our own day the extremist tendencies of the brave old Abolitionists who fought for free soil before the war.

In the newest States, such as Washington and the Dakotas, Congregationalism has absorbed into our church at least fifty per cent. of members from other denominations who were alien to our methods and ways of thinking. In some of the newer churches there is not a single original Congregationalist to be found in the membership, and the minister is often a contribution from another denomination. Give these churches in Washington and the Dakotas time to assimilate our great fundamental Congregational principles and the second generation will show the same conserving force found in the older States. In Iowa and Minnesota, to which forty years ago the Congregationalists of the East sent out the Iowa Band and the young men, Richard Hall and Charles Seccombe, thoroughly imbued with Congregational ideas, and into which all the years since the Christian churches of the East have been pouring home missionary funds as well as planting educational institutions, we see great majorities for national honesty and national preservation. While Congregationalism is numerically on a par with other denominations in these States, it is true that popular thinking has been wonderfully dominated by our own denomination. This is due to our traditional policy of reaching and educating the leaders in the political and intellectual world. More than will ever be duly realized is the nation in this latest great success of popular government indebted to the toil and sacrifice, the gifts and the prayers which Congregational New England has projected into the great middle West. There are two great duties laid upon us as a denomination in view of this result.

There is the obligation resting upon us to do for the whole nation, as a denomination, what we have done for less than one third of the States. We owe to the preservation of this great land and to the conserving of the principles of liberty itself to do again in the South and Southwest what we have done so nobly in the North. With a profound conviction that a belief in God and an obedience to him is essential to our national preservation, we must continue our policy of educating the leaders. I wish that our next National Council might devote at least one-half day to the consideration of the lapsed condition of our denominational educational interests and the opportunity that is offered in this great nation of ours for further efforts along a line which cannot be neglected if the republic is to stand the shock of further political battles such as we have just come through.

The second duty laid upon us involves the consideration of the country neighborhood as distinguished from the village and city. Put a group of people on farms beyond the reach of Christian institutions and allow them to neglect the Christian Sabbath and its services for a series of years and you will find them returning to godlessness and dropping out of touch with the sentiments of Christian civilization. As the most carefully cultivated rose, neglected for years, returns to the original scrawny bramble, so the neighborhood of godly, patriotic people, when similarly neglected, will become imbued with religious indifference, and patriotic indifference as well. The public schools will take care that they are educated in books, but not in morals. Now allow a blatant talker to come into such a community and present some selfish scheme of repudiation and you have the combination that did much toward threatening the political integrity of this nation a few weeks ago. Some two decades ago we joined with other denominations in the cry, "Look out for the strategic centers," and our home missionary work has largely followed that plan and congested its work in the cities and villages for twenty years. As the cry was lifted a few years ago, "Back to the land," so we need today to lift up the new cry, "Back to the country school district and to the rural neighborhood with the religious institutions of our fathers."

In the West our missionary effort is strung along great parallel lines of railroad like beads upon a thread, while the country for thirty or forty miles in between has been practically neglected. We cannot soon forget how after the first shout of victory was lifted on Nov. 4 we were held in painful suspense because it seemed possible that later returns might endanger the apparent victory. We were waiting for returns from just such neighborhoods as I have described and it was this vote that threatened for a brief time the whole result. To secure the perpetuity of this Government by a free people in the future struggles of organized selfishness against righteousness we must turn ourselves with profound concern to the evangelizing of these thousands of neglected country districts through the West and the far West.

Minneapolis.

THE PROTESTANTS OF THE ZILLERTHAL.

A STORY OF PERSECUTION AND EXILE.

BY W. D. MCCRACKAN.

The name of the Zillerthal in the Tyrol suggests strolling singers and zither players. Natives of that valley have at various times made world-wide reputations for themselves by their musical talents and their jolly dances. As a race they display the good and evil characteristics of mountaineers perhaps more strongly than the inhabitants of any other Alpine district, for they are inclined to be open-hearted and expansive in their social intercourse; they dearly love a fight occasionally; they are not overindustrious; they cling to their old customs, and they spend a good deal of their time in the inns.

Nothing more picturesque can be imagined than the local costumes, now unfortunately in process of disappearance. The men, for example, wear buckskin breeches. The knees are left bare to grow brown with exposure; woolen stockings cover the calf of the leg down to the ankle, which is also bare. A felt hat with a feather—the inevitable feather worn by every man and boy in the Tyrol—sits jauntily on the head, and a thick jacket of gray homespun is the rule. As for the women, they have discarded almost every part of the ancient costume except the hat. This is of black felt, not unlike in shape to the cap usually assigned to Mercury in classic sculpture—a simple

and essentially beautiful headgear. It is enlivened by a gold cord and two tassels that hang in front down to the brim. As for the rest, the whole population seems strictly controlled by the local Catholic clergy, and the valley is well sprinkled with churches and chapels from end to end.

Amid such surroundings one does not look for traces of a Protestant movement. Yet, curiously enough, the Zillerthal not quite sixty years ago was the scene of an evangelical revival which led to persecutions and eventual expulsions. The seeds of the Reformation were once sown almost as plentifully in the Tyrol as in other German-speaking lands. The people of the Zillerthal, in particular, seemed to be carried away by the thoughts of freedom from ecclesiastical domination which the new doctrines promised them. Luther's teachings and, later, those of the Anabaptists threatened to detach this whole Alpine world from Rome, until the authorities, by systematic house searchings, by the burning of heretical books—not to speak of the use of torture, hanging, quartering and other inquisitional methods—managed to stem the tide. The counter or Catholic Reformation finished the work of so called redemption, and the Tyrol became, what it is now, the most ultramontane of lands. In 1619 the clergy seemed to consider their task complete.

Curiously enough, however, the Reformation, in spite of these elaborate persecutions, still counted a few adherents in scattered places throughout the Zillerthal, so that expulsions occurred at various times during the seventeenth and eighteenth centuries. Contact with foreign countries of Protestant persuasion nourished the movement, as well as the surreptitious importation of Lutheran books by those men of the valley who traveled about in Europe as peddlers.

In 1816 the sect of Inclinants, as they were called, begged to be allowed to form a parish of their own. This demand was rejected, but a few years after a deputation waited upon the Austrian Emperor Francis in Innsbruck in order to renew it. Although Francis showed himself well disposed towards the petitioners, his answer was exceedingly noncommittal, and the succeeding years found the position of the Inclinants more precarious than ever. It was especially their refusal to go to confession at Easter and their persistent appeal for the reception of both elements in the communion which angered the Catholic clergy. Every means of persuasion was employed, but to no purpose. Even Protestant travelers and tourists were forbidden to visit the Zillerthal. It was thought that a system of complete isolation would cure the offensive heresy.

At length the question came up before the Diet of the Tyrol, where it dragged along through shifting complications until, in 1837, an imperial decree was launched, which commanded all those Inclinants who were not willing to return to the Catholic faith to emigrate within four months from date. They could choose either foreign countries or other provinces of the Austrian empire, where Protestant communities already existed. It was virtually a decree of expulsion.

With the same resignation and endurance which had marked their conduct in the past the Inclinants set about making arrangements for their departure from the land of their fathers. Only those who know the intense love for their native soil which characterizes the Tyrolese can appreciate the heroism of this sacrifice.

A certain Johann Fleidl, at once one of the poorest and yet most highly esteemed of their number, was sent to the king of Prussia with a petition which begged his majesty to let them form a colony somewhere in his country. The mission was successful. Before the four months had passed 427 inhabitants of the Zillerthal left their homes, and after three weeks' march arrived at Schmiedeberg in Silesia, where shelter was temporarily provided them.

Eye-witnesses have described this train of sorely tried but determined men and women passing down the mountain paths with their movable belongings loaded on carts or carried on their backs, family by family. The children walked on ahead, then the mother, while the father brought up the rear with the household effects. The sight was so pathetic that even the most bigoted populations through which the Inclinants made their way were moved to show sympathy and to lend their aid. In many cases the exiles were too poor to employ horses, and were themselves harnessed to carts. Perhaps a faithful house dog trotted by their side, or a birdcage was perched upon the top of the load, but for the rest only the most necessary articles were carried along.

The clergy alone along the route remained impassive or hid themselves in their parsonages. From the valley of the Inn the exiles passed through Salzburg with the greatest order, and clad in their Tyrolese costumes, until they reached their destination. Lands were eventually assigned to them in Erdmannsdorf at the foot of the Riesengebirge, where the descendants founded a colony called Zillerthal. It is said by travelers that the houses still recall the peculiar architecture of the Tyrolese chalets. The costumes have still been preserved in a certain measure, and the dialect especially is handed down from father to son almost unimpaired. The colony is essentially an agricultural one, dairies and market gardens forming the principal means of support.

At first frequent communication was kept up with the kinsmen in the old Zillerthal. This was particularly the case during the lifetime of Princess Marie, later Queen of Bavaria, who took a deep interest in the exiles and in the success of the colony. She was in the habit of taking frequent trips into the Tyrol to report progress or to carry messages from one family to another. But at the present time the Prussian colony has to a great extent grown away from its parent valley and the feeling of kinship is gradually yielding before the difference in religious belief. The expulsion of Protestants from the Zillerthal is now practically forgotten in the Tyrol, which continues to be as submissive to its clergy as ever.

The Acts and epistles furnish the topics for the Sunday School lessons next year, and the American Institute of Sacred Literature offers examinations in four grades for pupils and teachers, an outline course of study covering these books for adult classes, a course of reading for teachers and also a correspondence course for those who wish to do the most thorough work. Finally, for ministers and Bible students, critical and exegetical courses are offered in both English and Greek through correspondence. The fees for individuals taking these examinations and courses are from fifty cents to $8. Information may be had by addressing the institute at Hyde Park, Chicago, Ill.

THE BURDENS OF INTEMPERANCE.

BY WARREN F. SPALDING.

The Massachusetts Bureau of Statistics of Labor has just published a report upon its investigation of the effects of intemperance in its relation to pauperism, crime and insanity. The volume of 416 pages contains more valuable information upon this subject than any other I have ever seen. The investigation was thorough and the results are stated very clearly and comprehensively. It is not a book to be read, but one to be studied with the greatest care. The following abstract may be of value to those who are not accustomed to statistical reports, as well as to many who will not be able to obtain the report. It deals only with the three questions already mentioned, and does not touch the invaluable facts presented in the report regarding the effects of license and no license, or those regarding the use of tobacco and drugs by paupers, criminals and the insane. The report also shows the nativity of all the persons whose cases were considered, classifying them as "citizen born," "alien" and "naturalized," and giving the birthplaces of their parents. This part of the report shows how heavy is the burden of immigration upon Massachusetts.

INTEMPERANCE AND PAUPERISM.

The investigation of pauperism covered 3,230 cases, 2,633 males and 597 females. As 352 of these were of children under 15 years of age, whose pauperism had no relation to their own habits in regard to the use of drink, they should be excluded from the consideration; 2,878 cases remain—2,428 males and 450 females. It was found that 1,966 of the 2,428 males and 140 of the 450 females were addicted to the use of intoxicating liquors. In the cases of 211 males and 38 females the liquor habits could not be ascertained. There were 251 male total abstainers and 272 females of the same class. It will be noticed that the proportion of abstainers is very much larger among women than among men—272 of the 450 women and only 251 of 2,428 men. In other words, there is very little pauperism among men who abstain from drink, but women, being more dependent upon others, lapse into pauperism when the source of support fails.

It does not follow in all cases that the pauperism of persons who are addicted to the use of intoxicating drink is due directly to this habit. The investigation was therefore carried a step farther. The same 3,230 cases were analyzed, the question being, "Is the person's present condition of pauperism due to the use or abuse of intoxicating liquors?" In 1,274 cases the answer was "yes," in 1,427 it was "no" and in 529 cases the facts could not be ascertained. The percentage of persons whose pauperism was due to drink may seem small, but it must not be reckoned on the entire number of cases. The 352 under 15 years of age should not enter into the account. Of the remaining 2,428 males and 450 females, the pauperism of 1,217 males and of 57 females was found to be caused directly by their own drinking habits. We have already seen that 1,966 males and 140 females were addicted to drink. These 1,217 males whose pauperism was caused by drink are almost two-thirds of all who drank at all, while only 57 of the 140 drinking women traced their pauperism to this habit. It is

of interest to note that only 477 men and 28 women are reported as "excessive" drinkers, so that fully one-half of the pauperism of the drinkers was directly traceable to moderate drinking.

Two other important facts must be noted. In 156 cases the pauperism was found to be due to the drinking habits of one or both parents. In 47 other cases it was due to the intemperate habits of legal guardians (not parents), and in 99 other cases it was traced to the intemperate habits of other persons. Presumably most of these cases were of persons under 15. If we add the 1,274 cases in which the pauperism was due to the drinking habits of the pauper and the 302 in which it was traceable directly to the intemperance of others, we have 1,576 cases of pauperism (out of 3,230) in which drinking habits were the cause of the pauperism. In other words, one-half of the pauperism of persons committed to State institutions is due to intemperance. In many other cases it is doubtless remotely responsible, but this is not demonstrated. (The paupers supported by towns and cities were not investigated, and State paupers supported outside the State institutions were not considered.)

INTEMPERANCE AND CRIME.

In considering intemperance as a cause of crime all the commitments to Massachusetts prisons for a year were investigated. There were 26,672 cases—23,581 of males and 3,091 of females; 15,543 males and 2,032 females were committed for drunkenness, and 608 males and 49 females for drunkenness in connection with other crimes. In other words, 18,232 of the 26,672 commitments—nearly 69 per cent.—were for intemperance. There were 7,430 commitments of men and 1,010 of women for other offenses. It was found that 3 367 of these men and 273 of the women were intoxicated when their crimes were committed. This adds another 13 per cent. of all the cases, so that 81.97 per cent. of all the commitments were found to be for offenses committed when the offender was intoxicated.

Returning to the 7,430 cases of males and 1,010 of females in which drunkenness was not the offense charged, the question was raised whether the offender was sober or in liquor when he formed the intent to commit the crime. It was found that 3,303 of the 7,430 men and 262 of the 1,010 women were in liquor when they formed the intent. This is 42+ per cent. of the entire number. The form of the inquiry was further changed, in the interest of thoroughness, to ascertain whether the intemperate habits of the criminal led to a condition which induced the crime. (The offender may have been in this condition as a result of intemperate habits, though sober when he planned the crime or committed it). It was found that 3,931 of the 7,430 men and 363 of the 1,010 women who committed these other crimes—about 51 per cent. of the whole number—were induced to do so by conditions growing out of their intemperate habits. That is, 3,565, or 42+ per cent., were intoxicated when they planned the offense, and 629 others, 8+ per cent., were induced to commit crime by conditions due to intemperance, though sober when the crime was planned.

Still another question was propounded in the investigation: "Did the intemperate habits of others lead the criminal to a condition which induced the crime?" An affirmative answer is given in 3,611 cases (3,173 males and 438 females) of the 8,440 crimes other than drunkenness. It also appears that the intemperate habits of others were responsible for the conditions which led to drunkenness itself in 12,023 cases of drunkenness, and 481 cases of drunkenness in connection with other crimes. (The value of the answers to this question cannot be estimated without a very careful study, nor can it be treated within the limits of this article. Great caution should be exercised in drawing conclusions from them without such study.)

Summing up the relations of intemperance to crime these facts appear: That 68+ per cent. of all the commitments were for drunkenness, simple or complicated with other crimes; 42+ per cent. of the other crimes were planned when the offender was intoxicated, and in 8+ per cent., though the plans were made when he (or she) was sober, the condition which induced the crime was due to intemperance. Adding the 18,232 cases of drunkenness and the 4,294 cases of other offenses due to intemperance, we have 22,526 cases in which a direct connection between intemperance and crime can be traced, out of a total of 26,672, or 84+ per cent.

INTEMPERANCE AND INSANITY.

The third important branch of the investigation covered 1,836 cases of insanity—974 males and 862 females. There were 488 cases in which the habits of patients could not be ascertained. Of the 1,348 cases in which the facts were known, it was found that 515 males were drinkers and 184 were abstainers; 156 females were drinkers and 493 were abstainers. Tracing the effect of the drinking habits, it was found that in 383 cases (296 males and eighty seven females) the insanity was due to intoxicating liquors. There were twenty cases in which the intemperate habits of parents and 184 cases in which the intemperate habits of grandparents were found to be the cause of the insanity.

The cases of 422 delinquent, defective and pauper children were considered. In 114 cases their dependence or delinquency was due to the drinking habits of parents.

WASHINGTON AS THE SEASON OPENS.

BY LILLIAN CAMP WHITTLESEY.

During the past six months delegations from all parts of the country have visited Canton. Now that it is definitely settled that a large and important delegation from Canton will come to Washington in the early spring, the capital city is preparing its welcome. It is a time honored custom for the citizens of Washington to make all plans for the inauguration of a president and to settle the bills—this without regard to party. The coming man is considered the guest of the city, and all unite to give him a hearty welcome on the initial day of his term of service. It is the spontaneous tribute of a people who have no vote and no representative in the Government to a new administration. We have a population more than five times that of Nevada, which has three electoral votes. Our people, judiciously scattered, would have yielded the combined vote of Idaho, Montana and Wyoming, nine electoral votes, enough to have visibly reduced Major McKinley's majority had we been of the same mind as the people of those States, but we are not.

A prominent business man is usually chosen to act as chairman of the inaugural committee, a suite of offices is selected and the preparations go smoothly on. The street pageant by day, the illumination and fireworks by night and the ball are, on each succeeding quadrennial, made as grand as possible. The last is really but a reception, and the receipts from it are generally sufficient to meet all expenses and leave a surplus for the poor of the District. This year a gold Democrat, the president of the Board of Trade, who is also a good business man and the leading spirit in our largest Baptist church, has been named as chairman of the committee. The District of Columbia is quite equal to getting up an inauguration; all that is needed from the rest of the country is to provide the president elect. When Major McKinley was in Congress he made his home for a portion of the time at the Ebbitt House, and a suite of rooms have been engaged there for him and his party when they come on to the inauguration.

Many people will be sorry when the doors of the White House swing out to its present mistress. Said one lady in official life to her the other day, "If the ladies had their say you would never leave us, Mrs. Cleveland." "Don't you think after a time you would get to fussing?" was the pleasant response. Then she told of explaining to her little daughter Ruth, before the election, the meaning of the flags upon the streets, that the affairs of the nation were to be taken out of her father's hands and given to another, and that then he would not be the President any more. The child listened carefully, then asked in a most anxious tone, "But won't he be my papa any more?"

The Thanksgiving message of 1896 has certainly received the strong approval of Christian America. Its author heard Dr. Talmage say from his pulpit on Thanksgiving Day that it was the most intensely Christian proclamation ever issued from the executive mansion. Other ministers in the city also referred to it with great satisfaction. But the Jewish rabbi lamented the departure of the President from his heretofore peculiarly broad and liberal public utterances.

It was a very orderly holiday, so warm that ices took the place of pies and puddings at the family feasts. There was little in the outdoor life to remind one of New England Thanksgivings, unless the whirr of the bicycle bells suggested jingling sleigh bells. A sunrise prayer meeting, a bicycle meet and two hours' run, a return to a praise service followed by a sermon was the program at one of the Presbyterian churches. The Congregational churches united in an eleven o'clock service in the audience-room of the First Church.

Bishop Keane passed two or three days here on his way from the Pacific coast to Rome. He was most enthusiastically welcomed, and on leaving the city was escorted to the B. & O. depot by a large company, including many ladies, students, priests, senators, army officers and prominent citizens.

The new library is nearly complete, but the books have not been moved over. The transfer, classification and arrangement of the vast accumulation is now under discus-

sion by the joint committee on the library. They have called to their assistance Mr. Herbert Putnam of Boston, Mr. Fletcher of Amherst, Mr. Baker of Columbia University, New York, and other prominent librarians from various parts of the country.

Throngs of people found their way to the Capitol on the opening day of the second session of the Fifty-Fourth Congress. Tourists prolong their visits or time them to witness the assembling of the two houses, and the residents of the city feel that its life is not at high tide till the flags are flying on both wings of the Capitol. The morning was warm and radiant with sunshine. The fresh toilets of the ladies, the many flowers upon the desks, the cordial greetings of the legislators made a bright and animated scene for the half-hour before the two bodies came to order.

The Senate galleries have been reseated with opera-chairs—a great improvement in comfort and appearance over the old settees. The Senate diplomatic gallery was well filled, Sir Julian Pauncefote having the place of honor. From the press gallery two well-known English correspondents viewed the scene below, and Mr. Mark Hanna with General Porter and Mr. H. C. Payne looked on with interest.

Simultaneous with the opening of Congress was the first convention of the Anti-Saloon League. Before they adjourned the Nonpartisan W. C. T. U. were here, and the first result of these meetings seems to be the introduction of a bill by Hon. Elijah Morse to the effect that all use and sale of liquor in the Capitol or Capitol grounds be prohibited. This passed the House almost immediately with but seven opposing votes.

PRACTICAL COMRADESHIP.

BY REV. NATHAN H. WHITTLESEY, D. D.

When the rioters who made a night attack on one of the Leadville mines last summer were repulsed by the vigorous volley of the militia, there was surprise that though the firing had evidently been effective no wounded men were left upon the field. According to the newspapers, when these desperate men made their escape through the darkness they carried off their wounded with them. Surely Congregational Christians will not permit a lawless mob to outdo them in the simple duty of practical comradeship.

In the onward movements of the present century, ministers have been among the leaders. It is hardly too much to say that from Ohio to Oregon, from Minnesota to Mississippi, not a Sunday school has been established, not a church has been organized, not a Christian school, academy or college has been planted, not a sanctuary has been built and dedicated, without gallant leadership and heroic sacrifice on the part of home missionaries.

Some of these good men are now disabled by the infirmities of age; some have been stricken down in the thick of the battle, wounded, it may be, unto death, or, perhaps, with a fair chance of life and years of further service if they can have just now the care and assistance which they sorely need. Shall we, Congregational Christians, their closest comrades in the army of the Lord, leave them to suffer wherever they have chanced to fall? Or shall we lift them up, and by medical care and nutritious food and freedom from physical and mental distress nurse them back to life and health, or, at the very least, cheer their last days by the loving ministrations of the great denomination in whose ranks they have served so faithfully? There can be but one answer. Our churches are too just, too appreciative, too kind to think of any other. The stricken veteran, if needy, must have his little well-earned pension. The widow, whose toils and sacrifices have equaled his, must not lack for loving care.

Our churches, in theory at least, have always favored such provision; at first through life-pastorates, then, as pastorates grew shorter, through State boards of ministerial aid or relief; and finally, when the migrations of ministers and the perigrinations of parishioners burst all State bounds in the settlement and Christianization of the great West and South, through the National Council's Ministerial Relief Fund.

The trustees of the National Council are the legal corporation and control the investment of the fund. Seven years ago it consisted of $10,000, a bequest from Mrs. Knowles of Worcester. The ministerial relief committee appointed then, with Rev. Dr. F. A. Noble as chairman, by vigorous efforts in which Rev. Dr. W. M. Taylor was conspicuous, increased the fund in three years to $25,600. At that session of the council it was felt that the work was so important as to demand the whole time of a secretary, and the present writer was appointed. The council at Syracuse last year found the fund increased to $82,500. Rev. Dr. Noble, after six years of wise and generous leadership, at his own request was released from further service and his place was taken, appropriately, by Rev. Dr. H. A. Stimson, who had suggested the orginal bequest and had been actively connected with the work from the beginning. In the face of hard times the fund has been slowly built up from $10,000 to $95,000. From helping six families the annual interest now enables us to aid thirty-two, of whom three are in Massachusetts, three in California, with one or more in many States between.

It goes without saying that ministers as a rule should and do practice economy and thrift and make their own provision for a rainy day; that the children whom they have reared and educated should and do requite them with loving care; and that the local church will abate not a jot of its duty and privilege toward him by whose labors it has profited. The State societies for ministerial relief are quietly doing a noble work within their own boundaries and deserve a far more general and regular support than they receive. But, to fill the gaps between them, to supplement their deficiencies in lean years, and to cover the vast stretches of our newer territory where our churches are young and poor, where special hardships are encountered, where salaries are small and where no State societies exist, there is urgent need of a reliable income from the National Council's Ministerial Relief Fund, increased to several times its present size. There are two practical ways in which you, layman or minister, can easily render welcome assistance. First, confer with your church committee, and write to the secretary at New Haven, suggesting the probable best time for a possible invitation to present this interesting and little understood work to your Sunday congregation or prayer meeting. For fullest economy of time and travel tentative arrangements should be made this month for the whole of 1897. Secondly, at your annual church meeting secure the adoption of ministerial relief as one of the regular objects of benevolence, so that in the Congregational Year-Book, in the seventh column, immediately after the six columns devoted to the honored societies of our denomination, your church may nevermore be represented by one of those vacant, stupid, staring ciphers. Remember the Scripture which says: "Give a portion to seven."

Some of the wide-visioned leaders of thought in Christian circles in England are planning to have a great unsectarian gathering of English-speaking Christians next year. Principal Fairbairn, Dr. John Clifford, and other eminent Nonconformists, are co-operating heartily with the clergy of the Established Church.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Dec. 27–Jan. 3. One Spiritual Truth I Have Learned This Year. Ps. 90: 1–17.

If every additional year of our lives fastened firmly in our minds and hearts one spiritual truth, we should, before long, have great possessions. It does not take so very many great truths to make life worth living. As another has said, "If a man can say with all his heart the first clause in the Apostles' Creed, 'I believe in God, the Father Almighty,' that truth contains enough motive power to reconstruct his life." The trouble is we do not thoroughly understand what it is to master a truth. It is not to receive it on the authority of some one else, even from the lips of our parents or through some beloved teacher or friend. We cannot grasp and hold spiritual truth in the same way in which we learn that two and two make four and that the world is round. The truths of our holy religion become real to us only as we have felt their force and bowed to their authority. A truth which buoys us up in the struggle of life, which we find as necessary and as indispensable as daily bread is for our food, is a truth learned, and unless we have in some such fashion as this apprehended the matter the truth is meaningless to us, even if every one else believes it and a thousand ecumenical councils have pronounced it authoritative.

Think over, then, a half-dozen of the great central truths of our faith and ask yourselves if the wear and tear of the year now closing, the mixture of the sweet and bitter in your cup, has made them any more real and dear to you. Do you believe any more firmly than you did twelve months ago that God reigns, that Jesus saves, that love is the greatest thing in the world, that patience and gentleness conquer, that character is wealth, that he who loses his life finds it? If any of these truths have been actually learned, stored away in the heart, put into practice in the life, then the year has brought you blessing, whatever else it has failed to bring.

THE CHURCH PRAYER MEETING.

Topic, Dec. 20–26. How History Hinges on Christ. Luke 1: 46–55; Phil. 2: 5–11.

Christ creating righteous order among mankind; bringing all the world into obedience to him.

(See prayer meeting editorial.)

WEEK OF PRAYER TOPICS.

The Boston Ministers' Meeting, through a committee of which Rev. Smith Baker, D.D., was chairman, has prepared the following list of topics for the Week of Prayer:

"YE ARE MY WITNESSES."

Sunday, Jan. 3. SERMONS. Acts 1: 8. PREPARATION FOR WITNESSING.
Monday. PRAYER AND WITNESSING. Acts 1: 12–14; 2: 1–21.
Tuesday. WITNESSING THROUGH REVIVALS AND PERSONAL EFFORT. Acts 8: 5–40.
Wednesday. WITNESSING THROUGH MISSIONS. Acts 13: 1–16; 16: 1–24.
Thursday. THE CHURCH WITNESSING IN ITS OWN COMMUNITY. Acts 10: 1–48.
Friday. THE CHURCH WITNESSING THROUGH EDUCATION, ART AND LITERATURE. Acts 17: 16–34.
Saturday. THE PROMISES TO A WITNESSING CHURCH. Acts 4: 23–37.

This is the list of topics suggested by the Evangelical Alliance:

Sunday, Jan. 3. SERMONS. Lam. 3: 25.
Monday. THANKSGIVING AND HUMILIATION.
Tuesday. THE CHURCH UNIVERSAL.
Wednesday. NATIONS AND THEIR RULERS.
Thursday. FOREIGN MISSIONS.
Friday. HOME MISSIONS AND THE JEWS.
Saturday. FAMILIES AND SCHOOLS.
Sunday. SERMONS. Matt. 28: 18–20.

The Evangelical Alliance, United Charities Building, New York city, furnishes its topics free to all applicants, considerably amplified as respects sub-topics and Scripture references, and pastors' notes as well. *The Congregationalist* Handbook, just out, contains both lists of topics.

The Conversation Corner.

I COPY now for you, as I promised last week, the rest of that letter written by our fellow-Cornerer who rode from Portland to Montana on his bicycle. It may be of practical value to other young men who are planning a transcontinental tour on their wheels next year. Better trace his journey on your big atlas.

At Pierre, the capital of South Dakota, I purchased a two-quart canteen and set out for "the west," where there are no railroads, the ranches many miles apart and hotels unknown. I passed through big herds of wild-looking cattle, with their Texas steers with wide-spreading horns. My bell, my waving hat, and an Indian war-whoop or two never failed to send the whole bunch careering across the prairie. Birds, squirrels and gophers were my constant companions. The ranch people are quiet and reticent, never communicative as in the East, unless indeed you come upon an old New Englander. It is hard to get information or advice. You are welcome to such fare as they have and do not usually need to ask for it.

From Pierre, where I crossed the deep, swift, muddy Missouri, it is 120 miles across the wild country to the Cheyenne, where the Black Hills begin. Then there's a rough, almost deserted country to Miles City, away up in Montana. Just in the edge of this State I had to wait three or four days for the creeks to go down, so that it was safe to ford them. Some were clear and cool, and it was fun wading across them. Most were very muddy, so that you could never get your shoes and stockings on again, if you took them off to wade over. I saw many antelopes and one wolf in the Montana wilderness. There were stretches of thirty and forty miles between human habitations. Think of worrying yourself all those long, lonely miles for fear you might branch off on the wrong trail—as I did once—and no one to inquire the way of.

At Miles City is the railroad again. A good many stations are only section houses, and sometimes the only sign of a station is a big board up, giving the name of the place. I found better riding on the northern bank of the swift, winding Yellowstone. Here in Montana all the streams flow like race horses and, if deep, are dangerous to get into. They rise rapidly after a heavy rain and get black (or yellow) with mud, but soon run down and clear again. I paid fifty cents to be ferried across the Yellowstone on the big current ferryboat, that runs itself across by being swung obliquely to the swift current, being fastened by big pulleys to a heavy iron cable stretched from shore to shore. Here the roads kept losing themselves at ranches, and then I had to ride on the railroad tracks, often walking where the ties were poorly ballasted. This railroad riding and the heavy canteen strapped over my coat on the bundle-carrier over the front wheel at last brought me to grief, for on my last day's ride, when only eighty-five miles from my present destination, the front fork broke at the axle. I was four miles from Billings, where I had to take the train to Big Timber, which is my brother's station. His ranch was still forty-five miles away, but I found friends who took me to the ranch.

My wheel was a Columbia Model 40, with single tube tires. The cyclometer started at 0000 at Portland; the ride to and around Boston ran it up to 150; at Oberlin it was 903; at Chicago, 1248; at Sioux City, June 24, 1826; at Pierre, S. D., 2147; at Fort Mead in the Black Hills, 2333; at Willow Creek, where I had to wait for the water and spent July 4, 2434; at Miles City, 2592; where I broke down, 2761½ miles, the distance ridden in just six weeks from home, including stops.

Just before reaching Chicago I fell in with John H. Witt of Fall River, who was trying for a record ride from San Francisco to New York. In Chicago I found I was just behind John La France and Norma De Veaux, who were on a tandem ride for record from New York to San Francisco. I kept just behind them all the way from Ohio to central Iowa, getting within an hour of overtaking them in Iowa. They ran away from me every Sunday while I lay over, but toward the last of the two weeks I nearly caught them. People along the way said I was not far behind them, and once, as I have already said, they had passed about an hour before. That was the last report I heard of them, as our routes diverged the next day. A. R. F.

This last paragraph is a grand illustration of Christian principle. This young man, though in a strange country, anxious to get ahead on his long journey and to avoid expense, followed his conscience and "rested on the Sabbath Day," as did the Pilgrim Fathers at Clark's Island two hundred and seventy-six years ago on the Sunday when most of you will read this. He kept the commandment and was so much the better for it that, although a whole day behind, he was able practically to overtake them in the long run. One of the best things I heard "Ian Maclaren" say in Tremont Temple was his eulogy of the Scotch people for keeping the Sabbath, in which he referred to the founders of this nation: "And did not your fathers fear the Eternal and hallow the Sabbath Day"?

I have two answers to the query of Nov. 12 as to the Constitution coach built at Amherst, Mass., for General Jackson. A gentleman of that town writes:

. . . Henry J. says that Knowles and Thayer, the old carriage manufacturers, made in 1836 a landau out of live oak from the frigate Constitution and sent it to the president, *via* Hartford, also that it was on exhibition at the Three Counties Fair at Northampton. One of our citizens has a rule made of live oak from the same frigate, presented by one of the workmen from K. and T.'s shop, so there seems to be no doubt of the fact. If you find out anything else about it, please let us know.

A gentleman in the West "lets us know" that the Amherst coach is at the Hermitage—or was thirty years ago!

GRIDLEY, ILL.

My Dear Mr. Martin: The account of the old Constitution in the "Corner" of Nov. 12 brings many things back to me. I made many visits on board of her at the Charlestown Navy Yard. I saw her come in from sea once, under sail, with good, fair northeast wind. It was one of the sights of my lifetime. I remember well the cutting off the figure-head. The man who paid the captain to do it was one of a party of five who sat down to a supper a few nights afterwards with the figure-head as the central ornament of the table, and he is a hale and hearty citizen of Boston today.

In the spring of 1865, when on duty at Nashville, Tenn., I went out to the plantation of General Jackson and saw a coupé, with a seat for two persons and a high seat for the driver, which was made from the discarded timbers of Old Ironsides. It was not painted, and many stains of iron rust were plain to be seen. The last time it was used was when General Jackson took James K. Polk to Nashville, when he was nominated candidate for president. The general rode home from Nashville in it, and was the last man who rode in it.

I read the Conversation Corner with interest, as it tells so much about the home and scenes of my boyhood. I was born in a house on the corner of Purchase and Summer Streets, in the *town* of Boston, in 1820, and my early days were spent all over that part of the country. A BOSTON BOY.

O dear! Now comes, as I write, the Corner of Dec. 3, ending with this aggravating line: [I omit an unimportant paragraph.—D. F.] I wonder who is to be judge of what is important! The omitted paragraph was my peroration about the Corner party, and said that "in honor of the tenth anniversary, and of Mrs. Coffin's kind reception, a souvenir page of pictures, including Pomiuk, the old Captain, the Two Little Pilgrims, the Corner cats, Pan the dog—*and D. F.*, was presented to each of the guests." (Was it because *he* was not mentioned *first?*)

"Ten years! The boy who wrote the first letter for the Corner (about his rabbits) is now a Senior in Yale College and the other early correspondents—whose names are carefully preserved—are, every one of them, ten years older than in 1886! I scarcely take up a catalogue of any college without finding names of boys or girls once familiar in Corner letters. So, *hish-hash-hosh* for our dear old Conversation Corner and all its members, past and present!"

Mrs. Martin

CORNER SCRAP-BOOK.

Mayflower Pilgrims. As this is the anniversary week of the landing at Plymouth, we will collate a few facts about it, which we can refer to in our Scrap-books. The Pilgrim colonists sailed from Holland to England in the Speedwell in July, 1620, embarking at Delfthaven and landing at Southampton. After two attempts to proceed on their voyage in both vessels, the leaky Speedwell, with eighteen passengers, was left at Plymouth, and the Mayflower alone sailed from that port Sept. 6-16 (Old and New Style), with one hundred passengers, besides the captain (Jones) and crew. Two of the latter, named Trevore and Ely, were hired to stay for one year and then returned to England—thus making the one hundred and two sometimes cited as the full number. One man, servant to Dr. Fuller, died on the passage, and Oceanus Hopkins was born, keeping the number the same.

The Pilgrimage. They sighted Cape Cod Nov. 9-19, on Saturday morning, Nov. 11-21, anchored in Provincetown harbor, and "fell upon their knees, and blessed the God of heaven, who had brought them over the vast and furious ocean, and delivered them from many perils and miseries." Sixty-six days that great company had been confined in that small ship. What could the boys and girls have done all that time—for there were twenty-eight of them under twenty-one—besides watching for whales in the great ocean and perhaps noting the wails of the little Oceanus! Where should they settle? A full month was spent in answering that important question. Wednesday, Dec. 6-16, twelve of the Pilgrims—I could give you their names—started in the Mayflower's shallop, around the shore of the bay, and in the darkness and storm of Friday night landed on Clark's Island near Plymouth. On Saturday they got dry, on Sunday they rested, on Monday they explored the main land, and decided there to settle. That was Dec. 11-21, "Forefathers' Day." On Tuesday the shallop returned to the ship, which on Friday sailed for the new home, arriving on Saturday, Dec. 16-26.

Who Were the Pilgrims? Here is a list of those who signed, in the Mayflower cabin on the day of the arrival at Cape Cod, the famous compact which began free government in America.

1. Mr. John Carver.
2. William Bradford.
3. Mr. Edward Winslow.
4. Mr. William Brewster.
5. Mr. Isaac Allerton.
6. Capt. Myles Standish.
7. John Alden.
8. Mr. Samuel Fuller.
9. Mr. Christopher Martin.
10. Mr. William Mullins.
11. Mr. William White.
12. Mr. Richard Warren.
13. John Howland.
14. Mr. Stephen Hopkins.
15. Edward Tilley.
16. John Tilley.
17. Francis Cooke.
18. Thomas Rogers.
19. Thomas Tinker.
20. John Ridgdale.
21. Edward Fuller.
22. John Turner.
23. Francis Eaton.
24. James Chilton.
25. John Crackston.
26. John Billington.
27. Moses Fletcher.
28. John Goodman.
29. Degory Priest.
30. Thomas Williams.
31. Gilbert Winslow.
32. Edmund Margeson.
33. Peter Brown.
34. Richard Britterige.
35. George Soule.
36. Richard Clarke.
37. Richard Gardiner.
38. John Allerton.
39. Thomas English.
40. Edward Doty.
41. Edward Leister.

Remarks. I judge that most of you are descended from the three Governors, from Elder Brewster, from Captain Standish, from Dr. Fuller, the beloved physician, or from John Alden and Priscilla Mullins! No doubt most of the rest of you are really descendants of some of the others. Just now as I wrote one of the names a little girl of the same name rang my bell—of course she is a descendant! I suppose the Hopkinses and the Whites contest the honor of descent from the youngest pilgrim—was it Oceanus, the little mariner, or Peregrine, the little traveler? It is a still greater honor to inherit the sturdy, heroic virtues of those men and women—having faith in God, believing in prayer, keeping the Sabbath Day, bravely maintaining the right. At some other time, if you wish, I will perhaps give you the names of the Pilgrim wives and children, or of the emigrants on later ships.

L. H. M.

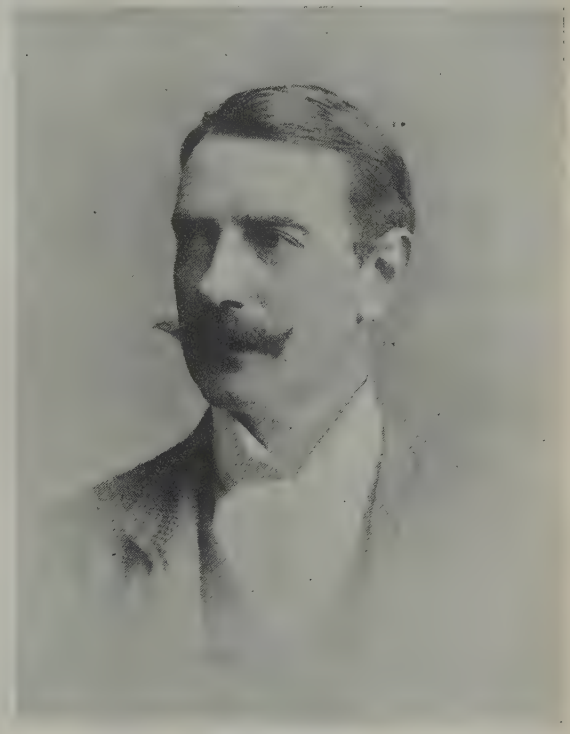
The Puritan in Art.*

By Albert Dawson, London Editor of The Congregationalist.

So rich is Puritan history in material that readily lends itself to the purposes of the artist that one is surprised that English painters, poets, dramatists, novelists have made so little use of it. Possibly the recent marked revival of interest in all that relates to the Puritans and Pilgrims may lead to additions to the literary and artistic memorials of a period that largely shaped the future of the British and American people.

British artists have almost entirely neglected the tragedy and pathos of the Puritan exodus from England. When they have turned to the period for inspiration, it has generally been to delineate some trifling semi-humorous incident designed to point the moral against the sternness of the Puritan mind towards all levity of conduct. Of course the stirring events of the Civil War have received due attention from the historical painters, and among these Mr. Ernest Crofts, one of the most recently elected Academicians, easily takes first place. He has made the conflicts between Roundheads and Cavaliers his special subject, and his canvases record in a most realistic manner the principal battles of the war. But just as the hardships, the homely joys and desperate struggles of the Puritans in their New England life have appealed most strongly to American novelists and poets, so it has been left to American artists to deal seriously with the Puritans pictorially.

GEORGE HENRY BOUGHTON.



CHARLES WHYMPER.

Foremost among these stands Mr. George Henry Boughton, R. A., who must be reckoned an American by right of education and early training. Born in Norfolk in 1833, he was taken an unweaned babe to America. In his very youth he was drawn towards Puritan subjects—"inspired by Longfellow and Hawthorne, and even their sad and serious histories; by such grim documents perhaps more than by other means." Events being more plentiful than details, Mr. Boughton has always gone for local color to the fountain head—old colonial records. As to the people themselves, what they were like in dress and form and feature, it was only after infinite research and careful putting together of pictorial evidence that he could present a possible likeness of any sort of Puritan, gentle or simple, verbal descriptions being of the most meager kind and of little use. By patience he managed to arrive at more than he at first expected, and from first to last the search itself was most interesting to him.

The knowledge of detail that Mr. Boughton's work displays has been partly gleaned from fugitive engravings in rare old books, of which he has many, including dozens of quaint Dutch volumes. Among the books in his considerable library of Puritan and Pilgrim literature in the large house he built for himself at the top of Campden Hill, Kensington, is a copy of Bartlett's Pilgrim Fathers that he had when a boy in his teens living in Albany. At the beginning of his career as an artist his interest in Puritan subjects led him to take a month's sketching tour along the New England coast from Portland to Plymouth. It was after coming to England, in 1861, that he set himself in earnest to paint Puritan pictures, beginning with several subjects from the Scarlet Letter. These were followed by his first historical picture—The Pilgrims Going to Church Armed Against Savages and Wild Beasts—which is now in New York. All Mr. Boughton's Puritan pictures that have not remained in England have found their way to that city. The Puritans' First Sunday—that pathetically vivid representation of the Pilgrim Fathers holding divine service amid the snow under the shadow of a great rock—hangs in a public gallery in England. These, The Return of the Mayflower, the companion picture, Pilgrims Watching for the Relief Ship, and his numerous single figures, Rose Standish, Priscilla, etc., are too well known in America to need description.

When I asked Mr. Boughton whether he contemplated painting any more Puritan pictures, he said one does not contemplate subjects, they come to you fully armed and you have to do them. Some of the most important subjects have not yet been touched and he may begin one any day. It is five years since he was in America, and to the question whether he had any thought of paying another visit he replied, in his whimsical way, that he was always thinking of going and generally went without thinking.

"It is pleasant and interesting," said Mr. Boughton, "to note that the pleasant and interesting descendants of the grim old Puritans of New England are showing lively concern in their artistic elements and the pictorial value and charm they are to artists, poets and novelists, people that they would have put in the stocks in good old days if they had them to deal with. They were delightful and charming as artistic material in spite of themselves."

In Mr. Boughton's studio I had the privilege of seeing the remarkable old Dutch painting that he found a year or two ago. It represents the departure of the little band of Pilgrims that left Delfshaven on the Speedwell to join the Mayflower at Southampton.† The dozen or so male figures trooping along the quay to the vessel seem intended to be portraits, the costumes

*Mr. Dawson desires to make acknowledgment of help rendered in writing this article by Mr. Arthur Fish of *Cassell's Magazine of Art* for placing at his disposal his intimate knowledge of contemporary art.

†See cover of this week's paper.

suggesting Miles Standish, Elder Brewster and others. Mr. Boughton remarked that this is perhaps the only genuine pictorial document relating to the New England Pilgrims in existence. The picture, which is painted on an oak panel thirteen by twenty-three inches, is not signed or dated, but Mr. Boughton has no doubt as to its genuineness. The rich coloring is as fresh and vivid as if just from the painter's brush, having, as Mr. Boughton put it, been preserved by dirt. The picture was formerly in the Marlborough collection. Americans will have an opportunity of viewing this treasure, as it is about to be sent to New York.

Another American artist residing in England, whose close study of early English life has brought him into fame, is Mr. E. A. Abbey, whose name a year or two ago was added to the roll of associates of the Royal Academy. Although he has obtained recognition as the finest illustrator of Shakespeare, he has painted at least one picture of Puritan times which will live with his more widely known work. May Day Morning represents a lover and his lass stealing out betimes—the cock is still sounding his "shrill clarion" on the wall—to gather the fragrant May blossom in accordance with the old time custom. Each already wears a garland—the lad round his wide felt hat, the lass on her hair—and the youth gently urges on the maiden, who hangs seemingly coy behind.

In the Paris Salon a few years back there was a painting from the brush of Mr. Walter McEwen, one of the clever band of young American artists residing in Paris, which represented the grimly superstitious side of Puritan life in England. A beautiful maiden, charged with being a sorceress, stands, with fettered wrists and ankles, in the common cell of a jail. Beside her stands her heart-broken mother, evidently appealing to her to confess to the Justice Shallows of the time who are clustered around the door. Of a far different nature is the laughter provoking picture, Between Two Fires, by Mr. F. D. Millet, still another American who has made his residence in England. It reveals the common room of an inn in which, seated at the substantial table, is a typical clean-shaven, black-cloaked and large collared Puritan, vainly trying to appear at ease under the badinage of a couple of pert serving maids. Excellently painted in all respects, the picture was one of the most popular in the Academy exhibition in which it was first presented to the public, and insured for the artist a hearty welcome for all his subsequent efforts.

Oliver Cromwell has often served for the principal figure in paintings, but never with more success than in a work by Mr. David Neal, an American artist who adopted Munich as his training school. Born at Lowell, Mass., he was brought up in a home imbued with the traditions of the Pilgrim Fathers. Some of its furniture, indeed, could be traced back to Mayflower immigrants, and the memory of it has served good purpose in the painting; Mr. Oliver Cromwell of Ely Visits Mr. John Milton. This was in the days of "Old Noll's" butchering and farming, when as yet the Protectorate was undreamed of. In the left of the picture stands the sturdy figure of Cromwell, hat and staff in hand, an intent listener to the sweet music which is being discoursed by the poet, whose slender form is seated at an organ in a window recess to the right. In the center of the picture is a substantial bookcase with wide-flung door revealing rows of volumes, while on the table are two or three books lying open, with others on the floor beside a high-backed armchair standing as it was pushed away from the table when the student left it. The whole picture is skillful in composition, convincing in its local truth and one of the best representations of a scene of the period.

Turning to English artists, Mr. Charles Whymper occupies a niche by himself as *the* depictor of the homes of the Pilgrim Fathers in England. The illustrations in Dr. John Brown's Story of the Pilgrim Fathers are excellent specimens of the admirable work of Mr. Whymper, but for whom that splendid memorial might never have been written; for it was Mr. Whymper—who, by the way, is a stanch Congregationalist and brother of Edward Whymper, the mountaineer—who suggested to Dr. Brown the idea of the book. Fifteen years ago during a sketching visit to Boston Mr. Whymper's interest was aroused in Pilgrim subjects, and he has since then made a specialty of them. He has spent much time in the eastern counties of England, making sketches of places and objects associated with the Pilgrim Fathers that it never occurred to any other artist to depict, and has several times visited Holland.

One of our best painters of historical subjects is Mr. W. F. Yeames, R. A., an authority on old English costumes and librarian of the Royal Academy. His claim for notice is a charming work entitled, And Where Did You Last See Your Father? It represents a tribunal of stern-faced Roundheads sitting in judgment in a fine old room of a Royalist mansion. Standing on a footstool at the opposite side of the table to the officer who puts the question is a bright little fellow in dainty silk clothes who does not seem disposed to tell what he knows of his father's whereabouts. Immediately behind him stands a breast-plated, helmeted pikeman, with his right arm placed round the chubby-faced child sister of the boy under examination. With hands to her eyes she is sobbingly dreading her turn to be catechised. Beyond this little group are the mother and an elder daughter, whose faces show deep anxiety lest some childish indiscretion reveal the hiding place of the Royalist.

Consulting the Witch gives another glimpse of the superstition which prevailed even in those times of deep religious feeling. Mr. Fred Roe depicts a pair of Puritan lovers who are evidently seeking from the "wise woman" of their district knowledge of the future. Crouching in the deep chimney corner is the figure of the witch warming her skinny hands at the miserly fire, while before her the swain, with doffed hat, is putting the fateful question, the girl standing timidly behind him, half frightened at the enterprise.

But, as has been said, humor is the note struck by most of the English artists who paint these times, and it will suffice to mention two pictures as typical of the whole. One by Mr. Gordon Browne, son of Hablot K. Browne, better known as Phiz, the illustrator of Dickens, was shown at the Royal Institute of Painters in Water Colors this year. Entitled Caught in the Act, it presents a Puritan youth and maiden who have been discovered at the moment of kissing by a sour-faced elder. Surprise and dismay are on the girl's face, surprise and defiance on the youth's. Of similar nature is Mr. A. W. Bayes's Caught Tripping. A group of three pretty Puritan maidens, on the left of the picture, are indulging in the stolen pleasure of a quiet dance. One is gayly showing the others the steps, her sober gray dress held up with both hands revealing her pretty buckled shoes, while the two learners are watching her with envious delight. On the right the door is thrown open, and there stands the horrified master of the house with Bible under arm just returned from "meeting." We can picture for ourselves the sudden subsidence of the high spirits, the tearful eyes and woe-begone faces of the three trippers as they receive the inevitable lecture.

The true artistic history of the Puritans has yet to be painted. As Mr. Boughton well says, "Another and a quite different way of regarding their splendid history might inspire another, and a different, artist to dip deeper into the well and bring up just as fresh a draught as ever was seen before—perhaps fresher!"

AN OLD-FASHIONED WILL.

HOW JONATHAN EDWARDS DISPOSED OF HIS VALUABLES.

Here is a copy of a portion of the stately will and testament left by Rev. Jonathan Edwards, the famous New England clergyman, who died in the year 1758.

In the name of God, Amen, the fourteenth day of March, 1753. I, Jonathan Edwards, of Stockbridge, in the province of Massachusetts Bay in New England, being in my usual State of health of Body and in the perfect Exercise of my understanding and Memory, through the Goodness of God, but considering the frailty and mortality of mankind, and having much in the Infirmity of my Constitution to put me in mind of Death and make me sensible of the great uncertainty of my life, do make and ordain this my last will and Testament, and first of all, I give and recommend my Soul into the hands of God that made it and to the Lord Jesus Christ, its glorious, all-sufficient, faithfull and chosen Redeemer, relying alone on the free and infinite mercy and Grace of God through his worthiness and mediation for its eternal Salvation; and my body I commend to the earth, to be committed to the dust in decent Christian Burial, at the Discretion of my Executrix hereafter named; hoping through the Grace, Faithfulness and almighty Power of my everlasting Redeemer, to receive the same again, at the last day, made like unto his glorious body.

After arranging for payment of debts and expenses attending his funeral, he bequeathes to each of his three sons, Timothy, Jonathan and Pierpont, 638 ounces of silver, certain conditions being made to allow for their being brought up to learning or a trade.

To his daughters, Lucy, Susanna and Eunice, each, 319 ounces of silver, when they shall come of age or when married. To "Daughter Burr" (wife of Aaron Burr), 279 ounces of silver, in addition to the 40 already received of her portion. To "Daughter Parsons and Daughter Dwight," who had already received their portions, he makes no additional gifts.

The inventory of his estate, made the same date, is as follows:

Best beaver hat, one beaver poorer, best wigg, one wigg poorer, great coat, black coat. Then are enumerated two poorer black coats, morning gown, silk vest, *callimanco* vest, leather and camblet vests, leather and cloth breeches, collars, sleeves, cravats, two stocks, twelve bands, four pairs of gloves, two of mittens, two knee buckles, stockings, etc., also a staff valued at eight pence and a belt at two pence.

The valuation of quick stock includes:

A negro boy named Titus, £3 6s. 8d., yoke of oxen, 2 cows at £3 each, 4 cows at 50s., 2 heifers at 30s., 1 calf, 6 hogs.

Among "husbandry utensils," hetchels, tow axes, hammers, pinchers and "an old iron beak" are found.

The Home

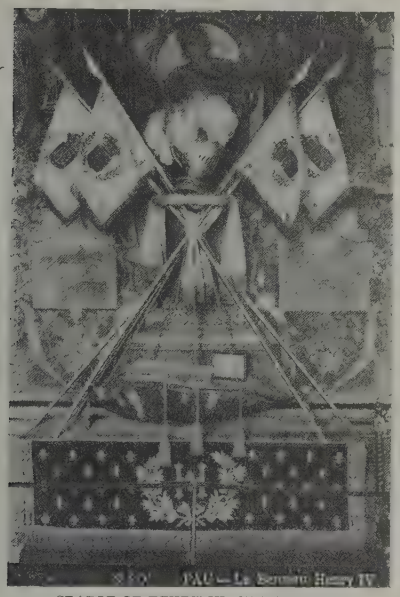
Let us look to the one life as our model, and turn to Him who lived it on our earth as to the guide and friend and helper who alone can strengthen us. Just in so far as we cleave to that teaching and follow that life shall we live our own faithfully.

CRADLE SONGS.

BY JANET SANDERSON.

I.

In an ancient castle at sunny Pau,
Gently the baby swings to and fro,
In tortoise shell cradle, with chains of gold
Hanging from crest and helmet old,
Wrapped in satin and laces rare,
Crowing and cooing, this baby fair,
Crowing and cooing—what? No one knows.
Then off into dreamland the little one goes.
Sweet sleep, royal babe! Sweet sleep!



CRADLE OF HENRY IV. OF NAVARRE.

II.

In a palace old of German kings,
A fair queen mother softly sings
To her baby boy as he rocks to and fro
In a quaint, carved cradle of long ago,
Crowing and cooing as babies will.
Fainter the lullaby grows until
Hushed is the little one, gone to his rest,
Dimpled hands folded over his breast.
Sweet sleep, princely babe! Sweet sleep!

CRADLE OF WILLIAM I. OF GERMANY.

CRADLE OF PEREGRINE WHITE OF PLYMOUTH.

III.

In a cottage home of old Plymouth town
A mother dear lays her baby down.
No royal crest above his head,
No ancient carving for his bed,
Only a simple wicker cot,
With the kingdom of love for baby's lot.
Crowing and cooing, then sleeping lay,
Rocked by sweet mother love alway.
Sweet sleep, lowly babe! Sweet sleep!

A LADY OF CLAY.

BY LETITIA JEAN SMYTH.

IN THREE PARTS. PART III.

For the second time that evening Roger stood panting at the top stair of the eighth flight of the tenement to which he had been summoned. He had found the little newsboy in a pitiable condition, suffering scarcely more from the bruises than from the ignorant attentions of his neighbors. Jamie's chum had given the doctor a hasty account of the accident—the reckless dash in the deceiving dusk across the crowded thoroughfare, the stumble and fall under the hoofs of the prancing horses, which crushed the active little frame into a helpless mass of bruised flesh.

Some of the tenement people in mistaken kindness had taken the child from the hands of the ambulance doctor and carried him back to the poor, forlorn place he called home. Roger had found them—men, women and tiny children—gathered in a weeping crowd around Jamie's cot. With quiet authority he sent them all from the room, and then gently set about his professional task. When his patient was as comfortable as possible Roger left him in his chum's care and went through the house in search of some one who would be competent to act as nurse for the night. It was possible that with good care the boy would pull through, but internal injuries might have been received which would make his life the matter of a few hours.

But trained nurses do not abound among the dwellers in East Third Street, and never before, in the half-dozen years of his medical work, had the young doctor felt so helpless and discouraged for lack of an assistant who could be safely trusted with a flickering life. By the time he reached the last flight of rickety stairs he had come to the conclusion that he himself must watch through the night by Jamie's bed. He was waiting a moment outside the door to recover his lost breath when a voice, weak and tremulous, came from the other side.

"That's awful good wot yer sez 'bout de Lord Jesus a lovin' us allers. An' say, Miss Ellie, won't yer sing de song wot yer teached us to de mission 'bout de 'blessed angels?'"

Roger almost gasped for joy. "Miss Ellie! That's my slum angel sure. A merciful Providence sent you here tonight, and you can do more good to that poor little chap than I can now." And with an air of inexpressible relief the young man leaned back against the rude stair rail, waiting to catch the first notes of Miss Ellie's quavering old voice.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold,
Peace on the earth, good-will to men
From heaven's all-gracious King;
The earth in solemn stillness lay
To hear the angels sing.

The words rang through the narrow hallway borne on a voice of heavenly sweetness, thrilling Roger's very soul. From all quarters of the dingy tenement poured the wondering inhabitants, crowding hall, stairs and landing, pressing as near to the door of the enchanted room as the doctor's orders would allow.

"It's an angel," whispered a ragged little girl in an awe struck voice.

"'T'aint neither," corrected another. "It's Miss Ellie a-singin' to Jamie Duffy. I seed her a-comin'."

"Well, an' aint *she* a angel?" queried a sunken-eyed woman. Then the whispered comments ceased, and the crowd stood in solemn stillness, strange enough to that house of brawls and confusion, spellbound by the music.

O! ye beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow—

The beautiful voice throbbed with a yearning compassion. Over in a dark corner a woman was sobbing bitterly, and a gaunt, wretched-looking man near Roger hid his face in his rough hands.

Again, with a glad triumphant ring, the full, rich voice gave utterance to the message of hope.

Look up, for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road
And hear the angels sing!

For a full minute after the last word they waited breathlessly, those poor, starved souls, lest the faintest echo of the heavenly music should be lost, and then, moved with one impulse, they burst out into a hearty, ringing cheer for "Miss Ellie."

"Sh! Don't yer know thet mebbe Jamie's a-dyin'?" said one of the women.

Roger roused himself and, knocking gently on the door, pushed it open and without waiting for a response entered the squalid room. A small lamp fastened to the wall cast a feeble, flickering light, but a celestial glory seemed to stream from the corner to which Roger's eyes leaped. A woman, in fair, white garments, was bending like a guardian angel over the little sufferer on the tiny cot. She turned slightly as the door creaked on its rusty hinges, and in the dim light her pure profile appeared clear and distinct. Roger dashed his hand across his eyes. There she was, just as he had often seen her, the acknowledged queen of society, only now there was no trace of the old pride and coldness on the fair face and the dark eyes glowed with a tender shining. He crossed the room to the bedside and took the hand she held out to him in both his own.

"Miss Morton!" he said joyfully, and there was no questioning in his voice, not even the slightest intonation of surprise. His vaguest dream, so secretly, so jealously cherished, had come grandly true and in the first great joy he forgot to wonder why

or how. Miss Morton flashed him a quick, grateful look; there were no tiresome explanations needed here.

With professional self-command Roger turned to his patient. The little face on the hard pillow was white and drawn, and the physician's experienced eye recognized at once the unmistakable seal that the death angel was slowly setting there.

"Can anything more be done for him?" Miss Morton's voice almost pleaded.

"Nothing, I fear, that we can do. This is one of the many times when human skill must look on powerless." Then, for the first time, it occurred to Roger to wonder what possible relation there could be between this beautiful, courted woman of the world and the dying newsboy. Something swift and subtle made Miss Morton conscious of this.

"He is one of my mission boys," she said simply. "He sent for me and"—

"You came! You came here alone?" To himself he added, "The brave, great-hearted woman!"

A wave of sadness swept over her face. "Alone? Yes. Why should I not? There was no one to come with me here."

With a sudden glad thrill it came to Roger that they two alone, apart from all the rest of their world, were one tonight in thought and sympathy. Tomorrow, afterwards, would they ever again be associated so?

A choking sound from the cot, like a stifled sob, made them both turn quickly. "Mother, kiss Jamie good night!" The childish voice was tremulous with pleading. The little fellow was dreaming of the one happiness, lost long ago, that had blessed his hard life. Miss Morton bent down and pressed her lips softly on the white forehead, and Roger caught the glitter of tears in her beautiful eyes. Jamie smiled contentedly. With a sudden impulse the girl slipped her arm under the poor pillow, drew the child's head to her bosom, and on the folds of costly satin the little newsboy breathed out his weary life.

. . . . . .

"You must go home now, Miss Morton. You will let me go with you, will you not? I have arranged with one of the men to look after things, and tomorrow we will see what is to be done. This has been a trying experience and you are tired." Dr. Cameron's voice, with a tone of gentle authority, roused Miss Morton from the reverie into which she had fallen. With a slight movement of assent she rose from her half-kneeling posture by Jamie's cot and let Roger put her cloak around her. Yes, she was tired, pitiably tired. That must be what made her so weak and childish. Her lip had never quivered like that before when a man took polite care of her. She leaned back against the carriage cushions and closed her eyes wearily. The excitement, with its nervous stimulus, had passed, and the reaction of the evening strain was upon her. The wretched past and the tangled, difficult future whirled through her brain in distracting confusion. It would be very hard, at least until her position was perfectly understood, and in her exhaustion she felt a helpless shrinking from that cold criticism which she had been so willing to face a few hours ago.

Roger, grave and silent, was watching the beautiful face beside him with a mighty longing in his heart and words of bitterest self-reproach trembling on his lips. Some day he would tell her how utterly he had misjudged her. Suddenly something white fluttered down from her cloak to the dark carriage robe. It was one of the azalea blossoms. With a quick, graceful gesture Miss Morton drew the cluster from its hiding-place and held it toward him. "Your flowers!" she exclaimed impulsively, "that taught me to live, to live true! O, I cannot tell you what I owe to you!"

Roger leaned forward with an eager movement. "There is something which you do not owe me, something which you have a just right to withhold," he said in a deep, quiet voice. "I have thought you cold and unfeeling, caring no more for people like Jamie than you did for the rags they wore. I sent you those white, heartless flowers to tell you what you were, as I had wrongly judged you. Tonight I found you ministering like an angel to one whom I thought you would despise. You see what I want now, do you not? Your forgiveness for wronging you so deeply. Is it too much to ask?"

For one throbbing moment Roger waited his answer, and then Miss Morton turned her face to his, her glorious eyes shining with a happy light.

"I must be forgiven, too," she said, and there was no mistaking the meaning that thrilled through the words. Roger's heart bounded with a glad confidence. The hand with the gleaming flowers lay near him on the robe. In a moment his own had closed over it.

"You mean that!" he said joyfully. "You mean—O, my dear! And we will go to these burdened ones and lift their crushing load together, you and I. Shall we, Elinor?"

THE NATIONAL SOCIETY OF THE CHILDREN OF THE AMERICAN REVOLUTION.

BY MARGARET SIDNEY.

It was a happy thought that prompted the request for these pages commemorating Forefathers' Day of an article on the National Society of the Children of the American Revolution. The infant colony—a mere handful of simple-minded men and women, intrepid of soul, it is true, yet helpless to the last degree—typifies most clearly the little child reaching out from its mother's arms to try its strength against the big outside world. Not more helpless is that little soul in the midst of dangers appalling to its weakness than was the boatload of Mayflower Pilgrims, who had nothing but their faith in God to stand them in stead in the teeth of danger and death. It was all they needed—this faith in God. It built the colony and it brought more men and women from the old shore to their rescue.

Children in the old colony days fell into line with the older folk in the contemplation of the grave and tremendous responsibilities of independent thought and action. To us who look backward they seem old men and women when they should have been young and gay. We pity them for the exigency of their times, and well we may. But do we not make a colossal mistake in supposing that, because childhood should be blithe and joyous, it must contain no self denial, no earnest contemplation of grave and important ideas? The country needs the children and youth and they need the principles of our institutions for their strength and sinew. Good citizenship beckons them on. Heroic lives of endeavor and brilliant achievement smile encouragement to their young lives.

It was to Daniel Lothrop, the children's publisher, that this organization owes its being. The one who actually formed it was but secondary in the work and only the instrument that God needed to forward the cause. The opportunity occurred to the writer to speak the word that she prayed might fire the hearts of the mothers of our country when she responded to the address of welcome at the opening of the Congress of the Daughters of the American Revolution at Washington, D. C., Feb. 18, 1895. She pleaded the cause of the child out of a heart that carried only prayer to God that he would begin this work that instant, and so control it that the children and youth should not go longer without their patriotic society, that training school in all that would make them love and serve their God and their country. The congress voted unanimously that such a society should be organized. A constitution modeled after the Constitution of the United States was adopted, and the writer was elected president of the society for four years. On April 11 it was incorporated, Mrs. John W. Foster, president general of the D. A. R., Mrs. Mary Harrison McKee and other prominent women joining with the national president as incorporators. The headquarters were fixed in the capital city.

The first local society was started in Old Concord, Mass., May 11. The "shot heard round the world" piped its call to the children and youth of America. The call was answered and the societies fell into line. A big mass meeting was held July 4th at the Old South Meeting House, Boston, at which ex-President Harrison, Hon. Chauncey M. Depew, Mrs. John W. Foster and Dr. John Fiske sent greetings, and eminent Bostonians, including Lieutenant-Governor Wolcott, Col. Nathan Appleton, Rev. S. F. Smith, D. D., and others, made addresses. The meeting with its splendid music, its living flag of children and its patriotic episodes was a fervid expression of Godspeed to the infant society. Rung to order by the liberty bell presented to the author of "America," and which the dear and patriotic old man had brought in from his Newton Center home for the occasion, it struck the ear of the public and made it listen to this imperative demand on the part of children and youth for a patriotic society of their own.

Washington, so it is related by Count Dumas in his memoirs, was at one time returning from a conference with the French officers at Hartford to his headquarters at Newburgh-on-the-Hudson when Rochambeau detailed Dumas to escort the general a part of his way. At Providence the children came out to meet him. It was nightfall and they carried torches and crowded around him, calling him father. It was a time when Washington's soul was stung by the treason of Arnold, and even his intrepid heart was gloomy. He turned to Dumas and seizing his hand said with emotion, "We may be beaten by the British, it is the chance of war, but behold an army that can never be conquered." If the father of our country were here now to lead us on to patriotic service, he would reckon among the most important forces to be employed this work of the Society of the Children of the American Revolution.

The roll of eighty-six societies and nearly

2,000 members, is now answered from Maine to Texas and from Massachusetts to California. Over 3,000 other young people have requested application blanks and are filling them out. They belong to public and private schools, social circles at home and in church, and can be formed as many in number as are needed in any town or community. The parents of these children are not necessarily members of any patriotic organizations. Often the young people are the first to direct the attention of the household to this important duty—that of tracing the ancestry, and, if eligible, of joining some patriotic society.

We quote Articles I. and II. from the constitution:

ARTICLE I.

Any girl or boy may be eligible for membership in this society from birth to the age of eighteen years for the girls and twenty-one years for the boys, who is descended from a man or woman who, with unfailing loyalty, rendered material aid to the cause of independence; from a recognized patriot, a soldier or sailor or civil officer, in one of the several Colonies or States, or of the United Colonies or States.

ARTICLE II.

We take as objects of this society to work for: first, the acquisition of knowledge of American history, so that we may understand and love our country better, and then any patriotic work that will help us to that end, keeping a constant endeavor to influence all other children and youth to the same purpose To help to save the places made sacred by the American men and women who forwarded American independence; to find out and to honor the lives of children and youth of the Colonies and of the American Revolution; to promote the celebration of all patriotic anniversaries; to place a copy of the Declaration of Independence and other patriotic documents in every place appropriate for them; to hold our American flag sacred above every other flag on earth. In short, to follow the injunctions of Washington, who in his youth served his country, till we can perform the duties of good citizens, and to love, uphold and extend the institutions of American liberty and patriotism, and the principles that made and saved our country.

What are the societies doing? comes as a pertinent question. They are forming a network, so to speak, through our whole wide territory of States, in this series of training schools into which children and young people throng with the delight felt in possession of one's own society. This network, still to employ the figure, keeps out evil, such as desecration of the flag and of our American Sabbath, the reading of bad books, disrespect toward parents and those in authority in national affairs. They also put tablets on historic spots, earning the money in many ways; they unearth much valuable history in family and town records; they contribute toward the purchase of Revolutionary or colonial buildings, in some instances endeavoring to do the whole without assistance; they help at patriotic meetings by their singing and flag evolutions; they form drum corps, debating societies and reading circles; they have committees to look up national questions; they form classes in parliamentary law and American history; and they make historical pilgrimages; they make scrap-books of all newspaper cuttings appropriate to their society work; they learn the national hymns and songs, and they find the names and records of young people who helped our country in the colonial and the Revolutionary times. For the smallest children there are beautiful exercises with the flag, patriotic songs and marches and historical stories, till the little ones are imbued with the same spirit.

At the annual convention in Washington last February the president gave to the banner State for that year a large national emblem, to be kept till the next annual meeting. Connecticut had twelve societies, the largest number, and was therefore the banner State for 1896.

The president urges the observance of the salute to the flag at every meeting of each local society, and has written this poem to conclude the exercise:

OUR FLAG OF LIBERTY.

Our country's flag, to thee we give
Our hearts' devotion while we live;
Symbol of all that makes us free,
To thee we render loyalty.

In every crimson waving stripe
We see devotion's prototype;
With all our hearts' blood we'll defend
Our dear old flag unto the end.

And white as yonder fluttering bar
We'll keep our souls in peace or war,
That we may ever worthy be,
O flag, to live or die for thee.

True as the field of blue we'll be,
And serve our country faithfully.
Devotion, purity and truth
Shall form the vanguard of our youth.

Then stars like thine, with radiant light,
Shall make this land of promise bright
When all her youth shall loyal be
To thee, O flag of liberty.

A PATRIOTIC SOCIABLE.

Patriotic socials and ratification meetings can well be made a feature of the social life of the churches this winter. Let the bunting be brought out again to decorate church parlors. Bouquets of tiny flags would give a real Fourth of July air to the supper tables on Forefathers' Day, while the old war songs and standard national airs are melodies in which all can join. A New England supper was recently served according to this menu:

THE DIET OF OUR DADDIES.—European Plan.

Beans, 16 to 1 piece of brown bread	10 cts.
Rolls (from overstock of fresh rolls recently played in all parts of the country)	5 cts.
Cold relishes (the "endless chain, Gresham slaw," etc.)	5 cts.
Pickles (prepared by prominent politicians)	5 cts.
Pie (no difference between East and West sections)	5 cts.
Turnovers (from all the departments)	5 cts.
Doughnuts and lady fingers (from three States)	5 cts.
English pound cake (gold or silver)	5 cts.
Soft drinks (water, milk, coffee)	5 cts.

Election cake extra.

The election cake was put together after an old recipe, which reads as follows:

HOWE TOE MAKE YE ELECTION CAKE.

Old Hartford Election Cake. This recipe is over one hundred years old. Mrs. Eliza Burnham, Milford Center, Ct.

Five pounds sifted flour, two pounds of butter, two pounds of sugar, three gills of distillery yeast, or twice the quantity of home brewed, four eggs, two gills boiled cider, one quart of sweet milk, one-half ounce of nutmeg, two pounds of raisins, one pound citron.

Rub the butter and flour together very fine, add half the sugar, then the yeast and half the milk (hot in winter, blood warm in summer), then add the eggs, the remainder of the milk and one gill of cider. Beat well, and let it rise in a warm place all night. In the morning beat a long time, adding the remainder of the cider, sugar, spice and fruit well floured, and allow to rise again very light, after which put in cake pans and let it rise ten or fifteen minutes: have the oven about as hot as for bread. This cake will keep any length of time. For raised cakes use potato yeast; if fresh made it is always a perfect success.

Truth compels me to say that this recipe was "doctored"; 100 years ago wine and brandy were used in place of the boiled cider, but we found the latter answered every purpose. For this occasion the cake was put in yellow boxes, the size and shape of the usual wedding cake box. These were tied with red, white and blue ribbon, and with the typewritten recipe were readily disposed of at ten cents each.

L. C. W.

"You say you are a good washer and ironer. How do you tell when the irons are too hot?" "How? By smelling the burning linen, mum, of course. What's my nose for?"—*Philadelphia Times.*

Closet and Altar

Begin each day by tarrying before God and letting him touch you. Take time to meet God.

It is good for us in the midst of lives so inconsistent, so dwarfed, so conventional as ours to bear in mind how much greater and better others have been, how dauntlessly good, how magnificently victorious over vice and sin. Their high examples teach us how we may rise above our nothingness; how little we are when we live the selfish life of the world; how great we may be if we live as the sons of God.—*F. W. Farrar.*

Blessed is he who, throwing himself into all interests that interest men and women and into those peculiar interests that belong to his calling, keeps his heart and life ever open to the voice and the life of God. —*Bishop Lawrence.*

God of the Pilgrim! in whose name
Our land was born through blood and flame;
Grant us to keep its altar fires
Fed with the torch of high desires.

Our fathers' God! we look to thee
To give the truth that made them free.
It was for this they lived and died;
Through this their deeds are glorified.

God of the Nations! in whose sight
Men walk from darkness into light.
Give us the light our fathers saw,
Living and loving all thy law.

Give us their singleness of heart,
Their courage unto us impart,
Their steadfast faith, unfaltering trust,
Their stern support of all that's just.

—*Mary M. Adams.*

We are not to ask how nearly we may conform to the world in its pleasures and customs, and give the fag-ends to God from a sense of duty and necessity, but how can we delight our souls in him and his service. There are many Christians who seem to live upon earth and now and then pay duty calls in heaven. But the true privilege of the Christian is to live in heaven and pay certain duty calls on earth when God imposes the necessity.—*Webb-Peploe.*

In this is the excellency of man, that he is made capable of a communion with his Maker and, because capable of it, is unsatisfied without it; the soul being cut out to that largeness, cannot be content with less.

O God of nations, bless thou our beloved land. Establish it in righteousness and in an honorable patriotism. Make us mindful of the heritage left us by godly men who sought freedom to worship thee on its shores. Guide the rulers of this people. Sanctify their deliberations to the good of the nation and to the good of all peoples who are interested in our conduct. Bring all oppression, cruelty and wrongdoing to a speedy end. Put an end to the same thyself, thou Mighty One, so that there may be no renewal of iniquity. Send out thy light and thy truth through all the earth. Forgive our enemies and turn their hearts toward peace and love. Heal the sick. Gather the lambs in thine arms. Fill up our broken prayer with thine own knowledge of our needs, for Christ's sake. Amen.

THE LAST DAYS BEFORE CHRISTMAS.

We have heard much of "the night before Christmas," but let us now speak of the days before, the days when the mother goes down to the toyshop, or more likely the bookstore, to find something that will do for this friend and that for whom she has yet no gift. It is a pity that we ever have to say, only, that it "will do." She picks up a book and lays it aside "for the children to give to Aunt Mary." She selects a calendar, forgetting to ask the price, and adds to the pile one or two booklets, a photograph, a picture frame, and so on indefinitely. By this time she is a little confused as to what is for whom, and entirely ignorant as to what anything has cost.

Things are sent home, and sent off by mail, express and messenger. No one has been forgotten, and she has a comfortable feeling of having done the right thing. But there is a little twinge somewhere; she is only half conscious of it until the first of January, when a bulky envelope comes in the mail, with a long list of items something like this: Mtg. Photos., Frmg. Photos., Bon. Br. Bush, 1 Set Shak., etc. It is mostly hieroglyphics. There must have been some mistake! She has no remembrance of buying all those things. She cannot even make out the names, and as for the amount at the foot of the bill, surely that is wrong! After carefully examining the list, little by little she remembers that she did order this, and that, and she is compelled in the end to admit that even the amount is correct.

But how can she pay it? Her income for the month will not pay it and leave enough for household expenses. The result is, the bill must wait till the next month, and the next, and perhaps the next. In the meantime she carefully avoids that store. Every dealer knows that a woman will spend more if she has things charged, so that even the long waiting is sometimes worth while from his point of view, but never from hers. Finally, after two or three months the bill is paid, but the sweet spirit of Christmas is not in the payment. In a kind of shamefaced way she makes a half apology, to which her courteous bookseller replies, without sarcasm, "I am very glad if it is convenient for you to pay it now." Her self-respect comes back a little, and she resolves never to have another Christmas bill.

Why not keep the resolve this year? Put aside what you can afford to spend for Christmas gifts; spend only that, though it mean ever so small a gift for each friend. As far as possible "put yourself in his place" in choosing a gift for your friend. Remember how much a little thing means to you when it tells you that you have not been forgotten. In the household let the gifts be things which will in some way add to the daily comfort. In the kitchen sometimes a good comfortable rocking chair for the long winter evenings will be greatly appreciated. But whatever the gift, or for whomsoever it is, pay for it or don't get it. An unpaid bill and Christmas were never meant to go together. J. S. B.

Instructor in Latin: "Miss B., of what was Ceres the goddess?"

Miss B.: "She was the goddess of marriage."

Instructor: "Oh, no; of agriculture."

Miss B. (looking perplexed): "Why, I am sure my book says she was the goddess of husbandry."

Tangles.

112. REVERSED WORD-DELETION.

(Example: Deliver; evil, red.)

At the dawn, when the tide is quite up to the ledge
Where the shy marsh-hens nest in the WHOLES of brown sedge,
From the weed-curtained caverns where sea breezes sleep,
Comes the wind that sings softly and low to the deep:
"O, there's many a true heart and brave on the blue,
And stout muscle at many a tiller and sheet;
But not ever a truer or braver, be sure,
Than yon lad who TWOS oar with the mackerel fleet;
Then be good to this child of our hearts, old Sea,
Guide the black bass and mullet and trout to his seine;
Calm thy turbulent waves when thy dangers he braves,
And send safe home this gallant young fisher again!"

When the brown reefs are out, where the sandpipers trace
In light footprints a delicate network of lace,
Then the wind, from the forest's dim witchery,
In the softest of voices still sings to the sea:
"O, there's many a flower in this cool island bower—
Morning-glory and pimpernel, cactus and sage;
But not any so fair as our sweet PRIMAL there
In a cot where the agaves are whitened with age!
Then be kind to this child of our love, old Sea—
To the sweetest wildflower on all thy grim shore;
Stay thy silvery feet by her humble door-seat,
And send safe home her gallant young fisher once more."

MABEL P.

113. BICYCLE PUZZLE.

When all the world is riding,
Why Phillis, too, must ride.
But she is long deciding—
Her range is far and wide;
For bicycles are many,
The tires and saddles too;
She wants the best, if any—
Who'll help her choose?—will you?

1. There's one bears the name of the land we love,
2. And one that's the gem of the ocean;
3. One specially suited to people who rove,
4. And one claims a subject's devotion.
5. There's one brings a gloom on the face of the earth,
6. One wears laurel for earnest endeavor;
7. One bearing the rank of a dame of high birth,
8. One dying in strife lives forever.
9. One is named for the road on which all cyclers ride,
10. One, a sportsman, the birds will not spare;
11. In fighting for one many heroes have died,
12. One shows how birds fly through the air.
13. One binds forty-five units in one mighty whole,
14. One the state of an empress described;
15. One destroyed, from its ashes will rise as of old,
16. On your silver another's inscribed.
17. One the author of tales of love and of war,
18. Another a man who loved tea;
19. One, a messenger, brings weighty news from afar,
20. One, the land of the East, fair to see.
21. Commanding a legion of Rome, there is one,
22. One fearless, courageous and brave;
23. The earliest form of our own silver moon,
24. And the last, without peer, that we have.

I. M. C.

ANSWERS.

107. 1. Tea. 2. Home. 3. America. 4. New England. 5. King George. 6. Subjects. 7. Glory. 8. Indians. 9. Victory. 10. Independence. 11. Nation. 12. Govern. 13. Declaration of Independence. 14. Ancestors. 15. Yankees. Primals—Thanksgiving Day.

108. Saragossa. 1. Arago. 2. Argo. 3. Ossa. 4. Sargasso. 5. Ross. 6. Saga. 7. Sara. 8. Ar. 9. Grass. 10. Sago. 11. Ass. 12. Og. 13. Oars. 14. Aga. 15. Or. 16. Ara. 17. Aar. 18. Agora. 19. Asa. 20. Saros. 21. Gross. 22. Gas. 23. Ross. 24. Rag. 25. Gar. 26. Sargo. 27. Ora. 28. Rosa.

109. Sutler, ulster, luster, rulest, lurest, result, rustle.

110. Good, hood, noon, moor, foot, root, wood, roof, loop, door, hook, room, loom, woof, wool, took, cool, tool, toot, book, boot, hoop, look, coot, loon, rook, pool, moon, cook, coom, soot, boon, food, good, soon, poor, coop, doom, hoot, boom, pooh, mood.

111. Clamp, lamp.

Among solvers of recent tangles are: Mary Neil, Portsmouth, N. H., 103; Mrs. M. A. Harrington, Webster, Mass., 102, 103, 104; A. S. B., Kingston, Mass., 101; M. E. W., Malden, Mass., 102, 103, 104, 105, 106; I. M. L., Chelsea, Mass., 102, 104, 105; Fanny C. Hatch, Marshfield, Mass., 102, 103, 104, 105, 106; Lester S. Holmes, Yonkers, N. Y., 102, 103, 105, 106; Johnny A., Providence, R. I., 101, 102; Miss Clark, Boston, Mass., 105; Alice M. Flint, Oakland, Cal., 98; P. J. P., Somerville, Mass., 102, 103, 105; Alice B. Boynton, West Newbury, Mass., 100, 102; 103, 104, 105; G. O. F., Hartford, Ct, 101; Billy Bowlegs, Worcester, Mass., 100, 102, 103, 104, 105, 106, L. B. W., Hyde Park, Mass., 102, 103, 104.

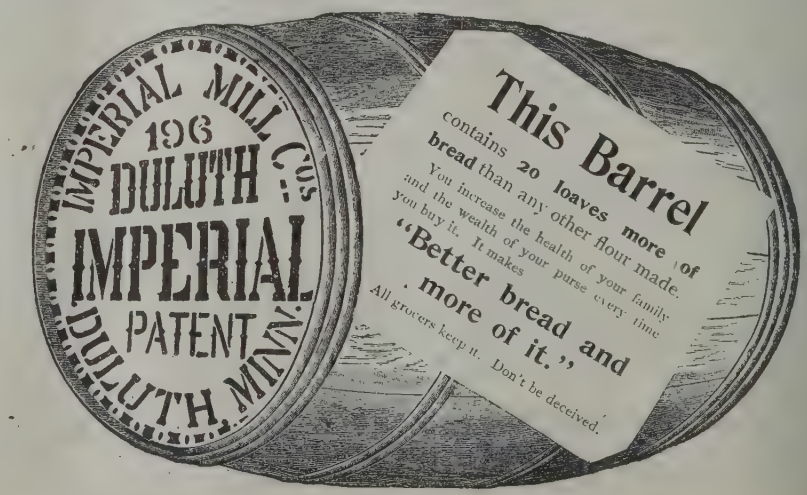
Readers who send new tangles for publication should not forget to furnish the solutions.

Make Two Cakes

One with Cleveland's baking powder, the second with any other.

Note the difference. The Cleveland cake is fine grained, keeps its natural moisture and flavor; "the other" is coarse grained, as if the sugar were too coarse, soon dries out and becomes husky.

Cleveland's leavens best because its strength is produced by cream of tartar and soda only, not by ammonia or alum.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"Better bread and more of it."
All grocers keep it. Don't be deceived.

PROGRESS OF THE KINGDOM.

OUR OWN WORK.

A Note of Warning. The statement regarding the receipts of the American Board during the first quarter of its fiscal year, and especially during the month of November, should have the serious attention of the churches. A study of these figures shows not only a marked decrease in legacies, but, what is far more deplorable, a large falling off in regular donations. It is upon the sustained, systematic gifts of the living that the Board depends for means to carry on its regular activities. The Board's success in paying its debt should not weaken, but should rather strengthen, its claims upon the churches. It makes it no less imperative that the friends of foreign missions should rally to the support of current work, and we believe they will when they realize the danger indicated by these statistics.

	Nov., 1895.	Nov., 1896.
Regular donations,	$26,705.18	$17,288.26
Donations for special objects,	6,894.13	5,898 84
Legacies,	11,796.24	2,551.22
	$45,195.55	$25,738.32
	3 mos. last yr.	3 mos. this yr.
Regular donations,	$79,292.93	$67,984.64
Donations for special objects,	9,465.99	10,005.08
Legacies,	20,589.79	5,586.30
	$109,348.71	$83,576.02

Christmas Attractions. *Life and Light* always issues an attractive Christmas number and this year is no exception to the rule. Its dainty, tastefully-designed cover, its appropriate pictures at the head of the four departments, its seasonable articles describing the observance of Christmas in foreign climes, and its bright story entitled The Christmas Idea are special features. Especially delightful is Miss Howe's contribution, Christmas Day in the Glory Kindergarten, Kobe, with its charming illustrations of Japanese babies in their picturesque costumes. In this connection we call attention to another publication of the Woman's Board—the Daily Prayer Calendar for 1897, which would serve as an appropriate and acceptable Christmas gift. This carefully-prepared calendar is becoming more and more valued each year, not only for its helpful and stimulating selections for every day, but for its suggestions in regard to prayer for individual workers of the Board. Were it only for the comfort and strength which each missionary receives from the knowledge that on one day in the year Christian women are uniting in praying for her by name, the thought and effort which go into the preparation and the faithful use of this calendar would be worth while, but we are confident that the blessing is not all on the side of the missionaries.

Pioneer Work in Florida. Rev. Norman Plass in an illustrated article in *The Home Missionary* tells the results of ten weeks of tent work in Miami, Fla., the most southerly town on the mainland of the United States where pioneer missionary work is being prosecuted. One of the happy features in the development of Miami was that the church was for once ahead of the saloon. Tents and shacks and cabins sprang up around the "church tent," and such was the influence of the services held here that when an effort was made to have liquor sold a sentiment existed against it. At the close of a Sunday evening service when the question, Do We Want a Saloon in Miami or Vicinity? had been discussed, sixty-seven men out of eighty-three arose to declare that they did not, while not a single vote could be elicited on the other side. It was therefore declared by the people not that "the saloon must go," but that it should not come, and every deed of transfer made out excludes it from the city for a term of three years. As a further result of the tent meetings a Union Congregational Church has been formed. It had forty-five or fifty charter members, most of whom were men. Thirteen of them joined on confession of faith. "Thus, 300 miles south of St. Augustine, the oldest settlement," says Mr. Plass, "men from all sections of America and of all Christian beliefs unite to form a church of the Pilgrim Fathers."

THE WORLD AROUND.

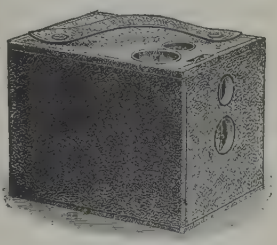
Missionaries in Algeria Accused. The indefatigable leaders of the North Africa Mission have been lately placed on the defensive in repelling the charges urged by the French against English missionaries in Algeria. They say that for a number of years there has been more or less opposition to the work of the mission in Algeria. Two reasons have been assigned for this. First, that any attempt to preach the gospel amongst the Moslem natives is calculated to stir up their fanaticism and to lead to rebellion against French authority, or to cause disturbances which might call for the use of military force. The second reason stated is that the missionaries have sought to set the natives against the French, acting as English spies or selling gunpowder, etc., to the natives. Both these accusations the friends of the mission declare to be groundless and absurd, and they add that such charges are the result of French jealousy of everything English, especially since the British occupation of Egypt.

The action of the lower house of the French legislature last month in unanimously calling upon the government to stop the proceedings of the British Protestant missionaries in Algeria brings up the question as to the proper attitude of France toward British missions. It has undoubtedly been a part of the French Government's policy in the past to hamper Protestant, and especially British, missions in French spheres. Their situation, however, at least in Algeria, though not, perhaps, in Madagascar, is not so serious as it seems. In the first place, anti-British deputies and the French colonial group do not constitute the whole government. The resolution of the lower chamber is stage thunder. It has yet to pass the upper house. Should it succeed in doing this, it must encounter and overcome the inertia of administrators charged with the execution of far-reaching laws. In the next place, the French republic is based on the principle that freedom of conscience and liberty of worship must be permitted to all under the French flag so long as morality and the rights of others are respected and as missionaries do not disparage the government. French democracy is slowly outgrowing its child's disease of political narrow-mindedness as to non-French missions in French possessions. Proof of this is furnished by the fact that the same British "deaconesses," as the zenana workers are styled in France, who were expelled from Algeria in August, 1892, returned in the following November and are still active there. Finally, Britain's moral sentiment is aroused. Her missions in Africa, including Madagascar, will suffer from unsympathetic officials and subjects, but she will not be likely to suffer them to be outrooted.

A Million Dollars for Missions. Important action taken at the recent meeting of the Methodist Missionary Committee was the acceptance of the missions of the English Wesleyan Methodist Church in Germany and Austria, and the adoption of the Bishop William Taylor self-supporting missions in Liberia on the Congo and in southeastern Africa. The sum of $14,700 was appropriated for Africa, and Bishop Hartzell will soon sail to make a thorough investigation of the Taylor missions. They have property estimated at about $70,000, and some are said to be in a flourishing condition. The committee appropriated to foreign missions $586,000, to home missions $432,693, which, added to the sums devoted to administration and literature, etc., gives a grand total of $1,139,493. This is $81,765 less than the income of last year, retrenchment being made imperative on account of the debt of $290,954.

The chief necessity of man is life, and when Jesus opened its spring he fertilized human nature to its farthest border.—*Ian Maclaren.*

Photography Simplified.



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Literature

BOOK REVIEWS.

THE LAW OF CIVILIZATION AND DECAY.

This book, by Mr. Brooks Adams, has reached a second edition. In some respects it is exceptionally fresh and striking. The theory proposed as accounting for the course of civilization does not commend itself to our judgment, but as the suggestion of a keen intellect it is of considerable interest. Briefly it is this: Fear and greed are two of the earliest and simplest phases of thought. Fear by kindling the imagination causes belief in an invisible world and finally develops a priesthood. Greed dissipates energy in war and trade. In the earlier history of a people the imagination is vivid and the religious emotions are strong, consequently, priests and a church of some sort come into being. As society is consolidated fear yields to greed, and the economic organism tends to supersede the emotional. The struggle between the two inevitably results in the conquest of the former by the latter. The cultivation of the commercial instinct promotes luxury, luxury stimulates corruption, corruption causes the downfall of religion and the collapse of the political organization. Next, ordinarily, some new and simple race imposes itself, often by war, upon the decaying people and revives it by an infusion of fresh blood, and then the round begins again, to terminate in time as before.

Mr. Adams has endeavored to establish this theory by a study of history, and up to a certain point the truth of it may be conceded. But he seems to be a fatalist and to see no evidence of divine control of human affairs. He is oblivious of some facts which are as essential as these which he has cited. For example, the mediæval world, of which much was true which he has asserted, was very different from the world of today. He does not do justice to—we had almost said he wholly overlooks—the spread and the power of Christianity during the last few centuries. In spite of the faults and errors of its adherents, the Christian religion in many respects has transformed the character of human society. The motives and the principles which, as he alleges, formerly dominated mankind never were as invincible as he assumes them to have been, and they have far less power now. It would be a mistake to take extravagantly optimistic views of society, but it is equally a mistake to accept the pessimism of his theory; nor can any careful student of humanity who is not fascinated by some such tempting theory believe long that commerce has been the deciding factor of the course of civilization throughout the ages.

The sway of this theory over the author's mind has led him into some extravagant statements. He says, for example, that "the power of every ecclesiastical organization has always rested on the miracle, and the clergy have always proved their divine commission as did Elijah," and that "every prize of life was to be obtained by this kind of magic." The Reformation he believes to have been simply an economic phenomenon, and he goes so far as to say, "As the tradesman replaced the enthusiast a dogma was evolved by which mental anguish, which cost nothing, was substituted for the offering which was effective in proportion to its money value. This dogma was 'justification by faith' the corner stone of Protestantism." And he sums up the teaching of his book in these words: "Thus religions are preached and are forgotten, empires rise and fall, philosophies are born and die, art and poetry bloom and fade as societies fall from the disintegration wherein the imagination kindles to that consolidation whose pressure ends in death."

He also points out that the ominous phenomena, which have marked the declination of race after race, are now more sharply marked than ever and on a larger scale, and seem to presage once more the disintegration of society. Moreover, he adds, "There is no source whence a stream of barbarian blood can be infused to regenerate the decaying stock." We do not know how much is to be anticipated therefrom, but he overlooks the Chinese, who may at some day take the world by surprise. The book illustrates the subordination of an able mind to a theory. Few expert historical scholars will be likely to accept its teachings. It is partial and apparently, although we have no doubt unconsciously, prejudiced. Taken in connection with other works upon the same, or departments of the same, general subject it has both interest and value, but in itself it is not only depressing but misleading. [Macmillan Co. $2.00.]

RELIGIOUS.

Christianity and Social Problems [Houghton, Mifflin & Co. $1.25], by Dr. Lyman Abbott, embodies a number of discourses and lectures, the general subject of which is Christ's social teachings and the special object of which is to reveal the application of these teachings to modern conditions. Most of the contents of the book have been printed or delivered as sermons, but they abundantly deserve to be thus collected and grouped into permanent form. In general the book may be described as a careful study of modern society and of the great forces which are shaping it for good or evil—democracy, communism, socialism and the family—as well as of the laws of God which bear most closely upon the relations of men, for instance, in respect to the settlement of controversies, the treatment of criminals, etc. Dr. Abbott is an untrammeled and sometimes a daring thinker and fearlessly outspoken, and his utterances here will lead many thinkers to a point which they have not reached hitherto. Such a book is apt to contain utterances which seem unduly strong, and they are not lacking here; for instance, the statement that Christ treated sin as a disease which ought to evoke our tenderest pity and compassion is true, but it is not the whole truth. Christ did not treat sin always and only as a disease, but recognized and condemned its guilt. We are not always clear, moreover, about the author's economical definitions, but his teaching is plain, kindly and sagacious in a high degree and it is one of the books which plain people will read and hardly will be contented to read a single time. It will afford valuable help toward the promotion of a better state of things.

Very much in the same vein is *Faith and Social Service* [T. Whittaker. $1.25], by Dean Hodges of the Episcopal Theological School in Cambridge. It contains the course of Lowell lectures recently delivered by him. Taking up the subject from somewhat the same point of view as that of Dr. Abbott, he proceeds along equally distinct and important lines, setting forth indifference, doubt, poverty, the problems of the labor question, moral reforms and city life, and closing with a lecture on the divided church. The broad intelligence and sturdy manhood of the writer and his pithy, trenchant manner of speech add weight to his thought throughout. He does not stop to polish his periods, although his style is excellent, but writes with a vigor which is effective. The great point upon which he insists is that the chief essential of all needed reforms is a changed man; that either restriction or permission may be useful; that enlightenment and external help have their value; but that the aim in every case and at all times must be to make over the individual after the pattern of Christianity. "Labor and capital alike must be more honest, more patient, more self-sacrificing and more brotherly, in a word, more Christian," and this is true not only in the case of labor and capital but in every other social relation. The lecture on the Divided Church is especially significant in view of current efforts to promote the organic unity of Christendom. We are gratified to observe that the platform of unity recently proposed by our National Council commends itself to him as practically superior to any other which has been suggested, and that he agrees with us that organic union is impracticable, certainly at present, and that co-operation, which is "virtual reunion," so far as it goes, should be established and will accomplish much good. We heartily commend the volume as one of the best on its topic.

The Power of Silence and *The Perfect Whole* [G. H. Ellis. Each $1.50], are two volumes by H. W. Dresser, the former having already reached its fourth edition. The author apparently is an earnest believer in the mind cure, and these volumes are reverent and thoughtful attempts to interpret religious and physical truth alike from the point of view of that school of thought, and to reveal their mutual relations for the benefit, physical, moral and spiritual, of the reader. We do not question that some truth lies at the basis of such teaching and we recognize the different excellences of these chapters, but we are not convinced that the author has gained the central point, so to speak, from which to look out upon the world and instruct it for its uplifting. His teaching in general seems too metaphysical also for the grasp of the ordinary mind. We know of no other writings, however, which set forth the same principles so ably and the volumes merit consideration as embodiments of the teaching of their school. But that is the heartiest approval which we can give them.

Forty Dollars and the Boots [Student Pub. Co. $1.50] is by T. S. Fay. The reader who may be surprised at such a title will find it justified by an ingenious riddle with which the book opens and which leads up to a thoughtful and impressive study of religious truth, in which the different clauses of the Apostles' Creed are considered one by one, various attacks upon them being answered. The author has done good service. Some noted German criticisms are handled in an able manner, and the book, which is intended for plain people but which scholars will enjoy, is adapted to do solid service in establishing the faith of uncertain Christians. It also ought to convince some who perhaps would have become Christians had they not been taught that the truths of the gospel are not credible.——In *Nature and Christ* [Eaton & Mains. 75 cents] Rev. Dr. J. A. Beet has

gathered together the course of lectures delivered by him last summer at the Ocean Grove School of Theology. Dr. Beet is professor of systematic theology in the Wesleyan College at Richmond, Eng., and is well known to some of our readers, not only through his books but personally. In this volume he gives a careful study of some fundamental doctrines of the gospel, such as the incarnation and the resurrection. His position is that of the conservative school as represented among the Wesleyan Methodists of our day. This work strikes us as the most profound and suggestive which we have seen from his pen. It does not deal in novelties, but it sets forth familiar truths with conspicuous clearness and fidelity and is almost adapted for a devotional purpose, its spirit is so tender and impressively devout. In the theological literature of the autumn it occupies a place by itself.

STORIES.

Dr. A. Conan Doyle has drawn a spirited picture of certain types of English life at about the beginning of the present century in his new book, *Rodney Stone* [D. Appleton & Co. $1.50]. Primarily it is a tale of both country and London life, but secondarily—although some may think its primary features subordinate to the secondary—it seems to have been written in order to portray the fashionable beau, then so prominent a figure in London life, and also the prize-fighter, who was almost equally prominent. Lord Nelson comes in for description and praise, but is a minor figure. The romance of the story is very romantic, and the interest grows to the very end. The evident sympathy of the author with the English taste for sporting, especially in the form of boxing, is to be commended in a measure, but we are glad to see that his final verdict is that the inevitable brutality and blackguardism which surround the ring is enough to condemn the prize fight, or anything closely approaching thereto. And in spite of the foppishness of the dandy of that time, the reader will realize that many such an exquisite used to have a large measure of sound manliness under the froth of his society manners. If the book be not equal to the author's best previous work, it certainly is a capital book in itself, and one which will be read with wide and great interest.

The late Walter Pater left an unfinished romance, *Gaston de la Tour* [Macmillan Co. $1.50]. This has been prepared for the press by Mr. C. L. Shadwell. It is a question whether the author, had his life been prolonged, would have continued and completed or abandoned his work. There are indications that he would not have finished it, and how he would have developed it no one can guess. It has been printed in response to the desire of many friends, and, taken as offered, it will not injure its author's reputation. Yet its incompleteness is more than in the fact that it is a merely unfinished book. It is imperfect in outline, in the sense of being inartistic. There are profoundly interesting studies of Montaigne and Giordano Bruno and their teachings, but these, although inherently of large value, are not natural and appropriate portions of the story. To be sure, the work is, and must have been meant to be, a philosophical novel, but it is chiefly interesting as illustrating the author's graceful style, the almost self conscious beauty of which sometimes oppresses the reader a little. It is a book for Mr. Pater's admirers rather than for the general public.

Carmen [Little, Brown & Co. $2.00], which often is called Prosper Merimée's masterpiece, has been translated and illustrated by E. H. Garrett, and Louise Imogen Guiney has supplied a memoir of the author. Miss Guiney certainly does full justice to her subject. As for the translator, his rendering is spirited and the simple yet dramatic tale is told afresh impressively. As a study of Spanish semi-barbaric lower class life, with its loves and revenges, plots and fightings, it has much merit. It is issued in handsome form.——Another story from the French is at the opposite pole in sentiment. It is George Sand's *François the Waif* [Little, Brown & Co. $1.25], translated by Jane M. Sedgwick. It is a sort of rural idyl, in which the evil characters are necessary as shadows, and in which the graces and virtues predominate and a sweet and tender spirit rules. Nevertheless, it seems open to the criticism of extravagance at times. For instance, the anguish of the hero when occasionally in distress, even after having grown to manhood, is unnatural.

Rolf Boldrewood in *The Sealskin Cloak* [Macmillan Co. $1.25] has taken 500 closely printed pages to relate a 300-page story. We suppose the temptation to introduce the account of the Nile trip and divers other episodes was too strong, although they have no connection with the plot justifying any such elaboration of them. But, in spite of its inordinate length, the story is a rather good one. The utter improbability of the plot is managed so as to seem reasonably possible and natural. The character drawing is strong and pleasing, virtue is triumphant throughout, and anybody who has a week to spare might do much worse than amuse himself with the book.——*My Lady's Heart* [Roberts Brothers. $1.00], by Ellis Markoe, is offered modestly as a mere sketch and it is short, but it is a little book of considerable ability. It is gratifying to find one story in which the victim of an intense love for another man's wife is strong enough to deal with it and with her in a dignified and noble fashion. Instead of remaining where he must be exposed and expose her to constant temptation, the hero withdraws forever before any injury to self-respect or any stain upon honor has so much as become possible. The characters are neither weak nor passionless. They are simply high minded and pure. The story is written in a pleasant style and deserves popularity.

We are a little in doubt about the spirit which animates *Stories of a Sanctified Town* [Century Co. $1.25], by Lucy S. Furman. The shrewdness, the humor and the pathos of these character studies are conspicuous and admirable, but, although the author cannot fairly be said to make fun of religion, but only to indicate some of the amusing features in the extravagances of idea and practice of her villagers, there often is so much of sincerity beneath such a rough husk of goodness, and so little knowledge of any less demonstrative and more thoughtful religious life, that it is a pity even to seem to make fun of it. We entirely acquit the author of any unkind intent, and we have only hearty praise for her perceptive and descriptive powers. We confess to having experienced great amusement while reading, and we are not reluctant in the least to recommend the book to others. Yet we cannot help wishing it were not quite what it is.——*Katherine's Experiment* [Eaton & Mains. $1.25], by Felicia B. Clark, describes the foreign trip, for purposes of musical study, of a young American girl. It discusses her experiences, including some of her temptations, and, without being specially striking in any way, is fairly enjoyable. The writer's views on dancing and some similar indulgences are of the strictly conservative school.

BIOGRAPHICAL.

Mr. T. K. Lothrop's volume, *William Henry Seward* [Houghton, Mifflin & Co. $1.25], belongs to the American Statesmen series. It is a condensed, yet sufficiently elaborate, history of Mr. Seward's career and is written with agreeable sincerity and force. It is candid in comment, and draws afresh the familiar picture of its distinguished subject, portraying his ability, energy, caution and far sightedness successfully, making strong claims in behalf of his diplomatic skill, and it will be accepted without doubt as a just and successful biography. If it fail anywhere it seems to be in seeming to do something less than justice to the character and ability of Abraham Lincoln, although this impression is received only indirectly and cannot have been at all intended.

Whittier, Prophet, Seer and Man [Arena Pub. Co. $1.00], by B. O. Flower, is a pleasant and well-conceived volume. It does not profess to be profound, but it contains a graphic and appreciative sketch of Whittier's character and career with many extracts from his verse and a good portrait. It is eminently readable and the multitude of Whittier's admirers will approve it, although it would not be satisfactory as the final biography of its subject.

Mr. W. D. Howells's *Impressions and Experiences* [Harper & Bros. $1.50], may fairly be noticed here, inasmuch as it is mainly autobiographical. It contains the chapters which have been appearing in *Harper's Monthly* from his pen on The Country Printer, The Police Report, Tribulations of a Cheerful Giver, Glimpses of Central Park and similar topics and the author's reminiscences of his early life and his observations of different types of humble society in New York city. It is both entertaining and instructive and in a half-deliberate and half-involuntary manner it appeals to the sympathies strongly and suggests possibilities in the line of social development. It is not in any sense a treatise on social or political economy and the author often confesses himself quite at a loss, but it will set his readers to thinking, and if it do no more than set before them its clear pictures it will not have been written in vain. It illustrates, of course, the author's literary art in a high degree.

MISCELLANEOUS.

In *Whitman* [Houghton, Mifflin & Co. $1.25], by John Burroughs, is supplied an elaborate study of the history, character and literary place of the subject. It is certainly a question whether Whitman and his productions are of sufficient importance to justify such a serious work. The feeling is natural that the author has expended time and labor which might have been better applied elsewhere. He is an ardent admirer of Whitman and, without being blind to his faults, he so labors to justify them that the impression which the book leaves is hardly one of impartiality. Whitman will find his own place in the judgment of pos-

terity and such a book as this, although it may interest certain people, hardly is one of the factors which finally will determine that place. In our judgment the author's estimate of Whitman is largely mistaken, but it is hardly worth while to give time to explaining why. Mr. Burroughs, like everybody else, has a right to his own opinion.

A number of fine essays by Prof. Brander Matthews are gathered in a volume called *Aspects of Fiction and Other Ventures in Criticism* [Harper & Bros. $1.50]. American Literature, the Penalty of Humor, Two Scotch Men of Letters—Lang and Stevenson—are among the subjects of the book. The author is one of the most competent and satisfying literary critics in this country and these papers are quite equal to the best English work of our day in the same vein. In analysis and sympathetic appreciation he is especially excellent. In such a chapter as that on Cervantes, Zola, Kipling and Company, in which these successive apostles of realism are commented upon, he is at his best. The book, if read attentively, would go far toward supplying its readers with a considerable literary education in a certain sense, but those competent to discuss its themes on even terms with its author are as likely to appreciate it as those who need such instruction. The number of American novels increases steadily, and in our judgment their quality on the whole improves. The number of their readers doubtless enlarges with equal speed, and Professor Matthews has rendered them one and all a distinct service.

Prof. W. H. Hudson has gathered into a volume entitled *Studies in Interpretation* [G. P. Putnam's Sons. $1.25], three essays on Keats, Clough and Matthew Arnold. They are good examples of conscientious work in literary analysis and description. The temperamental peculiarities of each subject are suggested skillfully and the conditions which help to determine the views wrought out in their poetical works, for it is as poets merely that they are regarded. The author has been exceptionally fortunate in comprehending and also in portraying the mental moods and emotions of his subjects. In the case of Arnold this is especially apparent, and his representation of Arnold as seeking in vain for the spiritual comfort which he could not find in the old creed because he had outgrown it, or in the new because he had not yet emotionally appropriated it, must commend itself to all who are familiar with Arnold's history as not only just but almost epigrammatic. Not only literary experts but a much larger portion of the reading public will enjoy this book highly.

Mrs. Alice Morse Earle has continued her attractive and instructive studies of early American colonial life in a new book, *Colonial Days in Old New York* [Charles Scribner's Sons. $1.25], which is replete with the interest so characteristic of the subject and of her former volumes. She describes the people, their homes, dress, customs, amusements, worship, etc., with pleasant detail and from authentic sources of information, and groups her facts effectively. If she emphasizes at all the brighter side of the colonial life more than the darker, she certainly aims at impartiality, and no one will fail to appreciate the permanent value or the large enjoyableness of the work.——Mr. F. S. Child's studies of *The Colonial Parson* [Baker & Taylor Co. $1.25] are entertaining and suggestive, but not by any means exhaustive of the subject. They form an agreeable volume, which indicates well the various relations which the parson sustained to the colonial life, and its spirit is broad and candid. It is written gracefully, and is a pleasant addition to the literature pertaining to colonial matters.

The Story of Bohemia [G. P. Putnam's Sons. $1.50], by C. E. Maurice, is another number in the Story of the Nations series. It covers the passage of time from the earliest days to the fall of national independence in 1620. Subsequent history is summarized all too briefly. We incline to the opinion that the author and editor have erred in judgment in thus condensing so severely the record of more than 250 years, but the earlier history has been studied carefully, and its course is narrated with good effect. The book is published in the style familiar to those acquainted with the series, and is abundantly illustrated.——The beautiful holiday edition of *Constantinople* [H. T. Coates & Co. $5.00], by Edmondo de Amicis, which Maria H. Lansdale has translated from the fifteenth Italian edition, is so handsomely printed and so charmingly illustrated that it will prove a prime favorite as a holiday gift. There is no occasion to speak at length of the literary qualities of a work so well known. It has had a conceded pre-eminence ever since it first came out.

A delightful out-of-door book is Florence A. Merriam's sketches in Southern California grouped in *A-Birding on a Broncho* [Houghton, Mifflin & Co. $1.25]. She is specially interested in birds and is an acute and patient student of their habits and characters. But incidentally one gathers more from her pages than its information about feathered folks. It belongs with the writings of Messrs. Torrey, Burroughs and Abbott, and the writer is a worthy addition to the small but choice circle of authors upon their chosen theme.——Mr. J. G. Batterson, the author of a series of papers for the *Traveler's Record*, has put them into a little volume, *Gold and Silver as Currency* [Case, Lockwood & Brainard Co. 25 cents], in which the problem indicated is discussed with caution and discrimination and conclusions are reached that the decline in silver bullion has nothing to do with the decline in wheat and cotton but is due to the enormous production throughout the world, that we are in danger of losing our foreign markets because of foreign competition and that no change in our monetary standard will meet that competition; that the general fall of prices, in short, is not due to the appreciation of gold but its causes are entirely distinct from any influence exerted by the precious metals. His book deserves and ought to receive the attention due to an expert study of the subject.

Fifty Literary Evenings [Eaton & Mains. 25 cents], by S. G. Ayres is offered by the compiler to young people's societies in the hope of promoting the substantial improvement of their members while also affording genuine entertainment. The subject selected for each evening is subdivided in outline and we suppose different persons are expected to prepare themselves upon the minor topics. The subjects are largely historical and the plan of the book is a good one.——A new volume of extracts, entitled *Quotations for Occasions* [Century Co. $1.50], by Katharine A. Wood, is the sort of book which will help those who pride themselves on patness in making the memory aid the present. Many public speakers may catch an inspiration or gather a felicitous utterance or two from its pages. The connection between some of these citations and the heading under which they are classified does not always impress one immediately as self evident, but many, on the other hand, are plainly both apt and amusing. No other book of precisely this sort exists, we believe, and it should go on the shelf with Bartlett and his fellows.——The Century Co. have brought out the numbers of *The Century* [$3 00] from May to October last in the usual semi-annual volume. It is worthy of its publishers and its predecessors down to the smallest details.

Rev. W. M. Thayer has gathered a great many short and pithy chapters of sensible observations of a moral or religious character about many aspects or features of daily life into a book entitled *Around the Hearthstone, or Hints for Home Builders* [Thomas Nelson & Sons. $1.50]. He emphasizes, in his preface, the fact that hints, rather than direct teaching, are offered concerning his subject but the book is not, on that account, the less serviceable. Incident and other forms of illustration are used freely and the book will entertain the boys and girls, while it prepares them to become in time the heads of homes of the true sort.——*Insecta* [D. C. Heath & Co. $1.25], in the series of Guides for Science Teaching, is by Alpheus Hyatt and J. N. Arms. It is inevitably technical, but probably not too much so for those who will be likely to use it. It is freely illustrated.——*Stories and Legends from Washington Irving* [G. P. Putnam's Sons. $1.50] is a handsomely printed, illustrated selection intended for reading classes as well as for the children out of school. It is tasteful and will answer its purpose successfully.

NOTES.

—— A copy of the first edition of Lorna Doone brings from $50 to $75.

—— Edmund C. Stedman calls Rudyard Kipling "in some degree the true laureate of Great Britain."

—— Miss Mary F. Field, a daughter of the late Eugene Field, is making a beginning as a public reader. She confines herself to her father's writings.

—— Ian Maclaren is reported to have said of Robert Burns that, although he offended the moral law, he gave a purity to Scottish literature which it had never before possessed.

—— The gold medal awarded at the exhibition of the Book and News Trade in London last month was given to Messrs. Macmillan Co. for their work, The Castles of England, their Story and their Structure, published in this country.

—— Cornell University owns a rare literary possession, a complete collection of the volumes, some 200 in number, issued by the late Wolcott Balestier, Rudyard Kipling's brother-in-law, as The English Library, in a vain attempt to rival the famous Tauchnitz library of publications in English on the continent of Europe.

—— The first book published by the Grolier Club was a reprint of an edict of Charles the First. It was sold at $2 a copy, the edition being limited to 150, the number of the membership of the club. When the club was enlarged to 250 members their demand for copies of this volume sent up the price so much that one recently was sold at auction for $208.

[For Books of the Week see page 957.]

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December. EDUCATIONAL REVIEW.—CHAP-BOOK.—NEW ENGLAND.—CATHOLIC WORLD.—INTERNATIONAL.—NATIONAL JOURNAL OF HYGIENE.—EDUCATION.—JOURNAL OF SOCIAL SCIENCE.—BOOKBUYER.—APPLETON'S POPULAR SCIENCE.—FORUM.—KINDERGARTEN NEWS.—PHRENOLOGICAL JOURNAL.—TEMPLE.—REVIEW OF REVIEWS.—AMERICAN KITCHEN.—PREACHER'S.—BOOKMAN.—DONAHOE'S.—CHRISTIAN LITERATURE.—NORTH AMERICAN REVIEW.

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Considerate Circle of King's Daugters, Palmer, Ms.	10.00
H. N. Clemons, Danielson, Ct.	5.00
W. A. Pinkerton, E. Dorset, Vt.	4.50
Mrs. C. V. Carpenter, Southbridge, Mass.	5.00
	$1,914.46
Previously acknowledged	8,570.26
Total	$10,484.72

EXTRACTS FROM RECENT LETTERS.

My eldest son, after reading articles in *The Congregationalist* relative to the destitution among the Armenian children, felt that he would like to see what he could do in their behalf. Consequently he took his playtime last Saturday and nights and mornings since then, trying in his small way to obtain a little. The inclosed sheet, with a list of eighteen names and their amounts, tells its own story as to his success in the matter.

The inclosed $3 is a small Thanksgiving offering. A little girl who is herself an orphan, but who has a good home, sends two cents which she has earned.

May God lay it upon every mother's heart to give her mite that the starving children of Armenia may have food and shelter. I hope *The Congregationalist* will make a trumpet call in this direction.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 21, 10 A. M. Speaker, Prof. G. Frederick Wright of Oberlin. Subject, The Relation of Science to Revelation.

FOREIGN MISSIONARY PRAYER MEETING of the Woman's Board of Missions will be omitted on Friday, Dec. 25.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

A real bimetallist occasion took place at the capital.

A good thought, anticipating Easter, has been acted upon in a Connecticut church.

Says the pastor of the New Jersey church which has just added a new up-town field and congregation to its work, "Nowhere can money be better spent than in the down-town end of great cities." His experience is good foundation for his remark, since his labors have reached both degrees of city life.

The accession in a Nebraska church of seven members, comprising two whole families, on the same day, suggests the blessed time when all shall bow the knee "unto the Father, from whom every family in heaven and on earth is named." It is by such centers of consecration as these that in due time the whole lump will be leavened.

We receive a full broadside from our seminaries this week, every one being represented. Through that column we look in upon the active preparations of over 500 young men for pulpit and parish service in our churches, nearly one-tenth of the entire number of pastors in the Congregational ministry of this country.

A STRONGER HOLD IN JERSEY CITY.

The middle of November last was a time of careful planning and changes which have come to a successful issue in this New Jersey center. The results have added to the property of the First or Tabernacle Church, of which Rev. Dr. J. L. Scudder is pastor, a handsome, new edifice valued with the lot at $50,000, and the prospect is that nearly 300 of the members who constituted the South Bergen Reformed Church will soon be added to the membership of the First Church.

The consolidation came about from the overtures of the Reformed Church which for a few years has been financially crippled, and at last found a radical move imperative. The costly edifice, built early in 1894, was burdened with an indebtedness of $25,000, relief for which was in prospect neither through the efforts of the church itself nor from the denominational missionary society to which the members applied.

Absorption by Tabernacle Church was a hopeful means of succor and also offered just the opportunity which the Congregationalists had wanted for establishing a branch work on the hights in the neighborhood of the Reformed Church.

A conference with the Church Building Society afforded the First Church encouragement to accept the overtures of their Reformed brethren. The society agreed to furnish $10,000 to cover one mortgage on the new edifice, the First Church assuming the remaining $15,000 indebtedness. As soon as suitable agreements between the churches had been perfected, Rev. W. D. Grant, the former pastor of the Reformed congregation, resigned, to take effect Dec. 1, after a pastorate of nearly eight years. After the two bodies have become one, each will be represented on the official governing boards.

The new building is of mixed Gothic and Romanesque architecture and is built of brownstone. It stands on a corner, with main entrances on two sides. The interior arrangements are entirely modern and the decorations beautiful. The pulpit and organ are in one corner, and the pews of antique oak are circular, with four aisles. The seating capacity is about 600, which, if the accommodations of the adjacent Sunday school rooms are added, is increased to 1,000. The basement contains a kitchen and a large lecture-room. Moreover, other small rooms on the first floor and in the tower afford advantages for class, social and study apartments. This building will hereafter be designated as the First Church.

The work at the Tabernacle and down town at People's Palace will not be particularly affected by the consolidation. Two preaching services will hereafter be maintained simultaneously uptown and downtown, the pastor's assistant, Rev. J. L. Wells, alternating with Dr. Scudder. The enlarged membership of the church puts it in the lead in the State as to numbers, making the total about 1,000. With greater burdens for this church come broader opportunities and, we trust, even larger results. The prominence among institutional churches of the Jersey City Tabernacle has given it a wide circle of friends and well-wishers.

A DEDICATION AND AN ANNIVERSARY IN ST. LOUIS.

The Fountain Park Church was formed by the consolidation of Third Church, originally an offshoot from Pilgrim organized in 1869, and the Aubert Place, which, after about six years as a mission, began independent life in 1890. Thanksgiving Day, 1894, Aubert Place broke ground for a new house of worship, and in May, 1895, had laid an extensive foundation and had finished a large room in the basement. It was purposed to complete the edifice whenever sufficient means could be secured.

During the summer overtures looking to consolidation were made by Third Church, which previously had moved its place of worship once or twice and had recently sold its property to the Germans. These overtures were accepted and the union was consummated in October, 1895. This made it possible to complete on the Aubert Place foundation a commodious, attractive and well-equipped edifice, built of cream-colored brick, with a red tiled roof. In the center, above the main entrance and flanked on either hand by eight-sided turrets, rises a lofty and imposing tower. The audience-room, which possesses excellent acoustic properties, is octagonal. The pulpit, opposite the main entrance, and with a large recess back of it for organ and choir, occupies one of the eight sides. On either hand is a stained glass window, fifteen feet wide and containing four lancets. Ample Sunday school rooms and a ladies' parlor are connected with the auditorium by rolling doors. Back of the recess for the organ are the pastor's study and the committee room, connected by sliding doors. In the basement are a well-furnished kitchen and a dining-room, with abundant additional space to be finished when required. The cost was $29,000, all but $3,426 of which has been paid.

THE NEW PROPERTY OF FIRST CHURCH, JERSEY CITY.

At the time of the consolidation both pastors tendered their resignations, and Rev. H. C. Vrooman was then called to carry on the work. The dedication took place Nov. 30, the pastor presiding. Addresses were made by Rev. Drs. C. S. Sargent, W. M. Jones, Michael Burnham and J. H. George. Rev. Messrs. E. F. Wheeler, E. H. Libby and W. N. Bessey also took part in the service.

The annual public meeting of the Congregational City Missionary Society was held with First Church, Nov. 30. Addresses were made by the president, W. B. Homer, and Drs. Michael Burnham and J. H. George. Dr. Burnham suggested that some of the churches undertake the support of individual missions as well as contribute to the work of the society. The collection and pledges for the year to come were more favorable than at many previous meetings. The annual business meeting was held Dec. 1.

J. P. O.

CENTRAL NEW YORK ACTIVITIES.

Rev. Edward Taylor, D. D., of Binghamton has just scored fifty years in the ministry, and keeps himself young by incessant public labors. In a recent review of his long service he stated some interesting facts about his pastorates. It has been his practice to have a New Year's "family talk" with his congregation and from time to time he has been accustomed to appoint a "helping hour," which have been the means of leading over a thousand souls to Christ. He attributes much to the influences of the Lord's Supper, and has known of many conversions dating from that still hour. His longest pastorate was with the First Church, Binghamton.

Rev. H. C. Riggs, D. D., has recently retired from the pulpit of the South Church, Rochester, to return to his old charge, St. Peter's Presbyterian Church, in that city. For four and a half years South Church has enjoyed the successful service of Dr. Riggs, who was skillful in guiding the young enterprise into substantial growth. In his time the chapel has been enlarged and greatly beautified and the membership of the church has increased thirty-five per cent.

At Summer Hill, a small village near Cortland, Rev. A. M. Asadoorian of Armenia and his devoted American wife have been doing excellent work while waiting for the storm in Turkey to subside. Rev. Lemuel Jones, also of the H. M. S., has just been holding special daily meetings there, and, in spite of the political excitement, sixteen persons have been received to the church, twelve on confession. Near by is Groton City, a small country town, where twenty-four have signed a paper to form a new church. An abandoned edifice in good repair will be used for the new and vigorous movement, and so another of the waste places of Zion will be restored. A council was to meet at an early day to complete the organization. One Christian family, moving into this neglected district, opened a home Sunday school and started an Endeavor Society, which led to the formation of the church.

At the recent installation of Rev. W. F. Ireland over the South Avenue Church, Syracuse, a significant act was done, although in an informal way. The State H. M. S., which stands behind the church, being asked, through its secretary, if it approved the proceedings of installation gave its cordial as-

sent. This was done in accordance with the action of the society at its last annual meeting, when it was voted that all aided churches should consult the trustees of the society when they are seeking a pastor, that no aid be given whenever the character or fitness of the pastor are in doubt and that some representative of the society be called upon the installing council. The bearings of this action are obvious. Loss of money and disgrace have sometimes attended the hasty and foolish choice by a church of an unworthy or inefficient minister, while the church has begged for its customary aid to support the bad *régime*.

It is pleasant to record the success of the young church at Clayton, where Rev. William Excell, late of Hennepin, Ill, has recently been called. Through the generosity of Dr. George M. McCombs, whom all know who know the church at all, a debt of $600 has just been wiped out and so the new ministry has a happy beginning.

Several churches in this vicinity are holding special anniversaries at this time. Good Will, Syracuse, Rev. H. N. Kinney, pastor, has recently done so and has reaped a financial harvest from the lecture of "Ian Maclaren," whom it had the courage to secure at a heavy expense. Syracuse responded well to the name of Dr. Watson. The Geddes Church, Rev. F. L. Luce, pastor, has also celebrated its tenth anniversary. The ministers of Syracuse observed a "quiet day," Nov. 17, in accordance with the suggestions of the Evangelical Alliance. All denominations united. The Cortland church enjoyed celebrating its fifteenth anniversary. Reports from every department, including the home department of the Sunday school and a mission on the east side of the town, were heard, and the church is in splendid working order under the wise and efficient pastorate of Rev. W. H. Pound, who has been here four years.

E. N. P.

WESTERN ONTARIO ASSOCIATION.

The meetings of this body were held recently with the First Church, Hamilton. The first session was largely occupied by the district secretaries, who presented encouraging reports. At the evening meeting Rev. E. D. Silcox in the annual address from the chair earnestly dealt with The Far-reaching Influences of Christianity, and was followed by Rev. J. I. Hindley's energetic address on Social Problems. The Lord's Supper was then observed, Rev. W. W. Smith conducting that helpful service.

On the second day the societies and institutions of the churches were fully discussed. Rev. J. I. Hindley led off with an earnest plea on behalf of the Home Missionary Society, and was followed by Rev. W. H. A. Claris in the interests of the Foreign Society. Rev. J. T. Daley, in a clear and vigorous paper, presented the needs of the college, while the editors of the Canadian *Congregationalist* and the Year-Book spoke, respectively, of these publications. An enjoyable tea, accompanied by splendid orchestral music under the leadership of Mr. S. H. Alexander, was a fitting conclusion to the close discussions of the day. In the evening the association joined with the entertaining church in a recognition service on behalf of the new pastor, Rev. H. S. Beavis, D. D. Rev. John Scholfield, Rev. J. W. Pedley and Rev. J. P. Gerrie delivered addresses, and were followed by different local pastors and by Dr. Beavis himself, who enters upon his work with bright prospects of a successful pastorate.

The third day was an equally busy and diligent one. A fraternal letter to Rev. W. T. Currie was adopted and forwarded to Cisamba, Africa. Resolutions of sympathy with Rev. John Morton on the death of his wife, and with the family of the late Rev. W. H. Allworth of Lansing, Mich., were unanimously passed. The study of the principles and history of Congregationalism was fully considered, and Rev. W. J. Hindley was asked to advise and direct the Endeavor Societies in the matter. A resolution on ordination, similar to that of the Toronto District Association, was placed on record. Co-operation with the churches of the United States in home mission work led to an interesting discussion upon what has already been done, as well as upon the promise of the future. During the "preacher's hour" a suggestive list of papers, magazines and recent books which the brethren find helpful was made out. The pew, too, was given an opportunity of replying to the pulpit, and among the suggestions mentioned were a practical gospel, nearness to the people, and a blameless life. The evening program was as follows: The Pastor in Social Life, Rev. C. E. Bolton; Recent Criticisms of Foreign Missions, Rev. J. P. Gerrie; Problems of the Country Church, Rev. J. K. Unsworth; and Congregationalists Who Have Helped Me, Rev H. S. Beavis. The association meets in April at Forest.

J. P. G.

CHRISTIAN ENDEAVOR CHURCH, HARDWICK, VT.

A CHRISTIAN ENDEAVOR CHURCH EDIFICE.

About two years ago an article from Vermont appeared in *The Congregationalist*, entitled Four Inviting Fields. The churches described speedily found pastors. One, the Christian Endeavor Church at Hardwick, dedicated its new house of worship Dec. 3.

The main entrance, under the tower, leads on the right to the prayer room, which seats 100 and which opens into the auditorium with sliding doors. Passing directly under the tower, one enters the main room. It has a bowled floor and circular pews and will seat 275. The interior is tastefully decorated and lighted by stained glass windows. The basement contains a spacious parlor, dining-room, kitchen and pastor's study.

Generous aid for the erection of the building has been given by friends in St. Johnsbury and Burlington and by the C. C. B. S. The windows were a gift from the College Street Church, Burlington. The cost of the building was about $5,500, which sum is all provided.

On the morning of dedication Church Life in Its Various Phases was discussed. In the afternoon the dedication sermon was preached by Rev. Dr. A. H. Heath and the prayer offered by Rev. Dr. Edward Fairbanks. A family church gathering later found 150 persons present at the annual supper. An enjoyable program following included topics which touched all phases of the local work and dealt with helpful thoughts on broader themes.

This church has prospered during its two years of existence, having more than doubled its original membership and having its departments of work well organized. An evening school is now in process of formation. Christian Endeavor principles seem here successfully applied to church organizations, and the church is remarkable for its warm spiritual life.

F. F. L.

A MASSACHUSETTS DEDICATION.

South Church, Lawrence, after years of hopeful effort, has reached a notable day. In 1852 a Sunday school was begun in a schoolhouse. The work grew and occupied in turn the fire engine house, the B. & M. passenger station and a small chapel. In 1864 a chapel, seating 350 persons, was dedicated. Professor Park of Andover preached Sunday afternoons for three years, and then a church of 47 members resulted. Under the lead of different pastors and students from Andover the work developed. Rev. Clark Carter was the first installed pastor, and following him Rev. E. A. Chase at once began work in 1888 as supply, then became pastor. A new building, greatly needed, was worked for. A year ago the chapel was moved aside and the foundations of the new structure laid. Last week Wednesday people from all parts of the city and neighboring towns gathered for the dedication services.

The building seats 500 persons in comfortable pews arranged upon a sloping floor. Stained glass windows, soft fresco tints, a harmonious carpet and electric lights combine to make this sanctuary attractive for public worship. Lecture rooms, committee rooms, a ladies' parlor, a modern kitchen and a pastor's study are added advantages. At the services the sermon was preached by Dr. Alexander McKenzie and the prayer was offered by Dr. H. E. Barnes. Addresses were made by Dr. C. F. P. Bancroft of Phillips Academy on The Relation of the Church to Education, by Rev. A. H. Amory of Grace Episcopal Church on The Fellowship of the Churches and by Rev. W. E. Wolcott on The Relation of the Church to Civic Life. Mr. G. W. Ward of Boston rendered delightful tenor solos. From all sides come to this church and pastor words of encouragement.

THEOLOGICAL SEMINARIES.

Bangor.

The students' regular public literary meeting occurred Dec. 8. The program included vocal and instrumental music and interesting papers.——Last Thursday evening an enjoyable reception was given the students and friends of the seminary by Prof. J. S. Sewall.——J. H. Mousley, H. H. Hayes and G. E. Lake are chosen speakers for the semi-annual meeting of the Students' Association in February.——The term closes Dec. 18 for a vacation of two weeks. The winter term opens Jan. 5.

Andover.

Dec. 4 President and Mrs. Harris gave the first of a series of *musicales* to be given by them this winter on alternate Friday evenings.——Rev. G. W. Moore of the A. M. A. addressed the Society of Inquiry Thursday evening on the educational and social features of work among the Negroes.——Mr. G. A. Merrill was the Senior Class preacher on Friday.——Messrs. Lord, Mattson and Holmes of the Senior Class were approbated to preach by a council which met at Lowell last week.——The class in homiletics have been reading sermons by Dr. Joseph Parker and the late Dr. W. M. Taylor.

Hartford.

Mr. Samuel Simpson has been called as a supply at Elk Point, Minn., and Mr. M. N. Frantz to the pastorate at Hampden, Mass. Both have accepted.——Tuesday and Wednesday evenings of last week Mrs. H. E. Monroe lectured on The Life of Luther. Stereopticon illustrations and actual presentations of a few of the stirring scenes of the

Reformation added greatly to the value of the talks. About 200 persons from the various city churches and the seminary took part in the scenes. The profits of the lectures were for the aid of the Fourth Church, Hartford.——The Rheinberger Club gave an invitation *musicale* at Hosmer Hall the evening of the 15th. The club is composed of ladies and gentlemen from the city and several of the students. The *musicale* was open to the seminary.

Yale.

The Middle Class in homiletics is reviewing the great preachers. Horace Bushnell is the present subject.——At the public debate of the Leonard Bacon Club last week Wednesday the subject was, Resolved: That the Needs of the Churches Sanction the Work of the Professional Evangelists.——The Semitic Club has organized for the year with H. W. Dunning president and C. S. Macfarland secretary. It will study portions of the Talmud.——Dr. T. L. Cuyler of Brooklyn lectured last week on The Secret of Power.——Reviews were read before the class in sociology last week on Ellis's The Criminal and Dugdale's The Jukes.——Mr. A. E. Johnson was the Senior Class preacher Saturday.

Oberlin.

Prof. O. H. Gates is attending the Council of Seventy, of the Institute of Sacred Literature, at Chicago.——The first of the series of conferences with successful pastors in active work was conducted Dec. 1, by Rev. C. A. Vincent. Practical lines needing emphasis before the students were excellently presented. Mr. Vincent is the originator and promoter of the idea.——Rev. Henry Blodgett, D. D., has just completed a series of three lectures on Mission Work in China. His experiences in the work especially fit him to deliver such a course.

Chicago.

Last Thursday afternoon Prof. L. D. Tomlins addressed the faculty and students on Music. He has conducted The Messiah 35 times.——Thursday evening the 10th annual social meeting of the Theological Faculties Union was held at the Sherman House. Ladies were invited for the first time. After dinner the subject was: Shall Our Theological Seminaries Admit Women to Their Courses? The Episcopalians have not yet received permission to dine with the union.——The Council of Seventy which takes the place of the American Institute of Sacred Literature held sessions at the university Friday afternoon and evening and Saturday morning.

Pacific.

The last monthly conference between faculty and students discussed the topic, The Minister's Library. ——The lay training course has brought several ladies into the seminary, of whom three board in the students' club.——The Middle Class has finished homiletics for the present, and begun history of doctrine, using Professor Fisher's new book.——New students continue to apply for admission to the seminary ——A series of 10 lectures on Home Missions, five by Rev. J. R. Knodell and five by Sec. J. K. Harrison, was begun Dec. 3.—— Professor and Mrs. Nash recently entertained the faculty and students in the seminary parlors.——The Edwards Club of professors in Pacific and San Francisco (Presbyterian) Seminaries met, Dec. 5, in San Francisco. The paper by Professor Minton of the latter was on The Ethics of a Theological Professorship.——The Middle Class is now studying with Professor Lloyd the Addresses of the Book of Acts, and the ecclesiological passages.

CLUBS.

CT.—Forefathers' Day was celebrated Dec. 14 at the Davenport Church, New Haven. Addresses were made by the president, Rev. F. T. Luckey, and Judge S. E. Baldwin on The Influence of English Politics on the American Puritan, Dr. Newman Smyth on The Puritan Magistrate and the Puritan Preacher, Prof. G. P. Fisher on The Divine Authority of Magistrates, and the superintendent of schools, C. A. Kendall, Esq., on The Sons of the Pilgrims. A feature of the celebration was the singing of a Forefathers' Hymn, written by Dr. Leonard Bacon.

NEW ENGLAND.

Boston.

Last Sunday the attention of a number of the city churches was directed to the cause of no license. Large rallies were held and enthusiastic addresses gave evidence to the influence which pastors and congregations exerted against the saloon.

CHARLESTOWN.—*Winthrop.* Last week the annual ladies' night of the Winthrop Club was attended by about 200 members and guests. Several toasts were followed by an address by Mr. Curtis Guild, Jr.

Massachusetts.

SOMERVILLE.—*Prospect Hill.* The pastor, Rev. E. S. Tead, is giving a series of expository sermons on the Gospel of Luke, which has awakened great interest among his people.——*Day Street* has voted in church and society to abolish the society and become incorporated.

EVERETT.—*Mystic Side.* A recent address of Miss E. M. Stone, before the C. E. Society, was of unusual interest owing to her acquaintance with the student in Bulgaria for whose support the society has contributed two years.

NEWTON.—*Auburndale.* Following the recommendations of a committee appointed some months ago to consider the organization of work, the church has voted to make a trial, during the coming year, of a classification of its various societies and activities in the four departments—worship and spiritual life, religious instruction, parish work and benevolence. Each department is to be under the care of a special committee, and all will be under the general oversight of a central advisory committee, meeting monthly, and made up of the pastor and a representative from each of the other committees. ——*Eliot* last Sunday morning took a collection of over $1,600 for the Boston City Missionary Society. This shows the interest of a strong suburban church in city evangelization.

WORCESTER.—Dr. Eldridge Mix, superintendent of the City Missionary Society, recently presented a strong paper before the Ministers' Meeting, on The Prime Function of the Church Today.——*Pilgrim.* J. T. Maynard has been appointed superintendent of the Kurn Hattin House at Westminister, Vt, instituted by Dr C. A. Dickinson of Berkeley Temple, Boston, to care for orphan and neglected boys. Mr. Maynard was superintendent of the Pine Farm School at Newton for two years.——The Worcester Local C. E. Union now numbers 47 societies and has opened permanent headquarters in the Y. M. C. A. building, where the president or some officer can be found every Tuesday evening.——The late Harriet W. Damon left $500 to the Y. M. C. A., $5,000 to the Worcester Y. W. C. A., $1,000 to the Boston Y. W. C. A., $1,500 to Mt. Holyoke, $1,000 to Central Church, $2,000 to the C. H. M. S. The residue, after certain other bequests, is to be divided between the Education Society, the Massachusetts H. M. S., the A. M. A, Hampton Institute, the A. B. C. F. M. and the Woman's Board.

WEBSTER has recently sent 79 subscriptions to *Congregational Work*, raised $12 as its part of the county Branch of Woman's Board debt, gathered $72 by canvassers for relief of Armenian orphans and taken a collection on a home missionary field day of $88.

ENFIELD.—Rev. G. H. Hubbard, formerly of Norton, Mass, commenced a new pastorate Nov. 8 at the postponed communion service. He and his wife united with this church. The congregation gave them a reception in the chapel Nov. 20, which was largely attended.

MILLER'S FALLS had a happy day at the recent dedication of its new building. Weakened by a serious division in the past, the church retained the use of its meeting house by permission only, without control, but the parsonage was lost altogether. The new house is of double the former seating capacity and was built by a united people. It was dedicated free of debt save an obligation to the C. C. B. S. The opening services were well attended. The sermon, by Rev. G. G. Atkins, was followed by a collection of $100 towards the $500 yet needed for a bell and other furnishings. After the great fire which destroyed all the business part of the village and the meeting house the people responded with a gift of $800 for a new house, the first offering being from a Roman Catholic. This amount has since been doubled. The Miller's Falls Manufacturing Company gave a generous help. The Northfield Church opened its hands in a bountiful collection. Other churches and some individuals sent gifts, so that $3,900, the cost of the building, was all provided.

CARLISLE.—*First.* The late Joanna Gleason of Sudbury left this church $10,000, and the society $5,000, and the society in South Sudbury $3,000. These gifts are to defray the expenses of preaching, the income only being used.

SPRINGFIELD.—*Eastern Avenue.* The church committee has decided to make every Wednesday evening an open night. It is proposed to have each month a church social, an entertainment, a lecture or other educational feature and a conference on church work. A boys' brigade has been organized with a large membership. There is also a girls' sewing class, and a kindergarten department of the Sunday school is soon to be formed.——*Emmanuel* celebrated its 15th anniversary last week Sunday. Rev. E. H. Byington, a former pastor, preached, and Rev. W. A. George, who was prominent as a founder of the church, took part. Historical addresses and other anniversary exercises of various departments were part of the program. Rev. D. L. Kebbe is pastor.——*North* held its annual meeting with an attendance of 140. Reports of the year's work were made by all the organizations in the parish. The reports from the nine departments gave satisfaction. The church has sustained a great loss by the death of Dea. E. G. Norton, for 38 years a deacon. A result of the recent 50th anniversary of the church is a collection of portraits of the six former pastors. The present pastor, Rev. F. B. Makepeace, has just completed his eighth year of service.

WEST SPRINGFIELD.—*Mittineague* has voted its pastor, Rev. A. M. Spangler, a vacation of six months, with salary. He has been sick for over two months, but his health is improving. He will go to Clifton Springs, N. Y. The church, though practically without a pastor, is in the midst of a revival. Special meetings were planned in union with the Methodist church. The people rallied to the work, matured the plans and now, with the help of Evangelist A. J. Hainer, are securing good results. About 60 conversions are reported, and the meetings continue.

HOLLAND has endured a serious loss in the death of Deacon G. L. Webber. He was 76 years old. Funds have been raised in the parish, and by the gifts of friends in other places, so that the parsonage has been tastefully repainted. Other improvements have also been made on the building. A supply of 30 to 50 copies of second-hand hymn-books are needed. Rev. J. G. Willis is pastor.

DALTON.—The Y. P. S. C. E. has made a gift to the church of a large picture of Rev. Oliver M. Sears, who was a pastor of this church from 1847 to 1853 (dying while in office). It will be placed in the chapel.

Maine.

PORTLAND.—*Scandinavian*, at Bethlehem Mission, was recently organized with a membership of 18, now increased to 24, and was recognized Dec. 12. Its constitution and creed merited warm approval. The pastor, Rev. B. B. Salter, has proved himself a man of consecrated spirit and strong leadership. The Scandinavian city population numbers about 1,500. The Lutherans hold part of the field with a well established church, but the outlook for the new child of Congregationalism is promising. The interest awakened by the addresses of Rev. M. D. Kneeland, D. D., advocating the cause of better Sunday observance, has resulted in the appointment of a committee chosen from three denominations to arrange a Sabbath congress in Portland.——The late W. W. Thomas left, among other bequests, $3,000 to the Second Parish Society, and $5,000 each to Bowdoin and the A. B. C. F. M.

AUGUSTA.—*South.* The pastor, Rev. J. S. Williamson, is now taking for his Sunday evening theme The Ideal City. Its relations with churches, schools, medical and legal professions, business and labor and the press are the topics. A bequest of $1,000 to the church is reported from Mrs. La Forrest Robinson of Indianapolis, in memory of her father, Deacon Robinson, a former member.

BATH.—*Central* has voted to place *Congregational Work*, the new missionary publication, into every family in the congregation. The pastor, Rev. A. F. Dunnels, has just completed a series of 10 evening sermons on The Founders of the Church. His wife conducts a cooking school at the parsonage for the girls of the Sunday school.

PATTEN.—Aroostook County Conference held its 50th semi-annual meeting recently in this remodeled house and enjoyed the interesting services of rededication. The expense of $2,200 has given a convenient and beautiful edifice. $500 was raised at the service towards the expense.

BRIDGTON.—The past six years has resulted in progress, including gains in membership, repairs on the edifice, incorporation of the church, $1,000 added to the permanent fund and a parsonage put in order at a cost of $500 and presented to the corporation.

AMHERST.—The church is much interested in raising money to repair the edifice. The evening services are well attended by young men. Mr. Cullens of Bangor Seminary supplies every two weeks.

The ministers of Aroostook County formed the Aroostook Ministerial Association at Patten, Dec. 2, electing Rev. I. C. Bumpus moderator and Rev. H. H. Noyes scribe and treasurer. The new organization will meet three times a year, twice in connection with the county conference and again in March.

New Hampshire.

GREENFIELD.—The church edifice, which has undergone thorough repairs, was recently rededicated, Rev. W. R. Cochrane preaching the sermon. The

improvements include a steel ceiling, the petitioning off of the old galleries with sliding doors, a remodeling of pews, a pastor's study and a new furnace. The cost was nearly $1,400. A sad event of the occasion was the severe injuries received by Mr. and Mrs. W. W. Brown, who, going to the service, were thrown from their carriage by the fright of the horse. Their recovery is a matter of great anxiety.

CONWAY.—The church and community is sorely bereaved by the death, Dec. 5, of Mrs. E. A. Keep, wife of the pastor. After a surgical operation for appendicitis, she gave evidence of prospects of full recovery, but delirium set in and continued to the end. She had been here less than two years, but her unselfish regard for others won her way to the confidence and esteem of all. The pastor has the hearty sympathy of many friends.

TILTON.—Rev. M. S. Rees and his wife closed three weeks' evangelistic labors Dec 1. They presented stern truths in the spirit of tenderness. The singing, led by Mrs. Rees, added greatly to the effectiveness of the work. The thought of the whole community has been turned toward religion. Christians have been quickened, and nearly 200 persons have signed cards. The churches are left in excellent condition.

LITTLETON.—At the roll-call the largest attendance since the custom was established was recorded. Voluntary offerings paid for the outstanding debt of $500.

Pilgrim Church, Nashua, has held rousing services in the interest of the A. M. A. An envelope containing $100 was a gladdening surprise of one evening collection.——The women of North Weare netted over $50 from a recent "dollar social."——At a missionary concert Barnstead gave $27 to missions.——Hollis has given $68 to the National Council's Ministerial Relief Fund.——Winchester receives many additions resulting from special services, Rev. Ralph Gillam assisting.

Vermont.

Bristol has collected $100 for a reading-room.——Lyndonville receives $700 from the late Chandler Bullock.——Repairs and fresh paint have made agreeable changes in Springfield's edifice.

Rhode Island.

PROVIDENCE.—*Elmwood Temple.* Rev. E. T. Root, the pastor, was chosen recently president of the Providence C. E. Union at the annual meeting.——*Free Evangelical.* Rev. J. H. Larry, the pastor, besides publishing *The Pointer*, a Prohibition paper, has started a weekly issue called *Faith and Works*, a family religious paper.——*Beneficent.* The Sunday evening services are stimulated now by different instrumental specialists.——*Central.* The evening services are now being enriched by the combined work of a quartet and large chorus.——*North.* Rev. F. H. Decker is back in renewed strength again for his work.

HOWARD.—*Franklin* has held special services for two weeks. The meetings were well attended and the spiritual life of the church was greatly quickened. The pastor, Rev. R. K. Wickett, has begun his fifth year of service here.

Connecticut.

NEW HAVEN.—The Woman's Board of Missions met in Center Church Chapel Dec. 7, and was addressed by Miss Eliza Talcott of Japan.——*United.* The men's club service last Sunday evening was addressed by Mr. Charles D. Warner on Early Egyptian Civilization.——Plans are drawn for a new building for the City Missionary Association. The present building is wholly inadequate for the requirements. A lot 73 by 140 feet has been purchased and $16,800 paid toward it. The proposed building will cost about $20,000 and will contain separate halls for Sunday and week night meetings, Sunday school, and for the large work for mothers and children. Rev. W. D. Mossman is the general superintendent and missionary pastor and Miss S. J. Hume is missionary.——Welcome Hall Mission Work, under the care of the Church of the Redeemer, has received fresh impetus under the new assistant pastor of that church, Rev. H. E. Peabody.

SOUTH KILLINGLY.—The 150th anniversary was celebrated with appropriate exercises Dec. 8. The edifice was prettily decorated with plants and flowers. Among the many interesting papers and addresses was a history of the church, by Mr. G. W. Pike, and historical reminiscences of some of the older families of the town by Miss E. D. Larned. Rev. W. H. Moore spoke of the relations of pastor and people, and a tenderly eulogistic address was delivered by Rev. S. A. Fellows relating to the 23 years' ministry of the late pastor, Rev. W. H. Beard. A solemn "memorial hour" followed. By request of the people the late pastor's son, Mr. W. S. Beard, is acting minister. He is a graduate of Yale College and a member of the Senior Class in Yale Divinity School. At present the pulpit is supplied in turn by near-by preachers.

TORRINGTON.—The French people worshiping in the Congregational church have raised $400 towards supporting a permanent pastor of their own, and their case is being considered by the State Missionary Society. The average attendance at these meetings, conducted in French, is over 100.

BRIDGEPORT.—Rev. Dr. C. R. Palmer sails for England early in January, where he has accepted an invitation to fill the pulpit of a leading Congregational church of England, near Kensington Gardens, London. In the spring Dr. Palmer and his family expect to go to Italy.

MANCHESTER.—Two hundred Easter lily bulbs have been distributed among the members of the church, the flowering plants to be used to decorate the church next Easter. On the recent 10th anniversary of his installation Rev. C. H. Barber gave a review of that time.

WAUREGAN.—Rev. S. A. Fellows completed his 37th year as pastor last Sunday and took occasion to give an interesting historical discourse. His is the longest pastorate in the Windham Association, and there are few in the State who surpass his length of service.

WESTBROOK.—The statistics of the three churches in the town for 1896 show a total membership of 229, or 26 per cent. of the entire population, a greater proportion than the general average in Connecticut. The Congregational church has 169.

STONY CREEK.—Rev. G. A. Pelton recently tendered his resignation, but the church by a large vote has invited him to continue his ministry here and has voted him an increase of salary.

SOUTH COVENTRY.—The local Sunday school supports a school in the West. It will shortly send out $100 worth of library and singing books.

Willimantic a week ago collected $65 for the C. S. S. & P. S.——South Canaan and Falls Village are enjoying successful revivals, with 40 conversions reported thus far.——First Church, Winsted, has dropped the matter of a new house for the present.——The women at Glastonbury at a recent supper raised over $50 for the church debt.

MIDDLE STATES.

New York.

BROOKLYN.—*Central.* Annual reports show a total roll of 2,085 members, of whom 557 belong to the branch. The membership of the three S. S. departments is 2,631; the attendance averaging 1,976. The outlay of the year from all departments of the church aggregates $46,391.——*Plymouth.* Mayflower branch is considering a new building. The present work is handicapped by too narrow quarters. Active steps are now being taken to ask from the home church special attention to this need.——*Bethesda*, the branch of Central Church, celebrated its 15th anniversary lately with an unusually large gathering. Elaborate decorations were a special feature. Rev. Charles Herald, the pastor, preached the sermon. Last year 83 additions were received, making the present membership 538.——*Pennsylvania Avenue.* The large council of last week voted to recognize the church and to install the new pastor, Rev. J. C. Andrus. Rev. Messrs. T. S. Braithwaite and Wayland Spaulding offered the prayers of recognition and installation. Mr. Andrus is a graduate of Columbia Law School, and has studied at a Reformed Church seminary and at New Haven. He has held pastorates in a Presbyterian church at Highland, N. Y., and in Good Will Church, Syracuse, for eight and a half years.

PORT LEYDEN has a set of good church cushions in excellent condition, which have been used but one year. They are no longer needed, owing to a change of pews. They can be had at cost, the amount received being used to aid in canceling the church debt. The pastor is Rev. Lewis Williams.

ITHACA.—*First* has remitted for 250 copies of *Congregational Work*. It is according to the custom of this church to spend at least one-quarter of each year in congregational Bible study. The chorus choir recently organized is yielding excellent results.

BINGHAMTON.—*First.* The Helpers' Society has sent a box valued at $170 to a missionary located in Georgia. It is the usual custom of this society.

New Jersey.

EAST ORANGE.—*Trinity.* The pastor, Dr. F. W. Baldwin, is giving a series of short Sunday evening discourses on The Art of Living. Tuesday evenings, at the prayer meeeting, he and Rev. F. J. Goodwin have exchanged for some weeks, each speaking on How to Study the Bible. The church has just received the gift of two beautiful stained glass windows in memory of one of the founders and the organist of the church. One has a life size figure of St. John, the other a figure of St. Cecilia. Both are of opalescent, antique glass of rich coloring.

MONTCLAIR.—*First.* Benevolences last year amounted to $17,000. The S. S. average attendance has been good and the church membership is 800. Dr. A. H. Bradford is pastor.

THE SOUTH.

District of Columbia.

WASHINGTON.—*First.* A patriotic social, so called to cover a sort of bimetallic scheme, was given Dec. 11 by this church to celebrate the silver anniversary of the pastor, Dr. S. M. Newman, and his wife, and the golden wedding of two honored members. The room was tastefully decorated with flags, and patriotic songs were sung and appropriate readings given. Three sets of silver spoons, one of forks and a dainty tea service were given to the pastor and his wife, and $100 in gold to Mr. and Mrs. Giddings, Rev. M. R. Fishburn, pastor of Mt. Pleasant Church, making a happy speech. Coffee and gold and silver cake were served.

Maryland.

BALTIMORE.—*Second.* The $2,000 from the Stickney legacy, which has been in litigation three years, has just been paid to the church. The case of the Church Building Society is now pending at the State Court of Appeals.——*Fourth.* The pastor, Rev. Mark Wells, has recovered from a long sickness and is again vigorously at work. Six or eight additions on confession have recently been made.

North Carolina.

CANDOR dedicated its new house of worship Dec. 6. The sermon was by Rev. A. W. Curtis, D. D., and the prayer by Rev. Orishatukeh Faduma, the pastor. Starting with eight members a year ago, this church has doubled its membership and has done all the work in erecting the building.

THE INTERIOR.

Ohio.

CLEVELAND.—*Pilgrim.* The Women's Association has voted to assume the salary of Mrs. Pitkin. That of Mr. Pitkin is assured by the church. Upon the weekly calendar are now printed the missionary representatives with the names of the pastors and officers. An earnest interest in mission work pervades the church, and all departments have received a blessing from the enlarging of missionary knowledge and gifts. The evening congregations crowd the spacious auditorium. Rev. C. S. Mills has begun a series of missionary addresses upon Heroes of the Faith.——The City Missionary Society held its annual meeting Dec. 2. The meeting had an excellent attendance and was pervaded by a spirit of denominational loyalty. The society received last year about $2,650. It aided Lakewood and and Olivet Churches and maintained its Lorain Street Mission, and for the latter it has purchased a fine lot on which is an old building that serves temporarily as a house of worship. During the year, there being no superintendent, the duties of that office have been divided between Rev. Rufus Apthorp, pastor at Lorain Street Mission, and J. W. Moore, the treasurer. Addresses were made by President Ford and Rev. Messrs. L. L. Taylor, C. S. Mills and others upon the topic: The Outlook, My Hope for the Society in 1897. Congregational City Missionary Work in other prominent cities since the date of the organization of the Cleveland society was concisely reported by Rev. J. G. Fraser. The officers were re-elected and new trustees were chosen representing five churches not heretofore on the board. The society has received from Mr. and Mrs. H. C. Ford the gift of a valuable lot, the proceeds to be used toward a new building for the Lorain Street Mission. Mr. Ford has been president of the society since its organization, and was always its most generous helper. The society, in spite of reduced gifts from several of the churches, has maintained its missions and closed its year with a small balance in the treasury.

BOWLING GREEN.—*Plain.* The resignation of Rev. S. B. Crosby takes effect Jan. 1. During the pastorate the church has made progress along several lines. The 60th anniversary exercises last December were productive of real spiritual impetus. Wood stoves have given place to a furnace and new pulpit furniture has been purchased. Benevolences have reached the highest mark in the history of the church.

SPRINGFIELD.—*First.* The return of Rev. G. E. Albrecht to his old friends in this parish was an occasion of special pleasure to all. During a special series of meetings lately he has taken part. Great interest was sustained and a sympathetic response resulted. Dr. W. H. Warren also offered great assistance in the meetings.

Illinois.

SHERRARD, which suffered the loss of its building by a cyclone last May, is erecting a new house to be ready for dedication within a month. Rev. K. E. Forsell and his people have struggled heroically during this season of financial depression, and with the aid of many friends of the cause in different sections of the State and the C. C. B. S. they expect soon to have a place in which to worship.

ROODHOUSE —During the nearly two years' pastorate of Rev Thomas Marsh, the church building, which was in a delapidated condition, has been thoroughly repaired, new carpet and lamps purchased and sidewalks laid and other improvements made. A neat and commodious two story parsonage has also been recently completed.

ROCKFORD.—*First.* The Men's Sunday Evening Club observed its third anniversary, Dec. 6, with a banquet for about 150 men, at which a number of short toasts were given and an address by Rev. David Beaton. The formal evening exercises were largely responsive and choral. The pastor, Rev. W. W. Leete, gave an anniversary discourse on Visions Waiting for Open Eyes.

Indiana.

TERRE HAUTE —*First.* Trespassers recently entered the meeting house, which has recently been undergoing repairs. They despoiled the costly organ and damaged other furniture. Rev. C. H. Percival, the pastor elect, preaches his farewell sermon at Racine Dec. 20, and will make a short Southern trip before taking up his new work. He is a native of Waterville, Me., and a graduate of Bates College. He went to Andover Seminary and also studied at Berlin and Edinburgh and was at Houlton, Me., whence 10 years ago he went to Racine, Wis. The meeting house here has been renovated within and without in preparation for the new pastor. There is a new roof, the audience-room and vestry have been papered and electric lights put in. A cash offer of $22,000 by the Opera House Company has been refused for the site.

GAS CITY.—The new church worships in the Opera House with a congregation of over 100. The S. S. membership is about 50. The church roll, 29, is increasing. The new church is cordially welcomed by sister churches. The Methodist and Disciple churches opened their doors to the council of organization. Rev. Matthew Hussey comes from Wales and is already much beloved.

WASHINGTON has been supplied since Rev. Rockliffe Mackintosh's departure for England, until recently, by Miss Hattie D. Peabody. Rev. Thomas Smith of the Hosmer Church has now arranged to give half his time to this work until spring.

The new Dunkirk edifice gives evidence of speedy completion.——Ashland has rededicated its new house.

Michigan.

HUDSON begins a new year out of debt. Within 12 months it spent over $300 on a new roof and other repairs for the building. An increasing enthusiasm is shown in all the meetings. The six benevolent societies have all been remembered. The Junior C. E. Society at a recent entertainment netted $22 for the Armenians. The pastor, Rev. H. A. Putnam, and his wife have been tireless workers. Their family has recently moved into the parsonage, a beautiful home, lately deeded to the church by one of its most efficient members, who with his wife have made possible beautiful interior decorations in the meeting house.

DETROIT.—*Fort Street* has struck out boldly for self-support with good promise of becoming a strong church.——*Mount Hope*, also, has made a long step toward self-support in asking a much smaller grant this year.——The New Boulevard Mission has been well started and is already asking for, and needing, a settled pastor and a church organization.

CADILLAC.—The Men's Sunday Evening Club, besides swelling the attendance, directs a lecture course, maintains a free reading-room and stimulates the social life of the church. A conversation class to discuss the sermon or suggested topics, a night school, a choral class and a free kindergarten are some of the lines of extra work.

LAKE ODESSA.—Rev. W. H. Skentelbury received a complete surprise recently from his people at his home. After refreshments all adjourned to the meeting house, where the pastor had a part.

GRAND RAPIDS —By the will of Mrs. Dora N. Shepard of this city the church in Portland, Ct., receives $1,000 and the Y. M. C. A. and Union Benevolent Hospital $10,000 each.

The Lowell young women have provided for putting electric lights into the meeting house.——Calumet has received 90 new members in a year.——During two weeks of special meetings in Tawas City 110 persons signed cards.

Wisconsin.

Special services of revival in Leon, Cashton, Kickapoo Valley, Stockbridge have resulted well. ——Nearly $300 have been spent in improvements on the church property in Kewaunee

THE WEST.

Iowa.

WINTHROP.—Three months before the close of his second year Rev. C. B. Carlisle has been unanimously called for a third and has accepted. During his pastorate 57 members have been added, 51 on confession, a parsonage has been built and several hundred dollars expended on repairs. The church has also continued its liberal gifts to missions.

Special meetings are now in progress at Glenwood, Evangelist W. A. Sunday conducting the services.——Revival services are also being held at Mt. Pleasant, conducted by the pastor, Rev. O W. Rogers, neighboring pastors assisting; and at the South Church, Ottumwa, Rev. J. R. Beard, pastor. ——Evangelist Fred. B. Smith is assisting Rev. W. G. Johnson in revival meetings at Newell.——Special services are in progress at Summit Church, Dubuque, Rev. G. M. Orvis being his own evangelist.——Ionia, Rev. F. L. Hanscom, pastor, has completed a parsonage costing about $800.

Minnesota.

MINNEAPOLIS.—*First.* The annual meeting recently held shows the finances in excellent condition. Anniversary services were held commemorating the completion of Dr. G. R. Merrill's 10th year as pastor. A reception was tendered him with many tokens of esteem. The Bible school, led by Dr. Merrill, is a marked feature. The course of study is thorough and the pupils pass from one department to another upon certificate. During the decade $180,000 have been raised for all purposes. —*Lyndale* reports a prosperous year, having raised nearly $3,600 and paid $1,200 on the church debt. Under the efficient leadership of Rev. L. H. Keller it has recovered from the discouragement of a few years ago, is steadily reducing its debt and has its finances in excellent shape.——*Plymouth* recently asked a contribution of $1,500 against a possible deficit the coming year, and promptly received over $1,700.——*Swedish Mission Temple.* Rev. J. M. Ahnstrom succeeds Rev. J. G. Princell as pastor. Congregations are improving and there is a hopeful spirit, though financial matters are still a cause of anxiety. A fellowship meeting just held occasioned much interest, different pastors from the State assisting.——*Forest Heights.* The new pastor comes from the M. E. church and begins work under favorable auspices.——*Union.* A recent Sunday was devoted to missions especially in the interest of the

Continued on page 965.

ROYAL

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Absolutely Pure.

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Look out for your physical health. Do not allow your system to get into a debilitated or run-down condition at this season, as you thus invite colds, fevers, pneumonia, bronchitis. See that your blood is pure, and to make it pure and keep it so, to prevent sickness and maintain health, take

Hood's Sarsaparilla

The Best—in fact the One True Blood Purifier.

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BEST CLOTHING FOR MEN
BEST CLOTHING FOR BOYS
MADE IN CLEAN WORKSHOPS
ON THE PREMISES

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PROVIDENCE

$13.50.

This was our $25 Christmas Desk only a few years ago, and it was the sensation of the season.

We brought it down by steady reductions until it reached a special Christmas price of $18 in 1894. Last year it went down to $15. This season we offer it for what it is actually worth at wholesale in lots of 100 or more.

$13.50.

You have your choice of oak or imitation mahogany. A broad shelf for books at the top; behind this is a 14-inch mirror of beveled plate glass. Rich relief carving in panels. The desk lid is hung on stout automatic brass sliders. Full overhanging cabinet with 2 tall racks for account books, 4 pigeon holes, 1 shelf, 2 pen racks, 2 drawers, etc. The writing surface is 26 inches deep.

Below the desk are three large drawers with pierced brass handles and stout locks. The desk is mounted on easy castors. It is phenomenal value.

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In the... Rain Storm

the man got very wet. The wetting gave him a cold. The cold, neglected, developed to a cough. The cough sent him to a bed of sickness. A dose of Ayer's Cherry Pectoral, taken at the start, would have nipped the cold in the bud, and saved the sickness, suffering, and expense. The household remedy for colds, coughs, and all lung troubles is

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An unquestioned bargain just in time for Christmas gift buyers:

A Pair of FINE DAMASK TOWELS,

22 x 45 inches in size, with broche borders in pink, light blue and red with two rows of "herring bone" drawn work for

59 Cents

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Philadelphia

SHOPPING and business of all kinds in Boston by a lady of taste and experience. Send for circular giving references and departments. MISS E. D. ELLIS, Box 13, Back Bay P. O., Boston.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CLARK—In Huntington, Dec. 7, Schuyler Clark, deacon of the Second Congregational Church. He served his neighbors in manifold ways with a fidelity to truth and their best interests which made him greatly beloved, and his funeral was a phenomenal gathering of high and low, rich and poor, from far and near.

CUTTING—In Harwichport, Dec. 13, Rev. Henry P. Cutting, pastor of the local church, aged 70 yrs.

KEEP—In Conway N. H., Dec. 5, Lena Alice, wife of Rev. E. A. Keep, pastor of the Conway Congregational church.

OLMSTED—In Jackson, Mich., Nov. 30, at the residence of his son-in law, Rev. W. E. Strong, Henry K. Olmsted, M. D., formerly of Hartford, Ct.

PACKARD—In Blanchard, Me., Dec. 7, Hon. Cyrus Packard, aged 74 yrs. He has been prominent in the State and in the church.

PETERSON—In Upsala, Minn., Dec. 3, after an illness of several months, Rev. Andrew G. Peterson, pastor of the Swedish church.

MRS. ANN S. BLOOD.

Ann Shattuck, daughter of the late Rolan and Betsey Shattuck, was born in Pepperell, Mass., Nov. 21, 1820. After surviving her twin brother Jonas a little more than six years, she fell asleep Oct. 25, 1896. She united with the Congregational church of her town in May, 1837. Commencing early the Christian life, she grew up in the church as one of its most active and devoted supporters.

Oct. 4, 1843, she married Daniel Blood, who, with her, was ever ready for every good work, never looking for earthly honor, but always giving of time, service and means wherever the Master called. A former pastor (the late Rev. E. P. Smith) remarked that, no matter what the weather, he was sure of two families at church, and one was that of Daniel Blood. In the Ladies' Benevolent Society she held position as director for many years, and especially during the War of the Rebellion was very active in all methods of relieving wants of the suffering soldiers as well as assisting their families at home. The several missions received their share also The good pastor could always testify to aid and comfort, not only by way of encouraging word, but in substantial tokens as well. Were any in trouble or sickness she was like a mother in Israel to them. Verily she hath done what she could.

Two children blessed the home, Rolan Horace, who survives, and Clara Ann, a lovely girl of twenty summers, who was called to the heavenly home May 7, 1875. These children were early consecrated to God in baptism. The husband dropped his life work with the harness on to enter upon employment in the higher sphere Dec. 16, 1888.

Since that time, as the years have increased, Mrs. Blood has not been able to render as active service, but the same interest remained and the influence radiated from the home life just the same, as all who came within the circle can testify. Another has said, She was forever sowing sun warmth around her. We shall long remember her as last seen standing in her little garden, with God's sunlight upon her head, the air peaceful and resting, and at her feet on all sides flowers bright and beautiful—flower friends that spoke then (and ever) words as from God. Again and again as she plucked the choicest blossoms for us her face lighted up with the smile of pleasure, and in her happiness she laughed. We shall never forget her unselfishness, and the influences that came from her trying to scatter smiles and sunlight will be a strength to us and others in the sowing of God's sunbeams forever.

The light of love, the purity of grace,
The mind, the music breathing from her face,
The heart, whose softness harmonized the whole,
And O, that eye was in itself a soul.

Now that he giveth his beloved sleep, may her mantle of sweet Christian influence fall upon many.

ELLEN BIGELOW CUTTER.

Ellen Bigelow, beloved wife of John Ashburton Cutter, M. D., and daughter of the late Benjamin F. Wright of Hubbardston, Mass., and Mrs. Sarah Hartwell Wright of Worcester, went to her Redeemer on Nov. 24, in her thirtieth year, from her earthly home, 1054 Boston Road, New York city. Of lovely person, her character was still more beautiful. Turning to Christ during a revival in her youth, she had walked with him in love and adoration. Seven years ago a conventional verdict was pronounced that she had but a few months to live, yet great care and a strong hold on life because of her passionate love for her dear ones enabled her to carry in her lungs small cavities these eighty-four months. Within half an hour of death she was told she was dying. "I can hardly realize it," she replied, and calmly bade all good-by. The only struggle was the parting.

A strong bond existed between her and her pastor, Rev. William S Woolworth. She could not bear criticism of the church, she was for upbuilding. Since uniting with Forest Avenue Church by letter in September, 1895, she had not been able to attend church, yet her influence has been widespread for good. Among her papers this was found: "Some have said to me, 'What, child, it must be to be sick so long.' But through our trials we are led to perceive that in this voyage of life there is a Guiding Hand, and when we learn to trust our course to this leading our lives will be filled with peace. This peace and trust will come to all of us who resign our lives to the Great Captain, who knows and provides for all our needs." She spent twelve weeks with her mother in the summer and fall, her husband being with her three or four days of each week. With the true woman's home instinct she was anxious to return to New York, and this was found among her papers of that time:

God answers prayer. Sometimes when hearts are weak
He gives the very things we seek;
But often faith must learn a deeper rest,
And trust God's silence when he does not speak.

For he whose name is love will send the best.
Stars may burn out, nor mountain wall endure,
But God is true, his promises are sure
To those who seek.

She adds: "God has answered my prayers. He has given me more strength. He has brought me home again. He has done wonderful things for me." Let us thank God for such a precious life so long given to us.

J. A. C.

CHARLOTTE ELIZABETH BODWELL,

The only surviving daughter of the late Rev. J. C. Bodwell, D. D., of Hartford, Ct., passed away Oct. 20 from her ancestral home at Sanbornton, N. H. She was a valued member and stanch supporter of the ancient church in Sanbornton of which her deceased grandfather was the honored pastor for forty-six years.

Economical toward herself, she was most generous toward every friend and every good cause. Endowed with personal beauty and great energy, she gave up her career to minister most tenderly to the uncle, sister and mother who passed on before. In strictest verity it can be said of her, "She hath done what she could."

Gloves

For Christmas Gifts.

Our line of Holiday Gloves includes all the most popular styles and shades in Men's, Women's and Children's Gloves for the street and all occasions. We offer several extra values that are very timely, and cannot be duplicated by any other house.

Kid Gloves—
In Kid Gloves our prices range from
69c. to 2.50

Lined and Fur Gloves—
In great variety, ranging in prices from
37c. to 3.50

Special in Lined Gloves—
Men's Beaver Top Heavily Lined Kid Gloves, made with spring wrist, pique stitching and gusseted fingers, sizes 7 1 2 to 10, colors browns and tans, actual value $1.50 per pair, our special Christmas price only **1.00**

Ladies' Silk Mittens—
Made of sewing silk, fancy back, trimmed with a bow on wrist, perfect fitting—a very nice Christmas Gift—each pair put up in a box. Special Christmas price . . . . **48c.**

MAIL ORDERS PROMPTLY FILLED

FOR THE CHILDREN—Toys, Dolls, Books and Games, in almost endless variety. *Prices the lowest possible.*

WM. S. BUTLER & CO.,
90 to 98 Tremont St., Boston.

Generosity THAT IS Genuine

SINCERE people shun anything that encroaches on genuineness. As you compare the lustre of common glass with the sparkle of the diamond, so note the difference between German pressed and polished goods with our

Brilliant Cut Glass Display.

Christmas remembrances, to be given with genuine generosity, should not be a clever deception but the real thing. This is but one of our attractive features for the Holiday Trade. When making out your Christmas list don't overlook our

Bargain Tables

Every table having its exclusive price.

Abram French Co.

75 Years a China Store. 89-91-93 Franklin St. Cor. Devonshire.

HANDSOMEST and Most Useful Christmas Gift in the World, in sterling silver, for the money. **$1.50, $2.00, $2.50** each. The **Perfect Open-Book Holder.**
J. D. BARTLEY, Bradford, Mass.

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in *The Congregationalist*

THE BUSINESS OUTLOOK.

The only improvement in trade is in Christmas or holiday goods and specialties. The weather has been too mild to stimulate business, and, furthermore, the period of stock taking and general clearance, etc., is now so near at hand that merchants and manufacturers cannot see much improvement ahead until after the middle of January. The evident desire of many senators and congressmen to force the recognition by this Government of Cuban belligerency causes large financial and commercial interests to adopt an extremely conservative and waiting policy. Money is abundant and rates are low, but there is very little demand for funds so that radical action by Congress in the Cuban matter might change the aspect of the money market over night.

As to the general trade situation, the tendency of staples is downwards. A reaction in wheat is expected. The dissensions in and threatened collapse of the iron and steel pools or combinations make buyers believe in lower prices and they are withholding orders in consequence. Several woolen mills have started up on full time, but the woolen manufacturing situation is something of a disappointment. Leather is quiet and the heavy stock of print cloths at Fall River, some 1,833,000 pieces, exerts a depressing influence on the dry goods trade generally. Bank clearings last week declined fifteen per cent. from the preceding week and were even six per cent. less than in the same week last year.

CHURCH NEWS.

Continued from page 963.

young people and the amount raised devoted to home and foreign fields. The debt has already been paid, a thank offering being raised Thanksgiving evening.——At the Ministers' Meeting the St. Paul brethren were present by invitation. Rev Richard Brown read a paper upon The Presence of Christ.

CLIMAX.—Work has been opened at this village in a destitute region and is cared for at present by one of the Dakota brethren.

Kansas.

DOVER AND WAKARUSA.—Rev. C. G. Miller, the pastor, has recently held an evangelistic service in Prairie Hill district, resulting in hopeful conversions.

Though pastorless, Stafford has recently paid its floating debt and is working unitedly and energetically.

Nebraska.

FRANKLIN.—Rev. G. W. Mitchell, who had been absent several Sundays with his invalid wife, was at home for communion Dec. 6. The seven persons who united include two whole families and will greatly strengthen the church. Superintendent Bross presented the cause of home missionary interests and the collection much exceeded that of any previous year.

GRANT.—Rev. G. W. Knapp has been holding special meetings at an out-station with good results. At first the community had only two church members. At the close nearly all the people were ready for Christian work.

CALHOUN.—Rev. S. A. Parker has been holding special meetings at Parker Schoolhouse, an outstation five miles away. Interest has been deep and pervading and 15 persons have confessed Christ.

North Dakota.

INKSTER.—Rev. C. Y. Suell has greatly strengthened the work since assuming the pastorate a year ago. A tempting call to Southern California has been declined, to the delight and encouragement of his people.

LISBON.—*Pioneer.* Few churches have achieved larger results in proportion to the membership than this, but it has at last succumbed to the egress of population and is extinct.

South Dakota.

VALLEY SPRINGS.—Messrs. Thompson and Gamble have just closed a good series of meetings, in which several pastors from neighboring towns shared.

The German churches in the State have received an inspiring visit from Rev. G. E. Albrecht, by whom many of them were organized. They were deeply interested in hearing of his present work in Japan under the American Board.

Colorado.

MANITOU is rejoicing over old debts paid and special interest among the members. The influence of the pastor, Rev. F. L Hayes, is strong throughout the community and strangers are coming to the services.

COLORADO SPRINGS.—*Second* had a steady growth last year. Rev. M. D. Ormes is a faithful worker. Sixteen new members were welcomed Nov. 30, eight on confession.

Montana.

LIVINGSTON has recently become vacant through the resignation of Rev. W. A. Walker. Mr. Walker's pastorate was a successful one, and the church under his leadership has gained strength, but on account of ill health he has been compelled to seek a warmer climate The church is one of the most important in the State, and has recently come to self-support.

HELENA.—Rev. R. L. Hartt has been preaching a series of sermons on Typical Christian Heroes, which have drawn large congregations. The church, though it has severely felt the financial stringency, is full of hope under the leadership of its new pastor.

PACIFIC COAST.

California.

SAN FRANCISCO.—*First.* Mrs. Sarah B. Cooper and her daughter were found dead in bed at their home last Friday morning. They had been asphyxiated by gas. It seems probable that the daughter, who has been for some time mentally deranged, turned on the gas and closed the doors while her mother was asleep. Mrs. Cooper for several years had charge of a very large Bible class, numbering several hundreds She was prominent in philanthropic movements and officially connected with several women's organizations. She was an earnest

Continued on page 966.

China,
Glass and
Fine Lamps
For Holiday Gifts.
Seasonable Novelties in these Lines.
Filling seven floors.
Largest variety to choose from, and
One price only.
Everything marked in plain figures, and
We are not undersold if we know it.

JONES, McDUFFEE & STRATTON CO.,
Crockery, China, Glass and Lamps,
120 Franklin.

7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 9 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

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2628 Portland Avenue, Minneapolis, Minn.

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THE NORTH POLE
would have an agent to cash
CHEQUE BANK CHEQUES
if enough travelers visited it. There is an agent in Iceland already. Thousands of them all over the world. Circular.
Agency of
THE U. S. CHEQUE BANK, Ltd.,
Frederick W. Perry, Manager,
40 and 42 Wall St., New York.

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The Modern
STOVE POLISH.
DUSTLESS, ODORLESS,
BRILLIANT, LABOR SAVING.
Try it on your Cycle Chain.
J. L. PRESCOTT & CO., New York.

WARREN'S XMAS NOVELTIES.

Ladies' Fine Pocket Books,
Gents' Pocket Books, Letter and Card Cases,
Ladies' and Gents' Traveling Cases,
Toilet Sets, Manicure Sets,
Desk Blotters, with Dresden, Silver and Leather Corners,
Portfolios, Writing Tablets,
Gold Pens, Silver, Pearl, Dresden, and Ebony Penholders,
Gold and Silver Charm Pencils,
Waterman Fountain Pens,
Cross Stylographic Pens, Pen Wipers,
Silver, Bronze and Ivory Paper Cutters,
Silver, Brass and Glass Inkstands,
Dresden Inkstands and Pen Trays,
Silver and Glass Mucilage Bottles,
Silver Stamp Boxes, Dresden Pen Cleaners,
Photograph Scrap Books and Albums,
Photograph Cases and Screens,
Address, Engagement, Shopping and Visiting Books.

Ladies' and Gents' Fine Fashionable Stationery.

336 WASHINGTON STREET
Near Old South Church, Boston.

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, *President.*
REV. W. C. STITT, *Secretary.*
W. C. STURGES, *Treasurer.*

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Companion. Wanted, by a middle-aged lady, a position as companion or mother's helper; willing to read, write and sew, or assist in the care of children; reference given. Address S B., care *Congregationalist.*

Young Congregational Clergyman of four years' experience would like to hear from pastorless church. Preference: a working class community or new enterprise, city missionary or suburban. Address "W. D.," care *The Congregationalist.*

Continued from page 965.

accuser of Rev. Dr. C. O. Brown in his recent trial before the council when pastor of the First Church.

NILES.—Rev. E. D. Hale and family, recently of Lincoln, have been cordially welcomed and are pleasantly settled. He serves Decoto also. At the latter place a new church edifice, the first in the village, has just been erected.

CLAREMONT.—*College* recently took up a notable offering in behalf of the local educational institution. All churches in Southern California are urged to do the same before the year closes.

Union services at Ontario are conducted by Harry Hillard.

Washington.

Evangelist W. H. Sherrood, a United Brethren minister, is assisting Rev. H. M. Mobbs at Chewelah with good results.——Rev. Frank McConaughy and family are comfortably settled at Deer Park and have materially increased the efficiency of the church work. A C. E. Society has been organized. ——The Big Bend country needs a pastor able to preach in both Welsh and English.

HOME MISSIONARY FUND.

Inquiries are beginning to come to us from the home missionary field: "Am I to have *The Congregationalist* another year? I would like to pay for it, but am less able to do so than last year even." The fund last year was not large enough to supply the paper to our home missionary list, but we cut nobody off. Will not the friends of home missions rally this month so that we can advance the date on all papers to January, 1898, and add some names that earnestly desire the weekly visits of *The Congregationalist*? We cannot personally send the paper this year to any more than the fund provides for.

Mrs. M. H. Day, Boston, Mass.	$10 00
Mrs. L. C. Sanford, Brockton, Mass.	2.00
A Friend, Boston, Mass.	2.00
J. S. Shannon, Manchester, N. H.	2.00
Abby W. Turner, Randolph, Mass.	6.00
A Maine Lady.	2.00
J. B. Williams, Glastonbury, Ct.	6.00
A Friend, Massachusetts.	2.00
A Friend, Greenfield, Mass.	7.40
C. A. Sheldon, New Haven, Ct.	2.00
Mrs. J. A. L. Hommedien, Lee, Mass.	2.00
Chas. A. Jewell, Hartford, Ct.	2 00
A Friend, Pomfret, Ct.	5.00
L. M. Law, New Haven, Ct.	2.00
A Friend, Chelsea, Mass.	2.00
A. R. Shepardson, Reading, Mass.	2.00

THROAT TROUBLES.—To allay the irritation that induces coughing use "Brown's Bronchial Troches." A simple and safe remedy.

THE souvenir china, having old Boston scenes by Wedgwood, are among the novelties at Jones, McDuffee & Stratton's. Their establishment as a china store is not excelled in any foreign or American city.

The Book of The Pilgrimage

THE IDEAL CHRISTMAS GIFT

For Pastor, Teacher, Friend, Church Library, or Sunday School Library.

Book of the Pilgrimage.

Cloth, Beveled, Gilt Top, Gilt Side.

200 Illustrations. 100 Autographs.

Price $3.00, Postpaid.

A few copies, parchment paper binding, $2 25.

About Furs.

—THEIR—

Fashions and Prices.

Furs will be fashionably worn this season as much for an article of dress as for mere purpose of warmth. The most fashionable are Russian Sable, Hudson's Bay Sable, Otter, Mink, Persian Lamb and Seal.

Russian Sable heads the list of valuable furs. It ranks with the most precious stones, will last a century, and has been for generations the favored fur of the crowned heads of Europe, and at present is in greater demand than ever.

The International Fur Co., 41 Summer St., have a fine collection of Russian Sables ranging in price from $40 to $250 per skin. The best Russian Sables are caught on the Lena River; other beautiful specimens are found on the Obi and Volga Rivers.

America leads in Otter, Hudson's Bay Sable, Mink, Seal, Bear, Beaver, Chinchilla, Fox and many other furs. Russia supplies Ermine, Russian Sable, Silver Fox, etc. Neither England, France nor Switzerland produce any of the fur-bearing animals. America surpasses all other countries in dressing natural furs. This was clearly demonstrated at the World's Fair, where the Russian Sable, Mink, Otter and other natural furs exhibit were awarded highest prizes against the world's competition.

To possess a Sealskin cape, coat, jacket, gloves, etc., is indicative of good taste and real economy. They last a lifetime and are always in style. Every lady should have a cape at least, or better still a cloak. Prices $30 to $275.

The International Fur Co., 41 Summer St., has on exhibition the leading styles in coats, capes, collars, muffs, scarfs with cluster of tails, etc., in Russian Sable, Otter, Hudson's Bay Sable, Seal, Chinchilla, Persian Lamb and standard furs, also gentlemen's fur-lined overcoats, sleigh robes, all at the lowest possible prices for reliable goods.

The house is conveniently located at 41 Summer St., near Washington, Boston, Mass.

A religious newspaper for the family; a mirror of Congregational church life and of the religious progress of the world; an interpreter of current history; a helper in every department of Christian life and organization; a friend of every one in the home.

THE CONGREGATIONALIST IN 1897.

INTERNATIONAL, NOT PROVINCIAL, SERVING THE WHOLE DENOMINATION.

News of churches, schools, colleges, missions, throughout the world; of Sunday school, Christian Endeavor, and other great religious, educational and philanthropic movements.

Letters from staff correspondents in the chief centers of the United States, England and foreign lands, attractively describing the most important events as related to the progress of the kingdom of God.

Editorials and briefer comments explaining and illustrating the spiritual and ethical meaning of religious, political, educational, literary and social events and movements throughout the world.

Reviews of all important new books, giving full information of current literature.

Double Premium Plan for 1897.

One renewal and ONE NEW SUBSCRIPTION *with* $6 00 *secure the paper for one year to both,* **and any TWO $1.25 or $1.50 Books** (*your own selection from any American Publisher's List*); *papers and books sent postpaid. An additional book for each additional new name.*

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Two Papers and Two Books for $6.00.

The Home—its life pictured, its problems discussed, its members instructed and entertained. The Conversation Corner, Mothers in Council, Sunday School Lessons, Prayer Meeting Suggestions, Closet and Altar—a guide to the noblest Christian family life.

Stories—short, winning, uplifting; by the best American and English writers.

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Sketches—of persons and places, with portraits and pictures; interviews, studies, descriptions; letters of travel, accounts of home and society, the best results of historic knowledge, of acquaintance with public characters, of appreciation of natural scenery, of familiarity with literature, of aspiration for holiness.

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1 year, $3.00; 2 years, $5.00; 5 years, $10.00. Club of FIVE, one at least being new, $10.00.

On trial, 3 months, 25 cents; 6 months, $1.00.

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

OBITUARIES.

SARAH S. TAPPAN.

Miss Sarah S. Tappan, whose recent death has saddened the hearts of her many friends, was born in New York city in 1819. Her family on the paternal side had been a controlling one for several generations in Northampton, Mass., while her father was the noted philanthropist, Arthur Tappan, Esq., whose unflinching opposition to slavery and munificent gifts to Kenyon College and Auburn and Lane Seminaries, made him one of the prominent men of the last generation. Her descent upon the mother's side was equally illustrious, her first ancestor, Edward Antill, who came to New York from Surrey, Eng., about 1678, received a large grant of land on Staten Island from King James Second. His son, of the same name, gave £1,800, an immense sum in that day, to establish King's, now Columbia, College, New York. His son, Edward Antill, Miss Tappan's grandfather, stood with Aaron Burr at the side of Richard Montgomery when the latter was killed during the fatal assault on Quebec in 1775. In a subsequent battle he was captured by the British and confined in a prison ship, but was exchanged in time to fight at the siege of Yorktown and witness the surrender of Cornwallis. At the baptism of his infant daughter, Frances, afterwards Miss Tappan's mother, Gen. and Mrs. Alexander Hamilton were the sponsors.

Sarah Salisbury, fourth child of Arthur and Frances Antill Tappan, spent her childhood in New York and New Haven, Ct. At the age of twelve she united with the Laight street Presbyterian Church of New York, then under the pastorate of the celebrated Dr. Samuel H. Cox. In 1850 she left New York with her father's family and changed her residence several times, but spent the greater part of her subsequent life in New Haven, Ct., where she was a prominent member of the Center Church, under the pastorate of the late Dr. Leonard Bacon. She became a writer of some distinction, and published a life of Christ for young persons at a period when lives of our Saviour were much rarer than at present. She also abridged the English memoir of the Jewess, Leila Ada, a very popular book at one time, and wrote the preface for the American edition. There appeared from her pen also a small book entitled The Morning Glory, a memoir of her niece, Frances Seymour. She is also known to have published seventeen articles in the *Independent* and the *Evangelist*, beside several others which cannot now be identified. One sketch of hers entitled My Two Grandfathers excited much attention in its day. She took a deep interest in missionary movements, was at one time president of a woman's foreign missionary society in Middletown, Ct., and became afterwards secretary of a similar organization in the Center Church of New Haven.

Miss Tappan inherited a noble disposition and a strong mind, which she improved by assiduous culture. She loved truth intensely, was just and generous in her judgments, became a great student of the Bible and of historical works, and was literally tireless in her unselfish devotion to those around her. She never seemed to rest unless those nearest to her were growing in character and mind under her skilful guidance. Many students of Yale and Wesleyan Universities remember her stimulating influence as a power in their lives. Her religious character was distinct and original, and her faith grew brighter during her last years. In June last she wrote in her diary, "I somehow think that this is my last summer. May I be ready when the call comes to me." A stroke of paralysis in September hastened her death, which occurred at Clifton Springs, N. Y., on Oct. 18. We trust that this strong and saintly woman has, after life's many vicissitudes, reached the point described in a stanza of her favorite poem:

Safe to the land, safe to the land,
The end is this.
And then with him go hand in hand,
Far into bliss.

W. E. P.

SAMUEL STEARNS SPRAGUE.

On Nov. 11 his eyes were closed to us and opened in the upper world. Mr. Sprague seemed to have rounded out a life particularly full and active. For nearly a half-century he was a prominent and successful merchant in Providence, and occupied positions of large responsibility in various religious, financial and political organizations of the community in which he lived. One of the most active organizers of the Union Congregational Church, he has ever since been a pillar therein. His benevolences were large, his hospitality great, especially to those "that preach the gospel of peace." As a Christian gentleman he inspired love and respect to an unusual degree among all classes, while in his family life he was singularly gracious and beautiful. In his seventy eighth year he has renewed his youth.

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WANAMAKER'S.

Holiday Shoppers will find unmatched completeness in the great stocks now on sale. It should be remembered that the goods are fresh—not a piece of Dress Goods, Fancy Dress Silks, Upholstery Stuffs, Women's or Men's Clothing had been seen in New York until this store was opened four weeks ago. The same is true of dozens of other stocks.

Children will be interested in the

Tableaux of the American Christmas,

and other Holiday attractions that adorn the store.

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Grand Winter Cruise

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BERMUDA, WEST INDIES, VENEZUELA and MEXICO,

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Sailing rom New York Feb. 6, 1897,

For Bermuda, St. Thomas, St. Kitts, Guadeloupe, Dominica, Martinique, St. Lucia, Barbadoes, Trinidad, Port of Spain, La Brea, La Guayra (Caracas), Curacoa, St. Domingo, Jamaica, Progreso, Vera Cruz (Mexico), Havana, Brunswick, Ga., Duration, 45 days. Price of passage $270 and upward. Send for illustrated pamphlet.

INTERNATIONAL NAVIGATION COMPANY,
6 Bowling Green, New York.

MEXICO "The Egypt of the New World." Select party leaves Feb. 2, 1897, by special train. Second party Feb. 6, via Gulf of Mexico Steamer. No Sunday railroad travel. Send for program M. CHARLES H. GATES, Toledo, Ohio.

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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN *THE CONGREGATIONALIST*.

WEEKLY REGISTER.

Calls.

AHNSTROM, Jonas M., Jamestown, N. Y., to Swedish Mission Temple, Minneapolis. Accepts.
BERRY, Louis F., Groveland, Mass., to be asst. pastor First Ch., Montclair, N. J. Accepts.
BOYD, Richard T., Pierpont, O., to W. Williamsfield. Declines.
BROWN, John L., Des Moines, Io., to Kellogg for six months. Accepts.
BROWN, Richard, Vine Ch., Minneapolis, to Fremont Ave. Ch., same city. Accepts.
COOLEY, Harvey G., Alton, Io., accepts call to Lakeview.
DYER, Nathan T., Medfield, Mass., accepts call to North Ch., Ashburnham.
FRANTZ, Milton N., Hartford Sem., to Hampden, Mass. Accepts.
GALLAGHER, Geo. W., Dickinson, N. D., declines call to Barton, Vt.
HADLOCK, Edwin H., Union Ch., Gardner, Mass., accepts call to Riverside Ch., E. Providence, R. I.
HAGEMAN, Jas. C., to remain another year at Dundee, Mich. Accepts.
HARBRIDGE, Edward H., Ceresco, Mich., to Chester Station and Carmel. Accepts.
HARRIS, Rupert W., Bear Grove, Io., to Orient and Gem Point. Accepts.
HARRISON, Fred. B., Bethlehem, Ct., recently asst. pastor of Ch. of Redeemer, New Haven, to Somers for one year. Accepts.
HARTWELL, Minot S., S. Boston, Mass., to Yarmouth, Me.
HEATHCOTE, Arthur S., *not* called to Kewanee, Ill., but to Lusk, Wyo. Accepts.
HENDRICK, H. E., Chicago Univ., to Port Townsend, Wn. Accepts.
HEROLD, Joseph G. W., W. Newfield, Me., to Green's Landing, Me. Accepts.
HESCOCK, Gustavus B., Fort Fairfield, Me., to Monson.
HILL, Geo., Berlin Heights, O., to Sullivan. He has begun work.
HILLS, Wm. S., Wymore, Neb., to Alma and Naponee. Accepts.
HOYT, M. L., Phœnix, N. Y., to supply temporarily at Flint, Mich.
JOHNSON, Henry W., to New Ulm, Minn.
LINDSAY, Robt. S., Eastwood Ch., Columbus, O., accepts call to Geneva.
McCORD, J. D., Chicago, Ill., to E. Main St. Ch., Galesburg. Declines.
MEREDITH, Richard, W. Somerville, Mass., accepts call to Park Ave. Branch of Tompkins Ave. Ch., Brooklyn, N. Y.
MICHAEL, Geo., Neillsville, Wis., accepts call to Detroit City, Minn.
MILLIGAN, John A., Nordhoff, Cal., to Porterville. Accepts.
NICHOLS, John R., Medina, O., to First Ch., Marietta.
OLINGER, Wm. G., to remain another year at Williamsburg, Ky. Accepts.
SHANTON, I. A., First Pres. Ch., Mt. Pleasant, Mich., to Grace Ch., Cleveland, O. Accepts.
SMITS, Bastian, Ypsilanti, Mich., to Charlotte.
SIMPSON, Sam'l, Hartford Sem., to supply at Elk Point, Minn. Accepts.
WOLCOTT, Wm. H., to Moreno and Alessandro, Cal. Accepts.

Ordinations and Installations.

ANDRUS, J. Cowles, *i.* Pennsylvania Ave. Ch., Brooklyn, N. Y., Dec. 9. Parts were taken by Drs. R. R. Meredith, J. B. Clark, A. J. Lyman, Rev. Messrs. Wayland Spaulding, W. T. Stokes.
BRIDGMAN, Frederick B., *o.* Spring Valley, Wis., Dec. 4. Sermon, Rev. C. H. McIntosh; other parts, Rev. Messrs. Alberoni Kidder, T. C. Hunt, H. W. Carter, A. D. Adams.
DOUGLASS, Newell F., *i.* Eagle Grove, Io., Dec. 1. Sermon, Rev. J. W. Ferner; other parts, Rev. Messrs. F. J. Douglass, R. L. Marsh, C. P. Boardman.
FULLER, Frank A., *o.* Madison, Me., Dec. 10. Sermon, Rev. Ellis Mendell; other parts, Rev. Messrs. J. A. Jones, T. G. Mitchell, G. K. Goodwin, T. B. Hatt, J. C. Gregory.
SOLBERG, Axel. H., *o.* Eliot Ch., Lowell, Mass., Dec. 10. Sermon, Rev. W. G. Puddefoot; other parts, Rev. Messrs. C. L. Merriam, C. W. Huntington, Morten Olsen, D. M. Didriksen, J. M. Greene, D. D., O. O. Thorpe, G. H. Johnson and W. D. Leland. Mr. Solberg is to preach among the Norwegians under the auspices of the Mass. H. M. S.

Resignations.

BELKNAP, Aug. J., Farmington, Io., on account of ill health.
HARRIS, Chas. E., Jr., Moorhead, Minn.
MARSH, Edward E., Yarmouth, Mass.
NEWMAN, Geo. N., Randolph, N. Y.
RICHARDS, Jehiel S., First Ch., Deer Isle, Me.
SLADE, Wm. S., First Ch., Williamstown, Mass.
SMITH, Howard N., Rock Springs, Wyo., to take effect Feb. 1, after 6 years of service.
SMITH, Jona. G., Harmar Ch., Marietta, O.
YOUNG, Chas. S., Brownfield, Me.

Churches Organized.

BROOKLYN, N. Y., Pennsylvania Ave., rec. 9 Dec.
PASADENA, Cal., Lake Ave., 25 Nov., 24 members.

Miscellaneous.

BUTCHER, Stephen G., asst. pastor South Ch., New Britain, Ct., and his bride were tendered a reception in the parish house last week, on returning from their wedding tour.
FELLOWS, Chas. B., has closed his work at Walker, Minn., and Mr. M. A. Kennedy has been invited to preach there for six months.
GREGORY, Herbert, Roy, Wn., has been invited to succeed Jasper W. Hard at Granite Falls and Maple Hill.
JACKSON, Dr. J. C., formerly Methodist, has been secured by Eastwood Ch., Columbus, O., to supply for three months, or until it secures a pastor.
JUBB, W. Walker, late of Fall River, Mass., sailed last Thursday for Liverpool, with his wife and son.
POLHEMUS, Cornelius H., a professor from Tabor College, who is in Colorado for his wife's health, is supplying the South Broadway Ch., Denver. Her condition is much improved, and they will probably remain here
SMITH, Frank H., formerly pastor of North Ave. Ch., Cambridge, Mass., has been granted release from St. Elizabeth Insane Asylum, Washington, on petition of his brother and Mr. Henry Russell, who gave bonds in $5,000 to care for him until his complete recovery.
STEPHENS, Jas. V., and wife received, Dec. 2, their annual donation from their church in Radnor, O., and warmly appreciate the many tokens of faithful affection bestowed upon them.

"CONGRESS IN SESSION."—Royal Blue Line personally conducted eight day tours to Philadelphia, Washington and Mount Vernon. Twenty-seven dollars covers every expense. Riggs House, Ebbitt House or Willard's used while in Washington. Stop over privileges. Leave Boston 6 P. M., Dec. 25, Jan. 44, Feb. 16, March 2 (inauguration) and other tours later. For itinerary, address A. J. Simmons, N. E. A., 211 Washington Street, Boston.

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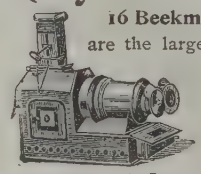

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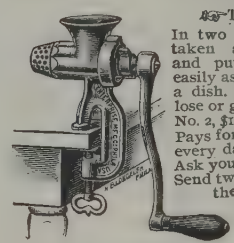

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SUNDAY SCHOOL NOTES.

Statistics for Massachusetts show that the enrollment of the Protestant Evangelical Sunday schools for the past four years has increased about 50,000 or eighteen per cent., an average of four and one-half per cent. per annum, while the census returns show that the population increased, for the five years from 1890 to 1895, only eleven per cent., or an average of two and two-tenths per cent. per annum. The total Sunday school enrollment is only about one in seven of the population.

In Massachusetts there were held, during the month of November, under the auspices of the State and District Associations, eleven district conventions at South Hadley, Beverly, Huntington, Lowell, Wilmington, Nantucket, Edgartown, Falmouth, Sandwich, Orleans and Winchendon. At two of the meetings three of the State secretaries made addresses and conducted conferences, at four two of the secretaries assisted and at each of the other five one only was present.

The Report of the Eighth International Convention held in Boston last June has been issued and is a book of 420 pages. It contains a "historical sketch" of the national meetings from 1832 to and including the Seventh International Convention in St. Louis, in 1893. The report of the last convention is complete. It can be obtained at the office of the Massachusetts Sunday School Association, 110 Boylston Street, Boston. Price in paper covers, thirty-five cents, with eight cents added for postage.

The month of November witnessed six annual conventions. These have shown a growing and widespread interest in improving and increasing the work in and for the Sunday school. Michigan workers met at Kalamazoo on the 17th to the 19th, while during the past week the District of Columbia Convention met at Washington from the 23d to the 25th, and Tennessee at Nashville from the 24th to the 26th. Utah at Salt Lake City convened on Friday, the 27th, and continued in session over Sunday, which is an unusual thing for a Sunday school convention to do. These complete the State meetings for the present year.

CHRISTIAN ENDEAVOR NOTES.

Chicago societies report 95 missionary libraries.

One out of every 41 of Delaware's population is a member of a C. E. Society.

A floating society committee in San Diego, Cal., led 31 sailors to conversion besides two officers.

The Endeavorers of Washington, D. C., are circulating a huge petition to banish saloons from the capital.

A Nebraska society of 28 members gave $100 to foreign missions last year, and another of 36 gave $156 for home missions.

A Boston society is arousing greater interest by sending members two by two to visit and report upon the different missions.

A year's subscription to the denominational paper has been given by the Endeavorers to each family in a Pennsylvania congregation.

A Texas town with a population of less than 2,000 has, in connection with six churches, three Junior societies and four Young People's.

The society of Aroostook County, Me., showing the greatest gift to missions is to choose the delegate to San Francisco from that union.

South Australia's sixth convention surpassed all former gatherings. Six thousand persons were in attendance on each of the evening sessions.

The society of Plymouth Church, Whiting, Ind., have sawed and split 10 cords of oak wood on the church grounds, and are to do the work of sexton to lessen the expenses.

Samoa now has five societies and more than 200 active members. The societies on neighboring groups of islands increase the membership to 687. A systematic exchange of letters and visits serves in place of a formal union.

At Mexico's convention a Mexican was present who had been converted in prison as a result of the work of a C. E. Society. When he reached home he gathered a congregation that hopes to become a self supporting church and organize a society.

For December the members of the World's Christian Endeavor Prayer Chain are asked to pray that the month celebrated the world around as Christ's natal month may be marked by the gift of a multitude of young hearts to him and by the more complete consecration of all his people to his service.

Two years ago at Ireland's first convention a small hall furnished abundant accommodation. This year the largest building in Belfast proved n sufficient. Dr. Clark was greeted with the heartiest enthusiasm. The smallest society reporting has three active members, but five energetic committees.

ITS LOWEST LEVEL.—When one sees, in another column of this paper, the massive Christmas desk which is now being offered for $13.50 he feels that price reduction can no further go. Christmases may come and Christmases may go, but while wood is wood and labor is labor a desk of this class can never be built cheaper than $13.50 There is a picture of this desk in another column over the signature of the Paine Furniture Co.

TRAVEL VIA THE SAVANNAH LINE.—A number of fine iron steamships ply between Boston and New York and Savannah. They are stanch and commodious. The hulls and decks are of iron and steel. The compartments are water-tight. The saloons are beautifully furnished and upholstered Each ship is arranged for a large number of first class, second class and steerage passengers, and lighted throughout by electricity. The vessels are manned by carefully selected officers and crews, and perfect discipline is always maintained. For illustrated folder address Richardson & Barnard, 20 Atlantic Avenue, Boston.

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CURRENT THOUGHT.

AT HOME.

City and State (Philadelphia) is simply voicing the sentiments of thousands of our citizens when it says: "It may be too late to hope for Mr. Terrell's recall by this Administration, but it is certainly in good season to express the hope that Mr. McKinley will send a very different kind of man to represent this country at the Sublime Porte."

The *Sacred Heart Review* confesses its inability to understand how Roman Catholic parents, who value the faith of their sons, can consent to expose that faith to the perils and dangers that abound at Harvard University and all other similar non-Catholic establishments.

The *Yale Review* thinks that European journals saw the full significance of the recent election earlier and more accurately than ours did. "They saw that this election marked a crises, not in the history of the United States only, but in the history of democratic government. If the people can be convinced that their interests are identical with those of property owners, democracy is a workable thing in modern industrial society. If they become convinced that their interests are divergent from those of property owners, democracy involves socialism." Mr. F. J. Stimson, in the same journal, explains the distrust of our judiciary by organized labor by the fact that "nearly half of the social, economic or labor legislation of the last ten years has been questioned in the courts upon constitutional principles, and of labor legislation probably half has been annulled by them." The editor, discussing The Negro Question, calls for less discussion and more exact research in accordance with the methods of ethnology and of statistics. "We have no wish to see the philanthropist displaced by the scholar, but we believe that if the managers and teachers of the American Missionary Association . . . were to supplement their present useful labors by making and publishing studies into certain questions of an anthropological, ethnological and sociological nature . . . they would give steadiness and effect to their own work and earn the hearty gratitude of . . . American and European scholars."

The Church is inclined to believe that since the conception of the state has changed and it is now generally held that it is an ethical organism, therefore the relations of the church to the state must change, and a tax paid to the state must on principle be looked upon as a direct gift to God, "as consecrated a thing as money given to church expenses." At least it believes that the church would do well to soberly and patiently discuss the question of taxing church property, without waiting until perhaps it is fired at her. "A policy that builds on precedents, when the climate of so many great questions is steadily changing, may some day have its nose pulled by necessity."

ABROAD.

The English reviews are full of discussions of the political situation on the Continent, and the future relations of Great Britain to the dual alliance—Russia and France. H. W. Wilson in the November *Fortnightly Review* pleads for an Anglo-German rather than an Anglo-Russian understanding and agreement. That Germany and England are not friends now he admits, but he thinks Germany can be made to see that "by all her traditions, by her sacrifices in the past, by the fact that upon her civilized and intellectual population will first roll the deluge of barbarism from the East, annihilating independence of thought, devastating and destroying the civilization which it cannot comprehend, and the culture which it never can assimilate, should stand shoulder to shoulder with England against the powers of barbarism." Unless such an alliance is formed, he sees nothing before the British Empire save dissolution, unless its people are prepared to accept conscription into service willingly, and a vast outlay of treasure for such additional naval strength as will make them equal to the many foes now allied against them.

THE PACIFIC COAST AND THE NATIONAL CAPITAL.—For the tourist and pleasure seeker of Boston and vicinity the Pennsylvania Railroad Company offers during the present season a series of peculiarly attractive tours. Three tours will leave Boston for California Jan. 26, Feb. 23 and March 26, 1897, allowing five weeks in California on the first tour and four weeks on the second. Passengers on the third tour may return on regular trains within nine months. The grand Mardi-Gras carnival at New Orleans will be witnessed on the second tour. All of these tours, either going or returning, will pass through the famous Colorado region, Glenwood Springs, Leadville and the Garden of the Gods Five tours have been arranged to Washington, leaving Boston Dec. 29, 1896, Feb. 12, March 12, April 5 and May 12, 1897. These tours have always appealed to the patriotic people of Boston, and, in view of the approaching inauguration, Washington will be unusually attractive during the present season. Rates from Boston for the California tours: $315 for the first tour, $355 for the second tour and $220 for the third tour, round trip; $155 one way. Rates for Washington tours, $23 for the round trip, including accommodations at the best hotels in Washington. Tours to Florida, Old Point Comfort and Richmond will also be run during the winter season. For tickets, itineraries and other information address or apply to Tourist Agent, 205 Washington Street, Boston.

THE old and reliable firm of Messrs. Norcross, Mellen & Co., No. 18 Merchants Row, Boston, are now offering to the public a very large and desirable assortment of goods from the celebrated potteries of Josiah Wedgwood & Sons. Also from the leading manufacturers of pottery in this country and Europe, all of which are offered at very low prices. By reference to their advertisement in another column one can find very beautiful holiday gifts by "going out of their way a little."

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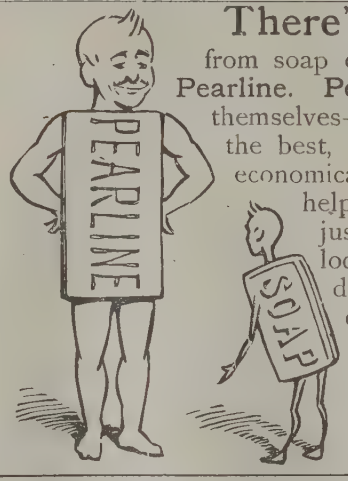

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This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, DEC. 11.

Mrs. C. H. Daniels presided and commented upon Paul's expression, "newness of spirit," which by contrast suggests oldness. The first chapter of Romans describes the degradation of multitudes in the heathen world, and the terrible fact of sin is the strongest reason for our missionary work. From these deeps we ascend to the hight of Calvary, and in close fellowship with Christ gain the richness of newness of spirit, finding the climax of its power in service. Mrs. Capron added two thoughts, relating to the freedom from the law of sin and death which the law of the spirit of life in Christ Jesus has given, and to the tendency in this freedom to enlarge capacity. Mrs. De Forest, Mrs. Thompson and Miss M. W. Leitch led petitions prompted by these suggestions. Mrs. Kellogg spoke of the downward tendency of sin as illustrated by Solomon, and of the advantage which may be gained by the study of the book of Acts as it may be directed in the Sunday school lessons of the International series the coming year.

Mrs. Daniels called attention to the calendar topics for prayer in behalf of missionaries in North China, and Miss Child gave interesting reminiscences of her recent visit among them; her three days on the Peiho River on her way to Tungcho, where she found the college rejoicing in the gift received from the Tank estate, "delighted to find one station where the missionaries were not distressed on account of lack of money to carry on their work"; one afternoon spent with Miss Abby Chapin in visiting native houses; the opium pipe and a pack of cards, the symbols of two conspicuous vices in China, gambling being so common that men, women and children are eager over dice, even the buying of their food being reduced to a game of chance and the prayers which the priests shall offer for them in the temples being selected by choosing numbers.

Miss Lamson mentioned the fact that Miss Abby Chapin's salary is given by Christian Endeavor Societies, and that they have become so much interested in her and in furnishing her support that those who wish to have a share in it will be obliged to get their pledges in early.

Extracts were read from Miss Williams's report of the girls' school in Kalgan, especially showing the difficulties in relation to foot binding.

Mrs. Schneider read a letter from Mrs. Fuller of Aintab, describing the condition of some of the hospital patients and expressing appreciation of gifts received. There are eighty pupils in the girls' school and 140 students in the college. Mrs. Billings presented a request which had come from Mrs. Fay of Bailundu, West Africa, for special prayer in behalf of two who have been numbered among their native Christians but who have gone sadly astray.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a special rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

Atlantic Monthly	$3.25
The Century Magazine	3.60
St. Nicholas	2.60
Scribner's Magazine	2.60
Harper's Magazine	3.25
Harper's Weekly	3.25
Harper's Bazar	3.25
Harper's Round Table	1.60
American Kitchen Magazine	.75

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

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Volume LXXXI *Number 52*

THE CONGREGATIONALIST

Boston Thursday 24 December 1896

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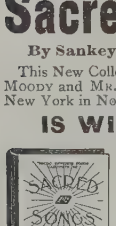

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CONTENTS

EDITORIAL:
- Paragraphs 979
- A Successful Undertaking 979
- Mr. Moody in Boston 980
- December Sunshine 980
- Fruits of the Spirit 981
- Current History 981
- In Brief 983

STAFF CORRESPONDENCE:
- Boston 983
- Interior 984

CONTRIBUTIONS:
- The Lost Christ; a Christmas story. Rev. Hugh Pedley, B. A. 985
- The Christmas Angels: a Study in Sacred Art. Estelle M. Hurll 992

THE HOME:
- Christmas Hymn—a poem. Mary Lowe Dickinson 988
- Peace on Earth—a selected poem 988
- Keeping Christmas Till It Comes Again. Rev. Edward L. Pell 988
- How They Kept Christmas on the Galatea. Helen Marshall North 988
- Closet and Altar 989
- Mothers in Council 996
- Conversation Corner. Mr. Martin 990
- Corner Scrap-Book 990

SUNDAY SCHOOL. Lesson for Jan. 3 995

Y. P. S. C. E.—Topic for Jan. 3-9 995

LITERATURE 998

NEWS FROM THE CHURCHES 1003
- Additional Attractions at Harvard Church 987
- Weekly Register 1010

MISCELLANEOUS:
- Social Settlements in Chicago 994
- From North Wisconsin 997
- *The Congregationalist's* Armenian Orphans' Fund 1002
- Biographical 1003
- Notices 1003
- Business Outlook 1007
- The Relation of Science to Revelation 1007
- Woman's Board Prayer Meeting 1009
- Deaths 1009

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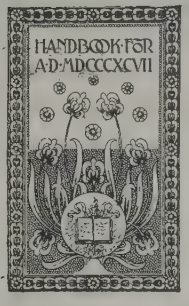

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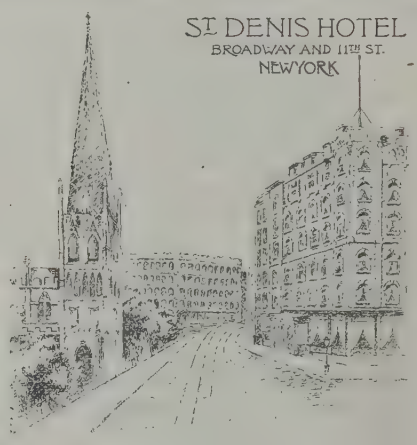

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THE CONGREGATIONALIST

Volume LXXXI **Boston Thursday 24 December 1896** *Number 52*

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OF the twelve greatest paintings called world pictures, ten are directly connected with Christ. He has imparted to art and to symbolism their richest meanings, some of which are illustrated in our pages this week. His advent is celebrated not only at the Christmas time, but in deep and glad and inspiring experiences created through music and literature and art, as well as through what we call religion as distinct from these. The love to men which finds expression not only in making gifts once a year, but in ministries of kindness all the year, reaches its highest realization only when it is prompted by love to him who loved us and gave himself for us. And the heart of it all is in those key words of his, "This is my blood of the covenant which is shed for many unto remission of sins." It will do one good to read The Lost Christ, our Christmas story this week, and, having realized something of what the world would do without him, to come back with deeper thanksgiving into the life which knows something of him, and to turn with new earnestness to bring all the world to acknowledge him as Saviour and Lord.

Dr. Pearsons's suggestion of setting apart a Sunday for the consideration of the life of Mary Lyon and for an offering to Mt. Holyoke College is already bearing fruit. The initiative was properly taken by the Franklin County Association of Congregational Ministers, within whose limits Mary Lyon was born. It has voted to recommend to the ministers and churches of the conference that on Feb. 28, 1897, a sermon be preached on the life and work of Mary Lyon, and that a collection be taken in behalf of Mt. Holyoke. It was further voted to send a minute of this action to the other New England associations. Feb. 28, being the centenary of Miss Lyon's birth, is obviously the most suitable time for the presentation of the subject. The Connecticut Valley Congregational Club has also voted to recommend to the churches the same project. Apart from the present pressing needs of the college the life and work of Mary Lyon deserve more than a passing consideration. In brain power, executive force and moral earnestness she is easily in the first rank of American women. A writer in the *Contemporary Review* takes the American woman to task for not distinguishing herself. We may ask what European woman of the modern era lived a nobler life and did a greater work than the founder of the institution at South Hadley? A more profitable and inspiring theme for the pulpit than the life and work of this remarkable woman can not easily be imagined.

For several weeks a remarkable heresy trial has been going on, which has been confined almost entirely to the religious press. That it has not been more eagerly seized on by secular newspapers is perhaps because it is an unofficial trial. The distinguished subject is Bishop J. H. Vincent of the Methodist Episcopal Church. The prosecutors are certain Presbyterian journals, with some others assisting. The defenders of the bishop are the papers of his own denomination. He was charged by a Southern Presbyterian minister with having said at a Chautauqua meeting that the divinity of Christ is not an essential article of Christian faith. He has been put on the witness stand, and has solemnly declared that he did not say it. But his defense has been rejected by his prosecutors, who now plainly intimate that he is guilty of tergiversation. Meanwhile, Bishop Vincent has fled from the country, and has taken refuge somewhere in South America till the attack shall have subsided. What he seems to have said, or meant to say, was that a man's ignorance of Christ, if he strives with all his heart to know God and obey him, need not leave him hopeless of obtaining divine favor. The bishop's chief fault seems to be, not that he is unorthodox, but that he is human. We hope he will be forgiven, that he will have courage to return to his native land and that next summer he will find Chautauqua more flourishing than ever.

It will not be possible to make good the late Professor Blaisdell's place in the religious and educational life of Wisconsin. What he was to a multitude of interests is referred to in one of our Western letters this week. At the same time it is a matter for general congratulation that his special work at Beloit is to be committed to such a competent person as Dr. G. A. Tawney, who has just been called to the department of psychology and ethics. He is a graduate of Princeton of highest scholarship, and held the fellowship in philosophy there for two years. He took his degree of Ph. D. in Leipsic and was then recalled to Princeton to be assistant in psychology. He has devoted the past six years to thorough and enthusiastic study of philosophy, psychology, ethics and logic. He is a contributor to German and American philosophical periodicals and is assisting in the preparation of the Dictionary of Philosophy to be published by Macmillan. While thoroughly versed in modern psychology, Dr. Tawney is a solid and conservative thinker and an earnest Christian worker. In all particulars he seems admirably fitted to sustain the noble reputation won by the department of philosophy in Beloit through Professor Blaisdell's thirty-seven years of distinguished service.

A SUCCESSFUL UNDERTAKING.

In accordance with the intention previously announced, we this week make the last cable remittance on the account of our Armenian Orphans' Fund. This last installment we have denominated a special Christmas offering, and it is gratifying that it amounts to $5,318 13. The aggregate of all the gifts received since the fund was started six weeks ago is $15,802.85. The individual subscriptions have ranged from two cents to $900. No fewer than twenty-five States are represented in the offering; Canada, too, has a share in it, and one of the most generous subscriptions came from across the Atlantic. We have chronicled over 1,300 separate gifts, and in many cases each gift represents a dozen and in some cases scores of individual participants, so that many thousands of persons have had a direct part in the movement. We notice also, in connection with gifts that have come from educational institutions, evidence that in the interests of this fund students have foregone the pleasure of exchanging gifts with themselves or with their teacher. The $10 contribution of a Chinese Sunday school class in Gloucester also deserves to be marked. One of the Chinamen made a speech in Chinese to his fellows describing the conditions in Armenia, and the immediate result was this good-sized offering. It is pleasant also to see the uniting in so many homes of all the members of the family in the undertaking. This indicates a delightful community of interests.

It is reassuring to note that this fund represents to a large extent special giving rather than the diversion of money from the ordinary forms of missionary work. Many have responded to our original suggestion

that the element of self-sacrifice enter into the offering. Letters accompanying checks have frequently spoken of the inclosure as a special Thanksgiving or Christmas gift, or as a thank offering or as a self-denial gift. When a Sunday school decides to give the money set aside for candy for the Christmas festival, when the children of a family vote at the morning prayer to send to Armenia the value of their proposed Christmas presents, there is special value in the offering. Associated giving through organizations like Sunday schools and Endeavor Societies must signify also, in our judgment, a special degree of activity fruiting into larger than ordinary giving.

We speak of these facts because we are extremely desirous that the stream which passes through the regular channels of Christian and Congregational benevolence be in no way diminished by this extraordinary endeavor of ours to meet a particular emergency. If, consciously or unconsciously, any sharers in this fund have diminished their gifts to the regular claimants upon their liberality, we trust that such diminution will be speedily made good. The real purpose of the fund would be to a great extent defeated if the ordinary agencies of the American Board suffered any curtailment on account of it. They must be sustained at all events.

After this issue we shall pass over all moneys received to the American Board to be forwarded by mail, as is its wont in such cases. Hereafter only the aggregate of weekly gifts will be acknowledged in the columns of *The Congregationalist*, but we shall send personal receipts by mail for all moneys that come to hand. It will be a convenience to us if stamped and addressed envelopes hereafter accompany remittances. In this connection it should again be stated that every cent contributed to this fund has gone to the orphans for whom it was designed. Not a penny has been diverted for any incidental expenses. Even the cost of cabling has been met by a friend of the fund.

We take occasion again to thank our constituency for their splendid co-operation with us in this undertaking. When we first appealed to them we had every reason to believe that they would recognize the timeliness of the movement and the effectiveness of the method. Our confidence in them has been amply justified. To them belongs the credit for the remarkable success of the movement.

MR. MOODY IN BOSTON.

Various estimates are being made of the probable results of the two months' campaign which Mr. Moody is to begin at Tremont Temple with the opening year. None of them will be satisfactory which do not take into account the history of the man and his work. Few men in modern times have wielded so great power over hearts and consciences as he. Nor is his power, as shown by its results, less today than in the past. He may not directly move great masses of people as profoundly as he did in Great Britain twenty-two years ago and in this country a few years later. But through religious and philanthropic institutions in both countries, which owe their existence to him, his influence is more profoundly and extensively felt now than it was then.

Since 1877–8, when he led the great revival meetings in Boston, his two schools and his training school for women at Northfield and his Bible Institute in Chicago have sent out thousands of young men and women to spend their lives in Christian work. His summer conferences for Bible study at Northfield have gathered multitudes of college students and graduates to sit at the feet of many of the most devout and gifted teachers in England and America. These schools and conferences Mr. Moody has organized and maintained. His personality has pervaded them all as their leader. Through them he has quickened the spiritual life of the Christian world.

No man of this generation has so widely influenced English-speaking people in their religious life as Mr. Moody. For nearly twenty five years his fame has been international, yet he has stood beyond reproach in faith, humility and courage, as conscious of the presence of God. And because of this he has held and holds the confidence of men. He makes them feel that divine presence and measure their lives by the holiness of God. He moves them to confess themselves sinners. He shows them that forgiveness is offered to them through Christ. He kindles in them love for God, who loves them with an infinite love.

It is not necessary that we should agree with everything which Mr. Moody says in order to co operate to make his work effective. Nor is it necessary that we discuss our differences with him, if we have them. It is necessary that we should share his spirit, should feel, as he does, the presence, the perfect holiness of God; that we should believe in his mercy, repent of and renounce all sin and believe in his measureless love. These things are necessary to honorable Christian living at all times. Especially now, at the threshold of the opening year, and because of the rare opportunity to participate in a revival of religion which will bless Boston and the commonwealth, will every disciple of Christ put himself in the position to receive the power of the Holy Spirit and to make his influence felt to bring his friends and neighbors closer to God.

DECEMBER SUNSHINE.

The brief life of the sunshine with its slanting rays at noon reminds us all too certainly that it is December. The days are short. The nights are long. Early tasks must be carried on by candlelight and the proportion of mortals who see the sunrise is extraordinarily small. In December observant and inquiring children learn that the sun's rising in the east and setting in the west are not always to be taken literally. South windows are at a premium for invalids and flowering plants. The sunset is a matter of the afternoon and not the evening, and little children whose wise mothers send them early to bed have an unwonted chance to become acquainted with the stars.

That law of rarity which hightens value comes into play in behalf of this sunlight of early winter. It appears so late, it means so much, it goes so soon that even chronic grumblers condescend to find it precious, and add to their complaints of cold and storm another of the darkness. All depends, indeed, upon our disposition. If we are seekers of complaint the harsher side of winter will no doubt afford us an ample field for discovery, but if we are wise we shall open our hearts in expectation and enjoyment of the sun. If its light is rare, we ought to use it as the beleagured garrison uses its scant allowance of bread, and enjoy it as we would the beauty of a jewel which may be small but is unquestionably precious. These gifts of brief and wintry opportunity try us of what sort we are and reward us according to our disposition and our choice.

Too often the sunshine of December is merely an interlude between drifting clouds or recurrent waves of storm. A day, perhaps, dawns clear and brilliant after a visitation of cold and drenching rain or pinching frost. From the far south the first rays stream through a break in the hills to fall upon the summit of the western mountain. The shadow retreats downward. The light creeps after it. Every ledge stands out in bold relief. Every ravine is brimming over with golden light. The young oaks in the hollows with their clinging russet leaves make bars and islands of warmer color amid the cold purple of the leafless boughs. The broad river at the mountain's foot has that glint of blue which one sees sometimes in polished steel. The tops of the hemlocks on the nearer shore have caught the glow. It creeps slowly down the mountainside, by crag and ridge and hollow. It burns for a moment upon the window of a dwelling near the shore. We are impatient for the moment which shall change that broad level of cold, steel gray to gold—when, in an instant, without warning, the whole mountainside has grown dull and cold. The sun has risen into a cloud—the easternmost of that long array which holds possession of the sky. All the morning the clouds hang threateningly, though there are passing gleams of sunlight on the hills which sometimes come our way. The invalid looks out of the window and shakes her head. The passers-by are warmly wrapped against the chill of the raw air. Even the lover of nature is little tempted to venture forth when she is in such an unsympathetic mood.

By noon, perhaps, the clouds are scattered. There is more sun than shadow. The wind has died away, and the comfort of the sunlight makes it easy to forget the muddy ways and delightful to seek the woods and the riverside. The contrast of the sodden ground and the open tracery of the branches against the sky, the light flooding into the abodes of summer shadow, the manifested individuality of tree form and of the texture and color of bark, the grouping of families unrecognized when the foliage was dense overhead, give a delightful sense of novelty and opportunity. Already the leaves, which in summer almost seemed to make the whole of the wood like a thriving and self-complacent human generation, have been so driven into corners and trampled under foot by the first snows and the wintry rains that one hardly thinks of them, or recalls their life and death with a sigh of pity for the evanescence of beauty and delight.

The road winds to the shore where the fishermen's boats are drawn up on the grassy slope, but not yet housed for the winter. A rocky point, green and scarlet with the matted bearberry vines, juts out into the stream. Over the wide expanse of water a single gull is circling, now snowy white in the sunshine, now gray in the cloud shadows. From this lower level the sun goes down early behind the mountain, along whose crest the tree stems cut its disappearing disk like the ribs and shrouds of

the deathship in the Ancient Mariner. He withdraws so early, indeed, that one looks up in surprise to think that he has forgotten to show us the beauty of his setting, and so far south is he that long after we are in the shadow his light follows the pass behind the mountain and lights up a northern peak from base to summit. One cloud mass begins to burn with crimson hues. Another and another repeat the glow. Where the sun went down is a liquid flame of fiery red. The river catches and reflects the splendor, and the whole circle of the mountains is suffused with purple light.

The culminating and transcendent glory of the December sunlight, however, comes after a windless night of snow. There was no sunset—there is no sunrise—only a world shut in, an atmosphere whose wonted transparency has disappeared in the swift fall of eager flakes. The sun struggles out at last, as if by a sudden effort pushing the clouds aside, and the dazzled eyes discover a world utterly transformed. It is as if behind night's curtain the stage of action had been fitted up for some new and brilliant play to take the place of the tragical comedy of human life. The evergreens that were so stiffly proud of their unvarying color have acquired new graces of purity and humility. Every twig and limb of the leafless trees is hospitable to a company of heavenly guests. Every shrub has been entertaining angels unawares. The unsightly places are become beautiful. The rough places are made smooth. And the soul of it all, the giver of beauty, the discoverer of the splendor of purity, calling forth the reflected glory of light from the facets of innumerable snow crystals, is the same brief and limited December sunshine. For a few hours, until the bustling wind awakes to meddle, it holds the admiration of the world with a splendor to which genial May or burning August or even sumptuous October can afford no parallel.

FRUITS OF THE SPIRIT.

There must be fruits of the Spirit in us if we are Christ's followers. Mere nominal discipleship counts for next to nothing, and this is all for which it ought to count. They must be actual, visible, characteristic. They also must be plainly fruits of the Spirit of God within us more than of anything else. Many of them often are seen in a measure, sometimes conspicuously, in those who are not Christians by profession or even in their own consciousness, although so far as such persons illustrate Christ's character they resemble him. Meekness, temperance and purity, for example, are Christlike in anybody.

It is when a grace or a virtue is cultivated avowedly for the Redeemer's sake and by the frankly sought and acknowledged aid of his Spirit that it deserves to be called a fruit of the Spirit. It is an outcome of definite personal dedication to the service of God. The ruling motive is not merely to exhibit a proper self-respect and self-control, or to secure and retain the approval of others, or even to attain to a high standard of moral excellence, worthy in themselves as such motives certainly are, but to prove one's self truly loyal to Jesus Christ and to illustrate his likeness.

It is noticeable to how large an extent the fruits of the Spirit are what often are called the passive virtues. Some people undervalue them and exalt in contrast the more aggressive forms of goodness. But it is a mistake to suppose that the cultivation of them does not call for sturdiness of soul and continuous, arduous endeavor. Nothing else puts more strain, to say the least, upon us than the effort to bring them forth with some approach to perfection in conduct. It may be duty to denounce an evil and to attack it, but to do either usually is easier than to bear it righteously. The aggressive course also leads oftener into temptation to hasty judgment, impulsive choice of method and blundering action.

As the year ends it is sobering to appreciate how much less of the best fruits of the Spirit our lives have borne than was possible. But—thank God!—we can take honest and grateful comfort in whatever improvement we are conscious of. We also can be certain that, so far as we have made any advances, we are the better prepared to overcome evil with good and for good in the year to come, and to take advantage successfully of the Spirit's ever ready aid.

CURRENT HISTORY.

The Independence of the Republic of Cuba.

Notwithstanding Secretary of State Olney departed from custom and appeared before the Senate Committee on Foreign Relations last Friday and advised against any action by Congress at this time, that committee—Senators Gray and Turpie only being absent—unanimously passed the following joint resolutions, introduced and championed by Senator Cameron of Pennsylvania:

Resolved, That the independence of the republic of Cuba be and the same is hereby acknowledged by the United States of America.

Sec. 2, That the United States will use its friendly offices with the Government of Spain to bring to a close the war between Spain and Cuba.

Such resolutions, even if adopted by Congress and approved by the Executive, do not necessarily imply a declaration of war by us. Neither need they be so interpreted by Spain, nor will they be if the Spanish premier, Canovas del Castillo, can control Spanish action. But these resolutions are opposed by too many forces to make it probable that they will become operative. Conservative men in the Senate, like Hale of Maine, Hoar of Massachusetts, Platt of Connecticut and Gray of Delaware, stand ready to debate them and fight them by every device of parliamentary tactics. Speaker Reed of the House and the Foreign Relations Committee of that, in this case, more conservative body oppose them. The friends of the incoming Administration oppose them, because they have no desire to see Mr. McKinley and the Republican party burdened unnecessarily by grave problems of foreign affairs. The Executive Department is against them to a degree that immediately raises a new and grave problem of constitutional interpretation. Last, but not least, the people of the country are against them. When there really is "a republic of Cuba" to be recognized, or when Spain has made it clear that she spurns all our suggestions as a peacemaker, or when the Executive, possessed of information that it deems sufficient, calls upon Congress to act, then the people will stand behind any declaration, even if it be one of war; but even then they will demand a statement of facts warranting the action, and do it only after full debate in and out of Congress.

Conflict Between the Legislature and the Executive.

Neither President Cleveland nor Secretary of State Olney would presume to dispute that Congress is the war making power, so defined most plainly in the Constitution. But they do dispute the right of Congress to decide when foreign Powers shall be recognized or when recognition shall be withdrawn, and Secretary Olney, in his blunt declaration respecting the Cameron resolutions now before the Senate, has raised an issue that promises to provoke much discussion and some feeling. He says, and his statement has been indorsed by the President, that even if Congress should pass the resolutions over the President's veto he will ignore them if he deems it best, for "the power to recognize the so-called republic of Cuba as an independent state rests *exclusively* with the Executive. A resolution on the subject by the Senate or by the House, by both bodies or by one, whether concurrent or joint, is inoperative as legislation and is important only as advice voluntarily rendered to the Executive regarding the manner in which he shall exercise his constitutional functions."

For reasons stated in the preceding paragraph we do not think that the contest between the Executive and legislature, made possible by this declaration, will be fought out before the Supreme Court tribunal, nor will the talk of impeachment prove to be more than the vaporings of rampant partisans like Senators Call of Florida and Chandler of New Hampshire. Hitherto Executive and legislature have been so nearly in harmony on foreign affairs that the question of authority in this matter has not been raised. Precedent seems to support the Executive, at least technically. Ex-Senator Edmunds of Vermont and ex-Judge T. M. Cooley of Michigan, among others, admit this, and few men now have higher rank than they as interpreters of the Constitution. But it is not difficult to imagine how a stubborn or unsympathetic Executive asserting this on the whole necessary absolute authority might defy sometime unwarrantably the deliberate sentiment and will of the people.

The National Legislature.

The Senate, after but little opposition, has passed Senator Lodge's bill imposing an educational test on all immigrants, and excluding all persons over sixteen years of age who cannot read and write in some language. The bill now goes to a conference with a House committee, and before Congress adjourns we shall have a law modeled on similar lines, by which we shall take a new position on this question, and cease to be as generous and as careless as we hitherto have been. Confessions of intention made during the past week, by Republican and Democratic leaders, make it clear that the Dingley Revenue Bill introduced at the last session cannot pass at this, and everything points now to the formulation this winter of a tariff measure which will be brought before an extra session of the new Congress soon after Mr. McKinley's inauguration. Congressional action respecting Cuba has already been referred to.

Serfdom in the United States.

Bishop Potter of New York, in a recent sermon, asserted that "the condition of our American legislative bodies, great and small, today is one that may well fill any true lover of his country with apprehension." Why? "Because," he added, "in-

dependent action has largely perished." He challenged contradiction. Who has arisen to dispute with him?

But how can independent action, say, in the United States Senate, be expected when ancient and influential States like New York and Pennsylvania persist year after year in sending men to the Senate who are not selected because of any moral or intellectual superiority but solely because they are servile partisans. If the older and more conservative States do thus, what can be expected of the younger and more inchoate? New York's legislature apparently is about to return to the Senate a man who when in the Senate earned no other title to fame than that he was the echo of Roscoe Conkling. Pennsylvania, so long the pocket borough of the Cameron dynasty, but intent now upon bettering her representation, finds that Senator Quay stands in the way determined to name Senator Cameron's successor, the man who shall be his colleague —and echo.

And yet, let a man like Dr. Parkhurst, or a journal like the New York *Evening Post*, voice their preference for Mr. Joseph Choate in terms that imply that Mr. Platt is to be fought and not conciliated or supplicated, and the Republican journalists and party leaders, either by their silence or slurs, let it be seen how little independence they have.

We have long wondered how a State with as many Christian citizens as Pennsylvania could tolerate such misrepresentation in the United States Senate. We cannot explain the mystery now, but are glad to see the *United Presbyterian* of Pittsburg speaking out to its constituency in unmistakable terms:

> We refuse to be driven as cattle, to be held as serfs, to be domineered over by political managers, or to be regarded only as a part of the framework to hold together a political machine. Our great State is dishonored. It does not have the place in the national legislation which of right belongs to it. We have not sought out and kept in place statesmen whose wisdom would command the respect of all the country. And at home we have seen the most reckless legislation, and are made to feel the rapidly increasing burdens of taxation, and all because we have allowed the control of public affairs to pass into the hands of men who have neither the statesmanship nor the public spirit to give them the proper qualifications for their positions.

This deliverance, and the spirited opposition of the Philadelphia Business Men's League to Mr. Quay's further dominance, show that a ferment is at work, which in time may produce a sadly needed revolution.

The American Federation of Labor.

The annual meeting of this largest organization of wage-earners in this country, held in Cincinnati last week, was notable for its decision to co-operate heartily with all other organizations which favor one day's rest in seven; for its reindorsement, by a vote of 1,915 to 362, of the free coinage of silver at a sixteen to one theory; and for its deliberate, formal criticism of our judiciary, and recommendation that hereafter legislative decree—not judicial interpretation of the constitutionality of law—shall be final. To this pass have some recent decisions of Federal courts brought us, and yet how imperfectly do such men appreciate the American spirit if they really think that we, one of the most conservative peoples on earth, are going to put life and property at the disposal of legislators, most of whom are partisans, and few of whom are trained in discerning the equities of contentions that come before them. Ways of disciplining judges without abolishing the judiciary have been found in the past, and will be again.

Municipal Betterment.

The ratification by the stockholders of the West End Railroad of the compact with the city of Boston, to which we referred last week, settles satisfactorily and equitably Boston's most pressing local problem. The municipal elections on the 15th showed mixed results on the license question, Lynn changing to the license column, Boston voting license but by a smaller majority, and Cambridge giving the largest no license majority in its history. Lynn's election of a Populist as mayor is not as significant an event as some have made it out to be. Peculiar local conditions caused it. Cambridge elected a Negro as alderman.

New York's aldermen have been forced by the clamor of people and press to rescind their gift of a franchise to a fuel gas company, and if it is granted again it will be on terms far more just to the taxpayers. Governor Morton has appointed W. W. Olcott as district attorney in Colonel Fellows's place. He is a young, untried but well-meaning lawyer, who, if his purpose be right and keeps so, can aid greatly the work of reform. Too often in past days the department has been in collusion both with a corrupt police force and the criminal classes.

Minneapolis is on the verge of an earthquake. Already its city clerk has fled, two of its aldermen have been indicted, and bribery and corruption on every hand are coming to the light. For several months evidence of the most damaging character has been quietly gathered by agents employed by a few of the leading business men of the city. As might be expected, Rev. D. N. Beach is to the front, calling for courageous action, pertinacity in ferreting out and dealing with the guilty, and a civic uprising which will redeem the fair fame of the city and put an end to misrule.

Relief for Armenians.

Up to date, Armenian's only relief has come through the action of individuals charitably inclined. The Powers of Europe have not acted save as they may have intimated that massacre must cease. But no reforms in administration have been wrought and nothing has been done to warrant the Armenian merchant in re-stocking his warehouse or the Armenian farmer in sowing his grain. Our consul at Erzroom, writing Nov. 21 in a letter just made public by the State Department, puts the number of orphans at 50,000 and adds:

> German charitable or religious societies are preparing to establish industrial orphan asylums at Oorfa, Cæsarea and elsewhere, and the Kaiserswerth deaconesses of Germany have made provision for receiving Armenian orphans at Smyrna and thirty have been sent there from here. The British Government or its ambassador at Constantinople has initiated a movement leading toward settling a number of widows and their children on the island of Cyprus, more particularly, at present, at least, those within the province of Erzroom, which number in the cities of Erzroom, Erzingen and Baibourt 2,049 who are without means and are recipients of relief.

Here is official corroboration of the extent of the need, and gratifying news telling of interest in the work in Europe.

Relief funds for the Armenians gathered in Germany are coming in now, thanks chiefly to the labors of Dr. Lepsius, concerning whom the latest news is that he is making the round of the universities interesting students and professors in the charity which he has at heart. The Catholics of Venice are also collecting funds with the blessing and encouragement of Cardinal Sarto. Nor are some of the people of Russia wholly indifferent to the fate of the Armenians still living. Thus the St. Petersburg *Viedomosti* has recently published the following appeal:

> Peace and rest to the dead who have gone into the next world with wide-open, horror-staring eyes. They are, perhaps, the happiest of all the Turkish Armenians. But even is this to be permitted? Three thousand corpses in Constantinople alone, and in all the Ottoman Empire not less than 100,000 murders in one year! Verily, if the hellish sufferings endured on this earth are at an end for the dead, still there are those living of whom many probably prefer death to their present existence. Europe is now fully decided that all the subjects of Turkey shall have better days, and that if these evil doings occur again —even in the smallest degree—or, more correctly, do not cease (because every day means fresh tortures for the imprisoned and starving), the authors of these misdeeds should receive their deserts. From a united Europe there is no hiding.

The Situation in the Far Orient.

The veteran missionary in China, William Ashmore, writing to *The Watchman*, sums up the situation in China thus, referring to the new treaty between China and Russia: "Russia has gained extraordinary privileges and Chinese statesmen have made fools of themselves. . . . They have secured a right to run their railroad in two or three directions through Chinese territory; to have their men-of-war possess the freedom of a Chinese port of rendezvous, repairs and supplies; and to establish armed garrisons on Chinese territory to protect railway stations. . . . What now will England do? What can she do? . . . Things have gone too far. . . . From Roman Catholic (French) and Greek Church ascendancy we expect nothing, and not even fair treatment." Reports from the missionaries of the American Board supplement and indorse this statement, and it conforms to all we have read in our foreign exchanges. China has been overreached; her one progressive statesman, Li Hung Chang, has been humiliated and disgraced since his return, Europe and America's favor being the occasion if not the cause of his discipline by those who are jealous of him. Fortunately there are signs of rebellion among the people and a revolt against the present dynasty, and China's internal regeneration may come along this line.

Japan unquestionably has designs upon the Philippines and Hawaii, and the officials of the latter republic now in this country do not hesitate to admit that their errand is one that has for its purpose opening the eyes of responsible men here to the grave peril in which their home government is placed by the ever-increasing influx of Japanese and the rights guaranteed to them by treaty. We find in *The Friend* of Honolulu, the organ of the Christians of Hawaii, the following significant statement:

> It may be possible for a planter who thinks only of immediate dividends to desire the continued importation of Asiatic contract laborers. But every patriotic citizen of Hawaii who desires her destiny to be a noble one must crave annexation to the United States as speedily as may be, in order to bar out this influx of Asiatics and determine our future as a home of the white race.

NOTES.

The British Government is purchasing corn in this country to be shipped to India to relieve the sufferers from famine.

Herrmann, the necromancer and prestidigitator, who died last week, had rendered good service to society by his exposure of the trickery of spiritualistic "mediums," and his demonstration that what they attributed to "spirit" he could duplicate by sleight of hand.

Secretary of the Treasury Carlisle in his annual report reiterates his plea for a retirement of the greenbacks, and denies that new revenue legislation is necessary. "What is most needed," he says, "at present is not more taxes, but more economy in appropriations and expenditures."

An earthquake, the most violent ever experienced in Great Britain, caused great alarm and much damage last week. In the old days this might have been interpreted by the God-fearing and liberty-loving as an omen of God's displeasure at British supineness in dealing with Sultan Abdul Hamid.

Nearly 14,000,000 votes were cast in the recent national election, 1,813,124 more than in 1892. Of these Mr. McKinley had 7,109,480 and Mr. Bryan 6,508,681. The important fact concerning these figures, which no one can determine absolutely, is, how far was each candidate's vote the result of party discipline, and how far the result of intelligent assent to the principles for which he stood?

Henry L. Pierce, ex-mayor of Boston and ex-congressman, who died last week, was so independent and uncorruptible in his conduct, personal and official, that Wendell Phillips said of him that "if Diogenes were to come to Boston in search of an honest man he could find him in the mayor's chair." As a manufacturer he stood on this principle: "I am not indifferent to the making of money, but I care more for the making of a good article than I do for the pecuniary returns from it." He was a noble, generous, useful citizen and his name will ever be honored.

The Dawes Commission has induced the Choctaws to assent to the relinquishment of tribal government within eight years, the allotment of lands and transfer of criminal jurisdiction to Federal courts. This great triumph of Senator Dawes and his associates will have weight as a precedent when the commission comes to deal with the other tribes after the holidays. The House Committee on Indian Affairs has reported favorably on the bill to create a board of Indian commissioners, three in number, who shall draw generous salaries and hold office four years.

IN BRIEF.

The dainty and tasteful cover in which our Handbook for 1897 appears predisposes every one in its favor, and, judging by the commendations which are already reaching us, its contents are more satisfactory than ever. A prominent official in one of our benevolent societies, who travels widely, writes: "The service you are rendering by this annual publication is of immense value,—not only to us in our missionary work, but all over the field where I visit, and where I hear commendations of the warmest kind." A pastor tells of the usefulness of this little manual in acquainting those not bred in a Congregational atmosphere with the history and principles of our denomination.

Those who live most like God find it easiest to believe in the incarnation of his Son.

The Congregational Clubs are this week performing the annual feat of landing the Pilgrims. It is a pleasant task indeed—rather easier than it was in 1620.

In the various plans for aggressive work which the churches are invited to consider for the opening weeks of 1897 the foremost place may well be given to secret prayer.

For the benefit of several who seem to be in doubt, we would state that copies of the new missionary monthly, *Congregational Work*, may be obtained by addressing to care of the Bible House, New York.

In the little village in Scotland which Ian Maclaren has immortalized as Drumtochty, with a population of only 500 persons, there are four churches. The wastes of money through sectarian divisions are as great in Scotland as in America.

The good news comes by telegraph just as we are going to press that Colorado College needs only $21,000 in order to meet the conditions of the Pearsons bequest. A week from today marks the expiration of the time which has been set by Dr. Pearsons. May the next seven days witness a great inpouring of gifts.

The Book of the Pilgrimage lacks only one thing and that is the ability to utter its thanks for the many compliments that are being showered upon it, so we take upon ourselves the pleasant civility. We suspect that the book appreciates especially the kind words spoken by persons who are themselves book makers and book writers of high degree.

Many inquiries and letters which would otherwise have appeared in columns of Gleanings during the last few weeks have been crowded out by the pressure of other matter incident to this season. Some of them, we hope, may yet find place before interest in them has passed away. A like reason explains the omission of many items of news from the churches we have received.

In the Church of England there seems to be considerable excitement over Canon Freemantle and Archdeacon Wilson because of their advocacy of the doctrine of evolution. A recent largely attended meeting at St. James Hall, London, passed resolutions calling on the Lambeth Synod, which is to meet next year, to condemn such teaching. It will probably be easier for the synod to condemn the teaching than the teachers.

At the recent symposium of ministers in New York City on the daily press, the opinion was expressed that if merchants would refrain from advertising in Sunday papers one of the most weighty motives for printing them would be removed. We recently noted the fact that R. H. Stearns & Co., one of the most prominent dry goods houses in Boston, does not advertise in Sunday papers. To that firm we are glad to add the names of Chandler & Co. and Gilchrist & Co.

Bishop Lawrence of Massachusetts, in addressing the Merchants' Club of Boston last week, pointed out the deplorable waste of manhood and moral power in much of the present social structure, and he did not hesitate to say that the waste product of the fashionable club was quite as poisonous as the waste product of the North End lodging house. As the descendant of one of Boston's most famous merchants of the old school, he with great propriety asked his hearers to be vigilant lest they become mere business men and either ignorant of or indifferent to the claims of the Christian Church.

This same bishop, by the way, in *The Church Standard*, comes to the defense of the younger Episcopal clergy and the Episcopal divinity schools. He dissents absolutely from Bishop White of Indiana, who recently affirmed that most of the recently ordained clergymen "have an inordinate longing for the most attractive parish possible," or that "they are led by the higher criticism to doubt more of the Bible than they believe," and he concludes thus:

> From an intimate knowledge, during twelve years, of a body of young men preparing for, or just in, holy orders, I am glad to say that in preparation and efficiency I believe they are the peers, and in spiritual life and consecration the superiors, of any class of men in any calling.

The Connecticut General Association, by voting to arrange its tables of churches according to post offices instead of towns, has put a difficult task on the State registrar or on some one else, for those tables must be readjusted to conform to those of other States in order to be put into the Year-Book. To arrange the tables of many of the other States according to the new plan proposed for Connecticut would be impracticable. The association discussed the question of economy in church statistics. It might perhaps with advantage follow the plan of several States whose tables are printed from the forms of the Year-Book, thus saving the cost of composition.

Dr. Pentecost informs our London editor that he is considering seriously his call to Yonkers, N. Y. His attachment to his London congregation is strong, and the unanimous opposition of his session to his going makes the decision still more difficult. He may not announce it before the end of the year. Special interest is lent to this possible severance of ties between Marylebone Church and Dr. Pentecost, because of the part which Dr. John Watson had in consummating them. He acted as "pleader" for Dr. Pentecost three years ago when the presbytery was inclined to thwart the desire of the Marylebone people to have Dr. Pentecost for their pastor.

North Dakota Congregationalists are pluming themselves a little on what they consider their share in the sound money victory in that State. And their utterances on this point chime with the sentiments expressed in the article in last week's issue by Superintendent Herrick of Minnesota. Our North Dakota friends, by the way, are disposed naturally to take advantage of the confidence engendered in North Dakota among Eastern men of wealth. President Simmons of Fargo, for instance, writes us, enumerating certain specific wants of his college which he thinks ought to appeal to the Christian public in view of North Dakota's stand against the lottery and for temperance and sound money. On the other hand, President Penrose of Whitman argues that the defeat of the sound money cause in Washington shows the absolute importance of economic education for the West. There seems to be no aspect, either of defeat or victory, out of which a Western college president cannot construct an argument for the bestowment of gifts upon the institution dear to his heart. And why shouldn't he thus argue? And why, moreover, shouldn't people listen?

STAFF CORRESPONDENCE.

BOSTON LETTER.

Professor Wright's Lowell Institute Lectures.

Intellectual and appreciative, if not large, audiences are attending Prof. G. Frederick Wright's course of ten lectures on the Scientific Aspects of Christian Evidences. The earlier ones on Limits of Scientific Thought, The Paradoxes of Science, Darwinism and Design, etc., were necessarily more abstruse than the later lectures dealing with the evidences of the four gospels, although Dr. Wright claims that in treating of the human elements we are studying scientific aspects no less than when we are on more pronounced scientific ground. Mediate Miracles, such as the division of the Red Sea and the destruction of Sodom, was the subject of one of the most interesting lectures in the course, given three weeks ago. Last week's addresses on Internal Evidences of the Early Date of the Four Gospels and Newly Discovered External Evidences of Their Early Date were particularly helpful and enjoyable. Dr. Wright spoke in a pleasant, conversational tone, without manuscript—an unusual thing for a Lowell Institute lecturer—developing his subject simply and logically and driving home his points as well as enlivening his discourse by apt illustrations. His array of convincing scientific facts, his impartial treatment

and reverent handling of his subject leave a strong impression on his hearers and make it evident that science and Christianity are not irreconcilable. The course ends this week with two lectures on The Science of Textual Criticism and Positive Results of Cumulative Evidence.

Southern Colleges and Their Advocates.

Boston is a good friend to Southern instiitions and the autumn and early winter have witnessed several noteworthy gatherings in the interest of schools that are already quite strongly intrenched in the affections of Northern givers. Berea had a field night in Trinity Church not long ago, and President Frost was fortunate enough to secure as one of the leading speakers Hon. Theodore Roosevelt who, as was to be expected, based his appeal on the broadest grounds. Booker T. Washington and his principal assistant at Tuskegee have also been in this vicinity and Trinity Church was again the rallying place for the friends of the institution who were made to understand by Drs. Gordon, Donald and others that its needs were never more pressing and its work never more encouraging. President Horace Bumstead of Atlanta was tendered a delightful reception the other afternoon by the Boston Atlanta University Association at the University Art Club rooms, and he has been heard, also, at the Twentieth Century Club and elsewhere. These earnest and consecrated laborers in behalf of the negro race represent in themselves a high degree of culture, tact and Christian consecration. They take the generous attitude toward one another and certainly there ought to be in New England a sufficient constituency for each and all. They appeal not only to Congregationalists but to Episcopalians and Unitarians. Their work is distinctively religious in its motive and purpose and we are glad that so much Congregational money has already been invested in plants that yield so large a dividend.

While referring to educational institutions mention may fitly be made of the recent annual meeting of the Alumni Association of Hartford Seminary. It draws its members from eastern New England, and its annual dinner is always an occasion of good cheer and of the renewal and deepening of interest in the *alma mater*. The gathering last week Monday was favored with the presence of Prof. A. R. Merriam, and it discussed pulpit preparation, intellectual and spiritual. The latter phase of the subject was treated in an admirable paper by Rev. Dr. A. C. Thompson, who was again re-elected president; and the tenor of the proceedings, as well as the entire spirit of the gathering, gave evidence of the strong hold which the seminary maintains upon its sons.

The Subway up to Date.

If the people who bitterly bewail the present wretched condition of our streets could make a tour through that portion of the subway which is approaching completion, their complaints would be turned into exclamations of surprise and delight. About 500 permits are granted daily to those who wish to inspect this marvelous piece of engineering. Among recent visitors have been delegations from various municipalities, one from distant Honolulu, for the fame of this undertaking has gone out to the ends of the earth. Only one other city in the world—Budapesth—has a true subway, all other underground modes of transit being in the form of tunnels. The one in Boston is far more extensive than the one in Budapesth, being several feet higher and wider and traversing a larger area. Entering the opening on the Public Garden and walking as far as Park Street Church, one is astonished at the spaciousness of this great subterranean passage. At the junction of Tremont and Boylston streets, where this loop joins the main line, there is a sub-subway, thus avoiding all danger from grade crossings. At regular intervals are immense ventilating chambers of solid masonry, in which huge fans will be kept in constant motion by electricity for the purpose of supplying fresh air. The side walls, which are a series of concave surfaces resembling corrugated iron, are faced with enameled brick of a beautiful cream color. The massive brick arches overhead and the strong iron girders give a sense of security sufficient to reassure the most timid soul. It is expected that cars will run along this loop line by next summer, and by the end of two years we shall have a system of underground transit in operation unparalleled elsewhere.

FROM THE INTERIOR.

The Volunteers.

Chicago has been favored with another visit from Mrs. Ballington Booth. No matter under what auspices she comes she is always welcome. Her earnestness and eloquence attract large numbers. Last Sunday she spoke three times. Her special plea was for prisoners—those still in confinement and those just released. No allusions have been made to the causes which led to a separation from the Salvation Army, and no efforts are made to interfere in any way with the work of the army. Mrs. Booth says that the Volunteers now have over 400 commissioned officers and more than 200 organized posts. This growth has been secured in eight months. The Salvation Army is also exhibiting increased energy. It, too, is looking after prisoners. It believes with Mr. Moody and Mrs. Booth that their spiritual condition is far from hopeless. Mrs. Booth says that she believes that fully eighty per cent. of those who in prison profess conversion become, when released, respectable members of society. No wonder she names the home provided for them Hope Hall.

Sunday Experiences.

First of all there were the usual number of fights and murders. Five persons were either shot dead or dangerously wounded. Not a day passes, to say nothing of a night, when some one is not held up or robbed. No wonder that there are calls for university settlements, mission Sunday schools and churches in neglected portions of the city. Yet the hold-ups and the murders do not take place, as a rule, in the poorer parts of the city. It would seem as if the arm of the law might be strong enough to prevent the reign of crime under which we are now living. No one seems inclined to blame the mayor for these crimes or to suggest any plan by which their number is to be diminished. Still, Monday morning's papers contain a great deal of food for thought.

A Great Event.

This was the opening to the public, Dec. 15, of the new home of the Chicago Historical Society. It stands at the corner of Dearborn Avenue and Ontario Street. It is Romanesque in architecture and imposing in its appearance. It is as nearly fire proof as a building can be. No wood has been employed either in its construction or its equipment. Its total cost has been $180,000. It is lighted with electricity, and is furnished with every convenience for the storing and use of books, pamphlets, newspapers and manuscripts. It has a museum, also, for relics, and on its walls are to be hung the portraits of the men who have made the history of the Northwest and of Chicago. Ornamented with smilax, palms and potted plants and filled with a brilliant company of men and women interested in the objects for which the society exists, the rooms of the newly dedicated edifice presented a scene on dedication evening which no one present can ever forget. The social hour was followed by literary exercises. First came the address by the president, Edward G. Mason, to whose untiring energy and foresight the splendid results we now witness are chiefly due, then a paper which dealt in reminiscences by Dr. N. S. Davis, one of three survivors of the founders of the society, then an address by Hon. George E. Adams, who spoke of the place the society should fill in the future.

But the address of the evening, both in matter and style, was that of the president. It was historical and descriptive in its character. Forty years ago last April twelve gentlemen met to form a society which should have for its object the collection and preservation of historical material relating to Chicago and the Northwest. The legal existence of the society is reckoned from Feb. 7, 1857. It then had nineteen corporate members. It began its work in a single room in the heart of the city. In November, 1868, in what was then thought to be a fireproof building costing more than $57,000, the society dedicated its home to historical research. There were at that time more than 100,000 books, pamphlets and manuscripts in the library, some of them—for example, the original of the Emancipation Proclamation, for which $3,000 had been paid by Hon. Thomas B. Bryan—of almost priceless value. This proclamation was intrusted to the society for safety. Materials pertaining to the history of the Northwest and Canada had been gathered which cannot be duplicated. In 1871 all these treasures were destroyed by fire. Undaunted by this loss the society began its work again, but the collection, with a few exceptions, was destroyed in the fire of 1874. It seemed impossible to do anything more but after a time the members of the society rallied. Such men as Hon. I. N. Arnold and Hon. Elihu Washburne identified themselves with it as its presidents. Men like Dr. D. K. Pearsons, W. G. Hibbard, and generous women like Mrs. C. J. McCormick and the Misses Skinner responded freely to appeals for money.

Many precious relics have been wrought into the new edifice. In the massive fireplace of the main hall there is stone from the old court house and the depot of the Illinois Central, which were destroyed by fire in 1871. The society is rich in portraits and in manuscripts. Its library, although not yet large, is rapidly growing and is very valuable. Its files of newspapers are valuable, also. The rooms will be open to the public on certain days of the week, but will be accessible to students at any time. It is hoped that in its beautiful hall many instructive lectures will be given, and that its literary treasures will be constantly consulted.

Chicago, Dec 19. FRANKLIN.

The Lost Christ; A Christmas Story.

By Rev. Hugh Pedley.

Once upon a time, and that time not very long ago, there lived in a large city in the Eastern States a man whom, for convenience sake, we shall call the Deacon. This particular Deacon was, as is not uncommon with the order, a righteous man; nay, more, he was even a good man. He had a certain orderliness of life, a clear-voiced and sometimes despotic conscience, and a tendency to look at matters from the intellectual rather than the emotional point of view. But a good deal of the asperity and angularity of his forefathers had disappeared. His religion was not any sounder but it was a little sweeter than theirs had been. He was more accustomed to begin his prayers with "Our Father, which art in heaven," than with those long polysyllables of adoration which had formerly been the common exordium of supplication. Without being sucked into the Unitarian movement, which had received such an impulse from the sweet spirit of Channing and the impetuous zeal of Theodore Parker, he had, nevertheless, been so far influenced by it that he was inclined to make much of the human side of Christ. There was no lack of reverence towards the Saviour, but the reverence was more that which goes out towards character than that which is exacted by authority. To him Christ was the life center, and all the tenderness of his strong nature went out to meet his Lord.

With this change in general religious tone came a certain relaxation in regard to the details of life. He was not disinclined to the beautiful in worship. He could see no sin in setting apart for the service of Christ a building of noble architecture and chaste ornamentation. That Christ was born in a stable was no reason why there should be no room for him now in palaces and temples.

He was a Sabbath keeper, but he sought, and not in vain, to make the Lord's Day a day of gladness in his home. He was even disposed to make a good deal of Christmas Day. He knew that his ancestors had been disposed to treat the observance of all such days as papistical and leading to error, but the birth of Christ into this world had come to mean so much to him that he could not endure that other birthdays should be commemorated and this birthday, *the* birthday of all time, passed over in silence. It is true that at first his conscience rather rebelled against the observance of a day which, perhaps after all, was not the actual anniversary of the advent, but concluded that it was better to keep Christmas on the wrong day than not keep it at all.

So it came to pass that Christmas was a right royal day in his home. Christmas Eve was a sort of high fever in the family. No wonder, then, that after the good Deacon had retired his sleep should have been disturbed by dreams, nor that being a man of orderly life his dream should be characterized by a certain continuity and consistency. Let us leave him lying there in his comfortable chamber, the crib of a little child not far from his own bedside, and just across the hall the bedroom, stocking hung, where the older children are sleeping, and follow that dream soul in its strange journeyings up and down the city.

He went out into the street, and as he looked about him there was that peculiar mingling of the familiar and the unfamiliar which we experience in our dream life. It was his own city, and yet it was not his own. It was his own street, and yet there was a strange something about it which he was unable to analyze. He saw faces that he had seen before, and yet there was a certain expression in them that he could not explain. He heard voices that he had been accustomed to hear, but there was a lack of something in the tone—a kind of hollowness—that affected him with an inexpressible sadness. Once or twice he was on the point of speaking to a friend, but was repelled in some unaccountable manner. At last he saw coming towards him a good Methodist brother, whose church was right across the way from his own, and with whom he had often walked a block or two after the service, comparing notes about the sermons of the respective dominies. He made up his mind to greet him, so as soon as his friend came within arm's length he held out his hand and said in his kindly fashion, "Well, and how do you do, brother?"

"Brother!" replied the other, sharply. "What do you mean? I'm not your brother."

The Deacon couldn't help smiling at this unexpected turn of humor in his friend, who was ordinarily rather a serious man, but the smile evoked no responsive smile on the angry face.

"What are you laughing at? If I were brother to such an ass as you are you may be sure I wouldn't own up to the fact."

The Deacon's smile vanished. He was not angry, but he felt puzzled.

"Why," he said, "you know what I mean. I mean brother in Christ."

"Brother in what?" was the astonished retort. "What are you talking about?"

"In Christ," said the Deacon, and added gravely, "Come, brother, it's all very well to jest, but it is about time to stop our fun when we come to that name."

"That name!" said his companion, "who ever heard of that name before?"

"What!" cried the Deacon. "Did you never hear of Christ?"

"Never."

"Well, I'm sure you have heard of John Wesley."

"John Wesley! Who's he?"

"Come now, you are a Methodist, are you not?"

"A Methodist! I never heard of such a creature before. If you want to know what I am I'm a Theosophist, and I'm just on my way to see a mighty Mahatma that came in yesterday from the Himalayas. So good-by, whoever you are. I must hurry on or I will be late."

To say that the Deacon was astonished is to say very little. Never did the sky that overarches the city of Boston look down upon a man more dazed and dumbfounded than he was. He had encountered a wonderful phenomenon—a Methodist that didn't know he was a Methodist, a Methodist that had never heard of John Wesley, and worst of all a Methodist who seemed absolutely and utterly ignorant of Christ. It occurred to him that his friend must have gone out of his mind, and he wondered whether he should not go to the proper authorities and see that he was taken in charge.

After walking some distance he found himself in front of a building that he knew very well. In it were the offices of the American Board of Missions, which he had often visited as the bearer of the contributions from the church and Sunday school. He thought he would go up and see an old friend, and by a talk with him dissipate the somewhat unpleasant feeling left by his recent encounter. Coming to the general entry, he was rather surprised to see, instead of the time-honored initials, A. B. C. F. M. (American Board of Commissioners for Foreign Missions), quite a different set of letters, viz, S. S. A. M. S.

"What!" he said to himself, "that's strange. It looks as if they had been amalgamating the Sunday School Society and the A. M. A. But I never heard anything about it. However, I'll go in and inquire."

In he went, therefore, and found himself at a sort of counter face to face with a man who was well dressed and exceedingly polite, but whose face made a most disagreeable impression on his mind.

"Good morning."

"Good morning," replied the Deacon. "I see you have been making important changes here."

"In what way?" inquired the clerk.

"Why, these used to be the rooms of the American Board."

"The what?"

"The American Board of Commissioners for Foreign Missions—the A. B. C. F. M., you know."

"Honestly," said the clerk, "I haven't the slightest idea what you are talking about. It's the first time in my life that I ever heard of any such society. It must be something new."

"New!" cried the Deacon. "New! why it's more than eighty years old. It's the oldest society of the kind in America. It's a strange thing that you should be in the Sunday School and American Missionary Society."

"The what?" broke out the astonished official.

"Well," said the Deacon, "that's what the letters S. S. A. M. S. stand for, isn't it?"

"I should say not. But I'll tell you what they do stand for—Society for Supplying an Agreeable Method of Suicide."

The Deacon was astonished. He had read that in the palmy days of ancient Rome suicide had come to be looked upon as a kind of luxury by men who had grown weary of the world's pleasures; but to find this piece of paganism revived in Boston astounded him beyond measure. He stood for a moment speechless, then exclaimed, "Surely, such an institution cannot be tolerated in this Christian land."

"I don't know what you mean by a Christian land," said the clerk. "Never heard of that kind of a country, but I do know that this society exists and is doing a splendid business. They thought they had got the thing into pretty good shape in old Rome, but I guess we are a little ahead of them in America. Look! There are some of our circulars. Read that one," and with

this he pushed over a very showy sheet for the Deacon's inspection.

The Deacon read it. It was a glowing account of the suicide of a fashionable young man who had been disappointed in a love affair, and, instead of vulgarly blowing his brains out, had put an end to himself in the most refined and æsthetic fashion. There was a dashing heading—"A Brilliant and Most *Recherché* Finale"—and then came the description of the way in which the society had, in this particular case, turned suicide into a fine art. The affair took place in a magnificent chamber, and was attended by a splendid company of ladies and gentlemen. There was music, dancing, refreshments and all the elements of a most brilliant social function. The interesting victim of the evening, having finished his last waltz, was conducted to an ivory couch, richly upholstered. Silence fell upon the assembly. A young damsel, richly dight, came from a side door bearing an amber goblet set with brilliants. Kneeling, she offered the potion. The young man took it and, as he raised it to his lips, there stole forth from an alcove at the opposite end of the room strains of the most delicious music. A look of pleasure was seen upon the young man's face, which grew in intensity, until his countenance was in a flame of ecstasy. In the very climax of delight he sank gently to a reclining position, and so breathed his last.

"There," said the clerk, "what do you think of that?"

The Deacon did not stop to answer. With a bewildered air he turned and made his way to the street. It was beginning to dawn upon him that all his life he had been living under a tremendous delusion, that he had been trusting in and loving a Being that the world knew nothing about, and that, perchance, had never existed. It was a horrible idea and shook him to the very center of his life. As he walked along he kept asking himself: "Can this indeed be a Christian city? Can this be a Christian world? Can it be that the name Christ stands for a figment of my own imagination, and not for a great fact in the history of humanity?" The very question was a terror to him, and he was in the hight of his torture when he noticed coming towards him a well-known professor from Harvard University. "Now," thought he, "there's an authority who will set my mind at rest." So, composing his features, and trying to appear as if nothing unusual were on his mind, he accosted the learned gentleman.

"Good morning," he said; "it looks as if we were to have fine weather for Christmas."

The professor seemed a little puzzled, but answered, with a smile: "It certainly does look as if we were going to have fine weather, but may I ask what you mean by that peculiar expression, 'for Christmas'? What's Christmas?"

The Deacon's heart sank. He groaned in spirit. His worst fears were apparently to be confirmed, and on so high an authority as Harvard University. But he was not going to give up yet. He would sift the matter through. So he resumed the conversation and replied to the professor, who stood with a puzzled look on his face: "Christmas! What's Christmas? Why, it is the anniversary of the birth of Christ, our Saviour."

The professor looked none the more enlightened, but was too much of a gentleman to smile at the evident distress of his interlocutor. He replied, therefore: "Who is this Christ, whose anniversary you have spoken of? I thought I was fairly familiar with the great names of the world, but this one must have escaped my notice."

"This," said the Deacon, "is A. D. 1895—*Anno Domini*, the year of our Lord 1895."

"Indeed!" replied the professor. "That will be news to the people of Boston. To us this is A. R. 119—*Anno Reipublicæ*, the year of the republic 119."

The Deacon was dumb for a moment. He drew a deep breath, however, and went on: "Did you ever hear of Jerusalem?"

"O, yes, I've been there. It's rather a dirty place, too."

"Did you ever hear of Pontius Pilate?"

"Yes. He is on the list of Roman procurators and comes in—let me see—in the reign of Tiberius, I think."

The Deacon's face brightened. Here was something like solid footing at last. "Then," he continued, "you must have heard how one Jesus of Nazareth was crucified during Pilate's term of office in Syria."

"No," was the reply. "There were a good many crucified in those days, and of course there may have been one of that name, but I do not at the present moment recollect the name. If you like, though, I will look the matter up when I go home."

"Never mind," said the Deacon, sadly. "A Jesus that had to be looked up in an old book would not be my Jesus."

"Your Jesus!" cried the astonished professor. "How could he be your Jesus any way if he was contemporaneous with Pontius Pilate?"

The Deacon saw nothing for it but to speak right out, and so, in tones full of emotion, he tried to explain to the professor who this Christ was, how he had lived, how he had died and risen from the dead, how he had come to men's hearts as the message of divine love and power, what he had been to himself and to his home, and he concluded, the tears standing in his eyes, "I thought of him as the Saviour of the world, and it seems as if it were all a mistake and a dream."

"Dream it must have been," said the professor, "but a beautiful dream. It seems to me that life ought to be a different matter to us all if this story of yours had only been a reality. Good morning."

They parted, and the Deacon resumed his journey. All hope was gone now and he felt as if he wanted to die, and yet he hoped against hope. Surely in the great city there was some one who had heard of Christ. He would walk on, and perchance, without his seeking, the name would be brought to his ears. As he was thus meditating he heard a confused noise in a house close by—a noise of struggling, scuffling, screaming and horrible bellowings. Thinking there must be some foul play, he pushed the door open and dashed into the room from which the sounds came. There his eyes fell upon a startling spectacle. Two men had just been exerting their utmost strength to bind a raving maniac, while in a corner of the room stood a woman with face bruised and bleeding, and a group of children whose looks indicated the extremity of terror.

"What's the matter?" cried the Deacon.

"The matter!" said one of the men, roughly. "This man is mad, and this is the fourth or fifth time within a year that he has all but murdered his family."

"Well," said the Deacon, "why in the world don't you put him in the asylum?"

"The what?" exclaimed the two men simultaneously.

"The asylum—the lunatic asylum. Every Christian country has lunatic asylums."

The men looked at each other. They looked at the Deacon suspiciously, then looked at each other significantly. At last one of them touched his head and said something about "another of the same sort."

"Good heavens!" thought the Deacon, "they evidently think I am out of my mind!" And with that he rushed back into the street. After walking a little distance he noticed the sign of a famous music store, and, remembering that he intended to make a friend a Christmas present of one of the great oratorios, he went in to make the purchase.

"Good afternoon," he said to the lady clerk.

"Good afternoon," was the reply. "What can I do for you, sir?"

"I would like to see some of the best editions of the Messiah."

"The Messiah!" said the young lady. Is that a new production?"

"O, no! no! The Messiah—Handel's Messiah—the great oratorio by the famous German composer."

"O!" exclaimed the fair clerk, "you are a foreigner, I see. You had better go over to ——'s store. They make a specialty of foreign works."

This was quite enough for the Deacon. In Boston to be thought a foreigner because he had asked for the Messiah! The music of the world and no "He was despised and rejected of men!" He began to see how much more than a personal calamity was the nonexistence of Christ. It was a disaster to song. It brought an awful beggary into the realm of music. It left every organ, every stringed instrument, every glorious human voice the poorer. It meant eternal silence to the world's most majestic strains.

Rousing himself from his reverie he found himself entering the poorer quarter of the city. He was passing a rather miserable dwelling when a sad-looking man, evidently attracted by a certain kindliness that never left the Deacon's face, caught him by the sleeve and said: "Would you mind coming in here for a moment?"

"What's the matter?"

"There's a young man here very sick."

This was quite enough. The Deacon went in, climbed a broken stairway and was ushered into a bare looking room where, on a wretched pallet, lay a young man in the first stages of a dangerous fever.

"Dear me!" said the Deacon, "this looks serious. Where are your friends?"

"In the Old Country," replied the sick lad

"And have you no money?"

"None. If this man hadn't divided up with me I don't know what I should have done."

"Well," said the Deacon, after a moment's thought, "the best way for me to do is to get a cab and send you to the hospital."

"And what's that, sir?" said the man at his side.

"Why, don't you know what a hospital is? It is an institution founded by benevolent people for the care of the sick. They are to be found in every Christian land."

The word "Christian" had scarcely passed

the Deacon's lips when the situation flashed upon him. No Christ, no hospital.

"I see you don't understand me. Perhaps I am mistaken. Perhaps there is no Christ. Still, for his sake," said the Deacon, tremulously, "for the sake of what he was to me once take this and spend it in the best way for your friend." And he handed the man a twenty-dollar bill.

It was nearly dark as he came into the street and pursued his journey. Soon he found himself in the lowest part of the city. Ragged women, ruffianly men, neglected children swarmed on every side. Saloons were open in great numbers, and men and women crowded into them. There was a vile stench in the air—odors of bad liquor combined with odors of unwashed humanity. It did not seem quite so strange that there should be the absence of Christ here, but the thought that there was no Christ to come here filled the Deacon's heart with sorrow. There was a tumult of cursing in the air. The Deacon had always had an intense dislike of profanity, but now he found himself listening with breathless eagerness to the chorus of blasphemy that resounded in the street. Epithets the vilest smote upon his ears. But still he listened. Maledictions the most horrible flew past him. But still he listened. Men swore by gods and swore by devils. But still he listened. At last he gave a groan. "Then," said he, "there can be no Christ, for men don't even swear by him."

He turned wearily away from this hopeless Gehenna and walked on, striking into a street that led to the outskirts of the city. He was quite unconscious of the direction he was taking until he found himself at the great gate of the city cemetery. The sight revived the greatest sorrow of his life. He remembered how once, and only once, in the history of his own family, he had passed those gates as a mourner. His first child, the one who had opened the mysterious fountain of fatherly love in his breast, had died in her fourth year, and had been laid away in the greenest part of the great Necropolis. Many years had passed since that sad day, but all came up before him again. He remembered he had thought then that there was no sorrow like his sorrow, that it was not possible for a human heart to suffer more than he was suffering. Now, however, he felt that he had reached a lower depth. Then he had suffered as a Christian, now he suffered as one that had no Christ. He had cried then, but there had been a Christ to whom he could cry. There was no use crying now. His eyes were tearless, but his heart was breaking. By some means or another, he never thought to inquire how, the gate opened, and he followed the path until he came to the spot where his child lay buried. The night was dark. A great wind from the east came sighing up from the Atlantic and swept by with a dreary, moaning sound. Gigantic cloud masses were rolling and writhing upwards to the zenith, blotting out the stars one by one, and leaving only the white snow to give light.

The Deacon had just noticed that one solitary star was still visible overhead, when he found himself at the grave. The stone was a simple one. He disliked ostentation anywhere, but most of all at the place of burial. He remembered that he had had engraved on the marble the words, "Jesus said, Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." Here then, he thought, I shall find at least the name of the Saviour. He passed his hand over the face of the stone to feel the letters, when, to his dismay, he found that it was as smooth as if it had never been touched by a chisel. He was just putting his hand into his pocket to find a match, when suddenly, from the grave itself, there shot forth a blue phosphorescent flame that waved hither and thither, giving light enough to show that beneath the name of the child all was blank. The Deacon lifted up his eyes in despair, only to notice that the last star had disappeared and then threw himself upon the cold, white ground.

But strange! It was not cold. It was soft and warm. He opened his eyes. There was dim light around him. Something white came gliding towards where he lay. A child's timid voice whispered, "Papa!"

He was too astonished to make reply.

"Papa! Merry Christmas, papa!"

"Christmas!" he managed to stammer out. "Christmas! What's that?"

"O, you big silly papa. Don't you know what Christmas is? Why, it's the day that Christ was born."

At that moment there came a clash of golden and silver bells from the towers of Trinity Church across the way, and the deacon knew it had been all a dream. A little hand now touched his face and was suddenly drawn back.

"O, papa! you are crying. Are you sorry that Christmas has come?"

"No, my darling, but I am so glad that Christ *was* born."

And indeed he was glad. All through the day his face shone with the glow of a great joy. His wife and children noticed it; so did the servants; so did the people on the street as he went to church that morning, for of course he did go to church. Indeed, I think if there had been no service that day he would have borrowed the key and gone into the church to have a service by himself.

The service he attended was a union service in the Methodist church and it was worth a good deal to hear the Deacon sing: "Hark! the glad sound, the Saviour comes," to see the intense interest with which he listened to the sermon and the lively anxiety he showed lest by any possibility the collection plate should escape him when the offering was being made for the General Hospital. It may also be mentioned that on the way out he startled his serious Methodist friend by saying to him, in a playful manner, "You never heard of John Wesley, didn't you? You don't know you're a Methodist, don't you?" and then bursting forth with a vehemence not commonly vouchsafed to deacons; "But thank God, brother, you know who Christ is!"

ADDITIONAL ATTRACTIONS AT HARVARD CHURCH.

The Christmas season was ushered in at Harvard Church, Brookline, last Sunday, with special rejoicing, owing to the fact that the new organ which has been building for a number of weeks was formally dedicated in the presence of large congregations. It is a splendid instrument, possessing no less than 2,700 pipes and fitted with all the latest improvements and attachments. The builder, George S Hutchins of Boston, has made it an altogether suitable representative of the new era in organ construction. Its operation by electricity puts an end to the laborious mechanical effort which accompanies the use of an instrument not thus equipped, while the cable couplings permit the removal of the keyboards from one part of the church to another. The organist, Mr. McDougall, takes special pleasure in this feature of the instrument. Last Sunday, for instance, he sat on the floor of the church at the left of the pulpit at a sufficient distance from the choir to be able to hear them properly and to accompany them to the best advantage. The organist in most churches being so near the choir has the least advantageous location from which to judge their work. Mr. McDougall also anticipates much satisfaction in testing the almost infinite variety of combinations of sounds that the instrument affords, while its equipment with electricity makes it possible for him to secure instantaneous effects. The exterior of the organ is chaste and beautiful and its tone is rich, full and mellow. It is understood that its cost is about $10,000.

Another welcome and notable addition to the equipment of the church is the echo organ, placed in the east transept and tested also last Sunday for the first time. This is the gift of Joseph R. Winch, a member of the church, who, in preference to a memorial window to his wife, chose this form of commemorating her. It is specially appropriate in view of the fact that she was herself a fine musician. This echo organ is hardly one-half the size of the other instrument and is located seventy-five feet from it. Here, again, the subtle but powerful force of electricity is made to execute the organist's behests and thus he is as complete a master of one instrument as of the other, and makes one tributary to the other. The effect both in connection with preludes, interludes and postludes and the regular work of the choir is most impressive. This is the only echo organ in New England and throughout the country there are not more than half a dozen.

The programs last Sunday morning and evening were naturally rich in the musical element. The Christmas songs and anthems were rendered with much beauty by the quartet and the strains of the two instruments admirably supplemented each other. The playing of Handel's Pastoral Symphony was one of the most telling numbers in the morning services. In the evening Dr. Thomas, the pastor, preached on Religious Music, and in his own scholarly and virile way showed that the foundation for the praise of God, whether with the voice or on the instrument, is in genuine soul life. He made a strong plea for the highest grade of music, though he would not have the preaching side of the service relegated to a subordinate place. He felt that in New England there was a sad lack of participation by the congregation in the songs of the sanctuary.

In speaking of recent additions to the interior of Harvard Church mention should be made of a memorial window recently placed in position by Mrs. John Reece. It is in honor of her husband, who was a prominent member of Harvard Church. The spiritual activity of Harvard Church keeps pace with its material prosperity. The Brotherhood, an organization for men, holds an attractive and profitable meeting once a month, at which questions relating to the welfare of the nation and the kingdom of Christ are discussed. There is strong probability that an assistant pastor will be called within a few weeks. The church last Friday voted to adopt individual communion cups.

Yale receives $60,000, one of the many generous gifts to various objects from the late George Bliss. The bequest is to be disposed of at the discretion of the president.

Prof. W. G. Craig of McCormick Theological Seminary has been elected president of Center College, Kentucky, from which he graduated in 1851.

The Home

CHRISTMAS HYMN.

BY MARY LOWE DICKINSON.

Through the solemn midnight, ringing,
Falls the sweet, triumphant singing
Of the choir of God.
Hear the message they are bringing,
Hear the answering song upspringing
From the echoing sod.

Blessèd voice of God's own angels,
Echoing word of his evangels,
Hark! they fall again.
Balms for wounds and peace for anguish,
Rest for souls that toil and languish,
Peace, good will to men.

From the sad earth's stricken places
Lift the tear-worn, furrowed faces;
Christ the Lord is born.
Born to bear our cross and sadness;
Born to change our gloom to gladness;
Bring our night to morn.

His the giving and forgiving,
Bitter dying, anguished living,
Cross and pain and smart.
His the bearing and forbearing,
Ours the blessing and the sharing
Of his gracious heart.

Soft the music grows and tender,
Loving hearts what can ye render
To the Christ, your King?
Praising voices fail and falter,
What that's worthy of his altar
Can his children bring?

PEACE ON EARTH.

But not alone for those who still
Within the motherland abide
We deck the porch, we dress the sill
And fling the portals open wide;

But unto all of British blood—
Whether they cling to Egbert's throne,
Or, far beyond the western flood,
Have reared a scepter of their own,

And, half-regretful, yearn to win
Their way back home and fondly claim
The rightful share of kith and kin
In Alfred's glory, Shakespeare's fame—

We pile the logs, we troll the stave,
We waft the tidings wide and far,
And speed the wish, on wind and wave,
To southern cross and northern star.

Yes, peace on earth, Atlantic strand!
Peace and good will, Pacific shore!
Across the waters stretch your hand
And be our brothers more and more!

Blood of our blood in every clime,
Race of our race by every sea,
To you we sing the Christmas rhyme,
For you we light the Christmas tree.

—*Alfred Austin, Poet Laureate.*

KEEPING CHRISTMAS TILL IT COMES AGAIN.

BY REV. EDWARD L. PELL.

This modern city custom of trying to squeeze all the sweets of Christmas inside of a single day is as unsatisfactory as the greedy boy's effort to swallow a whole orange at a gulp. One gets a good deal that is indigestible, while most of the juice spills through the fingers. In the country one knows better: you cut a tiny hole in your Christmas orange, put it to your lips, settle back in an easy-chair and quietly taste it away, if it takes all the winter.

I once spent a Christmas two months long. Indeed I am not sure that it was not a good deal longer, for it came in almost without observation, and I was never quite sure that it ever went entirely away. It was down in the county of Hyde—an almost ideal community hidden away in the swamps of the Carolina coast. Here for a hundred years and more a group of fine old families have sat under their own vine and fig tree and read and chatted and looked out upon one of the most beautiful lakes in the world until their faces have come to reflect its perpetual calm. Naturally in such an atmosphere the spirit of the Christmas-tide stole in upon us as leaves find their way into spring. There was preparation of a quiet, thoughtful kind, enough to encourage the genius of the season, but never enough to warm the blood of the most enthusiastic to a suspicion of fever, and when the day came it was like a handful of flowers dropped in the lap with a promise of more. There was no feverish rushing to and fro, as if tomorrow meant the knell of happiness. There was no skeleton at their feasts labeled "Christmas comes but once a year." There was no wild extravagance of any sort. They had their simple pleasures which they enjoyed without the fear that they would melt or slip from their grasp, and when bedtime came they quietly put them away till tomorrow. And when tomorrow came, because they had not been extravagant nor had surfeited or wearied themselves, and because they had sought to enjoy the spirit of the season rather than its ornaments, Christmas was with them still with as sweet a taste as it had yesterday.

All the cost and trouble of the two months' easy round of simple entertainments did not exceed what we townspeople usually spend upon the single day we keep for Christmas; and yet, though the merry-making was so thinly spread, there was hardly a day which did not yield the joys the world has learned to expect only when Santa Claus comes. Of course these good people had more time on their hands than we have on ours, but I cannot help thinking that it was not the abundance of time which made their Christmas, but the abundance of Christmas spirit which they cultivated and imbibed. In their quiet atmosphere they had learned to view things in their proper perspective and they had found that the secret of Christmas joy is not hidden in the fatted calf with which we make merry (though they did not deny themselves of the calf), but in the very atmosphere which heaven seems to prepare for the Christmas season. They had become acquainted with the genius of Christmas and opened their hearts wide to its influence. They enjoyed the loving companionship which is perhaps never sweeter than at the Christmas-tide. They found delight in being generous, in quiet efforts to make others happy, in stooping to lowly service. They drank deep of the spirit of good will which seems to pervade all things during the "most human of seasons." They found as much pleasure in the merry greeting as a boy finds in his first horn and drum. In a word, they welcomed Christmas not as an opportunity to be generous for a day, but as a teacher to show them how to be generous all the year—how to keep Christmas till it comes again. While our way of keeping Christmas is not without its compensations, there is no reason why we should spoil a large part of our pleasure in trying to make the most of the day simply because it comes but once a year.

HOW THEY KEPT CHRISTMAS ON THE GALATEA.

BY HELEN MARSHALL NORTH.

It was a cold, sunshiny morning, the day before Christmas, on the good ship Galatea, bound from Liverpool to New York, and two days overdue. Walking briskly up and down the deck, with the jolly purser to steady her steps, little Barbara Conway, going alone to New York under the captain's care, was trying hard to be happy and gay and to keep the tears out of her eyes because there would be no Christmas tree for her and no presents.

"If we had not sailed into the storm we would have reached New York by today, wouldn't we?" she asked the jolly purser for the third time in a half-hour.

"And you would have had a merry Christmas, no doubt, with all your friends and a big basket full of presents," said the purser. "But mayhap you will make a jolly day out of it here at sea," he added.

"A merry Christmas on board a ship when there isn't a bit of green or a tree or a father or brothers to make presents," and Barbara gave a great sob in spite of herself for she remembered that last Christmas there had been a dear mother, too.

Just then they stopped near the line that divided the second cabin deck from the first. The purser looked at the little girl gravely as she stood in the golden sunshine that was not more golden than her pretty curls, and thought she was very snug and well cared for in her warm sealskin ulster, then he lifted the rope for her to pass under and they continued their walk forward to the deck where the steerage passengers, men, women and children, some of them scantily clad, were trying to keep warm in the sunshine. They were nearly all neat-looking Germans, and the broad-faced boys and girls looked happy and rosy, despite the rough passage and their poor quarters.

"Do you know what I am thinking, miss," said the jolly purser. "If I were a nice little girl about your size, I would make a merry Christmas for these youngsters, who are far happier now than they will be when we get to a strange land."

"Make a Christmas here," cried Barbara; "why, what would I make it with?"

But before the purser could answer he was called away, or, at least, he seemed to think he was called away, and left Barbara standing in the midst of the little German strangers. She was rather frightened at first, but the boys and girls nodded and smiled and said something to her in their own language, which she could not understand, but it sounded nice and friendly. And one little girl showed her a poor doll baby, nothing but a rag-baby, but to her a great treasure. They laughed and talked, each in her own language, and Barbara felt quite comforted when she turned to go to her own part of the deck.

Barbara was not a selfish child, though every one made a great pet of her at home. The tiny sealskin purse in her pocket was well filled with spending money, but here was an occasion where money was of no use for buying things. All through the soup and fish and dessert, at the lunch table, Barbara was thinking and thinking about the poor children, and when the children, Lulu and Fanny and Johnnie and Tom, came running up to her and said, "Come and play shuffleboard with us," she said, just as merrily, "Come and help me get

up a merry Christmas for the steerage children."

Of course they all laughed at the idea, which seemed so absurd to them at first, but they listened eagerly while Barbara unfolded her plans, and were delighted to help her, even though they were so bitterly disappointed about not getting home to Christmas delights themselves. All that day and the next they were very busy. Long consultations were held in every sunny nook and corner of the deck and in the saloon. They consulted with the captain and the purser and the ship's cook and the stewardess, and some of the mothers, and, though they worked hard with heads and fingers, no one complained of weariness.

It was quite astonishing how bright and happy every one seemed when Christmas morning dawned, and how every one, even those who had scolded most because the ship was delayed, wanted to help the children in their plans. The stewards were constantly coming to say that Mr. or Mrs. Somebody or the second mate or the cabin boy would be glad to do one thing or another to make the evening a success. From the cook's galley issued fragrant odors of boiling sugar. Since no confectioner was to be found just around the corner, the cook had offered to make Everton toffy and some other goodies, and several ladies were going to make a supply of other candies.

Away down in the hold, at the bottom of her biggest trunk, Barbara had a wonderful box of lovely perfumed tissue papers from Paris, a great store of rose pink, buttercup yellow, rich cardinal and dainty leaf greens, and an old Frenchwoman had taught her to make beautiful paper flowers. Barbara took several minutes to think about it even after the trunk had been brought up from the hold. She tried to convince herself that the children out in the dull, dismal steerage would not appreciate the beauty and delicacy of these wonderful French papers, but into her mind floated the words of a hymn that her mother used to sing:

> I gave my life for thee.
> What hast thou given for me?

and she jumped up from the floor with a bright face, gathered all her treasures in her arms and carried them to the large stateroom where Lulu's mother lived and where the children liked to gather.

Great excitement prevailed in the steerage Christmas morning when a notice, written in two or three languages, was put up announcing that Santa Claus invited all the fathers and mothers and children to the big cabin, at three bells, to celebrate Christmas Day, and the mothers worked all day long to put their families in the best possible condition for a merrymaking. In the first cabin there was great hurrying about and whispering and planning. No one said, "What a pity that we haven't this or that!" instead, all worked with a will on what they did have. Each passenger had been asked to contribute at least one gift for the steerage children, and to leave the gifts in Lulu's mother's stateroom. The children were gay with excitement when they saw the great piles of packages that came in, enough to fill one berth and run over into another and another. Even the frosty old judge, whom they had hardly dared to ask, brought a splendid pocket-knife with five blades, and three cunning little boxes with a silver American dollar in each. The handsome Italian opera singer found a warm muffler and a box of bon-bons, and the pale invalid gentleman, who had hardly spoken all the way over, contributed some curious Japanese whistles. Nearly every one brought something pretty or useful.

At length three bells rang out cheerily a long and pretty chime that the boatswain had contrived to practice, and before the last stroke had sounded every one was hastening to the big cabin, from which the captain had caused every unscrewable thing to be removed. Some one was playing a merry march on the piano, and as the steerage children came in, their faces shining with pleasure and hard scrubbings, each was welcomed with a "Merry Christmas," and led to a seat, not alone, but with some more favored child to keep him company. Then a select choir, which a professional musician had volunteered to train as his part of the evening's amusement, sang a beautiful Christmas carol. Next, the captain made a little speech of welcome, and while he was talking there came a furious rapping and jingling at the door, and the sound of whistles blowing and of some one calling, first in German then in English, "Let me in. Let me in, I say." Barbara and Lulu and all the children rushed together to the door, and as they opened it in bounced the biggest, broadest, jolliest Santa Claus—a red-cheeked, big fellow dressed in all the pretty, soft, white wool things that could be had, and a tall white cap, on which the Italian opera-singer's long white plumes were waving. On his back was a heavily loaded pack from which suspicious looking parcels were peeping, and from a pack under his chin pretty lace bags made in hearts and rounds and boots and ships showed full of candies.

The jolly fellow danced all round the room, jingling the tin things that answered for bells, singing scraps of Christmas songs and tossing his candy right and left until every one was supplied. The dear little stranger children were so delighted that they could do nothing but shout and clap their hands. One rosy Gretchen laughed until the tears rolled down her fat cheeks. When the candies had been distributed, Barbara and Lulu and Meena and Gretchen went around passing baskets of pink and red roses, paper to be sure, but sweet and pretty for all that, and each tiny nosegay was wired to a sharp wooden toothpick. When all the company stuck the flowers in their coats and dresses, they presented quite a gay and festive appearance.

Then came the presents, for the strangers only. If you had understood German and French you might have translated all the exclamations, but any one could guess their meaning. One little girl fairly cried with joy over the lovely French doll, bought for an American child but given instead to the young traveler who had never known the pleasure of such a beautiful possession and would never forget it, either. It was the same little girl who had shown her rag-baby to Barbara. The judge's handsome pocket-knife went to a lad of sixteen who was likely to tear his pocket out looking at it. The jolly broad Santa Claus went everywhere and played games with the children when his pack was emptied, and let them climb on his shoulders and told stories in German and French and English. And when it was all over and the cabin was deserted, Barbara told the captain that it was the very best Christmas that she had ever spent.

Closet and Altar

Begin each day by tarrying before God and letting him touch you. Take time to meet God.

From end to end, alway,
The same Lord, I am with you. Down the night,
My visible steps make all the mystery bright.
Lo! it is Christmas Day!

—*Holy-Tides.*

Let us now go with the shepherds to the manger of Christ, that is, his church, and as he lay in that manger in swaddling clothes, so in the sacred Scriptures we shall find our Saviour. Let us also with a lively recollection of the words of this mystery, like Mary, the blessed mother of our Lord, keep pondering them continually in our hearts. Let us with glad voices join in the angels' song, for if they rejoiced so greatly on our account how much more ought we to rejoice to whom this Child is born, to whom this Son is given.—*Gerhard.*

O blessed day, which giv'st the eternal lie
To self, and sense and all the brute within,
O come to us amid this war of life,
To hall and hovel, come; to all who toil
In senate, shop or study; and to those
Ill-warned and sorely tempted—
Come to them, blest and blessing, Christmas Day!
Tell them once more the tale of Bethlehem,
The kneeling shepherds and the babe divine,
And keep them men indeed, fair Christmas Day!

—*Kingsley.*

It is good for us to think as richly and deeply of Christ as we can. It is good for us to analyze in patient meditation all that he is to us and all that we can be toward him. But O, let us beware lest any subtlety of thought or depth of meditation ever deadens or dulls in us that first, great, deep longing of the soul for him who is its only Saviour. In deepest grief, in uttermost perplexity, often in great and overwhelming joy, always in conscious sin, that yearning desire asserts itself. It is as instinctive as the movement of the hurt child to its mother or of the parched beast to the river. . . . While others call the wondrous Lord by partial names that utter some one side of his wondrousness, to us he has but one name—Saviour. He is that and that alone, and all besides only as it is wrapped up in that.—*Phillips Brooks.*

Almighty God, teach us the meaning of love, for we know it not, though we speak it often. When we say we love God may our heart go with our word. We bless thee for a gospel of love. We rejoice that when the heavens were opened and thy voice was heard it was a voice of love, and our highest rapture is to remember that Jesus Christ came to show the love of God which passeth understanding. We bless thee that in God our Father, made known to us by the Saviour of the world, we have all we need for time and for eternity. Blessings be upon him who delivered us from our low estate. We will say of our Redeemer that he is mighty to save. The Lord have us in his holy keeping. Build us on the rock of truth. Light us with the lamp of love. Comfort us with the consolations of the gospel. Stir us with an immortal hope of being forever with the Lord, whose birthday we are now holding in remembrance. Amen.

The Conversation Corner.

IT is only three weeks since the Corner had a letter from Dr. Grenfell about our crippled Cornerer in Labrador, but I have now one from Pomiuk himself, and I am sure that in the midst of your Christmas rejoicings you will be glad to get good news from the poor boy whose life your contributions have helped to make happy. It is in fact the Christianity of Christ, whose birthday we keep, that has sought out this suffering, dying, heathen boy on that wild coast, saved his life and made him, even in weakness and pain, a patient, joyous Christian.

Aukshenai Martin: I'm glad to get letter. *Nakumeek angiuallumeek.* [Thank you very much indeed.] Me like more letter. I'm glad bicycle pictures. You want my picture. You got my picture here. I want some more Martin picture. You ask him *aukshenai* his ladies, Mr. Smith, Mr. Vincent. I'm glad tomorrow I'm going Battle Harbor, I suppose. Sister too. Dis man here, sick man, George. [A lad with double pneumonia, now getting better.] George sing "shelf behind the door." I'm sing *Takpanêle.* By and by me learn crutches. I'm glad [he means *happy*] all the time. I'm in bath in morning all the time. Nice, warm. You got a bath? Me want you come to Battle Harbor. You come see me [and] Sister, please. Me make little komatik [dog-sledge] for you next year, I suppose. Yesterday Sunday. A fine sing yesterday. [He came to service and lay on the top of a chest of drawers.] Sir Donald anchor outside. I'm see it inside de window. I can't go out now, too cold. I'm very laughing. Good-by, Mr. Martin. Sister put me to bed now. Me Gabriel, Pomiuk, Grenfell, please. Dat's all. [A fit of laughter.]

POMIUK

The signature is Pomiuk's own autograph, but the letter was dictated to Dr. Grenfell, who added the explanations in brackets and the following cheering note:

Dear Mr. Martin: Here is Pomiuk's answer to you. He is better, I am thankful to say, and as happy as a cricket. You will, I expect, have to grow young enough to pay a visit to Battle Harbor next year and see Pomiuk there! I shall leave him all winter there with Sister Williams.

W. T. G.

I see by the maps that Battle Harbor is on an island a few miles north of Belle Isle, at the eastern extremity of the Straits of Belle Isle, in about Lat. 52° 15′. On your atlas you can locate it near St. Louis's Bay or Cape Charles. There we can imagine our boy Gabriel to be all the long winter, singing his favorite "Takpanêle"—

Up in heaven, up in heaven,
There will be no sorrow there—

although I hope we shall get another word from the missionary before the winter storms (of November) oblige him to leave the coast. The above letter from Indian Harbor Hospital was dated Oct. 18.

We may increase our holiday joy, too, by thinking that two Armenian orphans are to have a home all winter on account of the contributions already received at this writing—two weeks before Christmas. Twenty dollars have thus been added to the fund, but I presume other gifts from the children will still continue to come in. Two letters from Taunton, Mass., Providence, R. I., and Wethersfield, Ct., are unsigned, and although anonymous contributions of *this kind* are never put in the wastebasket, it is better that names be given so that receipts can be returned. One gentleman writes:

The inclosed is sent as the result of interest awakened in our six-year-old boy from the reading of the "Conversation Corner"—a regular practice on Sunday afternoons. His dime, included herewith, represents a larger part of his total possessions than most of us give at the call of any need, however worthy!

Here are two letters which give a hint of the same thing—the happiness of making others happy.

DEDHAM, MASS.

I live close by the Dedham jail. The young people of our Christian Endeavor go to the jail once a month on Sunday afternoon to sing Gospel Songs. The prisoners remain in their cells and the songs are sung in the large entrance hall, where all can hear. The men enjoy the music very much. The first time the songs were sung the prisoners clapped their hands, but the sheriff told them not to do it again. On Thanksgiving Day a good dinner of turkey and plum pudding is given them.

MASON S.

BARTON, VT.

Dear Mr. Martin: My school commences tomorrow. I have had two weeks' vacation. I went to Junior Christian Endeavor this afternoon. We sent a Thanksgiving dinner to some poor people and they enjoyed it and I am sure we did.

AUGUSTA S.

LATEST PICTURE OF POMIUK.

A lady in Oregon speaks of Mr. Coffin's juvenile books, and both she and a Connecticut boy refer to the Hampton Beach wreck.

FOREST GROVE, ORE.

I have just finished reading, with my children, The Boys of '76—a wonderful incentive to patriotism, is it not, as well as a most fascinating story? It seems as though every American boy ought to read it. The picture of the wreck in the Corner reminds us of a disaster on the Washington coast, a few miles north of the Columbia bar. While there in September we walked up the Long Beach to see the Glenmorag, a fine, large, four-masted Scottish vessel which went ashore one afternoon in a dense fog. Before they had any warning of being out of their course they found themselves in the breakers and were soon grounded in the sandy beach. There she stood, uninjured, perfectly upright, her hulk ten feet deep in the sand, and at low water one could walk all about her. Her anchors were put out to save her being considered a wreck.

THOMPSON, CT.

Dear Mr. Martin: I am eight years old today and would like to join the Corner. I read the Conversation Corner every week. In July I went to Beach Cottage, Hampton Beach. What cottage did you go to? [The "Day."] I saw the wreck. Did they sell candy and ice cream when you were there? [They offered it for sale.] Did you ever go berrying up the road opposite the fish-houses? [Sarah Noah says we did not.] Did you know my grandfather? [Yes, both of them.]

HERBERT C.

A *Merry Christmas* now to all the Cornerers—including Gabriel, the children in Japan and Turkey and Australia, and even D. F.!

Mr. Martin

CORNER SCRAP-BOOK.

Childrens' Names. I half promised last week to print some time the names of children of the Pilgrims. The following list is not from the Plymouth records, but one which I penciled down a few weeks ago when a gentleman was giving me some of the names of his "Highlander" scholars in one of the Southern States. How funny it would sound to hear him call them up in their classes, one after another—Noah, Jacob, David, Ezekiel, Jessie, Daniel Malachi, Odas, Martin Bird! The parents must have been interested in the lives of great men, past and present, for they named their children Alexander, Caius, Homer, Virgil, Byron, Napoleon, George Washington, Robert Lee, Cleveland. In one family were these names: Joseph, Isaac, Elisha, Cyrus, Luther, John Wesley and Polly Ann. Polly Ann was a girl, but Jessie was not. Here was my friend's girls' class: Doshy, Luler, Leler (perhaps they were twins), Jimmy, Willie, Odor (perhaps she was sister to Odas), Parthenia, Larkanelia, Saraleria Zuila and R V. The names of places from which the scholars come are taken from Scripture also, as Joppa, Mt. Pisgah, Mt. Hebron, Mt. Zion, Boaz, Ruth, Lot. Some of the people belonged to a sect called "Saints," and they settled in a place called Hog's Jaw—a name I do not remember to have seen in the concordance or classical dictionary! (Curiously enough, a few minutes after writing this, I received a message from my friend as to a new pupil: "*Columbus* has just discovered us and gone into the class with that other eminent navigator, Noah.")

Picturesque Place Names. A Boston paper had, a few days ago, an interesting article with that title, which gave many names, right here in our own Massachusetts, almost equal in picturesqueness to the residence of the Southern saints above noted. Here are some of them: Jinglejerry Hill and Shillyshally Brook in the Middlesex Fells; Bad Luck Swamp in Rehoboth, Bad Luck Mountain in Granville, Bad Luck Pond in Douglas; Burncoat Brook in Leicester, Sought For Pond in Westford, Wrangling Brook in Groton. Most of these seem to indicate troublous adventures on the part of travelers or settlers, but here are others which give hints of happier experiences: Baiting Brook in Framingham, Bean Porridge Hill in Westminster, Cheese-Cake Brook in Newton, Bread and Cheese Brook in Bristol County and Clam Pudding Pond in Plymouth County. Probably some of our readers residing in those places may know the traditions connected with the singular names.

What the Children Say. A little girl of two and a half had been told several times that it was not polite to do so and so. Afterwards, when the lamp was lighted, she thoughtfully asked, "Is that a po lite, grandma?"

L. A. M.

The Christmas Angels: A Study in Sacred Art

By Estelle M. Hurll

As royal personages announce their visits to any of their provinces by sending forward heralds of the glad tidings, so the Prince of Peace prepared his advent into our world by advance messengers from the Father's throne. Those most deeply concerned with his coming were the first to hear the word, Mary and Joseph, she who was to mother his human babyhood and he who was to guard and protect the growing youth. As the day of his coming was at hand, the message was extended to the people at large, and those who were chosen for the revelation represented both ends of the great scale of human life. The shepherds of Judæa stood for the poor and ignorant, the seers of the East represented the profoundest scientific and philosophic learning of their time. Thus none were left out by the royal summons.

The revelation was made in all cases, except in the vision of the star, by the appearance of angels, and thus our meaning will be clear when we designate the whole glorious company as the Christmas angels.

And still their heavenly music floats
O'er all the weary world.

The vision of their glory still dazzles our imagination, and art is ever striving to seize and fix for us some faint suggestion of their beauty.

THE ANNUNCIATION—*Andrea del Sarto*

To Mary, the highly favored, the blessed among women, the royal annunciation came by the mouth of an angel of high rank, Gabriel, who stands in the presence of God. Their mysterious interview has been a favorite subject in art from an early period in the Christian era down to our own times. It is counted among the wall paintings of the Catacombs, on the sculptured sarcophagi of early Christians, in mosaics, in miniatures, in the frescoes and altarpieces of convents and churches of the Renaissance and in easel pictures of the nineteenth century. The earliest example I can mention is in the cemetery of St. Priscilla at Rome, and the latest a lovely easel picture hung in the Boston Art Club Exhibition of January, 1896, by Miss Mary L. Macomber; and the two pictures are not so dissimilar as might be imagined. The motif remains substantially the same through the centuries, the two figures being invariably opposite each other, the Virgin usually at the right and the angel entering at the left.* Nevertheless, in spite of this fixed basis for the composition, there is room for abundant variety in accessories—the furnishings of the room, the occupation of the Virgin, the gesture and attitude of the angel, the details of drapery and the symbols introduced. All these matters are so interesting that the study never becomes monotonous, and beyond that the subject itself is so dramatic that we can never tire of its interpretation. Untold ages of divine love lie behind the angel's message, untold ages of human joy reach beyond the Virgin's answer; the destiny of the human races hinges upon this moment of history. We therefore turn with intense interest to each new picture of the scene to gain the artist's conception of its real significance.

THE ANNUNCIATION—*Fra Angelico*

In going back to early art we cannot of course look for much "expression" in the period of crude technique. It is interesting to notice, however, the curious details of those compositions which are based upon the Protevangelion of St. James. This document relates that the angel's voice was first heard by Mary when she was out drawing water, and that the vision became palpable when, on returning to the house, she had taken up her spinning. Accordingly, the first artists who treated the annunciation showed the Virgin at the spring or occupied with her spinning.

The only example I have seen of the former subject is on a carved ivory book cover dating back to the sixth century. The spinning scenes are more common, or at any rate have happened to come oftener to my notice. One is carved on a sarcophagus at Ravenna, another is wrought in mosaic in S. Maria Maggiore at Rome, and still another is a miniature in the Evangelarium of Bruchsal in the library at Carlsruhe. The distaff and pitcher are in later art replaced by the book in the hands of the Virgin, on the supposition of St. Bernard in the Perfect Legend that she was reading the Scriptures when the angel "came in unto her." Sometimes she kneels with her book open upon the *prie dieu*, sometimes she sits with it resting on her lap, or stands holding it closed in her left hand. The attributes of the angel do not spring, I think, from any legend or authoritative writer but grew up spontaneously out of natural symbolism. He carries a wand or scepter as the attribute of a herald, a scroll as an ambassador's message, a branch of olive as a token of peace, or a lily stalk as a tribute to the Virgin's purity. His hair is bound by a jeweled tiara, a simple fillet, a wreath of olive, a garland of flowers, or is ornamented by a tiny, tongue-like flame. The tiara belongs to early art, both German and Italian, the olive wreath to the Sienese, and the flowers and flame to the Florentines. Filippo Lippi has three times painted the Annunciation and always his figure of Gabriel wears a charming garland of flowers on his fair ringlets. The flame-touched brow belongs to the two monk painters, Lorenzo Monaco and Fra Angelico.

The fillet is seen in the lovely Annunciation by Bartolommeo, in the Villa Ferati di San Marco. Many pictures show the angel's hair unbound and unadorned. In a few rare instances the angel has no wings, this conception being adopted by Rossetti in his famous Ecce Ancilla Domini.

In general treatment the German annunciation is far more elaborate than the Italian. The background is usually a richly furnished bedroom, with fine Gothic windows and tiled floor. The draperies of both figures are voluminous and heavy. The Italian annunciation is more often seen in an open court, and the treatment of draperies is much simpler.

The best German art is intensely earnest. The angel delivers his message with solemn

*I recall four exceptions to this rule where the position of the figures is reversed: by Filippo Lippi, in the Doria, Rome; by Rubens, in the Belvedere, Vienna; by Baroccio, in the Vatican Gallery; by John of Bologna, on the door of the Pisa Cathedral. Can any reader refer me to others?

dignity and the Virgin receives it with devout seriousness. To the lighter Italian temperament the joy of the message overshadows its solemnity. Each phase may be exaggerated beyond proper limits, making the occasion as grave as a funeral or as gay as a child's holiday.

The most famous paintings of the annunciation are so widely known through many reproductions that it seems a vain repetition to speak of them here in detail. For our illustrations we choose two which, though from the same school of art, the Florentine, represent two widely contrasting types. Andrea del Sarto wished to make a fine and elaborate composition; Fra Angelico reduced the subject to the simplest possible scale. He has even discarded the usual symbols, the dove, the book and the lily.

Andrea del Sarto gives the scene the beautiful setting of an Italian landscape, enriched by fine architecture, while Fra Angelico places it in his own quiet, beloved cloister of San Marco. The Virgin of Andrea del Sarto stands in the majestic pose of an antique statue, wearing her strong young beauty with the dignity of mature womanhood. She is a princess receiving a royal messenger, while the Virgin of Angelico is a delicate, shrinking maiden, who hears the fearsome tidings with timid humility. The contrast is equally marked in the two types of angels. With Andrea del Sarto Gabriel is a creature of flesh and blood, of robust, virile beauty. With Fra Angelico he has a delicate loveliness which belongs to another sphere than ours. The one is the idealization of a fine model; the other is the embodiment of a celestial vision. The one shows the cultivated taste of a man of the world; the other is the work of a visionary monk. Had we only these Christmas angels to judge the artists by, we could readily understand how the one was called "*senza errori*," the faultless painter, and the other Fra Angelico, the angelic brother.

The Virgin Mary having heard and accepted the royal message, the angel of the Lord now appears to Joseph, her espoused husband, in a dream, explaining the divine character of the Virgin's experience, revealing the sacred mission of the coming Child and committing the mother to his guardianship. We scarcely realize, I think, the importance of this annunciation and its bearing upon the life of our Lord. It was, in fact, a necessary complement of the annunciation to the Virgin, in order that the good man in whose keeping the holy Child was to be placed should have the same assurance of his true origin and mission as did the mother. By this angelic revelation a close understanding and sympathy were established between husband and wife, without which the Child could not have been "subject to them" through his boyhood. Art has, however, failed to note either the importance of the event or the essential picturesqueness of the scene. This is doubtless because Joseph's second angelic visitation, when warned to take

JOSEPH'S DREAM—*Raphael Mengs*

flight into Egypt, has completely overshadowed the first with its larger pictorial possibilities.

Thus it nearly always happens that when we see mention of a picture called Joseph's Dream the subject proves to be the second dream, where Joseph, Mary and the Babe are discovered asleep, and the angel speaks to the husband pointing to mother and Child. I think we may fairly make an exception of the pictures by Raphael Mengs of this title. Several times he has treated the theme and always he gives us the two figures only—Joseph seated at his carpenter's bench and the angel beside him. This we may interpret as referring to Matt. 1: 20, where the angel says, "Joseph, thou son of David, fear not to take unto thee Mary thy wife." We are impressed by the strong, honest face of Joseph, seamed with lines of toil. He is enjoying the deep sleep of the laborer, his muscles relaxed, his body completely at rest. Into his dreams comes the reassuring voice of the angel who stands behind him, a figure of radiant beauty.

In Tissot's Illustrated Life of Christ, just now issuing from a great publishing house in France, we have a very remarkable interpretation of Joseph's dream from the standpoint of a student of Jewish traditions and customs. Joseph is lying on a rug in Oriental fashion, and is just starting up, his hands raised in surprise, as the vision appears to him. This vision takes form from the descriptions which would be most familiar to the reader of the Hebrew Scriptures. Six overlapping wings, pink tipped, form the chief substance of the angel's body, as in the vision of Ezekiel. A face gleams from the center of the whirl of yellow light which veils the whole figure. In dim outline one sees two tiny hands pointing up. That all this is in a dream we may know from the fact that Joseph does not look up at the angel, but takes rather the attitude of one listening.

There is a very quaint and unique picture in the Berlin Gallery which forms a sequel to the dream of Joseph. It is by an unknown German master of the fourteenth century, and is entitled Joseph Recognizing in Mary the Mother of the Saviour. As I have never seen the picture I quote directly from the catalogue description, translating the German literally: "Under a Gothic canopy-like wood structure, from the gable of which hangs a lamp, sit Joseph and Mary on a bench, at the left Joseph, a staff in his hand. He begs Mary's pardon for his distrust, now that an angel who appeared to him in a dream has shown him that the Child which Mary is to bear is the Saviour and springs from the Holy Ghost. On each side is a musical angel."

THE APPEARANCE OF THE ANGEL TO THE SHEPHERDS—*Castiglione*

The months go by, and at length comes the holy Christmas night when the Bethlehem manger receives the Prince of Peace.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

This beautiful incident we conceive as occurring simultaneously with the nativity, and Christian art has always connected the two scenes in a single picture. Usually,

however, the Annunciation is made subordinate to the Nativity. In the earlier art, little being known of perspective, the scene is literally at the side of the manger. Sometimes a single shepherd receives the message, as in the Greek Menologium of the Vatican; sometimes there are two, as in the nativities of Duccio and Giotto; sometimes three, as in The Great Latin Psalter of the Boulogne Library. When art became more advanced "the field" was relegated to the distant background, and to give it sufficient prominence it is a hillside rather than a plain. An Italian example is Luini's Nativity in the Louvre, and a German, the Nativity by Peter Cristus in Berlin. The Annunciation to the Shepherds is also combined frequently and in the same way with the Adoration of the Shepherds, as in Palma's in the Louvre, Aspertini's in Berlin and Signorelli's in the National Gallery.

In all these pictures the "multitude of the heavenly host," whose song followed close upon the annunciation of the herald angel, appear above the roof of the stable, transferred thither from the field by poetic license. Three figures only did duty for the "multitude" in the early days, the number having a mystic significance. In later times, when the artists' powers were greater, the number expanded into a genuine "host." The association of three musical angels with the Christ-child was, however, an idea which art did not relinquish. In pictures of the enthroned Madonna, so common in the schools of northern Italy, we find the lovely conception perpetuated in a new form. The angels, once above the manger, are now at the foot of the Christ-child's throne singing the praises of the infant King. From such a picture we take the Christmas angels of our cover picture. They belong to the splendid altarpiece by Girolamo dai Libri in the Church of San Giorgio Maggiore at Verona. Mrs. Jameson, in speaking of chorister angels, calls attention to the difference between those which are merely decorative and those which truly express the spirit of music. These of Girolamo dai Libri certainly belong to the latter class. They are singing because they love their song: "Glory to God in the highest, and on earth peace, good will toward men."

The Annunciation to the Shepherds is treated independently when introduced into the life of Christ as one of a series of compositions. We find it among the subjects in early miniatures, a notable example being the codex of Egbert, Archbishop of Treves, made by Keraldus and Heribertus, two illuminators of Reichenau in the tenth century. Much nearer home are three very interesting examples in the collection of Mr. Thomas F. Richardson, now on exhibition at the Boston Museum of Fine Arts. They are in service books dating back to the fourteenth and fifteenth centuries, and are fine specimens of illumination.

In Gaddi's series of frescoes in the Baroncelli Chapel of Santa Croce, Florence, one panel is devoted to this scene and is here reproduced as an illustration. There is a quaint charm about it which completely captivates the fancy. The angel is of that early type which so naïvely imitates the bird form, the draperies sweeping back in just the curve of a bird's breast, the small wings spread for flight. He bears a scepter, a symbol whose use we have already noted in the hand of the angel of the Virgin's annunciation. Coming on a pale yellow cloud, he beckons to the shepherds just awakening in the gray mist of dawn, and they raise their faces to him earnestly.

Outside series of the life of Christ the Annunciation to the Shepherds as an independent subject is rare and belongs distinctly to artists specially fond of pastoral scenes, of cattle and peasant life. There were first the Da Ponte family, who flourished in Bassano, Italy, in the sixteenth century and were the real originators of the *genre* style. I have counted six pictures attributed to various painters of this name in the galleries of Europe. They are fine landscapes, with well-rendered figures of cattle and men, but the shepherds do not take much interest in the angelic message, nor can we blame them for their indifference to so uninteresting a vision.

THE ANNUNCIATION TO THE SHEPHERDS—*Gaddi*

THE ANNUNCIATION TO THE MAGI—*Gaddi*

In the seventeenth century the *genre* style reached its highest perfection in the Dutch school, hence we naturally find many among them who attempted the appearance of the angel to the shepherds. The list of those who treated the subject, including Dutch, Flemish and German masters, contains the names of Rembrandt and his pupil, Govert Flinck, Berchem, Dietrich, Wouverman and Van Haensbergen. In other countries in the same century it was painted by Poussin, a French landscape painter, and Castiglione, an Italian cattle painter. The picture of the latter, in the Brunswick Gallery, is reproduced as our illustration. The motif is entirely unique. The angel has "come upon them" in the midst of their herds—no far-away vision in the sky, but a tangible reality standing beside them. With eager, boyish grace he unrolls the scroll while they cluster about him, listening to his message.

There is nothing to be seen of the angelic host. One would indeed imagine the entire scene an everyday affair. In northern art, on the other hand, although equally commonplace in point of type, there is a more definite recognition of the supernatural in the event. A sense of mystery is given by setting the scene in the darkness of night, and in the vivid contrasts of light and shade we get the effect of the Christmas hymn:

> It came upon the midnight clear,
> That glorious song of old,
> From angels bending near the earth
> To touch their harps of gold.

At just what time the next divine annunciation took place we have no clear knowledge. Some time after the birth of Christ three strangers appeared in Jerusalem saying they had seen his star in the east. We may well believe that their journey from a distant land had occupied a long period and conclude that their vision may fairly be included in the cycle of Christmas subjects. To explain how the star announced the birth of a child was a problem which art solved with naïve and poetic simplicity. It was no common star surely and to make this truth patent some of the early painters show within its rays the outlines of a baby figure. This is the way in which Gaddi treated the subject in the series to which allusion has already been made. It is interesting to place his Annunciation to the Magi beside the Annunciation to the Shepherds and note that the same spirit of simple piety animates the two. Long before Gaddi's time the tradition had taken root that the wise men were kings, and art had accordingly represented them richly appareled and wearing or carrying royal crowns. Thus Roger van der Weyden painted them in the famous triptych of the Berlin Gallery, showing them trailing their embroidered robes on the ground, and doffing their crowns before the Christ-child star. But the simple Gaddi would have none of this. He tries to show us character rather than fine clothes, and to him the Magi were first of all humble men of God. They represent three ages of life—old age, manhood and youth. The old man has the fine head of a genuine sage. The youth is ill-drawn and resembles the shepherd in the other picture, but the real earnestness of the whole conception precludes any caviling at imperfect technique.

There is still another art explanation of the Magi's vision: the *guiding star* has sometimes been identified as an *angel guide*. In the Greek Menologium of the Vatican, previously mentioned, is a very remarkable Adoration of the Magi, showing the three men led to the mother and child by a tall, graceful angel. From the tenth century to the nineteenth is a far cry, we are told, in matters of art, but one of the greatest artists of our time has seen fit to adopt this old and long forgotten conception. Sir Edward Burne-Jones in his beautiful water color painting of the Adoration of the Magi (Manchester Art School) shows a lovely Christmas angel floating above the ground just in advance of the three kings who approach the holy child.

As a companion picture to this he

has given us the great work representing Angels Leading a Shepherd and a King. The original painting is in the church at Torquay, Eng., and is reproduced here as one of our illustrations. As it was a pre-Raphaelite conception to give the Magi an angel guide, so also was it a pre-Raphaelite method to bring both Magi and shepherds into the same composition. When the shepherds adore the Christ-child, the Magi are seen approaching with their train along a winding road (Ghirlandaio's Adoration of Shepherds in the Florence Academy). In scenes of the Adoration of the Magi, the distant hillside shows the annunciation to the shepherds as a correlated event (Ghirlandaio's Adoration of Magi in Foundling Hospital, Florence). Again all meet at the manger, the shepherds on one side and the kings on the other (Botticelli's Nativity in the National Gallery). This last motif Rossetti has adopted in a more generalized form in his picture of The Infant Christ Adored by a Shepherd and a King (Llandaff Cathedral).

Burne Jones, like Rossetti, has doubtless drawn his inspiration from pre-Raphaelite art, but in the particular picture before us he has struck an entirely new note. He has seized upon the moment hitherto disregarded in art when shepherd and king are on their way to the manger, both drawn hither by the same divine leading, by the hand of the Christmas angels. The artist's angels are as distinct a type as those of Fra Angelico. There is a mystic sweetness in their faces which suggests the older painter. But with this is united a graver mien as of those intent upon a sacred mission.

Each lays a finger solemnly on the lips. Is it to hush us to silence that we may hear the *Gloria in Excelsis* or does the gesture mean, as it means when made by the Christ-child, that they bring God's word? These questions we cannot answer, so we are left free to choose any meaning we like from the many sided suggestiveness of the symbol. But the meaning of the entire picture is so clear that he who runs may read. The wise and the foolish, the rich and the poor are all led to the Christ-child by the same Spirit. Whatever the difference in their environment and training, their paths finally converge, as with true humbleness of heart they draw near to the Bethlehem manger. This is the keynote of all sacred art; this is the song of the Christmas angels; this is the consummation towards which we press:

Till the whole world sends back the song
Which now the angels sing.

ANGELS LEADING A SHEPHERD AND A KING—*Edward Burne-Jones*

SOCIAL SETTLEMENTS IN CHICAGO.

Ten of these are now reported. Two of them have become prominent—the Hull House and the Chicago Commons. At the latter arrangements have been made through which, for a nominal sum, instruction in art, music, modern languages, mathematics, mechanical drawing, elocution and business methods can be obtained. Nor are the demands of domestic science, industrial training and the common branches of primary and grammar schools overlooked. The managers report seventy-five weekly appointments, attended by over one thousand persons, with visits from about two hundred persons who belong to the so-called fortunate classes. The cost of carrying on this work, in addition to what comes from the inmates of the home and from money received as tuition, is about $3,500 a year.

The Hull House has become the center of a complex system of improvements. It is in the heart of the West Side, is surrounded by a population which is cosmopolitan in its character, and for which, through the influence of the managers of the settlement, many sanitary and other advantages have been obtained from the city officials. For two years Miss Addams held the position of garbage inspector for her ward. It is needless to say that under her care the streets were cleaner than they had ever been. Miss Johnson, a woman who has had a university education and to whom the Civil Service examination presented no terrors, has succeeded Miss Addams in this office. She is also a resident of Hull House, and as a deputy for Miss Addams has become familiar with the duties of her position. As a social center, and a center whence suggestions go forth for improvement in the appearance of our public buildings, for the securing of playgrounds for children, for the beautifying of the homes of the poor, and for the enactment of laws which shall prevent the employment of children of tender age in our factories and put an end to sweat shops, Hull House has done great good during the seven years of its existence. From other settlements similar influences have gone forth, although no one of these settlements has had the means at its disposal which the two just mentioned have had. It is well known that the work in these settlements is carried on without any open reference to Christianity as its motive force. The question is often asked, If those who are to be reached would be kept away were the Christian character of the settlement made more prominent? FRANKLIN.

A reaction from excessive Christmas giving appears this year in the tendency to substitute a letter for the conventional present. And what gladness may be diffused in this simple way! Individuals who have a large and delightful correspondence often fail to realize that the world is full of people to whom the coming of a letter is really an event. A special message, received on Christmas Day, filled not only with the perfume of personal affection, but with some allusion to what the day commemorates, has a power which a merely perfunctory offering, however costly, lacks to refresh the spirit and brighten the outlook into the future. If no missive of this sort to the lonely, the disheartened, the sorrowful went forth from your pen this week try to atone for the thoughtlessness or neglect before the morning of the New Year dawns.

The Sunday School

LESSON FOR JAN. 3. *Acts* 1: 1-26.

CHRIST'S ASCENSION.

BY REV. A. E. DUNNING, D. D.

The book of the Acts is the record of the history of the first thirty-three years of the Christian Church. The teacher needs first to read the entire book and prepare for himself such an outline of its chief events as will show the early unfolding of the principles which underlie the church. Such an outline may not be exactly the same as that indicated by the International Lessons, but will probably be in harmony with them.

The writer of the Acts first points back to the gospel in which he had recorded "all that Jesus began both to do and to teach, until the day in which he was received up." Then he shows that he writes this book to tell what Jesus continued to do and to teach, through his apostles, for thirty-three years after he was received up. This first lesson summarizes what he did and taught during the time between his resurrection and ascension. It emphasizes these four things:

I. *The kingdom of God* [v. 3]. That was the main theme of his teaching during the forty days in which he repeatedly showed himself to the apostles. Luke wrote his gospel to show that Christ's kingdom was meant to include all mankind. Jesus had claimed to be the rightful king of Jerusalem. Read Luke 19, 20. The Jewish rulers rejected his claim. But Luke showed that Jesus was the rightful king of the whole world. Read, for example, Luke 13: 18-30. He takes up the subject again in the Acts, beginning with Jerusalem as the point of departure from which the new kingdom is to spread through the earth. What did Christ teach his disciples during those forty days concerning the kingdom of God?

1. He gave them satisfying proofs of his resurrection. He "showed himself alive," not merely by letting them see his body with the prints of the nails and the spear thrust, but by revealing his mind and heart as he had done in the years of companionship before his death. He had taught them about his kingdom till its object had become their absorbing ambition. He had sent out the twelve in a circuit in Galilee, and later the seventy, to proclaim, "The kingdom of God is at hand." Now he was sending them on the same errand through the whole world. In this they had evidence stronger than the testimony of witnesses that the same Jesus was with them again.

2. He commanded them to wait in Jerusalem for the signal to begin their work. The new kingdom was to unfold from the old. The promises to the fathers were to be continued as promises to them. They are ours also. The spiritual life, which is the abiding impulse of the Christian Church, was to come first to men in the city where the glory of the old kingdom had been most clearly seen, where God had made known in his temple his presence, his justice and mercy.

3. He told them not to try to make known about his kingdom what had not been revealed to them. They did not know much about the time when particular events connected with its coming would take place. He had told them, and now he repeated the assurance, that his own knowledge on that subject was limited [Mark 13: 32]. They would know more than they then knew as time went on. But they would better learn about the kingdom by advancing in knowledge of his spirit and aims than by speculating about the date of its consummation. No doubt he would say the same thing to us today.

4. He taught them that their chief work in extending his kingdom was to be bearing witness to himself. They knew him. They loved him. He had lived with them and would continue to be their teacher. He was about to withdraw his bodily presence, but instead of that he was coming to abide in them by his spirit, the Holy Spirit of God.

II. The promise of the Father [v. 4]. He reminded them that he had already spoken of it [John 15: 26; 16: 7]. The life of the church has been from the beginning, and still is, the Holy Spirit. If he were taken away the record of Christ's life and teaching would bring us no hope. The Holy Spirit was not a new gift after Christ's ascension. He had been the life of the Jewish Church. Christ was begotten by the Holy Spirit [Luke 1: 35], baptized by him [Luke 3: 22], sustained in temptation by him [Luke 4: 1] and received power through him [Luke 4: 14, 18]. Yet the presence of the Spirit up to the time of Christ's ascension had been only preparatory to that full outpouring and that indwelling in all believers and in the church as the body of Christ which began at Pentecost and which is now the power of the church. Peter in his first sermon declared that the prophets had foretold the gift [Acts 2: 17], that Jesus had fulfilled the promise [Acts 2: 33], and that every one who repented of sin and was baptized into the name of Jesus Christ should receive the gift. That promise is to us also [Acts 2: 38-40].

III. *The ascending Christ* [v. 9]. With this promise of the Holy Spirit on his lips he was received up out of the sight of his disciples. Luke is the only writer who gives any account of the ascension. But all the apostles bear witness to the fact. When they proclaimed his resurrection from the dead and were asked, "Where is he now?" their one answer was that the heavens had received him. They spoke of him as "seated on the right hand of God." They exhorted his disciples to fix their affections on things above where Christ was. They taught that in the general resurrection of believers he would descend from heaven, when they should be, as he had been, "caught up in the clouds."

But this ascension of Christ was not a journey to some distant sphere. It was simply his passing from human view into the unseen where he now is. "A cloud received him." He was not far away. He was at hand, Peter said, to bestow the Holy Spirit. The new light and love in which the church was born was evidence of his presence. "Being by the right hand of God exalted, he hath poured forth this."

IV. *The promised return of Christ* [v. 11]. As his ascension was a withdrawal from sight, but not a journey to a distant realm, so his coming again was not to be from some far-off world, but simply an unveiling of what is now hid from our view. The men in white apparel who gave the promise were not seen coming from a distance. "Behold, two men stood by them." They said that, as Jesus had disappeared into heaven, he should "so come in like manner." They did not say he would be seen coming by the same people, nor that he would come to the same place, nor appear in the same body. "As the lightning cometh from the east," Christ said, "and is seen even unto the west, so shall be the coming of the Son of Man."

The disciples at first believed and preached that Christ's coming again would be soon and would be visible, just as some now anticipate his return in our own day. They believed that he would come to complete the establishment of his kingdom on earth. But Second Adventists expect him soon, because they believe the work of perfecting his kingdom is nearly completed. Perhaps none of us who look for him have sufficiently realized that his second coming is not to be a journey from a distant heaven, but an attainment of spiritual vision to behold him as he is.

The book of the Acts begins with themes of great present significance—the kingdom of God; the gift of the Holy Spirit; the ascension of the Redeemer to the right hand of God, where he ever liveth to make intercession for us; his expected coming to reign over all. We have spoken of these things as related to the new-born church just starting on its career of conquest over the world. But we teach and study under the inspiration of the kingdom of God as now advancing; of the nearness of the unseen world into which Christ withdrew; of the indwelling Holy Spirit promised of old by the prophets, shed forth by the Son of God, whose work already done and being done is the warrant of the time drawing swiftly nearer when, because we have become like him, "we shall see him even as he is."

THE CHURCH PRAYER MEETING.

Topic for Dec. 27–Jan. 2. Fruits of the Spirit. Gal. 5: 16–25.

How can we produce them? How do they overcome evil? How do they magnify Christ?
(See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Jan. 3–9. What Prayer Should Do for the Christian. 1 Kings 8: 22-40.

What should it not do? We are asking today what can electricity do for the world. Already it has been harnessed and set at work, but those who are concerned with its practical adjustment to life feel that they are constantly on the edge of still greater discoveries. This subtle, mighty force has always been in the world, but only within comparatively recent years have its resources been apprehended and made available. It is much the same with prayer. The church has never fully tested the might of this spiritual force. It has not presented all its claims at the bank of heaven. It has many times relied on worldly methods instead of the divine aid. Think how full the Bible is of expressions indicating the willingness of God to bless his children. He even goes so far as almost to put himself in the attitude of a suppliant, and pleads with men to prove him and see if he is not willing to pour them out a blessing.

We must not only pray more, but we must pray with greater directness and confidence. I remember a sentence in one of Dr. Parkhurst's pulpit prayers: "Lord, teach us that it pays to pray. Help us to mean business when we pray." If any one could have dispensed with prayer it would have been, humanly speaking, our Lord himself, for did he not possess exceptional inward resources? Yet how significant it is to find over and over again in the gospel records the statement that he withdrew himself from the multitude, and even from his disciples, in order that he might pray. Let us cease theorizing about prayer, cease wondering if all prayers are answered, and give ourselves this new year to the practice with more system and more heart. Whether we get just what we seek is altogether a minor question. Whether we can go to God full of zeal and with a faith that could remove mountains is not the main thing. It is our very emptiness and coldness and deadness that should drive us to prayer. If we waited until we were spiritually minded we might never go at all. We pray because we need God, and no one who seeks him humbly and with the whole heart is sent empty away.

Prayer can do more for us than the finest university in the land. It can rid us of selfishness and lust. It can make us pure, patient and brave. It can give us power over men. There is a little book by Andrew Murray, entitled With Christ in the School of Prayer, which I wish we might all read in connection with this subject, and which it would pay us to consult often.

Parallel verses: Matt. 18: 19, 20; 17: 19-21; Mark 11: 22-24; Luke 18: 1-8; Rev. 4: 11; John 4: 23, 24; 14: 13; Heb. 7: 25; Jude 20: 21.

Mothers in Council.

JANET'S IDEA.

The Hemphills were a wealthy family, consisting of the father, mother and four children. The eldest son had graduated from college and was now practicing medicine in a Western city. The eldest daughter was married and lived in the West also. Only Gertrude, now nineteen, and Janet, aged eleven, were at home. One summer Mr. and Mrs. Hemphill and these two daughters went to visit the Speedwells.

The Hemphills had attended, more or less regularly, a fashionable city church. They had contributed liberally to its support and the children went to Sunday school—when they were not at their country home, nor in Europe, nor traveling about various mountains and shores in search of amusement. As this was not a very large proportion of the time, the children, as such things were not much talked of at home, had not received the average amount of religious instruction among the class of people to which the Hemphills belonged.

The Speedwells had been intimate with them for many years, but it so chanced that the children had never stayed in the Speedwell home until the occasion of this visit. The religion of the Speedwells was of the genuine, unobtrusive, living kind. Their home was a thoroughly Christian one and every morning, before breakfast, father, mother and children gathered together and enjoyed readings from the Scriptures and prayer. Little Janet, singular as it may seem, had never been before in a home where family prayers were observed. She was of a serious and thoughtful temperament, and was deeply impressed with the beautiful exercise. Her father afterward told Mrs. Speedwell the following story:

"On our way home from your house Janet and I had a quiet little talk together, and she said, 'I like the Speedwells very much, papa, and I would like to do a good many things that they do. Now their way of reading and praying in the morning is very nice, I think. Why don't we do that way?'

"I told her that it was pretty hard to get our family together in the mornings. Mamma wasn't very well and she got tired going out with Gertrude, and they both wanted to lie in bed in the morning. I didn't believe that we could manage it. Janet had to admit the truth of what I said, but she thought a minute and then broke out with, 'But you and I could have prayers together, papa. Why couldn't we?'

"'O,' I said, 'you think that you could be up for it, but you would want to sleep over, too, and papa would have to go down town—and we couldn't keep it up.' 'Yes we could, papa,' she persisted. 'I know that I could keep it up. I wouldn't let anything hinder me. Now you try it, will you?'

"Of course I promised that I would. That was two years ago, and Janet and I have had prayers together ever since. Never, when she has been well and we have been at home together, has she lost a morning. It has been a crown of blessing to us both."

"Verily," breathed the good woman who heard this touching story, "verily, a little child shall lead them!" K. B. C.

A CATECHISM FOR CHILDREN.

Parents often express a wish for a simple catechism in which important questions will be answered in Biblical language, as a supplement to the instruction imparted in Sunday school. An excellent little manual of this sort has been prepared by Dr. J. W. Cooper of the South Church, New Britain, Ct. It is called *Gospel Truth* and is a revision of a similar pamphlet published fifteen years ago for use among the boys and girls of his own congregation. It is particularly well adapted for use in Junior Endeavor Societies.

ANOTHER VIEW OF SELF-CONTROL.

In the article on Self-Control in *The Congregationalist* of Nov. 12 the writer asks: "After the child's outburst of kicking and screaming is over, what shall be done? Obviously find out the cause of the disease if possible, and, if we be the offenders, repent of it in anguish and bitterness, and strive to cast out the devils which we ourselves invited in." Who in such a case are the offenders but the parents? Had they begun right with the child the devil would never have possessed the child to such an extent. Had no always meant no and yes always meant yes, had the first and every succeeding stamp of the tiny foot in anger been met with reproof and punishment, he would have learned self-control right along and never have lain kicking and screaming on the floor. Granting that these manifestations are a sign of disease, if it were any physical ailment would you try the "let alone" policy? If your child had convulsions or pneumonia, would you refuse to do anything for it till the disease had spent itself?

The writer says: "As well try to put out fire with kerosene as to punish a child at such a time." My experience proves the contrary. We lived two years in the house with parents who pursued the let alone policy with their two-year-old daughter. On the least provocation she would kick and scream, sometimes for two hours, till she was a nuisance to the neighbors. At the end of two years the child was placed in our care. One morning she wished to go down street with an aunt. We got her hat and jacket to put on, when she declared she would not wear the jacket. Down she went on the floor and shrieked till a stranger would have thought she was being murdered. Reasoning with her was of no avail, and finally we tied a piece of cloth over her mouth. I had to hold her hands to keep it there, but in fifteen minutes from the time she threw herself down the screams had stopped and she was sobbing quietly.

Taking her in my lap I removed the cloth and told her how sorry she had made Jesus and mamma, and asked if she would like to have me tell Jesus all about it. After that she asked, "Can't I go down street now if I will have on my jacket?" "What did auntie tell you?" "That I could not if I did not get right up." "Did you get right up?" "No, and I can't go." I rocked her a while and told her a story, and sent her out to play as happy as need be. Every time she threw herself down and began to kick and scream I said, "Blanche, get right up." If she did not mind the cloth was put over her mouth and she was put on the bed. In three months' time the habit was almost broken up. She would sometimes throw herself on the floor, but we had only to say, "Blanche, get up at once," and she usually obeyed. If she did not I picked her up and put her on the bed. Last summer, however, when with one who believes in the let alone policy, she screamed more than an hour because she could not have her own way.

"Never meet passion with passion," said the writer quoted above. I would go further and say, Always make a child understand that you punish him because he is wrong; that God has given him to you to train, and that allowing him to do as he pleases when he pleases to do wrong is not training him; that you punish him because you love him so much that you can't let him grow up doing wrong unchecked. Never tell a child you do not love him when he is naughty. Make him understand that you love him just the same when you punish as when he is good. If you really do not love him when he is naughty keep it to yourself. Above everything else never tell a child that God does not love him when he does wrong. That is utterly false, for "God commendeth his love to us in that while we were yet sinners Christ died for us."

It is not love but selfishness that withholds a needed punishment. One of the saddest remarks I ever heard was made by a young lady who had never been crossed in anything if it was possible to grant her wish. She had grown up wild and wayward and shunned. She became a Christian, but many did not believe in the reality of her professions and withheld a helping hand. For two years she had battled with the lifelong habits so hard to conquer. One day in utter discouragement she said, "I am just learning the lesson that should have been taught me before I was three years old. It would have been so much easier if only I had been made to obey when I was a child." E. J. H.

Sister Dorcas: "Fruit must be awfully cheap down in Washington, deacon."

Deacon Spriggs: "Why so?"

Sister D.: "Why, I see by the paper that the President has been giving a lot of plums to the politicians."

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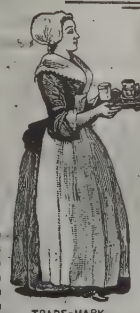

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FROM NORTH WISCONSIN.

Few persons outside the State can know how much was lost to home missions in Wisconsin by the death of Professor Blaisdell of Beloit College. His presidency of the H. M. S. represented an actual and inspiring leadership in a forward movement in church extension throughout the State. Although the northern district is a separate field with its own officers, his influence was hardly less potent there than south. One of the plans which failing health compelled him to abandon was a visit among some of the churches of the new North before the State convention. His qualities for leadership, displayed annually at the State convention, inspired the feeling that such men ought in some way to be entirely at the service of all the churches, not to any one or to the chair of a college. Great as was his usefulness as a teacher, it seems as if he had an enlarged usefulness for the denomination during the last years of his life in a general ministry among all the churches.

We do not crave the abuses connected with a bishopric, but we need the benefits of a general ministry among the churches. Perhaps the natural development of our home missionary superintendencies will make it possible, after a time, to fill those offices with men of the most commanding ability for extensive leadership. The great gain that would come to our churches by placing the very strongest men in the several missionary districts is evident.

Waste of Missionary Money. The serious deficiency in the treasury of the national H. M. S., after the strenuous effort at debt paying last year, is doubtless in part due to the impression that much home missionary money is wasted in sectarian rivalry. A benevolent and intelligent layman, who was trained for years under a ministry conspicuously loyal to the missionary interests of the denomination, that of Dr. Storrs in the Church of the Pilgrims in Brooklyn, and led by his investments to travel extensively in the West, said in my hearing two years ago that he had ceased to contribute to the Home Missionary Society, and gave as his reason the wicked waste of missionary funds in denominational competition. He said that he based his judgment on his own observations.

While the existence of unwarrantable competition and consequent waste is a fact to be deplored, and ought neither to be covered up nor excused, I am persuaded that, in the mind of this good man, it is greatly exaggerated and that his practical conclusion is a sad mistake. In the first place, the over-multiplication of churches is largely confined to boom towns, where great expectations have never been fulfilled, and the waste of church funds is less than the waste in other forms of unproductive investments. Only as the children of the kingdom—contrary to the nature of things—are very much wiser than the men of this world can such waste be prevented. In the second place, Congregationalism is almost never responsible for overcrowding of churches. Its missionary funds do not produce the mischief.

Then, again, the Congregational mission church is the best way yet discovered to prevent over-multiplication. Those who give to our missionary society are supplying an effective ounce of prevention against that evil. It should also be remembered that while duplication of churches is confined to a certain class of towns, in the country at large and in the cities churches and ministers are too few. I have recently preached in four mill towns within twelve miles of Rhinelander as a center with an aggregate population of about 800, who for eight years have been without pastoral care of any sort. There are hundreds of such places in Wisconsin which our denomination ought to care for, and it could with the aid of a small missionary appropriation. Often in towns seemingly overcrowded the churches would not be too many when once they became able to care for the surrounding country by missions and branch churches.

School and College. Spite of hard times Ripon College has the largest attendance in its collegiate department in its history, and President Flagg is working hard to procure funds for a much needed science hall. The scientific department under Professors Marsh and Leavenworth is exceedingly strong, and new applications for admission to it have to be refused continually. Plans are being made for an adequate building for this work, and it is hoped that funds will soon be forthcoming.

Ashland Academy is keeping bravely on and meets the peculiar needs of many promising boys and girls in the little villages who have a thirst for knowledge. The field agent, Rev. S. E. Lathrop, is engaged in a peculiar form of "good reading extension" by getting together traveling libraries of about 100 volumes each, one of which is loaned to a little mill town for two or three months under responsible care and then exchanged with another. The headquarters of the travelers will be at the Vaugn Library at Ashland, a gift to the city of Mrs. E. E. Vaugn, not simply in money but in time and present administration. Just now a strenuous effort is being made by the friends of the academy to raise funds for a Blaisdell perpetual scholarship as a kind of memorial to Professor Blaisdell, one of the stanchest friends of the school.

The church in Ashland is rejoicing in an enlargement of its house of worship which cost about $6,000. This sum was happily all pledged on the Sunday of rededication, Nov. 29, before the formal service. The success of this difficult undertaking, considering the place and time, is largely due to the energy of the pastor, Rev. R. W. McLaughlin, a nephew of Dr. Meredith. Under his leadership the church is forging rapidly ahead in many ways He is fortunate in having as chairman of his trustees a man with the Scotch grit of our Superintendent Grassie.

Sunday Evening Club. This organization, which originated under Rev. John Faville at Appleton some years ago, is going on to larger things in that church and is a great success at many other points in the State. The latest thing at Appleton is a men's and boys' choir of 150 voices and still growing, with an ambition to be the largest in the world. At Berlin, where Rev. C. A. Payne is pastor, a layman always presides, and half the sermon time is given to an address by a layman. Here the service resembles those of the Pleasant Sunday Afternoon Societies of England. In both places it is reported that the congregations are only limited by the size of the auditoriums. The club, however, is not always a success. At Fond du Lac Rev. D. L. Holbrook has recently reorganized a Sunday Evening Club into an Open Brotherhood, which does most of its work on a week night.

J. H. C.

The excitement at Denver last year over Schlatter, the "divine healer," was described in our columns and was discussed by the secular and religious press all over the country. More than 80,000 persons visited him to be healed of all sorts of sicknesses, and many thousands proclaimed themselves cured. We are informed on good authority in Denver that probably not ten persons can now be found who received any permanent benefit from him. This fact may suggest to some who see signs and wonders in current events that before pronouncing final judgment on them it is well to wait till they can be seen in perspective through the distance made by a few months or years.

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Literature

BOOK REVIEWS.

GENIUS AND DEGENERATION.

The volume of Dr. Max Nordau, which appeared a year or two ago and argued that civilized races are rapidly degenerating, has been subjected to much severe criticism, but we recall no more outspoken and skillful opposition to its teachings than that of Dr. William Hirsch in the volume before us, which has been translated from the second German edition. His main conclusion is that Nordau and those who indorse his views have adduced no satisfactory proof of the universal degeneration of highly civilized nations which they allege, and that, on the contrary, the outlook on the whole is encouraging. Much of the volume is devoted to the relation of insanity to society and to the questions whether genius is a form of insanity or not, and whether a high intellectual culture tends to promote insanity. One chapter is a keen, analytical critique upon Richard Wagner and psychopathology.

In his study of the psychology of genius Dr. Hirsch compares dozens of definitions which have been advanced, and finally gives his own opinion that no psychological meaning can be attached to the word genius. That is to say, we can make out what a poetical genius is, or a military genius or a scientific genius, but we cannot accept "genius" as a term which may be explained by any single psychological definition. This seems a sound position and one the acceptance of which often would clarify confused discussions of the subject. Dr. Hirsch also believes that more latitude should be allowed than is common in conceding the limits of sound health. That is to say, many facts which commonly are called "morbid symptoms of genius" are not morbid at all, but are phenomena of health which it is the duty of science to explain and account for. No two persons are precisely alike, and the fact that in one the fancy predominates and in another the logical quality is no reason for assuming that the one or the other is the sounder in mind.

His discussion of hallucinations is of considerable interest and we observe that he places under this head many religious visions, such as those of Saint Paul and other saints. Saint Paul's should not be so classified. He puts special emphasis on the power of suggestion and speaks with becoming condemnation of those who trifle with the phenomena of hypnotism. Spiritualism, he believes, has now died out nearly as much as religious superstition and fanaticism. He regards it as "at present almost entirely in the hands of swindlers and their weak minded victims." Musical people will value the Wagner chapter pre-eminently and the literary world will welcome his criticism of Ibsen. The book leaves one a little in doubt whether it was written originally as a connected treatise or is made up in part of essays written independently at first, but in any case it is a work of signal ability, of large interest in its way, and a vigorous and apt answer to such volumes as Dr. Nordau's. [D. Appleton & Co. $3 50].

RELIGIOUS.

The World for Christ [Eaton & Mains. 90 cents] embodies the Graves lectures at Syracuse University, delivered this year by Rev. A. J. F. Behrends, D. D. It is a study of the motives and principles of missions, and is a fine example of the blending of logic and eloquence for the loftiest of ends. Apparently delivered without notes, it nevertheless is polished in style. It discusses the authority of missions, their field, their aim, hindrances to success, qualifications of leadership and the agencies necessary to success. It is both profound and practical, and it combines in a comparatively small book abundant learning and wise and consecrated suggestions.——*Mornings in the College Chapel* [Houghton, Mifflin & Co. $1.25] is a collection of the addresses made by Prof. F. G. Peabody of Harvard University at morning prayers. One of the features of this service is a religious address occupying three or four minutes only and intended to impress upon its hearers some single thought which may prove of value during the day. It is from utterances of this sort that this book has been made up. They of course are diversified in theme, and they strike us as fine examples of terse and telling appeals to both the intellect and heart in behalf of spiritual living.——*The Inspiration of History* [T. Whittaker. $1 00], by Rev. Dr. James Mulcahey, is a series of short chapters in which are discussed the credibility of history, the significance of the Biblical history regarded simply as history, the fact that its truthfulness is not invalidated by the higher criticism, the witness of history to the divine personality of our Lord, and other topics, emphasizing as a conclusion the importance of a living consciousness of communion with God. It is a thoughtful, earnest, practical and generally commendable volume, but not too scholarly for ordinary readers and neither elaborate nor profound. Its chapters may have been used as sermons or talks.

The World Beautiful, Second Series [Roberts Bros. $1 00] is by Lillian Whiting, and it discusses various social, intellectual or moral subjects from the point of view of a reverent moralist possessing a cultured mind, keen perceptions, broad sympathies and a power of facile expression. The book is one of those which, without being specially denominational, seems to be in closest sympathy with a certain type of Unitarian thinking. An utterance here or there seems overwrought, for instance, the statement that the fact of clairvoyance is as well established as that of hypnotism. But the book as a whole is not only readable but helpfully stimulating ——In *Noble Living* [Universalist Publishing House. $1.00], edited by C. S. Nickerson, is gathered a series of studies by various writers upon the development of the deeper life in men. They are the utterances of earnest minds animated with a sincere purpose to render their reflections of spiritual advantage to their fellowmen. These chapters read a little as if they had been sermons originally. They are eminently plain and practical and enter successfully into some of the inner recesses of human nature with their messages of comfort and strength.

POETRY.

Miss Edith M. Thomas's new book is *A Winter Swallow and Other Verse* [Charles Scribner's Sons. $1 50]. The opening poem, which gives its name to the volume, is the most elaborate and is dramatic in form. There is one other long poem and the balance of the book is made up of shorter verse, including a score of sonnets. No one can read Miss Thomas's poetry without appreciating its thoughtfulness. It is meant for those who are not content to skim the surface of life, and the least of the author's efforts appeals to something deep down in the reader's heart. This quality gives her verse lasting significance, and its metrical quality also is so fine that her pages always are rewarding and each new volume adds something to her creditable fame.——*Reliques of the Christ* [F. H. Revell Co. 30 cents], by Rev. Denis Wortman, D D., is out in a new and cheaper edition. It is a good example of religious poetry of the higher order. It abounds in sentiment but is far from sentimentalism. It embodies the tenderest and loftiest emotions of the Christian in verse which is melodious and vigorous, and which, if at times disregardful of metrical perfection, never fails to be poetry of an inspiring quality and a spirited form. It is an excellent book to be read in one's hours of private devotion.

Paul Laurence Dunbar is a new poet, and his little book, *Lyrics of Lowly Life* [Dodd, Mead & Co. $1.25], exhibits genuine poetical ability. It is conspicuous for pleasant and often picturesque conceptions and for an agreeable diversity of metrical form, which sometimes indicates exceptional power in the author. The poems are suggested by many themes in nature and morals and are ordinarily short, but they are full not only of genuine promise but also of commendable performance.——*Aloha and Other Poems* [H. H. Carter & Co. $1.25], by Mrs. Mary Johnson, is a collection of poems which is pervaded by a just appreciation of the needs and the emotions of common life. Without rising at any time to lofty hights of either imagination or expression, it is tender, wholesome and pleasing. A multitude of readers always welcome such poetry and enjoy it thoroughly. Some of these poems are distinctly religious and all are animated by the spirit of home-love and devotion to duty.——The *Poems* [J. B. Lippincott Co. $1.00] of Robert Loveman are short, diversified, musical and many of them are striking. In a few the effort to be picturesque has somewhat blurred the intended meaning. The author's special excellence lies in the brief, terse yet often vivid and sympathetic utterance of a single thought.

Poems of love always find readers, especially among the young, and *Love's Demesne* [Dodd, Mead & Co. $2 50], in which Mr. G. H. Ellwanger has gathered from many sources two volumes of contemporary love poems, is a carefully chosen and commendable collection in which the works of the choicest American and English modern poets have been gleaned, and the large variety of subject, treatment and metrical form adds attractiveness.——The *Lover's Year Book of Poetry* [Roberts Bros. $2 50], by H. P. Chandler, contains poems suggested by the passion of love for each day in the year. But it deals with the other life, and many poems are religious in character. The majority are from modern sources, but some are voices out of the past. It is a choice collection, more than ordinarily rich in food for reflection, and eminently uplifting in temper. The two volumes are tastefully printed and bound.

Another collection of religious verse and a work even more distinctively religious in tone is *The Treasury of American Sacred Song* [Henry Frowde. $3.00], compiled by W. G. Horder. Living poets, or those comparatively recently deceased, are the authors of these poems, and the arrangement is

chronological, the order of the birth dates of the writers being followed. This, too, is a collection gathered with discrimination and good taste, and we commend it very heartily. The publishers have done their part successfully.——There is considerable difference between the poems in *An Autumn Singer* [J. B. Lippincott Co. $1.25], by G. M. Gould, M. D., and several might have been omitted without loss to the volume. Most of them, however, are commendable both in substance and form. Those which perhaps represent the author's average in respect to ambitiousness we like best. The more philosophical do not interest one quite so much.

The Macmillan Co. has made good use of its large experience and abundant resources in order to bring out in a fascinating edition *A Book of Old English Ballads* [$2.00], illustrated with decorative drawings in black and white by G. W. Edwards, and introduced by a charming essay from the pen of Dr. Mabie. Such ballads as Chevy Chase, Annan Water, Barbara Allen's Cruelty, the Twa Corbies, the Nut Brown Maid, the Braes o' Yarrow and others compose the book, and among volumes of poetry intended for holiday gifts this one must be conceded a foremost place. Its covers also call for a word of praise.——Bliss Carman and Richard Hovey have combined to furnish *More Songs from Vagabondia* [Copeland & Day. $1.10]. The title warns the reader to expect a considerable variety in the character of the verse and much carelessness as to conventional form. We like very much certain of the poems and some of quite different sorts, but there are others which do not particularly appeal to us. The volume is too miscellaneous for some tastes but, if taken as offered, as a bunch of variegated flowers of all sorts and colors and forms, it will afford pleasure.——*A Boy's Book of Rhyme* [Copeland & Day. $1 00] is by Clinton Scollard. It is not only for boys, but a good deal of it might have been written by a boy. It is intended to make this impression and is lively and entertaining, and through many of its lines the spirit of the love of nature is breathed pleasantly.——Another book of verse for children is *Three Little Folks* [Picturesque Pub. Co. $1 00], by Clarence Hawkes. There is some prose in the book, but it consists chiefly of poetry which is simple and pleasing, and a great many illustrations such as young folks will appreciate increase its attractiveness.

STORIES.

Messrs. Dodd, Mead & Co. have issued a beautiful illustrated edition of Ian Maclaren's two famous books, *The Days of Auld Lang Syne* and *The Bonnie Brier Bush* [Each $2 00]. Mr. Clifton Johnson, whose excellent work in photography has become well known to our readers through his contributions to our own columns, has illustrated them with dozens of fine pictures taken from real life at Drumtochty. The admirers of the famous author will find this the ideal edition of his volumes thus far issued, and, once having seen them, will find it exceedingly difficult to be contented with any others.——*Sister Jane, Her Friends and Acquaintances* [Houghton, Mifflin & Co. $1.50] is a new book by Joel Chandler Harris. There is in it no likeness to his Uncle Remus stories but it is a novel of the customary sort. The scene is laid in Georgia in a quiet village, the inhabitants of which, for the most part, are the characters. It is a simple and comparatively uneventful story but fresh and lifelike. As a portrayal of various types of character, too, it abounds in interest and blends humor and pathos naturally and delightfully. It is a sweet and wholesome story which uplifts the reader without preaching to him and will do much to extend the author's already wide and honorable reputation.

The Story of Hannah [Dodd, Mead & Co. $1 50], by W. J. Dawson, is the work of a master hand although the author's name is new to us. It is another example of the possibility of finding profound interest in the lives of commonplace people. The personages who appear are very ordinary English men and women of the lower middle class and the thread of the story is the experience, often depressing and rarely bright or beautiful, of the household of a Methodist minister in the days when dissent was looked down upon socially more than at present. But such is the author's skill in appreciating individuality, his sympathy with what is noble and beautiful, and his self-control and artistic sense of propriety in description that he has constructed out of his somewhat unpromising material a story engrossing, uplifting and more enjoyable than many narratives of lives far more conspicuous and inherently entertaining. We have taken great pleasure in the book and heartily commend it.

Mr. Benjamin Swift, author of *Nancy Noon* [Charles Scribner's Sons. $1 50], is a new writer, and great successes are prophesied for him. Evidently influenced by George Meredith, whose style his own strongly resembles in some respects, he nevertheless has distinct originality and ability. This novel fairly may be called remarkable, but it is hardly agreeable except as a piece of literary work. It deals throughout with the darker side of life, with sordidness, passion, trickery and various other forms of evil. There is hardly any brightness or beauty between its covers, and it leaves the reader somewhat depressed even though admiring. As a study of some striking types of individuality it is not only powerful, but at times brilliant. It is abler as such a study than as the working out of a natural plot, but whether it was worth writing after all is a question which many readers will ask themselves as they lay it aside. To our mind its best feature is the unmistakable promise which it affords of the author's ability to write an equally strong and much more inspiring book.

We cannot say much, either, for Marie Corelli's *Jane* [J. B. Lippincott Co. 75 cents]. We sympathize entirely with the author's condemnation of the frivolity, shabbiness, and we might even say brutality, of such behavior on the part of so-called fashionable society as is described in these pages, assuming it ever to occur, but it is too unlikely to be worth supposing, and the lesson of the book might have been taught in a pleasanter and more impressive fashion.——It is pleasing to turn to so sweet and charming a story as *A Genuine Girl* [Houghton, Mifflin & Co. $1.25], by Jeanie G. Lincoln. It is a sequel to her former story, Marjorie's Quest, and the genuine girl and her friends and the genuine boys whom they know and for the most part equally genuine men and women—of course there has to be a villain in the plot and this time it is a girl—all behave in a manner which is entertaining and full of good suggestion throughout. The author would have done well to persuade some Yale man to supervise her allusions to college matters, especially boat racing, but, in spite of an occasional slip, she has caught the atmosphere of college life, which is the most important thing for her purpose, admirably and we heartily like and cordially commend the book.——*His Brother's Keeper* [Congregational S. S. & Pub. Society. $1.50] is another of Rev. C. M. Sheldon's picturesque and graphic stories which deals with the great subject of Christian stewardship. A period of trouble between labor and capital involving a great strike is selected for study and portrayal. The operations of the Salvation Army afford considerable material, and the book does good service toward promoting righteous views of society and of personal responsibility for the management of property. Like one or two of the other books of the author it was read, a chapter at a time, to his congregation on Sunday evenings. It deserves a wide sale.

Stone & Kimball have issued in a pretty volume Mr. Gilbert Parker's *A Romany of the Snows* [$1.25], the second series of An Adventurer of the North. Pierre is the prominent hero and the stories take the reader into regions of Canada and beyond unknown to most of us except by an occasional glimpse, such as is here afforded. Place and people alike have their fascination, which the author understands well how to intensify. The life which is pictured has little in it which is humorous, but much which is pathetic. It is not without its elements of tragedy, but it is not depressing and one reads with growing zest and with keen appreciation of the ability of the writer.——West Virginia is the scene of *Love in the Backwoods* [Harper & Bros. $1.25]. It contains two stories, Two Mormons from Muddlety and Alfred's Wife. It paints in bold and striking colors, although not without considerable delicacy of touch, the simple and crude yet forceful characters of the mountaineers and affords decidedly enjoyable reading. One feels, however, that the Mormon elders are somewhat overdrawn.

The Violet [Longmans, Green & Co. $1.25], is by Julia Magruder and has been published already in the *Ladies' Home Journal*. It is a light society story, the result of which, and perhaps the object of which, is to suggest that a second marriage may be not only justifiable but wise. It is pleasant reading without being exactly engrossing and is one of those stories which entertain but whose characters illustrate no unusual types and of which the plot is a minor feature.——*At the Gate of the Fold* [Macmillan Co. $1.25], by J. S. Fletcher, is an unpretending, but inherently interesting story. English rustics are the characters, and their loves and hates and trials make up the body of the book. The style is simple and agreeable and the story is one of those wholesome, entertaining pictures of country life and character which gratify by their local coloring and are truly enjoyable. This one also points some important moral lessons emphatically but without obtruding them. ——Old London during the plague and the great fire is the scene of *The Sign of the Red Cross* [T. Nelson & Sons. $1 25], by E. Everett Green. The author is at home with her subject and has written a vivid and interesting book. It will abundantly sustain her creditable reputation and young people or others may gain from it considerable valuable historical information in a gratifying manner.

The Star Sapphire [Roberts Bros. $1.50], by Mabel Collins, also has a moral purpose. It is a somewhat unusual sort of production, a genuine novel written to inculcate teetotalism. It is a painful but quite powerful story, and it leaves a vivid mark on the reader's mind, but we should like it a great deal better if the death of the hero's love for his wife and the birth of his love for Laurence had not been confessed at so early a period. That kind of a hero ought to have more self-control.——*Ring o' Rushes* [Stone & Kimball. $1.25], by Shan F. Bullock, is a group of about a dozen Irish stories, inherently believable if only for their audacity and their odd finishing turns. Whether the author be Irish or not, he knows the Irish character and knows how to describe it and his book is realistic in the true sense and very entertaining.

JUVENILE.

Admiral Farragut always must remain a hero to American boys, but many of them cannot be aware of the gallantry which he displayed while younger than many of them. *Midshipman Farragut* [D. Appleton & Co. $1.00], by James Barnes, is based upon the facts of his career with hardly an exception. It is a spirited and most suggestive book, which takes the reader back into a period of the history of the American navy which is past, never to return, although there can be no doubt that the bravery of the past would be duplicated in the future should occasion arise. The book will not only delight but benefit the boys.——*Black and Blue* [Macmillan Co. $1.50], by A. R. Hope, is a live book for live boys. The hero is a youngster of English family who through stress of circumstances after the supposed death of his father becomes an inmate of a Scotch household and finds companions at first uncongenial, association with whom goes far to develop manliness in him. The boys are real boys and the story is full of incident and indirectly of wholesome moral teachings. It cannot fail to be a great favorite.

Vivacious from the first page to the last and sure to be voted a prize by the boys and girls is *Nan at Camp Chicopee* [Roberts Bros. $1.50], by Myra S. Hamlin. Nan spent a summer with the boys, and their pranks and adventures are unfolded in a manner showing that the author understands children thoroughly and knows well how to put her efforts in their behalf into an acceptable literary form. The book will make a pleasant Christmas present.——*Olive Roscoe* [T. Nelson & Sons. $1.25], by E. Everett Green, is for girls somewhat older. It pictures the experiences of a girl whom unusual circumstances prevent from being an inmate of her father's household until she has become a young woman and her mother has died. Entering it almost a stranger and somewhat at a loss, she gradually assumes her own place, and her experiences and theirs, including various love affairs and some occurrences outside of the family circle, help to make up the story, which is interesting and usefully suggestive.

There is plenty of life and action in *Catalina, Art Student* [J. B. Lippincott Co. $1.25], and the young heroine wins her way to the reader's heart very soon. She is somewhat of a novel sort of bird for such a nest as her household, but what they would have done without her is hard to tell. Her history, even including its trials, is abundantly worth reading.——In *The Oriel Window* [Macmillan Co. $1.00] Mrs. Molesworth has told one of her pleasant stories of English family life, which, without any notably original features, is a graceful and high-toned story which the boys and girls will read more than once and never without satisfaction and profit.——Mrs. Mary Johnson's *Mac* [H. H. Carter & Co. $1.25] has for its frontispiece a portrait of its hero, evidently a large Newfoundland dog, who tells his own story in the first person by the aid of the author's pen. It is a skillful interpretation of what an intelligent dog may be supposed to think, and is very amusing and suggestive. The countless boys and girls who love their dogs almost as much as they love each other will give it a warm welcome.

MISCELLANEOUS.

One of the choice volumes blending history and art effectively is *Venice* [H. T. Coates & Co. $3.00], translated by F. J. Sitwell from the French of Charles Yriarte. It contains an appreciative and well-written account of the history of art in the famous city, together with information concerning its modern life and industries. It is illustrated by many excellent full-page pictures and contains a map. The critical and narrative efforts of the author are combined skillfully, and the book will do good service. It is not a hand book exactly, still less a guide-book, but it does supply much such information as the more thoughtful class of visitors and students desires. So far as one can judge without having seen the original, the translation is good and the volume is handsome in all respects.

Mrs. Alice Morse Earle has added to the list of her writings a volume which is perhaps the most quaint of all in its revelations of the past. *Curious Punishments of Bygone Days* [H. S. Stone & Co. $1.50] is its title, and it describes the bilboes, the ducking stool, the stocks, the pillory, the whipping post and other penalties, and is based on historical studies in the early colonial records of this country. The illustrations by Frank Hazenplug are a great addition to the interest of the book, being exceedingly faithful reproductions of the old-style illustrative work. They not only represent the different punishments but the representations might have been made by artists a century or two ago, and possibly there may be some measure of legitimate reproduction of such old work. Mrs. Earle has handled her theme with her usual skill and has made a most interesting and valuable book.

Another book by James Barnes is *Naval Actions of the War of* 1812 [Harper & Bros. $4 10]. The brilliant record of the American navy in the War of 1812 has been narrated before, but there is room for another so good a book as this by Mr. Barnes. He tells afresh the stories of the Constitution, the Wasp, the Hornet, the Chesapeake and others in a skillful and effective style, and points out once more how American enterprise and valor took the world by surprise and defeated the greatest naval power in existence, establishing the United States on a footing of excellence not to be disputed. It has been said that by the victory of the Constitution over the Guerriere, the United States was raised in half an hour from a semi-obscure second-class power to a supreme position among the great nations of the world. And this is hardly overstating the fact. The book is illustrated by many full-page pictures of engagements, some of them in colors, by facsimiles of medals, etc., and is a book to be preserved in many a library.

Another sea book is *The Ship's Company and Other Sea People* [Harper & Bros. $2.50], by Lieut.-Commander J. D. J. Kelley, U. S. N. It describes an ocean steamer, its crew and its routine of life. It pictures yachtsmen on board their yachts, gives a minute and interesting account of the training of midshipmen for the navy, has chapters on the superstitions of the sailor, the Basket of the Sea, that is to say the island of Tahiti, especially the town of Papeeté, and one or two other chapters on different aspects of sea life. Made up thus, of somewhat miscellaneous papers, the book nevertheless has a certain unity and affords probably the most complete idea of some of the topics considered, such as the training of midshipmen, ever put into print for popular reading. The author's spirit in criticising the course of training at the military academy is friendly and his suggestions in the way of improvement, such as that a somewhat higher standard of admission should be established, seem worthy of consideration. The book is illustrated and will be appreciated not only by adults but by the boys.

Harper's Round Table [$3.50] in its bound volume for 1896 gathers up the delights of the year, with which the regular readers of the magazine are familiar, and with which all the other boys and girls in America ought to be familiar. Sense and nonsense, wisdom and fun, prose and verse, sport and studies are all represented in these fascinating pages, and lavish illustrations of the highest artistic merit and the most successful appropriateness abound in these successive numbers. We can only recommend every boy and girl to ask their parents to subscribe for it on their behalf and all parents to subscribe in behalf of their children.——The annual assortment of Prang's *Holiday Publications* is at hand and it includes several charming calendars decorated in colors, a considerable number of dainty little books of poetry and pictures, one of which is Songs of the Birthdays, by Rev. E. W. Shurtleff; another is Heart's Ease, consisting of selections of verse adorned with brilliant pansies; another is Saxe Holmes's I Wonder What the Clover Thinks, with life like clover blossoms for pictures, and yet another is Carnations, by Bessie Gray, the designs in which are the most brilliant we remember to have seen. There are the usual number of small but handsome cards. Among the calendars for 1897 one or two of special interest are the Bicycle Calendar, the Boston Baked Beans Souvenir, in which are historical buildings and spots in our city drawn as if on the outside of a pot of baked beans; a charming Waiting Calendar, the pictures of which illustrate in one or another way the idea of waiting; and a Poster Calendar, in which the idea of the modern brilliantly colored poster has been adapted for service in connection with the purposes of a calendar. The whole collection is as brilliant and attractive as in any previous year.

Another pretty production, sure to be a favorite this season, is a *Shakespeare Calendar* [75 cents], in which are many selections from Shakespeare and considerable general literary information, together with illustrations by Marie D. Page. The calendar is published by Louella C. Poole and Andréa Johnsson. Shakespeareans especially will appreciate its merit, as well as

the artistic beauty of its production.—— Messrs. G. H. Ellis & Co. also send us *Strength, Sweetness and Light* [75 cents]—a selection of passages, chiefly prose, for every day in the coming year.——The holiday issues of *The Illustrated London News*, *The Ladies' Pictorial*, *The Graphic*, *The Chatterbox Christmas Box* have been received from the International News Co., also several large pictures, Symphony, a little girl playing on the violin while her little dog is lifting up his voice in accompaniment, A Strolling Juggler, an English village scene, Flaming June and one or two more—all brilliant pieces of color, yet in good taste. They are excellent examples of the work in this line issued by the English illustrated journals. They are certain to be as much liked on this side of the water as on the other.

NOTES.

—— Mr. W. D. Howells is about to appear upon the lecture platform. He will discuss the modern novel.

—— Ian Maclaren gave his share of the proceeds of his lecture in New York on Robert Burns to aid the Scotch poor in that city.

—— We are glad to learn that the Arena Publishing Company of this city has been reorganized and will continue its business.

—— Books by popular authors now are sold by auction almost. That is, the author's agent offers the manuscript to successive publishers and gives it to the one who bids the highest sum for it.

—— The New York University's committee on the Deems lectureship has invited the Duke of Argyle to deliver the inaugural course of lectures, but he has declined on account of his health.

—— Mme. Adolphe Rogé, better known as Charlotte Fiske Bates, the poet, is not dead, as has been reported, but very much alive. She is teaching in Florida, and a new volume of verse from her pen is soon to appear.

—— One of the three bronze doors for the principal entrance of the new Congressional Library at Washington is cast. It was designed by Edward P. Casey and executed by the late Olin L. Warner. Its figures represent Tradition, Writing and Printing.

—— Tennyson, just after finishing the manuscript of In Memoriam, had trouble with his landlady and gave up his lodgings. He forgot the manuscript, but could not be induced to go back and face the landlady. Had it not been for his friend, the late Coventry Patmore, who was with him and who returned to the lodgings, forced his way in and found the poem, already thrown carelessly into a drawer of rubbish, probably the manuscript would have been destroyed.

BOOKS OF THE WEEK.

Ginn & Co. Boston.

THE FORMS OF DISCOURSE. By W. B. Cairns. pp. 356. $1.25.

INORGANIC CHEMICAL PREPARATIONS. By F. H. Thorp. pp. 238. $1.60.

Copeland & Day. Boston.

IN CHILDHOOD'S COUNTRY. By Louise Chandler Moulton. pp. 69. $2.00.

George H. Ellis. Boston.

WHAT ALL THE WORLD'S A-SEEKING. By Ralph W. Trine. pp. 192. $1.25.

H. L. Hastings. Boston.

THE BIBLE TRIUMPHANT. By Mrs. H. V. Reed. pp. 44. 80 cents.

Cordelia C. Nevers. Wellesley.

WELLESLEY LYRICS. Selected by C. C. Nevers. pp. 159. $1.00.

Fleming H. Revell Co. New York.

WHEN, HOW, AND BY WHOM WAS THE BIBLE WRITTEN. By Rev. James Todd, D.D. pp. 153. 75 cents.

OBJECT-LESSONS FOR CHILDREN. By Rev. C. H. Tyndall, Ph.D. pp. 242. $1.25.

TEDDY'S BUTTON. pp. 119. 50 cents.

A MAN'S VALUE TO SOCIETY. By N. D. Hillis. pp. 327.

SABBATH DAY JOURNEYS. By Rev. W. J. Harsha, D.D. pp. 275. $1.00.

ARNOLD'S PRACTICAL COMMENTARY ON THE INTERNATIONAL LESSONS, 1897. pp. 233. 50 cents.

BIBLE STUDY BY BOOKS. By Rev. H. T. Sell. pp. 273. 60 cents.

G. P. Putnam's Sons. New York.

THE NICARAGUA CANAL AND THE MONROE DOCTRINE. By Lindley M. Keasbey, Ph.D., R.P.D. pp. 622. $3.50.

CANADA. By J. G. Bourinot, C.M.G., LL.D., D.C.L. pp 463. $1.50.

THE SUBSTANCE OF HIS HOUSE. By Prosser H. Frye. pp. 198. $1.00.

IN MY LADY'S NAME. Compiled by C. W. Moulton. pp. 394. $1.50.

Charles Scribner's Sons. New York.

LIFE AFTER DEATH. By Bishop L. N. Dahle. pp. 455. $3.50.

INTRODUCTION TO THEOLOGY AND ITS LITERATURE. By Alfred Cave, D.D. pp. 610. $4.50.

THE HOPE OF ISRAEL. By F. H. Woods, B.D. pp. 213. $1.40.

THE CRITICAL REVIEW. Vol. VI. Edited by S. D. F. Salmond. pp. 452. $2.00.

Harper & Bros. New York.

FRANCES WALDEAUX. By Rebecca H. Davis. pp. 207. $1.25.

THE RELATION OF LITERATURE TO LIFE. By Charles D. Warner. pp. 320. $1.50.

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December. THE NEW WORLD.—SUNDAY.—GOOD WORDS.—MUSICAL RECORD.—GOOD HOUSEKEEPING.—BOOK NEWS.—BIBLICAL WORLD.—QUIVER.—MUSIC.—BIBLIOTHECA SACRA.—BOOKMAN (English).—JOHN-A-DREAMS.

In addition to the other gifts of the late Miles Spaulding of Groton, chronicled in our issue of Nov. 19, the French-American College, Springfield, receives $5,000 as a bequest with which to establish a chair of history and Biblical literature.

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FOR DECEMBER 26

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Rev. and Mrs. C. H. Smith, Pittsford, Vt. 2 00

A Friend, New Milford, Ct	1.00
S. S. of Cong. Church, East Longmeadow, Mass	10.00
Primary Dept. Cong. Ch., E. Longmeadow, Mass	.49
Central Cong. S. S., Providence, R. I.	200.00
T., Boston, Mass.	2 00
A Friend, Sharon, Ct.	2 00
Alfred H. Wilkinson, Providence, R. I.	10 00
Friends in Westboro Evangelical Church	50.00
Mrs. C. J. Barnum, Warren, Ct.	50.00
Blue Hills Chapel, Hartford, Ct.	5.55
Chester T. Woodbury, Salem, N. H.	1.00
A Friend, Methuen, Mass.	1.00
H. M. Francis's S. S. Class, C. C. Ch., Fitchburg	20.00
Bible Class in Ware, Mass. (additional)	1 00
A Friend, Shelburne Falls, Mass.	1.00
First Church of Christ, Glastonbury, Ct.	56.88
In Memoriam, Percy B. Bell, Lebanon, N. H.	5.00
Pilgrim Church S. S., Canaan, Ct.	25.17
Miss R.'s S. S. Class, Fall River, Mass.	5.35
A Friend	1.00
A Friend in Maine	1.00
D. I. Carson, Pelham Manor, N. Y.	5.00
Pilgrim Chapel, Brooklyn, N. Y.	25.00
A Friend, South Amherst, Mass.	5.00
A Friend, Enfield, Mass.	1.00
A Friend, Lawrence, Mass.	100 00
E. Gaylord, South Hadley Falls, Mass.	10.00
Cong. Church, Westminster West, Vt.	9.11
Junior Endeavor, Westminster West, Vt.	2.00
Lillian M., Arthur M., Wilfrid F., Marion E. and Henry C. Jones, Ludlow, Mass.	5.00
A Friend, Topsfield, Mass.	5.00
Junior Endeavor, Stamford, Ct.	3.76
Margaret E. Cook, Adams, Neb.	5.00
Rev. A. R. Thain and family, Tabor, Io.	12.00
Geo. A. Hoadley, Swarthmore, Pa.	10.00
First Day School, Swarthmore, Pa.	10 00
Cong. Church, Vernon Center, Ct.	12.33
Mother, Son and Daughter, Laconia, N. H.	5 00
S. S., Cong. Church, Talcottville, Ct.	20.00
Junior C. E. Society Cong. Church, Vergennes, Vt.	2 00
Friends in Rensselaer Falls, N. Y.	4 00
J. E. N. Greene, Essex, Vt.	5 00
A Friend, Hanover, N. H.	1.00
Mrs. Alfred Stanley, Plymouth, N. H.	1.00
Mary W. Boardman, Barnet, Vt.	1.00
L. E. Lamb, Hartland, Vt.	5.00
In Memoriam, Canandaigua, N. Y.	5.00
F. B. and E. S. and G. S. Brewer, Westfield, N. Y.	100.07
A Friend, Barton Landing, Vt.	.50
G. H. Perkins, Burlington, Vt.	10 00
S. S. Class of Mrs. G. H. Perkins, Burlington, Vt.	14.00
Mr. and Mrs. E. R. Rockwood, Fitchburg	10 00
S. S. of Old South Cong. Ch., Farmington, Me.	25 25
Friends in Farmington, Me.	3.00
Mrs. F. Austin, Farmington, Me.	1 00
Mrs. O. N. Taft, Farmington, Me.	6.00
A Friend, Hudson, N. H.	10.00
A Friend, New London, Ct.	7.00
A Friend, Bucksport, Me.	5.00
Cong. Church and S. S., Stafford Springs, Ct.	21.29
A Friend, Westhaven, Ct.	3.00
Rev. Samuel Rose, Tiverton, R. I.	2.00
Children's Miss. Soc. and Church, N. Madison, Ct.	20.00
Continuance, West Cornwall, Ct.	3.00
A Friend in Union Church, Worcester, Mass.	10 00
C. E. Society, North Branford, Ct.	8.50
Junior C. E. Society, North Branford, Ct	4 14
M. W. C.	5.50
Frank C. Porter, New Haven, Ct.	5.00
A. E. S, Providence, R. I.	5.00
Miss Shattuck's Class, Springfield, Mass	1 00
A Friend, Boston, Mass.	5.00
Christmas Offerings from Omaha, Neb.	2 00
Children's Friend, Amherst, Mass.	2 00
A Friend, Winthrop Church, Holyoke, Mass	10 00
A Friend, Middleton, Mass.	5 00
C. E. H., West Woodstock, Ct.	2 00
Rev. P. W. Lyman, Fall River, Mass. (addl.)	5 00
Class No. 10, North Cong. Church, New Bedford	10.00
Wm. F. Butler, New Bedford	1.00
A Friend, Middleboro, Mass.	1.00
M. S. R., Southbridge, Mass.	6 00
Four Friends, Truro, Mass.	5.00
A Friend, Boston	.40
A Friend, Northampton, Mass.	2 00
Isaac Randall, Haverhill, Mass.	1.00
First Cong. Ch., Derry, N. H. (addl.)	1.00
A Friend	1.00
A Friend, Wrentham, Mass.	5.00
Peter Sim, Peabody, Mass.	10.00

Correction, Woman's Aux. Miss. Soc., First Cong. Church, Keene, N. H., $27.

BIOGRAPHICAL.

REV. BENJAMIN TAPPAN, D. D.,

died at his home in South Norridgewock, Dec. 3, aged 81. He was born in Augusta, June 26, 1815, the son of the late Benjamin Tappan, D. D., and Elizabeth Bowdoin (Temple) Tappan. He graduated from Bowdoin College, Class of '33, from Bangor Seminary in 1837, was ordained at Hampden, Me., in 1883, where he was pastor ten years. He was then pastor at Charlestown, Mass., for nine years, when he assumed charge of the church at Norridgewock, Me., where he remained more than 25 years, till his health compelled him to resign in 1885. He was married in 1838 to Delia, daughter of the late William Emmons of Hallowell. One son, Henry Lyman Tappan of Waterville, and two daughters are living. Dr. Tappan was an able pastor, a wise counselor, a deep thinker and a man beloved and esteemed by all. He was on the board of overseers of Bowdoin College from 1864 to 1887, a trustee of Bangor Seminary from 1868 to 1878, and president of the board for a part of that time.

REV. NATHANIEL RICHARDSON.

Rev. Nathaniel Richardson died in Providence, R. I., Dec. 3. On that date ninety years ago he was born at Rockport, Mass. He was a graduate of Amherst College and of Yale Seminary in 1837. His first pastorate was at Terryville, Ct. He was chaplain of the 36th Massachusetts Volunteers for nearly two years during the War of the Rebellion and had two sons in the army with him. His last ministerial charge was at Bradford, N. H., but for the past eight years he had lived with his children in Rhode Island. A full half-century he had preached the gospel in New England, having had charge of churches in Vermont and Maine. On Thanksgiving Day there were together twenty-one of his descendants, including his seven children, who now survive him.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 28, 10 A. M. Speaker, Col. Henry Thomas.

FOREIGN MISSIONARY PRAYER MEETING of the Woman's Board of Missions will be omitted on Friday, Dec. 25.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

A church in the Sunflower State has hit upon an interesting and practical way of aiding the H. M S. Another shows how conducive to spiritual growth is a clean balance sheet and a cash basis of payment. If "Bleeding Kansas"—which epithet was never more applicable than now—can do this, what might not be accomplished in States where there is less financial stringency?

That two new churches should be organized in the State within a month speaks well for the efficiency of the Vermont Missionary Society's secretary and his helpers. The young women workers have accomplished much in the past which has deserved notice, and their success suggests that just such work as they are undertaking is needed in discouraged and churchless districts.

A sigh from one who has known the inside workings of the supply committee of a certain Congregational church ends with the announcement that finally a Methodist has been secured. "Over fifty," writes our correspondent, "have applied for the pulpit, and some of them have destroyed any remote possibility of a hearing by their unmannerly persistence."

A few weeks ago a Western pastor preached what his people have named The Poker Sermon. It was from a text which may be rendered, "Stir into flame the gift of God which is in thee" [2 Tim. 1: 6]. The weekly prayer meeting has, in consequence, increased to three times its usual size. Poker sermons at this season are in order in all our churches.

The new missionary periodical, *Congregational Work*, is finding its way rapidly into hundreds of homes. It would be well for all churches to follow the plan of a few which have determined to place the paper in every home in their parishes.

The Kansas pastor who uses the line-upon-line, precept-upon-precept plan to instruct his people as to the work of the national benevolent societies is doing valuable service, such as would prove helpful in other churches as well.

Some rather curious references are brought out in a Massachusetts coast town regarding the first American born Pilgrim and her relations to the church of our forefathers.

Upwards of fifty of our churches are now known to us as using the individual cups. An influential church of Greater Boston has just joined the ranks.

Another suburban church near Boston celebrated last Sunday a victory which merited the marked recognition it received.

Seventy-four Congregational churches in Chicago is the latest record up to date.

AN EPOCH-MAKING MEETING.

Congregational work among the Scandinavians in North Dakota and northwestern Minnesota has lately received a strong impulse. Scattered communities of free church workers have stood separately for years. Their fear of outside control and their reaction against ecclesiastical domination in their old relations has kept them radically independent. They have been jealous of anything approaching ecclesiastical union with Congregational churches because of fear that they might again be in spiritual bondage. During November a conference of nearly 20 of these little groups was held at Christine, N. D. The meeting was earnest. There were sermons and addresses and a free conference of all the people. A special effort was made to unite all in more harmonious and co-operative work. Some of these congregations were Congregational; others were made up of free and independent groups, but all had an earnest Christian spirit and were desirous of real fellowship in Christ.

A better understanding of the purpose of Congregationalism resulted. Prejudices were removed, and the people have come to see and to express emphatically their desire for greater co-operation. The Ministers' and Elders' Association of the Scandinavian Free Churches in North Dakota and Western Minnesota was formed, and, while not Congregational, it is a cheering sign and will undoubtedly lead to a more complete organization. The movement took place entirely among the Scandinavian brethren, and was in no sense engineered or urged forward by Congregational officials. There are signs of a widespread feeling among the Scandinavians, even in the Lutheran Church, that they need more aggressive spiritual work and less ecclesiastical machinery.

THEOLOGICAL SEMINARIES.

Bangor.

Sec. D. P. Hatch of the Maine Missionary Society addressed the students Dec. 14 on The Work of the Society and the Problem of the Country Church. ——The annual catalogue for 1896–97 is just out. Several elective courses are offered for the ensuing year.——Mr. A. B. Hunt, '98, has been appointed assistant librarian for a year.—— The Senior Class in church history has begun study on the third volume of Neander.

Hartford.

Last Thursday Rev. Samuel Freuder of Boston spoke on The Present Religious Conditions of the Jews, dwelling especially on the difference between orthodox and reformed Jews.——Last Friday Prof. G. F. Wright, D. D., of Oberlin gave a short address, to which the public was invited, on his own experiences as a minister ——Thursday evening the semi-annual spread was enjoyed. Several after-dinner speeches were made by the students.——The Christmas vacation began Wednesday afternoon. The seminary opens again the first Monday of January.

Yale.

The Missionary Society was addressed on Monday of last week on Prisons and Prison Reform by Rev. W. J. Batt of the Concord Reformatory. He also spoke before the Senior Class in Sociology the next day.——On Wednesday evening the second lecture in the Leonard Bacon Club course was given by Dr. T. T. Munger on Jonathan Edwards. The next lecture occurs Jan. 13 and will be by Rev. W. S. Rainsford, D. D.——The senior address before the school last week was by Mr. G. E. Ladd on The Minister's Place in Social Life.——Sermons of Dr. Joseph Parker and Frederick W. Robertson were reviewed last week before the class in homiletics.

Oberlin.

The first semester closes Dec. 23, after two days of examinations. The next term begins Jan. 6.—— The event of the past week, and the chief musical event of the year, was the production of Handel's Messiah by the Musical Union with its chorus of 175 voices, assisted by an orchestra of 40 pieces and by soloists from abroad. A number of the students are members. Students less advanced in musical ability secure training at the conservatory, which holds each term a series of artists' recitals.

Chicago.

Saturday night Professor McKenzie delivered an address at the Hull House.——Professor Paeth is ministering to Christ Church (German) with good success.——There are now five German Congregational churches in Chicago, which have been largely fostered through the German department of the seminary.——A large audience in Carpenter Chapel Thursday afternoon heard Professor Chamberlain lecture on The Messiah. Friday afternoon, by special request, he read Dickens's Christmas Carol to the faculty, students and their friends.——The winter recess began Saturday. Work will be resumed Jan. 4

CLUBS.

MASS.—The Cambridge Club listened last week Monday night to an address on Religion in Politics, Problems of Our Forefathers and Our Own, by Rev. C. E. Jefferson.

The Fall River Club celebrated Forefathers' Day, Dec. 15, by observing ladies' night and hearing an address on The Pilgrims' Message to Their Heirs. Rev. Dr. A. E. Dunning of Boston was the speaker of the evening.

The Worcester Club held its Forefathers' Day meeting Dec. 14. Rev. Wallace Nutting, D. D., of Providence gave the principle address on A Broadening Patriotism. Rev. H. A. Blake of Webster was the second speaker.

The Essex Club met, Dec. 21, in Salem for its Forefathers' celebration. Dr. G. A. Gordon of Boston and Hon. A. H. Wellman, president of the Boston Club, gave the addresses.

At its meeting on Forefathers' Day the Newton Club was addressed by Rev. C. H. Beale, D. D., on The Pilgrims and Their Relatives, and by Rev. W. E. Barton, D. D., on The Pilgrim of the Twentieth Century. An old-fashioned supper was served.

The North Bristol Club met at the Winslow Church, Taunton, last Monday night to celebrate Forefathers' Day. Rev. Dr. A. W. Archibald of Hyde Park gave an able address on Plymouth Rock, the Rock Whence We Are Hewn. Rev. Morton Dexter of Boston also spoke informally on The Pilgrims.

N. H.—The Central New Hampshire Club met in Nashua, Dec. 16, and despite a furious snowstorm was well attended. The address was by Rev. F. N. Peloubet, D. D., on the topic With Our Faces Towards the Dawn. He dealt with Sunday school work, outlining the marks of its progress. Prof. B. L. Cilley of Phillips Exeter Academy was a guest of the club and in a pertinent speech presented the formal salutations of the Pascataqua Club of which he is president.

R. I.—The winter festival of the Rhode Island Club was held at the Trocadero, Providence, Dec. 7. About 375 members and guests were present. The addresses were by Rev. Henry Baker, D. D., of St. Paul's Methodist Episcopal Church, Newark, N. J., and Rev. W. V. Kelley, editor of the *Methodist Review* of New York.

MINN.—The Southern Minnesota Club held its annual meeting, Dec. 7, at Faribault. The reports presented made a hopeful showing. Hon. L. L. Wheelock of Owatonna was chosen president for the ensuing year. Pres. G. A. Gates, D. D., of Grinnell, Io., was the guest and made the principal address, a candid and thoughtful discussion of present day problems, entitled The Outlook for a Democracy in America. It was favorably received, though it called out adverse criticism.

NEW ENGLAND.

Massachusetts.

CHELSEA.—*First.* Last Sunday throughout was a day of Christmas observance. The morning service was largely choral, a number of fine selections being rendered by the chorus and quartet of the church. The pastor, Rev. Dr. R. C. Houghton, gave a special greeting to his hearers appropriate to the season and preached on Why Do We Keep Christmas? The evening service of the Sunday school was largely attended, every seat in the house being filled. The special attraction was the exercise of the children, including a German service in which the "advent tree" was used. The exercise illustrates the darkness of the world before the promises of a Saviour were given. Total darkness is produced in the auditorium, and as the children go forward, one by one, and recite a promise a candle on the large tree at the front is lighted. Sixty or more lights were thus arranged. Miss J. B. Buck, a member of the church, who has been abroad for nearly two years, introduced the idea which was so successfully carried out. The children also brought presents to be distributed among needy ones in the city.

CAMBRIDGE.—*Wood Memorial.* When Rev. I. W. Sneath was called to the pastorate, a little more than nine years ago, the church was struggling with a mortgage debt of $4,200, so placed that it could not be touched for the first five years of his pastorate. Four years ago pastor and people began a determined effort to liquidate this debt. They have succeeded and last Sunday, Dec. 20, they held special services in recognition of the victory. The pastor gave a historical address, a bugler announced the fact that the church was free, and amidst the ascending incense and the praises of the assembly the note was burned by the treasurer of the church. It was a day of jubilee for this people.

NEWTON.—*Auburndale.* At the morning service, Dec. 13, five of the jubilee singers from the recent meeting of the A. M. A. sang and three gave brief addresses. The offering amounted to about $300.

WEST MEDFORD.—*Harvard Avenue* shows a good record for the year. The benevolences have been larger than ever before. All bills are paid and a balance remains. It has been voted to adopt the system of free seats for all services and to raise the funds by weekly pledges. Several hundred dollars above the amount appropriated for current expenses of next year have already been pledged. It has also been voted to increase the pastor's salary $200. Rev. J. V. Clancy is pastor.

LOWELL.—*First.* The advisory council held its third session Dec. 16. The entire day was spent in secret session considering the difficulties of the situation. Without reaching a conclusion the council adjourned to the 23d inst.

DRACUT.—*Central.* A farewell gathering was held, Dec. 17, in "the old yellow meeting house," built in 1794. After a bountiful supper addresses were made by Rev. Dr. Cyrus Richardson, who was born in the parish, Rev. W. W. Nason who with his father, Rev. Elias Nason, supplied the pulpit for several years, and by pastors and friends of the neighboring Lowell and Dracut churches. The next day carpenters took possession of the venerable landmark and began the work of transforming it into a modern house of worship. The contract price for the alterations are less than $10,000. The society has already raised over $8,000, and it expects to dedicate the renewed building in the spring without debt. During the rebuilding the congregation will worship with the First Church.

MIDDLEBORO.—*Central* subscribes for 150 copies of *Congregational Work.* It designs to put the paper into every home represented in the congregation. Rev. R. G. Woodbridge is pastor.

MARSHFIELD.—*First.* The church edifice was reopened for worship Dec. 13, after thorough renovation. The Y. P. S. C. E. co-operated actively in raising the necessary funds. This church dates back to 1632, being one of the few Pilgrim churches which have maintained their organization and their faith intact from the beginning. Peregrine White, the first Pilgrim child born in this country, joined it when 77 years old. Rev. Ebenezer Alden was the pastor for 40 years and is still pastor *emeritus.* Rev. F. W. Manning has now been the pastor five years. Nine new members have been received during the past year, six on confession.

WORCESTER.—*Union.* The recent A. B. C. F. M. offering exceeded $200. The church has voted to continue the pledge system for benevolence for next year. The ladies held their annual fair for two days, clearing over $450.——*Plymouth* reports an S. S. membership of 586. The additions last year numbered 15 on confession and 18 by letter. Gifts for home missions amounted to $1,620, foreign $3,999, and the total benevolence $11,534.——*Pilgrim* has organized a chapter of the Brotherhood of Andrew and Philip, the fourth chapter in the city.

FISHERVILLE.—*Union.* The new bell has arrived and been placed in position and was used for the first time last Sunday and gave good satisfaction. It weighs 1,300 pounds. The Men's League of the church is in a flourishing condition.

SPENCER.—*First.* At a recent service under the auspices of the Men's Sunday Evening League, a collection of $73 was taken for the Armenian Relief. The present membership of the league is 135. It is doing more effective work than at any previous time. A special feature this winter has been an instructive lecture course of high grade which is well attended from the neighboring towns. The pastor, Rev. S. W. Brown, and wife recently gave a reception to the league at the parsonage.——The late Deacon J. L. Bush in his will gave $500 each to the Y. P. S. C. E., the Sunday school and the Ladies' Charitable Society, also to the church committee $1,000, the income only to be used each year at Christmas for the benefit of the poor of the church. Other benevolent gifts were to the C. H. M. S., and the A. B. C. F. M. $5,000 each, the Evangelistic Association of New England and the Children's Hospital, Boston, $1,000 each, the hospital cottages at Baldwinsville, Mass., $500 and the Spencer Good Samaritan Rooms $300.

SPRINGFIELD.—*First.* Rev. F. L. Goodspeed occupied his pulpit Sunday morning for the first time since his illness, but was unable to preach in the evening.——*Park.* The financial year of the church has just closed. A balance in the treasury remains after paying all bills, and the debt of the church has been reduced $5,578.——*Emmanuel.* Rev. R. M. Taft, State evangelist of the Massachusetts H. M. S., conducted special meetings last week.

HUNTINGTON.—*Second* is passing through deep sorrow because of the sudden removal of one of its strong pillars, Deacon Schuyler Clark. While at his cottage home at Norwich Pond he broke through the ice, and, though he fought valiantly for life and had every possible help at hand, he lived only long enough after his rescue to be carried to his cottage. From early boyhood he had been closely identified with this place. He served prominently on the board of selectmen for many years, and as representative from his district in 1887. For 25 years he has been a loyal member of this church. Special respect and honor were publicly shown on the day of his funeral.

Maine.

PORTLAND.—*Williston* had 200 persons at the bounteous annual supper Dec. 14. Excellent reports came from all departments. The Sunday school has been graded and an intermediate department organized. The Junior Endeavor Society has doubled its membership and attendance. The church benevolences were $2,795, an increase of $350 over last year. This is the seventh year of Rev. D. M. Pratt's pastorate.——*Fourth.* Mr. T. A. Smythe, a recent graduate of McGill University, Montreal, was ordained and installed as pastor Dec. 14. This is the first installed pastor of this colored church. The recent incorporation of the church under Mr. Smythe's efficient leadership made a settled pastor possible for the first time. The sermon was preached by Rev. J. G. Merrill, D. D.

BIDDEFORD.—*Pavilion* has requested Rev. F. P. Estabrook to reconsider his resignation, which it declines to accept.——*Second.* Rev. T. A. Frey's recent Sunday evening address on The Causes and Preventives of Crime attracted much attention, and the congregation was unusually large.

New Hampshire.

KEENE.—*First.* The pastor, Rev. W. G. Poor, is giving a series of Sunday evening lectures on the Pilgrim's Progress, supplemented by the stereopticon. They have attracted a large attendance. The report at the late annual meeting of the S. S. association gave an enrollment of 404, with a flourishing home department and a well-organized mission school.

DOVER.—*First.* A new order for the Sunday evening service lays special emphasis on musical features. A large chorus occupies the front seats. Singing by the congregation and solos vary the program. A brief sermon is preached. Since the new order began the attendance has more than doubled.

PORTSMOUTH.—*North* held a service of commemoration, celebrating its 225th anniversary, Dec. 13. The exercises were largely responsive and choral. Rev. L. H. Thayer is pastor.

HANOVER.—The increasing number of students in the college has started a movement for enlarging Rollin's Chapel.

In Claremont Rev. J. B. Lawrence, the pastor, has established a Friday evening service for boys, to whom he gives a practical talk.——The ladies in Salmon Falls lately netted $100 from a Christmas sale.——The community about Acworth has met a great loss in the death of Miss A. R. Mitchell of the A. M. A., who had been a worker in North Carolina. ——Pilgrim Church, Nashua, receives $10,000 from the late Mrs. Mary C. Belcher.——By the will of the late T. H. Richardson Mont Vernon receives $400.

Vermont.

WALLINGFORD.—This church mourns the loss of Deacon Samuel E. Rogers, a leading and exemplary member and liberal supporter. One of his sons, Rev. E. E. Rogers, is pastor of the church in Lanesville, O.

MORRISVILLE.—The new house of worship is nearing completion. Nine handsome memorial windows are in place. The building will be lighted by electricity.

NEWFANE.—The new parsonage is completed, and the pastor, Rev. Smith Norton, and his wife and many friends enjoyed the house warming.

Rhode Island.

PROVIDENCE—*Central.* The music in the services has the help of both quartet and chorus. The Portuguese mission of the church requested a Thanksgiving service in its chapel instead of the usual Thanksgiving dinner which the mother church provides.——*Beneficent.* A stirring meeting was held Dec. 14, in the interests financially of the Tuskegee Institute and of the best welfare of the whole South. Pres. B. T. Washington gave an address. Mayor McGuinness made brief remarks. The institute quartet sang. The congregation was large, and the collection was considerable.——*Plymouth.* The course of Sunday evening sermons on Notable Johns, by Rev. S. H. Woodrow, has been successful in attracting a houseful of hearers.

PAWTUCKET.—*Weeden Street* has held a church week of prayer for the deepening of spiritual experience under the leadership of Miss Deborah Knox.

Connecticut.

NEW HAVEN.—*Plymouth.* The first anniversary of the church in its new building was celebrated Dec. 13. The pastor, Rev. W. W. McLane, D. D., preached a special sermon. The church is progressing in its new environment in a rapidly growing section.——*United.* The Men's Club service last Sunday evening was addressed by Rev. Dr. Henry Van Dyke of New York on The Poetry of Tennyson. ——*Grand Avenue.* Rev. Dr. Burdett Hart was ordained pastor of this church 50 years ago last month. He has served as its pastor during two periods, one of 13 and another of 16 years, with a period of 13 years between them. He has been pastor *emeritus* since 1889, but has continued his ministry at large by writing several interesting volumes.

MANCHESTER.—*Second.* Rev. C. H. Barber has recently preached a sermon in recognition of his 10th anniversary as pastor. During his period of work a new house of worship has been erected, costing $25,000. An equal sum has been raised for home expenses, and over $10,000 contributed to benevolent work. The additions during the decade have been 126. Of these 25 came last year.

NORFOLK.—Two hundred and thirteen members of the local Sunday school visited New Haven and Yale last Thursday as the guests of Miss Eldridge, one of the active workers of the church. This is the reward for attendance a certain number of Sundays during the year.

NEW BRITAIN.—*First.* The death of Adna Hart removes the oldest resident of the town and the oldest member of the First Church. Born in 1804, he joined the church in 1821, and was for a number of years tithing man. In his will he left $100 to the church.

BRIDGEPORT.—By the will of the late Mrs. M. B. Loomis of this city the C. H. M. S. and the A. B. C. F. M. each receive $5,000.

Many revivals are, or will be shortly, in progress throughout the State. Several churches will unite with those of other denominations in evangelistic meetings in January.——Two lady evangelists are holding evening meetings in Center Church, Barkhamstead.——The church at East Hartford has sent a barrel to the South; and West Hartford has sent goods to the New York poor valued at $90. Wapping, Trumbull and Thompson will also send boxes and barrels to missionaries in the South and West. ——Rev. L. M. Kenneston is convalescing after a long illness.——Union Church, Rockville, has raised about $1,100 towards its debt.——The Ekonk church is being repaired and painted.——The King's Daughters at Collinsville netted $70 by a recent enterprise.

MIDDLE STATES.

New York.

WILMINGTON.—A remarkable work of grace is in progress on this field. For some weeks the new pastor, Rev. H. A. Johnston, has been conducting special work and visiting daily from house to house. It is believed that not less than 40 have been converted, and in some cases whole households. The field has been long without a pastor and somewhat distracted by divisions. The religious interest has been accompanied by material fruits in putting the parsonage into much-needed repair and now in ceiling the church.

MUNNSVILLE.—The meeting house, after having been closed some weeks, was opened Dec. 13, newly frescoed and decorated, with a new carpet also. Rev. Ethan Curtis preached the sermon. An effort was made to clear the indebtedness and the response was so hearty that the amount received was in excess of that asked. In the evening a union congregation of neighboring churches assembled. Rev. E. A. Tuttle is pastor.

MILLVILLE.—A quite remarkable work of reorganizing this church and recalling it to Christian feeling and worship has been done by Rev. H E. Gurney, this being the field where the recent pastor, Mr. Keeley, did so much harm. Mr. Gurney is now general missionary of the H. M. S.

MORAVIA.—Rev. W. H. Hampton, the pastor, is much afflicted in the death of his wife, who has been failing for some months. She leaves two children. Her death casts a gloom over the church as she was much beloved.

RENSSELAER FALLS.—Special meetings now being held with encouraging results have aroused a new spirit of harmony. The pastor, W. D. Eddy, is assisted by neighboring ministers.

New Jersey.

GLEN RIDGE.—The pastor, Rev. F. J. Goodwin, and his wife were given an old-fashioned surprise party in the house of one of his parishioners on the fifth anniversary of their marriage, a recent date. A substantial gift was presented them in the form of a considerable sum of money. The senior circle of King's Daughters has begun aiding at the Bowery Mission in New York. Mrs. J. L. Scudder on a recent Sunday morning gave a stirring address on the Jersey City People's Palace and Day Nursery. The ladies of the church have just held a "sale" as a part of their effort to raise the church debt. This is preparatory to the new task of enlarging the house of worship which will soon be necessary. The pastor, finding his new year's reception last year so much appreciated, will make it an annual custom.

JERSEY CITY.—*Tabernacle* completed the consolidation of the South Bergen Reformed Church with itself last week in the house of the latter; 200 members of the Reformed Church were received as members of this united Congregational church. Dr. J. L. Scudder, pastor at the Tabernacle, presided and Rev. W. D. Grant, former pastor of the Reformed Church, participated.

THE INTERIOR.

Ohio.

SPRINGFIELD.—*First.* Rev. E. A. Steiner and his people have been strengthened by a recent series of meetings held first by Rev. W. F. McMillen of the Sunday School Society assisted by Mrs. Bryner, the primary teacher, of Chicago, and later by a week of meetings attended by Rev. G. E. Albrecht, the missionary to Japan, who was converted in this church, and by Rev. Dr. W. H. Warren of Michigan, a former pastor. The fruit of the reunion is shown in a decided growth of fellowship. For the firs[t]

time in the history of the church Forefathers' Day was observed with a typical New England supper and an appropriate address by Rev. Sydney Strong. ——*Lagonda Avenue.* The death of Mrs. S. A. Fay, the mother of two of our missionaries in West Central Africa, is severely felt by this church.

HUDSON.—The close of the year brings encouraging reports from all departments. Improvements are recorded, and a deep spiritual condition prevails. The number of removals by death and letter have been fully made up by additions. Hereafter the standing committee of the church, called the council, will be composed of the officers and the heads of each department of work. Rev. C. H. Small is pastor.

Illinois.

HAVANA celebrated its first anniversary of late by dedicating a new house of worship. Superintendent Tompkins and Dr. G. R. Wallace of Chicago participated by preaching. Nearly $1,600 of the $1,750 necessary to pay the indebtedness was obtained. The church was organized to meet an apparent need in the vicinity. The pastor, Rev. J. M. Sutherland, has faithfully labored, and is much beloved by the people and esteemed in the community.

WAVERLY, after an interval of several weeks, met in its renovated house the first Sunday in December. Among the improvements are thorough repainting inside and out, repapering, a tin roof, stained glass windows, paneled steel ceiling, a new bell tower and electric lights. The former pastor, Rev. J. B. Fairbank, D. D., preached at the reopening. The union service at night had an address by the Methodist pastor.

FRANKFORT.—Rev. C. F. VanAuken, State evangelist, has just closed a successful period assisting Rev. Z. T. Walker, the pastor. Much of the time the building was far too small to accommodate the people. The village and surrounding country have experienced a great awakening.

Indiana.

DUNKIRK opened its new house last week, Supt. E. D. Curtis preaching in the morning and Rev. J. W. Wilson in the evening. The beautiful structure occupies a conspicuous location in the city and is a monument to faithfulness and sacrifice. It is of stone and brick veneer, and, besides the auditorium, has parlors and reading, kindergarten, study and lecture rooms. The cost, with the lot, was about $9,500.

FORT WAYNE.—*Plymouth* has a brotherhood of upwards of 40 men. Home missionary day was held recently, the pastor, Rev. J. S. Ainslie, speaking on Christianity and Our Country, and $70 were received. The church starts with a list of 140 subscribers to *Congregational Work.*

Michigan.

TAWAS CITY.—Rev. A. M. Hills has closed a two weeks' series of meetings in this place recently. Over 100 persons made a profession. The churches of the town have been brought together in an unusually fraternal way.

CONSTANTINE.—A great revival has resulted in 140 accessions to the churches which were united in the movement, the Congregational church receiving its share of blessing.

Clarksville recently gave its pastor a pleasant surprise reception.——Rev. C. F. Hawley has seven neighborhoods under his care in Garden.——Mrs. Joel Martin, wife of the general missionary of the upper peninsula, has completed a successful revival series in Brimley.——Sault Ste. Marie is encouraged by large accessions.——Wyandotte has just held its annual church week, all departments holding interesting services.

Wisconsin.

WILLIAMS BAY.—A council met Dec. 18 to recognize the new church recently organized. The church was composed of members coming from six different denominations, besides some on confession.

THE WEST.

Iowa.

MONTICELLO.—The Hartsough meetings extended through three weeks and aroused deep and widespread interest. The opera house was filled nightly with interested crowds, 410 persons signed cards and about 200 others asked for prayers.

MUSCATINE.—*German.* Special meetings are in progress, under the direction of Evangelist J. F. Grove. There have been several conversions and the meetings are growing in interest. Rev. Jacob Fath is pastor.

KINGSLEY.—Rev. R. W. Jamison of the Mayflower Church, Sioux City, is assisting Rev. G. A. Conrad in a series of meetings, and Rev. R. W. Harris co-operates with Rev. H. L. Wissler in services at Exira.

PRAIRIE CITY.—Special meetings are now in progress, Rev. A. F. Irvine of Avoca assisting the pastor, Rev. J. J. Mitchell. A recent donation visit to the parsonage added materially to the household supplies.

A series of H. M. rallies began Nov 15 and will close Dec. 20. Secretary Douglass is being assisted in the campaign by Mrs. H. S. Caswell of New York and Sec. H. D. Ward of Chicago. Twenty-nine churches have been visited, and appointments for five more meetings have been made.

The stoves in the audience-room at Hawarden have been displaced by a furnace in the basement.

Minnesota.

WADENA.—The Ladies' Missionary Society Dec. 13 presented an instructive program on the work of the A. M. A., brief sketches of the different fields being interspersed with jubilee songs. The collection completed the balance needed for a share in the jubilee fund. Similar services are contemplated, presenting the work of the other national societies in this interesting and impressive manner.

EXCELSIOR.—During the seven months' pastorate of Rev. C. L. Mears the debt has been liquidated and congregations have increased. At the last communion 12 persons united, five on confession. Addresses at the annual meeting showed the large opportunity of this church, the second of the denomination formed in the State.

BURTRUM.—Rev. E. N. Ruddock, for many years a missionary in Minnesota and for three years pastor at Burtrum and Grey Eagle, has resigned on account of poor health. During his ministry a revival of religion occurred, bringing 50 persons into the

Continued on page 1008.

Food

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Pill after Pudding.

When Christmas comes and Santa brings
His Good-Will Sauce for plum puddings,
With over-eager appetite
We put the dainties out of sight;
Then toss and tumble through the night
And dream of hobgoblins and things
With pudding heads and turkey wings.
Next day, and many days—we're ill,
And all because no Ayer's Pill
Followed the pudding or the pie;
In future let's resolve to try
Pill after pudding—or the pie;
That pill of Ayer's, which, for skill
To cure, is called—"The pill that will."

THE BUSINESS OUTLOOK.

Financial and mercantile bodies were considerably upset last week by the adoption of the resolutions recognizing Cuban independence by the Senate Committee. The unanimous manner in which these resolutions went through that committee contributed largely to the shock, but the subsequent declaration of Executive disapproval and their cool reception by the Senate have restored confidence.

In general trade there is not much that is new to state. The Christmas trade has been excellent, and merchants express themselves satisfied with results, particularly when compared with last year and the year previous. In staple lines, however, the movement of merchandise is slow and prices show rather more weakness than strength. Still this is not considered unusual for the end of December when trade is usually dull and people are preparing to take account of stock and make a general clean-up for the new year. After the first week in January it is thought that business will be considerably better and gradually improve until we find ourselves in a very active spring season.

Iron and steel products are now depressed by reason of large supplies and light demand. The reduction in the price of steel rails recently by the big pool that has controlled the price is taken as a confession of weakness, and has influenced buyers of all iron and steel products to hold off for still lower values. In this expectation they may find themselves disappointed, for recuperation usually begins, not only in iron but in most staple lines, after Jan. 1 Woolens and dry goods are in slow movement and prices are scarcely satisfactory. The manufacturers, however, look to the spring trade to clean up, not only surplus stocks, but to keep them very busy besides.

THE RELATION OF SCIENCE TO REVELATION.

Seldom does the Boston Ministers' Meeting listen to a more racy and suggestive, as well as instructive, address than Prof. G. Frederick Wright's last Monday morning. He began by telling informally his personal experience in becoming interested in scientific study and undertaking geological investigations. A large portion of the hour was spent in disabusing his hearers of the idea that science deals with certainties. He showed conclusively that the paradoxes to be found in the theories of evolution, gravitation and the atomic constitution of matter are as difficult to explain as the doctrines of the Trinity, original sin and the creation of the world out of nothing.

Dr. Wright declared that in his opinion our young people do not have their attention sufficiently called to Butler's ground that probability is the guide of our life, and that in matters of science and theology as well as in practical conduct we are obliged to depend upon our best judgment. The latter part of the address was devoted to an interesting discussion of the evidences of the antiquity of man as manifested in the study of glacial phenomena.

QUALITY VS. PRICE.—It is a popular fancy that with the large number of bicycle manufacturers in the field, there must be an over-production before long, and the prices of wheels take a tumble, because the law of supply and demand is bound to govern. There is no doubt the law of supply and demand will govern; but as long as it does, prices of good wheels are likely to remain upon their present basis. Twenty years have passed since the expiration of the last essential patent on the sewing machine. It was then freely predicted that prices of these machines would be cut in two; but supply and demand governed then just as it does today. The high grade machines that were worth their price still command the same price, because there are still sensible people who know that cheapness in the construction of a machine means dearness in the expense of its operation. Although bicycles and sewing machines can be bought at any price one wishes to pay—from $15 upward—yet there are plenty of customers for the standard makes at the higher rates. The competition of the cheaper machines simply incites the makers of the higher priced ones to renewed efforts for improvement of quality by the use of superior material, skill in workmanship and factory facilities. Referring to sewing machines, a statement contained in a catalogue recently issued by the Singer Manufacturing Company accurately and concisely states the relation between quality and price, as follows: "The fact that Singer sewing machines lead all others is due to the extreme care taken to use only the best materials and the most effective means for their fine mechanical manipulation. It is only by the use of such means that really first-class sewing machines can be made. Such machines excel the products of minor establishments lacking these facilities in the same degree that the modern high class chronometer excels the equally modern timepiece intended simply for waking the servant. The latter has no permanent value, and soon wears out; the former renders accurate service during a lifetime or more. The difference between the cost of a high class sewing machine, embodying the best of materials and workmanship, and one made of cheap materials in the cheapest way, is soon eaten up by the added cost of the latter for repairs and lost time in the workroom."

TO HOLD 400.—They are selling long and low book cabinets at the Paine Furniture Warerooms on Canal Street which accommodate 400 volumes in a single cabinet. These long compartment cabinets are usually hard to obtain, and we take the opportunity of calling the attention of our readers to the fact that they are now to be found in Boston. They are not expensive.

400=Volume Case.

We have constant calls for a long and low compartment bookcase which shall fill a wide wall space, and provide generous storage capacity.

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The size of the Cabinet demands extra care in the workmanship. The wood is a special order of San Domingo Mahogany, and it is constructed in the finest manner in every part. There are really three separate cabinets. The center cabinet has double doors with quadrant glass.

All the cabinets have stout locks and adjustable shelves. There are eight massive carved feet, and the frieze and panels are richly graven. It is a cabinet that would adorn any library.

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Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks	$468,914 59
Real Estate	1,705,895.91
United States Stocks (market value)	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493.00
State and City Bonds (market value)	855,927.93
Bonds and Mortgages, being first lien on Real Estate	463,009.13
Loans on Stocks, payable on demand	426,550.00
Premiums uncollected and in hands of Agents	515,227.06
Interest due and accrued on 1st January, 1896	52 185.92
	$9,853,628.54

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,396,659.00
Reserve for Unpaid Losses and Claims	752,514.13
Net Surplus	1,705,455.41
	$9,853,628.54

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Continued from page 1006.

church. A commodious parsonage has also been secured.

BERTHA.—An extinct church has been revived and plans are secured for a building, a part of the funds being already subscribed. A pastor will be sought when the condition of the H. M. treasury permits.

Kansas.

OVERBROOK contributes annually and regularly to each of the seven benevolent societies. A large placard containing their names, and the date on which each collection will be taken, hangs upon the church wall the year round; and the pastor so often calls attention to the placard and explains it that the people are kept familiar with the meaning of the initials of each society and the general character of its work.

TOPEKA.—*First*, by a single special effort, recently provided for all deficits and expenses for the church year ending Nov. 1, 1897, a total of $4,160. The effect of this upon the enthusiasm and spiritual life of the church has been most favorable. Eighteen persons were received to membership Dec. 3, including seven on confession.

GARFIELD.—This frontier church, with three vigorous out-stations, held its annual meeting Dec. 4, 50 persons responding to the roll-call. Reports were read from all departments and showed 12 conversions, 12 accessions, four removals. This church is doing an excellent evangelizing work over a large territory.

HIAWATHA, under the leadership of its new pastor, has assumed the payment of $120, the entire H. M. grant to one of the frontier missionaries in the State for the remaining four months of his commission.

Nebraska.

INDIANOLA.—Increased spiritual interest rejoices the pastor, Rev. A. S. Houston, in church and congregation. A Tuesday afternoon prayer meeting has been started by the women to pray especially for its deepening power.

COWLES.—The special services, in which Rev. Samuel Deakin was assisted by Rev. C. G. Murphy of Wallace, closed Dec. 13. There have been a good number of conversions, and the community has been greatly benefited.

RED CLOUD.—The pastor, Rev. O. E. Ticknor, beside preaching here and at Indian Creek, has begun services at Inavale, a station on the Burlington Road, where formerly there was a Congregational church.

North Dakota.

FARGO.—*Scandinavian.* The work is making substantial gain under the efficient lead of Rev. L. J. Pederson, who is also doing an important work in other parts of the State. There is now an opportunity for Congregationalists to do telling work among this people, there being a decided tendency towards this denomination on the part of the Swedish mission friends and other independent Scandinavian Christians. Their coming into closer contact with the Congregational church is of mutual benefit.

ABERCROMBIE.—Cheering news comes from this field. The audience-room has been greatly improved by lowering the ceiling and decorating the walls. The people enter heartily into the work projected by Rev. W. A. Wilkinson and his devoted wife, in which Minneapolis friends assist. Interest in spiritual matters is also increasing. Situated in a Scandinavian community, the church is making friends with these people, and most cordial relations exist between Mr. Wilkinson and the Lutheran pastor.

PACIFIC COAST.

California.

PASADENA.—*First.* Over 300 members attended the recent annual meeting. Reports showed a successful year and a hopeful outlook. The pastor, Rev. H. W. Lathe, has been conducting a large class in the study of Christian doctrines.——*Lake Avenue* was organized Nov. 25, 38 persons seeking membership. The Sunday school numbers about 150. Evangelist H. G. Smead preaches. The church has adopted the Council Manual.

Oregon.

WESTON.—The meeting house, seating 300 persons and costing $1,300, was dedicated Nov. 15. The same day a Sunday school of 80 members was organized. The church was formed 18 months or more ago, but rented a place to worship from another denomination which would not permit a Sunday school to be held. It is a little over three years since Rev. A. R. Olds went to this field. Since then, with the little aid that Superintendents Clapp and Rowley of the C. H. M. S. and C. S. S. and P. S. could give from their other pressing duties, four churches and four Sunday schools have been organized, and four good meeting houses and one parsonage built, free from all incumbrance except the small loans of the C. C. B. S. These churches are in a farming region about 20 miles square, much of it in sight of the spot where Dr. and Mrs. Whitman with 12 others were killed by the Indians 59 years ago Nov. 29. It was then a foreign field under the care of the American Board.

Rev. R. A. Rowley of the C. S. S. and P. S. organized Nov. 22 a strong Sunday school of 30 members at a point 15 miles south of Jacksonville, Jackson County.——Eugene has received 23 accessions since July 1, when Rev. R. C. Brooks began work.

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, DEC. 18.

Mrs. H. H. Leavitt opened the meeting with a Bible reading from Ezek. 47. She spoke of the comparative ease with which we can interpret God's providences when they are not too deep for our understanding, but as the waters rise higher about us the problem becomes more difficult, capable of being solved only by our faith.

Prayers for the proper reception and use of this great gift of God were offered, as well as earnest petitions for Miss Mary Morrill of North China, whose name was upon the prayer calendar for the day. Miss Kyle followed with a letter from Miss Morrill and her associate, Miss Gould. Miss Colby of Osaka, Japan, spoke of the value of the missionary's home life and influence upon the natives who come in contact with it as household servants and helpers. Many such become Christians and go out as workers into other parts of the field. The greatest good done by missionaries is in pure living. Miss Child told of visiting Miss Morrill and Miss Gould and of the valuable work they are doing. Their school is a feeder for that in Peking. At Miss Child's request two gate gods were taken down from the entrance to the new premises recently purchased for Christian work and given to her, and in the place of these and other symbols of heathenism were put up Christian texts—a sign of the way in which the gospel of Jesus Christ is slowly but surely replacing the old superstitions in China.

Mrs. Leavitt brought a package of Scripture texts neatly written on slips of paper and tied together in small packets, the work of children in a town where it is difficult to arouse the interest of the older people sufficiently to bring contributions to missions. Under the lead of the pastor's wife these little ones had made this offering to the cause. The meeting closed with prayer by Miss Ellen M. Stone of Bulgaria.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ELY—In Lowell, Dec. 15, Mrs. Laura M. Ely, aged 71 yrs. She was a helpful and devoted member of High Street Church, and although for a long time an invalid she maintained an interest in all forms of Christian activity. She left bequests to the Woman's Auxiliary of the Home Missionary Society, to the A. M. A. and to the Y. M. C. A. of Lowell.

FOSTER—In Springfield, Dec. 17, Samuel K. Foster, the veteran deacon of the North Church, of heart disease. He was born in Rutland, April 25, 1816, but has lived in Springfield since 1869. He has been a member of the North Church diaconate since 1874.

PECK—In Lenox, Dec. 14, Catherine W., widow of the late George O. Peck, for many years a prominent member of the Congregational Church. Uniting with the church under Dr. Shepard, Mrs. Peck has ever been a faithful member. None cherished more lovingly than she the memory of Dr. Alden, none through all these years was more enthusiastic as a reader of *The Congregationalist*.

WALKER—In Milton, Wis., Dec. 8, Rev. William Walker, for many years a missionary to West Central Africa, aged 88 yrs. He was a man of decided ability and the notes of his observations while in Africa constitute a valuable contribution to geographical and ethnological science.

"BROWN'S BRONCHIAL TROCHES" are unequaled for clearing the voice. Public speakers and singers the world over use them.

THE top half of the back cover of this week's issue is used by B. T. Babbitt, the well-known manufacturer. His re-entry into the baking powder field is announced in a delightful manner. He offers to send etchings to present and future patrons, if any one will send six cents in stamps. Care should be taken in applying to use the address mentioned in the advertisement and not Mr. Babbit's name or address, and thus avoid any confusion.

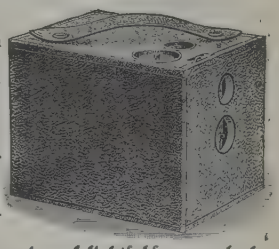
LAKE SHORE CALENDAR FOR 1897.—The 1897 calendar of the Lake Shore & Michigan Southern Railway is one of the most pleasing and unique calendars ever issued. The design is a government mail pouch (the Lake Shore's trade-mark) richly printed in brown and gold on heavy enameled cardboard, size 8 x 15 inches. It will be sent free anywhere on receipt of six cents in postage to cover mailing by applying to A. J. Smith, Gen. Pass. & Tkt. Agent, Cleveland, O.

TRAVEL VIA THE SAVANNAH LINE.—The Savannah Line fleet comprises the safest, the fastest, the most comfortable and the most elegantly furnished steamers plying the waters of the Atlantic coast. Built by one of the greatest shipbuilders of America, at enormous cost, the steamers of the Savannah Line are unexcelled by any ship of modern construction for elegance, convenience, comfort and safety, and are only exceeded in size by the great transatlantic steamers. The staterooms are more commodious than any other coastwise or transatlantic steamer, each room containing two large berths. Such airy and elegantly furnished staterooms, with their luxurious baths, invite the repose which one may look for in a first-class hotel. The Savannah Line being the great connecting link between the North and South, it is enabled to secure the benefits of both the Northern and Southern markets, thus furnishing the table of each steamer with the freshest vegetables, fruits, all the delicacies, etc., which money can buy. This all without any extra cost to the passenger over and above the price of ticket. For illustrated folder address Richardson & Barnard, 20 Atlantic Avenue, Boston.

SALT RHEUM ON THE HANDS.—I was all run down and full of aches and pains, but since I began taking Hood's Sarsaparilla I feel like a new person. My little girl was troubled with salt rheum which broke out on her hands. She took several bottles of Hood's Sarsaparilla together with Hood's Pills and these medicines cured her." Mrs. J. Twombly, Mattapan, Mass.

HOOD'S PILLS are easy to buy, easy to take, easy in effect.

Photography Simplified.



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LOADS IN DAYLIGHT with our light-proof film cartridges. Splendid achromatic lens, improved rotary shutter, set of three stops. Handsome finish.

Price, Improved No. 2 Bulls-Eye, for pictures 3½ x 3½ inches,	$8.00
Light-proof Film Cartridge, 12 exposures, 3½ x 3½,	.60
Complete Developing and Printing Outfit,	1.50

EASTMAN KODAK CO.

Booklet Free. Rochester, N. Y.

Artistic Originality in Dress

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The Singer Manuf'g Company

OFFICES IN EVERY CITY IN THE WORLD

THE correct construction of a costume according to one's own ideas can best be accomplished at home by one's self. The most convenient stitching mechanism for the purpose is the **Singer Automatic,** making the single-thread chain-stitch. Its simplicity of parts, easy operation, and the excellence of its work, specially commend its use to the *dilettante* dressmaker desiring to express her artistic perceptions in the most appropriate form.

Having all the advantages claimed for other "automatic" sewing-machines, **the Silent Singer has many points of preference** that can easily be demonstrated by comparison. Of **faultless construction and finish,** it is absolutely the lightest-running, the simplest and most compact. It is more easily threaded, and its parts are better protected from dust. The broad treadle better

Promotes the Health and Comfort

of the operator, because it is lower and the position of the feet can be changed at will. These points are worthy careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

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Distinction

Talent and work are the only grounds for distinction. We claim distinction for "Bay State" Mandolins, Guitars, Banjos, Zithers and Flutes, and we support the claim with evidence of work. 27 Awards at the principal expositions of the world, for instance. They have won the only American gold medals. Facts speak—and the testimony of experts pronounce the "BAY STATE" instruments the highest achievement in their line.

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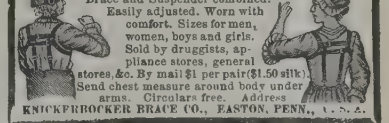

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The NEW Form of Admission

The committee appointed by the National Council to prepare a new Form of Admission have reported, and their Form of Admission is now printed in convenient form as an 8 pp. leaflet, No. 7 of the Congregationalist Leaflet series.

Sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, $2.00.

"A HANDFUL OF DIRT MAY BE A HOUSEFUL OF SHAME." KEEP YOUR HOUSE CLEAN WITH **SAPOLIO**

WEEKLY REGISTER.

Accessions to the Churches.

	Conf.	Tot.
ALABAMA.		
Anniston, Second,	—	20
Arbacoochee,	—	17
CALIFORNIA.		
Compton,	—	4
Los Angeles, First,	—	23
Third,	—	10
Pasadena, Lake Ave.,	—	24
Richmond,	1	4
San Diego, First,	—	13
ILLINOIS.		
Chicago, St. James,	—	50
Sedgwick St.,	—	81
Rockford, First,	4	8
INDIANA.		
Dunkirk,	5	11
Fort Wayne, Plymouth,	4	10
Gas City,	—	29
Indianapolis, South Side,	—	4
IOWA.		
Britt, Second,	4	4
Green Island,	7	7
Hiteman,	4	5
Muscatine, Pilgrim,	5	6
Newell,	28	28
Sheldon,	58	60
Sioux City, Pilgrim,	8	10
KANSAS.		
Downs,	16	23
Topeka, First,	7	18
Western Park,	12	12
MICHIGAN.		
Grand Rapids, First,	—	5
Barker Memorial,	3	5
Smith Memorial,	22	22
Irving,	1	5
Lewiston,	5	10
Middleville,	8	8
MINNESOTA.		
Excelsior,	5	12
Madison,	2	6
Morris,	—	11
St. Paul, Pacific,	5	14
NEBRASKA.		
Arcadia,	10	10
Franklin,	1	7
Lincoln, Vine St.,	3	9
Red Cloud,	4	4
NEW HAMPSHIRE.		
Warner,	—	7
Winchester,	23	26
VERMONT.		
Jeffersonville,	4	6
North Hyde Park,	3	3
Waterford,	17	24
W. Newbury,	—	4
WISCONSIN.		
Pine River,	19	22
Spring Valley,	—	6
Two Rivers,	1	7
OTHER CHURCHES.		
Aurora, S. D.,	—	4
Burlington, Ct.,	6	10
Colorado Springs, Col., Second,	8	16
Denmark, N. Y.,	—	11
Eugene, Ore.,	5	8
Jersey City, N. J., Tabernacle,	—	200
Morton Co., N. D., Bethany (German),	—	8
Palmer, Ms., Second,	2	4
Parkdale, Can.,	—	7
Philadelphia, Pa., Snyder Ave.,	—	60
Portland, Me., Bethlehem,	—	20
Churches with less than three,	20	33

Conf., 340; *Tot.*, 1,094.

Total since Jan. 1. *Conf.*, 13,720; *Tot.*, 25,605.

Calls.

ALLING, Horatio, to permanent pastorate at New Whatcom, Wn. Declines.
BARKER, Thos., to remain another year at Hillsboro, Wis. Accepts.
BEARDSLEY, Frank G., Webster, Io., to Jewell and Lincoln. Accepts.
BREHM, Wm. E., to remain another year at Osborne and Downs, Kan. Accepts.
BRERETON, John, Grandin, Mo., to Central Ch., Springfield.
BUGBEE, Rolla G., Wells River, Vt., to Athol, Mass.
CADMUS, Wm. E., Bingham, Mass., to First Ch., Oswego, N. Y.; also to Elyria, O.
CHASE, A. L., to Eliot, Me. Accepts.
DODGE, Prescott D., Newton Falls, O., to Tallmadge. Accepts.
EDDS, Wm. T. (Presb.), E. Pembroke, N. Y., to Sidney. Accepts.
ERICKSON, Fritz, Swedish Ch., Washington, Ct., to Danbury. Accepts.
HARESNAPE, Wm, Crescent City, Ill., to Blue Rapids, Kan. Accepts.
HARTWELL, Minot S., Fourth Presb. Ch., S. Boston, Mass., accepts call to Yarmouth, Me
HUNT, Chas. R., Chicago, to Union, Io.
IRVINE, A. F., Calvary Mission, Des Moines, Io., to Avoca. Accepts.
JOHNSON, Henry W., accepts call to New Ulm, Minn.
KENNEDY, M. A., accepts call to Walker, Minn., for six months.
LARKIN, J. Wallace, to Harvard, Neb., where he has been supplying. Accepts.
LOVELESS, E. J. (M. E. South), to Arbacoochee, Ala.
MILES, Arthur, Knox St. Ch., Galesburg, Ill., to Elmwood. Accepts.
MILLER, Elisha W., Eaton Rapids, Mich., to Carson City. Accepts.
MOFFATT, T. Clemence, Palisade, Neb., to Wymore.
NELSON, Andrew P., Swedish Ch., E. Orange, N. J., to Swedish Ch., Lowell, Mass. Accepts, to begin Feb. 14.
RICHARDSON, Chas. A., Lawrence, Kan., to Louisville and Mt. Union. Accepts, and has begun work.
STEAD, Jas. R., Kangley, Ill., to Knox St. Ch., Galesburg. Accepts.
STETSON, Reuben K., to remain another year at People's Ch., New Decatur, Ala.
VINCENT, Sam'l L., W. Townshend, Vt., to Glover. Accepts.
WALLACE, David, recently of N. Troy, Vt., to N. Java and Johnsonburg, N. Y.
WELLS, Herman J., Park Ave., branch of Tompkins Ave. Ch., Brooklyn, N. Y., accepts call to Union Ch., Vinal Haven, Me.
WILCOX, Frank G., Mason City, Io., to Manson. Accepts.

Ordinations and Installations.

ADAMS, Geo. C., *i.* First Ch., San Francisco, Dec. 16.
LONGFELLOW, Chas. H., *o.* Villa Park, Cal., Nov. 15.
MEGATHLIN, Henry G., *o.* and *i.* Broadway Ch., Fall River, Mass., Dec. 18. Sermon, Prof. J. W. Churchill, D. D.; other parts, Rev. Messrs. P. W. Lyman, Chas. Clark, Sam'l Cole, R. B. Tobey, S. K. B. Perkins, W. W. Adams, D. D.
SANFORD, John I., *o.* New Duluth, Minn., Dec. 16. Sermon, Rev. C. H. Patton; other parts, Rev. Messrs. Jere Kimball, J. R. Smith, J. H. Nason, W. W. Newell.
SMYTHE, Theobald A., *o.* and *i.* Fourth Ch. (Abyssinian), Portland, Me., Dec. 14. Sermon, Rev. J. G. Merrill, D. D.; other parts, Rev. Messrs. A. H. Wright, L. S. Bean, J. G. Wilson, Francis Southworth, Dea. T. B. Percy.
WEAGE, Edward D., *o.* Paso Robles, Cal., Dec. 9.
WELLWOOD, Sam'l D., *o.* Tipton, Mich., Nov. 24. Parts were taken by Rev. Messrs. J. H. Butler, D. G. Blair, H. A. Putnam and Stevenson.
WOOD, Earl B., *o* and *i.* Lovell, Me., Dec. 17.

Resignations.

CADMUS, Wm. E., Bingham, Mass.
DOANE, Frank B., Dayton, Wn.
HAYWARD, John S., Benson, Minn.
HUTCHINS, Henry L., Taylor Ch., New Haven, Ct.
KEVAN, Jas. H., Custer, S. D.
MACBRIAR, Thos., Olcott, Vt.
MACNEILL, Sam'l M., Lake Mills, Wis., after a pastorate of seven and a half years.
MCSKIMMING, David D., Plymouth Ch., Youngstown, O.
MOULTON, Ezra C., First Ch., Red Oak, Io.
THAIN, Alex. R., D. D., Tabor, Io., to become editor-in-chief of *The Advance*.
TITUS, Herbert R., Vergennes, Vt.
TOOKE, W. F., Parishville, N. Y.
WARNER, Wilmond A., Pawlet, Vt., to take effect in April.
WYCKOFF, Jas. D., First Ch., Wheaton, Ill.

Churches Organized.

ARBACOOCHEE, Ala., 14 Nov., 17 members.
FONTANA, Wis., 18 Dec.
PORTLAND, Me., Bethlehem Mission (Scand.), rec. 11 Dec., 20 members.
WILLIAM'S BAY, Wis., rec. 18 Dec.

Miscellaneous.

ADAMS, Geo. C., and wife, were tendered a public reception Dec. 10, in the parlors of First Ch., San Francisco. An interesting feature was five-minute speeches by neighboring ministers of various denominations.
BAKER, Frank H., a student at Bangor Sem., has been engaged to supply on alternate Sundays at N. Anson, Me., where he received his academical training.
BISHOP, Albert W., of Parsons, Kan., who was obliged by impaired health from overwork to leave his field for a few weeks, has returned with somewhat improved health, and preached Nov. 29. Rev. H. A. Brundidge supplied the pulpit acceptably during most of the pastor's absence.
DEMOREST, Wm. L., and wife, of Plymouth Ch., Oshkosh, have the sympathy of the Wisconsin churches in the loss of their child by membranous croup.
DOUGLASS, H. Paul, who rides out seven miles from Ames, Io., every Sunday afternoon to preach at Gilbert, has received from that church a fine fur overcoat, with gloves to match.
DYER, Nathan T., Medfield, Mass., begins, Jan 3, his new pastorate with *First* Ch., Ashburnham.
MOORE, Superintendent, beside caring for his own S. S. in Ree Heights, S. D., conducts another thriving one in a country schoolhouse five miles distant. The latter recently presented him with a fine fur coat.
SWARTOUT, Edgar P., and wife, of Gann Valley, S. D., celebrated the 25th anniversary of their marriage, Dec. 9.

HOME MISSIONARY FUND.

A Friend, Brooklyn, N. Y.	$2 00
Mrs. H. R. Allen, Chelsea, Mass.	2.00
C. L. Swan, Clinton, Mass.	2.00
Julia P. Brown, Brookline, Mass.	2.00
Clarence O. Walker, Malden, Mass.	2.00
Special Offering	2 00
Albert E. Dean, Freetown, Mass.	2.00
X, Boston, Mass.	2.00
A Friend, Andover, Mass.	2.00
E. B. G.	2 00
H. H. Thompson, Brattleboro	4 00
Mrs. Z. Eddy, Clifton Springs, N. Y.	2.00

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. J. R. SCHWARTZ, Harrisburg, Pa., says: "I have used it in dyspepsia, with charming effect, and am well pleased with it."

Strength to the Weak.

Nourishing, and an assistant to renewed appetite.

Somatose

A Perfect Food, Tonic and Restorative.

It is a powder made from the most nourishing elements of meat, prepared for the nutriment and stimulus of weak systems. May be taken dry, or in milk, water, etc.

At druggists, in 2 oz., ¼, ½ and 1 lb. tins.

Also the following combinations, Somatose-Biscuit, Somatose-Cocoa, Somatose-Chocolate each containing 10 per cent. Somatose. Very convenient and palatable preparations.

Pamphlets mailed by Schieffelin & Co., New York, agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

Quick as Thought

No time lost with WHITMAN'S INSTANTANEOUS CHOCOLATE.

Taste, flavor and quality the best. Put up in pound and half-pound tins.

Stephen F. Whitman & Son, *Sole Mfrs.* Philadelphia.

The St. Denis,

BROADWAY AND ELEVENTH STREET,

Opposite Grace Church, NEW YORK.

EUROPEAN PLAN.

"There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which insensibly draws you there as often as you turn your face toward New York."

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR **ADVERTISING COLUMNS**, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN **THE CONGREGATIONALIST.**

You can't go on losing flesh under ordinary conditions without the knowledge that something is wrong, either with digestion or nutrition. If the brain and nerves are not fed, they can't work. If the blood is not well supplied, it can't travel on its life journey through the body. Wasting is tearing down; Scott's Emulsion is building up. Its first action is to improve digestion, create an appetite and supply needed nutrition. Book free.

SCOTT & BOWNE, Chemists, New York.

Peter Möller,

who in 1853 revolutionized the whole system of Cod Liver Oil manufacture by the introduction of the "steam process," has now introduced a new method which is as superior to the steam process as that was to the old and crude methods. By the new process the Oil is kept free from impurities, and does not come in contact with the atmosphere at any time during the manufacture. Moller's

Cod Liver Oil

is not sold in bulk, but is bottled when manufactured. The Oil is free from disagreeable taste or odor, and causes no eructation.

In flat oval bottles only, dated. See that our name appears on bottle as agents. Explanatory pamphlets mailed free.

Schieffelin & Co.

Grand National Prize of 16,600 francs at Paris

Quina-Laroche

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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The Absorption Treatment a Success. Hundreds successfully treated for all diseases of the eyes or lids without knife or risk at their homes and at our Sanitarium, the largest and most successful institution in America. "*Don't wait to be blind.*" **Pamphlet Free.**

BEMIS EYE SANITARIUM, Glen Falls, N. Y.

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DIABETES FLOUR

The result of years of endeavor to produce a palatable Bread Flour which can be safely offered to the Diabetic. The testimony to its value both from this country and abroad is remarkable and convincing

Unrivaled in America or Europe.

PAMPHLET AND SAMPLE FREE.

Write to Farwell & Rhines, Watertown, N. Y., U. S. A.

The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 35 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston.

STOP TO LOOK

and consider the remarkable results obtained by the faithful use of SOZODONT. It is the only complete and perfect Dentifrice of world-wide celebrity, presenting both liquid and powder in one package.

Fragrant SOZODONT preserves the Teeth from decay, hardens the Gums, perfumes the Breath, imparts a delightfully refreshing sensation to the Mouth, and is at all times free from harmful ingredients.

☞ **Dentists of Distinction** have recommended SOZODONT; all leading Druggists sell it. A sample, with sample cake of Sozoderma Soap, for three cents. Address P. O. Box 247, N. Y. City. If you cannot obtain SOZODONT of your Druggist, send to above address Seventy-five Cents for a full-size package (complete), prepaid by mail or express; or SOZODONT and 4-oz. cake of Sozoderma Soap, for $1.00. HALL & RUCKEL, Proprietors, New York. London: 46 Holborn Viaduct, E. C.

A religious newspaper for the family; a mirror of Congregational church life and of the religious progress of the world; an interpreter of current history; a helper in every department of Christian life and organization; a friend of every one in the home.

THE CONGREGATIONALIST IN 1897.

INTERNATIONAL, NOT PROVINCIAL, SERVING THE WHOLE DENOMINATION.

News of churches, schools, colleges, missions, throughout the world; of Sunday school, Christian Endeavor, and other great religious, educational and philanthropic movements.

Letters from staff correspondents in the chief centers of the United States, England and foreign lands, attractively describing the most important events as related to the progress of the kingdom of God.

Editorials and briefer comments explaining and illustrating the spiritual and ethical meaning of religious, political, educational, literary and social events and movements throughout the world.

Reviews of all important new books, giving full information of current literature.

Double Premium Plan for 1897.

One renewal and ONE NEW SUBSCRIPTION *with* $6 00 *secure the paper for one year to both,* **and any TWO $1.25 or $1.50 Books** *(your own selection from any American Publisher's List); papers and books sent postpaid. An additional book for each additional new name.*

One renewal and ONE NEW SUBSCRIPTION *with* $6.00 *secure the paper for one year to both,* **and TWO Copies of Walker's History of Congregationalism,** *the subscription price of which is* $3.00 *per copy. An additional copy of the book for each additional new name.*

Two Papers and Two Books for $6.00.

The Home—its life pictured, its problems discussed, its members instructed and entertained. The Conversation Corner, Mothers in Council, Sunday School Lessons, Prayer Meeting Suggestions, Closet and Altar—a guide to the noblest Christian family life.

Stories—short, winning, uplifting; by the best American and English writers.

Articles—suggestive, practical, stimulating; by thinkers, workers, leaders, in church, State, school, business. Frequent illustrations.

Sketches—of persons and places, with portraits and pictures; interviews, studies, descriptions; letters of travel, accounts of home and society, the best results of historic knowledge, of acquaintance with public characters, of appreciation of natural scenery, of familiarity with literature, of aspiration for holiness.

A subscription to THE CONGREGATIONALIST is an investment for mind, heart, home, church, country.

1 year, $3.00; 2 years, $5.00; 5 years, $10.00. Club of FIVE, one at least being new, $10.00.
On trial, 3 months, 25 cents; 6 months, $1.00.

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

No 94.

As the originator of Yeast or BAKING POWDERS in 1849, I was for many years the largest manufacturer of this class of goods until, through the competition from cheap and adulterated articles, the alternative presented itself of either offering a similar quality of goods or abandoning the field. I chose the latter, and for years I have been out of the market; but now, through a revulsion of public sentiment against adulterated goods, I am enabled to offer a new powder, which I have been experimenting with and perfecting during the interim.

B. T. Babbitt's
BEST Baking Powder.

I recommend this powder as absolutely pure—it contains neither alum, lime, or other injurious substances, and is unexcelled by any in the market.

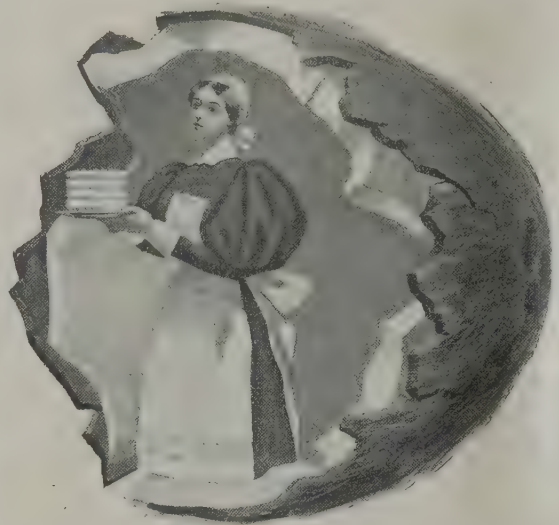
The illustrations in this advertisement are reduced reproductions of beautiful artists' proof etchings. Upon receipt of six cents in stamps to pay for postage, I will send one of these etchings FREE. The other can be obtained by sending 25 Best Soap wrappers, or 10 1776 Soap Powder fronts, or the coupons found in the cans of our Best Baking Powder. The regular size is 14x28 inches. Be particular to use only the following address, viz.: "Dept. G.," P. O. Box 2917, New York City.

No. 98.

BE WISE! USE THE BEST! IT PAYS!

Nothing nicer than a
"Christmas" Cocoanut Cake made with

DUNHAM'S COCOANUT



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RECIPE—"Christmas" Cocoanut Cake: 2 cups powdered sugar, ¾ cup butter, 4 eggs, ¾ cup milk, 2½ cups sifted flour, 2 teaspoonfuls baking powder; mix thoroughly and bake in four jelly-cake tins. Flavor with vanilla.

FOR FILLING, beat the white of four eggs thoroughly with 1 lb. powdered sugar, added gradually, until it is stiff, white, and smooth. Stir into this ½ lb. DUNHAM'S SHRED COCOANUT. Spread the filling between each layer, and over the top. Sprinkle DUNHAM'S SHRED COCOANUT thickly over top.

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Volume LXXXI Number 53

THE CONGREGATIONALIST

Boston Thursday 31 December 1896

January 1st. 1897.

At the Gates

If labor calls you, pass the gates with praise,
Since God first wrought,
And willed to man hushed nights and toiling days;

If death, firm-souled approach the untried lot,
For life not less than death transcends our thought.

If love be yours, O prize its hour of bliss;
Love, the great parent, hallows all that is;

Love, Labor, Death — who fearless owns the three
Still walks secure, still dwells in victory.

Written for The Congregationalist, by
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CONTENTS

EDITORIAL:
- Paragraphs 1017
- 1896—The Religious World. 1018
- 1896—The Way of the World 1019
- Seriously Straitened 1021
- The Council at Lowell 1021
- The Week of Prayer 1022
- Current History 1022
- In Brief 1023

CURRENT THOUGHT 1026

STAFF CORRESPONDENCE:
- Interior 1024
- New York 1025

CONTRIBUTIONS:
- At the Gates—cover poem. Dora Read Goodale 1013
- Wanted, New Measures and New Men. Rev. Henry A. Stimson, D. D. 1026
- The Spiritual Life of the Modern City. Pres. W. J. Tucker 1038

THE HOME:
- Good-night—a poem. Mrs. M. E. Sangster 1028
- Paragraphs 1028
- Courtship and Marriage. Mrs. Creighton, Wife of the Bishop of London 1028
- Familiar Games for Family Gatherings. Nicholas 1029
- Afield with Young Naturalists. Mrs. S. J. Bucklin 1030
- Study to Be Quiet—a selection 1030
- Closet and Altar 1030
- The Fox and the Hen—a selected poem 1031
- Tangles 1031
- Conversation Corner. Mr. Martin 1032

SUNDAY SCHOOL. Lesson for Jan. 10 1033

Y. P. S. C. E.—Topic for Jan. 10-16 1034

Notes 1047

PROGRESS OF THE KINGDOM 1034

LITERATURE 1035

NEWS FROM THE CHURCHES 1042
- A Modern Need Supplied 1027
- The Lowell Council 1042
- Weekly Register 1049

MISCELLANEOUS:
- *The Congregationalist's* Armenian Orphans' Fund 1024
- National Non-partisan W. C. T. U. Convention 1024
- The Boston Club's Forefathers' Night 1027
- Changes in San Francisco 1027
- The Pulpit and the Pew 1040
- Congregational Ministers Deceased During 1896 1040
- Gleanings 1041
- Education 1042
- Biographical 1042
- Notices 1042
- Business Outlook 1048
- Marriages and Deaths 1048
- Estimates of Men 1050
- The National Growth of Half a Century—a selection 1050
- The Higher Use of the Bible—a selection 1051
- The Test of a Good Sermon—a selection 1051
- Auburn's Tribute to Dr. Quint 1051

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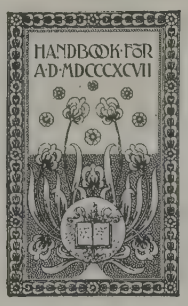

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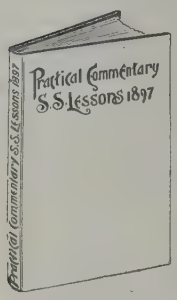

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THE CONGREGATIONALIST

Volume LXXXI Boston Thursday 31 December 1896 *Number 53*

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The great proportions which our Armenian Fund has assumed seem to have somewhat overshadowed this important object. We feel sure that we shall not appeal in vain, however, for sufficient money to continue all the home mission subscribers at present on our list and add a few that have come to us with specially urgent appeals. Shall not this fund be made up within the next two weeks, so that we can then credit the subscriptions promptly and so relieve the minds of our earnest workers on the frontier, who watch anxiously for the dates of their papers to be changed? Here are two typical letters:

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IS there not a special lesson in the proximity of Christmas and New Year's? The one festival is so full of gladness. The other great turning point hushes and solemnizes our spirits. It is thus that God would teach us that in the true life the joyous and serious elements are never far apart. Every fresh realization of the joy that Jesus brings into the world is a summons to more earnest grappling with the serious work of life. The best wish we can offer our readers as 1897 slips into the place of 1896 is that the joy and the solemnity of living in God's world may be understood by them more perfectly than ever before.

It is pleasant to note that the religious observance of Christmas Day in these later years is not being confined to the Roman Catholic and Episcopalian churches. Reports have reached us of services in Congregational churches, and we could wish that year by year we might chronicle a larger number of such gatherings. One western Massachusetts church transferred its regular Friday night prayer meeting to the morning of that day, and the change was altogether satisfactory. Other churches recognized the day by a special and extra service. There can be no question that many minds and hearts are in the mood for the right sort of a religious assemblage on Christmas Day. Time enough is left for the family reunion and all the festivity and merrymaking natural to the day. The average old world Christian would think it as strange to see on Christmas Day the doors of the cathedrals and churches closed as to observe such a phenomenon on Sunday. Would not American Christianity be the gainer if the religious element in Christmas Day received more general public recognition?

Pres. W. J. Tucker has always been a careful student of the religious conditions and needs of great cities. When professor at Andover he, more than any other one man, furnished the impetus which led to the foundation of the Andover, now the South End, House in Boston. As pastor of the Madison Square Presbyterian Church in New York city for a number of years, he was daily brought face to face with the problems of a great city, and though of late years he has not resided in the midst of the stream of city life he has kept closely conversant with its tendencies and its special claim upon the church of Christ. If these facts are borne in mind the reader will approach his paper published in this week's issue with the expectation of receiving stimulus and suggestion. Dr. Tucker has certainly diagnosed with great accuracy the situation as it confronts us today. His are not the views of an alarmist, though he does not ignore the menacing elements in city life. He has, however, insight enough to detect the substratum of good and faith enough to believe that this massing together of human beings and of great commercial and industrial forces may be made serviceable to the ends of the kingdom of heaven. The point which he makes that the modern prophets are found in the city instead of in the wilderness is a particularly striking one.

A large proportion of Massachusetts churches already feel a responsibility for supporting the Congregational Board of Pastoral Supply, now in its third year of successful operation. We hope, however, to be able to note a considerable increase during 1897 in the number of churches that make a regular contribution to it. At this season, when schedules of benevolence are being made up, let no slip or negligence permit the overlooking of this important cause. The amount desired from each church, one-third of one per cent. of the salary paid its pastor, is small. The board is economically managed. There are no guaranteed funds behind it, and thus far its secretary, Dr. C. B. Rice, has made greater financial sacrifices in its behalf than is generally understood. The more we learn of the patient, delicate and wise work of this organization the more convinced we are that it is an extremely valuable agency in the solution of a tremendous problem. Since last May it has been instrumental in helping nearly one hundred churches to fill the vacant pastoral office. It is consulted by the majority of the churches in the State when desiring a pastor. Besides such direct services the board, without exceeding its proper scope, helps wonderfully in promoting more friendly relations between churches and ministers by giving such counsel as helps to diminish unfortunate complications, to lengthen existing pastorates, to allay discontent and to retrieve the situation in churches where dissension and stagnation have prevailed. What more important service can be rendered to the churches of our order, especially at this juncture, when the hard times accentuate problems of existence and usefulness both for churches and ministers?

The readers of *The British Weekly* certainly have profited by Dr. Robertson Nicoll's recent visit to this country, for he has written some most interesting letters giving his impressions of life—political, intellectual and religious. We fear we cannot accept his optimistic judgment respecting our daily newspapers, but we are grateful for his kind words concerning authors as deserving of praise as Mr. Cable and Miss Mary E. Wilkins, and editors as noble in their ideals as Mr. Gilder of *The Century* and Mr. Scudder of *The Atlantic*. Dr. Nicoll will soon cease contributing these reminiscences of a delightful outing. But American authors will never cease to profit by the influence which his trip must have had in enlarging his stores of knowledge and degree of sympathy for things American. Indeed, he is pledged to the task of securing a larger audience in Great Britain for American books and their authors.

Reconciliation is one of the most important and efficient preliminaries to that special evangelical effort which has been urged upon the churches for the month of January. There are old personal quarrels in some of our churches which, if only half recognized, are a real hindrance to successful work. Until Christians love each other how can they prove that Christ loves the world? The spirit of forgiveness is the spirit of power. The gospel of peace needs to prove itself a means of reconciliation among disciples before it can commend itself to the world as a hopeful means of reconciling men to God. One instance of a long standing quarrel healed by mutual confession and self-sacrifice for Christ's sake, and for better witness of his honor among men, is worth a score of pulpit homilies. It is a time, therefore, for consideration and revision of our causes of dislike and alienation. It will be well to consider whether we would rather see the gospel triumph or cherish a grudge, whether our dislike toward our neighbor is so deep-seated that we cannot forget it in the enthusiasm of a common work for Christ, whether the trespass committed against us is so far beyond forgiveness that we are willing to jeopard both Christ's purpose and our own pardon. The first church members had forgotten jealousies and disagreements and were all with one accord in one place when the Holy Spirit came.

Mr. Herbert Spencer, in the recently issued and final volume of his monumental work, The Principles of Sociology, starting from his own point of view, reaches conclusions respecting the ideal relations of church and state which our Pilgrim Fathers adopted centuries ago and the molders of our national Constitution accepted when they set themselves to their momentous task. Separatism, Mr. Spencer holds, is the logical outcome of Protestantism, and far more in consonance with other present day conditions than its antipodal theory of church polity. Indeed he goes farther and shows that his ideal of a religious state is one of almost anarchic individualism. This being his position we now have the suggestive spectacle of our Dissenting brethren in Great Britain quoting Herbert Spencer as an authority on disestablishment. That Germany is not without those who plead for disestablishment there may be inferred from a recent speech of Dr. Stöcker, the well-known ex-court chaplain, in which he said:

> We must endeavor to bring about the independence of the church, which then would speedily deal with the unorthodox clergy. The state hinders the church in the fulfillment of its legitimate duties, and creates circumstances which divide it into warring sections.

In connection with the resolutions of the faculty of Auburn Theological Seminary relative to Dr. Quint that appear on page 1051, Professor Darling's recollection of a talk with Dr. Quint years ago is pertinent. The two were walking in Auburn, during Dr. Quint's sojourn there, and he was compelled to stop several times while traversing a short distance. He apologized by saying that his physician had told him years ago that the first time he got thoroughly excited he was liable to drop dead. "Well," rejoined Dr. Darling, "how do you manage to control yourself? You have been in some pretty hot debates." To which Dr. Quint laughingly responded, "I say to myself if this speech is worth finishing I will have to keep cool." A characteristic answer surely and one that reveals the man's self-mastery.

1896—THE RELIGIOUS WORLD.

No distinct line can be shown dividing the religious from the secular history of the year. This is one of the most notable facts indicating the movement of the Christian Church. Its interest has become increasingly absorbed in present affairs, and its influence in these affairs is more potent than ever before in this century. The most striking proofs of this are at once recalled. The year opened with intense excitement over the President's message concerning the Venezuela boundary. Congress and the secular press were hot for war with England. Lord Salisbury threatened, and the first outburst of public sentiment in Europe encouraged him. But the pulpit in both countries was almost unanimous in its counsels for peace. So, also, was the religious press. Cablegrams between Christian bodies crossed and recrossed the ocean and Christian principle prevailed, with honor to both nations. The church has also been intensely interested in the condition of the Armenians in Turkey, and though it has been powerless to arrest the wholesale murders which have shocked the civilized world it has done something to relieve the sufferings of the survivors.

The church has spoken its convictions in our political campaign. In the main its utterance has been unequivocal in behalf of honesty and righteousness, and at the same time against injustice and oppression. Among its ministers are some of the leaders most trusted in public affairs, such as Dr. Parkhurst, Bishop Potter and Archbishop Ireland. It has led in the most conspicuous efforts to ameliorate the burdens of the people—in purifying municipal government, in maintaining social settlements, in tenement house reforms, in promoting temperance practical rather than ideal. The church has encouraged thorough study of social and political conditions with the purpose to uplift mankind, and if the movements it has advocated have not proved to be always wise, at least it has shown itself sincere. Some ardent reformers have rebuked the church with wide-open mouths for its selfishness and apathy, but with outstretched hands opened as wide to receive its gifts. In a word, the church has held the position it has claimed, to represent the conscience of the community. At the same time the observant eye cannot fail to note a decline in moral standards not yet arrested. The imperative need of the hour is a profound awakening of the people to the necessity of higher conceptions of God, of duty, of righteousness, of immortality.

In theology the developments of the year apparently have not been important, though movements are going forward of the greatest significance. Controversy has mainly centered around questions concerning the nature of God and his manifestations of himself and concerning the inspiration of the Bible. No attempts of consequence have been made to formulate or alter creeds. A few heresy trials have occurred, attracting only passing attention. In fact, a new conception of nature has been gained through scientific investigation. The present effort in theology is to gain a new conception of God in harmony with the scientific conception of nature, but the time is not ripe for its expression in creeds. So, also, the study of literature and of its laws of growth has begotten a new conception of the origin and growth of the sacred writings; but theories of inspiration suited to such a conception find slow acceptance. There appears to be at this time a growing conviction that present revelations of God are as real as those made to holy men of old, though the character and value of those revelations must be tested by long experience and the general verdict of the Christian Church.

The year has witnessed a continued tendency to multiply organizations within the church, till almost every conceivable religious work is represented by leagues, brotherhoods, societies of sons and of daughters, friendly alliances, clubs, associations, unions, orders, bands, fellowships, brigades, republics, settlements—the vocabulary is already nearly exhausted, but is being extended by dividing these organizations into Senior, Junior, etc. There have been, also, a greater number than ever before of summer and winter schools and of great conventions, conferences and congresses. Many of these are quadrennial, like the Methodist General Conference, the Pan-Presbyterian, and the Evangelical Alliance. They have let loose a vast amount of talk and indicated some progress.

The effort for organic church unity has apparently gained little during the year. The Pope has invited Eastern Catholic churches to unite with the Roman Catholics, but his invitation has been rather ungraciously rejected. Several denominations have reiterated anew the advantages which would follow if all the others would unite with them in one body, but without response. Meanwhile, the cause of co-operation among the churches has made substantial gains, as illustrated by federations of churches in New York city and Buffalo. Closer affiliation is taking place between Christians in England and America, promoted by visits of leading clergymen from one country to the other.

The same tendencies which have been noted at home are seen in the mission fields in other lands. Temporarily, at least, missionary efforts have experienced serious reverses, especially in Turkey, Japan, China, Madagascar. The labors of missionaries in these countries have been largely absorbed in giving temporal relief and improving social conditions. Heavy debts are being carried by nearly all the missionary societies, while receipts have steadily lessened. Yet in every nation there are now witnesses to the gospel of Christ, and he has more disciples than ever before.

Only a brief glance can be given to the record of some of the leading denominations. Congregationalists have wiped out the debt of the American Board and have made vigorous efforts to pay the outstanding obligations of their other societies. They have given generously to many of their colleges, stimulated by Dr. Pearsons's gifts. *The Congregationalist's* pilgrimage to England and Dr. Storrs's fiftieth anniversary have been notable events of the year; while several eminent leaders, such as Drs. N. G. Clark, Alden, Blaisdell and Quint, have passed away.

Presbyterians have been more amicable than for several years. They have ceased efforts to amend their creed, preferring to let it grow obsolescent. They have made no important efforts to discipline their theological seminaries. Dr. Briggs is still under ban, but it seems hardly possible that only four years ago he was solemnly tried by the New York Presbytery on charges that he had taught that Moses did not write

the Pentateuch in its present form and that the book of Isaiah has more than one author. Baptists have in the main been harmonious, though the Southern body has been somewhat excited because one of its theological professors has ventured to state the fact that Baptists did not practice immersion before 1641. Methodists have not yet admitted women to their general conferences, but they probably will do so before long. Episcopalians have been treated to a sensation by the pope, who has declared to be invalid ordinations of the Episcopal clergy which he had before been supposed to regard only as irregular. A large portion of that denomination have been amused by the decision, some are deeply disappointed and angry, but the Pope has made no friends from either party and has gained no adherents.

The Roman Catholic Church has lost ground in Canada by its attempt to coerce votes on the Manitoba school question. In the United States the A. P. A., which was organized with much flourish to fight it, has mostly died out. The contest between the liberal and reactionary elements continues, with varying advantages.

The Church Army has found sanction in the Episcopal fold in this country. The Salvation Army has divided and Ballington Booth and his wife have started a new organization, the Volunteers. It has received much sympathy, but the ranks of the other army do not seem to have diminished, and both organizations are doing much good.

1896—THE WAY OF THE WORLD.

The year began with unrest and apprehension, and it ends thus. Look where you will, there are not many, if any, lands where material prosperity and a sense of political security are both to be found. If one is present the other usually is lacking.

The people of this country have sown and reaped bountiful harvests of cereals and fruits, for some of which higher prices have been received than during recent years, yet on the whole the vast quantity consumed at home or exported has not brought to its owners the money which they had hoped it would. Consequently their demand for manufactured goods has waned, and that, in turn, has not stimulated the demand for labor or contributed to its higher remuneration. The failure of the Fifty-fourth Congress to rise to a plane higher than partisanship or sectionalism, and its failure to provide adequate revenue for the nation and security and stability to its credit, contributed to business depression during the first half of the year, while the new and radical issues of the campaign, which lasted from July to November, naturally made anything more than a hand to mouth type of business impossible. The verdict at the recent national election and our unprecedented export trade creating a balance of trade in our favor have put an end, for a time, to the drain of gold from the Treasury, but we apparently shall close the next fiscal year with a deficit of over sixty-four million dollars, and a large increase of interest-bearing indebtedness.

The results of State and municipal elections early in the year plainly indicated a drift of the voters toward the Republican party. But few foresaw how momentous and stirring a contest for the presidency was impending, or how divisive the new issues would be and how thorough the process of disintegration and realignment. The outcome of the Republican national convention at St. Louis contributed toward bettering that party's record for courage and assisted in sharply defining the issue as between a gold or silver standard. The Democratic convention at Chicago rent that party, committed its dominant faction to silver, and introduced issues never before brought before or passed upon by our electors. After a campaign unparalleled in the intensity of feeling aroused, in the appeal made to the intelligence of the voter, in its exemption of the candidates from personal abuse and the curtailment of funds used for illegitimate purposes, the people elected the Republican candidates, their majority in the electoral college being 173 and their popular majority being a little over 600,000. If Mr. McKinley's vote is weighed as well as counted its real significance is more apparent. The people of our oldest, thriftiest, most intelligent and most reputable commonwealths have decided that they will abide by the gold standard if compelled to choose between it and silver monometallism, that they believe in Federal executive authority exerting itself adequately when Federal laws are defied by the lawless, that they will not subject the Federal judiciary to all the mutations of politics which mar our legislative and executive departments, Federal and State.

This verdict, rendered dispassionately by a jury of vast size and heterogeneous composition, has not failed to meet with the acquiescence of all sections and all parties, and it has done more to foster and sustain self respect at home and create respect abroad for Republican institutions than any event in our history since 1861–65.

Municipal reform has gained steadily. Much has been done to develop the conception of the non-partisan administration of city affairs. New York's reform administration on the whole has commended itself, and Tammany by its identification with the silver wing of the Democratic party has not fostered its chances of returning to power. The courts of Maryland have sustained the reform mayor of Baltimore in his effort to defeat the spoilsmen and give to that city so long misgoverned an honest administration, and as the year closes Minneapolis is sternly entering upon a thorough job of municipal house cleaning.

The judicial decisions of the year have not been as notable as those of 1895, but they indicate to a discriminating analyst the fact that our judges are more conservative than their British brethren, and inclined to put the rights of property above those of personality. Laws calculated to subject the great aggregations of capital to restraint are found to be imperfect, and too often on technicalities the state is thrown out of court, while laws calculated to aid organized and unorganized labor too often meet with the same fate. Thus a spirit of distrust and hostility to the judiciary has been created, which found expression in the Chicago platform in a radical plank which many astute critics of that platform considered to be its most pregnant and epoch-marking deliverance. That the decision of the Supreme Court on the income tax has contributed much to increase discontent and distrust it is useless to deny.

The world over it has been a comparatively quiet year among those enlisted in labor unions. With us the times have been such as to make strikes for higher wages most inopportune, and much of the energy and money of organized labor this year found vent in participation in the political contest. Mr. Bryan claims that most of the labor vote was polled for him. Most of the more radical and socialistic of the labor leaders in this country did support him, but they failed to lead the rank and file their way, or the result would have been different. In Great Britain the conservative trades-unionists have won control again in the Labor Congress, and there is also a decided reaction in the Liberal party against as much catering to the labor element in the future as prevailed a few years ago. Nevertheless, the British people are more and more adjusting their factory legislation, their methods of taxation and theories of society's function, so as to better the condition and environment of the wage-earner and lessen his burden of taxation. On the Continent dissensions among the Socialists are as rife as ever, but despite this they increase in number and power, thanks to the fatuity of the governing classes and the terrible burdens which the ever-growing military and naval expenditures fasten on the backs of the plain people.

The reform of the civil service, Federal and local, has steadily progressed without any substantial reverses. The decision of the Federal executive to include the consular service in the beneficent realm over which the law is operative has been especially gratifying.

Temperance reform has been wrought along lines less governmental and more personal than those in vogue a decade ago. From all States having prohibitory laws there come reports of relaxed interest in the enforcement of the law, and South Dakota has voted to do away with prohibition, but, thanks to a technicality, the law will stand for a time. The Raines Law in New York has proved to be both weak and strong, weak in its power to secure a diminution of the consumption of liquor and the amount of vice and crime, and strong in its exemption of local officials from temptation to be venal. The Liberal government of Canada has granted permission for a plebiscite on prohibition throughout the Dominion, and before 1898 dawns our neighbor may be trying the interesting experiment of federal prohibition.

Science, pure and applied, has made a notable advance. The discovery of the Roentgen rays by the eminent German physicist whose name they naturally bear, and the prompt utilization of the discovery to widen the area of man's knowledge, is by far the most notable event of the year in this realm. Nansen's return from his trip to Arctic polar regions has made him famous and rich. He has practically settled the problem, proved his thesis that the north pole is not land but water, and returned with data of incalculable value to scientists. Carriages propelled by electricity have demonstrated their likelihood of competing successfully with those drawn by horses, and the bicycle has enlarged much the area over which it reigns supreme because indispensable.

The sum total of pain and sorrow probably has been less than ever before, owing to the ameliorating influences of the gospel and applied science. But withal men the world over have been shocked at the atrocities in Turkey, the disaster which followed the Russian czar's coronation, the St. Louis

tornado, the earthquakes and tidal waves which have swept the coasts of China and Japan, and the famine now rampant in India. Nor will our people soon forget the torridity of August and the mortality it caused.

In the domain of statecraft two great facts loom up. Russian supremacy in Europe and Asia; and an Anglo American understanding, first, as respects arbitration, and, second, the hegemony of the United States on the American continents. These facts alone would make the year notable and a landmark forever. Prince Lobanoff, the masterly Russian diplomat, has died, but the czar, Nicholas II.—enthroned with all the magnificent pageantry of the Greek Church at a cost estimated at $25,000,000—thus far has not diverted the course of Lobanoff's plans. The alliance with France has been formally acknowledged, Bulgaria has been won, Abyssinia has been secretly aided in its triumphant warfare with Italy, and a Russian foothold in Africa gained. Naught in the way of reform has been done at Constantinople, save that which first won the assent of Russia, nor will there be. In Persia, Korea and China Russian and French influences are now supreme, and Japan, Germany and Great Britain see much of their former influence, political or commercial, slipping away. For various, but sufficient, reasons this triumphal march has gone steadily on, and with it *pari passu* the prestige and power of the Triple Alliance has faded away. The two greatest Powers best representing the Teutonic stock and the Protestant faith, Germany and Great Britain, find themselves isolated from each other and the rest of Europe, apparently impotent to turn back the Greek Slav and his ally, the Roman Catholic Frank. To state the case is to describe its significance to one who knows history. And why or how Germany and Great Britain, in face of such facts, can be other than friends or allies is a sad mystery.

There is every reason to believe that Great Britain's consent has been won to a treaty with us, which tentatively and for a limited time will insure that all matters of controversy between us shall be settled by arbitration when diplomacy proves ineffectual, and once tested it is not likely that the treaty will fail to be renewed when it expires. If this prove to be a correct prophecy it will mean that when the new century opens in 1901 the world will have seen one of the most epoch-making events in history consummated. Peace will have won her most notable victory, fratricide among English-speaking peoples will have become forever impossible and much will have been done to save to the world a pure Christian faith and a just form of government.

Having granted the larger principle Great Britain naturally also has granted the lesser, and her assent to arbitration of the Venezuela dispute, carrying with it, as it does, consent to our assertion of the Monroe Doctrine, is the event of her foreign policy during the year which will ever be cherished with pride by her people. As much cannot be said for the course of events in South Africa, where British freebooters were repulsed by the sturdy Boers of the Transvaal, or of the outwitting of British diplomats at Constantinople and Peking.

Canada's rejection of the Conservative party after a long test, and the elevation to power of a Liberal ministry headed by a French Roman Catholic, may draw us nearer to that land in our trade relations. It already has brought a solution of the long pending and vexatious Manitoba school problem, by which the province concedes no principle and the Roman Catholics gain all that the more thoughtful of them deem essential.

Mexico's prosperity under President Diaz has increased, and peace within and without has reigned. A federation of three Central American States has been created, which bids fair to do much for them commercially and politically. In South America revolutions have been less frequent and serious, and progress toward higher standards has been made. Spain's efforts to subdue Cuba have failed, and she seems no nearer success than when the year opened. Weyler as a general has not been more victorious than De Campos. The Spanish debt is many millions larger, her male inhabitants thousands fewer in number and her relations with this country much more strained. Peace has reigned in Hawaii, but her most thoughtful citizens realize that the present status is anomalous and necessarily temporary, and if some form of annexation to this country is not granted soon her soil may be the arena of strife between Asiatic and American inhabitants and their respective ideals of civilization.

British internal affairs have been peculiar. Commercially Great Britain has prospered, but German competition has reached such proportions and vigor that men begin to talk of more technical education for the English youth and more legislation which will protect the producer. The Liberal defeat of the Tory ministry on the education question was a most notable one, but it did not increase Liberal *esprit de corps*, which has sadly waned since Lord Rosebery's prestige as a leader was lost, and justly, too. Lord Salisbury has been given a free hand by Parliament in dealing with foreign affairs, and when criticised it has been as a diplomat, not as a Tory. Dr. Jameson's prompt arrest, trial and conviction have done much to sustain Britain's good name at home and abroad, but the real test of her moral stamina will be in her dealings with Cecil Rhodes and the wealthy backers of the British South African Company, whose servant Dr. Jameson was.

France has been saved from grave scandals, though venality is rife in the domestic and foreign service. President Faure is proving a strong and popular executive. Like all her colonies Madagascar is proving far from profitable, and much more difficult to control than had been expected. Thanks to Russian influence diplomatic victories in Tunis, China and Tonquin have been won, and as a whole it has been a year chiefly given over to binding tighter the ties of Russian dominancy, the czar's visit to Paris and his reception giving the greatest opportunity for this. Voices are not wanting, however, which cry aloud that Russia is simply using France as a pawn with which to play her own game, and they ask for substantial proof of the gain which France is to derive from the dual alliance.

Germany's condition is by no means enviable. Isolated diplomatically to a degree which enrages Bismarck, who left her puissant; disintegrating internally through resentment of Prussian intolerance and pride and the maladroitness of Emperor William; burdened by loads which militarism imposes and yet spurred on to greater expenditure by fear or hatred of other Powers; losing year by year the blessing which comes from free speech in and out of halls of legislation, and passing more and more under the curse of bureaucracy, it is not strange that the more thoughtful Germans view with alarm the drift of the tide. Prospering in its trade relations because of its thoroughly trained and educated manufacturers and traders, and full of schemes for colonial expansion in Africa and South Africa, it thrives in a way. But it is not generating as great spiritual or intellectual leaders as it did formerly.

Italy, defeated woefully by the Abyssinians, conscious that for all her sacrifices to maintain her part in the Triple Alliance she has little to show save crushing debts, and aware of deplorable corruption among her public servants, is coquetting with France and Russia and now and then looking toward Great Britain, waiting to see which way it will best behoove her to walk. Spain's problem in Cuba we have already referred to. She also faces a formidable revolt in the Philippines and her credit in European money centers is about exhausted. Racial and natural antipathies increase rather than decrease in Austria, and all observers concede that after the death of the present emperor will come the deluge. Perhaps to no Power do Russia's ultimate designs in Turkey carry more of a menace.

Turkey has yet to feel a grip from Christian Europe stern enough to make her realize that misrule and massacre must cease, and religious and civil liberty be granted to all her subjects. Russia at last seems to have consented to act with the other powers, but the price to be paid is not yet revealed. The assassination of the Shah of Persia has put in power one who is likely to be as tolerant as his predecessor, and mission work there continues unimpeded. India not only is suffering from famine, but there is said to be a slight, gradual but grinding process of impoverishment of natives going on which is making the thoughtful Christian Englishmen question whether British statesmen have always legislated for India in the spirit of the Golden Rule.

China has not emerged from the chaotic condition that followed her defeat by Japan, and lacking men great enough or public-spirited enough to guide her she has fallen an easy prey to Russia. That country has demanded, as the price for her intervention and defeat of Japan's purposes, practical control of Manchuria and access to and occupation of Chinese harbors on the Pacific. Japan has passed through a year of reverses, industrial and diplomatic, has seen with chagrin the waning of its influence in Korea, found Formosa no easy province to subjugate and govern, and has put in power a ministry less conservative than that of Count Ito.

Great Britain's decision to penetrate and reconquer the Soudan, and her suppression of the Matabele revolt, have involved her in expense and some new complications respecting her future in Africa. Her prestige in South Africa is impaired, and most British investors in the great commercial companies formed to exploit Africa stand to lose before they gain on their investments. The Transvaal Republic and President Kruger emerge triumphant from the conflict with British exploiters and officials. Zanzibar, with a new sultan selected and enthroned by force by Great Britain, still

tolerates slavery, and affairs in the Congo Free State have gone from bad to worse. From Uganda have come reports of rapid strides toward a firmly established, attractive state of Christian civilization.

We live in an era of travel and education through observation of varying types of men. This country in the future will certainly be better understood abroad, by some at least, for during the year we have welcomed as guests Li Hung Chang, Yamagata, the Japanese field marshal, Lord Russell, the chief justice of England, several of Europe's ablest journalists sent here to study our political campaign and social problems, and two of Britain's ablest authors, J. M. Barrie and John Watson, D. D.

Of statesmen and jurists Europe misses Prince Lobanoff, Tricoupis, ex premier of Greece, Jules Simon and Leon Say, and mourning is by no means confined to New England over the untimely deaths of Massachusetts's governor and ex-governor, F. T. Greenhalge and William E. Russell. By Lyman Trumbull's decease Illinois lost one of her truest men. Philanthropy will miss Baron Hirsch and Enoch Pratt. Scholars can no longer turn to Curtius or Prof. F. J. Child for light. Literature cannot be enriched by fresh contributions from William Morris, George Du Maurier, Edmond de Goncourt and Harriet Beecher Stowe, while from the ranks of artists Sir Frederick Leighton, Sir John Millais and William Hamilton Gibson are missing. Of publishers, Alexander Macmillan, John Wesley Harper and A. D. F. Randolph have passed on, and of exponents of the Christian faith and life men will never again hear spoken words from the Archbishop of Canterbury —Dr. Benson, Bishops Arthur Cleveland Coxe and Att'cus G. Haygood, and Rev. Messrs. Thomas Armitage, Talbot W. Chambers, Sanford Hunt and William H. Furness, all influential men in their respective sects of the Christian Church; while our own denomination will not soon forget the various gifts and loyal service of laymen like Charles Theodore Russell, Austin Abbott and Henry C. Bowen of *The Independent*.

SERIOUSLY STRAITENED.

The American Board has before it a most serious problem. The fact that at its last annual meeting it could report itself as out of debt has led many to suppose that its financial needs were fairly met. This is far from being the case. It should be remembered that the avoidance of a debt was secured in two ways—first, by large extra gifts, chiefly from individuals, and second, by the severest kind of retrenchment on the field. Similar extra gifts cannot be expected this year, neither can the retrenchments be continued without sacrificing the work to an extent which in many cases will be fatal. In an emergency a man can go without food for a certain number of days and yet recover from the strain, but there is a point beyond which he cannot recover. By various devices and economies the missions, though sorely pinched, were able to get through the past year, sustained by the hope that relief would come before long. But they cannot bear the strain much longer, and a collapse must come soon unless help is received.

The Prudential Committee made the appropriations for 1897, well aware that they were wholly inadequate to the needs of the work. It dared not make larger appropriations, great though the need was, until the churches indicated a purpose to supply the funds. It was hoped that early in the year there would be responses to the manifest calls of Providence for an advance. But, instead of an advance, the receipts at the present time show a serious falling off as compared with the same period last year. Meantime the distress and famine, both in Turkey and India, render the needs of missionaries and the native agents who are aided greater than ever. They cannot live on what they have heretofore received. Both they and their work are threatened with want, and at a time when this work gives promise of unusual fruitfulness could the supplies be granted. Fifty thousand dollars beyond the donations of last year are absolutely needed to maintain anything like efficiency in the missions. The seriousness of the problem before the Board is manifest. The solution rests with the churches. We trust that the contributions at the opening of the year will show that the churches are profoundly determined that there shall be no withdrawal from the work of giving the gospel to the unevangelized.

THE COUNCIL AT LOWELL.

The advantages of our Congregational polity have been demonstrated afresh by the council called by the First Church of Lowell to advise concerning the troubles which have disturbed it for more than a year past. The pastor, Rev. George F. Kenngott, tendered his resignation, to take effect Dec. 31, 1895. It was accepted both by the church and the society, and thus his official relations with the First Church came to an end. Afterward the church voted to rescind its action, and the pastor announced his withdrawal of his resignation, but the society, which had made the legal contract with the pastor, and had terminated that contract on his proposal, refused to reverse its action, and secured an injunction preventing him from officiating in the pulpit of the First Church. He and a portion of the church began worship in a hall, and, at a meeting held in the vestry of the First Church, they voted that the First Church should become incorporated under the name of the First Trinitarian Congregational Church in Lowell. Those worshiping in the hall, under the act of incorporation, assumed the new name and carried on the functions of a church, and both organizations have kept up regular services during the year. An attempt was made last spring by the adherents of Mr. Kenngott to compel the society of the First Church to admit into its membership any members of the church of twenty-one years or more who rented sittings for not less than six months. An act to this effect passed both houses of the State legislature, but was vetoed by Acting-Governor Wolcott.

Offers of fraternal counsel to reconcile the differences were made from time to time by neighboring ministers and churches, but none of them were acceptable to all the parties to the controversy. However, after time had been allowed for excited feelings to become calmer, the body worshiping in the meeting house called a council of churches of the vicinage, and the result of their deliberation is given on another page.

This result was reached after thorough and impartial examination into all the questions involved. The council continued its work for about a month. A committee of five spent a week in conferring with all parties to the controversy, and came to the unanimous conclusion that under present conditions no solution of the problem was possible without admitting the necessity of two churches, which, indeed, are already in active operation. Differences of opinion were emphatically expressed in the council, and even at the close of its third session little prospect of agreement appeared. But as the discussion went on the advocates for each party came to recognize that the other had more reasons for its contention than they had supposed, and thus the way was finally opened for a unanimous conclusion.

The result declares that the pastor's official relations with the First Church came to an end through the acceptance of his resignation by the church and society; that the meeting which voted for incorporation under the name of the First Trinitarian Congregational Church of Lowell was held in accordance with the law of the State providing for the incorporation of churches, but in disregard of the rules of the First Church, and that both bodies are and should be recognized as Congregational churches, pending the decision of the court. It is a natural inference that those voting according to the State law to become incorporated as a church, with a name adopted by themselves, but not according to the rules of the church to which they belonged, should constitute the body which has since regularly carried on services as the First Trinitarian Church. But as the body which continues to worship in the meeting house as the First Church has already appealed to the civil court to decide who are its members, the council thought it wise to leave this question wholly to the court and declined to make any attempt to determine the rolls of membership of the two churches. The council, however, has virtually decided that the First Church continues to exist as heretofore organized, and eventually the limits of its membership will probably have to be settled by some ecclesiastical decision.

The conclusions of the council are not, of course, of the nature of a legal decision. But they are the result of such careful and prayerful deliberation by wise friends of all parties most interested that they will no doubt commend themselves to the deliberate judgment of the members of both churches. The public, seeing that the questions at issue have been thoroughly investigated by those most desirous for justice to all and for the honor of our churches, will accept the result as in accordance with the facts. These two churches, we trust, will turn to their work courageously and hopefully, pending the decision of the court, and when that is given will so adjust their relations with one another as to promote kindly feeling and co-operation as neighbors. Whether or not they may find it wise at some time hereafter to reunite is a question which must be left to the future to decide. But we believe that all parties will feel assured that the advice which has been given is, as far as it goes, the best that is possible under existing conditions. In an exceedingly difficult and delicate case our polity has once more proved its value. From this result other churches which are involved in troubles may take encouragement that through patience and prayer, with the aid of their brethren, they may find and follow the guidance of the Holy Spirit to bring them in due season to peace and renewed prosperity.

THE WEEK OF PRAYER.

There is a growing feeling among our pastors and churches that the Week of Prayer may be better observed at some other time of the year, for instance, during the period of Lent. We incline to this opinion. Some diminution of former interest in the services of the week, as held in midwinter, is evident already. Nevertheless, most of our churches still continue to keep the midwinter season, and such a change as that proposed should be made, if at all, only by substantially general agreement, because spiritual unity and co-operation are most essential to the successful seeking of the divine blessing.

Among the various suggested lists of subjects for prayer one is almost embarrassed, so many themes appeal powerfully to the heart. But two or three certainly have claims which nothing should be allowed to override. Our first thought, of course, is to petition for directly spiritual gifts, forgiveness, faith, grace and the conversion of the world. But just at present the needs of missions, both domestic and foreign, are so great, and the immense value of mission work is so conspicuously evident, that prayer for missions should be more frequent and fervent than ever. If the divine interposition; whether directly, by means impossible to us, or indirectly, by quickening Christian hearts to greater endeavors and sacrifices, ever were necessary to the progress of his kingdom it seems to be needed now.

Moreover, prayer for our country should be more intense and heartfelt than ever. This subject too often is set aside as unimportant in comparison with missions, for instance. But if the spirit of folly and recklessnes which has gained such a large control over many of our public men, even in Congress, be not corrected soon we shall no longer prosper as a people sufficiently to send out missionaries, even if we could have the face to do so. And while we do our best for reform we cannot succeed without divine help. If the Week of Prayer this year were to be devoted chiefly to prayer for our own country, the result upon the rest of the world might not be less positive and helpful than if our prayers were to follow their usual channel.

CURRENT HISTORY.

Boston's Strike.

Two of the three parties most directly concerned with the brief tie-up of Boston's street car system last week emerge from the contest deserving censure by the third. The management, judged by their acts before and after the strike and tie-up, are seemingly bent upon denying the right of the employés to join trades unions and thus protect themselves and secure privileges which they cannot hope to receive dealing with the corporation as individuals. The men, judged by the acts before and since the strike and tie-up, lack wise leaders, loyalty to such as they have, and unity of purpose. The management, in some way, should be made to understand that their control of what is practically a natural monopoly makes it doubly imperative for them to act with public, as well as personal, interests in view, and that it is too late in this century for them or any other set of capitalists to deny the right of labor to organize, protect its interests, and receive recognition through officials delegated with authority. The employés in some way should be made to see that it is imperative for them to act in obedience to principle, not passion, to carefully weigh the merits of any proposed course, then select tried and trusted leaders and stand by them even if it involves seeming but only temporary reverses. The public, which suffers most, will endure much if a sharply defined contest between greed and manhood is to be fought out, but it will not be trifled with.

A Model Citizen.

When Hon. Henry L. Pierce of Boston died men of high repute were not wanting who, judging him by his private deeds and public acts while alive, described him as a model American citizen. The filing of his will in the Probate Court last week, and public comment upon its provisions, have called the attention of an even larger circle to the justness of the claims that were made for him as soon as he died. It is doubtful whether a more carefully considered and perfectly rounded document of its kind has ever been recorded in this or any other country. The city of Boston is made the residuary legatee of a tract of 400 acres of woodland, which will add greatly to the beauty and value of its already noble and beneficent public park system. The town of Stoughton, in which he was born, will receive $25,000 to add to its library fund. The best of the educational and philanthropic institutions in Boston and Cambridge will receive large bequests aggregating nearly half a million, while all the five sects of the Christian Church having organizations in the town where he made his fortune will receive $3,000 each. His kinsmen, naturally, get a large part of an estate estimated as worth not far from five million dollars. If this were all Mr. Pierce's will would perhaps not be so remarkable, for men of wealth in this country more than in any other have always realized their duties toward State, church, education and philanthropy. But Mr. Pierce had friends and loyal subordinates in business, and he deemed them worthy of generous recognition. It was a pleasure for him while living to give $5,000 to Charles Sumner when his future health and public service depended upon a sojourn in Europe. It was as natural for him to arrange that after his death one of our best poets, Mr. T. B. Aldrich, also his most intimate friend, should receive $300,000, while no less than $890,000 will be divided in sums ranging from $40,000 to $100,000, among thirteen of the most responsible employés of the manufacturing company of which Mr. Pierce was president. In addition, every servant of his will receive the sum of $100. Generous while living, he will prove beneficent though dead, and thousands yet unborn will be his debtor.

A Calmer Atmosphere.

The adjournment of Congress until Jan. 5 has prevented any increase of bellicose sentiment, and few now expect any resurrection of the Cameron resolutions when Congress meets again. Secretary Olney's manifesto and the public hostility to radical action account for the situation. Ex-diplomats like J. A. Kasson, E. J. Phelps and F. W. Seward all support the Executive in its assertion of authority, and Congress has much to do in earning respect for its capacity to exercise authority wisely before it will win public sympathy in any controversy which it may invite with the Executive. If it be true, as was generally reported in Washington on Monday, that Secretary Olney and the Spanish minister have reached an understanding, then the prospect brightens for a speedy cessation of hostilities. This understanding is said to involve the acceptance of the mediatorship of the United States.

The Greater Central American Republic.

The union of Salvador, Nicaragua and Honduras in the Greater Republic of Central America was formally recognized by the United States last week, when their envoy was presented to President Cleveland and heartily welcomed by him. This compact was consummated last June, and perhaps no better description of its character or import can be found than is at hand in President Cleveland's speech of welcome, in which he said:

> I discern in the articles of association from which the Diet derives its power a step toward a closer union of Central American States in the interest of their common defense and general welfare, and I welcome it as the precursor of other steps to be taken in the same direction, and which it is hoped may eventually result in the consolidation of all the States of Central America as one nation for all the purposes of their foreign relations and intercourse.

If one will but review the history of the Central American republics since they became such, he will readily see how much they have suffered from internal dissensions and foreign broils, and any action which indicates that they have begun to see that they cannot prosper save as they encourage stability and peace is most welcome to good men everywhere. But it is peculiarly gratifying to the citizens of this country, now that we seem to be entering on a new epoch of our history, in which our relations with the old world may more and more be shaped by our claims of supremacy in the new.

Is the Sultan at Bay?

M. Nelidoff, Russia's ambassador to Turkey, acting as the spokesman for the Powers, is said to have notified the sultan of certain reforms which they agree must be wrought in the administration of Turkish affairs, and which they are prepared to compel him to decree, using force if necessary. Finances are to be revised, revenue receipts hereafter are to be set apart for definite purposes and administered by representatives of the Powers, and all appointments of ministers by the sultan must be subject to the approval or veto of the signatory Powers. If the sultan assents to this scheme a new day has dawned for Turkey, and he, at a stroke, is stripped of much of his power for evil. He becomes a vassal. But if he dissents, as is said to be the case, if he stubbornly affirms "I may be the last of the Caliphs, but I will never become a second Khedive," then he either is madly rushing to his deserved fate or he has assurance from one or more of the Powers that they truly do not desire a reform while nominally pretending to. Rumor credits Germany with this act of duplicity, and her vigorous suppression of all expressions of public sympathy for Armenia and the interchange of courtesies between Emperor William and the sultan make the rumor credible. It is conceivable that Russia, also, might play such a double game. We shall wait for more conclusive evidence before daring to rejoice. Little can or will be done save that which suits Russia's purposes, and Russia once dominant in Turkey, newer, more subtle and permanent problems for non-Greek and non-Catholic Christians instantly rise up.

NOTES.

Japan and Peru have just signed a treaty calculated to increase commerce between those countries.

Some have suggested that failure to vote should be a punishable offense. The Supreme Court of Missouri declares such a provision in the Kansas City charter unconstitutional.

Stambuloff's assassins were put on trial last week. They urged his widow to attend the trial; she finally consented, and a most dramatic scene followed, when she arose and urged the Bulgarian court officials to cease prosecuting "tools" and turn their attention to the real culprits—men high in station.

Numerous bank failures in Illinois, Minnesota and elsewhere in the Northwest have not added to the sense of security in the business world, but they seem to have been due more to personal wrongdoing and misjudgment rather than to defects of the banking system or general insolvency of the section affected.

The cession to Russia by Abyssinia of a narrow strip of coast adjoining the French settlement of Obok on the Red Sea coast is King Menelek's way of recognizing Russia's service to him in his recent struggle with Italy; and it gives Russia a territorial interest in Africa and more right to speak concerning the future of the Suez Canal and Egypt.

On May 1, 1895, Massachusetts had 1,735,253 native born and 764,930 foreign born citizens, a marked gain in the foreign born over 1885, revealed in the statistics of the towns as well as the cities, for every county in the State shows the increase. Seven cities, Holyoke, Fall River, Lawrence, Lowell, Chicopee, New Bedford and Gloucester have more foreign born residents than native.

Missionary societies in Great Britain and this country, with representatives in India, are receiving letters from them giving the most harrowing details of the famine—its extent, the inadequacy of the relief and the rapacity of many of those who hold good supplies and plan to wax rich on the miseries of their fellowmen. There are those in India, so the cables say, who assert that the famine is now beyond control.

Fortunately there are some men in New York State who insist in believing that Mr. Joseph Choate is worthier of the honor of election to the United States Senate than Mr. T. C. Platt is, and they seem at last to have gained courage to say why they think so. Hence last week Mr. Platt was publicly charged with being a blackmailer of corporations and a venal party boss, and the charges were not made by a "fanatic" like Dr. Parkhurst, but by lawyers and corporation officials speaking whereof they do know.

Justice Pryor of the New York Supreme Court decides that a Hebrew society cannot be given articles of incorporation if they call for an annual business meeting to be held on Sunday afternoon. Justice Pryor holds that "the act intended is an aggression upon the Christian Sabbath. The law which scrupulously protects them (the Hebrews) in the observance of their ceremonial gives them no license, and I am sure they have no desire to affront the religious susceptibilities of others. . . . Because the holding of corporate meetings on Sunday is contrary to the public policy of the State, if not to the letter of the law, I decline to approve this certificate."

The celebration of Forefathers' Day in many cities has afforded excellent opportunity for wise men to utter patriotic sentiments, timely in most instances. Especially so were the words of Hon. E. J. Phelps of Vermont, who said at the New York dinner:

> If this Government is as Lincoln said it was, a Government of the people, for the people and by the people, then it is absolutely certain that it cannot be a Government of the politicians, by the politicians and for the politicians. Because no two systems of Government are more directly opposed than those. We want rest and peace. We want no foreign wars of our own seeking. However glorious it might be to become the bully of the world, we must postpone that gratification until we set our own house aright.

IN BRIEF.

Dr. Stimson's article on New Men and New Measures should be thoughtfully read by all who are interested in the missionary work of our denomination.

Whatever else you skip in this paper you will make a mistake if you do not read the editorials summarizing the progress of the world during this year of grace.

At a recent missionary meeting near Edinburgh an old lady was heard saying, "Jean, Jean, it's no a plate, it's a bag. Pit by ye're saxpence, a penny 'ill dae." There is a good deal of benevolence in the world of this canny Scotch type.

"One need never deny a fact, nor evade a fact, nor suppress a fact, with a view to the defense of revealed religion." So says Dr. C. C. Hall. If those who are defending revealed religion could only believe that, how much of controversy would be avoided!

There is no cause to fear lest the ranks of the ministry should be depleted. There are now in theological seminaries in this country 7,657 students. The various denominations of the Presbyterians have the largest number, but the Congregationalists have the most in proportion to the membership of the churches.

Of the seven ecumenical councils—those which represented the entire Christian Church—four were held in or in the immediate vicinity of Constantinople. It was the heart of the Christian world in the first seven centuries of our era. Would it be strange if it should become again the chief center of Christian interest for three continents?

The decision of a Massachusetts church, now in search of a pastor, to hear no one in its pulpit who is not willing to be considered a candidate, is based on the opinion that any other method of procedure would be a waste of time. It will be interesting to see how much time is ultimately saved by the employment of this rather outworn practice.

A. Conan Doyle has recently made an excellent suggestion that "it might be no bad thing for a man now and then to make a literary retreat, as pious men make a spiritual one—to forswear absolutely for a month in the year all ephemeral literature and bring an untarnished mind to the reading of the English classics." There must be many others who, in these days of amazing productivity, feel as the English novelist does.

Those who heard Ian Maclaren satirically describe the cheapness of the title "professor" in this country will not soon forget the feeling of shame that swept over them as they realized the justness of his criticism. In the *Christian Patriot* of Madras we find the impressions of an Indian graduate of Cambridge University who visited this country last summer, and he with equal justness animadverts upon the multiplicity and cheapness of the titles which he met with in this country.

The meeting under the auspices of the Woman's Board of Missions in Park Street Church, Boston, Tuesday, Jan. 5, at 1 30 P. M., will be notable for the addresses by Dr. Grace M. Kimball and Rev. W. A. Farnsworth, D. D., both of Turkey. An opportunity will then be afforded to hear, from two missionaries of long and unusual experience, of Dr. Kimball's remarkable relief work in Van and of the present situation in Turkey, both as respects public affairs and missions.

Dr. Lyman Abbott, in one of his sermons on The Bible as Literature, as reported in the *Brooklyn Eagle*, says that "in the early Mosaic code there are no requirements of sacrifice" and that Christ said nothing about sacrifices. "When men sinned and came to him burdened by their sin, he never sent them to a priest or a temple to offer a sacrifice for their sin." Mark says that when Jesus had cleansed a leper he said to him: "Go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded." Which is right?

A Boston correspondent of *The Living Church* says that Unitarianism is dying in this city and owes its death to the Episcopal Church. He explains that the mission of the Broad Churchman is to take the honey out of the agnostic rock of Unitarianism, "as the mission of the ritualist is to suck the honey out of the papal beehive." He seems to smack his lips as he adds, "We are widening and filling ourselves with good things from all sides." If we admit that there is no gall in these statements, how sweet it must be to be an Episcopalian in Boston!

Some time ago the members of the Board of Visitors of Andover Seminary practically agreed on those whom they would wish to have as their successors in the event of their death. It is, we suppose, in fulfillment of such agreement that Rev. Arthur Little, D. D., of the Second Church, Dorchester, has been elected a member of that board in place of Dr. Quint. Dr. Little is duly qualified and we are confident that none will question the wisdom of the choice. The other two members are Dr. G. L. Walker of Hartford and Judge W. G. Bassett of Northampton.

The letters from railway managers in this country, Mexico and Canada, published in *The Northwestern Christian Advocate*, testify how general is the rule which forbids railway employés who drink intoxicants from long retaining employment, and how common is the intention to limit the Sunday labor of the same class of men. At a time when many forces formerly operative in securing temperance seem inoperative or at least ineffective, it is a welcome thought that the greatest transportation and industrial corporations in this country invariably stand for temperance.

The Standard (Baptist) of Chicago, commenting on the recent action of the Dubuque Association, points out the fact that Baptists as well as Congregationalists are liable to suffer from such violation of denominational fellowship, and adds: "The church that calls as its pastor, or the association that recognizes as a minister in good standing, a man who has been elsewhere suspended or expelled for cause, not only takes its own risk, it commits a grave wrong against the denomination. The only means of preventing such occurrences is to visit upon the offending parties the penalty of public condemnation."

From the distant State of Washington comes a loud call for books and magazines suitable for the State penitentiary in Walla Walla. While the prison officials look favorably upon moral efforts in behalf of their convicts, the State itself makes no provision for their mental and spiritual improvement. A night school is at present contemplated, but there is a dearth of books. Prof. Allen B. Dow of Whitman College has held religious services in the prison on Sunday mornings for a year past, and there have been several gratifying and remarkable conversions. He joins with President Penrose in the appeal for literature for these men. There must be in many homes throughout the country magazines and books that have been cast one side, but which would be warmly welcomed at Walla Walla, and would be put to good and immediate use.

A subscriber writes us that the liquor traffic works its stupendous evils in this country "by the permission of the so-called body of Christ (WHAT SACRILEGE)," because church

members did not vote with the prohibition parties. We have allowed our correspondent to express his own opinion of the church, to which we suppose he belongs, by small caps. But inasmuch as both the candidates of the prohibition parties received only a little more than one per cent. of the nearly fourteen million votes cast at the late election, would it not be more charitable to assume that the church generally does not believe the cause of temperance would be advanced by voting with those parties? It must be uncomfortable for any one to profess to be a Christian, and yet to believe that more than nine-tenths of his fellow-Christians are either wholly vicious or wholly ignorant of their duties as citizens.

If Rev. Edward Brownjohn, who protested publicly last week against the confirmation of Dr. Frederick Temple as Archbishop of Canterbury, did so at a time when the ceremonial permitted such a filing of dissent from any suitably authorized participant then he deserves praise for his courage. But if he had no technical or legal standing as a Protestant and was simply obtruding, as the Archbishop of York's decision seems to imply, then his conduct is a very good text on which to hang a sermon on the bad manners and want of tact so often found among very intense and very well-intentioned people. As for the reason given by Mr. Brownjohn why Dr. Temple should not be made archbishop, the day has passed when a man's title to service or honor in the Christian Church is rendered invalid because he is a believer in evolution as a method by which God has wrought his will. It were interesting to speculate who would be in the church and who out of it were Mr. Brownjohn to have his way.

An incident at a meeting of the Woman's Suffrage League of New York, Dec. 22, deserves consideration. It was a dinner given in honor of the Pilgrim Mothers. The president of the league asserted that the women she represented did not honor the American flag. "It is not ours; we live here as foreigners, who have no right to the flag nor voice in the government." A representative of the Daughters of the American Revolution present, who had been asked to respond to a toast, forgot the toast when her turn came and burst forth thus:

When the president of the New York City Woman Suffrage League says that we women have no part in our own flag and live as strangers in our own country, then I must protest. The flag belongs to me and to every other woman in the United States. The blood of my ancestors made red every stripe in it, and the souls of the Pilgrim mothers were not more white than its stripes. Women's achievements may make the stars more brilliant, but nothing can displace them. It is my flag and I decline to be deprived of it.

Hurrah for this Daughter of the Revolution!

Mr. Moody's Boston meetings begin next Monday morning in Tremont Temple. Many are hoping that great blessings will flow through his campaign to the churches of this vicinity. As he presents the old gospel in its simplicity we are confident that Boston, proudly intellectual as it is presumed to be, will gladly hear it from lips that have spoken it with such effect upon two continents. We are glad to see the special preparation being made by the churches, some of which are planning to hold extra services. At Berkeley Temple next Sunday afternoon Francis Murphy, another honored and successful modern apostle, begins a series of gospel temperence meetings. Held during the week days following only in the evening they will not interfere with but rather supplement the Tremont Temple campaign, since the meetings there are to be held only afternoon and evening. Great pressure is being brought to bear upon Mr. Moody to hold evening meetings in outlying districts, but he believes that it is best for the present to confine his efforts to Tremont Temple.

THE CONGREGATIONALIST'S ARMENIAN ORPHANS' FUND.

It is a pleasure to be able to announce that the special Christmas gift of $10,000 over and above what had been previously given for the Armenian Orphans, which we sought from our constituency in our issue of Dec. 10, was forthcoming, with $500 to spare, and has been sent in two cable installments to the front. In view of the continued interest in this fund, far surpassing our expectation and evidenced by continued giving, contributions for this object, so long as they amount to an appreciable sum, will be cabled week by week to Constantinople, another friend of the fund having generously come forward to provide for that expense and thus saving a delay of a month in making the relief operative on the field.

We are still receiving interesting and touching letters from contributors to the fund. This week Monday another check came from Dr. Mackennal of England, written for $1,221—more than twice the sum forwarded by him three weeks ago. It is the gift of the Manchester Armenian Relief Fund. A pastor in one of the remote hill towns of New England writes as follows:

On Children's Sunday in June I gave out twenty-five five-cent pieces to as many children and adults to make what they could from it with the understanding that the five cents and what it had gained be given to some object outside of themselves. I called it in last Sunday. The amount reported was $33 56 and it was voted to send one-half to the Armenian Orphans' Fund. It has been a blessing to these dear ones who have worked for it.

Other evidences of special and extraordinary effort and sacrifice are still coming to hand and the fund becomes all the more sacred and beautiful as it is seen to represent the overflow of Christian love.

It will accommodate us in sending receipts if stamped and addressed envelopes accompany contributions.

Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts	$ 3,043.61
Previously acknowledged	15,802 85
Total	$18,846.46

NATIONAL NON-PARTISAN W. C. T. U. CONVENTION.

The seventh annual convention, held at Foundry Church, Washington, D.C., the past week, and closing on Monday, the 14th, was one of the most earnest and enthusiastic in the history of the organization. The deep interest manifest during the convention of the American Anti-Saloon League, which was one of the most important temperance meetings ever held in the United States, and which immediately preceded that of the Non-Partisan Convention, continued unabated to the close of the latter. The convention was welcomed by Mrs. J. Ellen Foster of Washington and Dr. Brown, pastor of Foundry Church. These exercises were followed by brief addresses by Mr. William F. Craft, Congressman Morse and the annual address of the president, Mrs. C. C. Alford of Bernardston, Mass.

At noon on the second day of the convention, by invitation of Congressman Morse, the delegation in a body visited the Capitol, and as they filed into the gallery of the House of Representatives at the hour of prayer these words from the invocation of the blind chaplain filled all hearts with gratitude: "We thank thee, O Lord, that the House is no longer responsible for the liquor traffic within the walls of the national Capitol. Grant, we pray thee, that the bill passed here yesterday will go through the regular channels and speedily become a law, never again to be repealed in the history of our nation."

The convention was later addressed by Senator Frye, Hon. Hiram Price, president of the American Anti-Saloon League, Rev. H. H. Russell of the Ohio Anti-Saloon League and others. Reports of the several departments show good work along the lines of education, industrial training, evangelistic and remedial work.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

The Bank Failure.

The one topic of conversation in Chicago has been the failure of the National Bank of Illinois, formerly one of the strongest and most conservative banks in the Northwest. It was founded by its present venerable president, George Schneider, with the assistance of the late William H. Bradley, so long prominent as a member of the New England Church and in Congregational circles everywhere. It was in part due to the great business ability of Mr. Bradley that the bank made such rapid strides as a financial institution. It is now reported that the wrecking of the bank has been caused by the reckless procedure of W. A. Hammond, second vice-president, who from a clerk had really become its controlling spirit. Loans are said to have been made by him in violation of the laws of the United States, and such reports of their nature made to the directors, who had daily sessions in order to pass upon them, as could not fail to deceive them. It is a matter of doubt if even the warning letter of Mr. Eckels, written a year ago and addressed to the president, was read to them in full.

It was not till a letter dated Dec. 14 came to the directors that they really understood the condition into which the methods of Mr. Hammond had brought them. Whatever may be their responsibility legally, no one can doubt the honesty or the carefulness of these directors. Loans for $100,000 were reported to them as for $10,000, and columns of figures were made to give a sum which close scrutiny would have shown to be erroneous. Mr. Hammond is the son of the late Rev. H. L. Hammond, long financial agent of the Chicago Theological Seminary, and a nephew of Col. C. G. Hammond, for many years superintendent of the C. B. & Q. Railway, and one of the best business men in the city and one of the most efficient and generous of Congregational laymen. The failure will be felt by many a widow and orphan whose stock has been wiped out in a night. Depositors will get their pay in full. Possibly something may be obtained from the assets for the stockholders. At present it looks as if the stock would be worthless, the surplus used up and assessments be required in addition.

The Preaching For the Times.

The Ministers' Meeting had the privilege of listening to an address on the preaching demanded by the times, from President C. J. Little of the Garrett Biblical Institute. The address was keen in its thrusts at the sensationalism of the day, sharp in its analysis, humorous, yet spiritually earnest and profoundly loyal to the Word of God and to Jesus Christ as the Saviour. President Little thought that the tendency of the pulpit was toward undue denunciation of evils. He would have a little more righteousness in the pulpit and a little less of unrighteousness. He thinks it better to preach beatitudes than denunciations. While the latter attract the multitude they do not edify.

The Meeting of the Club.

Forefathers' night was observed by the club at the Auditorium. Some three hundred ladies and gentlemen sat down together in the banquet hall and after partaking of an elegant supper and enjoying beautiful music listened with delight, as one always does, to an address on the Modern Puritan by Dr. Nehemiah Boynton of

Detroit. He defended the old Puritan from many of the charges brought against him, and made it clear that in spite of some peculiarities he was a noble specimen of a man and a Christian.

A Noted Visitor.

Chicago has had a visit from the president-elect and yet has given him no reception nor even gone out of her way to do him honor. Some of her most distinguished citizens called upon him, a large number of high school pupils paid him their respects and shook his hand, but as he came here for rest the people thought his wishes should be respected, and that he could be honored in no way so truly as in permitting him to spend his time quietly with his relatives. He attended church Sunday, was of course an object of curiosity to a waiting crowd, but on the whole his days here were days of peace. Mr. Bryan has also been in the city consulting with his publishers. His book is not yet entirely written, but when it appears it is anticipated that it will have an unusually large sale. He is to lecture in Chicago some time in January.

Two Remarkable Meetings.

One of these meetings took on the nature of a banquet at the Auditorium Tuesday evening. There were nine speakers, each of whom was allowed twenty minutes. The subject was civil service reform, and especially reform in the government of our cities. The banquet was under the auspices of the Civic Federation. Many persons were present as guests outside of Chicago. Wednesday evening Music Hall was thronged with the better class of our business and professional men to protest against the threat of the machine to nominate and chose Alderman Madden as senator for Illinois. Mr. Madden has not borne the highest name as a politician, and it is rightly felt that it would be a shame if an inferior person should represent the State in the seat once occupied by a Trumbull, a Logan and a Palmer. The movement against the machine has not begun a moment too soon. We trust it will be successful and that the legislature will select from the abundant material at hand a senator who can do honor to the great position.

The Condition of the Nineteenth Ward.

This is the ward in which the Hull House is situated. It has always had a bad sanitary reputation. Since Miss Addams became inspector it has been reported in a better condition. But even Hull House inspectors cannot change the character of an entire ward in one year, or even in two years. The Health Commissioner now reports it one of the most unsanitary in the city. The death rate in it is higher than in any other ward. This is not because the population is decidedly vicious, but, according to the Hull House visitors, because it is overworked, underpaid, underfed and untrained in the simple conditions of healthy living. The land is low. Many of the houses, which are poor and unfit for occupation, are on the rear of the lot and are neglected by their owners; their tenants are filthy in their personal habits and are utterly indifferent to sanitary conditions. The diseases are chiefly zymotic in their character. The only way to stamp them out is by the application of law. Hence the commissioner asks the council for more authority and for an increase in the number of his inspectors. He has ten now and it would seem as if with this force the condition of things might be changed if every one of the number would do his duty as well as Miss Addams and her assistant have done theirs. If the ward is left to itself and permitted to follow its own inclination, conditions will become worse every year.

Chicago, Dec. 24. FRANKLIN.

FROM NEW YORK.

The Congregational Club.

The club did not exactly "land the Pilgrims" again on the evening of the 21st, but they talked them over, as usual. Dr. Daniel Merriman of Worcester told of the influence they had and had left upon the theology of the country. Though the original impartation was a very tough Calvinism it had developed into a great assortment, like New England's weather, and was somewhat variable, because New England always tried to be rational, logical and progressive —open-minded to truth from every source. He noticed three results of New England theological thought: (1) the change of the conception of God from sovereignty to fatherhood, (2) the change in the conception of Christ, in whose fullest acceptance of humanity his divinity has been newly discovered, (3) the modification of the theology of Redemption. The essence of the gospel, he said, forever remains, however its forms may change, and the reclothing of the eternal verities in the knowledge and thought of today is the inspiring charge that New England in these closing years of the century lays upon her sons.

Mayor Strong, who was to speak of New England's influence on business, told of his boyhood's experience with ministers who used to stop at his father's home while holding meetings in a near-by schoolhouse, and of his preference for the Methodist brother, whose prayers were shortest and who had the most good stories to tell. The bulk of his speech was given to urging ministers and churches to make their great influence more strongly felt for municipal reform, for which he had been steadily laboring since he became mayor.

Dr. Bradford, taking the place of President Eliot of Harvard, detained by domestic affliction, spoke of New England's influence on education—producing the church, the academy, the college, the common school and the library, features that were being copied all over the country. Our common schools and our form of government were due, not to Holland, but to the common sense and sturdy manliness of the Pilgrims. The great duty now upon us is the political education of the people. He closed with a beautiful reference to England's "Albert Memorial" with its rising tier on tier of statues and symbolical groups representing all quarters of the globe with science, art, poetry, engineering, history, etc., and over all the Cross, which must dominate our education, government, business and all the affairs of man.

The Clerical Union.

To keep squarely up with the times, the Clerical Union has heard two learned addresses from experts in "the new and higher criticism," one from Prof. Francis Brown of Union Seminary, the other from Prof. Henry Preserved Smith, whose theme was The New View of the Old Testament. The union greatly enjoyed an essay from Dr. Charles Cuthbert Hall on The Principles of Christian Worship. Prof. George F. Wright comes next with The Present State of the Question of Man's Antiquity.

For Clean Politics.

The friends of order, law and decent politics here and in Brooklyn are trying to have elected to the United States Senate Mr. Joseph H. Choate, whom the State would honor itself in electing, and who would bring royal help to the new administration. Very little hope, however, to that effect is entertained, the State legislature being well understood to be completely in the hands of the Republican boss, whose personal ends Mr. Choate in that position would be far from serving.

Fortunately, however, positions in the coming President's Cabinet are not entirely at the boss's disposal, and a good degree of confidence is expressed that Mr. Cornelius N. Bliss, an honorable merchant and Christian gentleman, will have charge of one of the Cabinet portfolios.

Gotham's Christmas.

Christmas was celebrated here with the usual fervor of spirit. The gay, young, healthy lovers of sport found abundant ways of gratifying their tastes. Central and Prospect Parks were for once alive with sleigh-riders, the hard macadam pavements being made to do good service where the snow was wanting. The getting to and fro by heavily loaded sleighs through the principal streets, which had been partly cleaned, was not easy, but the jolly occupants of the brightly painted vehicles, drawn by spirited and gayly dressed horses, did not know the fact. Two artificial skating rinks uptown and one or more in Brooklyn were crowded with young people, who easily forgot that they were not skimming over the ponds frequented in their school days. The countless "shows" of all sorts of course were thronged, largely by toilers rejoicing in "a day off" and by visitors from the rural districts. The usual burdens came upon the managers and workers in the scores of missions, etc., sustained by churches, benevolent individuals or public charity. The amount of "goodies" eaten in hospitals, prisons, almshouses and the like can never be told, and who shall number the dolls and other toys rejoiced over by poor children whom faithful Christian friends never forget at the holidays? One good lady made a feast for eighty-five truant boys now in the hands of the law, only three of whom had ever before seen a Christmas tree; and a band of sympathizing women in Brooklyn's outskirts found a new outlet for their charitable impulses in an asylum for idiots, young and old, whom they liberally supplied with toys of all sorts, with which the eldest were brought back to the days of their childhood.

More Charities.

The *Tribune's* Fresh Air Fund has issued its report of the year's work and a summary of that of its twenty years now ended. Its expenditures for the year were $23,948, with which 1,040 were sent for two weeks into the country; 25,910 mothers and children were given a pleasuring in the Fund's grove on the Hudson, and the day excursions made up the number of beneficiaries for the season, 40,600. In the twenty years, with $371,778, it has helped 347,269 children and adults, of whom 151,324 were given the usual two weeks' summer outing.

For the use of its various missions, Saint Bartholomew's parish prints the Apostles' Creed in the English, Chinese, Turkish, Armenian, Swedish and Syrian languages. New York is cosmopolitan.

HUNTINGTON.

WANTED, NEW MEASURES AND NEW MEN.

BY REV. HENRY A. STIMSON, D. D.

That new men are needed is apparent to any one who has observed the platform of the American Board, or, indeed, that of any of our national societies of recent years. The older men are fast passing away and the younger laymen to take their place are not forthcoming.

I am coming to believe the measures have much to do with the men. We are living in a new world. In all directions new knowledge and new thought are recording themselves in new methods and new results. We are familiar with the new science, but there is also a new business. The latest discovery in the laboratory means a new process in the factory and a new product in the market. Our oldest colleges are almost revolutionary in the extent and rapidity of their changes; and our educational systems are being everywhere overhauled. Nowhere are changes of method more marked than in the offices and stores; it would be difficult to say which is more unlike its old time congener, the office of a great modern law firm or one of our big dry goods stores. An elderly man in either hardly knows himself.

Under these conditions the younger business man of today finds himself hard pressed. He has come to judge every organization by its efficiency. Things can be done and they should be done. Helplessness before difficulties is the mark of incompetency. Talk that issues in nothing is worse than a waste of time. He is impatient of discussion that does not go directly to the heart of matters, and has small respect for opinions that are not backed up by prompt decisions.

Whether these men are conscious of their training or not they are molded by it, and must be reckoned with from that standpoint. We cannot get along without them. The question is, How are they to be won? That they can be won, and that when they are won they work wonders, is abundantly proved by here one and there another, in the aggregate not a few, who, on the board of some college or hospital or public charity or in politics, are inaugurating a new era. What can be done to interest them in our denominational missionary societies?

We can show that these societies are the proper and necessary adjunct of our church life. Without them our churches stand alone; that individualism which is responsible for so large a part of our denominational weakness runs riot; selfishness finds its opportunity; and sectarianism takes on its worst forms. It is the self-sufficient denominationalism of the rich and successful church. But when the churches of a given denomination unite in a society for aggressive missionary enterprise, it is their formal acceptance of their duty of carrying the gospel to others; it is their pledge of brotherhood and their contribution to the common cause in spreading the kingdom of Christ. It is an entire misinterpretation, therefore, to look upon our home and foreign missionary societies as denominational propagandas. They are, and ought always to be recognized as, the bonds of a true brotherhood both among and outside our own churches.

It ought not to be difficult also to keep before our churches the fact that these societies are doing the work to which they are set. Ears are open today chiefly to the eloquence of facts. The tales told and the results exhibited by men from the front at the annual meetings stir all hearts. The stories of the Iowa Band and the Kansas Band and the Dakota Band and the Oregon Band at the last home missionary meeting in New Haven were unanswerable arguments and conclusive appeals. It is not enough that printed reports be put in the hands of those we wish to reach; heart answers only to heart; men are to be won by men.

But, beyond this, we are now under the necessity of showing that these results are the legitimate outcome of our labors, and that our methods and our machinery are what they should be today. Ours is the task of securing uniform results. We have called into being and have to sustain year by year agencies which extend throughout our own land and to distant mission fields. They involve institutions which are necessarily of slow growth, and laborers who have both to be trained and, at least for a time, supported in their work. Settled convictions and a steady interest on the part of the churches and a steadily increasing stream of contributions are indispensable. Just here is where doubt today arises. Our younger laymen know little of our methods, still less are they convinced of their efficiency and their modernness. A Yale professor said to me at New Haven, "If the Home Missionary Society would win the confidence of business men it must give more time to explaining and discussing its methods and less to the rousements."

We have gone through a melancholy, though perhaps unavoidable, decade of theological discussion at the annual meetings of the American Board, and have felt its influence everywhere. There can be no question that a time for expansion has come. It has come in theology, as elsewhere, and will never turn back. It is not to be wondered at altogether that some have attempted to force it. New views have been often proclaimed with brutal frankness or with distressing subtlety. We will not complain of throwing off swaddling clothes or getting rid of traditions.

But it is important now to recognize that progress can only come by construction, and the particular line in which all can contribute is mutual helpfulness. We must all get near together. The church is to be saved by her labors and her life. Time and again her great thinkers have thought wrong and her great councils have decreed error, but the multitude of plain Christians have been true to daily service, and the cause has gone forward. Our missionary societies are rising to new importance. We must ask, Can anything be done to broaden them and quicken interest in them? What are their methods; how are they being modified under existing pressure; just what is their efficiency and what is the waste; where do they get into ruts and how can they be lifted out?

No man, or group of men, has the wisdom of all; we want the wisdom of all directed to these agencies, and the trained hands of our business men applied to their administration. In every committee room there are difficult and vital questions, never more than today. Business paralysis is not to last forever. The future is for the Lord and the spread of his kingdom. We need to be ready for it. Discussion is not to be dreaded, it is needed. Let our societies be brought close to the churches and every question of their administration be laid on the churches. The responsibility will be accepted. The men, the measures and the money will not be wanting.

Missions, home and foreign, are not a thing of the past. The missionary motive may have lost something of its stress, as once stated, but that it has lost its place in the plan of the developing kingdom of God, still less in the deepest heart of men who are conscious of what they owe to the Lord Jesus Christ, who can question? That it will appeal as powerfully to the new generation of business men as to the old and secure as devoted and as generous service cannot be doubted. The Ezra Farnsworths and Alpheus Hardys and Amos Barstows and Austin Abbotts and Stephen Edgells and Colonel Hammonds of the past are not to be without their proper successors. But care must be taken that a generation does not lie between.

CURRENT THOUGHT.

AT HOME.

The Watchman remarks: "We have been thinking almost entirely of what Europe thought of our restatement of the Monroe Doctrine. It is now time to consider what our South American beneficiaries think of our plan of settling their disputes by tribunals on which they have no representation."

The return of a congregation of Reformed Episcopalians in Detroit to the Protestant Episcopal fold is made the text of an interesting and significant declaration by the *Church Standard* (Protestant Episcopal): "Never in the history of Christianity has there been a more needless schism than that by which our Reformed Episcopalian brethren have been separated from us. . . . While we are not insensible of the growth and activity of our own church during the past quarter of a century, we have never been able to understand the glee of our dear and lamented friend, John Henry Hopkins, over 'the decline and fall of the Low Church party,' of which the secession of our Reformed Episcopal brethren was so significant a sign. . . . We put these questions: Is there now the same amount of earnest, dutiful, prayerful, personal religion among us that there used to be? And if not, why not? Again we would speak prudently and guardedly, but our own belief is that the secession of our Reformed Episcopal brethren did ten times as much to damp and discourage evangelical fervor within the church as they can possibly have done to promote it in their separate organization. If that be true, then their secession was a deep wound to their brethren."

ABROAD.

Times have changed when as prominent a leader of British Christianity as Rev. Hugh Price Hughes can say of Herbert Spencer, as he does in *The Methodist Times*: "We are all greatly indebted to Mr. Spencer for emancipating the English mind from the superficial utilitarianism and narrow mechanical theory of the universe that prevailed in many circles of thought when he began his deeper exposition of existence. In the volume before us he concludes that 'the conception to which he tends is much less that of a universe of dead matter than that of a universe everywhere alive'; and his final sentence on the subject of religion is even more impressive, 'But one truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which he can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal energy, from which all things proceed.' The man who can write this is 'not far from the kingdom of God.'"

THE BOSTON CLUB'S FOREFATHERS' NIGHT.

It was the ornate and striking auditorium of Tremont Temple instead of, as heretofore, the rather plain and bare interior of Music Hall in which the Boston Club celebrated Forefathers' Night last week Wednesday evening. Our Baptist friends have lavished so much paint on their splendid new edifice that special ornamentation for passing purposes is hardly necessary, but there was a sufficient display of the national colors to accord with the patriotic character of the occasion and the usual supper proceeded with the usual accompaniment of good cheer and the exchange of friendly greetings. More than seven hundred men and women sat down to the feast and the brilliant company not only filled completely the floor of the hall but overflowed into the first balcony. Previous to the supper a reception was held in Lorimer Hall at which Mrs. S. B. Buckner, wife of General Buckner, was a conspicuous and welcome figure. The music was furnished by Mr. Howard E. Parkhurst, who presided at the organ, and the Philomela Octet, composed of eight young women in a variety of becoming silk waists, who were naturally warmly received.

The prayer opening the formal exercises was offered by Rev. H. H. French. President Arthur H. Wellman avoided the mistake of a lengthy address of welcome, but contented himself and pleased the audience by recapitulating in a brief and vivid fashion the series of events which the club had gathered to commemorate. It responded with vigorous applause to his eloquent peroration that this famous story never grows old, but will retain and increase its hold upon men so long as heroism and patriotism survive.

Forefathers' Night is usually an occasion when a representative of the State is brought forward to utter its congratulations. The governor is frequently brought into requisition for such service, but this year it fell to the attorney-general, Hon. Hosea M. Knowlton. His speech was not long, but earnest and weighty, delivered in a way that made his hearers feel that he was not speaking perfunctorily but out of genuine enthusiasm for the Pilgrim Fathers. The moral greatness of our ancestors was the point which Mr. Knowlton particularly emphasized. "Neither riches, honor or knowledge," said he, "fill the full measure of our living."

When the executive committee sought the presence of Hon. John S. Wise of Virginia it doubtless expected something of a departure from conventional Forefathers' Day speaking, but at the same time, judging from his reputation, anticipated a strong, suggestive and eloquent address. It was this in very truth. And few speeches on previous similar occasions can be said to have ranked as high in interest, originality and significance. Mr. Wise read from a manuscript, but that did not repress the exercise of his natural gifts as an orator. His wit broke forth ever and again and there were many passages of decided eloquence while the spirit of the address, so broad, conciliatory and earnest, was perhaps its greatest charm. Historical experts might take exceptions to certain of his statements but there would be little dissent from his main conclusions. His chief argument was that this country was made by no single type of men—that neither Puritan or Cavalier can claim a monopoly of original contributions to the structure and character of the government. All the European races were represented in the American blood. The Scotch-Irish in particular, Mr. Wise said, brought the forceful and aggressive element which guided the development of the country, especially in the West. Particulars were here given of the part this race has played in our national life and the list of presidents was cited to show that a large proportion of them belong to this stock. To the Netherlands this country owes the germs of the Declaration of Independence, while public education also came from Holland. Neither can the Puritan or the Cavalier claim that such achievements as the separation of church and state and the abolition of class distinctions and of primogeniture were due exclusively to them.

The speaker strove also to show that the distinction between Cavalier and Puritan has been overemphasized. In fact, there was at the time of the Rebellion as great differences between individual Southern States as between the North and South. Virginia, his own State, held to the Union until the very last moment. Many of the Southern leaders were of Puritan stock.

The practical lessons which Mr. Wise drew from this survey, so minute and thorough in many of its parts, was that we should recognize that we are a composite people, that we are not antagonistic races, but that all the citizens of the republic, subordinating differences of race, class and creed, should seek to forward the peace, honor and glory of the whole country. He concluded by quoting Washington's farewell address, which he felt was prophetic of the times in which we live, and whose deprecation of sectional and political prejudice he felt was never more needed than today.

As the audience was on the point of dispersing Dr. Arthur Little asked for a moment in which Congressman Morse could present a resolution indorsing his bill forbidding the sale of liquor in the Capitol building. This was cheerfully granted and the resolution enthusiastically passed.

A MODERN NEED SUPPLIED.

We are glad to encourage new practical ideas, especially such as promote more thorough searching of the Scriptures. A helpful plan is in use at Bethany Church, Quincy, Mass. It is an attempt to increase and unify Bible knowledge as the equipment for personal work. Here, as elsewhere, trained workers were found to be too scarce to meet enlarging opportunities. The lack of a clear perception of Bible truths and their application had prevented otherwise willing workers from special endeavors to aid the unconverted. An organized system was laid out which embraced a board of managers representing nearly all the departments of the church, to study and meet the needs of each organization and reach the greatest number of individuals.

The sessions of the "school" are weekly, lasting one hour and a half, about one-third of the time being devoted to a specific lesson, the remainder to a lecture or a discussion. A fee of fifty cents for the course is necessary for the expenses, and an inexpensive manual is the only additional outlay. The program is arranged in advance, and includes this year such topics as: The Literature of the Bible, Biblical Geography, The Beginnings, Periods of the Nations, Modern Young People's Societies, Church Work for Men, Denominationalism and others equally suggestive. Outside talent is introduced every week, thus providing continued variety and a broad view. This season among the speakers are: Rev. M. C. Ayers of the *Boston Advertiser*, Dr. J. M. Gray, Dr. G. M. Boynton, Dr. William Gallagher and Dr. W. E. Barton.

The pastor, Rev. E. N. Hardy, is satisfied of the benefits of such a drill in his own church, and other pastors who feel the need of such work among their people will hear with interest that during the sessions thus far this season the average attendance has been 160.

A similar type of effort is represented by an organization in the First Church, Evanston, Ill. It is the Young Men's Class, now three years old. It studies Bible truth in the light of the conduct of everyday life, and a few of the subjects of the present term illustrate the breadth of its considerations: Does the Mind Need the Gospel? Whittier's Religion, Early Christianity, Mansfield House, London, The Crisis in Turkey, Shall We Give to Beggars? The Christian as Musician. An appointed leader conducts the informal discussions, and those present are free to participate or not. The class has had instruction from some eminent speakers, and as a complement to such teaching the members have contributed large support to Chicago Commons. A session is held every Sunday noon in the pastor's study.

CHANGES IN SAN FRANCISCO.

A General Bereavement.

The sudden death of Mrs. Sarah B. Cooper, an earnest and skillful worker in religious and educational lines, is deeply felt, not only in her local church and city, but throughout the State and coast. Among her valuable services was the inauguration of the kindergarten movement in this region, she being the first and only president of the Golden Gate Association, now including over 100 schools. In these, at one time or another, 18,000 boys and girls have studied, many of whom are now grown and filling responsible positions. Her funeral in the First Church was largely attended, no other woman in the history of San Francisco having in death called together so many people—weeping women and grief-stricken men. Fully 2,000 pressed for admittance, while hundreds more joined the long procession viewing for the last time the sweet, strong face. Her new pastor said little, leaving to Dr. J. K. McLean, out of his long and intimate acquaintance, the portrayal of her noble character.

A Great Gain.

In the same place, before a council of the vicinage, Dr. George C. Adams, a son of Maine, coming to us by way of Missouri, read a most interesting statement of experience and belief. So satisfactory was it that even alert theological professors propounded no questions, and by unanimous vote the installation followed. Aside from the intellectual stimulus, the fellowship manifested and the spiritual uplift, a feature worthy of especial mention was the salutations from the home missionary churches—for many years beneficiaries of the First Church—which were felicitously voiced by Supt. J. K. Harrison.

The Pacific.

"The oldest religious newspaper on the coast," published since 1851, once at eight dollars per annum, is about changing hands. Deacon S. S. Smith and Rev. Jonathan Kimball, who for nearly a score of years have given faithful service, are laying the burden on younger shoulders. Rev. J. A. Cruzan of Olivet Church, San Francisco, is soon to assume control. Slightly modifying its form and increasing the number of pages, he hopes by arrangements with other denominational organs issued here so to minimize the expense as to afford greater resources for remunerating able contributors. Prof. George Mooar, long the versatile editorial writer, will also sever his official connection with this paper. It is hoped that new denominational headquarters, long needed, will result from this new arrangement. No less than five of our boards have regularly appointed representatives here, with offices somewhat scattered, to say nothing of the official heads of the woman's home and foreign work. Thus far efforts to centralize have failed, but now that the *Pacific's* new management may seek new editorial rooms pressure will be brought to bear to select them sufficiently large to accommodate all the secretaries, as well as to furnish a rallying center for the Monday Club and other similar assemblies. OCCIDENT.

In most Congregational churches in this country unfermented grape juice is used as a substitute for wine at the Lord's Supper. This custom is gaining ground in the Nonconformist churches of Great Britain. In many churches where opinions are divided both kinds are used, the total abstainers sitting by themselves and receiving the unfermented wine in a cup tied with blue ribbon.

The Home

GOOD-NIGHT.

BY MRS. MARGARET E. SANGSTER.

Good-night, sweet year, that brought to me
  Dear friends to love, rare wealth to hold,
That gave me flowers for memory
  More precious far than fleeting gold.
Good-night, sweet year, wherein I read
  Full many a page with rare delight;
Thy latest hour will soon have fled
  O, pleasant year, sweet year, good-night!

Good-night, sad year, that reft away
  Some hopes I cherished; gave the pain
Of disillusion; dimmed the day
  With wrecks of labor wrought in vain.
Good-night, sad year, that sometime knew
  My pillow wet with bitter tears,
Good-night, sad year, that drifteth too
  Far hence on Time's black sea of years.

Good-night, blithe year, that to the home
  Came smiling with so gay a face,
Bade roses bloom in hall and room,
  Sent small feet pattering through the place
That woke such bells of melody
  As touch the eternal chords that ring
Where evermore the ransomed be
  And saints for aye behold the King.

Good-night, brave year, that gave me strength,
  And helped my will to overcome
In struggles, where the foe, at length
  Baffled and beaten, left me dumb,
Yet thrilling with victorious song!
  Good-night, brave year! I fain would keep
Thy secret still to right the wrong,
  But thou art weary. Rest and sleep.

Good-night, O year, most sorrowful
  Seen from the earth side, ache and loss
And clouded dawns, and dear ones gone,
  Have deeply stamped thee with the cross.
Good-night, O sorrowful, sweet year,
  Sweet with the promise of the day,
Where heaven's own morning shall appear
  And all the shadows flee away.

By no means a novel but a natural way for aiding good causes has recently come to our notice, the bare mention of which may bring helpful suggestion to some true souls who long to give but cannot command the means. The members of a certain family are accustomed, when unexpectedly and, as it would seem, providentially, blessed, as by the collection of a debt, the obtaining of work or the receipt of good news of temporal or spiritual sort from dear friends, to drop into a box a coin, larger or smaller as circumstances favor, by way of expressing sincere gratitude to God, who has thus provided for them. Then if an unexpected call comes in behalf of a needy neighbor, a poor student in pecuniary straits, the children of Christian martyrs in Armenia, the "thank-box" is drawn upon, and the money which has been gladly given to God is gladly spent for him by his faithful stewards.

In these days, when so many are suffering from financial losses, depression in business or the result of others' dishonesty, it is refreshing to see faith rise to such occasions no less than to the deeper experience of bereavement by death. Because a single example of genuine trust under the circumstances mentioned is a stimulus to less heroic souls, we take the liberty to quote a few sentences from a personal letter concerning the loss, by theft, of valuable possessions, rendered priceless by reason of precious associations. The writer says: "My predominant feeling is one of pity for the fellow-being who has been reduced by sin, or heredity, or straits, to this predatory way of obtaining a livelihood. Poor man, or woman, or boy! The police thought it might have been a boy and that nearly broke my heart. Personally I never waste time in grief over the loss of mere *things*. These are the accidents of time. The eternities abide and grow more tremendous every day." Would that we all might enter upon the new year, so close at hand, imbued with the sentiment of that last sentence!

In the attempt to account for the recent suicide of a man who was in good health, who had sufficient income, who had no business troubles and no habits of dissipation, the opinion was reached that "he killed himself because he was without an object to live for." And yet all around him were people who needed friendship, sympathy, help. If he had shown himself friendly to them, he would have had friends in abundance, he would have had a grand and constantly satisfying object to live for. Suicide, except when occasioned by insanity, is a cowardly, selfish death. In such a case as this it would be the end of a selfish life. In suggestive contrast to such a useless, cheerless life is the complacent content of ripened age which found its expression in the same city, at almost the same time, on the occasion of a reception given to an honored public servant to mark his seventieth birthday: "To an old man who counts his threescore years and ten the chief satisfaction of life is not wealth or power or fame or office; it is friendship." Senator Hoar was too modest to refer to the manner of life which had given this affluence of friendship to his elder years, but the secret is an open one. He had had an object to live for!

COURTSHIP AND MARRIAGE.

BY MRS. CREIGHTON, WIFE OF THE BISHOP OF LONDON.

It is easy to see the harm that comes from girls thinking and talking too much about marriage, but we must remember that it is also bad to talk and think too little; to treat it as a kind of forbidden subject, a question which a sensible girl will put aside. There is no harm in wishing to be married; thus only is a complete life possible, thus only can we develop and use all our faculties; yet, seeing that many must remain single, those who do not marry need not think that everything is lost in consequence. The single life has its great opportunities also, and if such be your lot take it as from God and make the most of it.

But I do not intend to speak here of the blessings of the single life. Before my girl readers life lies full of endless possibilities, and the question for each is how to meet them and how to make the most of them. Live in the present, but do not live as if the present were all, just because you do not know what the future may bring. Live so as to have a life of your own worth living, whatever may happen. Everything which helps you to live a worthy life, to develop all your powers, will be a useful preparation for marriage, and will, moreover, not be wasted if you do not marry. Even definite professional training as nurse or doctor or factory inspector will not be wasted, though the profession may be laid aside with marriage. For marriage is not an end in itself, it is a great opportunity. Anything you have learnt before, above all, any regular habits of work, any power of concentration, any capacity for using your time to the best advantage, will help you to lead a useful married life, and at the same time it will help you to make a wise choice in marriage.

Literature too often gives us low views of marriage, and yet in literature we find also some of the noblest teaching about it. Both our great modern poets, Tennyson and Browning, teach us noble views of women, and of the sanctity of marriage. No one has given us a more perfect view of the union of two kindred souls than Browning, who could write as he does because he wrote from the fullness of his own experience; we cannot go beyond his description of what married life might be, put into the lips of one who could never know it himself:

To live, and see her learn, and learn by her
Out of the low, obscure and petty world;
Or only see one purpose and one will
Evolve themselves i' the world, change wrong to right;
To have to do with nothing but the true,
The good, the eternal, and these not alone
In the main current of the general life,
But small experience of every day,
Concerns of the particular hearth and home;
To learn not only by a comet's rush,
But a rose's birth—not by the grandeur, God—
But the comfort, Christ.

If anything like this ideal of married life is to be reached, in accepting a man as husband, a girl must consider whether he is one with whom she can live a worthy life, whose companionship will help her to make the best of herself. People often talk as if falling in love were to settle the whole question. To begin with, What is falling in love? Many passing fancies are dignified by this name. Two young people meet at a ball or staying in a country house. They happen both to be in a rather susceptible condition. One leads the other on. The girl is flattered by admiration, the man by a sense of his power over another, and, if circumstances are favorable, the most important step that either can make in life is hastily taken. Or it may be that only on one side is the fancy stirred, and then follow mortification, vain desires, misery, and perhaps all for a mere mistaken fancy. I do not mean for a moment to depreciate real falling in love. It does happen in truth, as well as in fiction, that a man and woman meet and, almost at the first interview, each discovers in the other a kindred soul, and feels almost as if by inspiration that this is one with whom a real life can be lived. Neither do I mean to suggest that it is well to marry without falling in love. The close intimacy of married life brings many little difficulties which would not easily be borne if love, whom the poets teach us to consider blind, did not smooth the path, and cover with its bright halo many little defects and failings. All I wish to say is, that falling in love is not everything, and it is by no means necessary to marry a man because you have fallen in love with him, even should he happen to wish it. Reason has her part to play, too, in your choice, and if reason tells you that the man to whom you are attracted is unworthy, you must listen to her voice.

Believe in the goodness of men; demand, expect goodness in them, and you will help them to be good. You must know, if you think about it seriously, that you could not be happy with a man whom you did not respect as well as love; and if your religion has taught you to look upon life as an opportunity of serving God, how could you venture to go through life in close companionship with one who has no care for

God? There is no need that husband and wife should agree in everything for a marriage to be happy, but on a matter of first-rate importance—such as religion—there should be agreement.

Silly talk about men, silly liking to be noticed, often begins at school. Most of you will know quite well what I mean; if you have not indulged in it yourselves, you have heard it from others, and your own consciences have told you how mischievous it is. The habit begun at school is too often carried on after school days. Here girls can help one another much; shun and avoid such talk, show how distasteful and how unworthy you feel it, and do not make friends of the girls who insist upon indulging in it. Some girls boast of the proposals they receive and are proud if they can tell of a number. But a right-minded girl should be grieved at receiving a proposal which she cannot accept. She can generally see what is likely to come and can prevent matters coming to a point and the man being humiliated by a refusal. But if, when she has done her best to make him understand the hopelessness of his suit, he still insists upon hearing his fate from her lips, let her remember that a man's love is deserving of respect, and treat him kindly if she has to treat him firmly. He offers her a great deal; it is not a light matter to be made a joke of. He offers her the best he can, himself, and if she cannot take it, at least let her respect the offer.

If you can love and respect a man do not be afraid of the future, do not be afraid of a little poverty or of restricted means. In these days we have such exaggerated ideas of comfort, and girls and young men alike are so fond of pleasure and ease, that they are often afraid to face marriage without a large income. Men look with alarm upon many girls, judging them far too expensive articles for them to be able to keep, whilst they themselves are not prepared to give up the little comforts and luxuries of bachelor life. But if two people love one another, ought these outward things to be reckoned of so much importance? If your love is worth anything you will not be afraid to begin life in rather restricted circumstances, and self-denial shared together will be easy. I am not advocating rash marriages; young people should understand what they are about, and know something about the value of money; and if they have poor health and no prospect of their condition improving, they should feel that it cannot be right to make themselves a burden on others by marrying on an insufficient income. But many a girl with health and capacity would be far happier married to a man of her choice, even on a small income, than if she had to spend long years of listless idleness in waiting for better days; only she must be determined to be a sensible and capable wife, and to do her share of work in the home.

I have just alluded to the question of health—a point not always sufficiently considered in marriage. I do not want to enlarge upon it, but I should just like to say this much, that there are cases where hereditary disease of mind or body has so clearly shown itself that the call of duty is plain and, at any sacrifice of personal happiness, should be listened to. For what can be more selfish than to hand on disease and misery? Again, it is not always easy for a girl to realize that when she trifles with her health she is perhaps doing what may damage the health of the children who may be born to her in the future. In all things we must remember that we cannot live to ourselves alone, and that our health, our capacities, our opportunities are to be looked upon as given us to be used for God and for our fellow-creatures, and do not belong to ourselves alone.

With this feeling of the responsibility that attaches to all you do, take the most important step that man or woman is called to take in life. When you choose your husband, remember that the choice has to be made for life. Life is just your chance of serving God, and you and the man you choose must either help or hinder one another. Do not say that all marriage is a lottery. Some disappointments are inevitable, but if we knew the full history of unhappy marriages we should know how little chance has to do with the unhappiness. The way in which you make your choice, as well as the way in which you will afterward live your married life, are expressions of your character, of what you have made yourself, of the purpose running through your life. You can desire nothing better than the opportunity of leading a happy married life, so will you most easily make the best of yourself and find a sphere for all your gifts and all your powers. This opportunity may not come to you, and then you will have to learn to make the best of whatever other opportunities life may bring you; but should you be called to lead a married life, see that nothing in yourself—no habit of selfishness, no love of mere pleasure, no desire for self-gratification—keep you from missing its full blessing. The kind of daughter, sister, friend you are now is helping to determine the kind of wife you may be in the future. Waste no time in vain dreams, but do the work that lies to your hand today; do it unto the Lord and he will provide for the future.

FAMILIAR GAMES FOR FAMILY GATHERINGS.

Children never tire of games, and children nowadays include boys and girls anywhere from seven to seventy. Not only in holiday times, but at the little family or neighborhood gatherings which for an hour or an evening make the home or the neighborhood happy there is often the call for a game—not necessarily novel, certainly not elaborate, and always the better if in addition to the mental stimulus it gives it sets all the children aforesaid into a hearty laugh. The following hints from recent gatherings may help to answer the call.

The first game might be called *Character Sketches*—perhaps it is not. The initials of the names of the members of the company are taken down on slips of paper by each, and then expanded into words supposed to describe the characteristics of the persons. When finished, the slips are exchanged and read aloud. These may serve as examples:

A. B. C. A Brave Character.
A. H. B. Amiable, Hilarious Bachelor.
F. D. J. Friendly, Delightful, Judicious.
F. R. P. First Rate Preacher.

Another exercise, simple to understand, although not always very easy to execute satisfactorily to one's self, is *Telegrams.* Ten letters are proposed at random and written on slips of paper. These are to begin the ten words of a telegram, the subject of which is given. At one gathering it was the supposed reply of "Ian Maclaren" to an editor's request that he would furnish a serial novel to his journal. The letters were G, L, O, B, A, C, T, R, S, D. He "wired" many different answers, among them the following:

Got lots of bids already; cannot take; reservoir stories dry.

Go 'long, old Boston; a' canna talk romance save Drumtochty.

At another gathering on the evening of Thanksgiving Day the telegrams were to be an invitation to the festival, the letters being C, S, A, G, L, U, O, T, I, B.

Come sure, all; grandmother loves us; old turkey is baking.

Can Sarah Ann give lonely Uncle Obed Thanksgiving in Boston?

A "Wellesley girl" who was present referred to the preparation of humorous dispatches at a similar sociable, advising friends of an accident, for example:

Robert Z: Orianna attacked by three severe epidemics; come at once.

Charades are much in vogue in certain quarters, but may be illustrated for the benefit of any unfamiliar with the game. Our Thanksgiving company was divided into two sections. One set retired to another room for consultation and returned to act out their parts. In the first scene they expressed *thanks* to one another, with touching suavity, for all sorts of favors. In the next the Wellesley representative called upon her friends and urged their *giving* for Armenian sufferers. Finally, they all sat down at a table as to a feast—that was *Thanksgiving.* When this was "guessed," the other section had its turn. They chose a three-syllabled word and illustrated it, first, by one man trying to shout into the *deaf* ears of another; second, by an oculist's learned examination of a little boy's *eye;* third, by a lady who *knit* vigorously with a couple of pencils; the "whole" being declared by the attempt of a housewife to tell another how she made Thanksgiving cake—repeatedly insisting that she could not give it *definite.*

A family gathering in Cambridge on the same evening improvised other pleasant examples of *Charades. Act I.:* An amateur burglar appears with his accomplice; behind some chairs, as though away down in the ground, the cry of a boy is heard, then he is hauled up with a string, and sold for a few nickels to a band of travelers; two boys get themselves into a posture showing the Arabic figure for eight; in conclusion, a girl tells a story, curiously emphasizing the word *pal-pit ate! Act II.:* A tramp; the girls of a cooking school making a batch of bread; the singing of the old nursery lullaby—

Trot, trot to Boston, trot, trot to *Lynn;*
Trot, trot to Salem, and then "hum agin";

the final scene being a concert by a *man-do (ugh)-lin* club! The little boys tried their hand at it too, producing this: they appear ostentatiously smoking sticks, *pooh*-ing out their puffs of imaginary smoke; one of them is a slow and stupid scholar; the final scene discloses the *poo-dle* dog!

Jenkins is a favorite game and can be made an exciting one. The two divisions of the company sit on opposite sides of a long table, each having its captain. A penny, or other coin, is passed from one to another on a given side, all hands being under the table. When the opposite captain suddenly gives the signal—*Up Jenkins!*—the closed hands of the moneyed side are to be immediately held up and at another signal—*Down Jenkins!*—to be placed on the table, palm down, the coin being of course

under some hand. The point of the game is for the other side to guess where it is—for the noise of the simultaneous "down" leaves that very uncertain—and then to leave the suspected hand uncalled for. Any other hand may be called up at the pleasure of the opposing captain and his assistants; every hand thus raised without the coin narrows the choice. If the hand covering the coin is by mistake called up before the end of the game, that side continues in possession, but if it can be kept in hiding until the last, the opposite side wins it, and starts it in circulation again under their part of the mahogany.

These are, of course, only specimens of many other games which have the advantage of being simple to play, and of combining a pleasant intellectual stimulus with abundant amusement, while without the unwholesome fascination of cards or the objectionable accompaniments of many of the old style games. These sports, and others like them, are adapted to a mixed company of young and old, and attain their greatest usefulness when all ages are represented. The only real essential is that all shall be willing to join heartily in laughing at the proper times, although it would not under normal conditions be a disadvantage at a given signal for the children, young and old—by that time there will not be much distinction between them—to file into the dining-room and get a cup of chocolate or lemonade and a bit of cake, or handful of walnuts or butternuts from the trees on the old farm! NICHOLAS.

AFIELD WITH YOUNG NATURALISTS.

EVERGREENS.

BY MRS. S. J. BUCKLIN.

Get your hats, young naturalists, let us see what we can find in the woods in December. How much do you know about pine trees? There is a young tree just within reach; it is a seedling and has been growing perhaps two or three years. Break a branch and examine the leaves. They are clustered in thick bunches like plumes and each group of leaves seems to stand in a tiny socket of leaf scales. There are five leaves in each socket. Therefore the tree is a white pine. Now break a branch of that pine standing near it. The leaves are much coarser and darker green. They are stiff and sharp and you will notice that the cones are short and somewhat egg-shaped; the scales are thick and tipped with a spine or point. The bark, too, is shaggy and rough. The whole tree shows a coarser character than the white pine.

At your feet is a long loose cone, its scales somewhat coated with pitch. This belongs to the tall white pine under which we stand. The second tree is a pitch pine and a third variety called the red pine grows in certain parts of New England. The pitch pine has three leaves in a socket, the red pine has two. An eminent botanist, De Candolle, describes 281 species of the pine, twenty-seven of which are found in North America. The leaves of the red pine are larger and longer than the pitch pine, and its cones are free from the stiff, sharp scales. In Maine or New Hampshire forests its tall, smooth red trunk is said to tower eighty feet without branches and ascends in nearly uniform size forty or fifty feet more.

The pine dwells on mountain sides as well as in valleys and its narrow, needle-shaped leaves are admirably adapted to resist the force of the wind in lofty situations. Whether it shelters a mother eagle in her eyrie or shades a cotter's dooryard, it sings a soft, sweet lullaby when a gentle breeze soughs through its branches or remonstrates in mighty tones when torn and tossed by a winter tempest. Its ever green foliage cheers and beautifies a winter landscape and robed in "nature's armor" of ice or snow glistens resplendent with prismatic colors. Its thick branches shelter many a shivering bird, mice and squirrels nibble its cones for food, it stretches protecting arms over the hardy mosses and plants that cluster about its feet. The value of the white pine for lumber and fuel is beyond estimate and its abundant resinous sap yields pitch, tar, turpentine, resin and lampblack. The Georgia or Southern pine is extensively used for building purposes.

I told you last month of some of the ways by which seeds are scattered and sown. If you place a pine cone in a warm place the thick scales will open and a thin, papery bordered seed will drop out. The light seeds have small wings, but they can fly well and possess remarkable vitality. They will remain years in the ground protected by the cool, damp leaves and forest shade. When the warm sun rests on them they start to grow. If they are planted they must not be covered more than one-eighth of an inch deep in the soil.

Now let us look for the small evergreen plants that cluster about the roots of the pine. The "ground pine" and club mosses, popularly known as "running" and "bush" evergreen, are used in large quantities for Christmas decoration. The partridge berry twines its slender stem through velvety green moss on which its bright red berries gleam like rubies. If you push away the pine needles, snugly buried from snow and cold you may find the buds of the trailing arbutus waiting for the coming of May. The spicy *Gaultheria*, or "checkerberry," and the narrow, shining leaves of the pipsissewa both belong to the list of evergreens which we may mingle with the scarlet berries of the black alder and the bright pips of the wild rose in our winter bouquets.

STUDY TO BE QUIET.

The positively ill effect induced by fret and worry, both upon the individual and those with whom he or she may come in close contact, is illustrated in this incident narrated in *The Science of Health:*

A lady, who was never strong, found her household labors much augmented by the presence of one for whom it seemed to her that it was not her duty to care. Knowing that her former work was all, and perhaps more, than she was able to do, the injustice of this extra demand upon her strength irritated her, and she worked for many long months in a state of rebellion, not only to the ruling power in her household, but to the Ruler of all the earth.

Had this poor overworked creature "cast her care upon him" the result would not have been what it was. Induced more, I believe, by her state of mind than the extra labor, a severe heart trouble was brought on, from which it is not at all likely she will ever wholly recover. Later years have brought a partial amelioration of her labors, but if time should bring her entire exemption from toil, it can never bring her ease, for pain is a terrible taskmaster. She is satisfied that all this might have been avoided, and often says she has herself to thank for it.

But what was the effect upon her family? Just what might have been expected. One in this state of mind could hardly be supposed to be a fit person to have the care of children at the most susceptible period of their lives. Is it strange that they imbibed her spirit, and became irritable and rebellious too? However sincere her repentance may be, however trustful and quiet her after life may become, plants grown from the seed sown at that time in their young hearts will have many years of growth before they will be fully eradicated.

Study to be quiet. This means that you shall be quiet inwardly, so at peace with God and his creatures that no derangement of domestic affairs shall be able to surprise you out of your self-possession, for therein lies your power as queen of the household.

Closet and Altar

Begin each day by tarrying before God and letting him touch you. Take time to meet God.

As you take down the old calendars and hang up the new, settle all old accounts with God and man, and begin duty afresh, "steps up to heaven."—*C. L. Goodell.*

The greatest blessing that can possibly be bestowed upon a human being is the clear, serene and sovereign sense of God; and that supreme beatitude is open to men through Jesus Christ alone. Therefore the philosophical apostle says, "Blessed be the God and Father of our Lord Jesus Christ."—*G. A. Gordon.*

Calmly we look behind us, on joys and sorrows past,
We know that all is mercy now, and shall be well at last.
Calmly we look before us, we fear no future ill.
Enough for safety and for peace if thou art with us still.

—*Jane Borthwick.*

Interpose no barrier to God's mighty life-giving power, working in you all the good pleasure of his will. Yield yourself up utterly to his sweet control. Put your growing into his hands as completely as you have put all other affairs. Suffer him to manage it as he will. Do not concern yourself about it nor even think of it. Trust him absolutely and always.—*H. W. S.*

Can we find any room for regret in the year which has gone away from us into the vast accumulations of the past if it has been filled with new and bitter experiences? Who can say that the ministry of suffering was not infinitely greater than the ministry of joy? The blight as well as the blossom works God's will and all that is his plan is best for us even if we could not realize it at the time. Looking backward over the year we commit it to him with its sins, its failures, its joys, its sorrows, to be taken into his tender keeping, garnered into the harvest of the years that are past.—*M. E. P.*

Almighty God, we come to thee at the close of the year and bless thee for all thy tender mercies, thy loving kindness, thy patience, and all the care of thy fatherly providence. We have nothing that we have not received from thee. The marks of thy finger are upon every gift that we enjoy, upon all the year's history, its deliverances, its triumphs, its sanctified afflictions. Bless thy servants to whom the year has been a time of affliction and loss and grievous discipline. Remember those who have this year dug their first grave, who have for the first time seen death face to face. Regard those to whom heaven has become enriched by happy deaths, by triumphant farewells to earth, and to whom the heavens will now be a perpetual attraction because of the loved ones who are there. Bless those to whom the year will be a perpetual memory of difficulty and struggle, continuous endeavor to be honorable and occasional failure in the high pursuit. And grant, O most merciful Father, that during the coming days our lives may be more closely linked with thine, for the sake of our Lord Jesus Christ. Amen.

THE FOX AND THE HEN.

[See Conversation Corner.]

A white old hen with yellow legs,
Who'd laid her master many eggs,
Which, from her nest, the boys had taken
To put in cake, or fry with bacon,
Was roosting in an outer hovel,
Where barrel, bird-cage, riddle, shovel,
Tub, piggin, corn-bag, all together,
Were put, to keep them from the weather.
When an old fox stole in, one night,
As the full moon was shining bright,
Hoping—if he his nose might stick in—
That he might carry off a chicken;
Or, from a window-ledge or shelf,
Might jump and reach the old hen herself.
Her roost, however, was so high
He saw it was in vain to try,
By all his jumping, to get at her;—
"So then," says he, "I think I'll flatter
The old fool's vanity,—for, look,
Have her I must, by hook or crook;
In fact I've thought so much about her,
I shall *fare very ill* without her.—
Thus then spoke Renard,* smooth and sly
And thus dame Partlet† made reply.

Renard. Good evening, madam; how dy'e do?
Partlet. I'm ne'er the better, sir, for you.
R. "Better!" you need not, cannot be,
You're always *well enough* for me.
P. Well, if I am then, as you own,
Pray, sir, let "well enough" alone.
R. Dear madam, if you only knew
But half the *love* I feel for you—
P. "But half!"—Nay, be it great or small, sir,
I rather think I know it *all*, sir.
R. Indeed!—Well, madam, that has taught me
To care for you; and that has brought me
Thus late to call—perhaps it's rude,
But, ma'am, *I hope I don't intrude.*
P. "Intrude!"—indeed, sir, but you do.
R. It grieves me to hear that from you;
I'll therefore say no more at present,
Than just to hint, that, as it's pleasant—
(In truth, you know not, shut up here,
How pleasant 'tis abroad, my dear)—
And I delight to hear you talk,
I've called, to invite you to a walk.
P. "A walk!"—The like who ever heard!
A quadruped to woo a bird!
I'm sick, and early went to bed,
And scarcely can hold up my head.—
R. "Sick!" my dear lady! What can ail?
Indeed you *do look very pale.*
I'm sure your illness can arise
But from the want of exercise:
Too much confinement fades the fair.—
A pleasant walk, in open air,
With pleasant company, at night,
When the moon shines, will set all right.
And should you tire, I'll call a hack,
Or, better, take you on my back.
I'm sure, though I don't mean to flatter,
That one of us would be the fatter
For such a walk:—nay, never fear
The jealousy of chanticleer.
He shall not harm a single feather
Of your fair neck, when *we're* together.
Your neck!—ay, now I think upon it,
With your white shawl and scarlet bonnet,
You'll be, by all, both far and near,
Mistaken for a cherub,—dear.—
P. Well, Mr. Renard,—have you done?—
If so, I think you'd better run.
My master's coming to the hovel,—
You see that broomstick, and that shovel—
You see the door that you came in at,—
If you're not off, in half a minute,
Instead of fowls, or ev'n a chicken,
You'll get, as you deserve, a kicking.

The wily flatterer dropped his chin,
And out he sneaked, as he sneaked in.

Moral. The *cunning* seldom gain their ends:
The *wise* are never without friends.

* The Fox.
† The Hen.

The years are angels that bring down from heaven
Gifts of the gods. What has the angel given
Who last night vanished up the heavenly wall?
He gave a friend—the gods' best gift of all.
—*R. W. Gilder.*

There are few things more tantalizing to a man than to go home with something in his mind he wants to scold about, and find company there and be obliged to act agreeably.—*Atchison Globe.*

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

114. NUMERICALS.

In the late election some of the States expressed their convictions as follows:

1. The State of 1-2-3-4-5 6-7-8-9-10-11 said, "We must 2-9-1 4-5-10 our hearts against the arguments of the candidate on the Chicago platform and cast an almost 7-3-8 6-11 vote for the other."

2. The people of 1-2-3-4-5 6-7-8 were 4-5 6-7-8 of the same danger, and were not 3-2-1 into any new experiments in finance.

3. 1-2-3-4-5-6-7-8-9, who herself never 3-7-1-2-4 9-8-5-6 any but worthy candidates, voted, of course, for the right man.

4. But 1-2-3-4-5-6-7-8, where manufacturing interests, capitalists, 3-5-1-7 6 and bankers 8-4-2 not held up to people as friendly to their interests, went for its "favorite son."

5. 1-2-3 4 5 6-7-8 9-10-11 12-13, which hates fusses and 1-8 3-4 10-9 as a 6-2-11 hates a dog, put on its 7-5-12-13 and marched to the polls to try to settle the dispute forever.

6. 1-2-3-4-5-6-7 voted almost to 7 1 5-6 that it would 3-2-4 let the "gold bugs" have their way.

7. 1-2-3 4-5 6-7, to whose industrious people one need never say, "Go to the 2-10 8, thou sluggard," made a fairly good 3-4-9-1-5-6-7 for the same cause.

8 But 1-2-3-4 5-6-7-8-9-10 11-12, some of whose people are too poor to pay for the very clothes they were 1 2-12-7-6 10 8, made its 5-9-3-11-4 to the polls tell for what it thought was financial wisdom.

9. When 1-2-3-4-5-6-7-8 saw what was to be the 1-2-3 4 5 of the triumphing metal, there was great 6 7-8. DOROTHEA.

115. BOTANICAL ANAGRAMS.

1. Ages. 2. I call. 3. A rest. 4. Sore. 5. Had ail. 6. Show it e'er. 7. Ran a veil. 8. Worn pods. 9. Be raven. 10. Slower fun. 11. Lamps. 12. I stew air. RETIA.

116. ENIGMAS.

I.

Something I am, guess what I be.
I was in Jacob's family,
As he to land of Egypt went,
When Joseph for his father sent.
I've men in me, but not a male,
I've wo in me, but not a wail;
You will not have a great surprise
If now I stand before your eyes.

II.

I am a word of letters five,
Without me none would be alive.
In woman's nature I am strong;
If I am right, she won't be wrong.
Cut me in two; one part will be
Just what the other likes to see.
The first in woman has no place;
The second nature tries to trace.
W. T. S.

117. DECAPITATION.

When I am weak, I often call
For some good friend to bring me ALL.
I fix my TWO before the mirror,
When THREE has made my TWO a terror.
BILLY BOWLEGS.

ANSWERS.

112. Pyramid; Mary; dip.

113. 1. America. 2. Columbia. 3. Rambler. 4. Monarch. 5. Eclipse. 6. Victor. 7. Duchess. 8. Gladiator. 9. Overland. 10. Fowler. 11. Liberty. 12. Fleetwing. 13. Union. 14. Imperial. 15. Phœnix. 16. Sterling. 17. Waverly. 18. Johnson. 19. Envoy. 20. Orient. 21. Tribune. 22. Dauntless. 23. Crescent. 24. Peerless.

Sons like Jesus will be possible only so long as we have mothers like Mary. And therefore it is that I for one, though I am no pessimist, view with eyes full of alarm some of the tendencies in our life today. I am not a political economist but this I say unhesitatingly, that any system that makes of home only a place to eat and sleep in, that forces the mother to the mill or the factory that the little ones may have bread to eat, stands self-condemned. The nation that barters the wealth of its motherhood for silver and gold is letting out its own life-blood. Leave its men, and women who are not mothers, to make money; we need our mothers to make men.—*Rev. George Jackson.*

God could not be everywhere; so He made mothers.—*The Talmud.*

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Better bread and more of it.

"Duluth Imperial" Flour

always leads. It's way ahead of the so-called "best" flours. Housekeepers know now about DULUTH IMPERIAL, and

"20 loaves more to the barrel."

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DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

DEAR CORNERERS: The first thing in order is to report your contributions to the Armenian Fund. I have just sent to our publisher another twenty dollars, so that we now have in Turkey *four children* saved from starvation and kept in a comfortable Christian home for five months, on our account. I have a strong feeling that some of you have not yet sent in the little gifts which you intend as your part in this blessed charity. When I heard Emily Wheeler from Harpoot a few days ago tell the story of the massacres and of the heroic Christian conduct of those who suffered and those who escaped, I was glad that we could do something for the children of the martyrs. These extracts show the spirit in which the gifts are made.

I inclose —— for the help of the Armenian orphans, a part of which was intended for a little Christmas present, but at the request of the friend who was to receive it, it is used for this purpose.

Ten cents of this is from a dear old lady ninety-four years old, *gladly* given from her small means.

I have read the Corner to the children and they send —— to you to be used for the Armenian orphans. It is their birthday present to the Christ.

. . . Put it down from Frank, Ralph, Harriet, Elizabeth; they are going without giving Christmas presents and make this instead; the boys earned every cent of their part; grandma gives her part instead of giving them presents.

I wonder if Mr. J. W. P., away down "on the Penobscot," who inquired in the Corner of Oct. 29 about an old school-book piece he used to read beginning

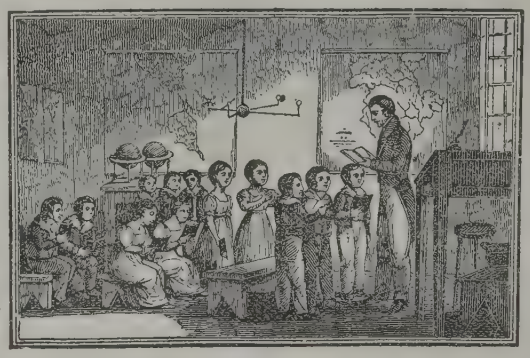
> A white old hen with yellow legs
> Which laid her master many eggs—

thinks that nobody else in the world remembers it, because he has received no answer. As a matter of fact, it almost seems that the contrary is true, and that everybody remembers it! Two well-known ministers—one of them a doctor of divinity—have told me about it at the Congregational House; one eminent teacher, whom I met at a reception, spoke of it; a lady who was a stranger to me accosted me on the street one dark night, inquiring if I had learned about that old hen; and one of D. F.'s compositors deftly handed me a copy of the little reader which contained the piece one day when I was up in the office, and the Despot was looking the other way. And as for letters—well, old white hens with yellow legs have flown in upon me from all over the land, until my library seemed likely to become a veritable hen-roost! I showed to a baby boy who called upon me today the original picture in the reader, and he immediately responded, "*Cut, cut, cut,*" and if I possessed the imagination of Poe I should surely hear that refrain repeated from above my door, from the mantel, from the top shelf of the Cabinet!

To show how many of our Cornerers remember back to the time of the "Young Reader" sixty years ago, and cherish an affectionate memory of its contents, I will read you extracts from a few of the letters I have received. Is it because there were fewer books to read in those days, or because children's memories were better then, or because they were accustomed to commit pieces to memory, that so many of my correspondents are able, though without the book, to copy the whole poem in their letters? (Just at this point, a lady from a neighboring town has called—bringing a copy of "The Fox and the Hen"!)

FITCHVILLE, O.

Dear Sir: Frequently I find in the Conversation Corner a very interesting item. J. W. P. inquires for the "Young Reader." Well, I have it and I read in it sixty years ago. The little book is complete except the fox in the picture has lost his head. Good enough for him; he'd no business to have stolen into the "outer hovel" "that he might carry off a



FRONTISPIECE FROM "YOUNG READER."

chicken"! I wonder if J. W. P. remembers the stories of Harry. Peter and Billy, or "How to Make the Best of it," or "How Pleasant is Saturday Night," or "Honesty is the Best Policy." I find a pleasure I seldom know in looking over these pieces tonight. Should J. W. P. wish to learn more about school matters I will answer inquiries with pleasure. My family moved here from Vermont as farmers over forty years ago. A. C. H.

AMONG THE HILLS OF NEW HAMPSHIRE.

. . . I have the story of the white old hen in my head. I learned it more than sixty years ago and my grandchildren have often asked me for it. S. C. B.

KINGSTON, MASS.

. . . The Young Reader was one of the reading books when I was in school although I never used it. I probably learned some of the pieces from hearing them read by the younger children. Lest "Seven times Eleven" [see Corner, Sept. 24] should take the trouble to search the "attic treasures of her memory" again, I send you the inclosed which is, I think, a correct copy of The Old White Hen. M. H. P.

THE FOX AND THE HEN.

But that same week the lady referred to sent me the following:

NORDHOFF, CAL.

Dear Mr. Martin: . . . I saw in the last *Congregationalist* another demand on "attic treasures," so I have brought forth the article called for, "The White Old Hen," and send it. Possibly a line or two have been lost in the "attic." "7 x 11."

DENVER, COL.

Mr. Martin: I saw in the Conversation Corner two lines of a poem that I remember as being in a reading book used in the district school wherein I was inducted into the mysteries of the three R's some sixty-five years ago. On reading them most of the poem came back to me and I send it. P. W. B.

DEDHAM, MASS.

. . . I cannot repeat the lines perfectly, but send most of it from memory. . . . How pleased I am that Mr. Martin has the English Reader. I think if he will look it over he will find a piece commencing, "Obidah, the son of Abesina, left the caravansera early in the morning, and pursued his journey through the plains of Indostan. He was fresh and vigorous with rest; he was animated with hope; he was incited with desire; he walked swiftly forward"—this is all I can recall of his journey! . . . When I get to writing for the Corner, or reading it, I never know where to stop. I turn to that page as soon as the paper comes to the house. MRS W.

NEW YORK CITY.

Dear Mr. Martin: . . . I saw in the Children's Corner a request for this old piece about the hen. Papa used to study the same Young Reader, and I recited the same "poem" once when in the Peabody High School, to the great amusement of the principal. M. T. N.

DANVERS, MASS.

Dear Mr. Martin: As soon as I saw the question about the "white old hen with yellow legs" I knew I had her on *my* "top shelf," and here she is. . . . The book I copied this from was a kind of mystery in our house for a good many years. It was known as the famous book, kept safely hidden away in the hands of the mythical "Justice" of our home, brought out on great occasions for my father to read to us from, and never, never allowed to be so much as touched by our childish fingers! Even now I handle it with awe, and if there is any ink-spot on the yellow pages I look to you, Mr. Martin, to appease the wrath of "Justice"! My father says it is almost the best collection of readings for children that was ever arranged in this world. But the poem is so long that I don't believe you can print it all, unless you make special terms with D. F.—what trials you do undergo with poor D. F.! N. L. R.

But *it is to be printed* notwithstanding! The Editor of the *Home* and I have decided on that, and it will be set up by the loaner of the book, under D. F.'s own eye, and you will find it on page 1031 of this paper, so you can all read it for yourselves.

"The Young Reader," which has called out all this correspondence—and very much more beside—is a little, leather-backed, green-sided book, six inches by four, published in Boston first in 1830, with many subsequent editions. The compiler was Rev. John Pierpont, a prominent Boston minister of that day, a poet and reformer, but not always popular because of his advocacy of temperance and anti-slavery. He died in 1866. His series of school books comprised The Little Learner, Young Reader, Introduction to National Reader, National Reader and American First Class Book. There are "nearly one hundred wood-cuts" (besides the cut of the "cut, cut, cut"), one of which shows Robinson Crusoe with his kid, cat and monkey, all dancing among the rocks. I have been touched by the story of The Good-natured Boy (whose name was James), who fed a starving dog and a starving horse, got a blind man out of the pond and gave the rest of his victuals to a crippled soldier, but who was himself lost and then rescued by the dog, the horse, and the blind man carrying the crippled soldier on his back! There are other remarkable pieces in this little book, but none perhaps so worthy of the fond recollections of our correspondents who once stood up before the "master" in the frontispiece above as "Lesson LXVI.," about "*a white old hen with yellow legs.*"

Mrs Martin

The Sunday School

LESSON FOR JAN. 10. *Acts* 2: 1-31.

THE HOLY SPIRIT GIVEN.

BY REV. A. E. DUNNING, D. D.

This second chapter of Acts is an account of the giving of the Holy Spirit and the results in the beginning of the Christian Church. It includes:

I. *Signs of the Holy Spirit's presence.* It was fifty days since the Lord had lain in the tomb beside Calvary—ten days since the cloud had received him out of the sight of his disciples. They were waiting in Jerusalem, as he had commanded, for the fulfillment of the promise he had made to them. There were about 120 of them, praying and expectant. Would he come again? In quick succession came these signs of the new gift of power:

1. "A sound . . . as of the rushing of a mighty wind." It filled the room. It absorbed their sense of hearing. The name for "spirit" is "breath:" The sound like rushing wind suggested the breath of the Almighty One, the effect of his presence on men's minds and hearts.

2. "Tongues parting asunder . . . like as of fire." The face of Moses had shone as he came from the Mount of God with the divine law in his hands. The glory beaming from the Holy of Holies between the cherubim had filled the temple when it was dedicated. In another crisis, the greatest in history, God was now revealing himself, and the halo, parting from a luminous center, sat on the head of each disciple, showing that each had a commission from God. The seal of power was not given to the apostles alone, but to all the disciples, men and women.

3. Speaking "with other tongues . . . as the Spirit gave them utterance." They did not preach in other tongues. They spoke the mighty works of God, and devout men from every nation recognized in their own language their utterances of praise. When the audience had assembled and their attention was secured Peter began to preach the gospel of Christ, probably in the Syriac language.

II. *Gifts of the Holy Spirit.* They are various now. They were still more diverse in the early church [1 Cor. 12: 8-11]. But they all have the same source and are distributed to each believer with divine wisdom. The Holy Spirit, who filled the first disciples, gave them utterance in unknown languages. But, better than that, he gave them power to say effectively most precious truth in the language which they knew. That gift, which God is now ready to bestow in rich measure on believers, is not eloquence, nor logic, nor rhetoric. But it is a gift which makes use of all these things, of all that is in one who opens his mind and heart to receive the Holy Spirit.

The Holy Spirit gave the disciples confidence in place of timidity. He gave them power to apprehend the truth which Christ had revealed to them. He led them to perceive the grandeur and spirituality of their mission and to comprehend their own mission in it. He united them in belief, in counsels, in prayers, in sufferings and in triumphs in the name of Christ. From that hour at Pentecost the truths they proclaimed exercised increasing power over men and nations.

III. *The uses of the gift of the Holy Spirit.* He dwells in believers to perpetuate the presence of Christ with them. Their work is to present to men what Jesus did and taught. It is to show what he is. "The spirit of truth," Christ said, "shall bear witness of me." The source of the believer's power in witnessing to Christ is living knowledge of the Word of God. There is an irresistible element of authority and winsomeness in those who utter what they know to be God's truth. He speaks through them. God's thoughts come from the divine mind into the human mind. For the complete revelation of himself it was necessary that the Word should be made flesh and dwell among men. The word must be incarnated in order that it may be communicated. The spirit of Christ must live again in us in order that his truth may be communicated with power. It must be revitalized in our own lives. Only those who do God's will know what his word means. But those who have appropriated its meaning through experience may so utter it that it will be felt as God's word. They speak not only to the intellect, but to the soul, and the things that take hold of men's souls are the things that come out of men's souls. He who knows the truth through the gift of the Holy Spirit will so live it and speak it as to move others. Out of his inmost self will flow rivers of living water.

The gift of the Spirit quickens earnestness in prayer [Rom. 8: 26]. The disciples received the gift while they continued in prayer. He who would experience the full indwelling of the Holy Spirit must be often alone with God. The tenderness toward men in need of help from above, the glow of earnestness, the sense of power, which show the presence of the Holy Spirit, come as the fruit of secret, stated, unhurried communion with God.

This gift is not the fruit of disputes nor of imputations of evil motives to brethren who differ from us. But so far as each disciple receives the real fruits of the Spirit—joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—so far the spirit of power is invoked.

The supreme need of the church is to receive this gift which God is ever ready to bestow, with no other condition than that by surrender of ourselves to holy uses we should be fitted for the indwelling of the Holy Spirit, so that our faith shall not stand in the wisdom of men, but in the power of God. Whatever wastes this power brings fearful loss on the church. We know what wastes it. It is not merely the open breaking of God's commandments, but the fact that Christians dissipate in selfish pursuits and pleasures the abilities given to them by God to save their fellowmen from death. Whatever dries the heart and destroys its susceptibility to the Spirit's influence disqualifies us for conveying to others the most spiritual elements of the gospel. A minister crossing the Atlantic noticed that a fellow-passenger who sat near him at table always wore gloves. It occasioned much comment. The minister finally ventured to ask him the reason for it. He replied that he was by profession a sleight of hand performer. For his work he needed great suppleness of hand and fingers. Exposure to the air injured their effectiveness, and he was willing to appear singular in order to win greater success in his profession. Do we need anything so much as the baptism of fire for spiritual life, and the tongue of fire to tell of that life to the world? Power lies not in knowledge only of the truth. A profound reverence for that truth, a mighty love for Christ, an intense desire to bring men to be like him—these things give zest to eloquence, make pathos persuasive, give to the Christian a nameless charm which makes the truth radiant, beautiful, commanding. Would not one be willing to appear singular to some in order to possess this gift in the highest degree?

Do any criticise the want of power and zeal and success of Christians? This gift is offered to the unconverted also. "Repent ye," said Peter to the wondering audience, "and be baptized every one of you . . . unto the remission of your sins, and *ye* shall receive the Holy Spirit." You need not criticise Christians. You may, if you will, lead them to greater triumphs in the name of Christ.

THE CHURCH PRAYER MEETING.

Jan. 3-9. Week of Prayer.

(See prayer meeting editorial.)

Washing Silverware.

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PROGRESS OF THE KINGDOM.

AFRICAN INTELLIGENCE.

Methodist Missions on a New Basis. We noted recently the fact that the Methodist Episcopal Church has adopted the Taylor self-supporting missions in Africa. It is thus for the first time officially behind its missionary enterprises in the Dark Continent. In an interview with a reporter of the New York *Sun*, Bishop Hartzell paid an appreciative tribute to his predecessor, and plainly pointed out the weak points in the conduct of the missions which have led to a change of policy. "William Taylor was a man of truly apostolic power and he accomplished a wonderful work in Africa. It grew, in fact, beyond him and therein lay the trouble, for it got away from his administrative grip. The stations are far apart; those in the Congo are 2,000 miles from those in Liberia, and Bishop Taylor was growing old." To inspect and reorganize the old work and to survey other African fields with a view to opening new stations will be the task of Bishop Hartzell. He is already *en route* for Liberia, where he expects to arrive in time to open the Liberian annual conference early in February. Prof. A. P. Campher, a thoroughly educated American Negro, accompanies him and will take charge of the Monrovia Seminary. One of the first advance steps in Liberia is to be the establishment of a well-equipped hospital at the capital. After March 1 Bishop Hartzell will visit the Congo stations which he regards as promising. Next fall he intends to go to South Africa, and will gradually work his way up the east coast, finally crossing the continent to Liberia in time for the conference of 1898. The new bishop heartily believes in the establishment of industrial schools and the development of local resources. Referring to the enormous mineral wealth in South Africa, he says: "I believe in going in there and making our missions self-supporting as quickly as possible. Make them use the marvelous resources of this wonderful country in the services of the Christian civilization. Make them not only self-supporting but self-propagating. That is what the Methodist Episcopal Church means to do."

A Million Freed Slaves. French occupation of Madagascar has brought about, at least, one great humane reform in the abolition of slavery. Heavy fines and imprisonment are to be inflicted on those who violate this law. Freed slaves are to keep all the goods which they have bought out of their own earnings. The emancipation proclamation was characterized by startling suddenness. One Sunday morning the last of September the whole country was astounded by the official publication of a decree of immediate and universal emancipation. A private letter from one of the L. M. S. missionaries gives a graphic picture of the way in which it was received: "The news spread like wildfire. Some slaves were claiming their freedom before their owners had heard of the new law. It was a strange day for the people. Some were rejoicing and some, of course, were full of disappointment and discontent. . . . In many families all the slaves have remained. In some, on the other hand, not a slave is left. I am astonished at the numbers who have left for distant parts of the country to go back to their own friends. Some few, we hear, behaved very badly, grossly insulting their mistresses. Still, the prevailing feeling among us is surprise that the great event has passed off so quietly. We used to plan in our minds various ways of bringing about gradual emancipation, and here, by a stroke of the pen, the thing is done and the fetters are struck from about a million slaves."

Jesuit Tactics in Madagascar. The latest intelligence concerning the condition of affairs in the great African island is given by Secretary R. Wardlaw Thompson in a recent communication to *The Christian World*. He looks forward to the restoration of peace and order in the near future, asserts the willingness of the British missionaries to adjust themselves as far as possible to the French educational policy and writes reassuringly of the strength and faithfulness of the Malagasy church, which has again been purified by persecution. He believes that the heads of the French Government are anxious to do what is just and right. The proclamation of liberty of worship has been repeated and emphasized by General Gallieni and he has made it plain that he means what he says. But in spite of all this Roman Catholic tactics make it apparent that our "mission is entering upon a period of very serious difficulty in consequence of the pronounced, the daring, the unscrupulous determination of the Roman Catholic Mission to annex Madagascar to the Romish Church, as well as to the French republic." Attempts are being made on every side to terrorize the people into profession of Roman Catholicism. Dr. Thompson says that already several chapels built by the Malagasy Christians and used by them hitherto exclusively for evangelical worship have been seized by the priests under the pretext that the buildings were constructed by the Commune and given to them by the head men of the district. Evidently a large number of the subordinate officers are either zealous Catholics or are actuated by fear of Jesuit influence on public opinion in France. It is only fair to say that the central authorities have not sanctioned these proceedings and in more than one case, where evidence was clear and strong, the chapel has been handed back to the Protestant congregation. It will be easily understood, however, that the French Government will be continually pressed by the strong priestly party and British missionaries have need of exceptional wisdom, tact and patience if they are to keep out of serious difficulty.

PEN AND SCISSORS.

It is reported that the Chinese Government has issued instructions to the viceroys and governors throughout the empire to establish schools for teaching the English language and Western sciences in all the principal cities.

The Japan Evangelist announces with satisfaction that two graduates of mission schools not long ago successfully passed the necessary examinations and have been licensed as teachers of English in schools of the higher grade.

One of the most interesting developments of the Student Volunteer Missionary Union is the plan of some English college women to form a Missionary Settlement of University Women at Bombay. It is to be something like a deaconess institution for evangelistic, educational and medical work. Those who have projected the scheme are going themselves, mostly at their own charges. Two are already in Bombay, and four are ready to sail soon.

The annual meeting of the McAll Mission in Edinburgh has left a hopeful impression. Last year by means of severe retrenchment the debt was reduced by about one-half. A Scotch-American, a perfect stranger from San Francisco, came forward and offered to give $4 000 provided friends of the mission will raise an equal sum by March 28. This would cancel the debt. Instead of proving disastrous the retrenchment has brought about blessed results by stimulating energy and self-denial on the part of the French churches. The gospel is preached as widely as ever, but a part of the expenses has been assumed by the churches. There are still 107 halls connected with the mission. The mission boat is now the most satisfactory agent for reaching the class of people who most need help, and a second boat is being called for.

It is the firmly intrenched, much beloved and respected President Northrup of the divinity school of Chicago University, one of the ablest and most conservative of American Baptists, who, at a recent convocation, says: "The dogmas of unconditional reprobation, of infant damnation, will ere long be well-nigh forgotten. The atonement will be seen not to be an expression of God's anger with Christ. To say that Christ bore the punishment of men's sin is to speak an absurdity, for punishment is not transferable. What the deepest meaning of the atonement may be is a mystery. After forty years of reading and meditation I am convinced that there is no philosophy of the atonement. There is very little pure retribution in this world. It is a world of mercy. The belief that the heathen have enough light to render their condemnation just, but not enough to render their salvation possible, will give place to the belief that God's dispensation is a dispensation of mercy. The notion that God will confine the wicked forever in hell to vindicate his own justice will be superseded by the belief that the wicked are in hell because they choose to be there, because they have lost the capacity for righteousness."

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Jan. 10–16. Spiritual Power, Whence It Comes and How to Get It. Phil. 4: 4–13.

The muscle of the athlete, whence comes it? You see him on the race track or on the football field performing feats. He seems to do them so easily, so exultingly, that the casual observer might think that he was simply following out his natural bent. But if we went back over the last few months we would find that long hours had been devoted to gymnasium practice, that he had denied himself many of the pleasures which his fellows enjoyed, and that patiently, perseveringly, he had brought himself to the pitch of development which makes him the champion runner of the class and the pride of the college. It is not otherwise with spiritual power. No man possesses it who has not struggled hard and perseveringly for it. Paul understood the matter when he compares the Christian life to a race. To be sure, it may apparently be easier for some persons to be religious than for others. They have a bent in that direction, just as the man with a fine physique and sound lungs inherited from sturdy ancestors starts with an advantage when he begins an athletic course. It does not, however, follow that a man of large frame and attractive appearance is necessarily a man of physical power. A disposition toward religion, careful nurture in childhood do not of themselves bring any man spiritual power. His own religious life will be limp and fruitless unless he realizes that it is daily striving which secures for him the prize of Christian manhood.

Spiritual power rests in the primary virtues of character. We are sometimes a little suspicious of men who possess what is called unction, who talk so glibly of divine things, who have great gifts of exhortation. We fear that they may not be honest and faithful and pure in daily life. Without being unfriendly toward such exhibitions of enthusiasm, we may, nevertheless, lay down this principle, that any man who wants to have spiritual power must look first of all to the moral side of his life and see to it that he is clean and true and manly when judged by the highest ethical standards.

But we should stop far short of the deepest truth if we failed to emphasize the fact that spiritual power is not self-generated. God is the source of soul life. "He that eateth Me," said Jesus, "shall live by Me." The world drains a man of his faith and hope and love. God reinvigorates him. Do you want to live in the higher regions of thought and feeling? Do you want to be able to win your friends and comrades to Christ? Do you want to be possessors of this spiritual power? Maintain a constant connection with God. The more constant and intimate your fellowship with him the greater your power.

Parallel verses: Gal. 5: 16–24; 1 Tim. 2: 15; 2 Pet. 1: 5–8; 3: 18; John 16: 7–12.

Literature

BOOK REVIEWS.

THE CURE OF SOULS.

This is the title of the Yale University lectures of Rev. John Watson, D. D., Ian Maclaren, on Preaching, in the Lyman Beecher course. It is dedicated to Prof. George P. Fisher. When so many courses of lectures as those which have been given at Yale on this foundation have been delivered upon a single subject, however inspiring, by so many distinguished thinkers it seems nearly impossible to discuss the theme freshly. Yet Dr. Watson's pages are unhackneyed from the first to the last. The familiar material is handled from a new point of view, and the writer's originality pervades his work. Vigor, rather than elegance, is his characteristic, yet his style does not noticeably lack finish, and frequently there is a sparkling vivacity which is at once refreshing and effective. There is a great deal of genuine fun in his pages, but it is never offensive.

The Genesis of a Sermon, the Technique, Problems of Preaching, Theology the Theory of Religion, the New Dogma, the Machinery of the Congregation, the Work of a Pastor, Public Worship and the Minister's Care of Himself are the titles of the successive lectures, but they give no adequate suggestion of the wealth of strong sense, shrewd pertinence, living sympathy and earnest spirituality of the author. The volume certainly is worthy of the admirable series to which it is the latest addition. From first to last it is notably the utterance of a Christian man, and of one who is a man first and a minister secondly and the more of a minister because so much of a man. It will be an inspiration to his professional brethren and to all young men who look toward their exalted calling. A few slips of the proof-reader might be corrected in the next edition. For example, after six canons have been announced as belonging to the art of public speech seven are enumerated. It is a blemish that so much matter is printed in brackets. These portions either should have been omitted, or, much better, included as the result of legitimate revision of the original reports. [Dodd, Mead & Co. $1.50.]

RELIGIOUS.

The Kings [Macmillan & Co. 50 cents], is another number of the Modern Reader's Bible, edited by Prof. R. G. Moulton, Ph. D. We have so often expressed our high opinion of the scholarly qualities exhibited in this series, as well as of the publisher's success in putting it before the public, that we hardly need add anything now. The text of the revised version is followed. The editor's intent to bring out distinguishingly the literary value of the Bible is most successfully accomplished. The distinction between literary study and the method of approach of the historical critic is marked, and it is well that effort in the former line should be illustrated, and so ably.——A volume of *Annotations on the Gospel According to St. Luke* [Christian Literature Co. $2.00], by Prof. H. L. Baugher, D. D., forms the fourth volume of the Lutheran Commentary. The author was formerly editor of the *Augsburg Sunday School Teacher*. His work is adapted to and probably intended for the average Sunday school scholar rather than for advanced Biblical students. It simplifies needlessly. Certainly the feeblest mind cannot fail to comprehend what is meant after reading such explanations as "*There*—in that place." "*Shall be*—future state." The book might have been condensed largely without omitting anything of value, but it does contain much serviceable material and the publishers have issued it handsomely.

Bible Characters: Adam to Achan [F. H. Revell Co. $1.25], by Rev. Alexander Whyte, D. D., contains a series of short addresses about Old Testament characters. The author's long experience of life and his ministerial service have enabled him to draw fresh and pungent lessons from the familiar histories of his subjects and to apply them with good sense, sympathy and lasting effectiveness. Out of some of even the more obscure characters he manages to draw choice suggestions, and his book is one which readers of all classes will be benefited by reading.——*Yea, Sweeter than Honey* [Bible Literature Pub. Co. 35 cents], by E. A. Long, is termed by its compiler a directory of the Bible. Its purpose is to set forth in systematic order the more helpful, interesting and beautiful portions of the Bible, largely for the benefit of the young. The plan of grouping texts commonly associated with certain subjects is followed, the subjects themselves being arranged in a certain order. The compiler's idea is to stimulate affectionate interest in the divine word and to promote facility of acquaintance with it. It is printed neatly and is one of the books which many find serviceable in their Biblical study.——*The Ideal Prayermeeting* [Revell Co. 50 cents] is by W. H. Groat. It is one of those practical manuals, now becoming abundant, which embody much wisdom, largely the fruit of experience, for practical ends. And, although it contains little which has not been said before, it is a serviceable volume, which laymen especially will find helpful when preparing to conduct services, or even to the enjoyment of the prayer meeting. A list of suggested topics is a conspicuous feature.

A book for young people troubled by spiritual doubts is *Faith Building* [Pres. Board of Pub. & S. S. Work. 50 cents], by Rev. W. P. Merrill. It is wholesome and inspiring.——Two little books by Amy E. Blanchard embody in small compass much Christian common sense. One is *As Others See Us*, the other *Life's Little Actions* [G. W. Jacobs & Co. Each 35 cents]. In a pleasant manner they touch several different sides of life.——*When the Worst Comes to the Worst* [Dodd, Mead & Co. 50 cents], by Dr. W. Robertson Nicoll, is a small work which contains comfort and cheer for the despairing. It sets forth with wise intelligence and tender sympathy the value of the Christian faith and cannot fail to accomplish its intended mission.——From the same publishers comes another little book, *The Child, the Wise Man and the Devil* [50 cents], by Coulson Kernahan. It imagines the general acceptance of the conviction that Christ was only a man, and not truly divine, and the consequences of the prevalence of that belief. A most striking and impressive picture is drawn of human misfortune and grief inevitably resulting, and it is written with intense, although controlled, fervor. The reader receives a deep and lasting impression.——From the F. H. Revell Company comes *The Arch of Titus and the Spoils of the Temple* [$1.00], by the late Rev. William Knight, a volume of the series entitled Bypaths of Bible Knowledge. It is a reprint of the author's work published thirty years ago, and although brief and condensed it contains a great deal of information and is to be commended for its scholarship and its interest. It is illustrated.

Japan, Its People and Missions [F. H. Revell Co. 75 cents] by Jesse Page, deals in detail with missions in this most interesting nation. It is not confined wholly to missionary work but contains pictures of Japanese life and character of decided interest, yet they are made to bear upon the story of missions in that country. It is illustrated abundantly and well and will be an enlightening and popular Sunday school book.——The "Thumb" edition of the *Pilgrim's Progress* [Henry Frowde. 75 cents] is a tiny volume perhaps two inches square, which is beautifully printed and bound. It contains The Pilgrim's Progress complete and an illustration or two, one of them a portrait of Bunyan. The type is surprisingly clear and readable and the book is a pretty little publication.——*Bible Lesson Pictures for the First Quarter*, 1897 [Harris Jones & Co. $1.00] consists of a map of Palestine illustrating early apostolic history and a series of large and brightly colored pictures illustrative of Biblical occurrences and appropriate to be hung on the walls of Sunday school rooms. The picture illustrating the descent of the Holy Spirit in the form of horns is unfortunate and will give the younger children impressions of which some of them never will be able to get rid. The other pictures are good and well suited to their purpose.

A book of *Lines for Endeavorers to Learn and to Teach* [Author's Publishing Association. 30 cents], by Emma H. Hunting, contains passages of Scripture, mostly very short, and extracts from hymns and other religious poetry, also chiefly brief. The book is one which Christian Endeavorers or other young Christians will find helpful, although we notice no striking features.——*The Endeavorer's Daily Companion* [United Society of Christian Endeavor. 10 cents], by Prof. A. R. Wells, is a handbook for Christian Endeavorers. It contains all sorts of information, statistics, etc., about the society and of great practical importance to all connected therewith.——*Bible Selections for Daily Devotion* [Funk & Wagnalls. $1.00], by Rev. Sylvanus Stall, D. D., contains a Bible selection for every day in the year, adapted for family worship. There also are selections for special occasions. The compiler's purpose has been to select such passages as are best suited for devotional use and to bring out the unity and the mutual relation of different portions of the Scriptures, not in any forced or professional spirit but in order to render the self-consistency and beauty of the Bible more obvious. The work has been done with care and will commend itself to those who think that such compilations are superior to the Bible itself.

The late Mrs. Minnie E. Paull has left a pleasant collection of prose extracts bearing upon the training of children which is entitled *Seed Thoughts for Mothers* [T. Y. Crowell & Co. 75 cents] and which is essentially religious throughout and often avowedly so. It is a good piece of work, illustrating excellent literary discrimination and a wise perception of the needs of those to whom it is addressed. It is handsomely issued.——*Before the Lost Arts and Other Lectures* [Reform Bureau. 50 cents] by Rev. W. F. Crafts, Ph. D., embodies four

short lectures dealing with nature and religion so as to show their mutual relations from a somewhat fresh point of view and inculcating important moral reforms. The book is popular in style and illustrated.——*Armenia's Ordeal*, by A. P. Vartooguian [Published by the author. $1.00], contains a sketch of the chief features of Armenian history and also some account of American missionaries among Armenians and their work. The chief interest of the book centers in the second part. It is pervaded by a critical spirit although it does not fail to give some credit to the missionaries. Its utterances should not be believed seriously without being compared with the other side. Its citations need to be read in their connection.

STORIES.

Marm Lisa [Houghton, Mifflin & Co. $1.00] is one of Kate Douglas Wiggin's best pieces of work. We will not spoil the reader's pleasure by describing it in detail, but will content ourselves by saying that it pictures tellingly the power of sympathy, patience and love to awaken and ennoble a dormant nature. It also is full of fun and of keen hits at a certain class of would-be reformers. Everybody will like it.——*A Puritan Bohemia* [Macmillan Co. 75 cents] is by Margaret Sherwood. It is a pleasant story of life among artists in New York city. One or two romances are interwoven in the plot and it affords a good idea of art life in the city as led by some who, without being painfully conventional, are controlled by a certain wholesome sympathy with what commonly are called Puritan ideas. It is not a specially striking story but possesses genuine interest.——Constantinople is the scene of *Tomalyn's Quest* [Harper & Bros. $1.25], by G. H. Burgin, and the loves and adventures of a young English military private secretary form the body of the book. It is a story of plotting and counterplotting and the local color appears to be faithful. It is amusing and in some respects exhibits decided ability.——Another story by Mr. Burgin is *Gascoigne's Ghost* [Harper & Bros. $1.10]. The somewhat unpromising material and uninteresting beginning of this story develop into decidedly agreeable results. The author has given evidence of creditable power and his characters, although drawn strongly rather than delicately, illustrate some fine traits, and the happy consummation leaves the reader in a pleasant frame of mind.

A Fearless Investigator [A. C. McClurg & Co. $1.25] is a sort of extravaganza based upon the frequent absurdities of phrenologists, spiritualists and people of that ilk, which turns out to have been chiefly a dream and which is as absurd as much of it must be conceded to be amusing. With a more sensible plot to work out the author should succeed in turning out very creditable literary work.——T. J. Haines is the author of *Captain Gore's Courtship* [J. B. Lippincott Co. 75 cents], which is a sensational story of the sea, like so many of Clark Russell's. It is lively reading and will serve to amuse a leisure half-hour.——Somewhat similar, inasmuch as they both deal with the unsuccessful revolts of convicts in process of transportation across the ocean, is *The Romance of a Transport* [Cassell Co. 50 cents], by W. Clark Russell himself. It is a daring and vigorous story in the familiar vein of this popular writer and many of the descriptions are fine specimens of successful work.——From the same publishers comes *The Third Volume* [50 cents], by Fergus Hume, which, on the whole, is the most carefully elaborated detective story which we remember, and which is entertaining enough to warrant being recommended.

In *Penhallow Tales* [Copeland & Day. $1.25], by Edith Robinson, are seven short stories which illustrate more than ordinary ability and possess exceptional interest, although sometimes they are a little creepy. The character drawing is fine and the literary quality of the work throughout is high. The author possesses the gifts of the successful narrator, and her short stories reveal her skill in performing work of that sort.——Ruth McEnery Stuart has made *Sonny* [Century Co. $1.00] familiar to readers of *The Century*, and this volume, which describes his school life and his courting and many of his incidental performances, has been printed before and will be welcomed again. The spirit of the book is excellent and the spoiled child described seems likely to turn out very well in the end and the pictures of Southwestern life are amusing.——Another book by the same author is *Solomon Crow's Christmas Pockets and Other Tales* [Harper & Bros. $1.25]. The author knows the Louisiana Negro well and most of these stories are portrayals of colored characters and life. They are very spirited and entertaining and the book is illustrated.——Stephen Crane in *The Little Regiment and Other Episodes of the American Civil War* [D. Appleton & Co. $1.00] has published six short stories of army life which seem to possess an unusual degree of really thrilling fidelity. We should think the veteran soldiers would read it with intense interest, but any reader will find these pictures of war scenes graphic and interesting and enlivened not infrequently by genuine humor. The book is certain of a considerable popularity.

Dolly French's Household [A. J. Rowland. $1.25] is by Jennie M. Drinkwater. A religious motive and spirit dominate it so prominently that a large class of readers will be likely to turn from it. It is a question whether such a book reaches as many who need it as it would if its missionary intent were carried out more indirectly. It is a good example of the author's power of graphic and entertaining narration, but we confess to increasing doubt whether such a story is likely to win the irreligious. It may quicken those who already are Christians, and of course this object alone is abundantly sufficient, yet it is possible to aim for both at once in a somewhat different manner from that here followed.——The author of Probable Sons, which we noticed the other day, also has written *Dwell Deep*, or *Hilda Thorne's Life Story* [F. H. Revell Co. 75 cents]. It is partly a novel and partly a Sunday school book, and somewhat too much of each to be the other. The author's evident purpose is to inculcate Christian consistency, which we heartily approve. But the book needs revising, or it may inculcate a sentimental rather than a judicious type of religion.——*The Young Artists* [Curts & Jennings. $1.00], by Mary E. Ireland, is from the German of Ernestine Helm. It is a pleasant story of artistic life in Germany and Italy, in which some elements of romance are introduced.

JUVENILE.

Too late for Christmas notice we have received several juvenile books quite equal in quality to those noticed during recent weeks. One is Mr. G. M. Fenn's *In Honor's Cause* [Dodd, Mead & Co. $1.50], a tale of the days of George the First. It may prove a little confusing to some readers, so far as the question of honor is concerned, for the traitor certainly is caused to win as much of the sympathy of the reader as any other character, and the distressing perplexity of his son between loyalty and filial love is trying to all concerned. But in other respects the story does the author much credit, and the boys, especially, will prize it very highly.——From D. Appleton & Co. comes *The Windfall* [$1.50], by W. O. Stoddard. It is a thrilling picture of life in the Pennsylvania mining regions, and it describes explosions and floods in a manner which will stretch the eyelids of the boys and girls who read, while the spirit of the book is sound and wholesome throughout.

The Wampum Belt [$1.50], by Hezekiah Butterworth, comes from the same publishers. It is based to a considerable extent upon facts and the belt itself is still visible in Philadelphia. The book is one of the author's most successful attempts to teach American history by the aid of the imagination, and the story is that of the great treaty between William Penn and the Indians and of the subsequent efforts of both Quakers and red men to maintain a policy of peace. The narrative is animated, and the young people will find this a book both entertaining and valuable.——Another publication by the Appletons is *Christine's Career* [$1.50], by Pauline King. This is a brisk and pleasant story for girls, the scene of which is partly in France, partly in America. The fun of the book is an attractive feature, but it is by no means without serious merits. It is illustrated.——*Fairy Starlight and the Dolls* [A. C. McClurg & Co. $1.00] is the work of Elizabeth S. Blakeley. It is a fascinating and capitally written story for the children who like to be read to, and they will follow the fortunes of its young heroine with keen interest. The illustrations by Lucy S. Perkins are as good as the text.——Mrs. Louise Chandler Moulton is the author of *In Childhood's Country* [Copeland & Day. $2.00] and Ethel Reed has supplied the pictures. Mrs. Moulton's poems are thoughtful rather than amusing, yet we believe them sure of a welcome from the young, none the less. The pictures certainly are striking and almost unique in their character. We are not quite so sure about their being beautiful.

ESSAYS.

One finds everything rewarding that comes from the pen of Prof. Woodrow Wilson, and the papers which compose his new volume, *Mere Literature and Other Essays* [Houghton, Mifflin & Co. $1.50], which contains eight chapters—seven of which have appeared already in the *Atlantic*, *The Century* or *The Forum*—are excellent specimens of strong and suggestive thinking effectively phrased. The new essay has for its subject Edmund Burke. The literary spirit saturates the pages of the book, although several of the essays are largely political. The author is a sagacious critic and an accomplished essayist, and more stimulating than many of his fellows.

The Real and Ideal in Literature [G. P. Putnam's Sons. $1.25] embodies papers by F. P. Stearns. Some are prose essays, others are poems and one is a biographical

sketch and characterization of the author's friend, the late Frederick Wadsworth Loring, to whom the book is dedicated and whose striking portrait serves as its frontispiece. It is a somewhat miscellaneous book, exhibiting genuine critical ability and containing many exceedingly interesting portions. It is hardly popular in quality and must appeal to an audience fit, though few, but it will be appreciated most favorably by those whose appreciation is most to be desired.

Popular ignorance and a profound pity for it have prompted Florence P. Holden to write her little book, *Audiences* [A. C. McClurg & Co. $1.25], in which she offers suggestions to help people to become good listeners and seers. She has been much impressed by the lack among even those persons who have had special advantages of true knowledge of art, and by the ignorance of many artists of departments of art other than their own. And in these chapters she endeavors to interpret art and instruct her readers so that they may be henceforth appreciative and to some extent critical in the highest sense. The book is stirring and will go far toward accomplishing its purpose. It has good illustrations.

EDUCATIONAL.

A serviceable book for all students of painting on porcelain is *A Manual for China Painters* [Lee & Shepard. $1.25], by Mrs. N. Di R. Monachesi. It is intended for amateurs and inexperienced workers and is offered, not in order to promote any particular theory or to advocate any special form of art, but to put the important facts bearing upon the subject in a clear, concise and trustworthy form before the student. The author knows well both how to explain what should be done and how to warn against errors, and the conciseness of her language does not diminish its plain and widely pertinent application. Certainly such a book fills an important field and is much to be commended.——A text-book of *The History of Sculpture* [Longmans, Green & Co. $1.50], by Professors Allan Marquand and A. L. Frothingham, Jr., is intended for students in schools and colleges. It is, therefore, less inclusive than some other books of its class. For example, the histories of Saracenic, Indian, Chinese and Japanese sculpture, as well as prehistoric sculpture in general, are not discussed, although, of course, there is no thought of denying that they have helped to shape the course of modern European art. The aim throughout has been to omit everything unessential to the young student who seeks an intelligent, practical knowledge of the subject of the book. Of course it is illustrated freely and it is in all respects a superior treatise for its purpose.

Science Sketches [A. C. McClurg. $1.50], by D. S. Jordan, came out first nine years ago, and is now reprinted with certain changes and additions. Most of its contents, if not all, have appeared in one or another publication already. It is largely scientific in character, but many of the papers are also eminently popular.——Dr. S. S. Curry, in *Imagination and Dramatic Instinct* [Boston School of Expression. $1.50], offers to students a volume of simple and practical suggestions. It is intended for those who mean to study and train the imagination and the dramatic instinct, and is the outgrowth of long observation and experience as an instructor. It will take high rank in the literature of its theme.——*Pictures in Language Work* [C. W. Bardeen. 50 cents], by E. W. Weaver, has reached its second edition. It is intended to aid the work of instruction by the use of pictures of common life and experience. There is considerable difference in the pictures and we are inclined to question the good taste of some of them, but the book as a whole is well adapted to its purpose and will interest and profit the young.——Mr. A. J. George has compiled the *Select Poems of Robert Burns* [D. C. Heath & Co. 90 cents], which he has arranged in chronological order with notes and a glossary. There are also a few pictures. It will serve well for use in schools, and to interest children generally in that favorite poet.

MISCELLANEOUS.

The fifth volume of Mr. Henry Craik's edition of *English Prose Selections* [Macmillan Co. $1.10] relates to the nineteenth century. The selections from each author are prefaced by an introductory note by a competent critic, and the contents of the book, which have been selected with good judgment, form a choice and serviceable illustration of the literary work of the century and affords a birds-eye view of its development which could not easily be surpassed. The value of such a series is obvious and this volume is worthy of its predecessors.——*Shakespeare's Sonnets* [Macmillan Co. 45 cents] are issued with a preface, glossary, etc., by Israel Gollancz, in the admirable and striking Temple edition. A copy of Mr. G. F. Watts's Love Triumphant serves as a frontispiece. It was a fortunate thought which prompted the issuing of this beautiful edition of the poet's works.

Mr. C. F. Palmer, in his *Inebriety, Its Source, Prevention and Cure* [Fleming H. Revell Co. 50 cents], emphasizes the necessity of developing the moral nature and the building up of moral manhood. This, in connection with a certain sanitary regimen, seems to be the only cure for inebriety which can be depended upon absolutely, and of course its slowness renders it unsatisfactory to eager minds, and there undoubtedly are cases in which the victim is so far gone as to render this cure impracticable. But it is probable that no other will ever justify itself by experience as being trustworthy unless in exceptional instances. The book is thoughtful and practical, and should have a wide circulation among the multitude interested in its sad theme.——*Men Who Win* and *Women Who Win* [T. Nelson & Sons. Each $1.25], by Rev. W. M. Thayer, describe respectively the careers of a number of men or women who in one or another way have become eminent by the skillful use of their opportunities in life. Some were self-made, others had many advantages from birth, but one and all have attained conceded distinction, and in some way have contributed to the advancement of the human race. The author's spirited style imparts interest to his pages, and the books deserve a good place among volumes of their class.

NOTES.

—— Mr. Israel Zangwill, the English author, has been lecturing this autumn with great success.

—— Mr. G. W. Cable is said to be intending to go to England next autumn and to give readings there from his works.

—— Eugene Field's poems for children are very popular here, but somehow do not take in England, which is surprising.

—— A new edition of The Mighty Atom, by Marie Corelli, is being made ready and is to include the enormous number of 83,000 copies.

—— Dr. Nansen, the Arctic explorer, is to have $50,000 for his book about his last trip to the North. The Messrs. Constable will publish it in England.

—— "David Lyall" is asserted by the London *Chronicle* to be Annie S. Swan, whose married name is Mrs. Burnett Smith. Readers of the *British Weekly* know her work.

—— Mr. J. M. Barrie's Sentimental Tommy is to have a sequel. By the way, Dr. W. R. Nicoll says that up to the publication of Sentimental Tommy Mr. Barrie had received only $250 from America on his writings.

—— Yale University has returned the library of the late Prof. Rudolph von Gneist, of the University of Berlin, to the Leipsic bookseller from whom it was obtained. Only about one-half of its 10,000 volumes proved to have belonged to Professor von Gneist and an offer which the university made for these was refused.

BOOKS OF THE WEEK.

Universalist Publishing House. Boston.
LIFE OF ALONZO AMES MINER, S. T. D., LL. D. By G. H. Emerson, D. D. pp. 555. $2.00.

D. C. Heath & Co. Boston.
GOETHE'S IPHIGENIE AUF TAURIS. Edited by Lewis A. Rhoades, Ph. D. pp. 139. 70 cents.

Ginn & Co. Boston.
SPENSER'S BRITOMART. Edited by Mary E. Litchfield. pp. 265. 70 cents.

Harvard University. Cambridge.
THE HARVARD UNIVERSITY CATALOGUE, 1896-97. pp. 689.

Carpenter & Morehouse. Amherst.
FAT OF THE LAND. By Ellen G. Smith, M. D. pp. 251.

Dodd, Mead & Co. New York.
WITCH WINNIE IN HOLLAND. By Elizabeth W. Champney. pp. 324. $1.50.
THE MISTRESS OF SHERBURNE. By Amanda M. Douglass. pp. 345. $1.50.
TALES OF OUR COAST. By S. R. Crockett, Harold Frederic, Gilbert Parker, W. Clark Russell and Q. pp. 203. $1.25.
ON MONEY. By Anthony W. Thorold, D. D. pp. 75. 50 cents.
ON MARRIAGE. By Anthony W. Thorold, D. D. pp. 77. 50 cents.

Merriam Co. New York.
IN BAMBOO LANDS. By Katherine S. Baxter. pp. 381.
MARY STUART, QUEEN OF SCOTS. By Alexandre Dumas. pp. 334.
WHITE SAND. By M. C. Balfour. pp. 331.
A GAME OF CONSEQUENCES. By Albert Kinross. pp. 101.

Harper & Bros. New York.
THE SQUARE OF SEVENS. By E. Irenæus Stevenson. pp. 72. $1.50.
GEORGE WASHINGTON. By Woodrow Wilson, illustrated by Howard Pyle and others. pp. 333. $3.00.
ENGLISH SOCIETY. Sketched by George Du Maurier. $2.50.

D. Appleton & Co. New York.
THE STORY OF ARCHITECTURE: AN OUTLINE OF THE STYLES IN COUNTRIES. By Charles T. Mathews. pp. 468 $3.00.
THE COMPLETE BACHELOR. pp. 211. $1.25.
THE PRINCIPLES OF SOCIOLOGY. By Herbert Spencer. Vol. III. pp. 645. $2.00.

G. P. Putnam's Sons. New York.
LAST DAYS OF KNICKERBOCKER LIFE IN NEW YORK. By Abram C. Dayton. pp. 386.
THE BALKANS. By William Miller. pp. 476. $1.50.

American Book Co. New York.
ELEMENTARY METEOROLOGY. By Frank Waldo, Ph. D. pp. 373. $1.50.
SHORT STORIES OF OUR SHY NEIGHBORS. By Mrs. M. A. B. Kelly. pp. 214. 50 cents.

Christian Literature Co. New York.
THE AGE OF THE CRUSADES. By J. M. Ludlow, D. D., L. H. D. pp. 389. $2.00.

A. C. McClurg & Co. Chicago.
THE LIFE OF ROGER SHERMAN. By L. H. Boutell. pp. 361. $2.00.

Department of the Interior. Washington.
REPORT OF THE COMMISSIONER OF EDUCATION FOR THE YEAR 1894-95. Vol. I. pp. 1,152.

PAPER COVERS.

D. Appleton & Co. New York.
FELLOW-TRAVELLERS. By Graham Travers. pp. 275. 50 cents.

Maynard Merrill & Co. New York.
THE PUBLIC DUTY OF EDUCATED MEN. By George William Curtis. pp. 36. 12 cents.

Franklin Printing Co. Toledo.
ADOLPHUS. By J. G. Rodger.

MAGAZINES.

December. SCHOOL REVIEW.—THE EDITOR.—LEND A HAND.—FORTNIGHTLY REVIEW.—NATIONAL GEOGRAPHIC.

January. FRANK LESLIE'S.—CASSELL'S.—ABBOTT COURANT.—PALL MALL.—WHAT TO EAT.—ST. NICHOLAS.

The Spiritual Life of the Modern City.*

By President William J. Tucker.

The modern city, though founded in industrialism, or built upon commerce, and set toward every form of material development, has its spiritual life, otherwise its history were quickly told in figures and statistics. We must not allow ourselves to be deceived by appearances. The modern, by contrast with the ancient or mediæval, city seems to be non-religious and secular. The contrast which gives this result is superficial. Religion, of its own motion and for its own ends, never built a city. The religious spirit has moved men to great secular tasks, including discovery, colonization and conquest, but it has not directed their energies to the making of cities. The instinct of worship, however expressed, cannot explain that strange mingling of diverse peoples and races and religions which is the characteristic of the great municipality, ancient or modern. And even when the people have been of one race and of one religion the chief motive for massing the population at a given center has not been the spiritual motive. The site of the most religious city of the world, "whither the tribes went up, the tribes of the Lord to the testimony of Israel," was chosen for defense. And when war ceased to be the determining reason for the location and development of cities, then commerce and trade came in as the determining cause, just as now it is industrialism.

But while it is not the genius of religion to build cities, nor indeed to bring men together in the mass in any permanent form, the great concern of religion, perhaps for this very reason, is with the city. The voice of the Lord is always crying to it. Whatever the "world" meant to the prophet of the old order, as something to be overcome, whatever the "world" meant to the apostle of the new order, as something to be redeemed, that the city now means to Christianity, as something at once to be feared and loved, to be served and mastered. The supreme question which confronts Christianity as a religion, and which confronts it equally as a civilization, is the question of the moral and spiritual outcome of the cities of Christendom.

DEFINITION OF THE CITY.

What is a city, in the modern sense and under modern conditions? A city is a self-centered community, of various if not of diverse population, thoroughly organized, having resources within itself sufficient for increase, secure in the safeguards of order and justice, equipped with the means not only of material but of social and spiritual advancement, and great enough in itself in numbers, in resources and in character to effect, if not to dominate the life of the individual citizen.

Incorporation does not make a city, neither do numbers, neither does wealth. A city is that combination of forces which really makes a new unit of power. It is in fact the most powerful unit which is today at work upon the individual life, more powerful than the home, or the state in the larger meaning, or the church. It is so powerful that it creates a kind of provincialism. The greater the city the more difficult it is for the average citizen to escape from his environment. The city educates and enlarges him to a certain point, makes him, as we say, more cosmopolitan, and then defines, restricts and controls him. He reads the world through the columns of the local press; he measures the outer movement of industry and trade by the effect upon the prevailing business; he judges people at large by the social standard with which he has become familiar. Such is the modern city in its influence over the average life which forms a part of it. We are just beginning to understand and feel its power.

We must widen our definitions if we are to hold them. If we are to keep the ancient terms we must make them broad and free. Civilization seemed to be a term of inherited breadth, but how grandly its meaning was enlarged in the recent address of Lord Chief Justice Russell:

"Civilization," he said, "is not dominion, wealth, material luxury, nay, not even a great literature and education widespread—good though those things be. Its true signs are thought for the poor and suffering, chivalrous regard and respect for woman, the frank recognition of human brotherhood irrespective of race or color or nation or religion, the narrowing of mere force as a governing factor in the world, the love of ordered freedom, abhorrence of what is mean, and cruel and vile, ceaseless devotion to the claims of justice."

That sentence could not have been penned in its entirety a century ago. Civilization means more today, religion also means more; and to make sure that I get its wider meaning I prefer to speak of it in the terms of the spiritual life. I want to affirm the presence, the reality, and the increasing power of the spiritual life of the modern city; I want to unfold, so far as I may be able, the working of that life under the action of Christianity upon the city, and of the city upon Christianity.

As I have already intimated, the modern city, if judged by appearances, stands for materialism. Who sees the things of the spirit as he enters its gates? Here and there a church or some institution of beneficence may come under his notice, but how still and powerless they are in the rush and tumult of the street. The people whom he meets are for the most part busy in the production of wealth, or in the search after it, some in the display of it, no one appears to be indifferent to it. The whole life of the city seems to be absorbed in one pursuit. You may give it what name you will. You may call it business, you may call it industry, the one impression of it all upon the mind of a stranger is that of the supremacy of the material over the spiritual.

SIGNS OF SPIRITUALITY.

Where are the things of the Spirit? What are the signs of its presence? The true inquirer will not look first among the things which are evident. He will not wait till Sunday to begin his search. If the spiritual has any real power it will be able to live in the midst of the material, working in and through it all and directing it to higher ends. The inquirer, therefore, into the spiritual life of a community will go down at once into the work of the people. He will seek to know the local standards of the professions, the business, the industries of the town, the relation between employers and employed, the spirit in which the daily task is wrought; and then he will want to know equally what becomes of the gains of work, whether expressed in income or earnings, how much of it is spent in mere luxury or debasing pleasures, how much in an honest and generous livelihood or a noble charity. He will follow men to their homes that he may assure himself of their purity and peace. He will go into the alleys and outskirts of the city to see whom he may find there on errands of mercy, who are watching by the sick, who are relieving the suffering. He will mingle with children in their studies and sports and note their manners, temper and training. He will go into the courts of justice and follow out the administration of law, to determine how far it is firm, even-handed and consistent, a steady and sure restraint upon vice. He will take part in the recreations and amusements of the people to see if they are natural, open, clean and fresh. And when he has made these studies he will have reached some pretty definite conclusions in his own mind about "the state of religion" before he visits the churches. And yet when he visits these he will not forget that there is a life of faith as well as of works, a life born out of penitence and forgiveness, a life of profound and vital beliefs, of personal consecration to a personal Master and Redeemer, of devout and thankful acknowledgment of the one living and true God.

Such an inquiry as is thus suggested would bring out, I am convinced, in unexpected proportions the spiritual life of our own and of the average modern city. It would raise some doubts, it would leave some unanswered questions, it would create not a little disappointment, it would cause some dark and painful experiences, but it would give a fine lesson in social perspective. I do not mean that we are to estimate righteousness in the bulk or by the majority. An unrighteous, corrupt, vile minority, however small, is a disgrace and a shame to a Christian city. But it is one way of supporting and increasing that minority to allow it to show for more than it is.

GOODNESS UNOBTRUSIVE.

If the goodness of a city could be written out as vividly as its badness, if the ninety and nine within the social fold could be made as interesting as the one who has gone astray, if the story of a virtuous and happy home had the same kind of fascination as the tale of scandal, if it would cause as much of a sensation to find one upright, courageous, wide-hearted, God-fearing man as to find a betrayer or a hypocrite, then virtue would have the same publicity which now accompanies vice. I would not be guilty of minimizing the evil of a city, nor of making light of its materializing tendencies, but I would declare the things unpublished, unnoted, and therefore unmeasured, which stand for its spiritual life—the prevailing integrity, fidelity to the common duties, the self-denying affection of the true home, the charity which suffereth long and is kind, the courage which on occasions doubles the power of justice, the sincerity of the honest servant of his Master and worshiper of his God.

You may have read the "picture," as he terms it, which Edward Everett Hale has drawn in his own inimitable way under the title, If Jesus Came to Boston. It is the story of a Syrian stranger, as he appears to be, who comes to the city searching for a lost brother. The search is not unnaturally long, but it is long enough to show the variety of agencies and helpers and friends at work for the recovery of the lost. The sentence in which the stranger returns his thanks when the search is over, throws off the guise in which he had appeared and answers the half-implied question of the title, "What you have been doing to the least of these my brethren and sisters, you have done it unto me."

The spiritual life of a city, as expressed in charity, stands revealed at the touch of every kind of want or suffering. It is the very complexity of that life which hides it. A single charity, one philanthropist, would be conspicuous. John Eliot preaching to the Indians at the falls of Amoskeag seems the embodiment of the gospel. He was, just as John Stark at Bennington was the embodiment of the spirit of the Revolution. But the gospel which Eliot proclaimed has since gone out into all the world, and the spirit which Stark illustrated has since made a race free.

I have been speaking thus far in general terms. What now shall we say is the actual working of the spiritual life of the city under the action of Christianity upon the city and of the city upon Christianity? It is impossible that two such forces should act upon one

*An address given at a mass meeting of the churches of Manchester, N. H., on the occasion of the semi-centennial of the city, Sept. 6.

another without producing some peculiar and distinct result. Christianity cannot use precisely the same means, or do precisely the same work, or mean precisely the same thing, apart from its central truth, within the city and without. The modern city creates conditions to which Christianity must conform if it would save or even help the city.

A WORK OF RECOVERY.

There are several aspects in which the actual working of Christianity in the spiritual life of the city comes before us. One aspect—it is, perhaps, the most evident and the most striking—is the amount of energy which must be directed to the work of recovery. The city wastes. It is prodigal of life. It is actively wasteful. It exhausts, it wears out, in some cases it devitalizes and destroys. No corporation which uses machinery is obliged to maintain such extensive repair shops as the modern city. These are its reformatories, its hospitals, and, for that matter, its churches.

Consider in this connection the peculiar function of the pulpit of the modern city—how much of its effort must be directed to the restoration of spiritual force or the reinvigoration of faith. The same men and women appear before the preacher Sunday by Sunday, upon whose lives every day of the week has made its serious draft. There is scarcely one among them who has not passed through some experience which has tended to reduce the love to man or faith in God. It is one great office of the preacher to recover the lost faith or love, to heal the hurt of the world. The message which he brings may take on such language as it may please him to give it, but it must be full of spiritual health, it must be charged with spiritual life. The gospel which he utters may or may not be shaped in philosophical thought, it may or may not be touched with emotion, it must have power to invigorate. If I were asked to name the one distinctive thing for which the pulpit of the modern city must stand, I should say at once, inspiration.

See, too, in like manner, how much of the Christianized charity of the city is directed to the recovery of spiritual as well as physical losses. The poverty of the city is of its own type. There is nothing quite like it to be found elsewhere. The poverty of the country, or of the frontier, is by contrast little more than hardship, the absence of comfort, the endurance at times of want. It was the poverty of Lincoln and Garfield. How different from the poverty of the city, the old Roman poverty, the poverty of enfeeblement, or of profligacy, the decay, as we say, of fortune or of family. The ministry to the poor of the city is for the most part a ministry to the weak and worn. Its object is not to restore their fortune—they may never have had any—it is to recover them. In many cases this is impossible. Nothing remains but to fulfill the apostolic injunction, "We that are strong ought to bear the infirmities of the weak." Herein lies the patience of the true Christian charity of the city.

A WORK ALSO OF RESCUE.

Or think yet again how surely the work of recovery passes over into that of rescue. This means infinitely more than relief; it means deliverance, sometimes from associations and surroundings, more often from habits which have become another self. Nothing shows so clearly how necessary this work is, how essential it is to the Christianity of the city, as the fact that whenever it is neglected, whenever the existing orders of Christianity rise above it, instantly a new order is established which makes this work its special business. The latest order of Christians which has set itself to this task is the Salvation Army, which, according to the generous testimony of Cardinal Manning, justifies its existence by its "passion for sinners." It is only the passion for sinners which can overcome in them the passion for sin. And the existence always, in some form, of some body of Christians, charged with this passion, shows the constant draft which the city makes upon Christianity in the work of recovery. It may be impossible to locate the responsibility for this demand. It is enough to state the fact.

ORGANIZED RIGHTEOUSNESS.

Another aspect of the direct working of Christianity in the spiritual life of the city appears in the form of collective or organized righteousness. When Abraham arrested his mighty pleadings before the Lord in behalf of the doomed city of his kinsman, with the final petition, "Peradventure there be ten righteous men? Wilt thou destroy all the city for lack of ten?" he anticipated the absolute conditions of moral and spiritual reform. For the mere use of example one righteous man would be as good as twenty. His solitary, unshared righteousness would be awfully impressive. So, as I can conceive, Abraham himself would have towered aloft in Sodom. But if example fail in the midst of evil then righteousness, single handed and alone, is powerless.

It has been said that if men were to come together today in any great numbers without a religion they would be obliged, at least, to evolve the Ten Commandments. Society would be impossible without these. But grant the Ten Commandments, who will enforce them? This, of course, is the question in every city, for the city, in an indirect way, organizes evil. Evil, that is, becomes a part of the trade and traffic of the city. If it were merely a question of dealing with human passions as they exist in the individual, if these passions were not utilized in the interest of gain, if they were not commercialized, society might rely chiefly upon moral means for their restraint, or conversion into moral power. It is the trade in them which demands another treatment. It is the men for the most part who in themselves stand at a remove from these passions, cold-blooded, sordid, self-controlled and relentless, who defy the Commandments and, through them, society. Against such a class of men, to be found in every great city, if not the product of it, there is no sufficient opposing force save that of organized righteousness.

Organization without righteousness is futile, and righteousness unorganized is equally futile. An historian, writing of a certain period in English history, says: "These were hard times for bad men to live in, good men were so terribly and formidably active." It is the activity of goodness, if weighed with judgment and made firm through organization, which insures the ends of civic righteousness.

That the increasing task of the city lies in this direction no one can doubt. To so organize public sentiment, with such breadth of view and yet with such definiteness of aim, with such inclusiveness that no right-minded and really earnest citizen shall be left out, and with such constancy of purpose that enthusiasm and effort will survive a given campaign, this is becoming a recognized part of the business of Christian citizenship.

A COSTLY LUXURY.

I call your special attention to the bearing of this aspect of the Christianity of the city upon the question of religious unity. I have said that the city is acting upon Christianity just as Christianity is acting upon the city. This action is in some respects restrictive. The city is at least defining the work of Christianity, if not modifying its types of character. But in this matter of religious unity the influence of the city is broad and constructive. The city can afford a multiplicity of denominations better than the country, but it cannot afford the denominational spirit. That is too costly a luxury for religion anywhere. So long as Christian believers and worshipers differ in the emphasis which they wish to place upon particular forms of belief or of service there are manifest advantages from such liberty, provided it does not prevent the higher unity. The city enters the protest of its own great spiritual life the moment a practical working unity is forbidden in the name of authority or in the name of liberty. It lifts its moral necessities before the separated and divided forces of righteousness and asks if this condition must needs be. Who creates it? Who justifies it? It passes no judgment upon questions of polity or questions of faith; it respects the sacredness of inspiration and the sacredness of institutions, but it asserts through all its pleading necessities the supremacy of righteousness.

The city in its action upon Christianity is thus becoming one of the great unifying forces in religion. A result is being achieved under its demands for which other agencies have proved insufficient. I do not overestimate the effect of its influence. It does not accomplish, or even forecast, ecclesiastical unity. That must come, if at all, from within. It must have an inward, not an outward, compulsion. But moral and religious unity, co-operation for work, alliance for conflict—this is one contribution of the modern city to Christianity.

Among so many illustrations of this fact, I hesitate to give an example. But there is one near enough at hand, and so pertinent, that I refer to it. For several years the city of Cambridge, Mass., has been able to maintain a firm, consistent and effective position on the practical issues of temperance. This result has been brought about by the union of all the forces which make up the higher life of the city. The voice of labor, of business, of the university and of the church has been one and the same. The union among the churches has been especially noticeable, because natural, sustained and complete. It has represented all politics and all faiths. Catholics and Protestants spoke from the same platform, and worked together at the polls. And when recently one of the bravest and most earnest champions of the cause, the minister of a certain denomination, was called to a Western city, the clergy of every faith and the citizens of every party came together to bid him Godspeed. Such here and there is the present fact. Such is the growing hope for the influence of the city upon Christianity. Organized righteousness is one step, it is a long step toward religious unity.

There is another aspect in which the actual working of Christianity in the spiritual life of the city is becoming distinctive—namely, the production of unusual types of character. We have been accustomed to look to the country for individuality. We have said that the city makes men conventional, molds them to its own type and so makes them alike. I believe that this distinction is still true in large degree. We have also been accustomed to look elsewhere than to the city for the more devout forms of religious life. Paul indeed addressed the Christians of Corinth as called to be saints, but the response was not such as to create a precedent in favor of the saintliness of the city.

THE CITY THE HOME OF REFORMS.

In one respect the balance of religious power as between localities has changed. The prophet no longer comes from the desert. The message which he bears is not only to the city and from within, but from the city to the country at large. The great prophetic denunciations of wrong, the curse of slavery and the crime of corruption have come from the pulpit and from the press of the city. The city is becoming the home, the moral birthplace of the reformer. The types of character, however, which I have in mind as I speak are more strictly personal. They are represented by men as individuals or in groups.

The Christianity of the city is developing a type of character strong in the power of resistance. The city is a repository of trusts. Its citizens are becoming in large degree trust bearers. As such they are exposed to extra-

ordinary temptations. Some fall before them but the proportion is small, and out of those who stand, there are constant examples of those who stand grandly, with a magnificent resolution and tenacity. Every one who knows such men knows that they are worthy of the title borne by one of the heroes of the war—"The rock of Chickamauga." The tides of financial battle roll against them in vain. When the battle is over they have held their ground. They are at their post.

Let us not underestimate the negative virtues, the virtues of the Old Testament, the virtues of men trained under the ceaseless iteration of the command, Thou shalt not. They give security to our institutions. They are the safeguard of the national honor. There are times when the country rests upon the conservatism of the cities. There are national issues which the cities as such are apt to ignore or neglect, or upon which they act unintelligently. The political judgment of a city is not always up to the standard of the country at large. But when issues are at stake affecting the stability of institutions, the rights of inheritance and possession, the credit of individuals and of the government, the city is not reckless. And to the charge of self-interest which may be urged, the reply is sufficient, that at such a time whoever saves himself and defends his own thereby defends every other more and saves the state.

A NEW TYPE.

And closely akin to this type, which is characterized by the power of resistance, another and perhaps finer type is gradually forming. It is that of character under self-restraint, reaching at times to self denial and sacrifice. When the old Roman emperor and saint wrote the words,

Even in a palace life may be led well,

he was thinking of the temptations of the courts. These same temptations today confront young men of fortune of the city. They have the choice of self-restraint or profligacy. Some choose profligacy. They are the most serious menace we have to the stability of democratic institutions. The mere display of wealth is aggravating to a democracy, especially if the wealth displayed can show no equivalent in some form of the public good. But the flaunting of wealth in the eyes of men, the sign of the shame of its owner, is not only beastly, it has a political significance; it is destructive of every principle on which the republic is based.

But on the other hand suppose that the man who has this open choice does not choose to be a profligate. Suppose he holds himself in restraint, and listens to higher ambition, and gives himself and his fortune to noble ends, shall no credit be given to him commensurate with the shame which attaches to his brother? But such choices are being made constantly. The city is to be credited with the good as well as the bad choices. If it allures with its vices, it appeals through its wide and far-reaching opportunities. And when the appeal is heard and obeyed a type of character is developed which is unique. It cuts across the self-seeking type which is using the city for gain or advantage. It represents what the young ruler might have represented if he had given his possessions to the poor and followed Christ. The man of today obeys that injunction of the Master, not by parting company with his possessions, but by giving himself in and through them to the public good. Such types of character as these are peculiar to the city. They can hardly be developed elsewhere. They are the outcome of its temptations and opportunities.

THE POWER OF NUMBERS.

The final aspect of the working of Christianity in and through the spiritual life of the city, to which I would refer as being peculiar and distinctive, appears from time to time in the moral and religious enthusiams of the men in the mass. The city alone can reveal in its just proportions the enthusiasms of humanity.

The great Bishop of North Africa, wearied with the distractions of the cities and sick at heart of their conventionalities, took his appeal on one occasion straight to the individual soul. "I summon thee, O soul, not as thou art in the groves and academies, not as thou art in the market place, but as thou art at the cross roads, unlettered and unlearned, naked and alone."

He had his authority for such an appeal in the very constitution of the human soul. It was made to stand by itself before God. "So then, every one of them must give account of himself to God."

But there is an instinct in every one which craves a place in the great human brotherhood. At times we all long to lose ourselves in it. We want to be caught up into the higher moods and swayed by the wider passions, which are the property not of men as individuals but of humanity. The properties of water are the same in all places. The ocean alone feels the tides. Men in their individual and associated lives have movement and current. The tides are in humanity, and we catch something of their ebb and flow as the local mass of which we are a part begins to be moved by a common impulse. The moral uprising of a city has in it the heave and swell of the sea.

I have heard once and again, in the graphic and eloquent words of Dr. Fenn, the story of the uprising of Manchester at the fall of Sumter, when men were lifted by one common movement on the full swell of patriotism. That one event changed in a moment the moral tone and temper of the city. Men walked these streets with another bearing, they wrought their daily tasks with a more serious purpose, they talked one with another in a language which had a meaning, they prayed face to face with God. Whether they went to the field or stayed at their work, they fought the battles of the republic in their own souls. Every city of the North was swayed by the same emotion. It was as if the foundations were broken up and deep was calling unto deep.

The spiritual life of a city may show a yet deeper and more spiritual possession. I appeal to any man who has seen and felt the spirit of God descending upon a city and resting upon it. A whole city feeling at its heart the peace of God—the strife of tongues still, enmities and jealousies and hate subdued, the love of neighbor for the time as natural as the love of self, the things of the spirit as plain as the things of sense, the heart of the dull made quick to the truth, the doubts and fears and unbeliefs of men lost in the reality of faith and the joy of forgiveness—what was all this but the earthly realization, though for the time, of the city of God, a vision of the New Jerusalem come down from God out of heaven?

THE PULPIT AND THE PEW.

This somewhat familiar theme received fresh and vigorous handling last Monday morning at the Boston Ministers' Meeting. The speaker was Col. H. A. Thomas of the governor's staff, himself an earnest and useful factor in one of our Weymouth Congregational churches. This address was conservative rather than keenly critical and kindly in spirit. He admitted that the modern demands upon the minister make his work arduous and contrasted the church-going habits of a former time with the influences prevalent today, like the Sunday newspaper, the bicycle and long summer vacations that interfere with church attendance.

Colonel Thomas made a strong plea for individuality and intellectual and spiritual strength in the pulpit. Above all the congregation must get the impression that the minister believes what he says. The speaker believed in revival effort of the right sort but objected to merely spasmodic and sensational endeavors. What is needed most of all is a revival of the old New England spirit.

CONGREGATIONAL MINISTERS DECEASED DURING 1896.

		AGE
Adams, Harvey, New Hampton, Io.,	Sept. 23,	87
Alden, Edmund K., Boston,	Apr. 30,	71
Allworth, William H., Lansing, Mich.,	Oct. 28,	78
Allen, Ephraim W., Newark, N. J.,	May 17,	82
Bailey, Jesse, Buffalo Creek, Col.,	Sept. 9,	86
Baker, Edward P., Ben Lomond, Cal.,	June 20,	65
Barland, Thomas, Eau Claire, Wis.,	May 3,	88
Barton, Walter, Hyde Park, Mass.,	Mar. 29,	62
Beard, William H., S. Killingly, Ct.,	Sept. 2,	60
Bennett, William P., Crete, Neb.,	Mar. 9,	59
Bettes, Darius, Grand Rapids, Mich.,	July 5,	77
Bird, Chas. W., Portland, Mich.,	May 6,	44
Blaisdell, Joshua J., Beloit, Wis.,	Oct. 10,	69
Blanchard, William S., Winthrop, Me.,	May 10,	83
Blease, William H., Ashtabula, O.,	Feb. 10,	39
Bond, Elias, Kohala, H. I.,	July 24,	83
Brewer, James, Wheaton, Ill.,	Jan. 22,	75
Bridgman, Henry M., Umzumbe, Natal, South Africa,	Aug. 29,	66
Brown, Israel, York, Neb.,	Mar. 12,	52
Campbell, Daniel, Chicago, Ill.,	June 14,	73
Childs, Alexander C., Worcester, Mass.,	Apr. 13,	72
Clark, Josiah S., Ellis, Mass.,	Mar. 3,	88
Clark, Nathaniel G., West Roxbury, Mass.,	Jan 3,	70
Clark, Theodore J., Springfield, Mass.,	Aug. 23,	81
Colton, Theron G., Sylvania, O.,	Mar. 20,	75
Colwell, John W., Barrington, R. I.,	Mar. 20,	49
Cook, Levi H., Gowrie, Io.,	Aug. 27,	44
Crawford, Robert, Clinton, Ct.,	Oct. 26,	91
Cutting, Henry P., Harwichport, Mass.,	Dec. 13,	70
DeForest, Henry S., Talladega, Ala.,	Jan. 27,	62
Edwards, John, Youngstown, O.,	May 11,	81
Ellis, Jacob F., Norfolk, Neb.,	June 29,	53
Emerson, Alfred, Dorchester, Mass.,	Feb. 7,	83
Evans, William H., Big Lake, Minn.,	Jan. 26,	45
Findlay, John J., Verdondale, Cal.,	Oct. 25,	—
Freeman, Hiram, Sioux City, Io.,	June 27,	85
Frost, Daniel C., Putnam, Ct.,	July 17,	84
Gay, Joshua S., Biddeford, Me.,	Mar. 22,	77
Gould, Mark, Worcester, Mass.,	Aug. 7,	84
Griswold, John B., S. Manchester, Ct.,	Apr. 16,	66
Grush, James W., Sanborn, N. Y.,	Nov. 8,	65
Hall, E. Edwin, New Haven, Ct.,	May 2,	84
Hall, George C., Nebraska City, Neb.,	Mar. 25,	53
Hansen, Louis C., Milwaukee, Wis.,	April 1,	—
Harding, John W., Lonzmeadow, Mass.,	Apr. 14,	74
Harlow, Lincoln, Post Mills, Vt.,	Oct. 9,	58
Hebard, Frederick, Elmwood, N. Y.,	May 20,	75
Hemenway, William F., Newton, Kan.,	Dec. 17,	59
Henderson, David, Elk River, Minn.,	Sept. 22,	69
Henry, William D., Jamestown, N. Y.,	Sept. 9,	89
Herrick, William T., Castleton, Vt.,	Nov. 9,	78
Hubbell, James W., Mansfield, O.,	May 19,	61
Johnson, Amos H., Salem, Mass.,	May 12,	64
Jones, William, Eldon, Io.,	May 7,	55
Knight, Merrick, West Hartford, Ct.,	Aug. 10,	79
Libby, Freman C., Meredith, N. H.,	Apr. 15,	38
Loba, Victor E., Noble, Mo.,	Apr. 20,	42
MacLeod, Alexander S., New York, N. Y.,	Mar. 25,	38
McGinley, William A., Chula Vista, Cal.,	May 25,	65
McPhail, Malcolm, Hixton, Wis.,	May 21,	67
Magoun, George F., Grinnell, Io.,	Jan. 30,	75
Marsh, Dwight W., Amherst, Mass.,	June 18,	72
Milliken, Charles E., Swanzey, N. H.,	June 16,	66
Morehouse, Charles M., Evansville, Wis.,	Jan. 20,	81
Nelson, George W., Odebolt, Io.,	Feb. —,	34
Parker, Henry E., Boston, Mass.,	Nov. 1,	76
Parsons, Benjamin F., Derry, N. H.,	Feb. 3,	76
Peabody, Charles, Longmeadow, Mass.,	Feb 9,	85
Peck, Benjamin D., Norwich, N. Y.,	June 11,	83
Pell, Thomas, Adlendorf, Io.,	Aug. 6,	—
Peterson, Andrew G., Upsala, Minn.,	Dec. 3,	—
Pettibone, Luman A., Tucson, Ariz.,	Aug. 24,	43
Phillips, Milton S. Highland Cal.,	Sept. 7,	43
Pierce, John E., Monmouth, Me.,	Mar. 13,	58
Platt, Luther A. Alton, Kan.,	Jan. 18,	60
Poaze, George G., Norfolk, Neb.,	Jan. 15,	86
Potwin, Thomas S., Hartford, Ct.,	Oct. 22,	67
Quint, Alonzo H., Boston, Mass.,	Nov. 4,	68
Richardson, Nathaniel, Providence, R. I.,	Dec. 3,	90
Rodman, Daniel S., Wellesley, Mass.,	Nov. 29,	77
Russell, Ezekiel, Lynn, Mass.,	Feb. 26,	86
Sanders, Clarendon M., Marseilles, Ill.,	Aug. 14,	62
Sewall, William, Kansas City, Mo.,	May 15,	68
Sherman, Eugene L., Fairfield, Neb.,	May 21,	54
Shurtleff, David, Westfield, Mass.,	Apr. 11,	87
Smith, John F., Marsovan, Turkey,	Mar. 20,	63
Spencer, Judson G., Charlton, Mass.,	Mar. 26,	56
Spooner, Charles, Greenville, Mich.,	June 8,	84
Storrs, Sylvester D., Topeka, Kan.,	Mar. 7,	76
Strong, John C., S. Seattle Wn.,	Dec. 1,	78
Talcott, Daniel S., Bangor, Me.,	Jan. 19,	83
Tappan, Benjamin, Norridgewock, Me.,	Dec. 3,	81
Taylor, William S., Cleveland, O.,	May 12,	48
Thayer, Peter B., Garland, Me.,	May 25,	80
Thompson, Leander A., No. Woburn, Mass.,	Oct. 18,	84
Tisdale, William R., Townsend, Mass.,	Feb. 4,	80
Tuck, Mark W., Coral, Mich.,	Aug. 16,	69
Tyler, Amory H., Roslindale, Mass.,	May 13,	72
Vorce, J. Howe, Enfield, Mass.,	Feb. 20,	53
Waiuwright, Geo. W., Blair, Neb.,	Dec. 18,	67
Walker, William, Milton, Wis.,	Dec. 8,	88
Weitzel, Charles T., Brooklyn, N. Y.,	Dec. 21,	49
Wheeler, Crosby H., Harpoot, Turkey,	Oct. 11,	73
Whittlesey, Martin K., Ottawa, Ill.,	Jan. 15,	74
Willey, Austin, Northfield, Minn.,	Mar. 28,	90
Williams, Edwin E., Elyria, O.,	Apr. 11,	79
Williams, Francis, East Hartford, Ct.,	Jan. 8,	82
Woodin, Simeon F., Amenia, N. Y.,	June 28,	63
Worrell, B. F., Chicago, Ill.,	Mar. 17,	74
Young, Charles T., Little River, Kan.,	Aug. 10,	39

DIED IN 1895 BUT NOT PREVIOUSLY REPORTED.

Folsom, George De F., San Francisco, Cal.,	Nov. 8,	73
Foote, William W., Oberlin, O.,	July 5,	63
Greene, William B., Needham, Mass.,	Sept 11,	71
Holt, Stephen A., Winchester, Mass.,	Dec. 14,	75
Langdon, George, Walpole, Mass.,	Sept. 13,	81
Lloyd, John, Palmyra, O.,	Aug. 6,	78
Miles, Daniel A., Westboro, Mass.,	June 20,	60
Newcomb, Geo. B., Attleboro, Mass.,	Oct. 14,	59
Pillsbury, John P., Nashua, N. H.,		—
Strong, John J., Bad Axe, Mich.,	July —,	56
Wight, Daniel, Natick, Mass.,	Dec. 21,	87

Average age of 116 ministers deceased, 68.9, practically the same average as last year.

Hearts are linked to hearts by God. The friend on whose fidelity you can count, whose success in life flushes your cheek with honest satisfaction, whose triumphant career you have traced and read with a heart throbbing almost as if it were a thing alive, for whose honor you would answer as for your own—that friend given you by circumstances over which you have no control—was God's own gift.—*Robertson.*

Gleanings From Our Mail Bag.

Questions, Criticism, Comment, Suggestion.

BOOKS ON THE BIBLE.

In your article on The Bible and Its Interpreters you say the results of recent Biblical criticism are now published in popular form. I have sought for such publications and failed to get them. You can favor me much by reporting those publications I am sure others would also be glad to know them. What are they and where can they be found?

INQUIRER.

The literature issued within the last dozen years setting forth results of Biblical criticism would make a large library. For popular use, to understand the methods and principles employed in studying the Bible as literature, nothing better has been published than Dr. Zenos's The Elements of the Higher Criticism [Revell & Co.]. Dr. Gladden's Who Wrote the Bible? [Houghton, Mifflin & Co.] is conservative and popular. The Bible as Literature [T. Y. Crowell & Co.], just published, contains a series of essays by well-known Biblical students. We mention further Fisher's Nature and Method of Revelation and Ladd's What Is the Bible? [Scribners], and Talbot's Our Bible; How It Has Come to Us [T. Whittaker]. The Modern Reader's Bible [Macmillan & Co.], edited by Prof. R. G. Moulton, nine volumes of which have already appeared, is admirable.

On the Old Testament read Robertson Smith's Old Testament in the Jewish Church [D. Appleton & Co.], Ryle's The Canon of the Old Testament [Macmillan & Co.] and Driver's Sermons on the Old Testament [Scribners] On the first chapters of the Bible read Ryle's The Early Narratives of Genesis [Macmillan & Co.]. The Cambridge Bible for Schools [Macmillan & Co.] treats popularly yet in a scholarly way the separate books of the Bible. On the prophetic books of the Old Testament read Cornill's The Prophets of Israel [Open Court Publishing Co.] and Blake's How to Read the Prophets [Scribners]. On Job the best volume is Genung's The Epic of the Inner Life [Houghton, Mifflin & Co.]. The helps bound up with recent editions of Bibles for teachers, such as the International and the Cambridge, also contain much information which "Inquirer" seeks. It is amusing to notice that some of the religious newspapers which vigorously denounce the higher criticism offer these Bibles as premiums for new subscribers. Very interesting, also, are such books as Sayce's Patriarchal Palestine, Conder's Explorations in Palestine, McCurdy's History, Prophecy and the Monuments and Hilprecht's Recent Researches in Bible Lands. These books are all suitable for popular reading and might well find a place in every Sunday school library. Those who wish fuller lists of treatises on this subject will find them in Dr. Zenos's book, the first one mentioned above.

AS TO IAN MACLAREN.

Will you kindly inform us whether Dr. Watson's name is "John Maclaren Watson," or simply "John Watson." When his name first began to appear in American papers it was printed as first above, and his pen name was said to be derived from the first two names with the simple change of "John" to the Scotch "Ian." But latterly he appears as "Rev. John Watson," or "Ian Maclaren," as he is better known.

Again, how comes it that in a recent interview he says, "I am not a Scotchman, but a Highlander"? I had always supposed that all "Highlanders" were Scotchmen, although, as we all know, Scotchmen are "Highlanders" and "Lowlanders" as well. C. R. B.

We referred this query to Mr. James MacArthur, one of the editors of *The Bookman*, and his reply follows:

Dr. Watson's name is simply John Watson. When he adopted a *nom de guerre* he did so by converting John into the Gaelic, Ian, and taking his mother's maiden name, Maclaren. Certain papers had taken it for granted that Maclaren was a middle name, but this is a mistake.

As to his statement, "I am not a Scotchman, but a Highlander," he is perfectly correct. A Highlander belongs to the Celtic race, and between the Celt and the Scot there is a wide difference in temperament and disposition. The other day in New York Dr. Watson remarked that it was curious that no one had noticed how strange it was that he should be writing of a people to whom he did not belong by birth and breeding. In several places in his stories the observant reader will note this where he speaks of the character of Donald Menzies and Lachlan Campbell, who always speak with a different accent. The Highlander speaks pure English with very little dialect. As to their nature: The Celt is fiery, impulsive, hot-headed and eloquent. The Scot is inarticulate, undemonstrative and is slow to catch fire, but when the Scot is excited or provoked he is fierce in love or hate, the fierceness which Burns speaks of as never far from tenderness. No better examples of the difference between the Celt and the Scot could be cited than the two men we have had with us during the autumn. Dr. Watson, the Highlander, genial and a born *raconteur*, full of poetry and fire, hospitable and open-hearted, and Mr. Barrie, locked up within himself, undemonstrative, but with a whole world of imagination and affection shut up within himself.

THE PLEA FOR THE OLD BIBLE.

Some months ago we published an article by Prof. Irving F. Wood of Smith College entitled The New Bible. More recently we printed a criticism of the article by Rev. C. W. Greene under the heading given above. A member of Professor Wood's Bible class thus answers Mr. Greene:

The good old Bible of Spurgeon and Meyer, Cook and Moody is our text-book, and under the keen, scholarly, reverent touch of Professor Wood suffers no loss. Said a saintly soul to us as we came from the class today, "The Bible was never so precious, so full of meaning, as since I've studied it with our teacher, Professor Wood." His method is admirable. Profound questions are freely discussed with no clashing of opinions, for all seek the truth, and teacher and students alike are made to feel as never before the true value of the Book of books. The meetings at the club are anticipated from Sabbath to Sabbath, and no one goes out from the hour's study without greater zeal and deeper love for the divine Author. No "skeptical rot" is found in the teachings of this professor, however it may be with others who enter into the fields of "higher criticism." "Had I in my younger days had such a teacher it would save me days of doubt and distress," said the lady before quoted. S. E. B.

A Connecticut pastor takes exception to another statement of Mr. Greene, that "the hundreds of men without pastorates have no gospel for the heathen and no gospel for the small, weak churches at home. They have a gospel for revenue only." This correspondent says:

I am not without a pastorate, but I respectfully protest against the publication of such a slander. I know of more than one pulpitless minister who, in true, heartfelt devotion to his Master, Christ, is ready to preach his gospel in its greatest purity. Who shall rise up and say that they have no gospel to preach? If hundreds of ministers who have pulpits would not apply for a hearing in every eligible, vacant pulpit, it may be that some of their more unfortunate brethren would have an opportunity to preach to at least some "small, weak church." J. O. B.

NEBRASKA AFTER THE BATTLE.

While the recent election was disappointing in its results in Nebraska, Eastern friends should not consider the case hopeless. In 1890 three parties contended for the governorship, and it was practically impossible to determine the choice without an official count, each candidate having received in the vicinity of 70,000 votes. This year the parties opposing Republicans were fused absolutely, and their combined strength secured only a few thousand majority. So it may still be said that nearly one-half of the Nebraska people are in favor of honest money. While there was an evident desire on the part of many to pay obligations in cheap money, there are still a large number who maintain their integrity and are entitled to further consideration. Though the Populists control the legislature the influence of a powerful minority of conservative members will be thrown against extreme or offensive measures. Discredited for the present, the State will soon resume its former position. There is yet strong loyalty to State, nation and church among this people, and with patience and sympathy business and religious stability are assured. W. Q. B.

THE DIFFERENCE PLAINLY STATED.

The question was lately asked in our columns why the Presbyterians at their great meeting in Carnegie Music Hall, New York, raised only $6,000 for missions, while the Christian Alliance, in the same building, raised $112,000. A Presbyterian undertakes to answer the question as follows:

The Presbyterians advertised as attractions two men who are the farthest removed of all men, who are equally famous, probably, from devoted zeal in missionary work. The business of one is politics and of the other sensational preaching—neither of them necessarily kin to the mission business. The Presbyterians were dealing with a side issue. They are not devoted, body and soul, to the work of evangelization. They believe in it and work for it and are sincere, but they are not deeply in earnest. On the other hand, what do the Christian Alliance people advertise as attractions? Nothing whatever. What do they do? They spend hours in earnest, urgent prayer before they make the money effort. They hold conventions wherein every word and look points in one sole direction—missions. They simply follow out the old-time ideas of prayer based on faith. If they did such droning at the throne of grace as our average Wednesday evening prayer meeting people do, they would doubtless get the same results, or lack of result, but they don't. They mean what they say and are willing to back it up with their last dollar. We—you and I—don't. You would not give your last dollar for missions and thrust yourself right out on the faith plank any sooner than you would try to fly; and, as for me, I would be afraid to utter a good live prayer in the Wednesday evening meeting for fear of disturbing the conventionalities; and we are no worse than the majority. I only mention us because we are handy illustrations.

Dr. Simpson delights in giving every cent he can scrape up into the missionary box. He has associated with him people who live for missions. We don't. We live for ourselves and our families and other respectable motives. Yours in the faith—such as it is—

E. G. S.

OUR DUTY TO THE DISTANT.

While memories of blessed experiences at Christmas still linger with us, why should we not continue to prove, each for himself, that "it is more blessed to give than to receive?" Perhaps never before were the lonely and the destitute so generously and beautifully remembered as this year. That was truly "beginning at Jerusalem." Why should we not continue to manifest our thankfulness by reaching out "to the uttermost parts of the earth?" One united, resolute effort would bring up the resources of the American Board to the amount asked by the missions, and prevent the threatened reduction. That would be a world-wide Christmas gift to our Master, which would bless not only the missionaries and their co-laborers from among the native brethren in every land, but also countless souls who have not yet come to the light. The amount is only $65,000. Are we thankful for our lot in this land? Let us show it by doing this now for those less blessed than we are. E. M. S.

FAIRMOUNT COLLEGE AGAIN.

Referring to my article in *The Congregationalist* Oct. 22, entitled A Question of Comity and More, and to Rev. Frank L. Ferguson's rejoinder of date Nov. 12, I thank you for the permission to say that I have been, from the time it was first proposed in April, 1893, opposed to the planting of more than one Congregational college in Kansas, or the calling on the Congregational Education Society to indorse and aid such a college.

R. M. TUNNELL.

EDUCATION.

—— Rev. Dr. Lyman Abbott is to give the Levering lectures at Johns Hopkins University this year. The theme will be The Bible as Literature.

—— Columbia University, New York city, has just established a separate department of history and elected a graduate of Columbia, Prof. W. M. Sloane, now of Princeton, to become head of the department. Professor Sloane accepts the call.

—— Doane College, Nebraska, will celebrate its twenty-fifth anniversary next year. It is proposed to raise $25,000 in the State as a quarter-centennial endowment fund. Subscriptions of $1 and upwards, to be sent monthly, are called for. Doane College has done a noble work for Nebraska. It has laid solid foundations, has substantial buildings and an excellent equipment so far as it goes. It is more than ever entitled to help from Eastern friends, for further investment counts more than ever now that the institution is so well established. We believe fully that one college in a Western State is as many as Congregationalists ought to be called on to support. For Nebraska there can be no question that Doane is the one college entitled to such support.

BIOGRAPHICAL.

REV. C. T. WEITZEL.

Mr. Weitzel, assistant pastor of Plymouth Church, Brooklyn, died Dec. 20, after a short illness. He was born in Germany about 48 years ago. He graduated from Yale in 1869, and was especially successful as an organizer. He accepted the assistant pastorate of Plymouth Church in 1894, coming to the work from Santa Barbara, Cal., where he was in charge of a church, having previously been pastor of the church in Norwich, Ct.

REV. GEORGE W. WAINWRIGHT, D. D.

Dr. Wainwright died at his home in Blair, Neb., Dec. 18. Born in Nottingham, Eng., his early life was spent in western New York. He graduated at Chicago Seminary in 1862, and held pastorates in Dundee, Ill., Cheboygan Falls, Wis., and Blair, Neb. During the war he was chaplain of the Fifty-second Illinois Infantry. He leaves a widow and three daughters, the eldest the widow of the late Rev. G. T. Hall and the youngest, Miss Nellie, of the Japan Mission.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 4, 9.30 A. M., *instead of* 10. Address by Rev. T. Mürai, on The Social Life of Japan.

ALL DAY PRAYER MEETING, Suffolk Branch of the Woman's Board of Missions, Shawmut Church, Jan. 7, commencing at 10 A. M.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, $1.00; life membership, $20.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 124, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

What could be more fitting than that union Forefathers' Day service almost in sight of Plymouth Rock? Whether the forefathers would have extended the liberal fellowship which marked this occasion might be questioned, but that all degrees of liberality were represented in the gathering which met in recognition of the Pilgrim faith is a forceful indication of the respectful regard which the views of that faith command today.

Should the observance of Forefathers' Day by individual churches become general, as appearances seem to indicate, the numerous toastings of the Pilgrims are likely to give them a warmer time than their virtuous lives would seem to justify. The large increase of these celebrations augurs well for strengthening denominational unity.

The beneficial reflex effect, even upon an unbeliever, of interesting himself heartily in Christian work is illustrated in our California news this week.

No one will question the value of a certain Connecticut C. E. Society to its church. Efficiency is known more truly by deeds than words.

"We are happy!"—an expression from a country church of which, consequently, it does not need to be said that it is at work.

What is believed to be the largest chorus of its kind in the country is arousing interest and commendation in Wisconsin.

A suggestion for increasing the interest of prayer meetings comes from the far Northwest.

THE LOWELL COUNCIL.

The council to consider the controversies in the First Church held its fourth and final day's sessions Dec. 23, and unanimously adopted the following result:

In view of the present state of the difficulty between the two parties in controversy and the fact that the final decision as to the identity of the First Congregational Church must come from the civil courts where the matter is now pending, the council finds:

1. That the pastorate of Rev. G. F. Kenngott terminated Dec. 31, 1895.

2. That the meeting of June 19, 1896, held in the vestry of the First Congregational meeting house, at which it was voted "that the First Congregational Church in Lowell, in the County of Middlesex and Commonwealth of Massachusetts, be incorporated under the provisions of law by the name of the First Trinitarian Congregational Church in Lowell," was held in disregard of the standing rules of the First Congregational Church but in conformity with the statutes of the State.

3. That both bodies claiming to be the original First Congregational Church are *de facto* Congregational churches, and the council recommends that until the aforesaid judicial decision is given both churches be recognized under the names which they respectively claim.

CONFERENCES AND ASSOCIATIONS.

N. D.—Wahpeton Conference met at Hankinson, Dec. 12, Rev. William Edwards preaching the sermon. Addresses were also made on Total Abstinence, Prohibition, and How May We Prepare the Way of the Lord. Supt. H. C. Simmons and Rev. William Edwards presented a resolution in favor of a self-denial offering for the C. H. M. S. at this critical time. The meeting was helpful, though a snow blockade prevented many from attending. The claims of Christian Endeavor, the Christian college and home missions were discussed, and an offering was made for the C. H. M. S.

THEOLOGICAL SEMINARIES.

Yale.

The Fogg scholarship prizes offered to the Junior Class for high standing in all studies have been awarded for the first term to Messrs. Amy, Evans, Hanna, Jusup, Lyman, McAllister, Mapes, Moor, Reed and York.

Oberlin.

Prof. A. H. Currier has been granted leave of absence from April 1 for a summer in Europe. His courses in homiletics and practical theology will thus be compressed into a shorter period.——Preaching exercises will be held weekly next term, instead of fortnightly as heretofore.——Prof. E. I. Bosworth is spending the holidays at Elgin, Ill.—— Rev. C. A. Clark will give before the seminary a series of four mission studies the first of next term.

CLUBS.

MASS.—The Old Colony Club held a largely attended meeting in Brockton, Dec. 21, at which an interesting and instructive address was given by the distinguished Pilgrim historian, Hon. W. T. Davis of Plymouth, on The Origin, Career and True Character of the Pilgrims. Excellent musical selections were rendered by the quartet of the South Church of Brockton.

N. H.—Forefathers' Day was appropriately celebrated by the Ascutney Club at West Lebanon, Dec. 21, with a thoughtful address by Prof. M. W. Jacobus of Hartford Seminary on the topic Christ and the Bible with the Puritan, and the Bible with the Puritan Descendants of Today, and a paper by Rev. Dr. S. P. Leeds on The Burial Hill Declaration.

The Pascataqua Club held its Forefathers' meeting with the North Church, Portsmouth, Dec. 22. Addresses in harmony with the day were given by Rev. C. E. Jefferson of Chelsea, Mass., on Puritan Political Problems and Ours, and Pres. W. D. Hyde of Bowdoin on The Spiritual Opportunity of the Public School. The social features and dinner were enjoyable as usual.

VT.—The Passumpsic Club met in St. Johnsbury, Dec. 21. The banquet was in the North Chapel. After-dinner speeches were made by ex-Governor Farnham on Good Citizenship and by Mrs. W. P. Smith on Our Pilgrim Mothers. The address of the evening was by Rev. E. L. Clark, D. D., of Boston, on The Pilgrims, showing especially their sweet charity, hospitality, rugged honesty and simplicity.

D. C.—The Washington Club met Dec. 22 with First Church. A bountiful dinner was furnished by the Ladies' Aid Society. Excellent addresses were made by Hon. S. A. Northway, M. C., Hon. M. Brosius, M. C., and Rev. C. H. Richards, D. D. The exercises were varied by appropriate music, a pleasant feature of which was singing by a chorus of Puritan maidens.

OHIO.—Forefathers' Day was celebrated by the Cleveland Club, Dec. 21. The theme was The Pilgrim, and toasts were responded to on The Pilgrim Soldier, Rev. James Brand, D. D.; The Pilgrim Scholar, Prof. E. I. Bosworth; The Pilgrim Woman, Miss E. M. Perkins; The Pilgrim Doctor, Dr. A. G. Hart; The Pilgrim Merchant, Prof. H. E. Bourne; The Pilgrim Politician, Rev. P. F. Sutphen, D. D.

ILL.—The Central Illinois Club celebrated Forefathers' Day with its usual banquet in the parlors of First Church, Peoria. After the collation Dr. F. A. Noble of Chicago gave a powerful address on The Pilgrims of Scrooby and Leyden. This is the second meeting of the club for the year.

MICH.—The Eastern Club observed Forefathers' Day at Detroit. A banquet was given at the Russell House. The guest and principal speaker of the evening was Rev. A. E. Dunning, D. D., of Boston. He was enthusiastically received, and spoke on Haunts of the Pilgrims in England and Holland.

MINN.—The Minnesota Club held its Forefathers' meeting at Park Church, St. Paul, Dec. 21, with an attendance of over 200. Rev. M. S. Hughes made the leading address on Ultimate America, after which the following toasts were responded to: The Pilgrim Fathers—How Best Honor Their Memories? The Education of the Pilgrim, The Pilgrim and the Ultimate American, The Pilgrim in Lighter Vein, The Legacy of the Foremothers, National Prosperity as the Outgrowth of the Character of the Forefathers. This meeting marked the high water line thus far in the history of the club.

WN.—Puget Sound Club kept Forefathers' Night in the parlors of First Church, Tacoma, Dec. 16. The topic was The Puritan Idea. Pres. S. B. L. Penrose of Whitman College was the guest of the club and made the leading address, defining the Puritan idea as a conception of life and character according with the highest law. Several persons participated in the discussion, and all the addresses were of a high order.

NEW ENGLAND.

Boston.

The choir of Shawmut Church sang Gounod's St. Cecilia last Sunday morning, and Dr. W. E. Barton preached a Christmas sermon.——Rev. I. J. Lansing told the Park Street congregation of the evil consequences of suppressing truths prejudicial to the characters of prominent persons.——The Sunday school at Berkeley Temple held its annual graduating exercises at the morning service, with reports, addresses and promotions of pupils from lower to higher grades.——Rev. A. A. Berle was welcomed back to his pulpit at Brighton after a six weeks' absence in Europe.——In the Village Church, Dorchester, a special memorial service was held for the late Hon. Henry L. Pierce, long a prominent member of the parish. Rev. G. W. Brooks preached an appropriate sermon reviewing the life of Mr. Pierce.——The Old South held a musical service in memory of Dr. Joseph Barnby with a large attendance. The music was selected wholly from the late composer's works. The special choir of 16 voices included the best local talent. The offering will be contributed to the fund for the bereaved family.

Massachusetts.

NEWTON.—*Eliot.* A pioneer Christmas service on Christmas morning was so largely attended and developed so much enthusiasm as to warrant the hope that this habit of Christian fellowship might become chronic in this Puritan meeting house.

MEDFIELD.—In parting with their pastor, Rev. N. T. Dyer, who is to become pastor of the First Church, Ashburnham, his people reminded him anew of their regard by presenting him with a gold watch, while his family were the recipients of valuable tokens of esteem and affection.

SWAMPSCOTT.—*First* observed Dec. 29 as a special day of prayer for a quickening of the spiritual life of the church. A pastoral letter called the attention of the members to the needs of the church and their duties and privileges. Rev. G. A. Jackson is pastor.

WINCHESTER has granted the pastor, Rev. D. A. Newton, leave of absence till his health is restored, and will provide for the supply of the pulpit. The church is fortunate in having several ministers among its members. One of them is Rev. S. W. Adriance, who has lived here for some years during his slow recovery from nervous prostration, and is greatly beloved by the people. He will preach next Sunday and will lead the prayer meetings till the pastor returns. An elaborate and interesting Sunday school Christmas exercise last Sunday afternoon was conducted by Supt. E. L. Barnard, with an address by Mr. Hezekiah Butterworth.

DIGHTON.—*Brick* recently lost by death one of its most highly esteemed and valuable members, Deacon Nathan Walker, aged 87. For over a year the pulpit has been supplied by Rev. Granville Yager of Hingham. The benevolences and charities of the church the past year have amounted to more than $10 each from resident members. Unanimity and genuine spiritual interest exist.

LOWELL.—*French* held a well-attended service Christmas Day. Rev. J. M. Greene, D. D., and Rev. G. H. Johnson assisted the pastor, Rev. T. G. A. Coté. The exercises were in both French and English and consisted of a sermon by Dr. Greene, the reception of eight new members and the communion, with a collection for the Massachusetts H. M S., of which this church is a beneficiary. Much pleasure in the present success of the church was expressed by visitors.

PLYMOUTH.— *Pilgrimage* arranged a special unique service for Forefathers' Day, inviting the churches of the town generally to participate. Eight or nine churches were represented in a large congregation which filled the house. Special music appropriate to the service was sung by a chorus of 30. The pastor, Rev. E. W. Shurtleff, read a long historical poem on The Voyage of the Mayflower, and the other clergymen had parts in the service.

WORCESTER.—*Pilgrim.* Rev. Alexander Lewis recently sent to the members a pastoral letter and accompanying blank, requesting each to indicate his present activity in attendance upon the preaching services, devotional meetings, philanthropic, educational or other work, also what additional work each would undertake.——*Hope.* Of $318 for benevolences last year $143 were for the A. B. C. F. M. During the five years of the present pastor, Rev. E. W. Phillips, the church has built a new house of worship, increased its membership from 87 to 174, its Sunday school from 167 to 340 and benevolences from $38 to $318.——*Plymouth.* The Men's Club observed Forefathers' Day, Dec. 21, with appropriate addresses. Ladies and representatives of other men's organizations in the city were guests.——The paper before the ministers Dec. 21 was by Rev. Alexander Lewis on The Focalization of the Forces of the Church and Ministry for the Best Spiritual Results.

WEST BROOKFIELD has sustained a great loss in the recent death of Deacon S. N. White, Dec. 23, at the advanced age of 81. He held the office of deacon for many years and was highly respected. Nearly all his life was spent on the old homestead where he died. He was greatly interested in the welfare of his native town, and he will be greatly missed in the community.

CHARLTON.—The parsonage has been furnished with a furnace, and the pastor, Rev. G. O. Jenness, is giving a course of stereopticon lectures, the proceeds of which are to pay for it. Although the pastor has been here but a short time, the attendance has increased and a branch Sunday school is held at one of the out-districts.

WARE.—*East* reports for the year 16 accessions and $3,500 benevolences. The special feature of the work has been the Men's Sunday Evening League. The attendance has been doubled by its efforts, reaching an average of 375, including many former non-church-goers. Rev. A. B. Bassett is pastor.

BARRE.—Evangelist E. A. Whittier conducted a series of successful revival meetings with the Congregational and Methodist churches, Dec. 6-20. Rev. J. F. Gaylord is pastor.

SPRINGFIELD.—*North*, which mourned the loss of Deacon E. G. Norton, Dec. 3, was called on two weeks later to lose another of its official board, Samuel K. Foster, who had served as deacon for 22 years. His ancestors for three generations were represented in the ministry. He was left an orphan at six years of age, without near friends to care for him. But he led a noble life. He was for a long time the S. S. superintendent at Monson, and for 26 years has been a prominent Christian worker.

The churches of Berkshire County have now the necessary funds in hand for a county missionary and are looking around for the man.——Rev. C. S Rich, Stockbridge, the newly settled pastor, is taking a short vacation.——Deacon H. A. Barton, Dalton, has been elected president of the Mass. S. S. Association.

Maine.

PHILLIPS reports forward movements. Repairs are being made, the Ladies' Social Union contributing to the expense. New singing-books and a new organ have been obtained for the Sunday school. The Young Men's Club, recently formed, has awakened interest.

LEWISTON.—*Pine Street*, Rev. G. M. Howe, pastor, reports 17 additions the past year, 267 during the present pastor's term of office and 1,068 since its formation. The changes are rapid owing to the manufacturing element of the city.

YARMOUTH.—*First.* The congregation signalized a recent day by raising pledges of much more than enough money to pay off the church debt. Rev. M. S. Hartwell has just accepted a call to the pastorate.

SKOWHEGAN.—The estimated result of the Gale meetings is the conversion of about 300 persons. Evangelist Gale and his helpers are now at work in Houlton.

Old South, Farmington, receives from a Boston woman, Mrs. G. F. Blake, $50 for screens to protect the memorial windows. The ladies lately netted $123 by a fair.——Jonesport has raised $30 for the Armenian orphans.——The women of Mechanic Falls secured $40 reported at an experience meeting.

New Hampshire.

CONCORD.—*First.* There were recently found the constitution, records and roll of membership of a society formed by the women of this church in 1825, called "The Ladies' Association of Concord, Auxiliary to the American Board of Missions." In 1826 there were 100 members. This must have been among the earliest, if not the first, of the Woman's Board societies. There was also organized a "Juvenile Female Association." These societies were organized by Mrs. McFarland, the wife of the pastor.

BARTLETT.—The two Sunday preaching services attract full houses, especially the evening service, which aims to emphasize the simple gospel. With a total church membership of only 34, the regular attendance on the week day prayer meeting averages nearly 60 and the Sunday school about 100. The external finish on the new edifice is nearly completed.

MARLBORO.—Rev. J. S. Colby will preach eight evangelistic sermons for Sunday evenings of the next two months. They are designed specially for the young and will be on Searching Biblical Questions. The Y. P. S. C. E. has made the church a Christmas present of a range for the chapel kitchen.

CLAREMONT.—The pastor, Rev. J. B. Lawrence, has arranged to give a series of Sunday evening discourses on the general topic, Nineteenth Century Proofs of God's Coming Kingdom. By vote a monthly missionary concert will hereafter be held.

The King's Daughters in Hollis have increased in six years from 10 to more than 50. At their annual sale they netted nearly $80.——The Juniors of West Lebanon by a recent fair netted $95 for the church.

Vermont.

ST. JOHNSBURY.—*North*, finding itself in debt at the close of the year, raised $1,200 in a few minutes at the Sunday morning service, thus clearing the burden.

Rhode Island.

THORNTON.—Only in the evening is a preaching service held. The congregational singing is especially hearty because of the large proportion of English people, who have been trained to sing. A Christmas Day supper is a feature of this Sunday school.

CRANSTON.—*Edgewood.* Already 20 churches in the State are pledged to help this church secure its much needed house of worship to the extent of one dollar per household, if possible.

PROVIDENCE.—*Elmwood Temple.* The two days' fair netted $200 for the Ladies' Society.

Connecticut.

NEW HAVEN.—*United.* The Men's Club service was addressed last Sunday evening by Judge S. E. Baldwin on The Place of the Ecclesiastical Society in Congregationalism.——*Howard Avenue* has added two new departments to the Sunday school—a home department and a course of evening studies and lectures pertaining to Biblical questions.——*Dwight Place* in its annual reports shows growth in strength and efficiency the past year, 67 persons having united with the church, 37 on confession. The total membership is 846. Benevolences amounted to $3,400. The Bible school numbers 485, showing an increase. Dr. J. E. Twitchell is pastor.

NEW LONDON.—*Second.* The society has voted to accept the gift of Mrs. J. N. Harris of a new parsonage, but it is undecided as regards the site. Nothing will be done for the present. It is proposed to locate it just below the church property on Broad Street. The land there would cost $8,000, and one contribution of $2,500 has already been offered. A member of the church has generously given money for a much needed heating apparatus in the chapel.

GREENWICH.—The gain in membership last year was nine on confession and seven by letter. The benevolent contributions amounted to $1,709. The S. S. room has been renovated and repaired at a cost of more than $1,450. During the past few years 33 persons have died who were members of the church 50 years or more. Rev. R. T. Hall is pastor.

RIDGEFIELD.—Through the circulation of pledges by efficient committees of the Y. P. S. C. E. subscriptions have been secured more than enough to provide for the payment of a debt of $7,950. The pledges are made to cover a period of five years, thus providing for twenty quarterly payments. Rev. J. W. Ballantine is pastor.

HARTFORD.—Handsomely decorated edifices and elaborate Christmas music were the order of the day last Sunday and unusually large congregations were present.——*Center.* The four o'clock vesper services are so popular that the house is filled every Sunday and many are unable to gain admittance. Rev. Dr. C. M. Lamson is pastor.

SHELTON.—Rev. L. M. Keneston occupied his pulpit Dec. 13, after nearly two months' absence through illness. The occasion was observed by the celebration of the Lord's supper. It was the fourth anniversary of the organization of the church and the third of the installation of the pastor.

HADLYME.—The winter work is well in hand, with three evening gatherings during the week: a neighborhood prayer meeting, a meeting for Bible study and the church prayer meeting. All these meetings, as also the Sunday services, are well attended and the interest is deepening.

CHESHIRE.—The parsonage has been put in excellent order within and without and a new kitchen range added to the other improvements. The pastor, Rev. J. P. Hoyt, has recently returned from a Southern trip to visit his sons and was presented on his return with $100.

SIMSBURY.—The mission band at a recent sale and supper realized over $60, partly for the Armenians. The new chapel was opened Dec. 20. It is finished in old colonial style in harmony with the church. It seats 150 and cost about $4,000. Rev. C. E. Stowe is pastor.

TRUMBULL.—The women have sent a barrel valued at $80 to Nebraska. Through the efforts of the Endeavor Society 25 persons have been brought into church membership and $300 have been raised for benevolences.

MILLINGTON is now relieved of the state of public quarantine into which it was thrown by the recent diphtheria epidemic. Church services were resumed last Sunday and the day schools are once more in session.

Preston receives $3,000 from the late William Loring.——Second Church, Putnam, has accepted a gift of memorial windows and arranged for other improvements ——Bristol holds a reception to its adult members New Year's afternoon and evening.——The ladies' society at Columbia have sent a barrel to a Nebraska missionary.——Mrs. S. P. Scoville, whose death recently occurred, was the oldest member of the church at Goshen, having been a member 70 years.——Rev. B. F. Perkins of South Coventry is conducting a successful primary home department. ——The "Try Band" of the Torrington Third Church netted $70 from their recent tea.——Hereafter seats will be free in Niantic.——Deep River resumes services in its house after the building of an addition for the new organ.

MIDDLE STATES.

New York.

CORTLAND.—The pastor, Rev. W. H. Pound, has made a new departure in the way of a Bible class which meets on a week day evening. The enrolled membership is 50, and the attendance from 75 to 100. The plan is to ascertain about the Bible—its versions, manuscript form, purpose, books, language and so on. Then the study is taken up by books, two or three meetings being devoted to a book. The class is encouraged to bring written questions, a part of the time being devoted to answering them. The course thus far is marked with unusual success.

SALAMANCA has had a generous supply of wood donated to it, and the male members of the society held an old-fashioned wood bee, Dec. 19, to cut a winter's supply.

MORAVIA.—The church is deeply bereaved in the loss of the pastor's wife, Mrs. Hampton, after being afflicted six months with consumption and heart disease.

First Church, Lockport, has recently formed a Brotherhood of Andrew and Philip. Rev. J. W. Bailey is pastor.

New Jersey.

EAST ORANGE.—*Trinity.* For some months Rev. F. W. Baldwin, D. D., has been considering a call to the chair of history and economics at Bates College, and the knowledge of the strong pressure brought to bear upon him by the friends of that institution, of which he is a graduate, to accept the call has in turn roused Dr. Baldwin's own people to vigorous remonstrance against his leaving them. In many public and private ways they have manifested the strong regard which they feel for him and their conviction that his work with them was by no means yet done. He has at last yielded to these earnest solicitations and announced his decision last Sunday, to the great relief and satisfaction of the congregation. No doubt the tie between them will be all the stronger because of this experience.

VERONA.—Last March public worship under Congregational auspices was begun in the Verona club rooms. A society was formed and services were continued under the ministrations of an Andover student until fall. Nov. 5 a church was organized and Rev. W. J. Paske was installed as pastor. Subscriptions to a building fund to the amount of $2,000 were soon secured, and on the 10th inst. the corner stone of a house of worship was laid, Dr. B. F. Bradford assisting. The new building is to cost about $3,000. A spirit of harmony prevails and the outlook is good.

THE SOUTH.

Alabama.

NEW DECATUR.—*People's* has asked Rev. R. K. Stetson to remain another year as pastor. The church roll has been increased by 14 during the 16 months of the pastorate. Dec. 13 $11 were raised for the Armenians.

Texas.

DALLAS.—*First.* Rev. C. I. Scofield has declined the second call to this pastorate. Eighty members who have been worshiping at the Grand Avenue Branch have withdrawn from the First Church for the purpose of forming a separate organization.

THE INTERIOR.

Ohio.

PORTSMOUTH.—A council recognized the church, now about a year old, Dec. 17. Rev. W. H. Baker was also recognized as pastor. The city has about 16,000 inhabitants and is an important railroad and manufacturing center. The earnestness and devotion of the 50 members is noticeable. Dr. Washington Gladden preached the sermon and Dr. D. W. Leonard offered prayer.

CLEVELAND.—By a change of the constitution each contributing church will hereafter be entitled to elect one member of the City Missionary Society and one additional member for each 50 resident church members or major fraction thereof.

First Church, Painesville, on a renewed request by the pastor, Rev. P. W. Sinks, accepts his resignation but extends the date to May 1, instead of Dec. 31.

Illinois.

SOUTH PEORIA has recently established a mission in a needy portion of the city, which is drawing large numbers both to its S. S. and preaching services.——*First.* The C. E. Society is managing the cabin boat work, and has arranged for the floating chapel, "Glad Tidings," to be occupied by religious workers several nights in the week. The Salvation Army co-operates. The annual church meeting revealed great activity in all departments. Five-minute written reports from the several heads of departments elicited favorable comments. This was pronounced the most interesting annual meeting of the church. The Sunday services are attended by large crowds. Rev. C. W. Hiatt, the pastor, has been reading to his evening congregation a Christmastide serial narrative in five chapters.

CHICAGO.—*Bethlehem* had for many years an organization for the benefit of the boys in its locality known as the "Boys' Union," under the special care of Mrs. Adams. Some, now successful business men, attribute their upward start to the influence of the union. Recently, in its place, was organized the "Gates Club," in honor of Mr. C. F. Gates, who for many years gave his means and time without stint to Bethlehem Mission and whose name is held in grateful memory by this people. The club starts with a membership of 63 boys, between 10 and 16 years of age.

BELVIDERE at its second annual meeting showed steady advance. The pastor, Rev. F. W. Hubbell, during nine months' service has gained the confidence of the people. Under his training, with the help of friendly singers, the church has just given an entertainment two evenings, netting $150 to begin a fund for a lot and a house of worship greatly needed.

STREATOR.—*Bridge Street.* Rev. W. E. M. Stewart has been continuing a serial entitled Our Better Self for six Sunday evenings. The congregation has steadily increased and the interest is strong. He also writes a song in connection with each chapter, which Mrs Stewart renders. The pastor also preaches at Riverside, each Sunday afternoon.

PEORIA.—*Plymouth* is worshiping in the basement of its new edifice. The structure will be completed and dedicated this winter. In addition to his regular church work, Rev. S. W. Meek, the pastor, is conducting a union teachers' meeting at the Y. M. C. A., with good results.

Indiana.

TERRE HAUTE.—*First.* The two boys, aged nine and 13 years, respectively, who destroyed over $1,000 of property in First Church, have been sentenced to the Plainfield reformatory. Examination by competent physicians proved them lacking entirely in a developed moral sense.——*Second* ends its year well, and reports 34 accessions in two years.

Indiana churches tend toward observing Forefathers' Day more largely each year.——Angola has organized a men's brotherhood and a woman's guild, and is also paying off its debts.

Michigan.

DETROIT.—*Mount Hope* recently added $60 to its treasury by a sale; and at *Boulevard Chapel* a similar effort was well rewarded.——*People's.* The Sunday evening services which for three months have been held in the Opera House have been transferred to Plymouth Tabernacle, the church home of People's Church. The building accommodates about 1,500.

EAST GRAND RAPIDS dedicated its new house Dec. 20. The house and lot cost $2,500, for which provision has been made within $200 by a grant of $500 from the C. C. B. S. Rev. W. H. Underhill is the indefatigable pastor. There are 50 in the membership.

BRIDGMAN.—Special services have resulted in about 40 professions of Christ. The church feels much encouraged. Rev. J. E. Arney assisted the pastor, Rev. E. S. Ireland.

CERESCO needs a bell, and desires to secure a second hand one. Rev. W. A. Bockoven is pastor of this home mission field.

In clearing a mortgage on the parsonage, the Clare church is free from its last financial encumbrance. ——The ladies' Christmas bazar at Morenci netted $226 despite unfavorable weather.——At Fisher's Station large congregations have gathered at the mission and 25 have made professions lately.—— Special activity is noted in the Men's Club for the Sunday evening service at Romeo.

Wisconsin.

APPLETON.—A year's experience with a boy choir of 18 members at morning service has led the Sunday Evening Club to secure a skilful choirmaster; and, after about two months' drilling, a chorus of over 100 men and boys furnishes the music at both morning and evening service. This is believed to be the largest chorus of its kind in the country and excites much interest.

THE WEST.

Iowa.

HARVEY.—About six months ago Rev. Edwin Ewell of Clarion began to gather this church and the people laid the foundation for a house of worship. Just before the recognition council was called a series of meetings was held, Rev. F. G. Wilcox of Mason City assisting the pastor. The church, which starts with 17 members, was recognized Dec. 19, Mr. Wilcox preaching the sermon. On the following day the building was dedicated. Rev. J. L. Ferner preached and led the people in raising $500 to clear the enterprise from debt. The building cost $1,500. No aid was asked from the C. C. B. S.

KNOXVILLE.—A council called to ordain Mr. G. W. Baxter did not see its way to proceed with the services, but expressed the hope that the ordination might take place at some future time. The principal question involved is one of interdenominational comity.

The recent installation at Eagle Grove of Rev. N. F. Douglass brought out the fact that there is but one

other installed pastor in the Webster City Association, the venerable Father J. D. Sands, now past 80 years of age, and for 28 years pastor at Belmond.—— Special meetings at Lakeside resulted in a number of conversions. Evangelist Sayles assisted the pastor, Rev. L. R. Fitch.

Minnesota.

ANOKA has had varied experiences for several years, on the whole making progress in paying its debts. There was growth during the ministry of Rev. H. N. Pringle, but the pastorate was vacant for some months after his resignation. Encouragement comes with the new pastor, Rev. S. W. Dickinson, who, it is believed, will assist the church to enter upon a new era. The fine property is advantageously situated.

WATERVILLE AND MORRISTOWN.—Improvements in the church property in both places, the women assisting largely in raising funds, with increased contributions to home missions, mark the first year of self-support. Much of the credit is due to the efficient pastor, Rev. W. A. Warren, who has declined invitations from other attractive churches.

PRINCETON is developing missionary interest and giving to all the denominational benevolent societies. This shows marked change over preceding years. Through the influence of Rev. C. D. Moore *Congregational Work* is placed in every family. A revival interest is manifest.

ALEXANDRIA.—To the great joy of the people Rev. G. E. Soper withdraws his resignation and declines a flattering call to Owatonna. During his ministry a large and costly edifice has been built and dedicated free of debt. The desire to keep Mr. Soper here is unanimous.

MINNEAPOLIS.—*Plymouth*. The annual meeting of the Young Men's Bible Class was held Dec. 22. Mr. David C. Bell has been its leader since its beginning, 31 years ago, and during that time it is estimated that there have been connected with it as many as 3,500 young men.

AITKIN.—Increased congregations, S S. attendance doubled, and new hymn-books; a preaching appointment opened at a station where 20 persons unite in a C. E Society, and where a church building and organization are proposed, are reported by Rev. F. J. Brown.

ELK RIVER.—A grant of $500 by the C. C. B. S. enables the church to secure a parsonage, which is partly the gift of the deceased pastor, Rev. David Henderson. This is a union organization, and has never been helped by the H. M. S.

NORTHFIELD.—Evangelist C. N. Hunt is holding a series of meetings with marked results in developing the spiritual life of Christians and in conversions. Both town and college are deeply stirred.

CLARISSA.—The new meeting house has been dedicated, Rev. G. E. Soper preaching the sermon. Enough money was raised to clear the debt on the building.

WINONA.—*Scandinavian*. The edifice has been enlarged and a basement placed beneath, the First Church aiding to meet the expense.

NEW ULM.—An old debt has been paid and the church starts under the new pastor, Rev. H. W. Johnson of Washington, D. C., free of incumbrance.

At Walker a bell has been placed in the tower and all bills for the new meeting house are paid.

Kansas.

DOWNS.—Twenty-three persons were received to membership, Dec 6, from a country district, where special meetings have recently been held by the pastor, Rev. W. E. Brehm. Sixteen received baptism, including fathers, mothers and children. During these meetings 33 professed conversion and five others renewed their consecration.

JETMORE AND RUSH CENTER.—Rev. G. H. Hull, the pastor, preaches also at out-stations in the vicinity of each town. In a district 10 miles from the latter point, where he recently held a seven days' meeting, a deep revival is in progress.

GOODLAND is encouraged by recent and helpful additions to its membership. Men in the employ of the Rock Island Railway attend the services.

Eight conversions are reported at Seabrook, where the pastor has been holding special meetings, assisted by Rev. Messrs. J. E. McClain and W. M. Elledge; and 12 accessions have resulted from a two weeks' meeting at Western Park, conducted by the pastor, Rev. W. S. Bixby.

Nebraska.

OMAHA.—The churches generally devoted the services of Dec. 20 to subjects connected with Forefathers' Day.——*Hillside* has improved its church and parsonage property by the introduction of gas. The pastor, Rev Jacob Flook, helps to retain his large evening congregations by a varied musical program in which he assists personally.

ARCADIA.—Rev. J. F. Smith has been holding a series of special meetings at Dunham schoolhouse, an out-station, and so widespread has been the interest that nearly every family in the community has been reached. The converts will probably unite with the home church, strengthening it materially.

MCCOOK.—The annual meeting was one of great encouragement. Considering the hard times the record was remarkable. Nearly $1,400 have been raised for expenses and benevolence and all bills were reported paid. Rev. H. L. Preston was unanimously invited to remain for the third year, and accepted.

North Dakota.

There is an interesting movement in Bethany (German) Church in Morton County, about 11 miles south of Glen Ullin and away from the railroad. A genuine revival spirit is in the church, and conversions are frequent. Eight members were received Dec. 6. There are now 13 German churches in the State.

South Dakota.

SIOUX FALLS.—Pilgrims' Day was celebrated, Dec. 21, with a banquet given by the women, after which the Forefathers were toasted with appropriate sentiments. The installation of Rev. D. B. Scott, Dec. 22, was an interesting event to church, city and denomination. It was only after four years of service, in which the church has been greatly strengthened and blessed, that Mr. Scott felt it his duty to enter into this closer relationship, and rejoicing is general over his decision. His statement of belief as read before the council emphasized clearly the strength and spirit of the man, and the church warmly attested its attachment to him. The house of worship has lately been improved by moving the pipe organ to the rear of the auditorium, and by papering and otherwise beautifying the building.

CANOVA.—In the spring of 1896 the pastor distributed among his congregation 63 nickels and asked that on Thanksgiving Day they be returned with increase. The $45 so gathered were applied on parsonage debt. At Dover the same plan netted $35 for pulpit furniture.

HURON.—At the Forefathers' supper here the Congregational women provided over 500 people with an old-fashioned New England meal, which was followed by a finely rendered program; also a large quantity of food was distributed to the the poor.

VERMILLION.—Rev. G. E. Paddock has just closed his first year of service. Bills are all paid and a balance is in the treasury. The benevolences have exceeded those of any previous year.

CARTHAGE.—Rev. E. W. Jenney will open special meetings here at once. The women held a fair Dec. 12, which netted $104.

Utah.

SALT LAKE CITY.—*Plymouth*. The fourth year of the pastorate of Rev. J. D. Nutting closed Dec. 15. The new building is about to be furnished with seats through the kindness of an Eastern friend, borrowed settees having been used thus far. A beautiful oaken pulpit, the handiwork of the Yankee pastor, is greatly enjoyed. The first missionary concert was given by the women Dec. 6, with a program including 25 stereopticon views of the work in China, and by the way the people listened it was evident that genuine missionary work was a new idea to the Mormon mind.——*Phillips* is progressing under the new pastor, Rev. George Lindsay. It has recently put in a basement heating apparatus instead of stoves, has carpeted the audience-room and made other repairs.

All the churches are feeling the financial stress severely, but they are bravely carrying on their work—some in such poverty that their pastors give back to the needy more than they receive from their people. Mormons generally favor Mormons in matters of employment, and Gentiles have to take what is left, which in these times is often scarcely anything. For these reasons many families have been compelled to emigrate and some churches feel their losses severely. But all are hopeful and brave, and signs of promise are frequent.

PACIFIC COAST.

California.

GUERNEVILLE.—The new $1,600 edifice was dedicated Dec. 13, Supt. J. K. Harrison and Sec. H. H. Wikoff aiding in the service. This church, one of the youngest in the association, has had a vigorous life, due largely to the aggressive work of the pastor, Rev. Francis Lawson, now 71 years old, and of his family. The leading man in the erection of the building, who gave about one-third of the cost, has been converted since the foundation was laid and spoke at the service of dedication. The C. C. B. S. furnishes $300 toward the cost.

SAN FRANCISCO.—*Seamen's Bethel* furnished Thanksgiving dinner for 150 persons. Conversions added to the gladness of the day.——*Plymouth*. The new headquarters of the W. B. M. P. are in this edifice, one of the best rooms having been placed at its disposal. Dr. Williams, pastor, is just entering his seventh year. Among Congregational ministers in the city he is antedated by only one, Rev. W. C. Pond, D. D., of Bethany.——*Bethany* recently netted $250 by a bazar.

HYDESVILLE AND ROHNERVILLE, though three miles apart, are served by Rev. G. A. Jasper, who lives at the cozy parsonage in the former village. Recently through his efforts several hundred dollars have been raised for renovating the property at Hydesville. Similar work is now being done at Rohnerville. Attendance at each place is better than for years.

SAN JUAN.—Since the coming of Rev. S. H. Cheadle about a year ago the church edifice has been in part renovated, and new paper, carpet and hymn-books have been furnished. About $260 have been paid on the parsonage debt. It hopes to reach self-support next year.

SARATOGA.—At the union Thanksgiving services a committee from the three churches was appointed to establish a temperance resort for young men. Rev. W. H. Cross, pastor of this church, is about beginning his fifteenth year of service.

LOS ANGELES.—*First*. During the two years of Rev. W. F. Day's pastorate 206 members have been received, 23 at the last communion. Dr. Day declines an increase of salary till other pressing needs are met.

Oregon.

PORTLAND.—*First*. Rev. Arthur W. Ackerman preached the Thanksgiving sermon at a union service of 10 churches, representing five denominations. Preliminary steps are being taken for the success of the National Council meeting, to be held with this church in October, 1898. It is proposed to present strong inducements for Eastern Congregationalists to attend.

SALEM.—*Central*. A meeting house, seating 250 persons, built in six weeks at a cost of $850, was dedicated Nov. 29 free of debt save a small loan from the C. C. B. S. The pastor, Rev. J. M. Beauchamp, began special gospel meetings the following evening.

Washington.

SPOKANE.—*Westminster* held its annual meeting Dec. 14, and the reports evidenced substantial progress. Thirty seven accessions by letter and 64 on confession brought the membership up to 359. The Ladies' Aid has raised for the church nearly $900, and two S. S missions are doing good work. All expenses have been met—a far more encouraging condition than a year ago. If the property can be held intact for another year the church is promised substantial aid. There is good reason to believe that the valuable edifice will be saved. Under the efficient ministry of the present pastor, Rev. F. B. Cherington, D. D., the church has grown into a position of influence second to none in the city.—— *Pilgrim*. The pastor, Rev. Jona. Edwards, is giving talks on The Books of the Bible, with charts, in connection with the Wednesday evening prayer meetings.

CHENEY.—Rev. O. F. Thayer has closed his labors, the serious illness of Mrs. Thayer's father calling them to Potsham, N. Y. During their 15 months' stay at this point 18 members have been added, Senior and Junior C. E. Societies organized and the parsonage debt has been decreased $125.

SEATTLE.—*Taylor* has recently enlarged and repaired its edifice to accommodate the growing work. An all-day fellowship meeting was held Dec. 9, closing with a rededication. The sermon was by Rev. W. J. Gray of Everett.

CLOVER was organized last May with nine members. A series of meetings held by Rev. W. C. Wise, the pastor, assisted by Rev. E. J. Singer of the C. S. S. and P. S., have resulted in 11 accessions, nine on confession.

Through the kindness of Dr. J. D. Kingsbury of Bradford, Mass., the church at Trent has received an organ in the place of one stolen from its building.

OTHER CHRISTIAN WORK.

At 73 years of age Kingsley A. Burnell, the mainstay of many a vigorous evangelistic campaign in both the East and the West, is as sprightly and ardent as ever. He has recently begun in Minnesota a season of house to house visitation and evangelism, spending several days in such places as Anoka, Elk River, Monticello, Clearwater, Excelsior and Stillwater. David C. Bell, one of Minneapolis's most earnest laymen, is co-operating with Mr. Burnell.

For Weekly Register see page 1049.

INDEX TO VOLUME LXXXI.

Nos. 27 to 53 inclusive.

Biographical.

Adams, 575; Allen, 246; Allworth, 783.
Bailey, 619; Baker, 100; Beard, 619; Belden, 247; Bettes, 283; Bond, 385; Bridgman, 575.
Clark, 347; Crawford, 699.
Ellis, Gould, 100
Grush, 314
Harlow, 699; Harris, 619; Hill, 783. 877
Kittredge, 314; Knight, 346.
McGinley, 35; Milliken, 35, 71.
Parker, 783; Perkins, 496; Pettibone, 411; Phillips, 619; Pinneo, 411; Potwin, 655; Pratt, 459.
Richardson,
Sanders, 347; Slocum, 385. 1003
Tappan, 1003; Thomas, 906; Thompson, 619.
Wheeler, 554; Woodin, 67.

Letters.

Australia,
Boston, 606
Canada, 194, 799, 983
Hawkeye State, 294, 688
Japan, 404, 610
London, 295, 802
North Wisconsin, 757
Northwest, 997
Scotland, 294
11, 938

Meetings.

Armenian Preachers in Conference, 554
Boston Congregational Club, 1027
Boston Superintendents' Union, 425, 533, 695.
Boston Young Men's Congregational Club,
British Congregationalists, Autumnal Assembly of, 783
Children in Conference, Leaders of, 593
Christian Endeavor Convention, International, 220
Institutional Church League, 85, 131
Massachusetts Endeavorers in Worcester, 658
Sunday School Convention, International, 29; Conventions, Two, 553.
STATE MEETINGS.—Minnesota, 456, Maine, 490; New Hampshire, 491; North Dakota, 491; Montana, 492; Northern Carolina, 553; Washington, 553; Northern California, 610; Oregon, 610; Idaho, 650; Nebraska, 650; Wyoming, 651; Colorado, 686; Southern California, 687; New Mexico, 688; Connecticut, 826; Alabama, 827; Utah, 873.
Western Ontario Association,
Woman's Board, Annual Meeting of the, 730; Christian Temperance Union National Convention of Non-partisan, 1040.
Women's Conference at Northfield, 133

Poems.

Absent, 87
Armenian Martyr, 676
At the Gates, 1013
Battle Litany, 541
Birches, The, 518
Boston's First Thanksgiving, 761
Christmas Hymn, 988
Cloistered, 850
Comfort of the Fields, 225
Compensation, 484
Cradle Songs, 947
Dirge for a Sailor, 269
"Down to Sleep," 806
Dream-Child, 152
Father Marquette, 556
Fox and the Hen, 1031
Frosts of Life, 713
God's Presence, 880
Good-by, 413
Good-Night, 1028
Herb-Yarrow, 186
How the Refugees Were Saved, 852
Hurrah for Old New England, Hymn, 271
If We Had the Time, 636
In August-Tide, 15
Indian Summer, 280
Interlude, 714
Judgment, 805
John Robinson Memorial Church, 517
Land of Havilah, 137
Laborare Est Orare, 481
Last Victory, 302
Let Me Go Where'er I Will, 443
My Neighbor's Field, 372
Nation, 52
Nature's Lover, 73; Worship, 555. 184
October,
Our Anglo-Saxon Brotherhood, 597
Peace on Earth, 49
Prayer for the Times, 988
Scarlet Tanager, 672
Summer Hymn, 118
Summer Studies, 185
Symphony of Life, 88
Tea Party Day, 903
Thinning Ranks, 900
Thanksgiving, 412
Three Graves, 762
Twin-Flower, 557
Two Thoughts, 119
Unfolding, 621
Waiting, 808
Within, 332
270

General Index.

Age of Conflict,
American Public School Holding Its Own? Is the, 219; Queen and an English Princess, 271; Board at Toledo, 567; Missionary Association Welcome, 586; Missionary Association Jubilee, 646; Missionary Association Aftermath, 696; Revolution, National Society of the Children of the, 948. 517
Americanism Triumphant in Canada, 6
Amherst's Seventy-fifth Way-Mark, 13
Amusements, Use and Abuse of, 175
Amy's First Party, 519
Ancient World Rediscovered, 470
Anglo-Russian Alliance, English Comment on the,
Anniversary Guests and Hosts, 402
Apple Charity, 673
Arbitration Accepted, 849
"Are You Ready for Church?" 752
Armenian Orphans, Save the, 706; Orphans, Rally for the, 721; Refugees, What is Being Done for the, 738; Orphans' Fund, *The Congregationalist's*, 751; Orphans, Method of Relieving, 760; Orphans' Fund, Approval of the, 776; Orphans' Fund, Steady Growth of the, 817; Orphans, Generous Help for the, 898.
Armour Institute, a Morning in the, 233
Australian Christians Believe in Brotherhood. 283
Baccalaureate Wisdom,
Bar Harbor Mission, 14
Barrett's, Dr., Opinion of Us, 387
Bay Conference and the Dubuque Association, 84
Beach, Dr, Installed at Minneapolis, 786
Beauty Blind, 687
Beloit's Commencement, 52
Benito's Miracle, 14
Bible, 203; Schools at the Smaller Places, 496; Study for 1897, 796; Study at New Haven, 823; and Its Interpreters, 842.
Biblical Study in the Colleges,
Bicycles and Horseless Carriages, The New, 232
Bicycling, The Joys of, 714
Bill, A Big, 148
Bismarck's Mistake, 282
Black? Shall Our Children Wear, 666
Bliss, President, and Mr. Bryan, 806
Board's Financial Year, 427
Book, How to Keep a Commonplace, 395
Boston Revisited, 361; City Missionary Society, 511; Young Men's Congregational Club, 609; Edifice Consecrated, A New, 688; Pastor, A New, 813; Young Men Alive to Work, 914. 186
Boston's Gift to Oakland,
Boy Without a Hobby, 473
Boys and Girls' Republic, 374
British Sentiment Toward the United States, 481
Brookline Church, The New, 78
Burns Centenary, The Lessons of the, 442
Butterflies and Heaven. 142
517
Campaign Facetiousness,
Canada, The New Temperance Campaign in, 657
Caste, The Small Fox of, 881
Catholic Summer School of America, 808
Charity Chance, 178, 216, 263, 297, 326, 362, 402, 441, 475, 514, 551, 594, 634. 380
Chautauqua As An Educational Center,
Chestnut Blossom Time, 239
Chicago Mission, A Great, 79
Child's Use of Money, 849
Christ for the World, 470; The Lost; A Christmas Story, 985. 373
Christian Service, The Spirit of, 79; Giving, 258; In Politics, 627; Way of Settling Differences, 892; Symbolism in Puritan Churches, 939; Endeavor Church Edifice, 960.
Christmas, The Last Days Before, 950; On the Galatea, How They Kept, 988; Till It Comes Again, Keeping, 988; Angels: A Study in Sacred Art, 991.
Church Union as Seen by Pope and Episcopalian, 42; After All, They Went To, 266; Reaches Young Men, How One, 277; of His Boyhood, 290; What May the Community Expect from a New, 674; Brookline's New, 731.
Clark's, Dr., Second Trip Around the World,
Cleveland Fellowship, 106
Cleveland's Gift to Missions, 609
Clever Parrot, 571
College Hopes and World Experiences, 6; Women in the Country Town, 54; Bred Men in the Present Crisis, Duty of, 474; To Be Helped, Another, 893. 639
Colorado College,
Colorado's Appeal and Claim, 24
Colored Men at St. Louis, 6
Comity and More, A Question of, 606; More About the Question of, 721.
"Commandment With Promise,"
Compulsory Worship in Our Colleges, 637
Comradeship, Practical, 209
Congregational Council, A New Problem for a, 26; Sunday School and Publishing Society, 407; Ministers Deceased during 1896, 1040. 943
Congregationalism and the Election, 940
Congressional Library, The New, 215
Constantinople, A Late Telegram from,
Constitution, The Sacred, 879
Counsel to Summer Visitors, Some Gentle, 18
Country Home for Neglected Children, 51
Courting Stick, 62
Courtship and Marriage, 758
Crisis of 1896, The National, 1028
Crowning Success of Six Years, 445
Currency Question, Books on the, 339; of the United States, 550. 159
Current and Recent Literature, 850
Daily Use of the Bible,
December Sunshine, 547
Decline of Sentiment, 989
Defeats of the Soul, 481
Democracy, 146
Desire for Prosperity, 203
Discussion Results in Union, 892
Dodge's, Miss, Personal Traits, 874
Dominant Note in Reading, 366
Dorcas and Her Usefulness, 417
Doshisha and the Mission in Japan, 77; University and the American Board, 83. 396
Dress, Bondage of,
Drought, After the, 763
Drumtochty. Life in, 64
846
Eastern Problem,
Eclipse of the Sun, The Total, 395
Education Fiasco in England, The Great, 182
Election as Others Saw It, The National, 729; After the, 801. 231
End of the Century,
Ethics, A Question of, 110; of the Money Question, 321. 434
Europe, On the Continent of, 439, 675
Examine It, Support It, 394
Experiment, A Costly, 433
Fading Color Lines,
Faith—or Other's Works? 626
372
Family History, Keeping a, 639; Prayers a Safeguard, 762; Gatherings, Familiar Games for, 1029.
Farmer, Good Word for the, 556
Fathers Owe Their Sons, How Much Do,
Fellow-Craftsmen in Literature, 555
Financial Issue in the Present Campaign, 875
Folly of Not Believing, 330
Food Fair, At the, 355
France and the French Canadians, 599
Fraternity and Benevolence, A Plan of, 355
Free Coinage of Silver and Gold, 936
Freedom of a King, 201
Fresh Air Studies, 6
Fruits of the Spirit, 88
981
Gail Hamilton as Writer and Christian, 354
Gail Hamilton's Earliest Literary Work,
Gallup, N. M., A Glad Day for, 365
German Criticism of American Education, 732
Gift of Christ, 239
Gifts for Girls, 110
Give, Touching Children to, 805
Glasgow, a Sunday in, 713
Golden Gate Waifs Have an Outing, 184
Grateful and Appreciative Hearts, 874
Greeting at Plymouth, 936
Grief, The Aloofness of, 61
118
Hammock in the Kitchen,
Harris's, J. N., Bequests, 636
Harvard Church, Additional Attractions at, 695
Hawkbit and Pimpernel, 987
Hillside, From a New England, 322
Historic Pulpit Filled, 290
History Hinges on Christ, How, 490
Holy Spirit's Power, Modern Signs of the, 933
Home Authority, 152; Money Matters, 302; Should Help, 303. 587
Homes Contrasted, English and American,
Honor at Stake, Our, 679
Honorary Degrees Conferred in 1896, 427
Honors Well Won and Well Worn, 70
Hopeful Signs in Literature and Art, Some, 160
Hospitality, Larger, 850
House of Aldus, 677
Hygienic Value of Color, 502, 873
Hymns, Three More Famous, 154; of the Church, 210. 484
"I Don't Like It,"
Illinois Jubilee, 196; Council, An, 914. 87
Indian, Uplifting of the, 587; Children's Christmas, 638.
Influence of Pictures,
Influential Address,
In Memoriam, 15
Independence, Burden of, 62; 167 786
International Lessons, A Word About 941
Intolerance and Charity, 404
Japan, Still Needed in, 797
Jersey City, A Stronger Hold in, 290
Jesus, the Carpenter, 291; the Divine Saviour, 667. 959
Job's Trials and Ours,
John, the Disciple, 708
Joy on the Hilltop, 335
Jubilee Over the Border, 95
Kansas College Question, 96
Kite Flying, Scientific, 883
Kindergartens of Boston, 637
518
Lady of Clay,
Larger Home Life, 851, 900, 947
Leader Called Home, A Great, 599
Li Hung Chang, 300; How Gen. Gordon Tried to Kill, 706
Literary Sentinels, Our, 403
Little Teacher, 258
Living Together, The Art of, 187; Stones Built up a Spiritual House, How, 874.
Lost Fourth,
Lowell, Mass., First Church Council, 827; Council, 1021. 16
Lowell's Latest Pastor Settled, 896
McKinley, Mrs. William,
Maclaren, Ian, at Home, 437; on the Art of Preaching, 522, 564; In Boston, 848. 597
Maclaren's, Ian, Movements,
Madonna Party, 675
Maine Pastorate, A Long and Faithful, 805
Marriage, The Ideal, 95
Marsh Rose, 482
Massachusetts's Test of Good Citizenship, 375; Dedication, 960. 627
Masses and Classes,
Men and Fashion, 87; Fit for Public Business, 796. 235
Ministerial Problem Once More, 50; Stage Coach, 381.
Ministers in the National Crisis, The Duty of,
Mission of the United States, 507
Missionary Monthly, The New, 101
Mistaken Kindness to the "Young Brother," 933
Moderator of a Council, Who May Be, 250
Money-Making for Country Girls, 872
Moody, Mr., in Boston, 185
Moore's Corner, Story of, 980
Mt. Holyoke Fire, At the, 96
Mystery of a Nation's Wrongs, Mysticism, 555
401
249
National Peril,
Naturalists, Ashore With Young, 53; Afield With Young, 120, 152, 227, 302, 333, 444, 589, 806, 1030. 77
Need of Spiritual Enterprise, 323; Supplied, a Modern, 1027.
Newark, Installation at,
New Educational Experiments, 732
New Englanders and the West, 546
New York State, All Around, 48
New York's New Church, 160
"Nonconformist Conscience" and the National Uprising, 777
Northfield, Study and Devotion at, 223; Educational, 671. 633
N. Wisconsin Academy Commencement,
Not Vicious But Mistaken, 103
174
Oberlin, Commencement at,
Ohio Dedication. 33
Organ, Another Improved, 411
Out West, 196
Over the Hills in a Steamboat, 412
Ownership, Two Kinds of, 443
266
Pacific University—Its Noble History and Its Claim to Support, 897
Parker, Dr. H. E., Remembrance of, 822
"Passages of God's Providence at Seabrooke,"
Pastorate, The Legal Tenure of a, 12
Pastor's Tribute, Her, 142
Patriotic, Too Busy to Be, 174; Sociable, 949. 366
People One Cannot Help, 52; Can Be Trusted, 394.
Perfect Peace,
Photograph, His Mother's, 597
Pilgrimage Letters, 13, 47, 82, 116, 147, 183, 221, 267, 299, 328, 367; Perspectives, 672; Book of the, 834. 902
Pilgrims, English Memorials of, 506; and Church Unity, 932.
"Pious Captain,"
Plea of an Eye-Witness, 333
Policemen, Other, 817
Posing, 760
Power of the Deepening Life, 414
Prayer, Week of, 257
Presenting Jesus to Others, 1022
Press, The Secular and the Religious, 355
Princeton, The Celebration at, 496
Princeton's One Hundred and Fiftieth Birthday, 645
Profanity, Varieties and Evils of, 587
Protestants of the Zillerthal, 142
Public Library and the Common School, 940
Puritan or Parisian Ideals? 933; in Art, 945. 214
Quint, Rev. A. H., Articles by: Policeman at the Crossing, 513
Quint, Dr., Reminiscences and Impressions of, 775; Dr., and Christian Scientists, 797, 832; Memorial Services to Dr., 895; Auburn's Tribute to, 1051.
Quint's Life, Story of Dr., 711; Funeral, Dr., 737.
Ranger Made Amends, How 303
Realism, Back from, 842
Redeeming the Hard Times, 210
Religion and Politics, 586
Religious Reading, 943; World, 1896, 1018.
Remedies and Nostrums,
Remedy, An Old-Fashioned, 258
Renovations in an Illinois Church, 603
Responsibilities of Liberty, 874
Rest, The Duty and Uses of, 101
Reticence, Not Deceit, 7
Retrospect of Our Pilgrimage, 354; of Summer Reading, 470. 119
Return to Common Sense,
Revelations and Admonitions of the Campaign, 633
Revolutionary Soldier's Return, 592
Review Lesson, A, 762
Rich Young Ruler, 404
Riches, Right Appreciation of, 636
Right and Wrong Use of the Tongue, 440
Rip Van Winkiedom, In 507
Robinson, The Life and Character of John, 150; John, and His Peers, 371. 332
Roman Catholic Drift in the United States, 666
St. Louis, A Dedication and an Anniversary in,
St. Paul, 959
Saints as Citizens, 222
Saloon, Substitutes for the, 110; The Encroachments of the, 626. 117
Sandstone Is Made, How, 15
San Francisco, Summer Conditions in, 63; Interests, 495.
San Francisco's New Leader,
Searching Question, 672
Self Control. 902
September Is Here, 323; Retrospective, 394. 715
Shadow and Light,
Sheats Law Dead, 42
Shield, Two Sides of the. 635
Sidewalk Bookstalls, A Stroll Past, 656
Sleeping and Eating, 847
Smith, George P., 111; George Adam, at Chautauqua, 268. 557
Snap-Shots at My Fellow-Travelers, 269
Solution of the Negro Problem,
South Dakota, Outlook in, 249
Spiritual Independence and Its Limitations, 111; Life of the Modern City, 1038. 855
Spirituality: What It Is and How Attained,
Stars, How Esther Sees, 893
Step from Home to College, 270
Storrs, The Half-Century Pastorate of Dr., 707; Among His Own People, Dr, 717; As a Preacher, Dr., 720; The Fifty Years' Pastorate of Dr. Richard S., 803. 225
Stowe, Harriet Beecher,
Straitened, Seriously, 41, 46
Strength and Our Limitations, Our, 1021
Striking Personal Spiritual Experiences, 663
Study To Be Quiet, 434
Success from Above, 1030
Summer Work and Rest in Iowa, 142
Sunbonnet, A Good Word for the, 381
Sunday School Work, Co-operation in, 410; Prison, 506; School, What to Do with the, 752. 444
Surprises of a Mission Tour,
Sympathy for the Rich Man, 405
556
Taking Things for Granted,
Taste for Reading, 556
Temptations of Summer, Special, 676
Thankfulness as a Means of Grace, 43
Thanksgiving Proclamation, 734; Reasons for, 753; Days, Early, 763. 761
Theologue, The Modern,
Those Who Have Missed Life's Highest Good, 203
Tidings from the Front, 185
Toledo Meeting, 899
Tornadoes, The Two, 546
Tramp in Dickens' Land, 181
Transfer from the West to the East, 598
Turkey, The Unrelieved Situation in, 62; American Honor in, 210; and Japan, The Crisis in, 529. 686
Turn of the Tide,
Two Hundred and Fifty Years a Church, 63; "Emancipated Women," 118. 173
Tyler Family Reunion, 411
Unbelief of Birds and Man's Unbelief in God,
Uncle Tom's Cabin Was Written, How, 84 222
Undertaking, A Successful, 979
Universalism *versus* Orthodoxy, 932
Unrest, Some of the Causes of the Present, 115

Vacation Reading, Pleasure and Profit in, 478
Veiling of the Soul, 296
Verdict of the People. 707

Wanted: New Measures and New Men, 1026
Washington Park Church, Chicago, 874; As the Season Opens, 942
Washington's Tribute to Clara Barton and Bishop Keane, 596
Way Milly Was Cured, 89
Wealth, Newer Sources of, 200
Wee Witticisms, 387
Wellesley, Commencement at, 33
What Are the Churches Thinking About? 666
Where Did It Go? 153; The Fight Is Hottest, 516.
Wicked Angler, 633
Will You Be One? 676
Will, An Old-fashioned, 946
Woman in a Man's College, 218; Honors to a Worthy, 914.
World Sorrow, 632; 1896, Way of the, 1019.

"Ye Nexte Thinge," 677

CHRISTIAN ENDEAVOR NOTES.

The Indiana convention was remarkable for the attention given to Junior work.

A strong society has been organized among the large force of colored soldiers at Fort Douglas, Salt Lake City.

Study of the Bible with special reference to personal work is now a regular department of State work in Illinois.

The attendance on the meetings of the society in the Central Church, Topeka, Kan., now necessitates the use of the main auditorium.

A reception for the aged members of the church, with refreshments and music, has brought much pleasure to societies that have tried it.

The use of all the car-sheds of the Union Traction Company, Philadelphia, has been given the evangelistic committee of the city union for meetings.

The first known Japanese society in the United States was organized at Santa Cruz, Cal., Nov. 20, by the same woman that formed our first Chinese society.

In the Cape Colony Union, of which Rev. Andrew Murray, D. D., the author of devotional books, is president, there are now 22 societies, and at least 10 others in the neighborhood.

From a Chinese society in Chicago, having a regular attendance of 30, within four years 16 members have united with the church, and each year three Endeavorers, on an average, return to China.

The first flag for the Morning Star was furnished by the Juniors of the church at Newton Center, Mass., the home of the captain's wife. A new flag being needed, this society has just supplied it.

The Boston societies have followed those of Chicago, New York and Philadelphia by arranging closer co-operation between Endeavorers and Student Volunteers. The Boston Volunteer League has 80 members, some of whom may be engaged to give missionary addresses or help in classes for mission study. The headquarters is at the Y. M. C. A.

In the celebration of Tennessee's centennial, which is to continue for six months, beginning in May, the Christian Endeavorers plan to have a part. A building will be erected for their headquarters, and meetings will be held there daily. The larger exhibition buildings of the centennial, standing in a park about two miles from the city hall, will be used by the C. E. convention of '98 at Nashville.

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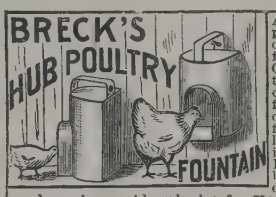

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THE BUSINESS OUTLOOK.

During Christmas week people are not thinking or worrying much over business affairs. After Christmas Day itself there is stocktaking to be done, old accounts to be settled and bad bills to be charged off, so that it can be said that few seasons in the year are so uninteresting or devoid of real activity as that which intervenes between Christmas and say about the 15th of January. Consequently, to write of trade affairs at this time is like telling a story that every one knows.

But, if all are agreed as to the immediate state of business, there is much difference of opinion as to prospects for spring trade. The more sanguine expect a brisk, lively season, with advancing prices, and base this theory upon McKinley's inauguration in March, a new and improved Congress and the small stocks of merchandise in all hands except those of the manufacturer. More abstract reasons for their belief are: The triumph of sound money, the amendment of the tariff law for the purpose of providing more revenue and the hopeful prospects of some curative financial legislation.

On the other hand are the pessimists, who profess to expect nothing more than a moderate spring season, made necessary by the approach of warmer weather. These people point to the present flatness of business, the Spanish-Cuban question, declines in railway earnings and falling prices for several staples, notably iron and steel. The only real argument that these pessimists advance is the Spanish-Cuban affair. The others are factors of the past rather than of the future. Railroad earnings are and have been poor because of the general depression in trade, but if the spring movement of merchandise is brisk, earnings must naturally be favorably affected. With the opening of the spring season so close at hand it is no time to dwell upon poor railroad traffic, as that belongs to the past.

In regard to the Cuban question, our relations with Spain are so strained that it would seem to be easy to cause the fires of international war to be lighted, but not only this Administration but the incoming one as well appears to recognize this fact, and the natural assumption is that nothing will be done to violate the laws of neutrality between the two governments, at least not until the struggling Cubans have presented more important claims for recognition than any they have as yet vouchsafed. It is on this assumption of continued peace between this country and Spain that sanguine men do not allow the shadow of such a trouble to diminish their hope for a good, active spring trade.

Marriages.

The charge for marriage notices is twenty-five cents.

HANLON—LINCOLN—In Raynham, Dec. 16, by Rev. S. K. B. Perkins, Frederick Hanlon of Easton and Mabelle R. Lincoln of Raynham.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

AYER—In Liberty, Me., Dec. 14, of neuralgia of the heart, Richard S. Ayer, ex-member of Congress from Virginia, aged 67 yrs., 2 mos., 5 dys.

GROUT—In Springfield, Dec. 26, Mrs. Aldin Grout, widow of Rev. Aldin Grout, aged 85 yrs.

HEMENWAY—In Topeka, Kan., Dec. 17, Rev. W. F. Hemenway, aged 59 yrs., formerly pastor of the First Church in Eureka.

MARY M. STARRETT.

Died, in Mt. Vernon, N. H., Nov. 11, Mrs. Mary M. Starrett. She had been in feeble health for many years, her last illness was long and she suffered much but she bore it all with a spirit of cheerful resignation, which came from her firm belief and trust in the wisdom and goodness of her Heavenly Father. She was an excellent woman, a devoted Christian, sunny and hopeful in temperament, and the memory of her life will be a sweet benediction to her surviving relatives and friends.

CANADIAN AUSTRALIAN LINE.—Special trip round the world, $560. R. M. S., "Aorangi," intended to leave London, March 17, 1897, *via* Teneriffe, Cape Town, Melbourne, Sydney, New Zealand, Fiji, Hawaii and Vancouver. Tickets good twelve months. For particulars apply to H. J. Colvin, 197 Washington Street, Boston, or any agent of the Canadian Pacific Railway.

Do You Use It?

It's the best thing for the hair under all circumstances. Just as no man by taking thought can add an inch to his stature, so no preparation can make hair. The utmost that can be done is to promote conditions favorable to growth. This is done by Ayer's Hair Vigor. It removes dandruff, cleanses the scalp, nourishes the soil in which the hair grows, and, just as a desert will blossom under rain, so bald heads grow hair, when the roots are nourished. But the roots must be there. If you wish your hair to retain its normal color, or if you wish to restore the lost tint of gray or faded hair use

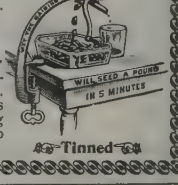
Ayer's Hair Vigor.

Throw out the Seeds

of your raisins and grapes and **prevent appendicitis.** You can seed them yourself, without loss of time or tax of patience, with the

Enterprise Raisin and Grape Seeder

Removes seeds without waste. Always ready for use, never gets out of order. No. 36, seeds a pound in 5 minutes, $1.00. No. 38, seeds a pound in a minute, $2.50. At hardware dealers.



THE ENTERPRISE M'F'G CO. OF PA.
Philadelphia, Pa.
Makers of the Enterprise Meat Choppers. Send two 2c stamps for the "Enterprising Housekeeper" — 200 recipes.

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THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS in the World.
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

WEEKLY REGISTER.

Calls.

BALDWIN, Fritz W., Trinity Ch., E. Orange, N. J., declines invitation to teach history and economics in Bates College, Lewiston, Me.
BOND, Jas., Birmingham, Ala., to Howard Ch., Nashville, Tenn. Accepts.
CLARK, Wm. D., Centralia, Ill., to Plymouth Ch., Springfield.
EMERSON, Jas. C., Alton, N. H., accepts call to Deerfield Center.
FLINT, Joseph F. (Pres.), to supply at Harvey, Ill., for six months.
GRINNELL, Orlando S., Chicago, Ill., to Algonquin. Accepts.
HENDERSON, Thos. H., Paso Robles, Cal., to W. Ferndale, Wn. Accepts.
HERBERT, Joseph, Second and Third Chs., Arena, Wis., to Royalton. Accepts.
HOLLY, J. B., Grand Rapids, Mich., to Howard City and Coral. Accepts, to begin at once.
LEPPART, David, Evangelist, Salem, Ore., to temporary pastorate of First Ch., Huntington. Accepts.
NOBIS, Louis B., Potosi, Wis., to Cashton and Leon. Accepts.
NUFFING, John K., Gaza, Io., to Sioux Rapids. Accepts.
OSTHOFF, S. L., to German Ch., Muskegon, Mich. Has accepted and begun work.
PARKER, Lawrence J., formerly evangelist for Oklahoma with headquarters at Guthrie, to First Ch. Denison, Tex. Accepts.
SCOFIELD, Cyrus I., Northfield, Mass., declines his second call to First Ch., Dallas, Tex.
SMITS, Bastiar, Ypsilanti, Mich., accepts call to Charlotte.
SOPER, Geo. E., Alexandria, Minn., to Owatonna. Declines.
WALLACE, David, N. Troy, Vt., accepts call to N. Java and Johnsonburg, N. Y.
WHEELER, Fred. S., Oconomowoc, Wis., to Grand Rapids. Accepts.
WHITAKER, John H., to remain indefinitely at Slatersville, R. I. Declines, and will close work Jan. 3.

Ordinations and Installations.

BAKER, Wm. H., *rec. p.* Portsmouth, O., Dec. 17. Sermon, Dr. Washington Gladden; other parts, Rev. Messrs. D. L. Leonard, D. D., Geo. Gadsby, Sydney Strong, F. E. Scovill, W. V. Dick.
HALL, Thomas, *i.* Melbourne, Quebec, Dec. 8. Parts by Rev. Messrs. Wm. McIntosh, A. W. Main, F. J. Day and G. H. Cralk.
HUMPHREY, Wm. B., *o p.* Melvin, Ill., Dec. 15. Sermon, Rev. F. L. Graff; prayer, Dr. S. J. Humphrey, father of the candidate; other parts, Rev. Messrs. J. A. Thome and G. H. Wilson.
PASKE, Wm. J., *i.* Verona, N. J., Nov. 15.
SCOTT, Darius B., *i.* Sioux Falls, S. D., Dec. 22. Sermon, Pres. H. K. Warren; other parts, Rev. Messrs. C. M. Daley, W. H. Thrall, Lucius Kingsbury, H. W. Jamison.

Resignations.

DOLLIFF, Frank S., Jackson and Brooks, Me.
FOSTER, Frank, Paddy's Run, Shandon, O.
JONES, John E., Hope, N. D., withdraws resignation and will supply six months longer.
LEBAR, Wm. H., Freewater, Hildreth and Wilcox, Neb., for further study.
PIERCE, Nathan P., Pinckney, Mich.
SINKS, Perry W., Painesville, O., renews resignation, to take effect May 1
SOPER, Geo. E., Alexandria, Minn., withdraws resignation.
THAYER, O. Franklin, Cheney, Wn.

Dismissions.

EMERSON, Jas. C., Alton, N. H., Dec. 16.
TODD, Wm. E., Broadway Ch., Fall River, Mass., Dec. 18.

Churches Organized.

HARVEY, Io., rec. 19 Dec., 17 members.
PINEY GROVE, Ky., Fairchild Ch.
PORTSMOUTH, O., rec. 17 Dec., 50 members.
VERONA, N. J., 15 Nov.

Miscellaneous.

BOUTON, Hilton C. H., formerly of Deerfield, N. H., is to supply at Henniker for the winter.
CUNNINGHAM, W. B., Niagara, N. D., recently received a fur coat from Eastern friends, for use during his long prairie drives.
DALEY, Chas. M., Huron, S. D., the efficient superintendent of the C. S. S. and P. S. for that State, has received a commission as chaplain of the First S. D. battalion of guards, with the rank of first lieutenant. He is a man of peace among the men of war and has long been a high officer in the S. S. army.
DAVENPORT, Merriam B., Albany, Vt., is engaged to supply during the remainder of the year for which Rev. David Wallace was appointed.
DREW, Frank L., and family, of Henry, S. D., have left for Tempe, Ariz., seeking relief for Mr. Drew from asthma.
LADD, Henry M., Euclid Ave. Ch., Cleveland, O., has been seriously ill with pneumonia, but is recovering. His pulpit has been supplied by Pres. C. F. Thwing, Rev. Dr. Cleveland, and others.
LEWIS, Edwin J., and his bride, on moving into the parsonage at Storrs, Ct., received from the Ladies' Aid Society an extension table and a dinner set.
MUNRO, G. A., of Milford, Neb., who has been ill for some time, has been obliged to go to Lincoln for treatment, and it is feared that his recovery will be slow. The church maintains all services during his illness.
RATTRAY, Benj. F., Columbia, Wn., goes to Washington, D. C., to accept a library appointment.
RICHARDS, Jehiel S., who recently resigned the pastorate of First Ch., Deer Isle, Me., at the earnest request of his people, has decided to remain at least until spring.
SMITH, Chas. H., Plymouth, Ct., and wife, have lost their only son, Vernon, who died of diphtheria, Dec 22. Christmas Day an infant child was pronounced hopelessly ill, and all the family, including Mr. Smith, are now suffering from the same disease. Deep sympathy is felt for them throughout the town, as well as in Hartford, where he was formerly pastor of Windsor Ave. Ch.
WILLIAMS, Edward M., of Yankton, S. D., who has been ill for the past few weeks, has gone to Chicago for treatment. The latest news from him is encouraging.

THE PARISIAN TOUCH.—The French are wonderful cabinet workers, and rival the world in the splendor of their decorative furniture. The only place in this city where French furniture can be seen and studied in all its glory is at the warerooms of the Paine Furniture Co., on Canal Street. A faint idea of the beauty of some of this French cabinet work may be gathered from an examination of the gold-mounted cabinet, of which an engraving appears in another column.

HOW TO VISIT CALIFORNIA.—Since the inauguration of personally-conducted tours, railroad travel has been revolutionized. Forty years ago a vestibule train in charge of a tourist agent and chaperon, and equipped with a barber, bath apartments and a lady's maid, could hardly have been imagined. Yet such progress has been made, and the special Pullman train used by the Pennsylvania Railroad Company on its Golden Gate tours is a veritable hotel on wheels; it is lighted by electricity and heated by steam, and affords all the comforts of a parlor, clubroom or private boudoir. The first tour to California will leave Boston, Jan. 26, 1897. Space for this tour is being rapidly engaged, the low rate of $315 from Boston placing it within the reach of all. The second tour will leave Feb. 23; $355 from Boston. The last tour will leave March 26; $220. Application for itinerary, detailed information and space should be made to Tourist Agent, 205 Washington Street, Boston, or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

"CONGRESS IN SESSION."—Royal Blue Line personally conducted eight day tours to Philadelphia, Washington and Mount Vernon. Twenty-seven dollars covers every expense. Riggs House, Ebbitt House or Willard's used while in Washington. Stop over privileges. Leave Boston 6 P. M., Dec. 25, Jan. 14, Feb. 16, March 2 (inauguration) and other tours later. For itinerary, address A. J. Simmons, N. E. A., 211 Washington Street, Boston.

CLOAKS

Our entire stock of Winter Garments is now being sold at *greatly reduced prices*. Coats that were $5 and $6 now being only $1.98, and better garments at a similar proportionate rate.

We ask very special inspection of the Jackets we shall sell at

$10,

being superb cloths, rich linings, latest styles, being out of the tailor's hands *only ten days ago*. They were sold formerly at $25 and $30.

Gilchrist & Co.,
Winter Street, Boston.

$3,400.00 CASH AND PRIZES GIVEN FREE EACH MONTH FOR Sunlight SOAP WRAPPERS

As follows:

4 First Prizes, each of $100 Cash	-	$ 400.00
20 Second " " " $100 PIERCE SPECIAL Bicycles*		2,000.00
40 Third " " " $ 25 Gold Watches	-	1,000.00
Cash and Prizes given each month	- -	$3,400.00
		12
Total given during 12 mos. 1897,		$40,800.00

HOW TO OBTAIN THEM.

Competitors to save as many SUNLIGHT SOAP Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating Competitor's full name and address and the number of Coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (*top left hand corner*) with NUMBER of the DISTRICT Competitor lives in.

No. of District	NAME OF DISTRICT.
1	New York City, Brooklyn, Long and Staten Islands, New Jersey.
2	New York State (*outside of N. Y. City, Brooklyn, Long and Staten Islands*).
3	Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.
4	The New England States.

*The Bicycles are the celebrated Pierce Special, 1897 Pattern, m'f'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First Class Nickle Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

RULES.

1. Every month during 1897 in each of the 4 districts prizes will be awarded as follows:

The 1 Competitor who sends in the **Largest Number** of coupons from the district in which he or she resides will receive **$100 Cash.**

The 5 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Pierce Special** bicycle, price $100.00.

The 10 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's Gold Watch, price $25.

2. The Competitions will **Close** the **Last Day** of **Each Month** during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Brothers, Ltd., as final.

LEVER BROS., Ltd., New York.

GAZE'S TOURS TOURS TO THE WEST INDIES THE LEEWARD AND WINDWARD ISLANDS AND **VENEZUELA**

By Steamships of the RED "D" LINE in Connection with those of the ROYAL MAIL STEAM PACKET COMPANY

Visiting St. Thomas, St. Kitts, Nevis, Antigua, Montserrat, Guadeloupe, Dominica, Martinique, St. Lucia, Barbados, St. Vincent, Granada, Trinidad, Tobago, La Guayra, Caracas, Puerto Cabello and Curacoa. Sailing from New York January 27, February 24 and March 24. **Fare $200.** For descriptive program apply to

HENRY GAZE & SONS, Ltd.
Tourist Agents, 113 BROADWAY, NEW YORK,

W. H. EAVES, New England Agent,
201 Washington St., Boston, Mass.

GAZE'S TOURS ESTABLISHED 1844.

Nile, Bermuda, Florida, West Indies, Holy Land, Egypt, Europe.

Programs ready, post free. Mention tour.

GAZE'S TOURIST GAZETTE FREE.

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HOTEL BON AIR, AUGUSTA, GEORGIA.

One of the best and most favorably known resort hotels in the South; situated 560 feet above sea level, in what is acknowledged to be the most healthful section of the country east of the Rocky Mountains. There are beautiful rides and drives and fine hard bicycle roads. There is also music day and evening, as well as golf, tennis, bowling, and other outdoor sports. OPENS DECEMBER 16. For circular and full particulars address C. G. TRUSSELL, Manager.

Grand Winter Cruise
TO
BERMUDA, WEST INDIES, VENEZUELA and MEXICO,
BY THE AMERICAN S. S. OHIO.
Sailing from New York Feb. 6, 1897,

For Bermuda, St. Thomas, St. Kitts, Guadeloupe, Dominica, Martinique, St. Lucia, Barbadoes, Trinidad, Port of Spain, La Brea, La Guayra (Caracas), Curacoa, St. Domingo, Jamaica, Progreso, Vera Cruz (Mexico), Havana, Brunswick, Ga., Duration, 45 days. Price of passage $270 and upward. Send for illustrated pamphlet.

INTERNATIONAL NAVIGATION COMPANY,
6 Bowling Green, New York.

MEXICO "The Egypt of the New World." Select party leaves Feb. 2, 1897, by special train. Second party Feb. 6, via Gulf of Mexico Steamer. No Sunday railroad travel. Send for program M. CHARLES H. GATES, Toledo, Ohio.

ESTIMATES OF MEN.

REV. DR. QUINT.

Dr. Quint could pass from grave to gay, from complex to simple, from writing to speaking, from colloquial utterances to sublime strains, and from these again to the hardest, coldest logic, with greater rapidity than any one else whom it has been our fortune to meet frequently or to hear publicly. It was well said of him by a colleague of his own religious order, "He has ability enough for ten men." It was supposed by some that his habits were not sufficiently regular as a student to accomplish as much as he might otherwise have achieved, but that is doubtful. In that particular he resembled Mr. Beecher; he worked when the mood was upon him and did wonders. His gifts were so many and strong as to almost obliterate the supposed line between talent and genius. A cursory view of his character and career would exhibit defects, but a closer analysis would remove some from the field of vision and extenuate others, while a balance in the scales of wisdom and charity would show a sum of achievement and usefulness greater than that of many negative personalities who would be accounted faultless. Within and without the Congregational order this death will leave a vacancy that will be felt till the last of his contemporaries has followed him to the world of spirits.—*Rev. Dr. J. M. Buckley, in The Christian Advocate.*

REV. DR. STORRS.

He is not a historian, yet there are few historians who have enriched the annals of time as he has with his lectures.—*President Patton of Princeton University.*

It [his life] is a grand expression, the finest, I think, that our Puritan annals have recorded, of the permanency and force, as well as of the beauty and adequacy, of our Puritan faith. As a denomination we have to thank Dr. Storrs for vindicating the adaptableness of our historic faith and polity to the ever-expanding demands of our civilization.—*Rev. Dr. S. E. Herrick.*

THE NATIONAL GROWTH OF HALF A CENTURY.

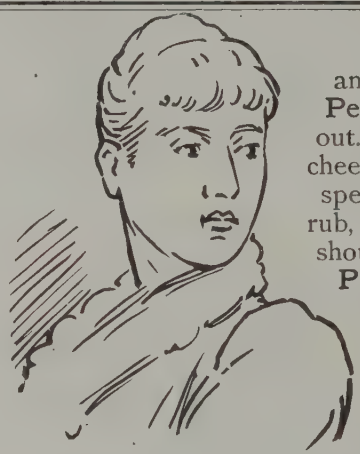
Ten years ago Dr. R. S. Storrs preached to his people in Brooklyn a sermon commemorating the fortieth anniversary of his settlement. In the course of it he spoke of the changes which had occurred in the country at large during that period. With slight alterations which we have ventured to make in two sentences, his words are as impressive today as they were then. He said:

When I stood in this pulpit on the stormy evening of Nov. 19, 1846, Mr. James K. Polk was in the second year of his presidency, against whom, two years earlier, I had cast my first national vote with the heartiest zeal. The war with Mexico had commenced, but the battles of Buena Vista and Cerro Gordo had not been fought, nor Vera Cruz surrendered to our arms. It was still ten months before our troops entered the capital. The Oregon Treaty with Great Britain had been lately negotiated, but gold had not been found in California, nor was there any hint in the air of the vast immigration which was soon to draw an adventurous nation over the continent, and to build a new empire along the Pacific. The first line of telegraph, between Washington and Baltimore had been in operation for two years, and that between New York and Philadelphia for one year; but the novel invention was rather the wonder and the luxury of the few than the instrument of the many, and hardly the faintest prophecy had been given of the half-million miles of wire along which the messages of eager millions now incessantly pass. The oceanic telegraph was no more imagined than would have been an instrument for conversing with the stars. The Erie Railroad was not opened, nor that on the banks of the Hudson River, nor that between New Haven and New York. Less than 5,000 miles of railway track had been laid in the country as against the more than [175,000] miles now built and operated. An honored Congregational minister going to Oregon the year after I came here had to take eight months for the journey. He returned, some years since, in less than a week and now he can speak from the same point to friends in this city, over the telegraph, more quickly than we can send a messenger to upper New York. The national Union included twenty-nine States instead of the [forty-five] of today. It was years of course before slavery and freedom met in their fierce grapple in Kansas, fourteen years before the election of Lincoln, more than eighteen before the close of the Rebellion, with the resulting destruction of slavery. The nation has been essentially re-made since this pastorate began, in larger proportions, on a nobler and securer plan, the empty spaces of its immense territories have been largely occupied with villages and cities, its population has been multiplied from twenty to more than sixty millions, the moral and political life which pervades it has been vastly enriched in power and promise, its place in the world with its influence over the peoples of mankind has been signally exalted.

There is a school, a very powerful and increasing school, of politicians, financiers and music hall patriots, which holds that the British Empire exists primarily for the swelling of English dividends. So long as a black man remains unclothed and uninebriated, so long will there be fresh outlets for cottons and gin, qualified by tracts, and fresh inlets for rubber and gums.—*London Chronicle.*

Your anxiety is for your delicate child; the child that in spite of all your careful over-watching, keeps thin and pale. Exercise seems to weaken her and food fails to nourish. That child needs Scott's Emulsion with the Hypophosphites—not as a medicine, but as a food containing all the elements of growth. It means rich blood, strong bones, healthy nerves, sound digestion. No child refuses Scott's Emulsion. It is pleasant and palatable.

SCOTT & BOWNE, Chemists, New York.



Look Around

and see the women who are using Pearline. It's easy to pick them out. They're brighter, fresher, more cheerful than the women who have spent twice as much time in the rub, rub, rub, of the old way. Why shouldn't they be? Washing with Pearline is easy.

And look at the clothes that are washed with Pearline. They're brighter, and fresher, too. They haven't been rubbed to pieces on the washboard. They may be old, but they don't show it. For clothes washed with Pearline last longer.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back.* 317 JAMES PYLE, New York.

Made in a Moment

A delicious drink instantly made from WHITMAN'S INSTANTANEOUS CHOCOLATE. Perfect in flavor and quality. Put up in pound and half-pound tins.

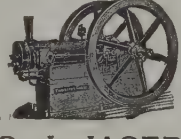
Stephen F. Whitman & Son, *Sole Mfrs.*, Philadelphia.

"Safer than Steam and less care."

FAIRBANKS • Gas & Gasolene MORSE ENGINES

You can start it in two minutes.

2 TO 75 HORSE POWER.



Used for Farm Work, in Saw and Grist Mills, Machine Shops, Electric and Refrigerating Plants.

Send for Catalogue.

CHAS. J. JAGER CO.

174 High St., Boston, Mass.

"Cheaper than either Horse Power or Steam."

ALSO THE DEMING TRIPLEX POWER PUMPS For Mills and Factories.

Vapo-Cresolene

Cures While You Sleep,

Whooping Cough, Croup, Asthma, Catarrh & Colds.

CRESOLENE when vaporized in the sick room will give immediate relief. Its curative powers are wonderful, at the same time preventing the spread of contagious diseases by acting as a powerful disinfectant. Harmless to the youngest child. Sold by druggists. Descriptive booklet with testimonials free.

THE VAPO-CRESOLENE CO., 69 Wall St.

SCHIEFFELIN & CO., New York, Sole Agents.

REDUCED FROM $25 TO $10

The Electropoise

This Most Wonderful Treatment Now Within the Reach of All.

Circulars, Testimonials, etc., Free.

L. A. BOSWORTH, 36 BROMFIELD ST., BOSTON, MASS.

General Agent for the New England States.

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in *The Congregationalist.*

THE HIGHER USE OF THE BIBLE.

In a series of sermons on The Spiritual *versus* the Literary Use of the Bible, Dr. Charles Cuthbert Hall thus points out the use to be made of the Bible as different from all other books:

We may interest and educate and distinguish ourselves as scholars, and yet be nothing before God, not having heard his voice speaking to us out of the midst of the written Word. We may praise the beauty and exalt the dignity and applaud the wisdom of this splendid literature and yet be blind, not discerning that greater than Solomon who is here! We may become expert in the intricacies of Jewish ceremonial laws. We may trace the threads of Scriptural history out through the tangle of contemporary records; we may pore over the pathetically beautiful biographies of Jesus with the passion of the hero worshiper, and may saturate the memory with the stately phraseologies of apostolic lips, and all this we have the right to do in our glad freedom as workers in the Scripture; but, O, this is not the greatest use of this holy revelation. The question of questions is not, what have we done in the Scriptures, but what have the Scriptures done in us? The literary use is helpful but the spiritual use is essential. Until we have known what that is we have not known the Holy Scriptures, which are able to make us wise unto salvation. The Scriptural use is that which the Scriptures claim for themselves in their own right as a holy revelation. They do not claim to be circumstantial history, they do not claim to be exact science, they do not claim to be faultless literature; these matters they leave to be tested by the canons of literary use. They claim to be revelation, they claim to be the voice of God to man, they claim to be the lights that illumine and guide the human consciousness; they claim to be power that shapes character, purifies thought, ennobles conduct. "Thy word is a lamp unto my feet and a light unto my path." "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete; furnished completely unto every good work." This is their claim on their own behalf. Spiritual use is the solemn recognition of that claim, in the hushed and humbled obedience of faith. When Moses, who was called the man of God, turning curiously to study the burning bush, heard that voice out of the midst of the bush speaking to his soul, "The place whereon thou standest is holy ground," the curiosity of the investigator was swallowed up in the awe of the worshiper, "and Moses hid his face." Happy is he who, sometimes going to the Holy Scripture as a student, drawn by its strange and sacred beauty, hears out of the midst of the book the unanswerable voice of its divine authority, and bows upon the holy ground, hiding the scholar's face to look and to listen with the eye and ear of faith.

THE TEST OF A GOOD SERMON.

The venerable and godly Bishop Clark of Rhode Island recently rose from a bed of suffering to deliver his annual address to the clergy of his diocese. He then said:

I have been called to view the ministry of Christ in a more solemn light than I ever did before, and I shall feel that I have not suffered in vain if I can exert any influence that will leave my younger brethren of the clergy to be earnest and faithful from the beginning, and to remember when they stand before their congregations and address them in the name of Christ what momentous results depend upon the words they utter.

In the preparation of your sermons, it may be well for you to ask some such questions as these:

For what reason have I selected the subject of my present discourse?

Is it likely to meet the spiritual wants of my congregation?

Will it arrest any of my communicants who are in danger of turning away from Christ?

Will it be of service in rescuing those who are involved in the vanities and follies of the world?

Is there anything in this discourse which will tend to quicken the conscience of those who are dead in trespasses and sins?

Have I said anything indicating the way of salvation to such as are asking, "What shall I do to be saved?"

Have I spoken any words of warning to those who once promised allegiance to Christ, and, since that time, have turned their backs upon the Saviour?

Have I said anything to comfort the afflicted and broken-hearted, to relieve and cheer such as feel themselves deserted of God, to bring the weary and heavy laden to their Saviour?

Have I said anything for my own glory—anything for the purpose of securing honor for myself?

AUBURN'S TRIBUTE TO DR. QUINT.

The faculty of the Theological Seminary of Auburn in the State of New York, having learned of the death of Rev. Alonzo H. Quint, D. D., would, as a testimonial of respect for his memory, record the following minute:

Rev. Alonzo H. Quint, D. D., during the year 1890–91, discharged in this seminary the duties of instructor in the department of sacred rhetoric. Coming to this office with a distinguished reputation as a preacher and statesmanlike leader in the Congregational church, he so fulfilled the duties of his office as to win the esteem and approbation alike of his associates and of the students under his care.

A master in the art of effective preaching, with large sagacity and practical tact, with ripe Christian experience and with the consecration of one living in the constant expectation of sudden death, Dr. Quint made his presence felt for good alike in the counsels of the faculty and in the instruction and advice of the classroom. He secured for himself the affectionate regard of his associates, and gave himself with heartiest enthusiasm to the promotion of the best interests of this institution, which he served with eminent success. In his death we feel that a leader in Israel has fallen; and with loving recognition of his worth and service we tender our hearty sympathies to the family and the churches which are mourning his loss.

TIMOTHY G. DARLING, *Clerk of Faculty.*

Auburn, N. Y., 13 *Nov.*, 1896.

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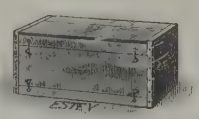

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